

3 1761 02096431 8



EMMANUEL

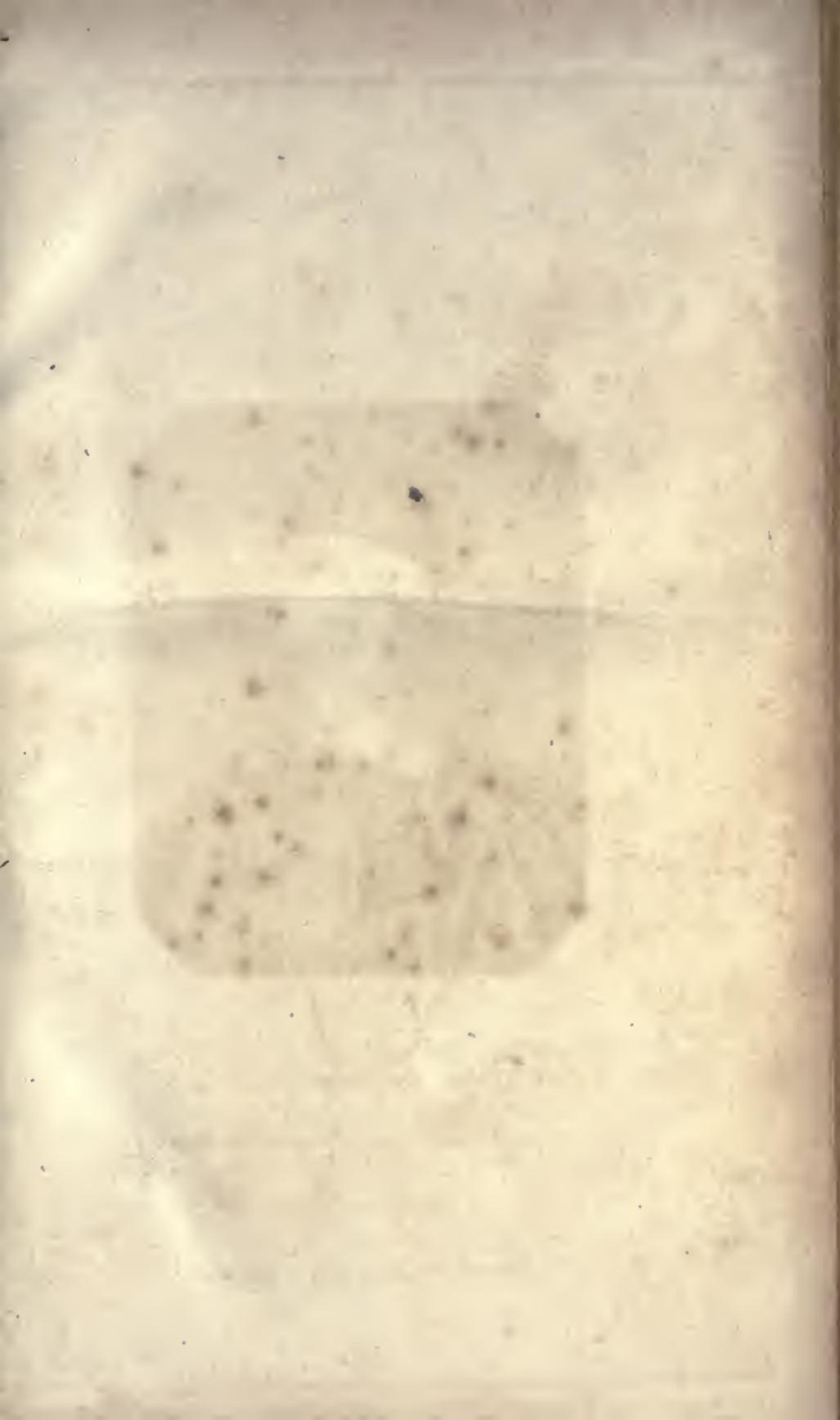


THE LIBRARY
of
VICTORIA UNIVERSITY
Toronto

25²

CT
11







*Thomas Goodwin D.D.
Engraved by Dillon from an
Original Picture*

Plymouth Pub.^d by J. Bennett Aug. 1817.

THE
GLORIES OF CHRIST

SET FORTH,

IN HIS

MEDIATORIAL CHARACTER,

UNDER

THE SEVERAL OFFICES

IN HIS

DEATH, RESURRECTION, ASCENSION, SITTING AT GOD'S RIGHT
HAND, AND INTERCESSION.

Together with THE

TRIUMPHS OF CHRIST,

OVER THE EMPIRE OF

Satan, Sin, Death and Hell.

TO WHICH IS ADDED,

A SHORT VIEW OF THE

TENDERNESS OF CHRIST

NOW IN HEAVEN,

TO HIS REDEEMED MEMBERS,

UNDER ALL THEIR INFIRMITIES, HERE ON EARTH.

BY THOMAS GOODWIN, D. D.

SOMETIME VICE CHANCELLOR OF THE UNIVERSITY OF OXFORD.

Revised,

WITH A RECOMMENDATORY PREFACE OF THE WORK,

AND A

Short Memoir of the Life of the Author,

BY ROBERT HAWKER, D. D.

Vicar of Charles, Plymouth.

PLYMOUTH:

PRINTED FOR AND PUBLISHED BY J. BENNETT,

5, YORK BUILDINGS, NEW-TOWN;

And may be had of most other Booksellers in the Kingdom.

1817.

BT
200
G62
1817
STOR
EMMARUER

THE
GLORIES OF CHRIST

BY
REV. J. JACKSON

IN
A
SERIES

OF
SERMONS
PREACHED
AT
PLYMOUTH

THE
SERMONS
PREACHED
AT
PLYMOUTH

BY
REV. J. JACKSON
OF
PLYMOUTH

THE
GLORIES OF CHRIST

BY
REV. J. JACKSON
OF
PLYMOUTH

IN
A
SERIES
OF
SERMONS
PREACHED
AT
PLYMOUTH

THE
GLORIES OF CHRIST

BY
REV. J. JACKSON
OF
PLYMOUTH

IN
A
SERIES
OF
SERMONS
PREACHED
AT
PLYMOUTH

THE
GLORIES OF CHRIST

BY
REV. J. JACKSON
OF
PLYMOUTH

IN
A
SERIES
OF
SERMONS
PREACHED
AT
PLYMOUTH

THE
GLORIES OF CHRIST

BY
REV. J. JACKSON
OF
PLYMOUTH

IN
A
SERIES
OF
SERMONS
PREACHED
AT
PLYMOUTH

THE
GLORIES OF CHRIST

BY
REV. J. JACKSON
OF
PLYMOUTH

Printed by J. JACKSON, Lower Broad-street, Plymouth.

Recommendatory Preface

BY DR. HAWKER.

THE Bookseller having communicated to me his intentions of publishing a small volume of the works of Dr. THOMAS GOODWIN, and having requested that I would introduce it to the Christian world, with my recommendation; the conviction of much usefulness resulting to the Church of God, in the Lord's blessing, from the labors of so great a man, became too powerful a stimulus in my view, to refuse the service. And although the very name of GOODWIN, where known, supercedes all necessity of recommendation; yet among that class of godly readers, for whom this little volume is more immediately designed, it is possible, that they may be altogether unacquainted with his name, or his labors. Under this impression, I have very cheerfully prefixed this Preface. And while I hope the

godly in the Lord's household may be highly benefited, under the Lord's teaching, from these writings; it will be very much to my honour to have my name thus connected with that of Dr. THOMAS GOODWIN.

From the days of the apostles to the present hour, I verily believe, the Church of Christ hath never been blessed with one more highly taught of God. He appears to have been specially raised up for great purposes. He shone, and still shines, as a star of the first magnitude in the hemisphere of the ministry. And although now for more than a century the great Head of the Church hath taken him home to himself in heaven, yet his labors which he left behind him, still lighten, and will continue to lighten to the latest period, the Church upon earth. Like the Patriarch of whom we read, who *by faith obtained witness that he was righteous*; so God testifieth of his gifts; and *by it he being dead yet speaketh.*

I cannot send my feeble recommendation of this great man's writings abroad into the Church, without remarking, at the same time, the peculiar favorableness

of the present moment for the introduction of such works as Dr. Goodwin's. They will minister, under the Lord's blessing upon them, to guard the Lord's people against the flimsy religion of modern professors: and by distinguishing the substance from the mere carcase of what is now called Gospel, to establish the minds of real believers in *that faith which was once delivered to the saints.*

I look up to God the Holy Ghost, in fervent and earnest prayer, that His unction may accompany the perusal of this little volume to the hearts of all his people; that while all the benefit will be to the Church, all the glory may be to the LORD, Father, Son, and Holy Ghost, in the face of Jesus Christ.

ROBERT HAWKER.

Plymouth, Charles Vicarage,
June 1817.

THE
LIFE
OF
DR. THOMAS GOODWIN,

Late Vice Chancellor of Oxford,

Composed out of his own Papers and Memoirs.

THOMAS GOODWIN, the eldest son of Richard and Catharine Goodwin (the name of whose family was Callingwood), was born October the 5th, 1600, at Roselby, a little village in Norfolk. He was brought up religiously by his parents; and they, devoting him to the ministry of the gospel, gave him also a learned education. After some time spent in school, having got the knowledge of the Latin and Greek tongues, he was sent to Cambridge, August 25, 1613, and placed in Christ's College, under the tuition of Mr. William Power, one of the Fellows. He continued about six years in that college, which flourished in a fullness of all exercises of learning and in the number of scholars, there being two hundred of them. But in Anno Domini 1619, he left it and removed to Catherine Hall, the state of which seemed so contemptible to him, (there being no more than 16 scholars and few acts or exercises of learning,) that though he was chosen Fellow and also Lecturer for the year 1620, yet he had some thoughts of leaving it. He had by an unwearied industry in his studies, so much improved those natural abilities which God had given him, that though so very young he had gained a great esteem in the University. But all this time he walked in the vanity of his mind, and ambitious hopes entirely possessing him, all his aim was to get applause, to raise his reputation, and in any manner to advance himself by preferments. But God, who had destined him to higher ends than what he had projected in his own thoughts, was graciously pleased to change his heart, and to turn the course of his life to his own service and glory. But as the account of the work of the Holy Spirit on his own soul will be most

acceptable as related by himself, I shall present it in his own words.

“ Though by the course of nature (saith the Doctor) in my first birth, I was not like to live, being born before my time, and therefore of a weak constitution; yet God so strengthened me, that *he preserved me*, as *David saith, when I hung upon my mother's breasts*: as one in whom he meant to manifest his grace in the miraculous conversion of my soul unto himself. He did often stir up in me, in my childish years, the sparks of conscience, to keep me from gross sins, and to set me upon performing common duties. I began to have some slight workings of the Spirit of God from the time that I was six years old. I could weep for my sins, and I had flashes of joy when I thought upon God and his goodness. I was affected with good motions and affections of love to God and Christ, for their love revealed to men; and I felt grief for sin at displeasing God. This shewed how far goodness of nature might go, as well in myself as in others to whom yet true sanctifying grace never comes.

“ But these feelings of mine I then thought was grace; for I reasoned myself into a belief that it was not nature. I received the sacrament at Easter when I was but *fourteen* years old, and for that service prepared myself as I was able. I set myself to examine whether I had grace or not, and by all the signs in Ursin's Catechism, which was then much in use among the Puritans in the College, and I found them all, as I thought, in me. And at that first sacrament I received, with what inward joy and comfort did I sing with the rest the 103d Psalm, which was usually sung during the administration. And after having received 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 mere strong fits of nature's working; God hereby making way to advance the power of his grace the more in me, by shewing me how far I might go and yet deceive myself, and making me know that grace is a thing surpassing the power of nature. And, therefore, he suffered me to fall away,

not from these good notions, for I could raise them when I would, but from the practice of them; insomuch as then my heart began to suspect them as counterfeit.

“I made a great preparation for the next ensuing sacrament at Whitsuntide, and in the mean time I went to hear Mr. Sibbs, afterwards Dr. Sibbs, then Lecturer at Trinity church to the town of Cambridge, whose Lecture the Puritans frequented. I also read Calvin’s Institutions; and Oh! how sweet was the reading of some of that book unto me! How pleasing was the delivery of truths in a solid manner then to me? Before the sacrament was administered, I looked about upon the holy men in Christ’s College where I was bred; and how affected was I, that I should go to heaven with them! I particularly remember at that time Mr. Bentley, a Fellow of that College, (who was a dear child of God, and so died), and I then looked on him with joy, as one with whom I should live for ever in heaven.

“When I was in my place in the Chapel ready to receive the sacrament, being little of stature, the least in the whole University then, and for divers years, it fell out that my tutor, Mr. Power, seeing me, sent to me that I should not receive it, but go out with all the College, which I did. This so much damped me, as I greatly pitied myself, but chiefly for this, that my soul, which was full of expectation from this sacrament, was so unexpectedly disappointed of the opportunity. For I had long before verily thought, that if I received that sacrament, I should be so confirmed that I should never fall away. But after this disappointment I left off praying; for being discouraged, I knew not how to go to God. I desisted from going to hear Dr. Sibbs any more. I no more studied divinity, but gave myself to such studies as should enable me to preach after the mode then of high applause in the University, which Dr. Senhouse brought up, and was applauded above all by the scholars.”

“It now fell out that the doctrine of *free will* was set a foot in Holland, and the rest of those provinces, and it continued hottest at that very time when I was thus wrought upon. I perceived by their doctrine, which I understood, being inquisi-

tive, that they acknowledged a work of the Spirit of God to begin with men, by moving and stirring the soul; but free will then, from its freedom, carried it, though assisted by those aids and helps. And this work of the Spirit they called grace, sufficient in the first beginnings of it, exciting, moving, and helping the will of man to turn to God, and giving him power to turn, when being thus helped he would set himself to do it. But withal they affirmed that though men are thus converted, yet by the freedom of the said will, they may, and do, often in time fall away totally. And then upon another fit, through the liberty of the will, again assisted with the like former helps, they return again to repentance.

“Furthermore, I am yet to tell you, how I was withal acquainted, during this season, with several holy youths in Christ’s College, who had made known unto me the workings of God upon them, in humiliation, faith, and change of heart. And I observed that they continued their profession stedfast, and fell not off again.

“Though the *free will* doctrines suited my own experience, in these natural workings of conscience, off and on, in religion, yet the example of these godly youths, in their constant perseverance therein, made so strong an impression upon me, that in my very heart and judgment I thought the doctrine of *free will* was not true. And I was fixed under a conviction that my state was neither right nor sound. But yet I could not imagine wherein it failed, and was defective. But notwithstanding my falling thus away, yet I still upon every sacrament set myself anew to examine myself, to repent, and to turn to God. But when the sacrament was over, I returned to a neglect of prayer, and to my former ways of unregenerate principles and practices, and to live in hardness of heart and profaneness.”

The Doctor relates, in the successive pages of his Memoirs, how his mind was affected under the preaching of the word, and how he found himself constrained to leave his fellows of the College, and seek in retirement the *somewhat* he was in pursuit of, but had not yet found. And after a long account of these

things, he adds, "I remember," said he, "some two years after, while I was preaching at Ely, in the Minster, as they call it, in a turn of preaching for Dr. Hill, Prebend of that church, master of our college, I told the auditory (meaning myself in the person of another,) that a man to be converted, who is ordinarily ignorant of what the work of conversion should be, and what particular passages it consists of, was yet guided through all the dark corners and windings of it, as would be a wonder to think on. It would be as if a man were to go to the top of that lanthorn, to bring him into all the passages of the Minster, within doors and without; and knew not a jot of the way, and were in every step in danger to tread awry, and fall down. So it was with me. I knew no more of the work of conversion, than those two general heads; that a man was troubled in conscience for his sins; and afterwards was comforted, by the favor of God manifested to him. And it became one evidence of the truth of the work of grace upon me, when I reviewed it, that I had been so strangely guided in the dark.

"In all this intercourse, and those that follow to the very end, I was acted all along by the Spirit of God being upon me, and my thoughts passively held fixed, until each head and sort of thoughts were finished: and then a new thought began, and continued; that I have looked at them as so many conferences the Lord had with me by way of reproof and conviction. An abundant discovery was made unto me, of my inward lusts and concupiscence, and how all sorts of concupiscence had wrought in me; at which I was amazed to see with what greediness I had sought the satisfaction of every lust.

"Indeed, natural conscience will readily discover grosser acts, against knowledge: as in the dark, a man more readily sees chairs and tables in a room, than flies and motes. But the light which Christ now vouchsafed me, and this new sort of illumination, gave discovery of my heart in all my sinnings, carried me down to see the inwards of my belly, as *Solomon* speaks, and searched the lower rooms of my heart, as it were with candles, as the Prophet's phrase is. *Zeph. i. 12.*

"I saw the violent eagerness and unsatiableness of my lusts;

and, moreover, concerning the dispensation of God in this new light, I found the apparent difference, by experience, of what I had received in former times. Before this I had had enlightenings, and great stirrings of the Holy Ghost, both unto, and in the performance of holy duties, prayer, and hearing the word, and the like; but yet I had not the sinful inordinacy of my lusts discovered, which had been the root and ground of all my other sinnings. And these forementioned devotions were different also in this respect, from the present sight of my inward corruptions; that in all the former, though I felt myself much stirred, yet I had this secret thought run along, that God could not but accept those real services which I thought I did perform; and so I fell into the opinion of merit, which thought, I could not get rid of, though the common received doctrine taught me otherwise. But now, when I saw my lusts and heart, in that clear manner as I did, God quitted me of that opinion which vanished without any dispute, and I detested myself for my former thoughts of it. And the sinfulness of these lusts, I saw chiefly to lie in ungodliness as the spring of them: forasmuch as I had been 'a lover of pleasure more than a lover of God;' according to that in Jeremy; 'My people have committed two evils; they have forsaken me, the fountain of living waters, and have made unto themselves cisterns which will hold no water.' Jer ii. 13. And these lusts I discerned to have been acted by me in things that were most lawful, answerably to that saying in Scripture, 'the very plowing of the wicked is sin.' Prov. xxi, 4. And by the clear light thereof, the sinfulness of my sin was exceedingly enlarged; for that light accompanied me through all and every action that I could cast my remembrance upon, or that my view went over. And by and through the means of the discovery of these lusts, a new horrid view and cause of sin was revealed also to me, that I saw lay at the bottom of my heart in the rising and working of all my lusts; namely, that they kept my heart in a continual course of ungodliness, that is, that my heart was wholly obstructed from acting towards God in any way, or from having any holy or good movings at all.

“God having proceeded thus far, I perceived ‘I was humbled under his mighty hand,’ as James speaks, with whom only, and immediately, I had to do, and not with my own bare single thoughts. But the Lord continued orderly to possess my thoughts, with a further progress, as to this subject; I being made sensible of God’s hand in it, and myself passive. But still the Lord continued his hand over me, and held me to consider, and to pierce into what should be the first causes of so much actual sinfulness; and he presented unto me as in answer thereunto, (for it was transacted as a conference by the Lord with me) the original corruption of my nature, and inward evil constitution and depraved state of all my faculties; the inclinations, and disposedness of heart, unto all evil; and the aversion to all spiritual good, and acceptableness unto God. I was convinced, that in this respect I was flesh, which was to my apprehension, as if that had been the definition of a man: ‘That which is born of the flesh is flesh.’

“And here let me stand awhile astonished, as I did then. I can compare this sight, and the workings of my heart rising from thence, to be, as if I had in the heat of summer looked down into the filth of a dungeon, where by a clear light, and piercing eye, I discerned millions of crawling living things, in the midst of that sink and liquid corruption. Holy Mr. Price’s comparison was, that when he heard Mr. Chatterton preach the Gospel, his apprehension was, as if the Sun, namely Jesus Christ, shined upon a dunghill. But my sight of my heart was to my sense, as a sink, utterly without Christ.

“How much and deeply did I consider, that all the sins that were ever committed by the wickedest men that have been in the world, had proceeded from the corruption of their nature; or that the sins which any, or all men did commit, at any time, were from the same root: *and I by my nature, if God had left me to myself, and withdrawn from me, should have committed the same, as any temptation should have induced me unto the like.*

“But next I was brought to enquire into, and consider, what should have been the original cause, at the bottom of this fore-

mentioned sinfulness, both in my heart and life. And after I had well debated with myself, that one place, Rom. v. 12: ‘By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; that is, *in whom, or in that all have sinned*; meaning, that it was in him they all sinned; for they had not, in and of themselves, committed any actual transgression (as those that die infants) after the similitude of Adam’s transgression. Which limitation is cautiously there added by the Apostle to shew, that they had not actually sinned of themselves, but were simply involved in his act of sinning. This caused me necessarily to conceive thus of it, that it was the guilt, or demerit, of that one man’s disobedience, that corrupted my nature. Under such like apprehensions as these did my spirit lie convicted so strongly of this great truth, that being gone to bed some hours before, and filled with these meditations, I in the end of all rose out of bed being alone, and solemnly fell down on my knees before God the Father of all the family in heaven, and *did on my own accord assume and take on me the guilt of that sin, as truly as any of my own actual sins.*

“When God now, by a true work of grace, effectually converted me to himself, the vanity of my former religion was, by serious reflections, sufficiently manifested. By the prospect of all these heads of sinning which I lay under, I was surrounded and shut up, and saw no way to escape; but together with the sight of all this sinfulness, Hell opened his mouth upon me, threatening to devour and destroy me; and I began to consider the eternity of time I was to pass under this estate, that it was to be for ever and ever. How long my soul lay filled with these thoughts, I remember not; but it was not long before that God, who after regeneration is faithful and mindful of his word, delivered my soul out of temptation.

“And the word of promise which he let fall into my heart, and which was but as it were whispered to my soul, yet made a noise over my whole heart, and filled and possessed all the faculties of my soul. The Lord took me aside, and as it were privately said to me, *Do you now turn to me, and I will*

pardon your sins, though ever so many, as I forgave and pardoned my servant Paul; and convert you unto me as I did Mr. Price, (who was the famous convert and example of religion in Cambridge). Of these two secret whispers and speeches of God to me, I about a year after did expressly tell Mr. Price, in declaring to him this my conversion, while it was fresh with me, as I well remembered; and I have since repeated them to others I know not how often, for they have ever stuck in my mind."

This reverend man of God goes on to declare the blessed effect the work of regeneration had wrought on his person and ministry. He tells us, that "he now altered his way of preaching, which before had been for the most part, if not wholly, for conviction and terror. But now, his experience of the refreshing comforts which the knowledge of Christ, and free justification by his righteousness alone afforded him, made him zealous to preach the Gospel, for the consolation of consciences afflicted as his had been."

Of his preferments in the church he thus speaks: "I was brought in my own thoughts to be content with the meanest condition all my days, so as I might fulfil the course of my life, though never so mean, with uprightness and sincerity towards God. I took my leave for all my life of all ecclesiastical preferments; and though afterwards I became President of Magdalene College, my great motive to it, from the bottom of my heart, was the opportunity, it afforded me of doing good in my ministry in the University."

He was chosen, in 1628, to preach the lecture to the town of Cambridge at Trinity church. But he remained here no longer than the year 1634, when, from motives of conscience, he gave it up.

In February 1679 a fever seized him which in a few days put an end to his life. In all the violence of it he discoursed with that strength of faith and assurance of Christ's love; with that holy admiration of free grace; with that joy in believing and such thanksgivings and praises as extremely moved and affected all that heard him. That excellent man, Mr. Collins,

who was then pastor of the same Church which he had formerly been over, praying earnestly for him, offered up this petition ; *That God would return into his bosom all those comforts which he had by his ministry of free grace been instrumental in pouring into so many distressed souls.* The Doctor felt the sweet savor of this prayer answered in the abundant consolations he received. He rejoiced in the thought that he was dying, and that he was going to have a full and uninterrupted communion with God. *I am going* (said he) *to the Holy Three with whom I have had communion. They have taken me, I did not take them. I shall be changed in the twinkling of an eye. All my lusts and corruptions I shall be rid of. All these croaking toads will fall off in a moment.* And mentioning those great examples of faith, which the Holy Ghost hath recorded in the eleventh chapter of the Hebrews ; he said ; *All these died in faith. 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.*

Directing his speech to his two sons, he exhorted them to value the privilege of the Covenant. *It hath taken hold on me* (said he) *my mother was an holy woman. She spake nothing diminishing of it. It is a privilege which cannot be valued enough nor purchased with a great sum of money:* alluding to the words of the chief Captain to Paul, Acts xxii. 28. *Then he exhorted them that they did nothing to provoke God. " Now* (said he) *I shall ever be with the Lord.*

With this assurance of faith, and fullness of joy, his soul left the world, and went to see and enjoy the everlasting reality of that blessed state of glory, which in a discourse of his he had so well demonstrated. He died in February 1679, in the eightieth year of his age.

PREFACE

TO THE READER.

WHAT the scope of this treatise is in itself, the title page will sufficiently inform you. I shall therefore only here acquaint you with what is my design in a few words. I have by long experience observed many holy and precious souls, who have clearly and wholly given up themselves to Christ, to be saved by him his own way; and who at their first conversion, (as also at times of desertion) have made an entire and immediate close with Christ alone for their Justification; who yet in the ordinary course and way of their spirits, have been too much carried away with the *rudiments* of Christ in their own hearts, and not *after Christ* himself; the stream of their more constant thoughts and deepest intentions running in the channel of reflecting upon, and searching into the gracious dispositions of their own hearts, so to *bring down*, or to *raise up*, as the apostle's words are, Rom. x. 8, and so get a sight of Christ by them. Whereas Christ himself is *nigh them*, as the apostle there speaks, if they would but nakedly look upon himself, through thoughts of pure and single faith.

And although the use of our own graces by way of sign and evidence of Christ in us be allowed us by God, and is no way derogatory from Christ, if subordinated to faith, and so as that the heart be not too inordinate and immoderate in poring too long or too

much on them, to fetch their comfort from them, unto a neglect of Christ; yet as pleasures that are lawful are unlawfully used when our thoughts and intentions are too long or too frequent, or too vehement in them, so as to dead the heart, either to the present delighting in God, or pursuing after him with the joint strength of our souls, as our only chiefest good: so an immoderate recourse unto signs (though barely considered as such) is as unwarrantable, when thereby we are diverted and taken off from a more constant actual exercise of daily thoughts of faith towards Christ immediately, as he is set forth to be our righteousness; either by the way of *assurance*, (which is a kind of enjoyment of him,) or *recumbency* or *lying upon Christ*, and renewed *adherence* in pursuit after him.

And yet the minds of many are so wholly taken up with their own hearts, that (as the Psalmist says of God) *Christ is scarce in all their thoughts*. But let these consider what a dishonor this must needs be unto Christ, that his train and favorites, (our graces) should have a fuller court and more frequent attendance from our hearts than himself, who is the *King of Glory*. And likewise what a shame also it is for believers themselves, who are his spouse, to look upon their Husband no otherwise but by reflection and at second hand, through the intervention and assistance of their own graces, as Mediators between him and them?

Now to rectify this error, the way is not wholly to reject all use of such evidences, but to order them; both for the *season*, as also the *issue* of them: For the *season*, so as that the use of them go not before, but still should follow after an address of faith first renewed, and acts thereof put forth upon Christ himself. Thus whensoever we would go down into our own hearts, and take a view of our graces, let us be sure first to look wholly out of ourselves unto Christ, as our justification, and to

close with him immediately. And this, as if we had no present, or by past grace, to evidence our being in him. And if then whilst faith is thus immediately clasping about Christ, as sitting upon his Throne of Grace, we find either present or fore-past graces coming in as hand-maids, to attend and witness to the truth of this adherence unto Christ, (as after such single and absolute acts of faith it oftentimes falls out:) it will be well. The Holy Ghost, without whose light they shine not, *bearing witness with our spirits*, that is, our graces, as well as to our spirits. And then again, for the *issue* of them, if in the closure of all, we again let fall our viewing and comforting ourselves in them, or this their testimony, and begin afresh (upon this encouragement) to act faith upon Christ immediately with a redoubled strength: if thus, I say, we make such evidences to be subservient only unto faith, whilst it makes Christ its *Alpha and Omega*, the beginning and end of all, this will be no prejudice at all to Christ's glory, or the workings of faith itself; for by this course the life of faith is still actually maintained, and kept upon wing in its full use, and exercise towards Christ alone for justification. Whereas many Christians do *habitually* make *that* only but as a supposed or taken for granted principle, which they seldom use, but have laid up for a time of need: But *actually* live more in the view and comfort of their own graces, and the gracious workings thereof in duties towards Christ.

The reason of this defect, among many others, I have attributed partly to a *barrenness*, as *Peter's* phrase is, *in the knowledge of the Lord Jesus Christ*, and of such things revealed about him, as might be matter for faith to work and feed upon. As also to a want of skill, whilst men want assurance, to bend and bow, and subjugate to the use of a *faith of mere adherence*, all those things that they know and hear of Christ as made justification unto us. It

being in experience a matter of the greatest difficulty, (and yet certainly most feasible and attainable) for such a faith, as can yet only rely and cast itself upon Christ for justification, yet rightly to take in, and so to make use of all that which is or may be said of Christ's being made righteousness to us, in his *Death, Resurrection, &c.* as to quicken and strengthen itself in such acts of mere *adherence*, until *assurance* itself comes, for whose use and entertainment all such truths lie more fair and directly to be received by it. They all serve as a fore-right wind to *assurance of faith*, to fill the sails thereof, and carry it on with a more full and constant gale, (as the word used by the Apostle for *assurance* imports,) whereas to the faith of a poor recumbent, they serve but as a half-side wind, unto which yet, through skill, the sails of such a faith may be so turned and applied towards it, as to carry a soul on with much ease and quietness unto Christ, the desired haven; it notwithstanding waiting all that while, for a more fair and full gale of assurances in the end.

Now to help or instruct believers in that latter, namely, in the use of such a skill, is not so directly the drift of this Treatise, I have reserved that part (if God assist me and give leisure, and this find acceptance) unto another about the *acts of justifying Faith*, wherein this art now mentioned is to be the main scope. That which I have here endeavoured, is, to set forth to all sorts of believers, whether they have assurance or not, *Christ as he is the OBJECT of our faith as justifying*, and as the *Cause* of justification to us; and so I send this forth as a premise and preparatory to that other. And to that purpose I have run over some few *Articles* of our *Faith* or creed, as I found them put together in one bundle by the great Apostle, namely, Christ in his *Death, Resurrection, Ascension, Sitting at God's right hand*, and *Intercession*, and have handled these no further, then

as in all these he is made *Justification* unto us, therein having punctually kept unto the Apostles' scope. By all which you may in the mean time see, what abundant provision God hath laid up in Christ, in the point of justification, for all sorts of believers to live upon: Every thing in Christ, whatsoever he *was*, or whatsoever he *did*, with a joint voice speaking justification unto us. You may see also that God hath in Christ justified us over and over; and thereby come to discern what little reason you have to suffer your hearts to be carried aside to other comforters, and so be *spoiled* and bereft of these more immediately prepared, and laid up for us in Christ himself. To have handled all those considerations, which his *obedience unto death* affords unto the justification of a believer, and his comfort therein, in this small treatise, would have made that part too disproportioned to the rest: it alone deserves, and will require a distinct tract, which therefore I have cast into another method; and so in this treatise have touched only upon what may for the present be sufficient to furnish that part, to keep company with its fellows. Only when I had thus presented Christ along *from his Death, Resurrection, and Ascension*, unto his *Sitting in Heaven*, and there performing that great part of his Priesthood, the work of *Intercession*, I judged it both conformable to all these, and conducing to the greater encouragement of believers in the exercise of their faith, to subjoin that other treatise, *How Christ's heart now he is in Heaven stands affected to us sinners here below*. And a better token, (take the argument itself, if I could have fully represented it) how to present unto his Spouse I know not, then a true *character* of her *Husband's heart* now he is in glory. And, but for methods sake, I would have placed it first, it being more suited to vulgar capacities, whose benefit I aim at. Now, in that discourse, I confess I have not aimed to keep so closely unto the matter of justification only, as in the other

I have done; but have more generally discussed it, and shewn how his heart stands towards us, under all sorts of *infirmities* whatsoever, either of *sin* or *misery*, yet so as it will serve for the matter of justification also.

The Father of our Lord Jesus Christ grant us according to the riches of his glory, that Christ may dwell in our hearts by faith, and that we may know the love of Christ, which passeth knowledge. Amen.

THOMAS GOODWIN.

THE
GLORIES OF CHRIST
SET FORTH,
IN HIS MEDIATORIAL CHARACTER.

BOOK I.

SHEWING BY WAY OF INTRODUCTION, THAT CHRIST IS
THE EXAMPLE AND OBJECT OF JUSTIFYING FAITH.

Who is he that condemneth? It is CHRIST that died: yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.
Rom. viii. 34.

CHAP. I.

The scope of these words: That they were Christ's originally. Christ the highest example of believing. Encouragements to our faith from thence.

THese words are a triumphing challenge, uttered by the Apostle in the name of all the *elect*; for so he begins it in the 33d verse foregoing, *Who shall lay any thing to the charge of God's elect? It is God that justifies.* And then follow these words, *Who shall condemn?* (namely, God's elect.) *It is Christ that died, &c.* This challenge we find first published by Jesus Christ himself, our only champion; Isaiah l. (a chapter made of and for Christ) verse 8, *He is near that justifies me, who will contend with me?* They were Christ's words there, and spoken of God's justifying

him; and these are every believers words here, intended of God's justifying them. Christ is brought in there, uttering them as standing at the High Priest's tribunal, when they *spat* upon him, and *buffeted* him, as verses 4th and 5th, when he was condemned by *Pilate*, then he exercised this faith on God his Father, *He is near that justifies me.* And as in *that* his condemnation he stood in our stead, so in this his hope of his *justification* he speaks in our stead also; and as representing us in both. And upon this the Apostle here pronounces, in like words, of all the Elect, *It is God that justifies, who shall accuse? Christ was condemned, yea, hath died, who therefore shall condemn?* Lo here the communion we have with Christ in his death and condemnation, yea, in his very faith: if he trusted in God, so may we, and shall as certainly be delivered. Observe we first from hence, by way of premise to all that follows, That Christ lived by faith as well as we do.

In the first of John, verse 16th, we are said to *receive of his fulness grace for grace*; that is, grace answerable and like unto his; and so, (among others) *Faith.* For explication hereof:

First, in some sense he had a *faith for justification* like unto ours, though not a *justification through faith*, as we have. He went not, indeed, *out of himself*, to rely on another for righteousness, for he had enough of his own, ~~he being the Lord our righteousness~~: yet he believes on God to justify him, and had recourse to God for justification: *He is near*, says he, *that justifies me.* If he had stood in his own person merely, and upon his own bottom only, there had been no occasion for such a speech; and yet con-

sider him as he stood in our stead, there was: for what need of such a justification, if he had not been some way near a condemnation? He therefore must be supposed to stand here, in Isaiah, at God's tribunal, as well as at Pilate's, with all our sins upon him. And so the same Prophet tells us, Chap. 53, 6, *God made the iniquities of us to meet on him.* He was now made *sin*, and a *curse*, and stood not in danger of Pilate's condemnation only, but of God's too, unless he satisfied him for all those sins. And when the wrath of God for sin came thus in upon him, his faith was put to it to trust and wait on him for his justification, for to take off all those sins, together with his wrath from off him, and to acknowledge himself satisfied, and him acquitted. Therefore in the 22nd Psalm (which was made for Christ when hanging on the cross, and speaks how his heart was taken up that while) he is brought in as putting forth such a faith as here we speak of, when he called God his God, (*My God, my God,*) then, when as to his sense, he had forsaken him, (*why hast thou forsaken me?*) Yea he helped his faith with the faith of the forefathers, whom upon their trust in him God had delivered: *Our Fathers*, says he, *trusted in thee; they trusted, and thou didst deliver them.* Yea, at the 5th verse we find him laying himself at God's feet, lower then ever any man did, *I am a worm*, says he, (which every man treads on, and counts it a matter of nothing for to kill,) *and no man*, as it follows; and all this, because he *bare our sins*. Now his deliverance and justification from all these, to be given him at his resurrection, was the matter, the business he thus trusted in God for, even that he should rise again,

and be acquitted from them. So Psalm 16th, (a Psalm made also for Christ, when to suffer, and to lie in the grave) verses 8, 9, 10. *The Lord is at my right hand, I shall not be moved: Therefore my heart is glad, my flesh also resteth in hope; or, as in the original, dwells in confident sureness, thou wilt not leave my soul in hell, that is, under the load of these sins, and thy wrath laid on me for them, neither wilt thou suffer thy Holy One (in my body) to see corruption.* This is in substance all one with what is here said in this one word, *He is near that justifies me;* for Christ's resurrection was a justification of him, as I shall hereafter shew.

Neither secondly, did he exercise faith for himself only, but for us also; and that more than any of us is put to it, to exercise for himself: for he in dying, and emptying himself, trusted God with the merit of all his sufferings aforehand, there being many thousands of souls to be saved thereby, a long while after, even to the end of the world. He died and betruſted all that ſtock into his Father's hands, to give it out in grace and glory, as thoſe for whom he died ſhould have need. And this is a greater truſt, conſidering the infinite number of his elect, as then yet to come, then any man hath occaſion to put forth for himſelf alone. God truſted Chriſt before he came into the world, and ſaved many millions of the Jews upon his bare word: And then Chriſt, at his death, truſts God again as much, both for the ſalvation of Jews and Gentiles, that were to believe after his death. In Hebrews ii. 12, 13, 14, 15, it is made an argument, that Chriſt was a man like us, becauſe he was put to live by faith like as we are, which the

angels do not, and to this end, the Apostle brings in these words prophecied of him, as spoken by him of himself, *I will put my trust in him*, as one proof that he was a man like unto us. Now for what was it that he trusted God? By the context it appears to be this, that he should be the salvation of his brethren and children, and that he *should have a seed and a generation to serve him*, and to raise up a Church to God to praise him in. For this is made his confidence and the issue of his sufferings in that forecited 22nd Psalm, from verse 22nd to the end.

How should the consideration of these things both draw us on to faith, and encourage us therein, and raise up our hearts above all doubtings and withdrawals of spirit in believing! For in this example of Christ we have the highest instance of believing that ever was. He trusted God, as we have seen, for himself, and for many thousands besides, even for all his elect; and hast thou not the heart to trust him for one poor soul? Yea Christ thus trusted God, upon his single bond; but we for our assurance, have both Christ and God bound to us, even God with his surety, Christ, for he is God's surety as well as ours. A double bond from two such persons, whom would it not secure? If God the Father and God the Son thus mutually trusted one another for our salvation, whom would it not induce to trust them both for ones own salvation, when as otherwise they must be damned that will not? First, this example of Christ may teach and incite us to believe: For did Christ lay down all his glory, and empty himself, and leave himself worth nothing, but made a deed of surrendering all he had into his Father's hand, and this in a

pure trust that God would *justify many by him*, as it is in Isaiah, 53d, and shall not we lay down all we have, and part with what ever is dear unto us afore hand, with the like submission, in a dependance and hope of being ourselves justified by him? And withal secondly, it may encourage us to believe: Hast thou the guilt of innumerable transgressions coming in, and discouraging thee from trusting in him? Consider but what Christ had, though not of his own; Christ was made, as Luther boldly, in this sense that we speak of him, speaks, the greatest sinner that ever was; that is, by imputation: for the sins of all God's chosen met on him. And yet he trusted God to be justified from them all, and to be raised up from under the wrath due of them. Alas, thou art but one poor sinner, and thy faith hath but a light and small load laid upon it, namely, thy own sins, which to this sum he undertook for, are but as an unite to an infinite number: *God laid upon him the iniquities of us all*. Christ trusted God for his own acquittance from the sins of all the world, and when that was given him, he yet again further trusted him to acquit the *world* for his satisfaction sake.

But thou wilt say, Christ was Christ, one personally united to God, and so knew that he could satisfy him; but I am a sinful man. Well, but if thou believest, and so art one of those who are one with Christ, then Christ speaking these words in the name both of himself and of his elect, as hath been shewed, thou hast the very same ground to utter them that he had, and all that encouraged him may embolden thee, for he stood in thy stead. It was only thine, and other's sins that put him in any danger

of condemnation; and thou seest what his confidence before-hand was, that God would justify him from them all: and if he had left any of them unsatisfied for, he had not been justified; and withal in performing his own part undertaken by him, he performed thine also, and so in his being justified, thou wert justified also: His confidence then, may, therefore, be thine now: only his was *in* and *from himself*, but thine must be *on him*: yet so as by reason of thy communion with him in his both condemnation and justification, thou mayst take and turn all that emboldened him to this his trust and confidence, to embolden thee also in thine, as truly as he did for himself. Yea, in this thou hast now a farther prop and encouragement to thy faith than he then had; for now when thou art to believe, Christ hath fully performed the satisfaction he undertook; and we *now see Jesus crucified*, acquitted, yea, *crowned with glory and honour*, as the apostle speaks: but he, when he took up this triumph, was (as Isaiah here foretold and prophecied it of him) but as then entering upon that work. The prophet, seeing the day of his arraignment and agony, utters these words as his; shewing what thoughts should then possess his heart, when Pilate and the Jews should condemn him, and our sins come in upon him, *God is near that justifieth me, who therefore shall contend with me?* But now this comes to be added to our challenge here, that Christ *hath* died, and *is* also risen again; that he *was* condemned and justified, who therefore shall condemn? may we say, and say much more.

But thou wilt yet say, He knew himself to be the Son of God, but so do not I. Well, do thou but

cast thyself upon him, to be adopted and justified by him, with a giving up thy soul to his saving thee in his own way, and, though thou knowest it not, the thing is done. And as for that so great and usual discouragement unto poor souls from doing this, namely, the *greatness and multitudes of sins*, this very *example of his faith*, and the consideration of it, may alone take off, and help to remove it, more than any I have ever met with. For he, in bearing the sins of his elect, did bear as great and infinitely more sins than thine, yea, all sorts of sins whatever, for some one of his elect or other, [for he said upon it; that *All (that is all sorts of) sins shall be forgiven unto men, and therefore were first borne by him for them*] and yet you see how confident afore-hand he was, and is now clearly justified from them all: and by virtue of his being justified from all sorts of sins, shall *all sorts of sinners* in and through him *be justified* also: and, therefore, why mayst not thou hope to be from thine? Certainly for this very reason our sins simply and alone considered can be supposed no hinderance.

Thus we have met with one great and general encouragement at the very portal of this text, which comes forth to invite us ere we are entered into it, and which will await upon us throughout all that shall be said, and have an influence into our faith, and help to direct it in all that follows.

CHAP. II.

The scope and argument of this discourse is either direction to Christ as the Object of Faith, or encouragement to believers from all those particulars in Christ mentioned in the text.

FAITH and the supports of it, or rather Christ, as by his death and resurrection, &c. he is the foundation of Faith, and the cause of our justification, is the main subject of these words: all which, therefore, to handle more largely, is the intended subject of this discourse. And therefore as we have seen Christ's *faith for us*, so now let us see what *our faith* is to be *towards him*: only take this along with you for a right bounding of all that follows;—that the faith (the object and support of which I would discourse of) is only *faith as justifying*; - for justification was properly here the matter of Christ's faith for us, and is also answerably here held forth by Paul, as that faith which believers are to have on him. Now faith is called justifying, only as it hath justification for its object, and as it goes out to Christ for justification: so that all that shall be spoken must be confined to this alone, as the intendment of the text. And concerning this, the text doth two things:

1. It holds forth Christ the object of it,—*Who shall condemn? Christ hath died, &c.* And he being the sole subject of those four particulars that follow, as encouragements to faith, must needs therefore be the object here set forth unto our faith.

2. In Christ we have here all these four made things matter of triumph to Believers, to assure them that they shall not be condemned, but justified. In that

First, Christ *died*; Secondly, *rose again*; Thirdly, *is at God's right hand*; and Fourthly, *intercedes*.

So that, for the general, I am to do two things: and therein I shall fulfil the text's scope.

First, *Direct your faith to Christ as to its right object.*

Secondly, *To encourage your faith, from these several actions of Christ for us*, and shew how they all contain matter of triumph for faith in them, and also teach your faith how to triumph from each of them: and herein I am to keep close to the argument propounded, namely, *faith as justifying*; or to shew how faith, seeking justification in Christ, may be exceedingly raised from each of these particulars, and supported by them, as by so many pillars of it. So as although Christ's Death, Resurrection, &c. may fitly serve to encourage our faith in many other acts it useth to put forth, (as in point of sanctification to be had from Christ, into which his Death and Resurrection have an influence) yet here we are limited to the matter of Justification only,—*It is God that justifies. Who shall condemn, seeing Christ hath died.*—And herein to shew how his Death, Resurrection, &c. may and do afford matter of comfort and triumphing in point of Justification, from all these. And thus you have the sum of these words, and of my scope in this ensuing treatise.

CHAP. III.

First, Directions to Christ as the Object of Faith. How in a three-fold consideration, Christ is the Object of justifying Faith.

BUT ere I come to encourage your faith from these, let me first direct and point your faith aright to its proper and genuine object, *Christ*. I shall do it briefly, and only so far as it may be an Introduction to the Encouragements from these four particulars, the things mainly intended by me.

I. Christ is the object of our faith, in joint commission with God the Father.

II. Christ is the object of faith, in opposition to our own humiliation, or graces, or duties.

III. Christ is the object of faith, in a distinction from the promises.

First, Christ is the object of faith, in joint commission with God the Father. So here, *It is God that justifies, and Christ that died*: They are both of them set forth as the foundation of a believer's confidence. So elsewhere, Faith is called *a believing on him* (namely, God) *that justifies the ungodly*, Rom. iv. 5. and *a believing on Christ*, Acts vi. Wherefore faith is to have an eye unto both, for both do alike contribute unto the justification of a sinner. It is Christ that paid the price, that performed the righteousness by which we are justified; and it is God that accepts of it, and imputes it unto us: therefore justification is ascribed unto both. And this we have, Rom. iii. 24. where it is attributed unto them both together, *Being justified freely by his grace, through the redemption that is in Christ Jesus*: where

we see, that God's free grace, and Christ's righteousness, do concur to our justification. Christ paid as full a price, as if there were no grace shewn in justifying of us; for mercy bated Christ nothing, and yet that it should be accepted for us, is as free grace, and as great, as if Christ had paid never a farthing. Now as both these meet to justify us, so faith in justification is to look at both these. So it follows in the next verse of the 3d Romans, 25, *Whom God hath set forth to be a propitiation through faith in his blood.* And though it be true, that God justifying is the ultimate object of our faith, for Christ *leads us by the hand*, as the word is, Eph. ii. 18, *unto God*: and 1 Pet. i. 21, we are said *by Christ to believe on God who raised him up from the dead, that so our faith and hope might be on God*; yet so, as under the New Testament, Christ is made the more immediate object of faith; for God dwelling in our nature is made more familiar to our faith than the person of the Father is, who is merely God. Under the Old Testament, when Christ was but in the promise, and not as then come in the flesh, then indeed their faith had a more usual recourse unto God, who had promised the Messiah, of whom they then had not so distinct, but only confused, thoughts; though this they knew, that God accepted and saved them through the Messiah: But now under the New Testament, because Christ, as Mediator, exists not only in a promise of God's, but is come, and manifest in the flesh, and is *set forth by God*, as the Apostle's phrase is, to transact all our businesses for us between God and us; hence the more usual and immediate address of our faith is to be made unto Christ; who as he is distinctly set forth

in the New Testament, so he is as distinctly to be apprehended by the faith of believers. *Ye believe in God*, said Christ to his disciples, (whose faith and opinion of the Messiah was, till Christ's Resurrection, of the same elevation with that of the Old Testament believers) *believe also in me*: make me the object of your trust for salvation, as well as the Father. And therefore when *Faith* and *Repentance* come more narrowly to be distinguished by their more immediate objects, it is *Repentance towards God*, but *Faith towards our Lord Jesus Christ*, Acts, xx. 21, not that but God and Christ are the objects of both, but that Christ is more immediately the object of Faith, and God of Repentance. So that we believe in God through believing in Christ first, and turn to Christ by turning to God first. And this is there spoken, when they are made the sum of Christian doctrine, and of the Apostles preaching. And therefore the faith of some being much enlarged to the mercies of God and his free grace, and but in way of supposition unto Christ, or in a taking for granted, that all mercies are communicated in and through Christ, yet so, as their thoughts work not so much upon, nor are taken up about Christ; although this may be true faith under the New Testament, in that God and his free grace is the joint object of faith, together with Christ and his righteousness, and the one cannot be without the other; and God oft times doth more eminently pitch the stream of a man's thoughts in one channel rather than in another, and so may direct the course of a man's thoughts towards his free grace, when the stream runs less towards Christ, yet it is not such a faith as becomes the times of the gospel; it is of an

Old Testament strain and genius: whereas our faith now, should in the more direct and immediate exercises of it, be pitched upon Jesus Christ, that *through him*, first apprehended, *our faith might be in God*, as the ultimate object of it, as the Apostle speaks. And so much for the first.

The second is, that Christ is to be the object of our faith in opposition to our own humiliation, or graces, or duties.

1. We are not to trust, nor rest in humiliation, as many do, who quiet their consciences from this, that they have been troubled. That promise, *Come to me you that are weary and heavy laden, and you shall find rest*, hath been much mistaken; for many have understood it, as if Christ had spoken peace and rest simply unto that condition, without any more ado; and so have applied it unto themselves, as giving them an interest in Christ: whereas it is only an invitation of such, because they are most apt to be discouraged, to come unto Christ, as in whom alone their rest is to be found. If therefore men will set down their rest in being *weary and heavy laden*, and not come to Christ for it, they sit down besides Christ, and will lie down in sorrow. This is to make John, who only prepared the way for Christ, to be the Messiah indeed, (as many of the Jews thought) that is, to think the eminent work of John's Ministry, which was to humble, and so prepare men for Christ, to be their attaining Christ himself. But if you be *weary*, you may have rest indeed, but you must come to Christ first: for as, if Christ had died only, and not arose, we had *been still in our sins*, (as in 1 Cor. xv. 17.) so though we die by

sin, as slain by it, as Paul was, (Rom. vii. 11, 12, 13.) in his humiliation, yet if we *attain not to the resurrection of faith*, (so the work of faith is expressed, Col. iii. 12, 13.) we still remain in our sins.

2. We are not to rest in graces or duties; they all cannot satisfy our own consciences, much less God's justice. If *Righteousness could have come* by these then *Christ had died in vain*, as Gal. ii, to the end. What a dishonor were it to Christ, that they should share any of the glory of his righteousness? Were any of your duties crucified for you? Graces and duties are the daughters of faith, the offspring of Christ: and they may in time of need indeed nourish their mother, but not at first beget her.

In the third place, Christ's person, and not barely the *promises of forgiveness* is to be the object of faith. There are many poor souls humbled for sin, and taken off from their own bottom, who like Noah's dove, fly over all the word of God, to spy out what they may set their foot upon, and eyeing therein many free and gracious promises, holding forth forgiveness of sins and justification, they immediately close with them, and rest on them alone, not seeking for, or closing with Christ in those promises: which is a common error among people; and is like as if Noah's dove should have rested upon the outside of the ark, and not have come to Noah within the ark; where though she might rest for a while, yet could she not ride out all storms, but must needs have perished there in the end. But we may observe, that the first promise that was given, was not a bare word simply promising forgiveness, or other benefits which God would bestow; but it was a promise of Christ's

person as overcoming Satan, and purchasing those benefits, *The seed of the woman shall break the serpent's head.* So when the promise was renewed to Abraham, it was not a bare promise of blessedness and forgiveness, but of *that Seed*, that is, *Christ*, as Gal. iii. 16, in whom that blessedness was conveyed, *In thy Seed shall all the nations of the earth be blessed.* So that Abraham's faith first closed with Christ in the promise, and therefore he is said to *see Christ's day*, and to rejoice in embracing him. And so all the succeeding fathers, that were believers, did, more or less, in their types and sacraments, as appears by 1 Cor. x. 1, 2. And if they, much more are we thus to look at Christ, unto whom now he is now made extant, not in promises only, but is really incarnate, though now in heaven. Hence our sacraments, which are the seals added to the word of faith, do primarily exhibit Christ unto a believer; and so, in him, all other promises, as of forgiveness, &c. are ratified and confirmed by them. Now there is the same reason of them, that there is of the promises of the Gospel, for they preach the Gospel to the eye, as the promise doth to the ear, and therefore as in them the soul is first to look at Christ, and embrace him as tendered in them, and then, at the promises tendered with him in them, and not to take the sacraments as bare seals of pardon and forgiveness; so in like manner, in receiving of, or having recourse to a promise, which is the word of faith, we are first to seek out for Christ in it, as being the foundation of it, and so to take hold of the promise in him. Hence faith is still expressed by this its object, Christ, it being called *Faith on Christ.* Thus Philip directs the Eunuch, *Believe on*

the Lord Jesus, Acts vi. 31. The promise is but the casket, and Christ the jewel in it; the promise but the field, and Christ the pearl hid in it, and to be chiefly looked at. The promises are the means *by which* you believe, not the things *on which* you are to rest. And so, although you are to look at forgiveness as held forth in the promise, yet you are to believe on Christ in that promise, to obtain this forgiveness. So in Acts xxvi. 18, it is said of believers by Christ himself, *That they may obtain forgiveness of sins, by faith which is on me.*

And to clear it farther, we must conceive, that the promises of forgiveness are not as the pardons of a prince, which merely contain an expression of his royal word for pardoning, so as we in seeking of it, do rest upon, and have to do only with his word and seal which we have to shew for it: but God's promises of pardon are made in his Son, and are as if a prince should offer to pardon a traitor upon marriage with his child, who in, and with that pardon he offers in such a relation; so as all that would have pardon, must first seek out for his child; and thus it is in the matter of believing. The reason of which is, because Christ is the grand promise, in whom *all the promises are Yea and Amen*, 2 Cor. xi. 29; and therefore he is called *The Covenant*, Isaiah xlix.8. So that, as it were folly for any man to think that he hath an interest in an heiress's lands, because he hath got the writings of her estate into his hands, whereas the interest in the lands goes with her person, and with the relation of marriage to her; otherwise, without a title to herself, all the writings will be fetched out of his

hands again, so is it with all the promises; they hang all upon Christ, and without him there is no interest to be had in them: *He that hath the Son hath life*, John i. 5, 12, because life is by God's appointment only in *him*, as verse 11. All the promises are as copyhold land, which when you would interest yourselves in, you enquire upon what lord it holds, and you take it up of him, as well as get the evidences and deeds for it into your hands; the lord of it will be acknowledged for such in passing his right into your hands: now this is the tenure of all the promises; they all hold on Christ, in whom they are *Yea* and *Amen*; and you must take them up of him. Thus the apostles preached forgiveness to men, Acts xiii, 38. *Be it known that through this man is preached to you the forgiveness of sins.* And as they preached, so we are to believe, as the apostle speaks, 1 Cor. xv. 11. And without this, to rest on the bare promise, or to look to the benefit promised, without eyeing Christ, is not an evangelical but a Jewish faith, even such as the Formalists among the Jews had, who, without the Messiah, closed with promises, and rested in types to cleanse them, without looking unto Christ the end of them, and as propounded to their faith in them. This is to go to God without a Mediator, and to make the promises of the gospel to be as the promises of the law, *Nehushtan*, (as Hezekiah said of the Brasen Serpent) a piece of brass, vain and ineffectual: like the waters of Bethesda, they heal not, they cleanse not, 'till this *Angel of the Covenant* come down to your faith in them. Therefore, at a sacrament, or when you

meet with any promise, get Christ first down by faith, and then let your faith propound what it would have, and you may have what you will of him.

There are three sorts of promises, and in the applying of all these it is Christ that your faith is to meet with.

First, there are *absolute* promises, made to no conditions; as when Christ is said *to come to save sinners, &c.* Now in these it is plain, that Christ is the naked object of them: so that if you apply not him, you apply nothing, for the only thing held forth in them is Christ.

Secondly, there are *inviting* promises; as that before mentioned, *Come to me ye that are weary.* The promise is not to weariness, but to coming to Christ; they are bidden *come to him* if they will have rest.

Thirdly, there are *assuring* promises; as those made to such and such qualifications of sanctification, &c. But still what is it that is promised in them, which the heart should only eye. It is Christ in whom the soul rests and hath comfort, and not in its grace, so that the sight of a man's grace is but a back door to let faith in at, to converse with Christ whom the soul loves. Even as at the sacrament, the elements of bread and wine are but outward signs to bring Christ and the heart together, and then faith lets the outward elements go, and closeth and treats immediately with Christ, unto whom these let the soul in: so grace is a sign inward, and while men make use of it only as of a bare sign to let them in unto Christ, and their rejoicing is not in it, but in Christ, their confidence being pitched upon him, and not upon their grace; whilst men

take this course, there is and will be no danger at all in making such use of signs: and I see not, but that God might as well appoint his own work of the new creation within, to be as a sign and help to communion with Christ by faith, as he did those outward elements, the works of his first creation: especially, seeing in nature, the effect is a sign of the cause. Neither is it more derogatory to free grace, or to Christ's honor, for God to make such effects signs of our union with him than it was to make outward signs of his presence.

THE
GLORIES OF CHRIST.

BOOK II.

CHRIST THE OBJECT AND SUPPORT OF FAITH FOR
JUSTIFICATION, IN HIS DEATH.

Who shall condemn? Christ hath died! Rom. viii. 34.

CHAP. I.

How not Christ's person simply, but Christ, as dying, is the
Object of Faith, as justifying.

To come now to all those four particulars of or
about Christ, as the object of faith here mentioned;
and to shew both how Christ in each is the
object of faith as justifying; and what support or
encouragement the faith of a believer may fetch
from each of them in point of justification, which is
the argument of the main body of this Discourse.

First, Christ, *as dying*, is the object of justifying
faith, *Who shall condemn? Christ hath died.*

For the explanation of which, I will, *first*, give a
direction or two; and, *secondly*, shew how an encour-
agement or matter of triumph, may from hence
be fetched.

I. The first direction is this, that in seeking for-
giveness or justification in the promises, as Christ

is to be principally in the eye of your faith, so it must be Christ as crucified, Christ as dying, as here he is made. It was the Serpent as lifted up, and so looked at, that healed them. Now this direction I give to prevent a mistake which souls that are about to believe do often run into: for when they hear that the person of Christ is the main object of faith, they thus conceive of it, that when one comes first to believe, he should look only upon the personal excellencies of grace and glory which are in Jesus Christ, which follow upon the hypostatical Union; and so have his heart allured in unto Christ by them only, and close with him under those apprehensions alone. But although it be true that there is that radical disposition in the faith of every believer, which if it were drawn forth to view Christ in his mere personal excellencies, abstractedly considered, would close with Christ for them alone, as seeing such a beauty and suitability in them; yet the first view which an humbled soul always doth and is to take of him, is of his being a *saviour*, made *sin* and a *curse*, and obeying to the death for sinners. He takes up Christ in his first sight of him, under the *likeness of sinful flesh*, (for so the gospel first represents him, though it holds forth his personal excellencies also) and in that representation it is, that he is made a fit object for a sinner's faith to trust and rest upon for salvation, which in part distinguisheth a sinner's faith whilst here on earth towards Christ, from that vision or sight which Angels and the souls of men have in heaven of him. Faith here views him not only as glorious at God's right hand (though so also) but as crucified, as made *sin* and a *curse*, and so rests upon

him for pardon: but in heaven we shall *see him as he is*, and be made like unto him. Take Christ in his personal excellencies, simply considered, and so with them propounded as a Head to us, and he might have been a fit object for angels and men even without sin to have closed withal; and what an addition to their happiness would they have thought it, to have him for their husband! But yet so considered he should have been, and rather is, the object of love than of faith or affiance. It is, therefore, Christ that is thus excellent in his person, yet farther considered, as clothed with his garments of blood, and the qualifications of a Mediator and Reconciler; it is this that makes him so desirable to sinners, and a fit object for their faith (which looks out for justification) to prey and seize upon, though they take in the consideration of all his other excellencies to allure their hearts to him, and confirm their choice of him. Yea, I say farther, that consider faith as justifying, that is, in that act of it which justifies a sinner; and so Christ taken only or mainly in his personal excellencies, cannot properly be called the object of it. But the *formulis ratio*, the proper respect or consideration that maketh Christ the object of faith as justifying, must necessarily be *that* in Christ which doth indeed justify a sinner, which is his obedience unto death. For the act and object of every habit and faculty are always suited and similar each to other; and therefore Christ justifying must needs be similar to Faith justifying. It is true that there is nothing in Christ with which some answerable act of faith in us doth not close; and from the different consider-

ations under which faith looks at Christ, have those several acts of faith various denominations:—as, faith that is carried forth to Christ and his personal excellencies, may be called *uniting* faith; and faith that goes forth to Christ for strength of grace to subdue sin, may, answerably to its object, be called *sanctifying* faith; and faith as it goes forth to Christ, as dying, &c. for justification, may be called *justifying* faith:—for faith in that act looks at what in Christ doth justify a sinner; and therefore Christ, considered as dying, rising, &c. doth in this respect become the most pleasing and grateful object to a soul that is humbled; for this makes Christ suitable to him as he is a sinner, under which consideration he reflects upon himself, when he is first humbled. And therefore thus to represent Christ to believers under the Law, was the main scope of all the sacrifices and types therein, *All things being purged with blood, and without shedding of blood there being no remission*, Heb. ix. Thus did the apostles also in their sermons. So Paul in his Epistle to the Corinthians, seemed by the matter of his sermon to have *known nothing but Christ, and him as crucified*; (1 Cor. ii. 2.) as Christ above all, so Christ as crucified, above all in Christ, as suiting their condition best whom he endeavoured to draw on to faith *on him*. Thus in his Epistle to the Galatians, he calls his preaching among them, the *preaching of faith*, chap. iii. 2. And what was the main scope of it, but the *picturing out*, as the word is, *of Christ crucified before their eyes*, verse 1. So he preached him, and so they received him, and so they *began in the spirit*, verse 3. And thus also do the seals of the promises, the sacraments,

present Christ to a believer's eye; as they hold forth Christ (as was in the former direction observed) so Christ as crucified; their scope being to *shew forth his death 'till he come*, 1 Cor. xi. 26. The bread signifying Christ's body broken, in the sufferings of it; and the cup signifying the sufferings of his soul, and the pouring of it forth unto death. And hence likewise, as faith itself is called, *Faith on Christ*, as was before observed, so it is called, *faith on his blood*, Rom. iii. 24, 25. because Christ as shedding his blood for the remission of sins, is the object of it: so the words there are, *Whom God hath ordained to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins.* And look how God hath ordained and set forth Christ in the promise, under that picture of him doth faith at first close with him. And one reason similar to the former, may be grounded on the 24th verse of that Rom. iii. *Being justified freely by his grace, through the redemption that is in Christ.* And, as I shewed before in the reason of the former direction, that all promises hold of his person as being heir of all the promises; so the special tenure upon which forgiveness of sins doth hold of him, is by purchase, and by the redemption that is in him. So that as the promise of forgiveness refers to his person, so also to this redemption that is in him. Thus both in Eph. i. and Col. i.—*In whom we have redemption, through his blood, even the forgiveness of sins*—His person gives us title to all the promises, and his blood shews the tenure they hold on; a purchase and a full price, (*antilutron*) *an adequate price.* 1 Tim. ii. 6. And as *sin is the strength of the*

law, and of the threatnings thereof; so *Christ's satisfaction is the strength of all the promises of the Gospel.* In a word, an humbled soul is to have recourse to that Christ who is now alive, and glorified in heaven, yet to him as once crucified and made sin. He is to go to Christ, now glorified, as the person from whom he is to receive forgiveness, &c. but withal to him as crucified; as through whom, considered in that condition he then was in, he is to receive all.

CHAP. II.

What, in Christ's death, faith seeking justification, is especially to eye and look at.

Now then, a second direction for faith towards Christ as dying, is, Faith is principally and mainly to look unto the end, meaning, and intent of God, and Christ in his sufferings, and not simply at the tragical story of his death and sufferings. It is the heart, and mind, and intent of Christ in suffering, which faith chiefly eyeth, and which draweth the heart on to rest on Christ crucified. When a believer sees that Christ's aim in suffering for poor sinners agrees and answers to the aim and desires of his heart, and that *that* was the end of it that sinners might have forgiveness, and that Christ's heart was as full in it, to procure it, as the sinner's heart can be to desire it, this draws his heart in to Christ, to rest upon him. And without this, the contemplation and meditation of the story of his sufferings, and of the greatness of them, will be altogether unprofitable. And yet all or the chief use that Papists, and many carnal Pro-

testants make of Christ's sufferings, is to meditate upon, and set out to themselves the grievousness of them, so to move their hearts to a relenting, and a compassion to him, and indignation against the Jews for their crucifying of him, with an admiring of his noble and heroical love herein: and if they can but get their hearts thus affected, they judge and account this to be grace; when as it is no more than what the like tragical story of some noble personage, full of heroical virtues and ingenuity, yet inhumanly and ungratefully used, will work, and useth ordinarily to work, in ingenuous spirits, who read or hear of it; yea, and this oft-times, though it be but in a way of a fiction: which, when it reacheth no higher, is so far from being faith, that it is but a carnal and fleshly devotion, springing from fancy, which is pleased with such a story, and the principles of ingenuity stirred towards one who is of a noble spirit and yet abused. Such stories use to stir up a principle of humanity in men, unto a compassionate love, which Christ himself found fault with, as being not spiritual nor raised enough, in those women who went weeping to see the Messiah so handled; *Weep not for me*, says he: that is, weep not so much for this, thus to see me so unworthily handled by those for whom I die.

And, therefore, accordingly as these stirrings are but fruits of the flesh, so human inventions, as crucifixes, and lively representations of the story of Christ's passion unto the sight of fancy, do exceedingly provoke men to such devotional meditations and affections; but they work a bare historical faith only, an historical remembrance,

and an-historical love, as I may so call them. And no other than such doth the reading of the story of it in the word, work in many, who yet are against such crucifixes. But saving, justifying faith, chiefly minds and is mostly taken up with the main scope and drift of all Christ's sufferings: for it is *that* in them which answers to its own aim and purpose, which is to obtain forgiveness of sins in Christ crucified. As God looks principally at the *meaning of the Spirit* in prayer, (Rom. xiii.) so doth faith look principally to *the meaning of Christ* in his sufferings. As in all other truths a believer is said to *have the mind of Christ* (1 Cor. ii. 16) so especially he minds what was the mind and heart of Christ in all his sufferings. And therefore you may observe that the drift of all the Apostles' epistles is to shew the intent of Christ's sufferings, how he was therein set forth to be *a propitiation for sin: to bear our sins upon the tree; to make our peace, &c. He was made sin, that we might be made the righteousness of God in him.* As in like manner, the scope of the Evangelists is to set forth the story of them, for that is necessary to be known also. And thus did that evangelical Prophet, Isaiah, chiefly set forth the intent of Christ's sufferings for Justification, (Isaiah liii. throughout) as David before had done the story of his passion, Psalm xxii. And thus to shew the use and purpose of his sufferings, was the scope of all the Apostles' sermons, holding forth the intent of Christ's passion to be the Justification and salvation of sinners: *This is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners,* 1 Tim. i. 15. And they still set forth what the plot was at which

God, by an ancient designment, aimed at in the sufferings of Christ; which was an end higher than men or angels thought on, when he was put to death. And thus faith takes it up, and looks at it. And upon this doth Peter in his Sermon, (Acts 2.) pitch their faith, where having first set forth the heinousness of their sin in murdering *the Lord of Life*, then to raise up their hearts again, that so seeing God's end in it, they might be drawn to believe, he tells them, that all this was done by the *determinate counsel of God*, verse 23d, and that for a further end than they imagined, even for the remission of sins through his Name, as in the close of that Sermon he shews. It was not the malice of the Jews, the falseness of Judas, the fearfulness of Pilate, or the iniquity of the times he fell into, that wrought his death, so much as God his Father plotting with Christ himself, and aiming at a higher end than they did: there was a farther matter in it; it was the execution of an ancient contrivance and agreement, whereby God made Christ *Sin*, and laid our sins upon him. *God was in Christ*, (not *imputing our sins* to us, but) *making him sin*, 2 Cor. v. 20. Which Covenant, Christ came (at his time) into the world to fulfil: *Sacrifice and burnt offering thou wouldst not have*, Heb. x. 5, *Lo, I come to do thy will*, and that will was *to take away sins*, verses 4, 10, 12, 14, 15, 16. These words Christ spake when he took our nature, and when he came into the world, clothed with infirmities like unto us sinners. *God sent his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh*, Rom. viii. 3. Mark that phrase *for sin, peri* is there put for *propter*, as John x. 33, (*ou (peri) kalou ergou*) not *for a good*

work. That is, not because of a good work, or for a good work's sake. So here, *for sin*, that is, because of sin; sin was the occasion of his taking the likeness of *sinful flesh*: what, to increase it? no, but to *condemn* it, as it follows: that is, to cast and overthrow it in its power and plea against us; that instead of sins condemning us, he might condemn sin, and that we might have *the righteousness of the Law*, verse 5. This phrase, *for sin*, is like unto that in Rom. vi. 10, *He died unto sin*, that is, for sins cause; for so the opposition that follows evinceth, *in that he liveth, he liveth unto God*, that is, for God and his glory. So he died merely for sin, that sin might have its course in justice, and for its sake suffered death, so putting to silence the clamour of it. The death of Christ was the greatest and strangest design that ever God undertook, and acted: and therefore surely had an end proportionable unto it. God that *willeth not the death of a sinner*, would not for any inferior end will the death of his Son, whom he loved more than all creatures besides. It must needs be some great matter for which God should contrive the death of his Son, so holy, so innocent, and separate from sinners; neither could it be any other matter, than to destroy that which he most hated, and that was, Sin; and to set forth that which he most delighted in, and that was Mercy. So Romans iii. 25, 26. And accordingly Christ demeaned himself in it, not at all looking at the Jews, or their malice, but at his Father's command and intent in it. And therefore when he was to arise to go unto that place where he should be taken, and carried to slaughter, *As the Father gave me commandment*, says he, *so do I: Arise, let us go.*

hence, John xiv. 31. And when Judas went out at Christ's own provocation of him, *What thou doest, do quickly*, says he, *the Son of man goeth as it was determined*; he looked to his Father's purpose in it. When he went out to be taken, it is said, *Jesus knowing all things that should befall him, went forth*, John xviii. 4. And when he was in his agony in the Garden, whom doth he deal with but his Father? *Father*, says he, *if it be possible let this cup pass*: and God made his Passion of so great necessity, that it was even impossible that *that* cup should pass. Indeed, had Christ stood in his own stead, it had been an easy request, yea, justice to grant it; and so he tells Peter, that he could command millions of angels to his rescue; but he merely submits unto his Father, *Not my will, but thy will be done*, for God had laid upon him the iniquities of us all, Isaiah, liii.

Let our faith therefore look mainly to this design and plot of God and of Christ in his suffering, to satisfy for our sins, and to justify us sinners. When we consider him as born flesh and blood, and laid in a manger, think we withal, that his meaning was to condemn *sin in our flesh*, Rom. viii. 4. So when we read of him fulfilling all, or any part of righteousness, take we his mind in withal, to be, that the *Law might be fulfilled in us*, as it follows there, who were then represented in him; and so the fulfilling of it is accounted ours. Behold we him in his life time, as John the Baptist did, even as the *Lamb of God, bearing and taking away the sins of the world*; and when upon the cross, let our faith behold the iniquities of us all met in him: *Surely he hath borne our sorrows, (bearing our sins in his own body on the tree) and thereby*

once offered to bear the sins of many, Heb. ix. &c. This intent of Christ in all that he did and suffered, is that welcome news, and the very spirit of the Gospel, which faith preys and seizeth on.

CHAP. III.

What support or matter of triumph Christ's death affords to faith for Justification.

Now having thus directed your Faith to the right object, Christ, and Christ *as dying*; let us secondly see what matter of support and encouragement faith may fetch from Christ's death, for Justification. And surely that which hath long ago satisfied God himself for the sins of many thousand souls now in heaven, may very well serve to satisfy the heart and conscience of any sinner now upon earth, in any doubts in respect of the guilt of any sins that can arise. We see that the Apostle here, after that large discourse of Justification by Christ's righteousness, in the former part of this Epistle to the Romans, and having shewed how every way *it abounds*, chap. 5th, he now in this 8th chapter, doth as it were sit down like a man over convinced; as verse 31st, *What then shall we say to these things?* He speaks as one satisfied, and even astonished with abundance of evidence; having nothing to say, but only to admire God and Christ in this work: and therefore presently throws down the gauntlet, and challengeth a dispute in this point with all new comers. Let conscience, and carnal reason, Law, and Sin, Hell and Devils bring in all their strength, *Who is he shall lay any thing to the charge of God's Elect? who shall condemn?* Paul

dares to answer them all, and carry it with these few words, *It is God that justifies, It is Christ that died.* And as in verse 37, *We are more than conquerors in all these.* It was this that brought in the Prodigal, that in his Father's house there was bread *enough.* And so likewise he, whoever he was, who was the author of the 130th Psalm, when his soul was in deep distress by reason of his sins, verse 1, 2, yet this was it that settled his heart to wait upon God, that there was *plenteous redemption with him.* Christ's redemption is not merely (*antilutron*) a price or ransom equivalent, or making due satisfaction according to the just demerit of sin, but it is *plenteous redemption;* there is an abundance of *the gift of righteousness,* Rom. v. 17, and *unsearchable riches of Christ,* Eph. iii. 8. Yea, 1 Tim. i. 14, *the grace of our Lord,* that is, of Christ, as verse 12, (*uperpleonase*) we translate it, *was abundant,* but the word reacheth farther, it was *over full, redundant, more than enough.* And yet, says Paul, verse 13th, I had sins enough to pardon, as one would think, that might exhaust it, *I was a blasphemer, &c.* But I found so much grace in Christ, even more than I knew what to do withal.

I shall not insist so largely on this first head of Christ's dying, as upon those three following, because it is the main subject of another Discourse, (which, through God's grace, I intend to publish, though in another method) only, for a taste, to instance in some few particulars, shewing how Christ's satisfaction may be opposed, and set against the guilt of a poor sinner's offences. What is there that can be said to aggravate sin in the general, or any man's particular sins, that may not be answered out

of this, *Christ hath died?* and something be considered in it, which the conscience may oppose thereto? So that whatever evil, which according to the rules of spiritual reason, (which the righteous Law proceedeth by, and containeth as the foundation of its righteousness in condemning or aggravating sin) a man's conscience may suggest to be in sin; oppositely hereunto, may a man's faith, according to the like rules of true spiritual reason, shew a more transcendant goodness to have been in Christ's death, which the Gospel reveals, and so may oppose the one to the other, and have as good reason to shew why sin should not condemn (from Christ's death) as conscience can have, that the law may condemn.

As first, Is sin the transgression of the Law? *Christ* dying, the law-maker, was subjected to the law; and will not that make amends? Is sin the debasement of God's glory, manifested in his word and works? Christ's dying was the debasement and emptying of the brightness of his glory in the highest measure, who was God personally manifested in the flesh. The one of them is but as the darkening the shine or lustre of the sun upon a wall, but the other is as the obscuring the sun itself. Sins highest evil lies in offending God; but Christ's righteousness is, oppositely, the *righteousness of God himself; or Jehovah made our righteousness.* So that God in *our sin* is considered but as the *object against whom*: but God in this *our righteousness*, is *the subject from whom*, and *in whom* this righteousness comes, and is seated. And so his Godhead answerably gives a higher worth to it, by how much the alliance which the *subject* hath to an action of its own, that proceeds from it, is

nearer than that which an *object* hath, against which the action is committed.

Or secondly, what peculiar aggravations or circumstances are there in thy sins, to weigh thee down; with which some circumstances in Christ's obedience and death may not be paralleled, to lift thee up again?

As first, Is it the greatness of thy sin in the substance of the fact committed? hath there been lewdness in thy wickedness? as the Prophet speaks. Consider what guilt of how heinous crimes God suffered to be laid to Christ's charge by profane men, when he was made an offering for sin. He died as a traitor to his prince, and a blasphemer of God in the highest kind of blasphemy, as making himself equal with God; an impostor, a seducer, yea a devil, yea a prince of devils, than whom a murderer was esteemed more worthy to live. Which imputations, though by men unjustly charged on him, yet by God were so ordered as just, in respect of his bearing our sins. For him who was holiness itself, to be made the greatest of *sinner*s, yea to be *made sin*, and the worst of *sins*, and accordingly to suffer from God and men; what greater satisfaction for the taking of sins away, can be desired or imagined?

Or secondly, dost thou aggravate thy sins by the naughtiness of thy heart in sinning, and sayst that the inward carriage thereof hath been much worse than the outward? Look thou into the heart of Jesus Christ dying, and behold him struggling with his Father's wrath, thou wilt find the sufferings of his

soul more than those of his body, and in them to lie the soul of his sufferings.

Thirdly, may thy sin be aggravated, in that thou didst commit it with so great delight and greediness, and pouredst out thy heart unto it? Consider that Christ offered himself more willingly than ever thou didst sin: *Lo, I come*, says he, in the 40th Psalm, *I delight to do thy will: and how am I straitened 'till it be accomplished?* Luke xii. 56. And though to shew how great an evil and misery it was in itself, he shewed an averseness to it; yet as it was his Father's will for our salvation, he heartily embraced, and drank off that cup unto the bottom.

Fourthly, didst thou sin with much deliberation, and when thou mightest have avoided it? There was this circumstance in Christ's sufferings to answer that, that he *knew all he was to suffer*, and yet yielded up himself, as John xviii. 4.

Fifthly, hast thou sinned presumptuously, and made a covenant with death and hell? Christ in like manner offered up himself by a covenant and complot with his Father so to do.

Sixthly, are there any especial circumstances of time, and place, &c. that aggravate thy sins? As first, that so great a person in the Church should scandalize the name of God in sinning. Why, how great a person was Christ? even equal with God the Father; and yet how greatly humbled? even to the death; his offices of King, Priest, and Prophet being debased with him: how great a name had he? as Heb. i. 4, which notwithstanding was dishonoured more than ever any man's. Or, secondly, that thou sinnedst at such a time, or in such a company, which

sometimes serve to make a sin the more heinous: Consider how God contrived to have the shame and affliction of his Son's death aggravated by all these circumstances. It was of deaths the most accursed; at a time most solemn; in a place most infamous; with company most wretched.

Thus might we find out *that* in Christ's sufferings and satisfaction made, that would fitly answer to any thing in our sins; and so thereby we should be the more relieved. And though the whole body of his sufferings do stand and answer for the whole bulk of our sinnings; yet the consideration of such particulars will much conduce to the satisfying of an humbled and dejected soul, about the particulars of its sinnings.

Therefore, to conclude, get your hearts and consciences distinctly and particularly satisfied in the all sufficiency of worth and merit which is in the satisfaction that Christ hath made. As it is a fault and defect in humiliation, that men content themselves with a general apprehension and notion that they are sinners, and so never become thoroughly humbled; so is it a defect in their faith, that they content themselves with a superficial and general conceit, that Christ died for sinners; their hearts not being particularly satisfied about the transcendant all sufficiency of his death. And thence it is, that in time of temptation, when their abounding sinfulness comes distinctly to be discovered to them, and charged upon them, they are then amazed, and their faith nonplused, as not seeing that in Christ which might answer to all that sinfulness. But as God saw that in Christ's death which satisfied him; so

you should endeavour by faith to see that worth in it which may satisfy God, and then your faith will sit down as satisfied also. If a man were to dispute for his life some hard and difficult controversy, wherein are many great and strong objections to be taken away; he would be sure to view, and study, and ponder all that might be said on that other part which he were to hold, in way of answer to them, and to get such a clear and convincing light, as might make the truth of his position apparent and manifest through those clouds of objections that hang in the way. Now you will all be thus called one day to dispute for your souls, sooner or later, and therefore such skill you should endeavour to get, in Christ's righteousness, how in its fulness and perfection it answereth to all your sinfulness; that your hearts may be able to oppose it against all that may be said of any particular, in or about your sins; that in all the conflicts of your spirits, you may see that in it, which could clear your whole score: and that if God would but be pleased to impute it to you, you might say, I durst presently come to an account with him, and cut scores with his law and justice.

Thus much of the first thing made the object of faith; namely, Christ *as dying*.

THE
GLORIES OF CHRIST.

BOOK III.

FAITH SUPPORTED BY CHRIST'S RESURRECTION.

Yea rather, that is risen again, Rom. viii. 34.

CHAP. I.

Christ's Resurrection supporteth faith two ways: *First*, by being an evidence of our Justification; *Secondly*, by having an influence into our Justification. The necessity of Christ's Resurrection, for the procuring our Justification.

THE next thing to be looked at in Christ, as he is the object of justifying faith, (and from whence our faith may seek and fetch support and comfort in the matter of Justification) is Christ's *Resurrection*; upon which we see here, the Apostle putteth a *rather*, *Yea rather that is risen again*. There must therefore be some special thing in the Resurrection of Christ, which it contributes to our faith and justification, for which it should have a *rather* put upon it, and that comparatively to his death. Now to shew wherein this should lie, consider how the Resurrection of Christ serveth to a double use and end, in the matter of Justification.

First, as an *evidence* to our faith, that God is fully satisfied by Christ's death: his Resurrection may give us full assurance of it.

Secondly, it had, and hath an *influence* into our Justification itself; yea and as great an influence as his Death had. In both these respects it deserves a *rather* to be put upon it, and Paul had them both in his eye, when he wrote these words. So as first, if you ask an account of his faith, and a reason of his so triumphant assurance, he alledgeth his Resurrection to confirm it, *Christ is risen*.

Or, secondly, if you would have a reason of the thing, how it comes to pass, that we who are believers cannot be condemned; *Christ is risen*, says he: he alledgeth it as a cause, that hath such an influence into Justification itself, as it makes all sure about it.

1. By way of evidence: altho' Christ's obedience in his life, and his death past, do alone afford the whole matter of our Justification, and make up the sum of that price paid for us, (as hath been shewn) so as faith may see a fulness of worth and merit therein to discharge the debt: yet faith hath a comfortable sign and evidence to confirm itself in the belief of this from Christ's Resurrection after his death: it may satisfy our faith, that God himself is satisfied, and that he reckons the debt as paid: so that our faith may boldly come to God, and call the bond in, as having Christ's Resurrection to shew for it, that the debt is discharged. And hence the Apostle cries *Victoria* over Sin, Hell, and Death, upon occasion of (and as the *coronis* and conclusion of that) his large discourse about Christ's Resurrection, 1 Cor. xv, 55, 56, 57, *O death, where is thy sting!* that is, Sin, in the power of it: for so it follows, *the sting of death is sin*: and *O grave, where is thy victory? Thanks be to God who hath given us victory,*

through *Jesus Christ our Lord*: namely, as *risen again*; for of his Resurrection, and that chiefly, had he spoken throughout that chapter.

2. But surely this is not all, that it should only argue our Justification by way of evidence: this alone would not have deserved such a *rather* to be put upon it, if Christ's Resurrection had not had some farther real causal influence into Justification itself, and been more than simply an evidence of it to our apprehensions. Therefore, secondly, in Justification, although the matter of it, be wholly the obedience and death of Christ; yet the act of pronouncing us righteous by that his obedience, which is the *ground* of Justification, doth depend upon Christ's Resurrection. Ordinarily there hath been no more expressed concerning this dependance, than that the Resurrection of Christ justifies by working actual faith, to lay hold upon what Christ hath done in his life and death, which is called the applying of it, of which more anon. But that speech of Paul, 1 Cor. xv. 15, 17, seems to import more, *If Christ be not risen again, ye are yet in your sins, and your faith is in vain*. That is, although you could suppose faith to be wrought in you upon the merit of Christ's dying, yet it would be *in vain*, if Christ were not *risen again*; for your Justification itself would be void: *You were yet in your sins*. Which is said, because his Resurrection was it; whereby sins, though satisfied for in his death, were taken off; and they acquitted from them; which I take to be the meaning also of that 4th Romans 25th verse, *He was delivered for our sins, and rose again for our Justification*. When the Apostle says, *for our sins he was*

delivered, he means, his laying down *that* which was the price for them, a satisfaction for them, which his death was; and in that sense, *He died for our sins*; that is, his death stands in stead of our death, and so satisfies for sin. But yet still *that* upon which the act of God's justifying us, and his discharge given us from our sins, and whereby he reckoneth us justified, that depends upon his Resurrection, *He rose again for our justification*. Mark! that Justification there imports the act of *imputation*, and reckoning us just, which he had spoken of in the verses immediately foregoing, verses 22, 23, 24.

In a word, to the full discharge of a debt, and freeing the debtor, two things are requisite: *first*, the payment of the debt: *secondly*, the taring or cancelling the bond, or receiving an acquittance for the freeing of the debtor. Now the payment was wrought by Christ's death, and the acquittance to free from the debt, was at, and by his Resurrection.

CHAP II.

For the explanation of both these is shewn, how Christ sustained a double relation; *first*, of a Surety for us; *secondly*, of a common person in our stead. The difference of these two, and the usefulness of these two considerations, for the explaining of all the rest that follows, in this whole discourse.

Now the better to explicate both these, you must consider, how that Christ in almost all that he did *for us*, as the phrase is here, and is to be annexed to each particular, did stand in a double relation for us unto God.

First, of a Surety, bound to pay the debt for us, and to save our souls.

Secondly, of a *common person*, or as an Attorney-at-law, in our stead. And both these as they have a distinct and differing consideration in themselves, so those several considerations of them will conduce to the understanding of those two things forementioned, as ways and arguments to shew how the Resurrection of Christ may support our faith, both by way of *evidence* that the debt is paid, and by way of *influence* that we are thereby acquitted, and cannot be condemned. The notion of his being risen who is our *Surety*, clears the first; and that of his rising as a *common person*, illustrates the other. And I shall here a little the more largely insist upon the explication of these two relations, because their consideration will be of use through all the rest that follows, to illustrate thereby the influence that his Ascension, and sitting at God's right hand, &c. have into our Justification; and so I shall carry them along throughout this discourse.

1. A *Surety* is one that undertakes, and is bound to do a thing for another:—as to pay a debt for him, or to bring him safe to such or such a place, or the like; so as when he hath discharged what he undertook and was bound for, then the party for whom he undertook is discharged also.

2. A *common person* with, or for another he goes for, is one who represents, personates and acts the part of another, by the allowance and warrant of the law; so as what he doth, (as such a common person, and in the name of the other) that other whom he personates, is by the law reckoned to do; and in like manner, what is done to him (as being in the other's stead and room) is reckoned as done to the

done to the other. Thus by our law, an attorney appears for another, and money received by him, is reckoned as received by him whom it is due unto. Thus the giving possession of an estate, a re-entry made, and possession taken of land, &c. if done by, and to a man who is his lawful attorney, it stands as good in law unto a man, as if in his own person it had been done. So ambassadors for princes represent their masters; what is done to them, is reckoned as done to the prince; and what they do according to their commission, is all one as if the prince, whose person they represent, had done it himself. In like manner also the marriages of princes are transacted, and solemnized by proxy, as a common person representing his lord, and in his name, is married to a princess in her father's court; and the laws of men authorize it, and the marriage is as good, as if both princes themselves had been present, and had performed all the rites of it. And thus to be a *common person*, is more than simply to be a *Surety* for another; it is a farther thing; and therefore these two relations are to be distinctly considered, though they seem to be somewhat of a like nature. Thus an attorney is a different thing from a surety; a surety undertakes to pay a debt for another, or the like; but a common person serves to perform any common act, which by the law is reckoned, and virtually imputed to the other, and is to stand as the other's act, and is as valid, as if he had done it; so as the good and benefit which is the consequent of such an act, shall accrue to him whom he personated, and for whom he stood as a common person. Adam was not a *surety* for all mankind, he undertook not for them, in

the sense before-mentioned, but he was a *common person* representing all mankind; so as what he should do, was to be accounted as if they had done it. Now the better to express and make sure our justification in and by Christ, according to all sorts of laws, (the equity of all which God usually draws up into his dispensations) God did ordain Christ both to be a *Surety* for us, and also a *Common person* representing us, and in our stead. That as Christ took all other relations for us, as of an *Husband, Head, Father, Brother, King, Priest, Captain, &c.* that so the fulness of his love might be set forth to us, in that what is defective in any one of these relations, is supplied and expressed by the other. Even thus did God ordain Christ to take and sustain both these relations, of a *Surety* and a *Common person*, in all he did for us, thereby to make our justification by him the more full and legal; and *justify*, as I may so speak, our *justification* itself, or his justifying of us, by all sorts of *legal* considerations whatever, that hold commonly among men in like case: and that which the *one* of these relations or considerations might not reach to make good, the *other* might supply; what fell short in the one, the other might make up; and so we might be most legally and formally justified, and made sure never to be condemned,

CHAP. III.

The first head: the evidence of justification which Christ's Resurrection affords to faith; explained by two things: *First*, by shewing how Christ was made a Surety for us. *Secondly*, how his Resurrection as a Surety holds forth this evidence.

CONCERNING the first of those two heads at first propounded, namely, the *evidence* which Christ's Resurrection affords unto our faith in point of *non-condemnation*: I have two things to handle in this chapter:—first, how Christ was made a *Surety* for us, and what manner of *Surety* he did become; secondly, what the consideration hereof will contribute to that *evidence* which faith hath from Christ's Resurrection.

For the first, Christ was appointed by God, (and himself also undertook) to be our *Surety*. This you have, Heb. vii. 22, *He was made a Surety of a better Testament, or Covenant; namely, of the new.* The Hebrew word for *Covenant*, the *Septuagint* still translated (*Diatheke*) *Testament*: the word in the Hebrew being of a large signification, and comprehending both a *Covenant* and *Testament*: and so in the New Testament it is used promiscuously for either; and indeed this *new covenant of grace* is both. Of this *Covenant*, Christ is (the *Enguos*) the *plighter of his troth* for it, the *Surety*, the *Promiser*, the *Undertaker*. The verb this comes of, is *Enguio* (*promittere*), which comes from *En guois* (*in manibus*), striking hands, or giving one's hand as a sign of a covenant; and so, to bargain with, or to make up a covenant. *Be not thou one of them that strike hands, or of them that are sureties for debts*, Prov. xxii. 26. Which whole verse the *Septuagint* reads, *Give not thyself (Eis enguen) to sure-*

tiship. The same word that is here used by the Apostle. It was the manner both of the Jews and Romans also, to make covenants by *striking of hands*; and in testaments, the heir and executor shook hands, or the executor gave his hand to fulfil it.

And the word *Enguesasthi* is used, not only in promising to pay a debt for another, but also in becoming a pledge for another, for to undergo death, or a capital punishment in another's room; as in that famous story of friends, namely, Euephenus and Eucritus: Eucritus did (*Eriosen enguesasthi*) willingly become a surety for Euephenus, when condemned to die by Dionysius the tyrant. This very word is used by Polyenus, the historian of that fact. Now such a *Surety* every way did Christ become unto God for us, both to pay the debt by undergoing death in our stead, and so to satisfy God; and then as the *Heir* to execute his will and testament: he became a *Surety* of the whole covenant, and every condition in it, take it in the largest sense; and this of all, both on God's part, and on our's. For us he undertook to God to work all our works, and undergo all our punishments; to pay our debts for us, and to work in us all that God required should be done by us, in the covenant of grace. And thus to be a *Surety*, is much more than simply to be an *Intercessor*, or *Mediator*, as Pareus well observes. God did, as it were, say to Christ, What they owe me, I require it all at your hands: and Christ assented, and from everlasting struck hands with God, to do all for us that God could require, and undertook it under the penalty that lay upon us to have undergone. Yea, Christ became such a *Surety* in this for us, as is not

to be found among men. On earth, sureties are wont to enter into one and the same bond with the creditors, so as the creditor may seize on which of the two he will, whether on the debtor, or on the surety, and so (as usually) on the debtor first, for him we call the principal; but in this covenant, God would have Christ's single bond; and hence Christ is not only called the Surety of the Covenant for us, but *The Covenant*, Isaiah xlix. 8, and elsewhere. God making the covenant of grace primarily with him, and with him for us, thereby his single bond alone was taken for all, that so God might be sure of satisfaction: therefore he laid all upon Christ, protesting that he would not deal with us, nor so much as expect any payment from us, such was his grace. So Psalm lxxxix. 19, where the mercies of the covenant made between Christ and God, under the type of God's covenant with David, are set forth, *Thou spakest in vision unto thy holy One*, and saidst, *I have laid help on one who is mighty*. As if God had said, I know that these will fail me, and break, and never be able to satisfy me; but you are a mighty and substantial person, able to pay me, and I will look for my debt of you. And to confirm this (than which nothing can give stronger consolation, or more advanceth God's free grace) when God went about reconciling the world in and by Christ, and dealt with Christ about it, the manner of it is expressed to have been, that God took off our sins from us, and discharged us, as it were, meaning never to call us to an account for them, unless Christ should not satisfy him, and laid them all on Christ, so as he would require an account of them all from him first, and let him look to it; and

this he did to make the covenant sure. Thus 2 Cor. v. 19, it is said, the Apostle speaking of God's transaction of this business with Christ, that God *was in Christ*, namely, from everlasting, *reconciling the world* (of elect believers) *to himself, not imputing their trespasses to them; and made him sin who knew no sin*. Observe, that as he laid our sins on Christ, so withal, he discharged us, in his compact between Christ and himself, *not imputing their trespasses to them*. So then, all laid upon Christ, and he was to look to it, or else his soul was to have gone for it. This is not the manner of other creditors; they use to charge the debt on both the surety and the debtor; but in this covenant of grace, namely, Christ's single bond is entered, he alone is *The Covenant*: so as God will have nought to say to us, till Christ fails him. He hath engaged himself first to require satisfaction at Christ's hands, who is our Surety.

Now then *secondly*, for to make use of this notion, for the clearing of the point in hand. It might afford us matter of unspeakable comfort, only to hear of Christ's having been arrested by God for our debt, and cast into prison, and his bond sued, and an execution or judgment served on him, as the phrases are, Isaiah liii. 8. For thereby we should have seen, how God had begun with our Surety, as minded to let us alone, and that it lay on him to discharge the debt, who was so able to do it; and thereby we might also see, how he was *made sin for us*, and therefore we might very well have quieted our hearts from fearing any arrests, or for God's coming upon us, till we should hear that our Surety were not sufficiently able to pay the debt, as you have heard he is. But

yet our hearts would still be inquisitive, for all that, to hear whether *indeed* he hath perfectly satisfied God or no; and would be extremely solicitous, to know whether he hath satisfactorily performed what he undertook; and how he got clear of that engagement, and of *being made sin for us*. And therefore the Apostle comforts believers with this, that Christ shall *the next time appear without sin*. *Unto them that look for him he shall appear the second time without sin, unto salvation*. One would think it no great matter of comfort to us, to hear that Christ should appear without sin; for who would imagine that it could be otherwise with *The holy One, The Lord of Glory*? There is no wonder in that: aye, but, says the Apostle, your very salvation is interested in this, as nearly as is possible. It is well for you that Christ is now *without sin*; for he having as your Surety undertook to satisfy for sin, and having accordingly been *once made sin*, when on earth, and arrested for it by God at his death; in that now he is got clear of that engagement, (which could be no way, but by satisfaction, which he undertook) this doth plainly evince it, and ascertain you, that you shall never be condemned for it; for by the law, if the surety hath discharged the debt the debtor is then free. And therefore no news would or could be more welcome to sinners, than to have a certain and infallible evidence given, that their *Surety* were well come off, and had *quitted all* to satisfaction.

Now then to evidence this, serveth his *Resurrection; Christ is risen*: Nothing so sure. Therefore certainly the debt is discharged, and he hath paid it to the full, and so is now without our sin, and fully

got clear of it. For God having once arrested Christ, and cast him into prison, and begun a trial against him, and had him to judgment, he could not come forth, till he had paid the very utmost farthing. And there is the greatest reason for us to ascertain it that can be: for he was under those bonds and bolts which if it had been possible would have detained him in the grave, as Acts ii. 24; *The strength of sin*, and God's wrath, and the curse against sin, *Thou shalt die the death*, did as cords hold him, as the Psalmist's phrase is. Other debtors may possibly break their prisons; but Christ could not have broke thro' this, for the wrath of the All-powerful God was this prison; from which there was no escaping, no bail: nothing would be taken to let him go out but full satisfaction. And therefore to hear that Christ is *risen*, and so is come out of prison, is an evidence that God is satisfied, and that Christ is discharged by God himself; and so is now *without sin*, he walking abroad again at liberty. And therefore the Apostle proclaims a mighty victory obtained by Christ's Resurrection, over Death, the Grave, the strength of Sin, and the Law (1 Cor. xv. 55, 56); and cries out, *Thanks be to God who giveth us the victory, through Jesus Christ our Lord*, verse 57. You may now rest secure indeed:—*Christ is risen! who, therefore, shall condemn?*

CHAP. IV.

The second Head propounded : the influence Christ's Resurrection hath into Justification. Two branches of the demonstration of this : *first*, that Christ was a Common person, representing us in all he was, or did, or suffered, handled at large. More especially a Common person in his Resurrection.

Now, secondly, to come to that other head propounded, the influence Christ's Resurrection hath into our Justification. The demonstration or making out of which depends on two things put together : the *first*, how Christ was appointed by God, and himself acted the part of a *common person*, representing us in what he did, and more particularly in his Resurrection. Of this in this chapter.

The *second* is, how from that consideration ariseth, not only an evidence to our faith, but a *real influence* into our Justification, and non-condemnation. So as, *Who shall condemn?* because *Christ is risen again*, as a common person, representing us therein.

For the first of these, to illustrate and prove it in the general, that instance of Adam serves most fitly, and is indeed made use of in the Scripture to that end. Adam, as you all know, was reckoned as a common public person, not standing singly or alone for himself, but as representing all mankind to come of him : so as by a just law, what he did was reckoned to his posterity whom he represented. And what was by that law threatened, or done to him for what he did, is threatened against his posterity also. Now this man was herein a lively type of our Lord Christ, as you have it Rom. v. 14. *Who was the type of him who was to come.* Unto which purpose, the

titles which the Apostle gives these two (Christ and Adam), 1 Cor. xv. 47, are exceeding observable: he calls Adam, *The first man*; and Christ our Lord, *The second man*: and both for that very purpose and respect which we have in hand: for, first, he speaks of them as if there had never been any more men in the world, nor were ever to be for time to come, except these two: and why? but because these two between them had all the rest of the sons of men hanging at their girdle; because they were both Common persons, that had the rest in like (tho' opposite) considerations included, and involved in them. Adam had all the sons of men born into this world, included in himself, who are therefore called *earthly men*, verse 48, in a conformity to him *the earthly man*, verse 47, and Christ, *the second man*, had all his elect (who are *the first-born*, and whose names are written in heaven, and therefore in the same verse are oppositely called *heavenly men*) included in him. You see how he sums up the number of all men in two, and reckons but two men in all;—these two, in God's account, standing for all the rest. And farther observe, that because Adam was in this his being, a common person unto his, the shadow and the lively type of Christ, who was to come after him; that therefore he is called *The first man* (of these two) and Christ, *The second man*, as typified out by him,

Now if you ask, wherein Christ was a *Common person*, representing us and standing in our stead; I answer, If in any thing, then in all those conditions and states wherein he was, in what *he did*, or *befell him*, whilst *here on earth especially*. For he had no other end to come down into this world, but to sus-

tain our persons, and to act our parts, and to have what was to have been done to us, acted upon him.

Thus first, in their two several conditions, qualifications, and states, they both were Common persons: that is, look what state or condition the one or the other was made in, is by a just law to be put upon those whom they represented. So the Apostle reasons from it, verse 48, *As is the earthly man*, (namely, the first man, Adam) *such are the earthly*: namely, to be earthly men as well as he; because he who was a Common person representing them, was in his condition but an *earthly man*: And oppositely, by the same law, it follows, *As is the heavenly man* (namely, the second man, Christ) *such are and must be the heavenly*, who pertain to him, because he also is a Common person, ordained to personate them: and Adam, who came before him, was therein but his type.

And as thus in this place to the Corinthians, the Apostle argues Christ to be a common person, in respect of his condition and state, by an argument of parallels taken from his type, Adam; so, secondly, in the 5th of the Romans, he argues Christ to have been a Common person, in his actions which he did on earth; and this also from the similitude of Adam, whom (verse-14) he therein makes to have been Christ's type. And he speaks of Adam there as a Common person, both in respect of *what he did*, namely, *sin*; and also in respect of *what befell him* for his sin, namely, *death*, and condemnation. And because he was in all these not to be considered as a *single man*, but as one that was *All men*, by way of representation: hence, both what he did, they are

said to do in him; and what condemnation or death was deserved by his sin, fell upon them all, by this law of his being a public person for them.

1. For what he did: he sinned, you know; and (verse 12) *All are said to have sinned*, namely, in *his sin*; Yea, and according to those words in the Greek (*en o*) which are added there, you may render that sentence, (and the Original bears it, and it is also varied in the margin) *In whom all have sinned*; namely, in Adam, as in a public person. Their act was included in his, because their persons were included in his.

And, secondly, for what befell him for sin, that befell them also by the same law of his being a person representing them. Hence, verse 12, *Death is said to pass upon all men*, namely for this, that Adam's sin was considered as their's, as it there follows. It is said to *pass*, even as a sentence of death *passeth* upon a condemned malefactor. And, verse 18, *Judgment is said to come by that one man's offence upon all men to condemnation*. Now, in Genesis ii. 17; the threatening was spoken only to Adam, as but one man,—*In the day that thou eatest thereof thou shalt surely die*.—And, Genesis iii. 19, that sentence seems only to pass upon him alone,—*Unto dust thou shalt return*. Yet in threatening Adam, God threatened *us* all; and in sentencing Adam to death, he sentenced *us* also. The curse reacheth us too; *Death passed upon all men* then, and therefore by a just law, *Death reigns over all*, as verse 14 and 17: because Adam was in all this, a Common person representing us, and so in our stead; and so all this concerns *us*, as truly and as nearly as it did *him*. I say, by a just

law; for indeed the Scripture upon the equity of this rule, pronounceth a *statute* out against *all men*, that they should *die*, Heb. ix. 27. *Statutum est*, It is appointed by a statute law, that *all should die*. Now if you search for this *statute*, when and where enacted, you will find, that the original record and roll is that in Gen. iii. 9, spoken only of Adam, but holding true of us, *To dust thou shalt return*.

Just thus the matter stands in the point of our justification and salvation, between Christ and elect believers; for Adam was herein his type. Christ was considered and appointed of God as a Common person, both in *what he did*, and in *what was done to him*. So as by the same law, what he did for us, is reckoned or imputed to us, as if we ourselves had done it; and what was *done* to him, tending to our *justification* and salvation, is reckoned as done to us. Thus when Christ *died*, he died as a Common person, and God reckoneth that we died also. When Christ *arose*, he rose as our Head, and as a Common person, and so then God accounts that we rose also with him. And by virtue of that *communion* which we had in all those actions of his, it is, that now when we are *born again*, we do all rise both from the guilt of sin, and the power of it; even as by virtue of the like communion we had with (or being one in) Adam, we came to be made sinful, when we begin first to exist as men, and to be first born.

Thus in his death he was considered as a Common person, and God reckoned us dying then, and would have us *reckon* so also. So Rom. vi. 10, the Apostle speaking of Christ, saith, *In that he died, he died unto sin once, but in that he liveth, he liveth unto God*. Then

(verse 11) speaking of us, he says, *Likewise reckon you yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.* The meaning whereof is plainly this, that whereas regenerate men are for the present in the reality but imperfectly mortified and *dead to sin*, as considered in themselves, and in respect of the work of it as wrought in them; yet that being considered in Christ as their Head, and a Common person representing them, they may truly by a way of faith reckon themselves wholly dead, in and through Jesus Christ our Lord; in that he once died perfectly unto sin, as a Common person representing them. So as what is yet wanting in the work of mortification, in their sense and experience of it, they may supply by faith, from the consideration of Christ their head, even themselves to have died when he died. The Apostle, I say, would have them by *reason* conclude or infer (for so the word *logizesthe* signifies, as chap. iii. 28. therefore we conclude, or argue by reason, it is the same word) *from Christ's death, that they are dead:* which conclusion cannot be made, unless this be one of the propositions in this argument, *that we died in Christ, when he died;* and so though in ourselves we are not yet wholly *dead to sin*, nor perfectly *alive to God;* yet through Jesus Christ our Lord and Head, says he, *reckon yourselves so;* in that (verse 10) *he died and now lives;* and you were included in him. And indeed, this consideration the Apostle suggests unto our faith, both as the greatest encouragement against imperfect mortification begun; that yet we may comfort ourselves by faith, as reckoning ourselves wholly dead in Christ's death, and so may assure

ourselves, we shall one day be perfectly dead in ourselves by virtue of it; and withall as the strongest argument also and motive unto mortification, to endeavour to attain to the highest degree of it: which therefore he carries along in his discourse throughout that whole chapter. He would have them by faith, or spiritual reasoning, take in, and apprehend themselves long since dead to sin in Christ, when he died; and so should think it the greatest absurdity in the world to sin, even the least sin, we being dead long since, and that wholly, when Christ our Head died: *And how shall we, who are dead to sin, live any longer therein?* And (verse 7) *He that is dead is free from sin;* and how then shall we do the least service to it? Now all this he puts upon Christ's dying, and our dying then with him: verse 6, *Knowing this, that our old man is crucified with him,* (even when he was crucified) *that it might be destroyed one day in us, fully and perfectly; Christ's body representing therein as a public person, the elect, and their body of sin conjunct with them.* So as thus by faith they are to reckon themselves wholly dead to sin in Christ, and to use it as a reason and motive to stir up themselves not to yield to the least sin. I use this expression of being *wholly* dead, because if he had spoken merely of that *imperfect* mortification begun in us, the argument would not have been a *perfect* motive against the least sins. *We who are dead, how shall we live in sin, or yield unto the least sin?* For it might have been said, "Alas, we are but imperfectly dead"; and from an imperfect death could but an imperfect argument have been drawn. But

the Scripture elsewhere tells us, that *Christ by his death hath perfected for ever them that are sanctified.* Heb. x. So as in his death they may reckon themselves perfectly dead by faith, and perfectly sanctified, though yet the work be not actually and fully perfected.

And all this communion with Christ as a Common person, representing them in his death, he there instructs them to be represented and sealed up to them by their baptism; so verses 3 and 4. How, I shall shew afterwards.

Now as this place holds forth Christ as a *Common person* in his *Death* representing us: so other places hold forth the like of his *Resurrection.* In the 1 Cor. xv. 20, the Apostle argues, that Elect Believers must and shall rise, because *Now Christ is risen from the dead, and is become the first-fruits of them that sleep.* See the force of this argument founded upon this notion and consideration, that Christ was a Common person representing all the rest; and this strongly presented in that expression of his being *the first-fruits*, in allusion to the rite in the Levitical law. All the sheaves in a field being unholy of themselves, there was some one sheaf in the name and room of all the rest, (which was called the *first-fruit*) which was lift up, and waved before the Lord; and so all the sheaves abroad in the field, by that act done to this one sheaf, were consecrated unto God, by virtue of that law, Lev. xxiii. 10. The meaning of which rite, the Apostle expounding, alledgeth, *If the first-fruits be holy, all the lump is holy also,* Rom. xi. 16. Thus when we were all *dead*, Christ as the *first-fruits* riseth, and this in our name and stead, and so we all rise

with him and in him. And although the Saints departed are not, in their own persons, as yet risen, (as we all who are now alive, are not in our own persons yet dead) yet in the mean time; because thus they are risen in Christ, as their first-fruits; hence, in the very words following, he saith, they are but asleep, *He is become the first-fruits of them that sleep*, because they remain alive in Christ their Head, and shall rise one day: because *in him* they virtually are already *risen*; and this in God's account is as true and just a sense, as we (though personally alive) are yet all reckoned *dead in Adam*, because he as a Common person had the sentence of death pronounced on him, by virtue of which we must die; and this by the force of the same law, even of that which we have inculcated of being a *Common person*, representing us. And indeed, so it follows, (which argues this to be the Apostle's meaning) verse 21, *For as in Adam all die, even so in Christ shall all be made alive*. His argument lies thus: Adam was the first-fruits of them that *died*; Christ of them that *rise*. Hence therefore we are elsewhere said (though in respect to another life) to be *risen with Christ*, Eph. ii. 5, 6, and (which is yet more) *to sit together with him in heaven*: because he as a Common person representing us, sits there in our name and stead, as you shall hear when I come to it in the text, in the next Section.

CHAP. V.

The second branch: How Christ's representing us as a Common person in his Resurrection, hath an influence into our Justification, made forth by two things: *first*, how Christ at his Resurrection was justified from our sin: *secondly*, that we were all then justified in him as a Common person.

Now then to come to the other branch of the demonstration, namely, how this relation to us as a Common person *representing us in his Resurrection*, hath a *real influence* into our *Justification*: and this is what I drive at; and for the clearing of which that large and general discourse by way of digression in the former chapter was but to make way for.

I shall absolve and dispatch this branch, by shewing two things:

First, that Christ himself was *justified*, and that at his *Resurrection*.

Secondly, that he was *justified* then as a *Common person*, representing us therein, as well as, that he rose as a Common person; and so that *we* were then *justified* in him and with him; and by this means it is that by that *Act* then done to him, our Justification is made irrepealable for ever.

For the explicating of the first: as Christ was in his death made sin for us, and so sustained our persons in his satisfying for sin by his death, (which is the matter of our righteousness) so in and upon his Resurrection he was justified and acquitted from our sins by God, as having now fully in his Death satisfied for them, which I make forth by these three things put together.

First, in reason, if that Christ were made sin for us, and satisfied for it, there must then some *Act*

pass, whereby Christ should be pronounced acquit of our sins, and fully clear of them, and so be himself formally justified, in respect of those sins, for which he undertook to satisfy. For according to the course of all proceedings, if a charge of guilt be formally laid, there must be as formal an act of acquitting, and of giving a *quietus est*. There is no man, but for his own discharge and security would desire it. Nor is there any wise man that pays a debt for which he is legally sued, that will not have upon the payment of it, as legal an acquittance. Paul, when he was cast into prison by a public act of authority, he stood upon it to have a public act of release from the same magistrates, and would not go forth of prison privily, though themselves sent to him so to go out, Acts xvi. 36, 37. Now God himself did *lay the iniquities of us all upon Christ*, Iſaiah liii. 6, and *had him to prison and to judgment* for them, verse 8. There must therefore some Act pass from God, legally to take them off from him, and declaring him discharged, to deliver him from prison and judgment.

And *de facto* it is evident, that there was some such Act passed from God; for as we read, that Christ while he lived, and also in his Death, was *made sin, and did bear the sin of many*, as the phrase is, Heb. ix. 28. So we read in the very next words, that *he shall appear the second time without sin*, which must needs be spoken in direct opposition to his *having borne* our sins, and appearing then with all our sins laid to his charge. He appeared charged with them then, but now he shall *appear* as apparently and as manifestly without those sins, (for of our sins it must needs be meant) and so to be dis-

charged of them as fully, as ever he appeared charged with them. For it is said, *He shall appear without sin*; and therefore to the judgments of all it shall be made manifest, that *that* God that once charged him with them, hath now fully discharged him of them. The Apostle speaks of it as of a great alteration made in this respect between Christ as he was whilst on earth, and Christ as he is to appear the second time, and is now in heaven. And this alteration or discharge must necessarily be made by God; for he is the creditor who followed the suit, and therefore he alone can give the acquittance.

Now secondly, from hence it will follow, that there must be some *time* when this alteration was first made, and discharge given; when Christ from being sin, as he was made, should become without sin, through God's acquitting of him; and this, say I, was at his *Resurrection*. It is not deferred as then to be first done, when he is to appear the second time, though then it *appears* indeed, but it is really done before; for he comes then to judge others for sin. Now in reason, when should this acquittance or justification from our sins be first given to Christ, and legally pronounced on him, but when he had paid the last farthing of the debt, and made his satisfaction complete? which was then done, when he began to rise: for his lying in the grave was a part of his humiliation, and so of his satisfaction, as generally orthodox divines hold. Now therefore when he began to rise, then ended his humiliation; and that was the first moment of his exaltation. His acquittance therefore bears date from thence, even from that very hour.

Hence thirdly, we read, as that Christ was *condemned*, so that he was *justified*. Thus 1 Tim. iii. 16, God is said to be *manifest in the flesh*, and then that God being thus made man is *justified in the Spirit*: That is, whereas God was manifest or appeared *in flesh to condemn sin in the flesh*, as Rom. viii. that same God-man was also *justified in the Spirit* from all those sins, and so *received up to glory*, as it follows there. And not to go far, the very words of this my text, (*It is God that justifies*,) are taken out of Isaiah l. 8, 9, and as there, they are first spoken by Christ of himself, then, when he gave *his back to the smiters, in his death*, (as in the verses before) and was put to death as a *condemned man*, he comforts himself with this, *He is near that justifies me, who shall condemn?* And when was that done, or to be done, but at his Resurrection? So the phrase in Timothy imports, if you compare it with another in Peter, *Being put to death in the flesh, and quickened in, or by, the spirit*. Paul says, *justified in the spirit*; Peter says, *quickened in the spirit*; both mean one and the same thing. By *spirit* is meant the *power* of his *Godhead* and *divine nature*, whereby he was at once both raised from the grave, and from under the guilt of sin together. He was at once both *quickened*, (or raised) and *justified* also. And that by *spirit* they mean his *Divine nature*, the opposition in both places evidently implies; for it is opposed to his *flesh* or human nature. Now because he was quickened *or raised* by the power of the Godhead, and at that raising him, he was *justified* also by God, and declared justified by that Resurrection, (as he had been declared condemned by his death). Hence, to *be justified* is put for his *Resurrec-*

tion; for that was his justification, or declaration to all the world, that he was justified from all the sins laid to his charge. And that other place I cited out of Isaiah, hath the same meaning also; for Christ comforts himself against the Jews condemning him, and putting him to death, with the hopes of God's justifying of him when he should have gone through that work. And Christ's meaning there is this, *God will raise me up, and acquit me*, though you condemn and kill me. In the other Prophets you shall find Christ still comforting himself against his condemnation at his death, with the thoughts of his *Resurrection* which he foresaw as shortly to follow after it; as here in Isaiah he comforts himself with these hopes of his *being justified* after their condemnation of him. For instance, *My flesh shall rest in hope, thou wilt not leave my soul in hell, nor suffer thy holy One to see corruption*, Psalm xvi. 9. Which words, you know, Peter in the Acts doth twice interpret of Christ's Resurrection. In like manner here in Isaiah, against his death and condemnation, he comforts himself with the hopes of God's justification of him at his Resurrection, *He is near who justifies me, (and he shall help me) who shall condemn?* And further, to confirm and strengthen this notion, because his Resurrection was the first moment of this his justification from our sins, therefore it is, that God calls it his first begetting of Christ, *This day have I begotten thee*, speaking manifestly of his Resurrection, Acts xiii. 35. And the reason of his so calling it is, because all the while before he was covered with sin and *the likeness of sinful flesh*; but now, having flung it off, he appears like God's son indeed, (as if newly

begotten). And thus also there cometh to be the fuller conformity between Christ's Justification and our's; for as our Justification is at our first being *born again*, so was Christ's also at this his first *glorious begetting*. He was under an *Attainder* before; here was the *Act of Restitution* first passed. And as at our conversion, which is to us a Resurrection, we *pass from death to life*; (that is, from a state of death and condemnation, unto justification of life) so did Christ at his Resurrection, (which to him was a re-begetting) pass from a state of death and guilt laid on him, to a state of life and glory, and justification from guilt; and so shall *appear*, as the word is, (Heb. ix. last) as he doth now in heaven, *without sin*; for he became to be without sin from that very moment. Thus I have shewed how Christ was justified at his *Resurrection*.

Now then, in the second place, I am to shew that this his justification, and pronouncing him without sin, thus done at his resurrection, was done to him as the *first fruits*, and as a *common person*, bearing our persons, and so in our names. From whence will necessarily follow, as the conclusion of all, that the persons of all the elect believers, have been justified before God in Christ, as their head, at or from the time of his Resurrection; and so that act of Justification to have been so firmly past, as it cannot be revoked for ever.

Now this proved, first, by the very same reason or respect that he was said to be the *first-fruits of them that slept*, as representing the rest in his Resurrection, (which I shewed at large in the former chapter) upon the same ground he is to be so looked at also in this

his Justification pronounced upon him at his Resurrection, even as the *first-fruits* also of them that are *justified*. And so in the same sense, and by the same reason that we are said to be *risen with Christ*, in his Resurrection; we must also be said to be *justified with him, in this his justification*, at his Resurrection. And indeed (to enlarge this a little) as there is the same reason and ground for the one that there is for the other, he being a public person in both, so the rule will hold in all other things which God ever doth to us, or for us, which are common with Christ, and were done to him; that in them all Christ was the *first-fruits*, and they may be said to have been done *to us, yea by us, in him, and with him*. Yea, what ever God meant to do for us, and in us, what ever privilege or benefit he meant to bestow upon us, he did that thing first to Christ, and (some way) bestowed the like on him as a Common person, that so it might be by a solemn formal Act ratified, and be made sure to be done to us in our persons in due time, having first been done to him representing our persons; and that by this course taken, it might, when done to us, be effected by virtue of what was first done to him. Thus God meaning to *sanctify us*, he sanctifies Christ first, in him as a Common person sanctifying us all: *For their sakes I sanctify myself, that they also may be sanctified through thy truth*, John xvii. 19. He sanctifies the human nature of Christ personal, that he may sanctify Christ mystical, (that is, his body) and him first, as a Common person representing us, that so we being virtually, and representatively sanctified in him, may be sure to be sanctified afterwards in our own persons, by means

of his sanctification. And so in like manner for our sakes he was *justified in the Spirit*; because we were to be justified, and so to be justified first in him, and with him as a Common person. Now this rule holds in all blessings else bestowed; for Paul pronounceth of them all, that *God hath blessed us with all spiritual blessings in Christ Jesus*, Eph. i. 3, which God did so order, (that as he speaks of ordaining salvation to be by faith, Rom. iv. 16,) that all those *blessings might be sure to all the seed*. For this formal investiture of estating us into all blessings by such solemn acts done to Christ as our Head and Representor of us, makes what he intends to bestow, sure beforehand, by an irrepeatable act and sentence, which hath its warrant in all laws of men, as I have shewn, and shall anon again urge.

And secondly, by the equity of the same law that in Adam we were all *condemned*, (Adam being a type of him in this) by the same law, I say, we were all *justified in Christ* when he was justified, else the type were not therein fulfilled. Now the sentence of condemnation was first passed upon Adam alone, yet considered as a Common person for us; therefore also this acquittance and justification was then passed towards Christ alone, as a public person for us. Yea, in this his being justified, Christ must much rather be considered as a Common person representing us, than Adam was, in his condemnation: for Christ in his own person, as he had no sin, so he had no need of any justification from sin, nor ever should have been condemned. And therefore this must be only in respect unto our sins imputed to him; and if so, then in our stead. And so herein, he was more

purely to be considered as a Common person for us, than ever Adam was, in his being condemned. For Adam, besides his standing as a Common person for us, was furthermore condemned in his own person; but Christ in being justified from sin, could only be considered as standing for others. Thus Rom. v. 18, *Therefore as by the offence of one, judgment came upon all men to condemnation; even so (or, in like manner) by the righteousness of that one (man Christ) the free gift came upon all men (namely, in Christ) unto justification of life.* He parallels both with a *so*, only with this difference, between Adam's being a Common person for us, (and so between the ground of our being condemned in him) and Christ his being a Common person for us, (and our acquittance in him) that the *condemnation came upon all* by a necessary, natural covenant, (for by such a covenant was Adam appointed a Common person for us) but Christ his being appointed thus a Common person for us, it was by a *free gift* of grace; and therefore in like manner by a free gift of grace it is that the imputation of that which he did, or was done to him, is reckoned our's. As then *in Adam all died*, when he sinned, (as the Apostle speaks) so in Christ were *all justified*, when he was justified. For as in his death Christ was a public person for us, and in all that befell him, so in his Resurrection, and in all that was then done to him; and so, in this his being then justified. And as when he died, the *just was put to death for the unjust*, as Peter speaks, so when he rose and was justified, the just that needed no justification was justified for the unjust, who else had been condemned; and so we were then justified with him.

CHAP. VI.

How our faith may raise from hence just matter of triumph about our justification. An explication how we are justified by faith, although justified in Christ at his Resurrection.

AND hereupon is grounded this triumph of faith here, from Christ's Resurrection, *Who shall condemn? It is Christ that is risen*: the meaning whereof is, that he was justified at his Resurrection, (*Justified in the Spirit, and Quickened in the Spirit, being all one*) and *we in him*. Yea, and a *rather* is put upon this, rather than upon his death; for this act was a solemn discharge from all sin and condemnation: it was a legal acquittance given to Christ for all our sins, and so to us also considered as in him. His Death was but the satisfaction and payment; but this is the first act of absolution: yea, and this is the original act, which is upon record between God and Christ; and our justification and atonement (when we are justified by faith in Christ) is but a copy fetched from this roll, and court sentence then pronounced.

And such a way and course to ratify and make acts good and legal, (even to have them done by another representing one's person) is common among men, as those instances I formerly gave do shew. An attorney at law receives a debt, or an acquittance for a debt, paid or given for another man, and it is as legal, as if the man himself, or creditor had done it, and the debtor had received the acquittance himself. Yea, acts of the greatest and highest concernment are oft-times no otherwise transacted; as the marriages of princes are by proxy solemnized, their ambassadors representing their persons, and con-

tracting and marrying their wives in their stead, which acts are thereby made as irrevocable and irrepealable, as if themselves had in person done them. And so if we were justified when Christ did rise and was justified, our justification then cannot be reversed, but stands as legal and warrantable as any act that God or man ever ratified or confirmed. And *who then shall condemn?*

Only, for further explication sake, lest there be a mistake, let me add this, that it is necessary that we be *justified* in our own persons *by faith*, (notwithstanding this former act thus legally passed) whereby we lay hold upon what God did thus before for us in Christ, to the end that God upon our believing may according to his own rules *justify* his justifying of us unto all the world; which until we do believe, he could not do. For according to the revealed rules of his word, (which he professeth to proceed by at the last day) there is a curse and a sentence of condemnation pronounced against us, under which we stand till he shall take it off by giving us faith; unto which faith, or upon which believing he hath, in the same word made the promise of justifying us in our own persons, as before he had done in Christ. Yet still notwithstanding, so, as, although when we first believe, then only justification *is actually* and personally applied to us; yet at Christ's Resurrection, and in his being then justified, this act and sentence was *virtually* pronounced upon us, and so doth necessarily require and exact at God's hands, the bestowing faith upon us; that so by virtue of this former act passed, we come to be actually justified in our own consciences, and before all the world: and so our justi-

fication which was but secretly wrought, and passed upon us in Christ, is never made void, but stands irrepealable; and so ratified, that our personal justification by faith doth always infallibly second and succeed it. And (to illustrate it a little) our condemnation in Adam, and this our justification in Christ, do in this hold parallel together, that as in Adam we were all virtually condemned, (*In Adam all die*) (and that legally enough too, for thereupon came out that statute-law, *statutem est, it is appointed* that all should die) and yet we are not in our own persons condemned, till we are born of him; nor do we personally die, until we lay down our flesh; even so is it in the matter of our justification; it was done virtually in Christ, and afterwards when we believe, is actually passed in and upon ourselves. Now I call this former but a *virtual justification*, even as by the sentence of condemnation passed upon a malefactor, he is called a *dead man*, that is, he is so *in law*, as we say, though naturally he die not many days after, but in that respect may be still alive; so by Christ's being justified, we are all virtually, and in law justified, through a secret, yet irrepealable Covenant between God and Christ, who only did then *know who were his*.

And for a confirmation even of this also, that God accounts all the Elect justified in his justifying of Christ, we shall not need to go any further than the words of this text, if we do but diligently compare their standing here, with that of theirs in that place out of which they are taken, and where we find them first recorded and spoken, namely, in that of Isaiah l. 7, 8, *He is near that justifies me. who is he that shall*

condemn? Now there (as interpreters agree, and as the context shews) those words are spoken by Christ himself; for verse 5th, he speaks of God's *boring his ear* to do his will, (the same expression that is used of Christ, Psalm xl. 6,) and farther says, *I gave my back to the smiters, and my cheeks to them that pulled of the hair, and I hid not my face from shame and spitting;* (all which you may read in Christ's sufferings, Matt. xxvi. 27, and xxvii. 26.) And he spake before (in verse 4) of *God's having given him the tongue of the learned, to speak a word in season to him that is weary;* (which you may read done by Christ, Matt. xi. 28.) Now those words were spoken by Christ, to comfort himself against the Jews condemning him, as considering that God would justify him; as at his Resurrection you have heard he did. Now mark it, those very words which Isaiah brings in Christ speaking as of himself alone, those very words, Paul here boldly applies, in the like triumph, to all the Elect of Christ, *Who shall condemn? It is God that justifies;* and this, because Christ is *dead and risen*, and acquitted by God. Christ spake those words as a public person, in the name of all his Elect, whom he in his death and in his justification represented; and for that very respect Paul speaks the like words over again, of all Elect believers, as being as truly and really intended of them, when spoken by Christ, as of himself, and his own person. *He is near that justifies me,* says Christ, *who shall condemn?* namely, Me, or mine elect, whose persons I sustain. And *Who shall lay any thing to the charge of God's elect,* says Paul, *It is God that justifies, who shall condemn?* for Christ hath died, and been condemned for them,

and Christ was justified from that condemnation, and they in him. And because the justification of himself, which Christ spake of, as looked for from God, was to be made at his Resurrection, as hath been said, therefore Paul here puts a *rather* upon his Resurrection.

And farther to establish this, as you heard before out of Rom. vi. 10, that in respect of Sanctification we were *dead with Christ*, even then when he died; so in Coloss. ii. 13, we are said to be *risen with him* in respect of our justification, which is the thing in hand. The words are, *And you being dead in sins, (namely, the guilt of your sins) and the uncircumcision of your flesh, (that is, in respect of the power of corrupt nature) hath he quickened together with him, having forgiven you all your trespasses.* See here, the forgiveness of our sins, or our justification, is called a *quickening*, or a *raising up of us*, (as the 12th verse hath it) *together with him*, in a conformity and relation to that justification from our sins, which at his Resurrection he received in our names. His meaning is, he was justified then, and in our names: and so we are now justified through the virtue of that our communion with him therein; for if you mark the connexion of the words with what follows (verse 14) you will find this *forgiving their trespasses* (verse 13) *through their being quickened together with him*, not only to have been done when they believed, and so when they had that justification personally applied to them, (of which, it is true, the words in the 12th verse are to be understood) but also then to have been done, *when he having* (as it follows in the 14th verse) *blotted out the hand-writing of ordinances* which was

against us, *nailing it to his cross*, and *having spoiled principalities and powers*, and got the victory, namely, in his rising again, had *made a shew of them openly*, in his ascending to heaven, *triumphing over them (en auto) in himself*, as the margin hath it (of which words I shall farther speak in the next head). So as *then when Christ* did this in himself, then were our sins forgiven; then were we acquitted with him, and triumphed with him; he doing all this in our stead, representing us.

CHAP. VII.

How all this, both the support of our faith, and our Justification by Christ's Resurrection, is sealed up to us in Baptism. The conclusion. How faith may make use of Christ's Resurrection in its pleas to God.

AND all this our communion with Christ in his Resurrection, both in respect of sanctification, which the sixth of the Romans holds forth, and of justification, which this place in the Colossians holds forth, is lively (as both places declare) set out, and sealed up to us, in the sacrament of Baptism. We are said to be *buried with him in baptism*, &c. Rom. vi. 3, 4. and Col. ii. 12, *Buried with him in baptism, wherein also you are risen with him*. The eminent thing signified and represented in baptism, is not simply the Blood of Christ as it washeth us from sin; but there is a farther representation therein of Christ's Death, Burial, and Resurrection in the baptized's being first buried under water, and then rising out of it; and this not in a bare *conformity* unto Christ, but in a representation of a *communion with Christ*, in that his

Death and Resurrection: therefore it is said, *We are buried with him in baptism, and, wherein you are risen with him.* It is not simply said, *like as* he was buried, and rose; but *with him.* So as our communion and *oneness with him* in his Resurrection, is represented to us therein, and not only our conformity or likeness unto him therein. And so baptism representeth this to us, that Christ having once in himself sustained the persons of all the elect, in his Burial and Resurrection, that now upon the party himself who is baptized, is personally, particularly and apparently *re-acted* the same part again, in his baptism; thereby shewing what his communion with Christ before was, in what was then done to Christ; that he then was buried with Christ, and rose with him: and upon that ground, is now in this outward sign of baptism, as in a shew or representation, both buried, and also riseth again.

And moreover, hence it is, that the *answer of a good conscience*, (which is made the inward effect of this ordinance of baptism, 1 Pet. iii, 21) is there also attributed unto Christ's Resurrection, as the thing signified and represented in baptism, and as the *cause* of that answer of a good conscience. *Even baptism*, saith he, *doth now also save us* (as being the ordinance that seals up salvation) *not the putting away of the filth of the flesh*, or the washing of the outward man; but *the answer of a good conscience towards God, by the Resurrection of Jesus Christ.* To open these words: our consciences are that principle in us, which are the seat of the guilt of all the sins of the whole man; unto whose court they all come to accuse us, as unto God's deputy; which conscience is called good

or evil, as the state of the man is. If his sin remain unpardoned, then as his estate is damnable, so his conscience is evil: if his sins be forgiven, and his person justified, his conscience is said to be good. Conscience having its denomination from the man's state, even as the pulse is called good or bad, as the state of the man's body is healthful or unsound, whose pulse it is. Now in baptism, forgiveness of sins, and justification, being sealed up to a believer's faith and conscience, under that lively representation of his communion with Christ in his Resurrection; hence this is made the fruit of baptism, that the good conscience of a believer sealed up in baptism, hath wherewithal from thence to answer all accusations of sin, that can, or do at any time come in upon him; and all this as it is there added, *by virtue of the resurrection of Jesus Christ*: namely, in this respect, that his communion with Christ in his Resurrection, hath been represented in his baptism as a ground of his faith, and of that *answer* unto all accusations. So that indeed, the same thing that Paul says by way of triumph and defiance to all accusations, *Who shall condemn? Christ is risen*, the very same thing Peter here mentions, though not by way of defiance, yet of a believer's answer and apology, that if sins do come to condemn or accuse, a good conscience is ready to say, *Christ is risen, and I was then justified in him*; there is my answer, which nothing in heaven or hell is able to reply unto. *This is the answer of a good conscience, by the resurrection of Jesus Christ.*

Now to crown this second pillar of faith with this *coronis* or conclusion, by way of application or direction to a believer's faith, how to make use of

Christ's Resurrection in point of non-condemnation. You have heard before, out of Romans 6th, that in respect of mortification, as the Apostle there reasons, we may be truly said to have been *perfectly dead* to all *sin* in Christ's dying unto sin once; and through his representing us therein as dying unto *sin*, *in* and *with him*. So as although we be for the present but imperfectly mortified in ourselves, yet when corruptions arise, the Apostle bids us help ourselves against them by faith, *reasoning* ourselves to stand wholly dead to sin, when Christ died; and so to conclude from thence, that we shall one day be fully dead to sin, because we then did perfectly die in Christ unto it which kind of *reasoning* also God would have us use as a motive, and of all motives that are in the gospel it is the strongest, against any corruption when it ariseth; *Shall I that am dead to sin in Christ,—and so am freed from it,—shall I live any longer therein?* verse 2. Now as God would have our faith make this use of our communion with Christ in his death, in point of *sanctification*; just so when guilt of sin ariseth in thy conscience to accuse or threaten condemnation, *reason* thou thyself, as the Apostle's words are in that other case, or *reckon thyself*, as our translation hath it, justified in Christ, in his justification, which was done at his resurrection. Yea, and seeing God would have thee use thy communion with Christ in his death, as an argument to move thee to mortify sin, bidding thee to reckon thyself dead to sin in Christ) do thou desire him in like manner to *reckon thee as justified* at Christ's resurrection, (for the ground of both is the same,) and return that as an argument to him, to move him to

justify thee. And this is that answer of a good conscience which Peter speaks of; this is the meaning of Paul's Challenge, *Who shall condemn? Christ is risen.*

And should thy heart object, and say, But I know not whether I was one of those that God reckoned justified with Christ when he arose: then go thou to God and ask him boldly, Whether he did not do this for thee, and whether thou wert not one of them intended by him; put God to it, and God will, by virtue of Christ's Resurrection for thee, even himself *answer* thy faith this question, ere thou art aware; he will not deny it: and to secure thee the more, know, that however Christ will be sure to look to that for thee; so as that thou having been then intended, (as, if thy heart be drawn to give itself up to Christ, thou wert) shalt never be condemned.

THE
GLORIES OF CHRIST.

BOOK IV.

FAITH SUPPORTED BY CHRIST'S ASCENSION, AND
SITTING AT GOD'S RIGHT HAND.

*Who is he that condemneth? It is Christ,—who is
even at the right hand of God. Rom. viii. 34.*

CHAP. I.

A connexion of this third Head, with the two former : shewing how it affords a farther degree of Triumph. Two things involved in it: *first*, Christ's Ascension: *secondly*, Christ's power and authority in heaven.

I COME next to this third great pillar and support of Faith, Christ being *at God's right hand*; and to shew how the view and consideration hereof may strengthen faith seeking justification and pardon of sin: *Who is he that condemneth? Christ is even at God's right hand.*

In the opening of which, I shall keep to the begun method, both by shewing how Justification itself depends upon this, and the evidence thereof to us: both which the Apostle had here in his eye, and from both which our faith may derive comfort and assurance. And I mean to keep punctually to the matter of Justification only, as in the former.

These two latter that remain here in the text,

(*Christ sitting at God's right hand, and his interceding for us*) are brought in here by the Apostle, as those which have a redundant force and prevalency in them, for the non-condemnation of the elect: that although the two former abundantly served to secure it; yet these two added to the former, do make the triumph of faith more complete and full, and us *more than conquerors*, as it after follows. Nor doth this place alone make mention of Christ's *sitting at God's right hand* (which I now am first to handle) in this its relation and influence into our justification, and the assurance of faith about it: but you have it to the same end, use, and purpose, alledged by that other great Apostle, 1 Pet. ii. from the 18th to the 22d. And if the scope of these two Apostles, in both places be compared, they are the same. Here the Resurrection of Christ and his *sitting at God's right hand*, are brought in as the ground of this bold challenge and triumph of faith: and there, in Peter, is mentioned the *answer or plea of a good conscience*, in a believer justified, which it puts into the court, and opposeth against all condemning guilts,—so it is called, verse 21. The Apostle alledging *the resurrection of Jesus Christ* as one ground of it,—*the answer of a good conscience by the resurrection of Jesus Christ*:—and then further to back and strengthen this plea or answer of a good conscience, the Apostle puts his *Ascension, and sitting at God's right hand*, into the bill, as further grounds confirming it:—so it follows, *who is gone into heaven, and is at the right hand of God, angels, and authorities, and powers, being made subject to him*:—all which the Apostle here expresseth in one word, as enough to

carry it, that *Christ is even at God's right hand*. The soul hath a sufficient *answer* against condemnation in *Christ's Death*, and *Resurrection*, full enough, though it should stop there; yea therein can faith *triumph*, though it went no further: for it can shew a full satisfaction given in his death, and that accepted by God for us; and Christ acquitted, and we in him. Therefore faith, you see, comes to a *rather* there. But then, let it go on, to consider Jesus *sitting at God's right hand*, and *making intercession* for us; and then faith will triumph and insult over all accusers, be more than a conqueror; then it comes not to a *rather* only, as here, but to a *much more shall we be saved by his life*, thus Rom. v. 10. And the meaning thereof is, that if his *death* had power to pay all our debts, and justify us at first; then much more hath his *life* this power. So that his death is but the ground and foundation of our faith herein, and the lowest step of this ladder; but these other, are the top and full triumph of faith therein. And our spirits should rise, as the Apostle here riseth; faith upon these wings may not only fly above the gun-shot of all accusations and condemners; and so far above all such thoughts and fears, as it may reach to a *security that sins are forgotten, and shall be remembered no more*. What *joy* was there in the Disciples, when they *saw Christ risen*? John xx. Therefore in the *primitive times*, it was used as a voice of joy; and to this day the Grecian Christians so entertain each other, at that time of the year, with these words, *The Lord is risen: your Surety is out of prison; fear not*. But (as Christ said in another case, so say I) what will you say, if you see your *Surety ascended up to heaven*,

and that, as *far above Angels and Principalities* (as the apostle speaks, Eph. i.) *as the heavens are above the earth?* will you not in your faiths and hopes proportionably ascend, and climb up also; and have thoughts of pardon, as far exceeding your ordinary thoughts as the *heavens are above the earth?* Therefore *first view him; as ascending into heaven,* ere ever he comes to be at *God's right hand,* and see what matter of triumph that will afford you; for that you must first suppose, ere you can see him at *God's right hand;* and so is necessarily included, though not expressed here. But that place fore-quoted out of I Peter iii. gives us both these two particulars included in it; 1. his *Ascension,* (*who is gone into heaven*); and 2. his *power and authority there,* (*is at God's right hand, and hath all power and authority subject to him*), and prompts both these, as fit matter to be put into a *good conscience its answer and apology* why it should not be condemned; and therefore both may *here* as well come in *into faith's triumph;* and that as being intended also by the Apostle, and included in this one expression. He speaks with the least, to shew what cause faith had to triumph, for the least expression of it; his purpose being but to give a hint to faith, of that which comprehensively contains many things in it, which he would have us distinctly to consider for our comfort.

CHAP. II.

Shewing first what evidence for our justification, Christ's Ascension into Heaven affords unto our Faith, upon that first forementioned consideration of his being a Surety for us.

FIRST then to see what triumph his ascending into Heaven will add unto our faith in matter of non-condemnation.

And herein, first there is somewhat in it to consider, *what he then did*, and what was his *last act* when he was to take his rise, to fly up to Heaven. He *blessed his Disciples*, and thereby left a blessing upon earth with them, for *all his elect*, to the end of the world. The true reason and mind of which blessing them was, that he was now to go to execute the eternal office of his priesthood in Heaven, (of which God had sworn, *Thou art a Priest for ever after the order of Melchisedec*). As Melchisedec in the type, *blessed Abraham*, and in him *all the faithful as in his loins*, (therefore the Apostle said that *Levi paid tithes unto Melchisedec in Abraham's loins*; therefore he was blessed in his loins) so did Christ begin this *new and second part of his priesthood*, with *blessing the Apostles*, and in them, all the elect, to the end of the world. This was the last thing that Christ did *on earth*, yea this he did, whilst ascending; *he was taken up, whilst he did it*, Luke xxiv. 50, 51. And thus solemnly he now did this, to shew that the curse was gone, and that sin was gone; and that action speaks thus much, as if Christ himself had said, *O my brethren*, (for so he stiled his Disciples after his Resurrection) *I have been dead*, and in dying made a *curse* for you; now that curse I have fully

removed, and my Father hath acquitted me, and you, for it; and now I can be bold to *bless* you, and pronounce all your *sins forgiven*, and your persons justified. For that is the intention and foundation of blessing, (*Blessed is the man whose sins are forgiven him*) and therefore that was the true meaning of his blessing them; which he reserved thus as his last act, to shew, how by his death he had redeemed them from the curse of the law, and now going to Heaven, was able to *bless* them with *all the spiritual blessings* that are *there*, and which Heaven can afford; for *Heavenly* they are called in that respect, Eph. i. 4. And as in Abraham (blessed by Melchisedec) all the faithful were blessed; so, in these Apostles, all the elect to come are blessed. As when God individually *blessed Adam and Eve*, at the first creation; so he *in them, blessed all* that were for ever to come of them; thus Christ in blessing them, blessed us, and all *that shall believe, through their word*, to the end of the world. And that they were thus then to be considered, as common persons, receiving this *blessing* for us all; appeareth by Christ's words then uttered, *I am with you to the end of the world*, (i. e. with you, and all your successors, both ministers, and other believers) Matt. xxviii. ult. And Christ herein did, as God did before him: when *God had done his work* of creation, He *looked upon all he had done, and saw that it was good, and he blessed it*. Thus did Jesus Christ; now that he had by that one offering perfected for ever all the elect, he comfortably vieweth, and pronounceth it perfect, and them blessed; and so goes to Heaven, to keep and enjoy the Sabbath of all there.

Now secondly, let us *see him ascending*; and see what comfort that will also afford our faith, towards the persuasion of Justification. The Apostles stood gazing on him; and so do we lift up our hearts to gaze on him by faith; and view him in *that act* as he is passing along into heaven, as leading *sin, hell, death and devil in triumph*, at his chariot-wheels. And therewith let your faith *triumph* in a further evidence of Justification. Thus Eph. vi. 8, out of lxxviiith Psalm, verse 18, the Apostle saith, *When he ascended up on high, he led captivity captive*: (to which Hebraism the Latin phrase, *vincere victoriam*, to win a victory, doth answer) then he led captive all our spiritual enemies that would have captived us, they being now captived. Now *leading of captives* is always after a perfect *victory*. And therefore, whereas at his *death* he had *conquered* them, at his *rising*, *scattered* them, now at his *Ascension* he *leads them captive*: And so that Psalm, in the type, begins, (verse 1) *Let God arise, let his enemies be scattered: let them flee before him*: so at his Resurrection they did; and then he ascends in triumph (as here) in token of victory (*he is ascended up on high*, verse 18); he ascends as David after his victory, up to Mount Sion (for the celebrating of which that Psalm seems to have been made by David) which was the intended type of Christ's triumph at his Ascension. And two [*Actus triumphales*] triumphing acts there were here mentioned:---first *Leading of the captives* bound to his chariot-wheels, as the manner of the Roman triumphs was, when the conqueror went up to the capitol, and other Heathens in David's time; as Achilles led Hector captive, who tied his feet to his

chariot wheels, and dragged him dead round about the walls of Troy: now thus did Christ then deal with our sins and all our enemies.---The second act is *casting abroad of gifts*: he *gave gifts to men*. It was the custom at their triumphs to cast new coins (*missilia*) abroad among the multitude; so doth Christ throw the greatest gifts for the good of men that ever were given. Therefore, *who shall condemn?* Sins and devils are not only dead, but triumphed over. Compare with this, that other place, Coloss. ii. 15. *Having spoiled principalities and powers, he made a shew of them openly triumphing over them in himself*: So I read it, and the Greek bears it, and so it is in the margin varied: it is a manifest allusion unto the manner of triumphs after victories among the Romans; even unto two of the most notable parts thereof; the first of spoiling the enemy, upon the place, ere they stirred out of the field; and this was done by Christ on the cross, *Having spoiled them first*, as verse 14th hath it. He speaks it of the devils our enemies and accusers; they had all God's threatenings in his law, and the ceremonial law, (the bond for our debt unto the moral law) to shew for it; in these lay the *power of the devil* over us, that he could boldly come to God and accuse us, and sue our bond. And therefore Heb. ii. 14, he is said to have *the power of death*. Now Christ first took away all his power, and spoiled him of all his ensigns, weapons, and colours; which he did on the place where the battle was fought, namely, *on the cross*, and *nailed our bond* thereto, and having paid the debt, left the bond cancelled, ere he stirred off the cross. But then having thus spoiled these enemies on the cross; he

further makes a *public triumphal shew* of them in his own person, which is a second act; as the manner of the Roman emperors was, in their great triumphs, to ride through the city in the greatest state, and have all the spoils carried before them, and the kings and nobles whom they had taken, they tied to their chariots, and led them as captives; and this did Christ at his *ascension*, (for of his triumphing at his ascension, I take this triumph in this epistle to the Colossians to be understood, and so to be interpreted by that forecited 4th of the Ephesians). He plainly manifesting by this public open shew of them at his Ascension, that he had spoiled, and fully subdued them on the cross. That which hath diverted interpreters from thinking this of the 2nd of Colossians, to have been the triumph of his Ascension, hath been this, that the triumph is said to have been made *en auto*, which they interpret *in it*, as if it referred to the cross, (mentioned verse 14) as the place of it; when as it may as well be translated *in himself*, i. e. in his own power and strength; noting how he alone did this, which other conquerors do not; they conquer *not in themselves*, and by themselves, which Christ did. And yet it was the law, that if the Roman emperors or generals themselves took any thing in war, they had a peculiar honour to dedicate it in triumph more peculiarly. Now *Christ conquered in himself*, and therefore *triumphed in himself*, and himself alone. And thus it became our Redeemer (like another Sampson) not only to break sin's bars, and fling off hell gates, and come out of that prison he was in; but as in sign of a trophy, to take them on his back, and carry them up the hill, (as Sampson,

the type of him, did the gates of the city to an high hill) himself triumphantly carrying them on his own shoulders.

Now did Christ then, who was your Surety, thus triumph? then let your faith triumph likewise; for this was not only done by your Surety, but in your stead; seeing this (*for us*) here, is to be put to each thing mentioned. The Apostle calls for this at our hands here, *We are more than conquerors*, says he, verse 37.

Then, thirdly, see him *entering into Heaven*; when he comes first to court after this great undertaking; how doth God look on him? is God satisfied with what he hath done? As, you know, when a general comes home, there useth to be great observing how the king takes his service, as performed according to commission; Christ as a Surety undertook for sinners, fully to conquer all our enemies; and God bade him look that he did it perfectly, or never see his face more: Heb. v. He was to be perfect through sufferings, and those sufferings are to be such as to perfect us also. Heb. x. Now behold your Surety is like a conqueror entered Heaven; let that convince you that he hath satisfied the debt, and performed his commission to a tittle: God would never have suffered him to come thither else; but as soon as ever his head had peeped into Heaven, have sent him down again to perform the rest; but God lets him enter in, and he comes boldly, and confidently; and God lets him stay there. Therefore be convinced, that he hath given God full satisfaction. Christ himself useth this argument, as the strongest that could be brought to convince the world, that his

righteousness, which he had in his doctrine taught them, was the righteousness which men were only to be saved by, *the true righteousness of God* indeed. John xvi. 9, 10. *He shall convince the world of righteousness; that is, work faith in the hearts of men, to believe and lay hold on my righteousness, as the true righteousness that God hath ordained; and this, says he, because I go to my Father, and you shall see me no more.* That is, by this argument and evidence it is, and shall be evinced, that I who undertook to satisfy for sin, and to procure a perfect righteousness, have perfectly performed it; and that it is a righteousness which God's justice doth accept of, to save sinners by; in that I after my death, and finishing this work, will ascend up to my Father, into Heaven, and keep my standing there, and *you shall see me no more*: Whereas, if I had not fulfilled all righteousness, and perfectly satisfied God, you may be sure there would be no going into Heaven for me, nor remaining there: God would send me down again, to do the rest, and you should certainly see me with shame sent back again; but *I go to Heaven, and you shall see me no more.*

CHAP. III.

Shewing what evidence also Christ's sitting at God's right hand, having been our Surety, affords unto our faith for Justification.

Now then in the next place, for his *being, or sitting at God's right hand*, which is the second particular to be spoken of. As soon as Christ was carried into Heaven, look, as all the angels fell down and worshipped him; so his Father welcomed him, with the highest grace that ever yet was shewn; the words

which he then spake, we have recorded Psalm cx. *Sit thou at my right hand, till I make thine enemies thy footstool.* You may by the way observe, for the illustration of this, how upon all the several parts of performance of his office, either God is brought in speaking to Christ, or Christ to his Father. Thus when he chose him first to be our Mediator, he takes an oath, *Thou art a Priest for ever after the order of Melchisedec.* Again, when Christ came to take upon him our nature, the words he spake are recorded, *Lo, I come to do thy will, a body hast thou fitted me;* so Heb. 10th, out of the 40th Psalm. Likewise when he hung upon the cross, his words unto God are recorded Psalm xxii. 1, *My God, my God, why hast thou forsaken me?* In like manner when he rose again, God's words used then to him are recorded, *Thou art my Son, this day have I begotten thee,* Psalm. ii. (which place is expounded of the Resurrection, Acts xiii.33) which is as much as if he had said, Thou never appearedst like my Son till now; for whereas I chose a Son to be glorified with power and majesty, hitherto thou hast appeared only as a *Son of man*, (*Enosh, sorry man*) hitherto thou hast been made sin, and a curse, not like my Son, but hast appeared in the *likeness of sinful flesh*, and of a *servant* all besmeared with blood; therefore this is the first day wherein I make account I have begotten thee; even now when thou first beginnest to appear out of that sinful hue and likeness of sinful flesh: now I own thee for my Son indeed. And in him he owned us all, thus at his Resurrection. And then last of all when he comes into Heaven, the first word God speaks to him is, *Son, sit thou at my right hand;* thou hast done all my work, and now I

will do thine; (he gives him a *quietus est*) rest here; *sit here till I make all thine enemies thy footstool.*

And now what say you, are ye satisfied yet, that God is satisfied for your sins? What superabundant evidence must this Christ's sitting at God's right hand give to a doubting heart? It argues, first that Christ for his part hath perfectly done all his work, and that there is no more left for him to do by way of satisfaction; this the word *sitting* implies. Secondly, it argues, that God is as *fully satisfied* on his part; this his *sitting at God's right hand* implies.

For the first, the phrase of *sitting* doth betoken rest, when work is fulfilled and finished: Christ was not to return till he had accomplished his work, Heb. x. The Apostle, comparing the force and excellency of Christ's sacrifice, with those of the Priests of the old Law, says, that *those Priests stood daily offering of sacrifices, which can never take sins away.* Their *standing* implied that they could never make satisfaction, so as to say, We have finished it. But Christ, says he, (verse 12) *after he had offered up one sacrifice for ever sat down, &c.* Mark how he opposeth their *standing* to his *sitting down*. He sat as one who had done his work. Thus, Heb. iv. 10, *He that is entered into his rest,* (speaking of Christ, as I have elsewhere shewn) *hath ceased from his work as God did from his.*

Secondly, this his being at *God's right hand*, as strongly argues that God is satisfied: for if God had not been infinitely well pleased with him, he would never have let him come so near him, much less have advanced him so high as his *right hand*. And therefore in that place even now cited (Heb. x. 10, 11, 12,

compared with the former verses) *this* is alledged as an evidence that *Christ had for ever taken sins away*, which those Priests of the Law could not do, who therefore *often offered the same sacrifices*, verse 11) That *this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God*, as hereby shewing, and that most manifestly, that he had at that once offered up such a satisfactory sacrifice as had pleased God for ever; and therefore took up his place at God's right hand, as an evidence of it; so possessing the highest place in court. This *setting him* at God's right hand, is a token of special and highest favor. So kings, whom they were most pleased with, they did set at their right hand, as Solomon did his mother, I Kings, ii. 19, and so Christ the Church, his queen, Psalm xl. 9, and it was a favor which God never after vouchsafed to any, Heb. i, *To which of all the Angels did he say, Sit thou on my right hand?* . Therefore Phil. ii. it is not only said that he *exalted him*, but *super-exaltavit, he highly exalted him*, so as never any was exalted: for he was *made thereby higher than the heavens*. Thus much for the first head.

CHAP. IV.

Demonstrates in the second place what influence Christ's Ascension hath in a believer's non-condemnation, upon that second premised consideration of Christ's being a Common person for us. The security that faith may have from thence.

WE have thus seen what triumphing evidence and demonstration, both Christ's Ascension, and sitting at God's right hand, do afford us for this, that Christ being considered as our Surety, hath therefore un-

doubtedly subdued our enemies and sins, and satisfied God. Let us now consider further, what force, efficacy, and influence these two (both his ascending and sitting at God's right hand, as an Head, and Common person for us) have in them towards the assured working and accomplishment of the salvation of believers, his elect. And from the consideration of this, which is a second head, our faith may be yet further confirmed and strengthened in its confidence. *Who shall condemn? It is Christ that is at God's right hand.* I shall take in, as in the former, both his *Ascension*, and *sitting at God's right hand*.

And first for his ascending; consider these two things in it, which may uphold our confidence.

1. That the great end and purpose of that his ascending, the errand, the business he ascended for, was to *prepare and provide a place for us*, and to make way for our coming. This he assures his Disciples of, John xiv. 2, *In my Father's house are many mansions: I go to prepare a place for you.* As Joseph was secretly sent before by God's intendment to prepare a place in Egypt for his brethren, whom God's providence meant to bring after him; so more openly doth Christ ascend to heaven, professedly declaring that to be his business; *I go to prepare a place for you*; and it is my Father's house, saith he, where I can provide for you, and make you welcome. You heard before what welcome God gave Christ when he first arrived there; and what he said to him, and what Christ said, as it were, again to God: I come not alone, I have much company, many of my brethren and followers to come after, (for it was the declared and avowed end of his going to prepare a

place for them) I prayed when I was on earth that *where I am there they might be also* (John xvii.); and now I am come hither, my train must come in too; I am not complete without them; if you receive me you must receive them also, and I am come to take up lodgings for them. Thus the *Captain of our salvation, being made perfect through sufferings, and then crowned with glory and honour in bringing of many sons to glory*, (as Heb. ii. 10) of which company he was Captain, is brought in saying to God, verse 13, *Behold I and the children which God hath given me*, (he speaks it when brought to glory) I am their captain, and they must follow me; *Where I am there they must be*; Lo, I am here, and am not to come alone, but to bring to glory all the children which thou hast given me. They shall be all welcome, says God. There is room enough for them, *many mansions*. So that we need not fear, nor say in our hearts, doubting and despairing, *Who shall ascend up to heaven for us, to bring us thither?* Rom. x. Christ hath done it,—That is the first thing, but that is not all.

2. *He entered into heaven in our very names*, and so is to be considered in that act as a Common person, as well as in his Death and Resurrection, and so representing us, and taking possession in our right, and we *in him*; as a guardian takes possession for heirs under age. *The fore-runner is for us entered into heaven*, Heb. vi. 20. *The fore-runner for us*, that is, *our fore-runner*. A *fore-runner* is a fore-runner of followers, and of such as stay not long behind, and usually goes before as a harbinger to provide and take up lodgings for them that are to

come, and writes the names of those who are to come, over the doors of such and such rooms, that they may not be taken up by any other. And so Heb. xii. 23, the *names of the first-born* are said to be *written in heaven*, or enrolled there; and, I Pet. i. 5, their places or mansions in heaven are said to be *reserved for them*. They stand empty, as it were, yet taken up so as none shall take them from them; their names and titles to them being entered and superscribed. And so he truly *entered (pro nobis) for us*, that is, in our stead and in our names, as a Common person: and therefore the High Priest, in the type, entered into the Holy of Holies, with all the names of the tribes on his breast: even so doth Christ with ours; even as a Common person in our names, thereby shewing that we are likewise to come after him: and this is more than simply to prepare a place; it is to take possession of a place, and give us a right thereto.

So that your faith, through this consideration may see yourselves as good as in heaven already: for Christ is entered as a Common person for you. Justification hath two parts: first, acquittance from sin, and freedom from condemnation;—as here, *Who shall condemn?* And, secondly, *Justification of Life*, as it is called, Rom. v. 18,—that is, which gives title to eternal life. Now Christ *dying* and *rising* as a Common person for us, procures the first, sets us perfectly enough in that state of freedom from condemnation; but then, his entering into heaven, as a Common person, sets us far above the state of non-condemnation. It placeth us in heaven with him. You would think yourselves secure enough, if you

were ascended into heaven. As Heman said of his condition, that he was *free among the dead*, that is he reckoned himself, in his despair, free of the company in hell, as well as if he had been there; thinking his name enrolled among them, and his place taken up: so you may *reckon yourselves*, as the word is, (Rom. vi.) free of the company of heaven, and your place taken up there; so that when you come to die, you shall go to heaven as to your *own place*, by as true a title, though not of your own, as Judas went to hell, which is called *his own place*, Acts i. What a start is this? how far have you left below you pardon of sins and non-condemnation? You are got above. How securely may you say, *Who shall condemn? Christ hath ascended, and entered into heaven.* This is the first branch of the second head:—The influence that Christ's Ascension hath into our justification and salvation.

CHAP. V.

Demonstrateth, in like manner, what influence Christ's sitting at God's right hand hath into Justification, upon that second consideration of his being a Common Person. And the security faith may have from thence.

THE consideration of his *sitting at God's right hand* may in respect of *the influence*, that it must needs have into our salvation, yet add more security unto our faith; if we either consider the power and authority of the place itself, and what it is to sit at *God's right hand*; or secondly, the relation, the person he bears and sustains, in his sitting there, even of a Common person, in our right. And both these being put together, will add strength mutually to

each other, and unto our faith; both to consider how great a prerogative it is to sit at God's right hand, and what such a one as sits there hath power to do; and then that Christ, who is invested with this power, and advanced to it, he possesseth it all as our head, and in our right, as a Common person representing us. And

First consider the prerogatives of the place itself: they are two:

I. Sovereignty of power, might, and majesty.

II. Sovereignty of authority and judgment: either of which may secure us from condemnation.

1. Sovereignty of power and might: this the phrase *sitting at God's right hand* implies, Matt. xxvi. 64, where Christ himself expoundeth the purport of it: *Hereafter you shall see the Son of man sitting on the right hand of power.* And so, Eph. i. 22, this is made the privilege of God's *setting him at his right hand*, that *he hath put all things under his feet.* A phrase importing the highest sovereignty and power, not used of any creatures, angels, or men: none of them have other things under their feet, i. e. in so low a subjection as to be their vassals; especially, not *all things*; and therefore by that very phrase, *the putting all things under his feet*, the Apostle argues in that second to the Hebrews, that *that man* of whom David in the 8th Psalm (there cited by him) had spoken, was no other but Christ; not Adam, nor the angels; for to neither of these hath God subjected *all things*, verse 5th, but to Christ only, verse 8th, who *sits in the highest throne of majesty.* And to make his seat the easier, hath a world of *enemies made his foot-stool*, even *all his enemies*, Psalm cx. which is the

highest triumph in the world. Now to what end hath God committed this power to him, but that himself may be his own Executor and Administrator, and perform all the legacies which he made to those whom he died for? as the expression is, Heb. ix. 15, 16 and 17, that none of his heirs might be wronged. Fairer dealing than this could there ever be, or greater security given to us? This to have been God's very end of investing Christ with this sovereign power, is declared by Christ himself, (John xvii. 2) *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him:* and accordingly at his Ascension, to comfort his disciples in the fruit of their ministry, he says, *All power is given to me in heaven and in earth.* What holy confidence may this breed in us? He is *at God's right hand*, and *we are in his hands*, John x. 28; and *all his enemies are under his feet*:—Who then can pull us out? *I have the keys of hell and death*, says Christ, Rev. i. 18. The *key* is still, in the scripture phrase, the ensign of power and authority. Now Christ hath both the keys of Death (the postern gate out of this world) and of Hell, even of the broad gates of that eternal prison; so as none of his can be fetched out of this world by death, but Christ must first open the *door*: much less can any go to Hell without his warrant. Yea, he hath the keys of the kingdom of heaven also, to open to whom he will, Matt. xvi. 19. By his Resurrection we may rest assured that he hath the keys of death and hell, for he unlocked the doors, and came out from thence; and by his Ascension, and sitting at God's right hand, that he hath the keys of Heaven, whose door he hath un-

locked, and now set open. What need we then fear Hell, when Christ our Redeemer hath the keys of it?

2. To sit at God's right hand, imports *all judgment to be committed to him*: for sitting was a posture of Judges; a phrase used to note their authority. So Prov. xx. 8. *A King that sitteth on the throne of judgment, scattereth the wicked with his eyes*; and so doth Christ his and our enemies. See what Christ says, John v. 21, 22. *The son of man raiseth up whom he will; for the Father judgeth no man, but hath committed all judgment to the Son*. Now if he who loved us so, and died for us, be the judge himself, then *Who shall condemn? Christ sits at God's right hand*. This is the very inference that after followeth, (John v. 24) *He that believes shall not come into condemnation*. Christ utters it upon his having said he had *all judgment committed to him*, (verse 22) on purpose that he might, from that consideration, ascertain believers of their non-condemnation. For what need we fear any under-officers when we have the Judge thus for us?

But then, in the last place, add that second particular mentioned to all these, that Christ sits there as *an Head*, as a *common person*, for us. First, as an Head; Eph. i.—When the Apostle had so hyperbolically set forth his power, of being advanced *unto God's right hand*, verse 21, *far above all principalities and powers, and above every name that is named, not only in this world, but also in that which is to come*; and how God *hath put all things under his feet*: he adds, and *hath given him to be head over all things to the Church*. Observe now, he is said to sit there *over all things*,

not in his own pure personal right simply, as it is his inheritance, as he is the Son of God, (as Hebrews i. 3, 4, 5, it is affirmed of him) but he sits thus over all as a *Head to the Church*. That same *over all things* comes in there, between his being a *head* and *to the Church*, on purpose to shew, that he is *set over all in relation to his Church*. So that we see, our relation is involved, and our right included in this exaltation of his, and so put into his commission; for this prerogative is there said to be *given him*. He sits not simply as a Son, but as an Head; and he sits not as an Head without a body, and therefore must have his members up to him. Wherefore in the next verse it is added, *which is his body, yea, his fulness*; so as Christ is not complete without all his members, and would leave heaven if any one were wanting: it were a lame, maimed body, if it wanted but a toe. Christ is our element, and he being ascended, we are sparks that fly upwards to him. He took our flesh, and carried it unto heaven, and left us his spirit on earth, and both as pawns and earnest that we should follow.

Nay farther yet, he is not only said to sit as our Head, but we are also said to *sit together with him*; that is made the upshot of all in the next chapter, Eph. ii. 6. So that as we arose with him (he being considered as a Common person), and ascended with him, as was said; so yet farther, we *sit together with him in the highest heavens*, as there *en tois epouraniois, in supercaelestibus, in his exalted state above the heavens*, (as is the meaning of that phrase). Not that Christ's being *at God's right hand*, (if taken for that sublimity of power,) is communicable to us; that

is Christ's prerogative only:—so, Heb. i. 5, *To which of all the Angels said he at any time, Sit thou on my right hand?* Yet his sitting in heaven, as it is indefinitely expressed, is understood to be as in our right and stead, and as a Common person; and is to assure us of our sitting there with him in our proportion. So (Rev. iii. 21) it is expressly rendered, as the mind and intendment of it, *Him that overcometh, I will grant to sit with me in my throne, even as I also am set down with my Father in his throne.* There is a proportion observed, though with an inequality; we sit on Christ's throne, but he only on his Father's throne: that is, Christ only sits at *God's right hand*, but *we sit on Christ's right hand*. And so the Church is said to be at Christ's right hand, Psalm xlv. 9. Yea, further, (and it may afford a farther comfort to us in the point in hand) this represents, that at the latter day we shall sit as assessors on his Judgement-seat; to judge the world with him. So Mat. xix. 28, and Luke xxii. 30, *When the Son of Man shall sit in his glory, ye shall sit upon twelve thrones, judging the tribes of Israel.* So as this our sitting with him, it is spoken in respect to Judgment, and to giving the sentence of it; not a sentence shall pass without your votes: so as you may by faith not only look on yourselves, as already in heaven, sitting with Christ; as a Common person, in your right; but you may look upon yourselves as Judges also: so that if any sin should arise to accuse or condemn, yet it must be with your votes. And what greater security can you have than this? for you must condemn yourselves, if you be condemned: you may very well say, *Who shall accuse? Who shall condemn?* for you

will never pronounce a fatal sentence upon your own selves.

As then Paul triumphed here, so may we; for at the present we sit in heaven with Christ, and have all our enemies under our feet. As Joshua made his servants set their feet on the necks of those five Kings; so God would have us by faith to do the like to all ours; for one day we shall do it. And if you say, We see it not; I answer, as in Heb. ii. the Apostle saith of Christ himself, *Now we see not yet all things put under him*, verse 8. Now not under him, for he now *sits in heaven*, and *expects*, by faith, *when his enemies shall be made his footstool*, as Heb. x. 12 and 13 verses, *but we see*, for the present, *Jesus crowned with glory and honor*, verse 9, and so may be sure that the thing is as good as done; and we may in seeing him thus crowned, see ourselves *sitting with him*, and quietly wait and expect (as Christ himself doth) till all be accomplished, and our salvation finished and fully perfected

His Intercession now remains only to be spoken of, which yet will afford further considerations to strengthen our faith. His *sitting at God's right hand*, notes out his *power over all, from God*: but his Intercession, *all power and favour with God* for us; so as to effect our salvation for us, with God's highest contentment and good will, and all yet further to secure us. *Who shall condemn? &c.*

THE
GLORIES OF CHRIST.

BOOK V.

FAITH SUPPORTED BY CHRIST'S INTERCESSION.

Who also maketh intercession for us, Rom. viii. 34.

CHAP. I.

A connection of this with the former; and how this adds a further support. Two things out of the text propounded to be handled. *First*, the concurrence of influence that Christ's intercession hath into our salvation. *Secondly*, the security that Faith may have therefrom for our Justification.

WE have seen Christ *sitting at God's right hand* as a Judge and King, having all authority of saving or condemning, in his own hands; and having all power in heaven and earth, to give eternal life to them that believe: and the confidence that this giveth us.

Let us now come to his *Intercession*, and the influence which it hath into our Justification and salvation; which as it strikes the last stroke to make all sure; so, as great a stroke as any of the former; therefore (as you have heard) that there was an *all-sufficiency in his Death* (*Who shall condemn? it is Christ that died*): a rather in his Resurrection: (*yea rather is risen again,*) a much rather (*pollo mallon*) that he *lives* and is at *God's right hand*, Rom. v. 10. The Apostle riseth yet higher to an *eis te panteles* (*a saving*

to the uttermost) put upon his intercession, Heb.vii.25. *Wherefore he is able to save to the uttermost, seeing he ever lives to make intercession.* So that if you could suppose there were any thing which none of all the former three could do or effect for us, yet his intercession could do it to the *utmost*; for itself is the uttermost and highest. If money would purchase our salvation, his Death hath done it, which he laid down as a price and an equivalent ransom, (as it is in 1 Tim. ii. 6.) If power and authority would effect it, his sitting at God's right hand, invested with all power in heaven and earth, shall be put forth to the utmost to effect it. If favour and entreaties added to all these (which oft-times doth as much as any of those other) were needful, he will use the utmost of this also, and for ever make intercession. So that if love, money, or power (any of them, or all of them) will save us, we shall be sure to be saved, *saved to the utmost, (eis to panteles)* all manner of ways, by all manner of means; saved over and over.

For the clearing of this last general head, the *Intercession of Christ*, and the influence and security it hath into our faith and justification, I shall handle two things, and both proper to the text.

First, shew how unto all those other forementioned acts of Christ for us, this of Intercession also is to be added by him for the effecting our salvation, and the securing our hearts therein. This that particle *also* in the text calls for; *Who also maketh intercession for us.*

Then secondly to shew the security that faith may assume and fetch from this Intercession of Christ: or his praying for us in heaven; *Who shall condemn? it is Christ that maketh intercession for us.*

CHAP. II.

The first head explained by two things. *First*, Intercession one part of Christ's Priesthood, and the most excellent part of it.

TOWARDS the explanation of the first of these, two things are to be done.

First, to shew how great, and necessary, and how excellent a part of Christ's Priesthood, his Intercession, and praying for us in heaven is.

Secondly, to shew the peculiar influence, that Intercession hath into our salvation; and so the reasons for which God ordained this work of Intercession for us, and that in heaven, to be added to all the former.

For the first, I will proceed therein by degrees.

I. It is one part of his Priesthood. You must know, that Christ is not entered into heaven simply, as a fore-runner (which hath been explained) to take up places for you, but as a Priest also; *made a Priest, after the order of Melchisedec*; which is more than simply a fore-runner. Yea, his sitting at God's right hand is not only as a King armed with power and authority to save us; but he sits there as a Priest too: thus Heb. viii. 1, *We have such an High Priest who is set down at the right hand of the majesty on high.*

In the old Levitical Priesthood, the High Priest's office had two parts, both which concurred to make them High Priests.

1. Oblation, or offering the sacrifice.

2. Presentation of it in the Holy of Holies, with prayer and intercession unto God, to accept it for the sins of the people. The one was done without, the other within the Holy of Holies. This you may see

in many places; especially Lev. xvi. 11, 15, 16, where you have the law about the High Priest's entering into the Holy of Holies; he was not to come into the holy place, till first he had offered a sacrifice for himself and the people, and this *without*, verses 11 and 15. Then secondly, when he had killed it, he was to enter with the blood of it into the Holy of Holies, and sprinkle the mercy-seat therein with it, ver. 14, 17, and to go with incense, and cause a cloud to arise over the mercy-seat: and this you have also Heb. xiii. 11, it is said, that *The blood of those beasts that were burnt without the camp, was brought into the sanctuary by the High Priest*: and in that xvi. Lev. you shall find the atonement made as well by the blood, when brought into the holy place, ver. 16, as by the killing of the beast, ver. 11. Both these were acts of the high priesthood for atonement.

And this was done in a type of the Priestly office of Christ, and the parts thereof; so Heb. ix. 23, he calls all those transactions under the ceremonial law, the *patterns of things heavenly*; instancing in this part of Christ's office, ver. 24. *For Christ, says he, is not entered into the holy places made with hands, (as that was) which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.* Now then in answer to this type, there are two distinct parts of Christ's Priesthood.

1. The *offering himself a sacrifice* up to death, as Heb. ix. 26, which answers to the killing of the sacrifice *without the Holy of Holies*, for answerably he was crucified *without the city*, Heb. xiii. 12.

2. He carried this his blood into the Holy of Holies, namely, the Heavens, Heb. ix. 12, where he

appears, ver. 24, and there also prays in the force of that blood. And the type of those prayers was that cloud of incense made by the High Priest; so it is expressly interpreted, Rev. viii. 3, &c. The Angel Christ is said to have had *much incense, to offer it with the prayers of all the saints*. Which incense is his own prayers in heaven, which he continually puts up when the saints pray on earth, and so perfumes all their prayers, and procures all blessings for them.

Both these parts of his Priesthood the Apostle John mentions in his first Epistle, chap. ii. verse 2, where, as he calls Jesus Christ *a propitiation for our sins*; (that is, an oblation or sacrifice offered up for us) so likewise he calls him our *advocate*, both going to make up this his office. And indeed, this latter of Intercession, and bringing his blood into the Holy of Holies (or heaven) is but the same action continued. That blood which he offered with tears and strong cries on the cross, (where he likewise interceded) the same blood he continues virtually to offer up with prayers in the heavens, and makes atonement by both; only with this difference, on earth, though he interceded, yet he more eminently offered up himself; in heaven, he more eminently intercedes, and doth but present that offering.

II. This was so necessary a part of his Priesthood, that without it he had not been a complete Priest. Thus Heb. viii. 4, *If he were on earth, he should not be a Priest*; that is, if he should have abode on earth, he should not have been a complete Priest. Paul saith not, that if he had offered that his sacrifice on earth, he had not been a Priest, for that was necessary; but that if he had staid still on

earth, after he had offered it, he had not been a Priest, that is, a perfect Priest; for he had then left his office imperfect, and had done it but by halves, seeing this other part of it (the work of intercession) lay still upon him to be acted in heaven. Thus the High Priest, his type, if he had only offered sacrifice without the Holy of Holies, had not been a perfect High Priest; for to enter into the Holy of Holies, and to act the part of a Priest there, was the proper peculiar work of the High Priest, as such. Which shews, that Christ had not been an High Priest, if he had not gone to heaven, and Priested it there too, (as I may so speak) as well as upon earth. Yea, if Christ had not gone to heaven, and were not now become a Priest there, then the Levitical Priesthood were still in force, and should yet share the honour with him; and the High Priest must continue still to go into the Holy of holies. To this purpose you may observe, that so long as Christ was on earth, though risen, the types of the Law held in force, and were not to give way, till all the truth signified by their ministry, was fully accomplished; and so not until Christ was gone into heaven, as a Priest, and there had began to do all that which the High Priest had done in the Holy of holies, and as his type fore-signified. And this is plainly the meaning of what follows, in Heb. viii. 4, as the reason or demonstration why that Christ should not have been a Priest, if he had not gone to heaven, not only as a King but as a Priest too, as he had affirmed, ver. 1. *Seeing, says he, that there be Priests upon earth, that do offer gifts according to the law. The force of the reason lies thus there are already*

Priests, and that of a tribe he was not of, that *offer gifts on earth*, before he came into the world. And therefore if that had been all his Priesthood, to be a *Priest on earth*, they would plead possession before him, having been Priests before him. And then he further backs his reason by this, that *those Priests served* (as it follows verse 5.) *unto the example and shadow of heavenly things*. And therefore it is only a real Priesthood in Heaven which must put them out of place; and till such a Priesthood comes, they must serve still, for the truth, which these served to shadow out, is not till then fulfilled. This you have also chap. ix. 8, *The first tabernacle was to stand until a Priest went into heaven*, and did act that office there; so that if Christ will be a *Priest alone*, he must become a Priest interceding in heaven: or else High Priests must come up again, and share that office with him; and so he should as good as fall from his office and lose all that he had done.

Yea, this part of his Priesthood is of the two the more eminent; yea, the top, the height of his Priesthood. And this is held forth to us, in the types of both those two orders of Priesthood that were before him, and figures of him; both that of Aaron and Melchisedec. This was typified out in that Levitical Priesthood of Aaron and his fellows. The highest service of that office was the going into the Holy of Holies and making an atonement there: yea, this was the height of the High Priest's honour, that he did this alone, and did constitute the difference between him, as he was High Priest, and other Priests: for they killed and offered the sacrifices without as well as he, every ordinary Priest did that; but

none but the High Priest was to approach the Holy of Holies with blood, and this *but once a year*. Thus Heb. ix. 6, 7, *The Priests* (namely those inferior Priests) *went always* (that is, daily, morning and evening) *into the first tabernacle*, (or Court of Priests, which was without the Holy of Holies) *accomplishing the service of God*; namely, that offering of the daily sacrifice: *but into the second*, namely, the Holy of Holies, *went the High Priests alone every year*: so then this was that high and transcendent prerogative of that High Priest then, and which indeed made him High Priest; and answerably the height of our High Priest's office, although he alone also could offer a satisfactory sacrifice, as the Apostle shews, Heb. ix. and x. yet comparatively lay in this, that he entered into the heavens by his blood and is set down on the Majesty on high, and in the virtue of his sacrifice there doth intercede. I know but one place that calleth him the *great High Priest*, higher by far than Aaron, and that is Heb. iv. 14, 16; and then it is in this respect that *he is passed into the heavens*, as it follows there.

The excellency of this part of his Priesthood was likewise typified out by Melchisedec's Priesthood, which the Apostle argueth to have been much more excellent than that of Aaron's, in as much as Levi, Aaron's father, payed tythes to this Melchisedec in Abraham's loins. Now Melchisedec was his type not so much in respect of his oblation, or offering of sacrifice (that work which Christ performed on earth) but in respect of that work which he *for ever* performs in heaven; therefore that same clause, *for ever*; still comes in, in the quotation and

mention of Melchisedec's priesthood in that Epistle; because in respect of that his continual intercession in heaven, Melchisedec was properly Christ's type. And therefore you may observe, Psalm cx. when is it that that speech comes in (*Thou art a Priest for ever after the order of Melchisedec*) but then, when God had him *sitting at his right hand*, verse 1. So that as the transcendent excellency of Christ's Priesthood was typified out by Melchisedec's rather than Aaron's, as being the better priesthood of the two; and so this, the most excellent part thereof, was typified out thereby, namely, that which Christ for ever acteth in heaven.

And 3rdly, to confirm this, you shall find this to be the top notion of this Epistle to the Hebrews, and the scope of it chiefly to discourse of Christ's eternal priesthood in heaven; and to shew how therein Melchisedec was a type of him. This is not only expressed both in Heb. vii. 21 and 25, where this same *for ever* is applied to his Intercession, but more expressly in chap. viii. 1, where the Apostle puts the emphasis upon this part of his priesthood, saying *That of the things which we have spoken, or which are to be spoken, (for the word *epi tois legomenois* will bear either) this is, says he, the sum, or argument of all. The word is *kephalaion*, and signifies as well the head, the chief, the top of all, and above all, as it doth the sum of all. And what is it that he thus professeth to be both the main subject and argument of this Epistle, and the top and eminent thing in Christ he intends to discourse of? It follows, *That we have such an High Priest, as is set down at the right hand of the Majesty in the heavens,**

And of the Priestly office he alone discourseth both before and after; and in the following verses calleth his ministry or office, in respect of this, *a more excellent ministry*, verse 6, *he being such a Priest as was higher than the heavens*, as he had set him out in the latter part of the former chapter. And therefore you may observe, how in his preface to this Epistle to the Hebrews, in chap. i. 3, he holds up this to our eye, as the argument to the whole, saying, *When he had by himself purged our sins, he sat down on the right hand of the Majesty on high.*

Yea, to conclude this, all his priesthood would have been ineffectual, if he had not acted the part of a Priest in heaven, by his Intercession there: for by his death he did but begin the execution of his office; in heaven he ends it: and if he had not fulfilled his office in both, the work of our salvation had not been fully perfected: it was therefore as necessary as the oblation itself. Not but that his Death was a perfect oblation: it was perfect for an oblation, to which, as such, nothing can be added. There needed no more, nor any other price to be paid for us; *by that one offering, he perfects for ever*, as Heb. x. 14, *and became himself perfect thereby*, chap. v. 9. And in the 9th chap. verse 12, *By his own blood he entered into the holy place, having obtained eternal redemption for us*. Mark how before he entered by his blood into heaven, he had fully *obtained* a redemption, and that *eternal*, that is, for ever sufficient; which done, he became through his Intercession in heaven, an applying cause of eternal salvation, as Heb. v. 10, 11, hath it. So that as in his death he paid the full sum of all we owed; unto which payment nothing can be

added, (no, not by himself, though he would come and die again; it was made at that *once* as *perfect* (that is, for an oblation) as ever himself could make) but yet still by God's ordination there remained another further action of another kind, that was to be added to this of oblation, and that is Intercession, or praying for us in heaven; otherwise our salvation by his death were not perfected; for if his Priesthood be imperfect, our salvation then must needs be so. The presenting of that his sacrifice in heaven, was the consummation of his Priesthood, and the performance of that part there, the perfection of it.

CHAP. III.

The second. The special peculiar influence that Intercession hath into our Salvation and Justification, and the reasons why God appointed it to be added to the former.

To come now more particularly to shew that proper and special influence that Intercession hath into our Salvation, and what it adds to the oblation of Christ's death, (though in its kind perfect) in order to the effecting our salvation; and so shew the more inward reasons why God ordained (for upon this ordination alone is this to be put) this work of Intercession in heaven to be joined with his death. And both these I shall put promiscuously together; for in laying down the reasons why God thus ordered our salvation to be brought about by it, that influence also which Intercession hath into our salvation, will together therewith appear.

The reasons either respect 1st, God himself, who will have us so saved, as himself may be most glori-

fied: or 2ndly, respect us and our salvation; God *ordering all* the links of this golden chain of the causes of our salvation, as should make *our salvation most sure* and stedfast, as David in his last song speaks; 2 Sam. xxiii. 5: or 3rdly, respect Christ himself, whose glory is to be held up, and throughout continued as the author and finisher of our salvation, beginner and ender of our faith and justification.

The first sort of reasons respect God himself.

1. In general: God will be dealt withal like himself, in and throughout the whole way of our salvation, from first to last, and carry it all along as a superior wronged, and so keep a distance between himself and sinners, who are still to come to him by a Priest and a Mediator (as Heb. vii. 25, hath it), upon whose mediation and intercession *for ever*, (as there) at least till the day of judgment, their salvation doth depend; and therefore though Christ in his dispensation of all to us downward, doth carry it as a King, as one having all power to justify and condemn, (as hath been shewn) yet upward, towards God, he carries it as a Priest who must still intercede to do all that which he hath power to do as a King. Therefore in the second Psalm, after that God had set him up as *King upon his holy hill*, ver. 6, namely, in heaven, and so had committed all power in heaven and earth to him; then he must yet ask all that he would have done; *Ask of me, and I will give thee*, &c. ver. 8, says God to him: for though he be a King, yet he is God's King; *I have set my King*, &c. and by asking him, God will be acknowledged to be above him. But more of this hereafter.

But 2ndly, more particularly. God hath two

attributes which he would have most eminently appear in their highest glory by Christ's effecting our salvation, namely, justice and free grace; and therefore hath so ordered the bringing about of our salvation, as that Christ must apply himself in a more especial manner unto each of these, by way of satisfaction to the one, of entreaty to the other. Justice will be known to be justice, and dealt with upon its own terms; and grace will be acknowledged to be free grace, throughout the accomplishment of our salvation. You have both these joined, Rom. iii. 23, 24, 25, *Being justified freely through his grace, by the Redemption that is in Christ Jesus; that he might be just and the justifier of him that believes.* Here is highest justice, and the freest grace both met to save us, and both ordained by God to be declared and set forth, as ver. 25, and 26, have it. I said before, that God justifies and saves us through free grace, so absolutely, freely, as if his justice had had no satisfaction. Now therefore our salvation depending and being carried on, even in the application of it, by a continuation of grace in a free way, notwithstanding satisfaction unto justice; therefore this free grace must be sought to, and treated with like itself, and applied unto in all, and the sovereignty and freeness of it acknowledged in all, even as well as God's justice had the honour to be satisfied by a price paid unto it, that so the severity of it might appear and be held forth in our salvation. Thus God having two attributes eminently to be dealt withal, his justice and his free grace, it was meet that there should be two eminent actions of Christ's Priesthood, wherein he should apply himself to each according

to their kind, and as the nature and glory of each doth require. And accordingly in his death he deals with justice, by laying down a sufficient price; and in his Intercession, he entreateth free grace, and thus both come to be alike acknowledged. In the 4th Heb. 16, we are encouraged to *come boldly to the throne of grace*; because we *have an high priest entered into the heavens*: Observe how it is called *a throne of grace*, which our High Priest now in heaven officiates at; so called, because his priesthood there deals with free grace chiefly, it is a throne of grace, and so to be sued unto; therefore he treateth with God by way of Intercession. Of this throne of grace in heaven, the mercy-seat in the Holy of Holies was the type. And as there the High Priest was to bring the blood and mercy-seat together, he was to sprinkle the blood upon it; so Christ. And as the High Priest was to go into the Holy of Holies by blood, so with incense also, (that is, prayer) to shew, that heaven is not opened by mere justice, or bringing only a price in hand for it; but by grace also, and that must be entreated; and therefore when the Priest was within that holy place, he was to make a cloud over the mercy-seat, (which cloud of incense is prayer, whereof incense was the type, Rev. viii. 3.) And thence it is, that Christ hath as much work of it still in heaven as ever, though of another kind. He dealt with justice here below, to satisfy it, and here got money enough to pay the debt; but in heaven he deals with mercy. Therefore all the grace he bestows on us, he is said first to receive it, even now when in heaven. Acts ii. 33, it is said of him, after his going to heaven, and that he was *exalted*, &c. that *he received the promise of the*

Spirit, which John xiv. 16, he told them he would pray for. And this is part of the meaning of that in Psalm lxxviii. 18, *He ascended up on high, and received gifts for men*, says the Psalmist; the Apostle renders it, Eph. iv. *gave*, but you see, it was by *receiving* them first, as the fruits of his Intercession and asking after his ascending. He is said both to give, as being all of his own purchase; and as having power as a King also both to do and bestow all he doth, and yet withal he is said to receive all that he gives, because as a Priest he intercedes for it, and asks it. Free grace requires this. This is the first thing.

Yea, secondly, justice itself might stand a little upon it, though there was enough in Christ's death to satisfy it; yet having been wronged, it stood thus far upon it, (as those to whom a debt is due, use to do) namely, to have the money brought home to God's dwelling-house, and laid down there. God is resolved not to stoop one whit unto man, no not to Christ, his surety. Justice will not only be satisfied, and have a sufficient ransom paid, as at Christ's death; but he must come and bring his bags up to heaven: justice will be paid it upon the mercy-seat: for so in the Type the blood was to be carried into the Holy of Holies, and sprinkled upon the mercy-seat: And therefore his Resurrection, Ascension, &c. were but as the breaking through all enemies, and subduing them, to the end to bring this price or satisfaction to [the mercy-seat; and so God having his money by him, might not want wherewithal to pardon sinners: so as the blood of Christ is current money, not only on earth but in heaven too, whither all is brought, which is for our comfort, that all the

treasure which should satisfy God, is safely conveyed thither, and our surety with it.

The second sort of reasons why God ordained Christ's intercession to be joined to his death, are taken from the best way to effect and make sure our salvation, and secure our hearts therein; and these reasons will shew the peculiar influence that Intercession hath into our salvation, and therein as in the former.

First, in general, God would have our salvation made sure, and us saved all manner of ways, over and over. By ransom and price, (as captives are redeemed) which was done by his death, which of itself was enough; for it is said, Heb. x. *to perfect us for ever*. By power and rescue; so in his Resurrection, and Ascension, and sitting at God's right hand, which also was sufficient. Then again by Intercession, a way of favour and entreaty; and this likewise would have been enough, but God would have all ways concur in it; whereof notwithstanding not one could fail; a three-fold cord, whereof each twine were strong enough, but all together must of necessity hold.

Secondly, the whole application of his redemption, both in justifying and saving of us first and last, hath a special dependance upon this his Intercession. This all divines on all sides do attribute unto it, whilst they put this difference between the influence of his death, and that of his intercession into our salvation; calling his death *medium impetrationis*, that is, the means of procurement or obtaining it for us; but his intercession, *medium applicationis*, the means of applying all unto us. Christ purchaseth salvation

by the one, but possesseth us of it by the other: some have attributed the application of justification to his Resurrection; but it is much more proper to ascribe it to his Intercession; and what causal influence his Resurrection hath into our justification, hath been afore in the third book declared. But that his eternal Priesthood in heaven, and the work of its Intercession, is the applying cause of our eternal salvation, in all the parts of it, first and last, seems to me to be the result of the connexion of the 8, 9, and 10 verses of the 5th chap. to the Hebrews; for having spoken of his obedience and sufferings unto death, ver. 8, and how he thereby was *made perfect*, ver. 9, he says, *And being (thus first) made perfect, he became the author (or applying cause, aitos) of eternal salvation, unto all them that obey him;* and this by his being become an *eternal Priest in heaven*, after he was thus perfected by sufferings; for so it follows, ver. 10, *Called of God an High Priest, after the order of Melchisedec.* And Melchisedec's Priesthood was principally the type of his Priesthood in heaven, as was before declared. One leading instance to shew that his Intercession was to be the applying cause of salvation, was given by Christ, whilst he was on earth, thereby manifesting what much more was to be done by him in heaven, through his Intercession there; when he was on the cross, and as then offering that great sacrifice for sin, he at that time also joined prayers for the justification, of those that crucified him, *Father, forgive them, for they know not what they do;* so fulfilling that in Isaiah liii. ult. *He bare the sins of many, and made Intercession for the transgressors.* And the efficacy of that prayer,

then put up, was the cause of the conversion of those three thousand, Acts ii. whom ver 35. the Apostle had expressly charged with the crucifying of Christ, whom *ye by wicked hands have taken, crucified, and slain.* These were the first fruits of his Intercession, whose prayers still do reap and bring in the rest of the crop, which in all ages is to grow up unto God on earth.

Thirdly, and more particularly, as the whole application in general, so our justification, in the whole progress of it, depends upon Christ's Intercession. As

1. Our first actual or initial justification (which is given us at our first conversion) depends upon Christ's Intercession; therefore in the fore-mentioned prayer on the cross, the thing he prayed for was forgiveness, *Father, forgive them.* You heard before that Christ's death affords the matter of our justification, as being that which is imputed, the ransom, the thing itself that satisfies; and that his Resurrection was the original act of God's justifying us in Christ; we were virtually justified then in Christ's being justified, as in a Common person. But besides all this, there is a personal or an actual justification to be bestowed upon us, that is, an accounting and bestowing it upon us in our own persons; which is done when we believe, and it is called *a being justified by faith, and receiving the atonement,* Rom. v. 1, 10; now this depends upon Christ's Intercession; and it was typified out by *Moses's sprinkling the people with blood,* mentioned Heb. ix. 19, which thing Jesus Christ as a Mediator and Priest doth now from heaven: for Heb. xii. 24, it is said,

You are come to heaven, and to Jesus the Mediator of the new Covenant, and (as it is next subjoined) *to the blood of sprinkling*; he shed his blood on the cross on earth, but he sprinkleth it now as a Priest from heaven. For it is upon Mount Sion, *to which* (he had said first in the former verse) *ye are come*; and so to Christ as a Mediator standing on that Mount, and sprinkling from thence his blood; and so therein there is an allusion unto Moses, Christ's type, who sprinkled the people with the blood of that ceremonial covenant, the type of the covenant of grace. Now in the 1 Pet. i. 2, *The sprinkling of Christ's blood*, as it is there made the more proper work of Christ himself, in distinction from the other persons, (and therefore was done by Moses, who was his type) so is it also put for our first justification. And this sprinkling (as it is there mentioned) is from the virtue of his intercession. And therefore in that place of the Hebrews forecited, he attributes an intercession unto it, as the phrase that follows, *which speaks better things, &c.* doth imply, of which more hereafter. Yet concerning this first head, let me add this by way of caution, (which I shall presently have occasion to observe) that though this our first justification is to be ascribed to his Intercession, yet more eminently Intercession is ordained for the accomplishing our salvation, and this other more rarely in the scripture attributed thereunto.

2. The continuation of our justification depends upon it. And as his Intercession is the virtual continuation of his sacrifice, so is it the continuing cause of our justification; which though it be an act done once, as fully as ever, yet is it done over every mo-

ment, for it is continued by acts of free grace, and so renewed actually every moment. There is a *standing in grace*, by Christ spoken of, Rom. v. 2, as well as a first *access by Christ*; and that *standing in grace*, and continuing in it, is afterwards (verse 11) attributed to his life, that is, as it is interpreted, Heb. vii. 25, his *living ever to intercede*. We owe our *standing* in grace every moment, to his *sitting* in heaven, and interceding every moment. There is no fresh act of justification goes forth, but there is a fresh act of intercession. And as though God created the world once for all, yet every moment he is said to create, every new act of providence being a new creation; so likewise to justify continually, through his continuing out free grace to justify as at first; and this Christ doth by continuing his Intercession: he continues a Priest for ever, and so we continue to be justified for ever.

3. There is hereby a full security given us of justification to be continued for ever. The danger either must lie in *old sins* coming into remembrance, or else from *sins newly to be committed*. Now first, God hereby takes order, that no old sins shall come up into remembrance, to trouble his thoughts, (as in the old Law, after the Priests going into the Holy of Holies, their sins are said yet to have done, Heb. x. 3) and to that end it was that he placed Christ as his *remembrancer* for us, so near him, to take up his thoughts so with his obedience, that our sins might not come into mind: not that God needed this help to put himself in mind, but only for a formality sake, that things being thus really carried between God and Christ for us, according to a way suiting to our

apprehensions, our faith might be strengthened against all suppositions and fears of after reviving our guilts. Look therefore, as God ordained the *rain-bow* in the heavens, that when he looked on it, he might remember his covenant, never to destroy the world again by water; so he hath set Christ as the *rain-bow* about his throne. And look as the bread and wine in the Lord's supper are appointed on earth to *shew forth Christ's death*, as a remembrancer to us; so is Christ himself appointed in heaven to shew forth his death really, as a remembrancer thereof to his Father; and indeed, the one is correspondent to the other. Only the Papists have perverted the use of the Lord's supper, by making it on earth, a commemorative sacrifice to God, whereas it is but a *rememberancer thereof to men*: and besides, their Priests therein do take upon themselves this very office of presenting this sacrifice to God, which is proper only to Christ in heaven. But God when he would make sure not to be tempted to remember our sins any more, nor trouble himself with them, hath set his Christ by him to put him in mind of his so pleasing an offering. So the High Priests going into the Holy of Holies, was *for a memorial*, and therein the type of Christ. And this is plainly and expressly made the use of this execution of his priestly office in heaven, Heb. viii. where the Apostle having discoursed of that part of his office (as the chief thing he aimed at in this Epistle, verse 1, and of the necessity of it, verses 3, 4, 5, and excellency of it, in that respect, verse 6) he then shews, how from thence the *new Covenant* of pardon came to be sure and

stedfast, that *God will remember our sins no more*, verse 12, which he there brings in as the proper use of this doctrine, and of this part of his Priesthood.

Secondly, as by reason of intercession, God remembers not old sins, so likewise *he is not provoked by new*. For though God when he justifies us should forgive all old sins past for ever, so as never to remember them more, yet new ones would break forth, and he could not but take notice of them; and so, so long as sin continues, there is need of a continuing intercession. Therefore for the securing us in this, it is said, *That if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life*, Rom. v. 10. Where we see, that his Death is in some more special manner said to procure reconciliation at first for the sins of unregeneracy, and to bring us to Christ; but then his life and Intercession, or living to intercede, is said to keep God and us friends, that we may never fall out more. What Christ did on earth, doth more especially procure reconciliation for sins which we do in the state of nature; so as notwithstanding them, God resolves to turn us from that state, and draw us to Christ. But sins which we commit after conversion (though pardoned also by his death) yet the pardon of them is more especially attributed to his life and intercession, as a daily preservative, a continual plaister (as some call it) to heal such sins. So that it would seem, that God out of his eternal love doth bring us to Christ, and draws us to him through the beholding the reconciliation wrought by his death, and so gives us at first conversion, unto

Christ; and we being brought to him, he sprinkles us with his blood; and then God says to him, Now do you look to them, that they and I fall out no more. And to that end Christ takes our cause in hand by that eternal Priesthood of his; and from that time begins more especially to intercede for us. And thus, sins after the state of grace, may be said more eminently to be taken away by that part of his Priesthood, which he now in heaven performs. That place also, 1 John ii. 1, 2, seems to make this the great end of Intercession,—*If any man sin, (that is, if any of the company of believers, to whom alone he wrote) we have an Advocate with the Father: so as Intercession principally serves for sins to come, or after grace received. Thus also in his prayer, John xvii. which was left as a pattern of his Intercession in heaven, he prays for his Elect as believers, I pray for them that shall believe through their word. Not but that sins after conversion are taken away by his death; and sins before it, by his Intercession also: for Christ interceded for those who crucified him, and by virtue of that Intercession, those three thousand were converted, as was observed. But the meaning only is, that yet more eminently the work of reconciliation for sins before conversion, is attributed to his death; and for sins after conversion to his Intercession: even as the Persons of the Trinity, though they have all a like hand in all the works of our salvation; yet we see that one part is attributed more to one Person, and another to another.*

A third sort of reasons why God ordained this sort of Intercession to accomplish our salvation by, do

respect Christ himself, whose honour and glory, and the perpetuation of it in our hearts, God had as well in his eye in the ordering all the workings of our salvation, as much as his own, *That all might honour the Son even as they honour the Father*, as Christ himself speaks. Now therefore for the maintaining and upholding his glory, and the comings in thereof, did God ordain after all that he had done for us here below, this work of Intercession in heaven, to be added to all the rest, for the perfecting of our salvation. As

First, it became him, and was for his honour, that none of his offices should be vacant or lie idle, and he want employment in them. All *offices* have *work* to accompany them: and all *work* hath *honour*, as its reward, to arise out of it. And therefore when he had done all that was to be done on earth, as appertaining unto the *merit* of our salvation, he appoints this full and perpetual work in heaven, for the applying and possessing us of salvation, and that as a Priest, by praying and interceding in the merit of that one oblation of himself. God would have Christ never to be out of office, nor out of work. And this very reason is more than hinted at, Heb. vii. 24, 25, *This man, because he continueth ever, hath an unchangeable Priesthood*, (or, as verse 21 expounds it) *for ever*. And the work of his Priesthood is interpreted, (verse 25) to be *ever to make intercession*. The meaning is, that God would not have him continue to be a Priest in title only, or in respect only of a service past, and so to have only the honour of Priesthood perpetuated to him out of the remembrance of what he once had done, (as great Generals

have, even in time of peace, the glory of some great battle fought, continued to them in their titles or rewards for ever); but God would have him have, as the renown of the old, so a perpetual spring of honour by new work, and employment in that office which he is continually a doing, so to preserve the verdure of his glory ever fresh and green, and therefore ordained a continual work for him. And the sum of the Apostle's reasoning is this, That seeing himself was to be for ever, so should his work and Priesthood be, that so his honour might be for ever: so verse 28 concludes it,—*Consecrated or perfected for evermore.*

Secondly, for the same reason also, it became him that the whole work of our salvation first and last, and every part of 'it, should be so ordered as he should continue still to have as great and continual a hand in every part, even to the laying of the top stone thereof, as he had in laying the first foundation and corner stone thereof. And this you have expressed, Heb. xii. 2, *Looking unto Jesus, the author and finisher of our faith.* Two things had been said of him, as two causes of two effects; and we must look to him in both. 1. He is to be looked at as *dying*, (*enduring the cross*) as there he is set forth. 2. As *sitting at God's right hand*, and *interceding*, (as that whole Epistle had represented him). We are to look at these two, as causes of a double effect: to look at his *dying* as that which is the *beginning* of our faith, (so according to the Greek, and the margin of our translation) and at his *sitting at God's right hand*, as an Intercessor, for the *finishing* of our faith thereby; and so of our final salvation. For as

Christ's work began in his life and death; which is put for all his obedience here below) so our first believing (as was said) begins by virtue of his death at first: and as his work ends in his Intercession, and sitting at God's right hand; so, answerably, is our faith and salvation perfected by it, that thus he might be left out in nothing, but be the *Alpha* and *Omega*, the *Beginning* and the *Ending*, to whom be glory for ever. So that we are to look upon our Mediator, Christ, as doing as much work for us in heaven at this instant, as ever he did on earth: here *suffering*, but there *praying*, and presenting his sufferings. All his work was not done, when he had done here; that work here was, indeed, the harder piece of the two, yet soon dispatched: but his work in heaven, though sweeter far, yet lies on his hands for ever: therefore let us leave out none of these in our believing on him.

CHAP. IV.

The second Head. The great security the consideration of Christ's Intercession affords to faith for Justification, shewed *first* by way of evidence, by two things.

AND so I come (as in the former I have done) to shew what strong grounds of *security* and *triumph* our faith may raise from this last act, namely, Christ's Intercession for us, in the point of justification; *Who shall condemn? It is Christ that intercedes*: and this was the second general propounded; and therein to proceed also according to the method taken up in the former.

I. What assurance by way of evidence this doth afford unto faith of non-condemnation.

II. What powerful efficacy and influence this must be of, that Christ intercedes.

First, to handle it by way of evidence.

That Christ intercedes, is a strong evidence to our faith by two demonstrations.

1. From the very intent and scope of the work of Intercession itself, and what it is ordained by God to effect.

2. From the end of Jesus Christ himself, who lives in heaven on purpose to intercede for us. Our salvation is both *finis operis*, the end of the work, and *finis ipsius operantis*, in some respect the end of Christ himself, the Interceder; and both these do lay the greatest engagement that can be upon Christ to accomplish our salvation through his intercession.

First, for the work itself. Intercession you have seen is a part of Christ's Priesthood, as well as his dying and offering of himself. Now all the works of Christ are and must be perfect in their kind, (even as God's are, of which says Moses, Deut xxxii. 4. *His work is perfect*) for otherwise he should not be a perfect Priest. Now the perfection of every work lies in order to its end for which it is ordained; so as that work is perfect that attains to such an end as it is ordained for, and that imperfect which doth not. Now the immediate direct end of Christ's Intercession, is the actual salvation of believers, Elect, and persons whom he died for. The end of his death is *Adoptio juris*, purchasing a right unto salvation; but of Intercession, *procuratio ipsius salutis*, the very saving us actually, and putting us in pos-

session of heaven. To this purpose observe how the scripture speaks concerning Christ's death.—Heb. ix. 12, *He entered into heaven having obtained Redemption, or found redemption, that is, by way of right, by procuring full title to it.* But of his Intercession, it says, Heb. vii. 25, that by it Christ is able to *save to the utmost, them that come unto God by him*: that is, actually to save, and put them in possession of happiness: that is made the end and scope of Intercession there; and that phrase *eis to panteles to the utmost*, notes out a *saving indeed*, a doing it (not by halves, but) wholly, and throughly, and completely: *eis to panteles* is to save altogether, to give our salvation its last act and complement; that is the true force of the phrase, even to effect it, to the last of it, all that is to be done about it. Thus also Rom. v. 9 and 10. *We are justified by his death, but saved (namely completely) by his life*:—that is, *by his living to intercede*. So that the very salvation of believers is that which is the work (the *to ergon*) of Christ's Intercession.

Now what security doth this afford? For to be *saved* is more than to be *justified*: for it is the actual possessing us of heaven. So then do but grant that Christ's Intercession is as perfect a work in its kind as Christ's death is in its kind, and you must needs be saved. The perfection of Christ's death, and the work thereof, wherein lay it, (as on Christ's part to be performed) but in this, that he should lay down a ransom sufficient to purchase salvation for such and such persons as God would save? And so the perfection of it lies in the worth and sufficiency of it, to the end it was ordained for: it being

a perfect sacrifice in itself, able to purchase eternal redemption for us, and to make us salvable against all sins and the demerits of them, and to give us *right* to heaven; and had it wanted a grain of this it had then been imperfect. Now then answerably, for Intercession, the comfort of our souls is, that the proper work that lies upon Christ therein, is the complete saving those very persons, and the possessing them of heaven, this is the *to ergon*, the proper work thereof. To outvie, the demerits of our sins was the perfection of his death, but to *save our souls* is the end and perfection of his Intercession; our *sins* are the object of the one, and our *souls* of the other. To that end was Intercession added to his Death, that we might not have a right to heaven in vain, of which we might be dispossessed. Now therefore, upon this ground, if Christ should fail of our souls' salvation, yea, but of any one degree of glory (purchased by his death to any soul) which that soul should want, this work of his would then want and fall short of so much of its perfection. That place in Heb. vii. says not only that Christ will do his utmost to save, but *save to the uttermost*.

You may say, My infidelity and obstinacy may hinder it, though Christ doth what in him lies.

Well, but Intercession undertakes the work absolutely: for Christ prays not conditionally in heaven, *If men shall believe, &c.* as we do here on earth nor for propositions only, but for persons; and therefore he prays to cure that very infidelity. Now as if a Physician undertakes to cure a mad man, if he knows what he doth, he considers the madness of his Patient, and how he will tear off what is ap-

plied, and refuse all physic; he therefore resolves to deal with him accordingly, and so to order him as he shall not hinder that help which he is about to afford him; and so upon those terms he undertakes the cure: even so doth Christ when by Intercession he undertakes to save us sinners; he considers us, what we are, and how it is with us, what unbelief is in us, yet undertakes the matter, and so to save us is the scope and end of his work, which if he should not accomplish, he after all this should not be a perfect Priest. It was the fault that God found with the old Priesthood, that it *made nothing perfect*, Heb. vii. 19, and therefore, ver. 12, the *law was changed*, and the *Priesthood was changed* together with it (as there you have it). Now in like manner Christ's Priesthood should be imperfect, if it made not the Elect perfect, and then God must yet seek for another covenant, and a more perfect Priest; for this would be found faulty as the other was. So then our comfort is, if Christ approve himself a perfect Priest, we *who come to God by him*, must be perfectly saved. It is in this office of his Priesthood, and all the parts of it, as in his Kingly office. The work of his Kingly office is to subdue all enemies, to the last man, even fully to do the thing; and not only to have power and to go about it: so as if there should be any one enemy left unsubdued, then Christ should not be a perfect King. The same holds in his Priestly office also; he should not be a perfect Priest if but one soul of the Elect, or those he intercedes for, were left unsaved. And this is, indeed, the top and highest consideration for our comfort in this argument, that Intercession

leaves us not till it hath actually and completely saved us; and this is that which makes the Apostle put a further thing upon Intercession here in the text, than upon that other, *his sitting at God's right hand*. So as we are, in this respect, 'as sure of attaining the utmost glory of our salvation; as Christ to have the full honour of his Priesthood. A man saved is more than justified; and Christ cannot reckon his a perfect work, nor himself a perfect Priest, until we are saved. *Who shall condemn?—It is Christ that intercedes.*

Besides, the consideration of the nature and scope of this work itself, which Christ upon his honour of acquitting himself as a perfect Priest, hath undertaken. There is, in the second place, a further consideration that argues him engaged by a stronger obligation, even the loss of his own honour, his office and all, if he should not effect salvation for those that come to God by him; so much doth it concern him to effect it. Of all the works that ever he did, he is most engaged in this: it will not only be the *loss of a business* which concerns him, and of so much work, but *himself* must be lost in it too:— And the reason is, because that he intercedes as a *Surety*. He was not only a *Surety on earth*, in dying; (and so was to look to do that work thoroughly, and to be sure to lay down a price sufficient, or else himself had gone for it: he pawned, in that work, not only his honour, but even his life and soul to effect it, or lose himself in it) but he is a *Surety* now also in heaven *by interceding*. This you may find to be the scope of Heb. vii. 22, by observing the coherence of that 22nd verse, (wherein he is called a *Surety*) with

verses 23, 24, 25: that title and appellation is there given him in relation to this part of his office especially. And although it holds true of all parts of his office whatsoever; yet the coherence carries it, that *that* mention there of his being a *Surety* doth in a more special manner, refer unto his Intercession, as appears both by the words before and after. In the words before (verse 21) the Apostle speaks of this his Priesthood, *which is for ever*, and then subjoins (verse 22) *By so much was Jesus made a Surety of a better Testament*; and then after also he discourseth of, and instanceth in his Intercession, and his continuing a Priest for ever in that work:—so verse 23, 24, 25, *Wherefore he is able to save to the utmost, seeing he ever lives to make intercession*: Yea, he is therefore engaged to save to the utmost, because even in *interceding* (for which he is said there to live) he is a Surety.

He was a Surety on earth, and is a Surety still in heaven; only with this double difference, which ariseth, first from the different things he undertook for then, whilst on earth, and for which he now undertakes in heaven:—that on earth he was a Surety to pay a price so sufficient, as should satisfy God's justice; which having paid, he was discharged in that respect, and so far, of that obligation, and his bond for that was cancelled, but so as still he remains a Surety, bound in another obligation as great, even for the bringing to salvation those whom he died for; for their persons remained still unsaved, though the debt was then paid: and till they be saved, he is not quit of his Suretyship and engagement. And, secondly, these two Suretyships do

differ also by the differing *pawns* which he was engaged to forfeit, by failing in either of these works: for the payment of our debt, his *soul* itself lay at stake, which he offered up for sin; but for the saving of the persons, all his honour in heaven lies at stake: *he lives to intercede*: he possesses heaven upon these terms, and it is one end of his life; so that he must have sunk under God's wrath if he had not paid the debt (his soul standing in our souls' stead); so he must yet quit heaven, and give over living there, if he brings us not thither. It is true, he intercedes not as a Common person, (which relation in all other fore-mentioned acts he still bore; thus, in his death, he was both a Common person and a Surety, representing us, so that we died in him; so, likewise, in his resurrection we arose with him, and in his ascension we ascended, &c. but yet he intercedes not under that relation, namely, not as a Common person,) for we must not, cannot be said to intercede in him, for this last work lay not upon us to do. He doth it wholly for us indeed, but not in our stead, or as that which we should have done, though on our behalf; for it being his last, the crown of all his works of mediation, is therefore proper to him as Mediator, and his sole work as such. Thus in like manner, the first work of Incarnation, and answerably, the last of Intercession, in neither of these was Christ a Common person representing others, though a common Saviour of others in these; for the one was the foundation of all, the other the accomplishment of all, and so, proper to himself only as Mediator. But although he intercedes not as a Common person, as representing us in what we were to

have done for ourselves, yet so as that other relation of Surety is continued still in that work; he stands engaged therein as an Undertaker for us, and so as a Surety, intercedes:—such as Judah was for Benjamin, Gen. xliii. 9, *I will be Surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever*:—so says Christ for us. And therefore *sponsio*, or undertaking for us, is by Divines made a great part of this part of his office. Now the consideration of this may the more secure us; for the more peculiarly it is his work, the more his honour lies at stake, and the more he will set himself to effect it; yea, and being by way of Suretyship, it concerns him yet more nearly, for he hath engaged, and if he should fail, might even lose that honour which he hath now in heaven.

CHAP. V

The prevalency of Christ's Intercession, and the powerful Influence it hath into our salvation: demonstrated, first, from the greatness of Christ, and his favour with God.

Thus we have heard what matter of support to our faith, by way of evidence, this must needs afford, that Christ intercedes. Let us consider now, what further assurance will arise to our faith, from the influence which Christ's Intercession must needs have, to effect and carry on our salvation to an assured issue. The work of Intercession being effectual to procure our salvation, and to continue the pardon of our sins, and hold us in favour with

God; therefore the influence and energy it hath herein must needs lie in that potency and prevalency which this Intercession of Christ hath with God, to obtain any thing at his hands for us, and so to continue his favour towards us. Now to raise up our apprehensions, how potent and prevalent this Intercession of Christ must needs be, let us consider both *the Person interceding*, namely, Christ; and *the Person with whom Christ intercedes* for this favour, which is God; the one the Son, the other the Father; and so the *greatness* of Christ with *God*, and the *graciousness* of God to *Christ*; together with the oneness of wills, and unity of affections in them both: so that Christ will be sure to ask nothing, which his Father will deny; and his Father will not deny any thing which he shall ask.

Now, first, for the greatness of Christ, the Intercessor; that is, his *greatness with God* the Father. This is often urged in this Epistle to the Hebrews, to persuade confidence in us, in this very point in hand: thus Heb. iv. 14, 16, *Seeing we have a great High Priest, let us come boldly.* And whilst *great* and *High Priest* are thus joined together, the more comfort and boldness we may have, the greater he is: for he is a Priest in relation to his dealing with God for our pardon: as he is a Priest he deals in nothing else; and the greater the person is who useth his interest herein, the better, and sooner he will prevail. And he is there said to be *great* because great with God, in prevailing with him; and indeed so great as it is impossible but he should prevail. It was the greatness of his person which did and doth put such an influence into his death,

that it was (as you have heard) a price more than enough, to satisfy justice, even to overflowing; and therefore *Who shall condemn? It is Christ that died.* And the greatness of his person must needs have as much influence to make Intercession prevalent. In a matter of intercession, the person that intercedes prevails more than any other consideration whatever. We see what great friends do procure oftentimes with but a word speaking, even that which money, no nor anything else could have obtained. Now Christ must needs be great with God in many respects.

First, in respect of the nearness of his alliance to him, He is the natural Son of God, God of God, and therefore certain to prevail with him. This is diligently still put in, almost in all places, where this part of his Priesthood, his Intercession, is mentioned, in the Epistle to the Heb. So in the fourth of the same Epistle, verse 14, *We have a great High Priest entered into the heavens, Jesus, the Son of God.* So Heb. vii. 25 and 28 verses compared, the Apostle having said, verse 25, that *He is able to save to the utmost, seeing he ever lives to make Intercession,* he doth verse 28, devolve this ability of his to save, ultimately, upon his being the *Son*: thus in the 28 verse, in the end of that discourse, this is made as the basis of all: *The Law, saith he, makes men High Priests which have infirmity,* which infirmity or disability of theirs, is mentioned in opposition unto what he had just before spoken of, the great ability of this our High Priest in his interceding, verse 25, in those words, — *He is able to save to the utmost.* Those Priests whom the ceremonial Law made, (Aaron and his sons)

are unable to save, they have infirmity: now what is it in him that makes this difference, and him so able above what they were? *The word of the Oath makes the Son*, says he, *who is perfected* (as you have it in the Greek and margin) *for evermore*. He mentions this his Sonship principally in relation to his intercession, which there he had discoursed of. Intercession is a carrying on our salvation, in a way of grace and favour, as his Death was by way of Satisfaction. And answerably it may be observed in the Scripture, that as the all-sufficiency of the Satisfaction of his Death, is still put upon his being God; and so upon the greatness of his Person considered in respect of his Nature or Essence, namely, his Godhead: So in like manner, that the prevalency of his Intercession is founded upon the nearness of his relation unto God, his alliance to him, and the being his Son. Thus for the first. When Redemption is spoken of, the sufficiency of the price is eminently put upon his Godhead, *The blood of God*. Thus also Heb. ix. where when he had (verse 12) shewed how Christ had purchased and obtained a perfect redemption, he then argues the sufficiency of it from his Godhead, verse 13, 14,—*For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who, through the eternal Spirit, offered himself, &c.* The *eternal Spirit* is his Godhead. Thus answerably when he speaks of the prevailing of his Intercession in heaven, he puts it upon his Sonship (Jesus, the Son). He mentions the nearness of the relation of his person to God, as being that which draws with it that great respect of favor and grace,

he being by this great with God, as great in himself: All matters of Intercession are carried we know by way of favour: And therefore look how prevalent in a way of merit, his being *God*, makes his death in its kind; no less prevalent doth his being the Son of God, make his Intercession in its kind, namely, in a way of obtaining grace and mercy; yea so prevalent of itself it is that we might build upon it alone, even as much as upon his death. And indeed, Christ intercedes not only in the virtue and strength of his satisfaction, (though in that also) and of his obedience to his Father; but also in the strength of his relation as a Son who pleads his own grace and interest in God, as he is his Son; which is a consideration that doth always actually exist and abide: whereas his obedience (though perfect) was but once *offered up*, and its existence is but virtual; but he continues a Son for ever, not virtually only, but actually. And therefore it is added in the 7th of Hebrews, last verse, that the *Gospel ordained the Son, perfected for ever*. The meaning whereof is, that he is not only a Priest perfected in time past, by that perfect offering once made, but in that he is the Son, he remains a *perfect Priest for ever*, for time to come; whom therefore no imperfection in his office, no failing or missing in his suits can befall. So as if it could be supposed that his obedience, because past so long ago, might be forgotten; yet this, that he is a Son,—that for ever abides, and of itself were enough to prevail. And how effectual must the Intercession of such a Son be, who is so great a Son of so great a Father, equal with him, and the express Image of his person; never any Son so like;

and in so peculiarly transcendent manner a Son, as the relation of Sonship among men is but a shadow of it! Christ is *one* with the Father, as himself often speaks; and therefore if his Father should deny him any thing, he should then cease to be one with him; he must then *deny himself*, which he can never do. He is in this respect *the Beloved*, as he is called Eph. i. 6, as on whom (originally and primarily) all the beams of God's love do fall. Solomon, the type of Christ, was the *beloved of God*, 2 Sam 12, 24, and had his name from thence, namely, *Jedidiah*, that is *beloved of the Lord*: and to shew how beloved he was, God, when he came first to his kingdom, bade him *ask what he should give him*, 1 Kings iii. 5. Now the like God says to Christ when come first to his kingdom also, Psalm ii. 8, *Ask of me and I will give thee*, —namely, when he had *set him as king upon his holy hill*, verse 6. And of him he says, *This is my well beloved Son, in whom I am well pleased, hear ye him*. God bids us, therefore, and upon that respect, to *hear him*; and that speech was but the echo of his own heart, in that he himself is so well pleased with him for this that he is his Son, as he himself will hear him in every thing, yea, and is so pleased with him, as that although Christ had never died, nor obeyed the law; yet simply because he is his Son, he hath so full an acquiescency of all desires in him, and complacency of delights, that he could deny him nothing. How prevalent then must Christ's Intercession needs be, though there were nothing else to be considered?

And that God had indeed this as one main consideration, upon which he made him a Priest thus to

intercede, those words do testify, Heb. v. 5 and 6, *He that said unto him, thou art my Son, this day have I begotten thee; as he saith also in another place, Thou art a Priest for ever after the order of Melchisedec.* These latter words are not only a paraphrase, as some think, merely to shew that he that said, Christ was his Son, said also that he was a Priest; but it is to shew the foundation of his call to that office. The great consideration that fitted him for it, was, that he was God's Son; especially that fitted him for that part of his priesthood, which was to remain for ever, of which Psal. cx. and the epistle to the Hebrews, do expressly speak. Neither is the meaning of the forecited place merely to shew that in that he was God's Son it was his birth-right to be a Priest; so as if God would have any Priest at all, it must be he. And so upon that consideration, he that said to him, *Thou art my Son*, said, *Thou art a Priest*; and that being his right he therefore called him to it, because he was *his Son*, for according to the law of nature, the eldest in the family was to be a Priest; and so Christ even as God-man, being *the first born of every creature*, and the natural first begotten Son of God, had right to be the prime leader of that great chorus in that eternal worship in heaven :) That, I say, is not all the meaning of those words, nor all that God considered in it, when he thus ordained him to be a Priest; but he had further and more peculiar respect unto this especial part of his Priesthood, his Intercession, (as that clause *for ever* imports) as for which, he being his natural Son, so nearly allied to him, would transcendently fit him, and give such an omnipotent prevalency and effectualness to his requests, that he

would be the most absolute perfect Priest, in this respect, that could be: That as God himself is perfect, and his power irresistible, so his Priesthood, through this relation, might be perfect also, and his requests undeniable. Thus did God order it to strengthen our faith. And that, indeed, God did consider this relation of Christ to him to this very end, is evident by that of the 2nd Psalm, out of which that saying, *Thou art my Son*, is cited, verse 7 and 8.—*Thou art my Son, this day have I begotten thee*: and then what follows? *Ask of me and I will give thee, &c.* He connects both these together, namely, Intercession, (that part of his Priestly office of asking) with his Sonship, for that is it which moveth God to grant all that he asks. God loves Christ as he loves himself, and therefore can deny him nothing, as he cannot deny himself. And so, by the way, this clears the ground of the Apostle's quoting those words of the 2nd Psalm, in the 5th to the Hebrews, as a proof of Christ's call to the Priesthood, which interpreters have been troubled how to make out; for, as you have seen, that speech, *Thou art my son, ask, &c.* is all one as if he had said, *Thou art a Priest*; and so was as fit and full a place to prove his being a Priest in the Holy Ghost's intent, as is that other quoted with it, out of the 110th Psalm, though uttered in more express words—*Thou art a Priest for ever*: both speeches come to one, in both places; the Holy Ghost especially aiming in both at that part of his Priesthood in heaven, his Intercession; in the one expressly speaking of him *after he is set upon God's hill, as king*: (so Psalm ii. 6) and in the other *after he is set down at God's right hand*: (so Psalm

cx. 1, 2) Yea, and thus his favor with his Father, and Intercession alone, might have procured pardon for sinners, but that God's will was to have justice satisfied.

And secondly, he intercedes not only as a Son, (and in that respect a Priest perfect enough for ever) but also as a Son who hath been obedient to his Father, and hath done at his request, and for his sake, the greatest service for him, and the most willingly that ever was done: and you all know how much former services done, do always forward suits. In the 5th of the Heb. ver. 8, 9, 10, it is said, that *though he were a Son, yet learned he obedience, and thereby became perfect.* The Apostle had said in the verses before, that in respect of his being his Son, God had called him to this office, as one that was thereby sufficiently qualified to be a Priest that might prevail; and yet in these verses he further adds, that though he was a Son, (and in that respect a Priest perfect enough) yet he was to be *obedient* also, and thereby yet to become in a further respect a perfect High Priest also, even in respect of service done, and obedience performed. And so shews that he comes to have a further perfection and power of prevailing in his priestly office added to that relation of Sonship, spoken of ver. 5. And therefore it follows, that *he being thus become perfect*, namely, through his obedience, *he became author of eternal salvation unto all them that obey him, called of God an High Priest for ever, &c.* That, therefore, which makes him yet more potent, (that he may be sure to prevail) is his obedience and service done; and this alone also were enough to carry anything. And both these considerations

of his Sonship and obedience, as giving an efficacy to his Intercession, you have also in that Heb. vii. from ver. 26 to 28; he had spoken of the power of Intercession ver. 24, 25, how he was *able to save to the utmost*; and then in the following verses he shews the ground of it, first in his fore-past *obedience*, verse 26.

1. *Active, For such an High Priest became us, who was holy, harmless, undefiled.* And such an High Priest he was, and therefore able thus to save by his Intercession; for such an one who was holy, harmless, and no guile found in his mouth, what requests come out of such lips, must needs be accepted. Then 2. he mentions his *passive obedience*, ver. 27, *He offered up himself once*, and thereby made so full a satisfaction, as he needed not to do it but once; and in the strength of both these he intercedes; for to that purpose doth the mention of both these there come in. And then he adds that other which we before insisted on, that he is the Son, which follows in the next words, ver. 28. And accordingly you shall find Christ himself urging this his obedience, as the foundation of all those his suits and requests for us that follow after. So in that last prayer, John xvii. (which is as it were a pattern or instance of his Intercession for us in heaven) *I have glorified thee on earth, I have finished the work thou gavest me*, ver. 4. And whereas two things may be distinctly considered, in that his obedience. 1. The worth of it, as a price in the valuation of justice itself; 2. The desert of favour and grace with God; which such an obedience and service done for his sake, might in a way of kindness expect to find at his hands: you may for your comfort consider, that besides what the worth

of it as a price, (which I shall urge in the next chap.) might exact of justice itself between two strangers, (as we use to say) he having well paid for all that he asks: he hath moreover deserved thus much grace and favour with his Father, in that his obedience was done for his sake, and at his request; and this it calls for even in way of remuneration and requital as of one kindness with the like. That therefore his Father should hear him in all the requests that ever he should make, yea so transcendant was the obedience which he did to his Father, in giving himself to death at his request, (and it was done at God's sole entreaty, *Lo I come to do thy will*) as he can never out-ask the merit of this his service. And (which may yet further encourage us herein) he hath nothing at all left to ask for himself simply, for he hath need of nothing. So that all his favour remains entire, for to be laid forth for sinners, and employed for them; and then add this thereto, that all he can ask for them, is less, yea far less than the service which he hath done to God comes to; our lives, and pardon, and salvation, these are not enough; they are too small a requital. So that besides his natural grace and interest, which he hath with his Father, as he is his Son, (which can never be lessened) this his acquired favour by his obedience must needs make him prevail, seeing it can never be requited to the full. Some divines put so much efficacy in this, that they say, Christ's very being in heaven, who once did this service, and so putting God in mind of it by his very presence, is all that intercession, that the Scripture speaks of; so sufficient they think this alone to be.

CHAP. VI.

Secondly, the prevalence of Christ's Intercession, demonstrated from the righteousness of the cause he pleads even in justice. How forcible the cry of his blood is, himself appearing to intercede with it,

BESIDES favour and grace in all these respects, he can and doth plead justice and righteousness, and is able so to carry it; so you have it 1 John ii. 1, 2 ver. *We have an Advocate with the Father, Jesus Christ the righteous.* An Advocate hath place only in a cause of justice, and this Christ's Advocateship is executed by pleading his own satisfaction; so it follows, *Who is a propitiation for our sins;* and can plead his own righteousness so far, that justice itself shall be fain to save the worst of sinners. He can turn justice itself for them, and handle matters so, as justice shall be as forward to save them as any other attribute. So that if God be said to be *righteous in forgiving us our sins, if we do but confess them,* (as chap. 1st of this 1st epistle of John, ver. 9,) then much more when *Jesus Christ the righteous* shall intercede for the pardon of them, as he adds in the second verse of the ensuing chapter, and this if he will be just. The worst case he will make a good one: not with colouring it over, as cunning lawyers do, or extenuating things; but with pleading that righteousness, which being put into the opposite balance, shall cast it for thee, be there never so many sins weighed against it; yea, and he will be just in it too, and carry all by mere righteousness and equity.

In the explication of this branch, my purpose is not to insist upon the demonstration of that all-sufficient fulness that is in Christ's satisfaction, such as

may in justice procure our pardon and salvation, (because it will more fitly belong to another discourse) but I shall absolve this point in hand by two things which are proper to this head of Intercession.

First, by shewing how that there is even in respect to God's justice a powerful voice of intercession attributed unto Christ's blood; and how prevalent that must needs be in the ears of the righteous God.

Secondly, especially when Christ himself shall join with that cry and Intercession of his blood, himself in heaven appearing and interceding in the strength of it.

For the first; the Apostle (Heb. xii. 24) doth ascribe a voice, an appeal, an intercession unto the blood of Christ in heaven, *the blood of sprinkling*, says he, *speaks better things than the blood of Abel*. He makes Christ's very blood an advocate to speak for us, though Christ himself were silent; as he says in another case, *Abel, though dead, yet speaketh*, Heb. xi. 4. Many other things are said to *cry* in Scripture, and I might shew how the cry of all other things do meet in this; but blood hath the loudest cry of all things else, in the ears of the Lord of Hosts, the Judge of all the world, as he is in the 23d verse of that 12th chapter, styled. Neither hath any cry the ear of God's justice more than that of blood. *The voice of thy brother's blood*, says God to Cain, *cries unto me from the ground*, Gen. iv. 10. Now in that speech of the Apostle forecited, is the allusion made unto the blood of Abel, and the cry thereof; and he illustrates the cry of Christ's blood for us, by the cry of that blood of Abel against Cain, it *speaks better*

things than the blood of Abel: and his scope therein is by an antithesis or way of opposition, to shew that Christ's blood calls for greater *good* things to be bestowed on us for whom it was shed, than Abel's blood did for *evil* things, and vengeance against Cain, by whom it was shed. For look how loud the blood of one innocent cries for justice against another that murdered him: so loud will the blood of one righteous, who, by the appointment and permission of a supreme Judge, hath been condemned for another, cry for his release and non-condemnation, for whom he died. And the more righteous he was, who laid down his life for another, the louder still is that cry, for it is made in the strength of all that worth which was in him, whose blood was shed. Now to set forth the power of this cry of Christ's blood with justice, let us compare it with that cry of Abel's blood in these two things, wherein it will be found infinitely to exceed it in force and loudness.

1. Even the blood of the wickedest man on earth, if innocently shed, doth cry, and hath a power with Justice against him who murdered him. Had Abel murdered Cain, Cain's blood would have cried, and called upon God's justice against Abel: but Abel's blood,—there is an emphasis in that,—*Abel's*, who was a saint, and the first martyr in God's calender; and so his blood cries according to the worth that was in him. Now *precious in the sight of the Lord is the death of his saints*; and the blood of one of them cries louder than the blood of all mankind besides. Now from this I argue, If the blood of a saint, cries so, what must the blood of the *King of Saints* (as Christ is called, Rev. xv.) then do? If the blood of

one member of Christ's body, what will then the blood of the head, far more worth than that whole body? how doth it fill heaven and earth with outcries, until the promised intent of its shedding be accomplished? And, as the antithesis carries it; look how the blood of Abel cried for the ruin and condemnation of his brother, Cain, so doth Christ's blood, on the contrary, for our pardon and non-condemnation: and so much the louder, by how much his blood was of more worth than Abel's was. This was *the blood of God*, Acts xx. *Who, therefore, shall condemn?*

But 2. Christ's blood hath in its cry here a further advantage of Abel's blood attributed to it: for that cried but from earth, *from the ground*, where it lay shed, and that but for an answerably earthly punishment on Cain, as he was a man upon the earth; but Christ's blood is carried up to heaven: for as the High Priest carried the blood of the sacrifices into the Holy of Holies, so hath Christ virtually carried his blood into heaven, Heb. ix. 12. And this is intimated in this place also, as by the coherence will appear. For all the other particulars, of which this is one, whereto he says the saints are come, they are all in heaven: *You are come*, says he, verse 22, *to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect*: all which things are in heaven; neither names he any other than such: and then adds, *And to the blood of sprinkling, that speaketh, &c.* as a thing both speaking in heaven, and sprink-

led from heaven, yea, wherewith heaven is all besprinkled, as the mercy-seat in the holy of holies was, because sinners are to come thither. This blood therefore cries from heaven, it is next unto God who sits judge there, it cries in his very ears; whereas the cry of blood from the ground is further off, and so though the cry thereof may come up to heaven, yet the blood itself comes not up thither, as Christ's already is. Abel's blood cried for vengeance to come down from heaven; but Christ's blood cries us up into heaven: like to that voice Rev. xi. 12, *Come up hither*. So John xvii. 24, *Where I am, let them be*, for whom this blood was shed.

But though this speaking, this voice, and intercession, be attributed to his blood, yet is but in a metaphorical and improper (though real) sense; as also that this blood is in heaven, is spoken, though in a real, yet not a proper sense. Some divines of all sides, both popish and protestant, would make the whole work of Intercession to be only metaphorical. It is true indeed, the voice and intercession of his blood apart considered, is but metaphorical, I grant, and yet real; such a voice as those *groans* are that are attributed to the *whole creation*, Rom. viii. 22. But Intercession as an act of Christ himself, joined with this voice of his blood, is most properly and truly such.

Therefore in the second place, add to this Christ's own Intercession also, which was the second thing propounded; that Christ by his own prayers seconds this cry of his blood: that not only the blood of Christ doth cry, but that Christ himself being alive doth join with it. How forcible and prevalent must

all this be supposed to be? The blood of a man slain doth cry, though the man remain dead; even as of Abel it is said, (though to another purpose) *that being dead he yet speaketh*, Heb. 11th; but Christ liveth and appeareth; *Vivit, and in cælum cælorum venit*: he follows the suit, pursues the hue and cry of his blood himself. His being alive, puts a life into his death. It is not in this as it was in that other, the first Adam's sin and disobedience. Adam although he himself had been annihilated when he died, yet he having set the stock of our nature a going in the propagation of children, his sin would have defiled and condemned them to the end of the world; and the force of it to condemn is neither furthered nor lessened by his subsisting and being, or his not being; it receives no assistance from his personal life, one way or other. And the reason is, because his sin condemns us in a natural and necessary way: but the death of Christ and his blood shed, these saving us in a way of grace and favour unto Christ himself and for his sake, that very being alive of Christ, *that* shed this blood, adds an infinite acceptation to it with God, and moves him the more to hear the cry of it, and to regard it. In a matter of favour to be done for the sake of another man, or in a suit or matter of justice that concerns another, who is interested in it, that man's being *in vivis*, his being alive, puts a life into the cause. If David would have respect to Jonathan, when dead, in his children, he would much more if himself had been alive. God made a covenant with Abraham, Isaac, and Jacob, to remember their seed after them; and why? They are alive, and were to live for ever;

and though dead, shall rise again. So Christ reasoneth from it, Matt. xxii. 32, *I am the God of Abraham, Isaac, and Jacob; God is the God of the living,* says he, *and not of the dead;* and so, though Abraham be ignorant of his children, (as the prophet speaks) and should not intercede for them, yet because Abraham's soul lives, and is not extinct (as the Sadducees thought) but shall live again at the resurrection; therefore God remembers, and respects his covenant with them; for he is a God of the living and so his covenant holds with them whilst they live. The old covenant of the first testament ran in the names of Abraham, Isaac, and Jacob,—*The God of Abraham, Isaac and Jacob;* but this new covenant runs in the name of Christ,—*The God and Father of our Lord Jesus Christ,* Eph. i. 3, and so he becomes our God and our Father in him. And God being thus our Father, because Christ's Father, and Christ (in whose name the covenant runs) being alive, and God by covenant the God of a living, not of a dead Christ; this therefore works effectually with him to respect his blood and hear the cry of it; and this, though Christ were absent, much more then when he is present also, and on purpose *appeareth in the presence of God for us,* Heb. ix. 24. He is alive, and so, able to follow his own suit, and will be sure to see to it, and to second the cry of his blood, if it should not be heard.

To illustrate this by the help of the former comparison begun; if as Abel's blood cries, so also it proves that Abel's soul lives to cry; that both his cause cries and himself lives to follow it: so that the cry of Abel's blood is seconded with the cry of

Abel's soul that lives, how doubly forcible must this needs be? And thus indeed you have it, Rev. vi. 9; where it is said that *the souls of them which were slain for the testimony which they held, cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not avenge our blood?* Yea, see that not only their blood cries, but their souls live and live to cry. And it is not spoken metaphorically of their souls, but what is truly done by them in heaven, it being mentioned to shew how and by what God was moved to bring vengeance on the Heathenish Empire of Rome that had shed their blood. Now not only Christ's soul, as theirs, lives to cry, but his whole person; for he is risen again, and lives to intercede for ever. In Rev. i. 18, Christ appearing to John, when he would speak but one speech that should move all in him, he says but this, *I am he that liveth and was dead, and died for thee.* And whose heart doth it not move, to read it with faith? And doth it not move his Father, think you, who was the chief cause and motioner of his death, to think,—My Son who was dead, and died at my request for sinners, is now alive again, and liveth to intercede, and liveth to see the travail of his soul fulfilled and satisfied! God pronounceth this upon it in that 53d of Isaiah, verse 10, *By his knowledge (or faith in him) shall my righteous servant justify many; even as many as he died for. Who then shall condemn? Christ, who was dead, is alive, and liveth to intercede.*

CHAP. VII.

Thirdly, the prevalency of Christ's Intercession, and of his grace with his Father, demonstrated from the greatness and absoluteness of his power, to do whatever he asks.

A THIRD demonstration both of Christ's greatness with God, and his power to prevail for us, is taken from this, that God hath put all power into his hand, to do whatever he will, hath made him his King to do what pleaseth him either in heaven, earth, or hell; yea to do all that God himself ever means to do, or all that God desires to do: and certainly if his Father hath been so gracious to him as to bestow so high and absolute a sovereignty on him, as to accomplish and effect whatever he means to do, surely his purpose was never to deny Christ any request, that he should after this make; he would never have advanced the human nature to that absoluteness else. Those two great monarchs, made great grants and largesses, the one to Esther, the other to Herodias's daughter; but yet they were limited only to the half of their kingdoms; so Mark vi. and Est. v. 6; and the royal power in their kingdoms, they meant still to retain and reserve wholly to themselves: but God having placed Christ on his throne, bids him ask even to the whole of his kingdom, for God hath made him a King, sitting on his throne with him, not to share halves, but to have all power in heaven and earth; *He hath committed all judgment to the Son*, to save or condemn whomever he will; and so far as the kingdom of God goes, or is extended, he may do anything. So John v. 21, *As the Father raiseth up the dead, so the Son quickeneth whom he will; for as the Fa-*

ther hath life in himself, so hath he given to the Son to have life in himself, verse 26, and hath in like manner given authority to execute judgment also, as the son of man, (namely, of himself) verse 27, as he had said, He had given him to have life in himself, verse 26,— (not dependently, as we have, but independently) so to execute judgment also, ver. 27. So that Christ's will is as free, and himself as absolute a monarch and king of himself, as God himself is. He indeed hath it not *a seipso*, but *in seipso*; not *a seipso* originally, but from his Father; but *in seipso* independently.

Now then, if he who is King, and may and doth of himself command all that is done, as absolutely as God himself doth, (I speak in respect of the execution of things downwards, by second causes) if he over and above, to honour his Father, will ask all that himself hath power to do, what will not be done? *Qui rogat, and imperare potest*; he that can, and doth command whatever he would have done, and it is straight done; if he shall ask and entreat, what will not be done? As a King who sues for Peace, backed with a potent army which is able to win what he entreats for, must needs treat more effectually: so doth Christ sue for every thing, with power to effect it. Remember that he is said here in the text, first to be at God's right hand, and then to intercede. He treats the salvation of sinners as a mighty Prince treats the giving up some town to him, which lies seated under a castle of his, which commands that town: he stands treating with the Governor, having his ordnance ready for the battery, and to bring all into subjection, as 2 Cor. x. 4. And

this is a consideration that God himself took, in that 2nd Psalm, when he made him that promise,—*Ask and I will give thee*,—why he made so large a grant; He had said before, verse 6, *I have set my King upon my holy hill of Zion*,—which made him, one would think, past asking, and above the condition of an intercessor. Now God says of him, He is *my King*, not in respect of his commanding God, (that were blasphemy to think) but it is spoken in respect of commanding all below him. God having set him in his throne, to do as much as he himself would (or means to) have done, says, He is my King to rule all, not so much under me, as for me, and in my stead; yet absolutely, and in himself, *The Father judgeth no man*. Now when the Father had first made him and constituted him so great a King, then he bids him ask, to whom he had first given this absolute power to command. We may, without blasphemy, say of this God-man, that God hath (not only not the heart, as being his Father, but) not the power to cross anything he doth. Thus fast hath he God unto him. Only he, (who in respect of this his power is to be honoured as the Father, as John v. 23, yet) to honour his Father, who gave this power originally to him as Mediator; he is to ask for that which of himself he yet can do. And therefore, says God, though thou art a King, (so ver. 6) and all my kingdom, even *the utmost ends of the earth* are *thine inheritance* by a natural right, now that thou art my Son, (as ver. 8) yet because thou art *my King*, of my appointing, and *I have set thee* on the throne, (as the word is, verse 6) and, *Thou art my Son, and I have begotten thee*, therefore acknowledge my grant in all, *Ask of me, and I*

will give thee the utmost ends of the earth for thine inheritance: I cannot deny thee, but I would have thee ask; and therefore Christ asks. Yet still withal remember, that he asks, who can command the thing to be done; and yet, as he must ask ere the thing be done: so if he asks, it must needs be granted. These are the terms between this Father and this Son, who (in a word) had not been so great a Father, if he had not had a Son thus great, that himself could not deny what this Son would have done; it is for his own honour to have such a Son: so John v. 23, That they might honour the Son, as they honour the Father, therefore all judgment is committed unto him. Now then, if he who hath so much power, will join the force of entreaty with a Father that so loves him; if he who is the Word of his Father, that commands, creates, and upholds all, as Heb. i. He spake and it was done; if he will become a Word to his Father, and speak a word for us, and ask all that he means to do; how forcible will such words be?

Therefore observe Christ's manner of praying, John xvii. which prayer is a platform of Intercession in heaven, verse 24th.—*Father I will that they whom thou hast given me, be where I am. He prays like a king, who is in joint commission with God. If God puts that honor upon our prayers, that we are said to have power with God, as Jacob, Hos. xii. 3. that if God be never so angry, yet by taking hold of his strength, we hold his hands, as Isaiah xxvii. 5, that God cries out to Moses, like a man whose hands are held, Let me alone, Exod. xxxii. 10, yea that he accounts it as a command and a mandamus, so he stiles it, Isaiah xlv. 11, Command ye me, so unable is he to*

go against it. Then how much more doth Jesus Christ's Intercession bind God's hands, and command all in heaven and earth? Therefore Zech. i. you have Christ, *the Angel of the Covenant*, brought in interceding with the Father for his Church, and he speaks abruptly as one full of complaints, and in an expostulating way, *O Lord of Hosts, how long wilt thou not be merciful to Jerusalem, and the cities of Judah?* and verse 13; Zechariah saith that he observed, that *the Lord answered the Angel with good words and comfortable.* God was fain to give him good words (as we use to say) that is, words that might pacify him as words of comfort to us, so words in respect to the Angel's complaint. And you may observe, how in the answer God returns upon it, (which he bade Zechariah write) God excuseth it, as it were, to Christ, that his church had been so long and so hardly dealt withal; as if beyond his intention, he lays the fault on the instruments, *I was but a little displeas'd, but they helped forward the affliction,* ver. 15. This is spoken and carried after the manner of men, to shew how tender God is of displeasing Christ our Intercessor; that when Christ hath, as it were, been a long while silent, and let God alone, and his people have been ill dealt withal; he on the sudden in the end intercedes and complains of it, and it is not only instantly redressed, but excused for times past, with *good words, and comfortable words.* Christ's Father will not displease him, nor go against him in any thing.

Now that you may see a reason of this, and have all cavils and exceptions taken away, that may arise against this; and how that there is an impossibility

that it should be otherwise; know, that this Father and this Son, though two persons, have yet but one will between them, and but one power between them, (though the Son *ad extra* outwardly executes all) John x. 30, *My Father and I are one*; that is, have but one and the same power to save you, and one mind and will. So also John v. 19, *The Son can do nothing of himself, but what he sees the Father do, and whatever he doth, the same the Father doth also*: they conspire in one, have one power, one will: and then it is no matter though God commit all power to the Son, and that the Son though he hath all power, must ask all of the Father, for to be sure whatever he asks, the Father hath not power to deny; for they have but one will and power. They are one; so that if God deny him, he must deny himself, which the Apostle tells us he cannot do, 2 Tim. ii. 13. And so, in the same sense, that God is said not to have power to deny himself; in the same sense it may be said, he hath not power to deny Christ what he asks. Therefore God might well make him an absolute King, and trust him with all power; and Christ might well oblige himself, notwithstanding this power, to ask all that he means to do; for they have but one will and one power, so as our salvation is made sure by this on all hands. *I come not to do my will, but the will of him who sent me; and his will is, that I shall lose none of all those whom he hath given me*, John vi. 38, 39. And therefore *who shall condemn? It is Christ that intercedes. As who shall resist God's will?* as the Apostle speaks, so who shall resist or gainsay Christ's Intercession? God himself cannot, no more than he can gainsay or deny himself.

CHAP. VIII.

The potency and prevalency of Christ's Intercession, demonstrated from the graciousness of the Person with whom he intercedes; considered first as he is the Father of Christ himself.

WE have seen the greatness of the Person interceding, and many considerations from thence, which may persuade us of his prevailing for us. Let us now in the next place, consider the graciousness of the Person with whom he intercedes, which the scripture for our comfort herein doth distinctly set before us, to the end that in this great matter, our joy and security may every way be full. Thus in that 1 John ii. 1, when for the comfort and support of believers, against the evil of the greatest sins that can befall them after conversion, the Apostle minds them of Christ's Intercession in those words, *If any man sin, we have an Advocate, Jesus Christ the righteous: mentioning therein the power and prevalency of such an Advocate, through his own righteousness: but yet over and above all this, the more fully to assure us of his good success herein for us, he also adds, an Advocate with the Father.* He insinuates and suggests the relation and gracious disposition of him, upon whose supreme will our case ultimately dependeth, *the Father* as affording a new comfort and encouragement, even as great as doth the righteousness and power of the Person interceding. He says not, *With God only*, as elsewhere, but *With the Father*. And that his words might afford the more full matter of confidence, and be the more comprehensive, and take in all, he expresseth not this relation of God limitedly, as confined to his Fatherhood, either unto

Christ only, or us alone: he says not only *an Advocate with his Father*, though that would have given much assurance; or *with your Father*, though that might afford much boldness; but indefinitely he says, *with the Father*, as intending to take in both; to ascertain us of the prevailing efficacy of Christ's Intercession, from both. You have both these elsewhere more distinctly, and on purpose, and together mentioned, John xx. 17, *I go to my Father, and your Father*, says Christ there: and it was spoken after that all his disciples had before forsaken him, and Peter denied him; when Christ himself would send them the greatest cordial that his heart could utter, and wrap up the strongest sublimation of comforts in one pill; what was it? Go tell them, says he, not so much that I have satisfied for sin, overcome death, or am risen, but that I *ascend*. For in that which Christ doth for us being ascended, lies the height, the top of our comfort. And whereas he might have said, (and it had been matter of unspeakable comfort) I ascend to heaven, and so where I am, you shall be also; yet he chooseth rather to say, *I ascend to the Father*; for that indeed contained the foundation, spring, and cause of their comfort; even that relation of God's, his Fatherhood, with which Christ was to deal after his ascending, for them. And because when before his death he had spoken of his going to his Father, their hearts had been troubled, John xiv. 28, they thinking it was for his own preferment only, (as Christ's speech there implies they did) therefore he here distinctly adds, *I ascend to my Father and your Father, to my God and your God*. He had in effect spoken as much before, in the words foregoing, *Go*

tell my Brethren, but that was only implicitly; therefore more plainly and explicitly he says it, for their further comfort, *I go to my Father, and your Father*. And consider, that Christ being now newly risen, and having as yet not seen his disciples, and being now to send a message, his first message, a Gospel of good tidings to them, (and that in a brief sentence) by a woman; he chooseth out this as the first word to be spoken from him now, when he was come out of the other world, at their first hearsay of his return, he utters forth at once, the bottom, the depth of all comfort, the sum of all joy; than which the Gospel knows no greater, nor can go higher. . So as if Christ should intend now at this day to send good news from heaven to any of you, it would be but this, I am here an Advocate, interceding with my Father, and thy Father. All is spoken in that. Even *He* could not speak more comfort, who is the God of comfort. Now therefore let us apart consider these two relations, which afford each of them their proper comfort and assurance; both that Christ is ascended, and intercedes with his own Father, and also with our Father; and therefore how prevailing must this Intercession be?

First, Christ intercedes with his Father, who neither will nor can deny him anything. To confirm this, you have a double testimony, and of two of the greatest witnesses in heaven; both a testimony of Christ's own, whilst he was on earth; and God's own word also declared, since Christ came to heaven. The first in the 11th of John, whilst Christ was here on earth, and had not as then fully performed that great service which he was to finish; which since

he having done, it must needs ingratiate him the more with God his Father. When Lazarus was now four days dead, Martha, to move Christ to pity her, first tells him, that if he had been there before her brother died, that then he had not died; and then, as having spoke too little, she adds, yea thou canst, if thou pleasest, remedy it yet. *But I know*, says she, ver. 22, *that even now*, though he be so long dead, *whatever thou wilt ask of God, he will give it thee*. Here was her confidence in Christ's Intercession, though this were a greater work than ever yet Christ had done any. And Christ seeing her faith in this, he confirms her speech when he came to raise him, and takes a solemn occasion to declare, that God had never denied him any request that he had ever put up to him, first thanking God particularly that he had heard him in this, verse 41, *Father, I thank thee that thou hast heard me*. He had, it seems, prayed for the thing at her entreaty; and now, before the thing was done, he (being assured his prayer was heard) gives thanks; so confident was he of being heard. And then secondly, shews upon what this his confidence at this time was grounded, his constant experience that God had never denied him any request; for it follows, ver. 42, *And I know that thou hearest me always*, (and therefore was so bold, as to express my confidence in this, before the thing was done) *but because of them who stood by, I said it*. As if he had said, Though I gave this public thanks for being heard only in this one miracle, and at no time the like so publicly; yet this is no new thing, but thus it hath been always hitherto, in all the miracles I have wrought, and requests I have put

up, which made me so to give thanks beforehand; and this is not the first time that God hath heard me thus; which I speak, that they might believe. Thus he was never denied on earth, from the first to the last. For this was one of his greatest miracles, and reserved unto the last, even a few days before his crucifixion.

And now he hath performed the service designed him, and is come to heaven, let us secondly hear God himself speak, what he means to do for him. You heard before, when he came first to heaven, what God said to him, and how he welcomed him with a *Sit thou at my right hand, till I make thine enemies thy footstool*. And before Christ opened his mouth to speak a word, by way of any request to God, (which was the office that he was now to execute) God himself prevented him, and added, *Thou art my Son, this day have I begotten thee: Ask of me, and I will give thee*, Psalm ii. ver. 8. He speaks it at Christ's first coming up to heaven, when he had *his King on his holy hill*, as verse 6; Christ was now glorified, which was a new begetting to him, *To day have I begotten thee*. And this is, as if he had said, I know you will ask me now for all that you have died for; and this I promise you beforehand, before you speak a word, or make any request unto me, you shall ask nothing but it shall be granted; and this I speak once for all, as a boon and a grace granted you upon your birth-day, as the solemnest celebration of it, (for such was his Resurrection, and Ascension, and sitting at God's right hand) *This day have I begotten thee: Ask of me, and I will give thee*. So full of joy was his Father's heart, that he had his Son in hea-

ven with him, whom he had begotten from everlasting, and ordained to this glory, who was lately dead, and in a manner lost, and therefore now, as it were, new begotten. God's heart was so full, that he could not hold from expressing it in the largest favours and grants. And whereas kings upon their own birth-days, use to grant such favours to their favourites; so Herod on his birth-day to the daughter of Herodias, promised with an oath to give her whatsoever she would ask, Matt. xiv. 7. God himself having no birth-day, nor being of himself capable of it, yet having a Son who had, he honours him with that grace upon that day; and if Esther (a subject, yea, a slave in her original condition) was so prevalent for the Jews, her people and nation, when their case was desperate, and when there was an irrevocable decree passed, (and that not to be altered) for their ruin and destruction; then what will not Christ (so great a Son, even equal with his Father) prevail for, with his Father, for his brethren? be their case, for the time past, never so desperate; be there never so many threatenings gone out against them, never so many precedents and examples of men condemned before for the like sins, and in the like case, yet Christ can prevail against them all.

CHAP IX.

The potency of Christ's Intercession, demonstrated in that he intercedes with God, who is our Father. How God's heart is as much inclined to hear Christ for us, as Christ is to intercede.

SECONDLY, Christ is an Advocate for us with our Father: you may perhaps think there is little in that,

but Christ puts much upon it; yea so much, as if that God would however grant all that Christ himself means to ask, whether Christ asked it or no. This you have expressly in John xvi. 26, 27, *At that day, says Christ, you shall ask in my name, and I say not to you, that I will pray the Father for you; for the Father himself loveth you.* To open this place, where he says *at that day*: the day he means through this whole chapter, is that time when the Holy Ghost should be shed upon them; for throughout his discourse he still speaks of the fruits of his Ascension, and of giving the Comforter, which was done upon his ascending, and was the first-fruits of his priestly office in heaven. Thus Peter informs us, Acts ii. 33, *He being, says he, exalted by the right hand of God, and having received (namely by asking, Ask and I will give thee) of the Father the promise of the Holy Ghost, he hath shed forth this, which you now see and hear.* Now of that time when he shall be in heaven, he says, *I say not that I will pray for you;* which is not meant that Christ prays not for us in heaven, but rather those very words are the highest intimation, that he would and doth pray for us, that can be. When men would most strongly intimate their purpose of a kindness they mean to do for one, they use to say, I do not say that I love you, or that I will do this or that for you; which is as much as to say, I will surely do it, and do it to purpose. But Christ's scope here is, as in the highest manner to promise them that he would pray for them; so withall further to tell them for their more abundant assurance and security, that besides their having the benefit of his prayers, God himself so loves them, of himself, that

indeed that alone were enough to obtain any thing at his hands, which they shall but ask in his name; so as he needs not pray for them, and yet he will too. But now in case that if he himself pray for them, and they themselves in his name, and both unto a Father, who of himself loveth them, and who hath purposed to grant all, before either he or they should ask; what hope must there needs be then of a good success. This is both the meaning of this place, and a great truth to be considered on by us, to the purpose in hand. That it is the meaning of the place, the manner of Christ's speech implies, *I say not that I will pray the Father for you, for the Father himself loveth you.* It is such a speech as Christ used upon a clean contrary occasion, (John v. 45.) *Do not think,* says he, *that I will accuse you to the Father, there is one who accuseth you, &c.* He there threatens the accursed and obstinate Pharisees with condemnation. Never stand thinking that it is I, says he, who am your only enemy and accuser, that will procure your condemnation, and so prosecute the matter against you merely for my own interest; no, I shall not need to do it; though I should not accuse you, *your own Moses in whom you trust,* he is enough to condemn you, he will do your errand sufficiently, you would be sure to be damned by his words and sayings; I shall not need to trouble myself to come in and enter my action against you too, Moses and his law would follow the suit, and be enough to condemn you to hell. So as this speech doth not imply that Christ will not at all accuse them; no, he means to bring in his action against them too; for he afterwards says, *If he had not*

spoken, to them they had had no sin, and therefore he meant to bring the greatest accusation of all. Now in an opposite (though parallel) speech here, to comfort his disciples, he says, I say not that I will pray for you, that God may save you,—I, who yourselves shall see, will die for you,—I say not that I will pray for you, not I. But though I speak this to insinuate in the highest manner that I will; (for if I spend my blood for you will I not spend my breath for you?) yet the truth is, that the case so stands, that but for God's own ordination, I should not need to do it, for the Father himself loveth you: that is, the Father of his own motion, and proper good will taken up of himself towards you, and not wrought in him by me, doth love you, and bears so much love to you, as he can deny you nothing, for he is your Father as well as mine. How much more then shall you be saved, when I shall strike in too, and use all my interest in him for you? Christ on purpose useth this speech, so to dash out of their hearts that conceit, which harboureth in many of ours, who look upon God in the matter of salvation, as one who is hardly entreated to come off, to save sinners, and with whom Christ, (through the backwardness of his heart) hath so much ado; and we are apt to think that when he doth come off to pardon, he doth it only and merely at Christ's entreaty, and for his sake, having otherwise no innate motion in himself sufficient to incline his heart to it; but that it is in this transaction by Christ with him, as a favorite procures a pardon for a traitor, whose person the King cares not for; only at his favorite's suit and request he grants it, which else he would never

have done. You are deceived, says Christ; it is otherwise. My Father's heart is as much towards you, and your salvation, as mine is. Himself, of himself, loveth you.—And the truth is, that God took up as vast a love unto us of himself at first, as ever he hath borne us since: and all that Christ doth for us, is but the expression of that love which was taken up originally in God's own heart. Thus we find that out of that love he gave Christ for us, John iii. 16. *God so loved the (elect) world, that he gave his only begotten Son, &c.* Yea, Christ's death was but a means to commend or set forth that love of his unto us: so Rom. v. 8. It was God also that did himself give the persons unto Christ, and underhand set him on work to mediate for them: *God was in Christ, reconciling the world unto himself.* He only used Christ as his instrument to bring it honourably about. All the blessings he means to give us, he first purposed and intended in himself, (Eph. i. 3, 5, 9, 11) *out of the good pleasure of his will, yet in Christ,* as it is added there, as the means through which he would convey them: yea Christ adds not one drop of love to God's heart; only he draws it out, he broacheth it, and makes it flow forth, whose current had otherwise been stopt. The truth is, that God suborned Christ to beg them on our behalf for an honourable way of carrying it, and to make us prize this favour of it the more: but so as his heart is as ready to give all to us, as Christ's is to ask, and this out of his pure love to us.

The Intercession of Christ, therefore, must needs speed, when God's heart is thus of itself prepared to us. In Isaiah liiii. 10, it is said, *The pleasure of the*

Lord shall prosper in his hand. If our salvation be in Christ's hand, it is in a good hand; but if it be the pleasure of the Lord too, it must needs prosper. And it is said of our hearts and prayers, that *he prepareth the heart, and heareth the prayer*; much more therefore when his own heart is prepared to grant the suit, will he easily hear it. When one hath a mind to do a thing, then the least hint procures it of him: so a father, having a mind to spare his child, he will take any excuse, any one's mediation, even of a servant, a stranger, or an enemy, rather than of none. Now when Christ shall speak for us, and speak God's own heart, how prevalent must those words needs be? David's *soul longing to go forth unto Absalom*, (2 Sam. xiii. ult.) whom notwithstanding (for the honour of a father, and a king's state-policy, and to satisfy the world) he had banished the court for his treason; when Joab perceived it, that *the king's heart was towards Absalom*, (Chap. xiv. 1) and that the king only needed one to speak a good word for him, he suborns a woman, a stranger, (no matter whom, for it had been all one for speeding) with a made tale to come to the king; and you know how easily it took and prevailed with him, and how glad the king's heart was of that occasion: even so acceptable it was to him, that Joab could not have done him a greater kindness; and that Joab knew well enough. Thus it is with God's heart towards us, Christ assures us of it, and you may believe him in this case, for Christ might have took all the honour to himself, and made us beholding to himself alone for all God's kindness to us; but he deals plainly and tells us that his Father is as ready as himself; and this for

for his Father's honour and our comfort. And therefore it is, that John xvii. in that his prayer so often cited in this discourse, he pleads our election, John xvii. 6, *Thine they were, and thou gavest them me: Thou commendedst them unto me, and badest me pray for them, and I do but commend the same to thee again.* In the High Priest's breastplate when he went into the Holy of Holies, were set twelve stones, on which were written the names of the twelve tribes; the mystery of which is this, Christ bears us and our names in his heart, when he goes to God: and moreover we are God's jewels, precious in his own account and choice. So God calls them Mal. iii. 17;—made precious to him out of his love. So Isa. xliii. 4. So that God loves us as jewels chosen by him, but much more when he beholds us set and presented unto him in the breast-plate of Christ's heart and prayer.

To conclude therefore, we have now made both ends of this text to meet, God's love and Christ's intercession. The Apostle began with that, *Who shall accuse? It is God that justifies,* and he being for us, *who can be against us?* The Father himself loves us as he is our Father: and then he ends with this, *Christ intercedes,* namely with our Father and his Father;—*Who then shall condemn?* Who, or what can possibly condemn, all these things being for us, the least of which were alone sufficient to save us.

Let us now look round about and take a full view and prospect at once, of all those particulars that Christ hath done and doth for us, and their several and joint influence which they have into our salvation.

1. In that Christ died, it assures us of a perfect price payed for, and a right to eternal life thereby acquired.

2. In that he rose again as a Common person, this assures us yet further, that there is a formal, legal, and irrevocable act of justification of us passed and enrolled in that court of heaven between Christ and God; and that in his being then justified, we were also justified in him, so that thereby our justification is made past recalling.

3. Christ's Ascension into heaven, is a further act of his taking possession of heaven for us, he then formally entering upon that our right in our stead; and so is a further confirmation of our salvation to us. But still we in our own persons are not yet saved, this being but done to us as we are representatively in Christ as our Head.

4. Therefore he sits at God's right hand, which imports his being armed and invested with all power in heaven and earth to give and apply eternal life to us.

5. And last of all there remains Intercession to finish and complete our salvation; to do the thing, even to save us. And as Christ's Death and Resurrection were to procure our justification; so his sitting at God's right hand and Intercession are to procure salvation; and by faith we may see it done, and behold our souls not only sitting in heaven, as in Christ a Common person sitting there in our right, as an evidence that we shall come thither; but also through Christ's Intercession begun, we may see ourselves actually possessed of heaven. And there I will leave all you that are believers by faith possessed of it,

and solacing your souls in it, and do you fear condemnation if you can.

CHAP. X.

The use of all: containing some encouragements for weak believers, from Christ's Intercession, out of Heb. vii. 25.

Now for a conclusion of this discourse I will add a brief use of encouragement; and this suited to the lowest faith of the weakest believer, who cannot put forth any act of assurance, and is likewise discouraged from coming in unto Christ. And I shall confine myself only unto what those most comfortable words (as any in the book of God) do hold forth, which the Apostle hath uttered concerning Christ's Intercession (the point in hand); *Wherefore he is able to save to the utmost, all those that come to God by him: seeing he ever liveth to make intercession for them*, words which I have had the most recourse unto in this doctrinal part, of any other, as most tending to the clearing of many things about Intercession: and which I would also commend to, and leave with poor believers to have recourse unto for their comfort, as a sufficient abundance of consolation unto their souls, and as a *Catholicon* or universal cordial against all faintings and misgivings of spirits whatsoever.

In the words observe,

I. A definition of faith by the lowest acts of it, for the comfort of weak Christians.

II. Encouragements unto such a faith, opposite to all misgivings and discouragements whatsoever.

1. A definition of faith; and such, as will suit the

weakest believer: *It is a coming unto God by Christ for salvation.*

First, it is *a coming* to be saved. Let not the want of assurance that God will save thee, or that Christ is thine, discourage thee, if thou hast but a heart to *come* to God by Christ to be saved; though thou knowest not whether he will yet save thee, or no. Remember that the believers of the New Testament are here described to be *comers* to God by Christ: such as *go out* of themselves, and rest in nothing in themselves, do *come* unto God through Christ for salvation, though with trembling.

Secondly, it is a coming *unto God*. For he is the ultimate object of our faith, and the person with whom we have to do in believing, and from whom we are to receive salvation, if ever we obtain it.

Thirdly, it is a coming unto God *by Christ*; which phrase is used in this epistle in an allusion to the worshippers of the Old Testament; who when they had sinned, were directed to go to God by *a Priest*, who with a sacrifice made an atonement for them. Now Christ is the great and true High Priest, *by whom we have access to the Father*; Eph. ii. 18. The word is *prosagogen*, *a leading by the hand*. Dost thou not know how to appear before God or to come to him? come first to Christ, and he will take thee by the hand, and go along with thee, and lead thee to his Father.

Fourthly, it is a coming unto God by Christ *for salvation*. Many a poor soul is apt to think that in coming to God by faith it must not aim at itself, or its own salvation: yes, it may, for that is here made the errand or business which faith hath with

God in coming to him; or which it comes for, and this is secretly couched in these words: for the Apostle speaking of the very aim of the heart in coming, he therefore on purpose mentions Christ's ability to *save*;—He is able *to save*.

II. Here are many encouragements to such a faith as is not yet grown up unto assurance of Salvation

First, here is the most suitable object propounded unto it, namely, *Christ as interceding*; which work of Intercession because it remains for Christ as yet to do for a soul that is to be saved, and which he is every day doing for us; therefore it is more peculiarly fitted unto a Recumbent's faith. For when such a soul comes and casts itself upon Christ, *that* thing in Christ, which must needs most suit that kind of act, is that which is yet to be done, by Christ, for that soul. Now for that soul to come to Christ to die for it, and offer up himself a sacrifice, (as sinners did use to come to the High Priest to sacrifice for them) this were bootless, for (as it is verse 27) he hath *once done that* already. And as for what is already past and done, such a believer's faith is oftentimes exceedingly puzzled, what manner of act to put forth towards Christ about it: as, for example, when it is about to come unto God, and it hears of an *election* of some unto salvation from all eternity made by him; because this is an act already passed by God, the soul knows it to be in vain to cast itself upon God for election, or to come unto him to elect and choose itself. And so in like manner when the soul looks upon Christ's death; because it is done and past, it knows not how to take it in in believing, when it wanteth assurance that Christ died for it,

(though it should come to Christ to be saved by virtue of his death.) But there is this one work that remains still to be done by him for us, and which he is daily doing; and that is, *interceding*: for *he ever liveth to intercede*, or to pray for us in the strength and merit of that his sacrifice once offered up. This therefore is more directly and peculiarly fitted unto a faith of recumbency, or of *coming unto Christ*: the proper act of such a faith, (as it is distinguished from *faith of assurance*) being *a casting one's self upon Christ for something it would have done or wrought for one*. Hence Intercession becomes a fit object for the aim and errand of such a faith, in this its coming to Christ, as also *to be saved* is, it being a thing yet to be wrought and accomplished for me by Christ, is therefore a fit mark for such a faith to level at in its coming to Christ. Those acts of God and Christ which are passed, *faith of assurance* doth more easily comply with: such a faith takes in with comfort that Christ hath *died* for me, and *risen* again for me, and doth now *intercede* for me, and so I shall certainly be saved; but so cannot this weak faith do. Come thou therefore unto Christ, as to save thee through his death past, and by the merit of it, so for the present, and for the time to come, to take thy cause in hand, and to *intercede* for thee: it is a great relief unto such a faith (as cannot put forth acts of assurance, that what hath been done by Christ, hath been done for it) that God hath left Christ this work yet to do for us. So as the Intercession of Christ may afford matter to such a faith to throw itself upon Christ, to perform it for us, and it may set him to work to do it.

Secondly, Now if such a soul ask, But will Christ upon my coming to him for salvation, be set to work to intercede for me, and undertake my cause?

I answer it out of those words,—*He lives to intercede for them who come to God by him.* He lives on purpose to perform this work; it is the end of his living, the business of his life. And as he received a commandment to die, and it was the end of his life on earth; so he hath received a command to intercede, and to be a common High Priest for all that come to God by him. God hath appointed him to this work by an oath, *He sware, and will not repent, Thou art a Priest for ever after the order of Melchisedec;* and this is the end of his life in heaven. That as in the Old Law the High Priest, (Christ's type in this) ought to offer up the sacrifice of every one that came unto God by him (Heb. v. 5) in like manner Christ; for it is *his calling*, as you have it, verse 6. Otherwise, as that woman said to Philip, when she came to him for justice, and he put her off, "Then cease," says she, "to be a King": so if Christ should deny any such soul to take its cause in hand, he must then cease to be a Priest. *He lives to intercede. He is a Priest called of God, as was Aaron.* Wherefore he ought to do it, in that it is his office.

Thirdly, and if thy soul yet feareth the difficulty of its own particular case, in respect of the greatness of thy sins, and the circumstances thereof, or any consideration whatsoever, which to thy view doth make thy salvation an hard suit to obtain: the Apostle therefore further adds, *he is able to save to the utmost*,—whatever thy case be—and this, through this his Intercession. That same word, *to the ut-*

most, is a good word, and well put in for our comfort. Consider it therefore, for it is a reaching word, and extends itself so far, that thou canst not look beyond it. Let thy soul be set upon the highest mount that ever any creature was yet set upon, and that is enlarged to take in and view the most spacious prospect of sin and misery, and difficulties of being saved, that ever yet any poor humbled soul did cast within itself, yea join to these all the objections and hinderances of thy salvation that the heart of man can suppose or invent against itself; lift up thy eyes and look to the *utmost* thou canst see, and Christ by his Intercession is able to save thee beyond the horizon and furthest compass of thy thoughts, even to the utmost and worst case the heart of man can suppose. It is not thy having lain long in sin, long under terrors and despairs, or having sinned often after many enlightenings, that can hinder thee from being saved by Christ. Do but remember this same word, *to the utmost*, and then put in what exceptions thou wilt or canst, lay all the bars in thy way that are imaginable; yet know thou that the gates of Hell *shall not prevail against thee*.

Fourthly, again, consider but what it is that Christ, who hath by his death done enough to save thee, doth yet further for thee in heaven. If thou thoughtest thou hadst all the saints in heaven and earth jointly concurring in promoting thy salvation, and competitors unto God in instant and incessant requests and prayers to save thee; how wouldst thou be encouraged? Shall I tell thee, one word out of Christ's mouth, who is the *King of Saints*,

will do more than all in heaven and earth can do? And what is there then which we may not hope to obtain through Christ's Intercession?

And wouldst thou know whether he hath undertaken thy cause, and begun to intercede for thee? In a word, hath he put his spirit into thy heart, and set thy own heart on work to make incessant intercessions for thyself *with groans unutterable?* (as the Apostle hath it, Rom. viii.) This is the echo of Christ's Intercession for thee in heaven.

Fifthly, and lastly, if such a soul shall further object, But will he not give over suing for me? may I not be cast out of his prayers through my unbelief? Let it here be considered, that he lives *ever* to intercede; and therefore if he once undertake thy cause, and getteth thee into his prayers, he will never leave thee out night nor day. He intercedeth ever, till he hath accomplished and finished thy salvation. Men have been cast out of good and holy men's prayers, as Saul out of Samuel's, and the people of Israel out of Jeremiah's; but never out of Christ's prayers; the *smoke of his incense ascends for ever*, and he will intercede to the utmost, till he hath saved thee to the utmost. He will never give over, but will lie in the dust for thee, or he will perfect and procure thy salvation.

Only whilst I am thus raising up your faith to him upon the work of his Intercession for us; let me speak a word to you for him, so to stir up your love to him, upon the consideration of this his Intercession also. You see you have the whole life of Christ first and last, both here and in heaven laid out for you: he had not come to earth but for

you : he had no other business here ;—*unto us a son is born*. And, to be sure he had not died but for you :—*for us a son was given*, and when he arose, it was *for your justification* : and now he is gone to heaven, he *lives* but to *intercede* for you. He makes your salvation his constant calling. O therefore let us live wholly unto him ; for he hath, and doth live wholly unto us. You have his whole time among you ; and if he were your servant you could desire no more. There was much of your time lost before you began to live to him : but there hath been no moment of his time which he hath not lived to and improved for you. Nor are you ever able to live for him, but only in this life, for hereafter we shall live with him, and be glorified of him. I conclude all with that of the Apostle, *The love of Christ should constrain us*, because we cannot but judge this to be the most equal, that *they which live should not henceforth live unto themselves, but unto him that died for them, and rose again* : and (out of the text I also add) *sits at God's right hand, yea, and there lives for ever to make intercession for us*.

PREFACE

BY THE AUTHOR

THE
TRIUMPHS OF CHRIST
OVER
THE EMPIRE
OF
SATAN, SIN, DEATH and HELL.

THE

PREFACE

BY THE AUTHOR.

IN setting forth the Triumphs of Christ over Satan, Sin, Death, and Hell; we have a double view presented to our meditation: namely, man's misery and God's salvation.

We have one object, which may move us with the deepest shame and sorrow, when we behold what vile wretched creatures sin has made us, and how basely altered from what we oncè were: and we have another object, which may stir us to the highest exultation of joy, when we see our Saviour *travelling in the greatness of his strength, mighty to save*, Isaiah lxiii. 1. And to save us so effectually, that it is impossible for us to relapse into our first bewailed misery; for he hath restored us so perfectly, that he will one day present to his Father these our now deformed and polluted souls, *without spot or wrinkle*, (Eph. v. 27) without any remaining blemish of our first defilements, or any mark of our deformity, or scars of our wounds. If as fallen, we are dejected in our spirits, and ashamed to look up; the sight of Christ the original and cause of greater happiness, glory, and excellency to us than our father forfeited in Paradise; raiseth us to new life and hopes. As we should bewail our depraved wretched natures, we should also take joy, and delight when we see them by Christ recovering fresh comeliness and beauty, nay it is our duty, and we have all reason to rejoice more in our salvation, than to sorrow in our misery:—to triumph more in the strength and

power of Christ the second Adam, than to be cast down in thoughts of the weakness and folly of the first. For though man first stood on ground, which sunk under him, yet we are now built on a firm foundation, unshaken, and which stands to eternity, and from which nothing can ever make us totter or fall. Now that, as we have man's depravation by nature, and his restoration by grace displayed to us, mine and your heart may be suitably affected with sorrow, and joy, to lament indeed our sin and misery: but believing to triumph in Christ the Mediator, who so perfectly recovers us is the prayer of,

Your Servant in our Lord Jesus Christ,

THOMAS GOODWIN.

THE
TRIUMPHS OF CHRIST,

&c.

That through Death, he might destroy him that had the power of Death; that is the Devil.—Heb. ii. 14.

CHAP. I.

Of the power of Satan over the Church by the fall; and the right of that dominion. How it became his.

THE victory, yea, destruction which Christ hath accomplished upon Satan on our behalf, is the full scope of this text, and the complete proof of our title; *the Triumphs of Christ*. And although there is no text large enough to take in the whole, either of Satan's power or of Christ's destroying of him, in respect of that his power; (for all of Satan's dominion includes sin, death, hell and the grave) yet we may upon this occasion, take in all under the sense of the word *destruction*, which includes the entire overthrow of his person, and kingdom. So that the story, as gathered from the scriptures in correspondence to this text, may be divided into *two Parts*: *first*, Satan's power. And, *secondly*, Christ's triumph over him, in a complete destruction.

In the prosecution of the subject, it will be right to enquire into these two things:—first, What power

Satan hath had in the world, and over the elect sons of men, fallen under sin, in common with the other sons of Adam. And, secondly, by what claim or right came he by it.

The investigation of our subject under these two points, will pave the way for the better apprehension of the whole subject under that most interesting doctrine before us, namely, Christ's victory and triumphs over this accursed enemy of his Church and people. For by this means, we shall trace the subject to the true and original ground of the quarrel, how Christ came to be engaged and enrolled against Satan. And herein also when we come to that part of our subject of Christ's triumphs.

It may here be remarked, that the several degrees of Christ's conquests are reduced to *two heads*.

I. The first rout, wherein the foundation was laid of the ensuing victories; and that was got in open battle in the plain field *at his death*, in and by which, virtually the whole was at once won, and obtained; and therein I shall shew how justly Satan fell from his power, and lost it; and this I call Christ's *meritorious victory*.

II. Then there is, secondly, the prosecution of this first victory, and the managment thereof to his own greatest glory, and Satan's confusion. And the parts thereof are

First, Christ's triumphing over him after the victory obtained in his own person openly, and that in Satan's own dominions, before God and all the Holy Angels, and this singly *in himself*, and in his own person, although as representing us, Col. ii. 15. and

this I term his *victorious triumph*, or the shew and demonstration of it.

Secondly, there is his *overcoming him in us*. Then when Satan is still left in actual possession of the whole world, and of the elect among them, whose liberty and redemption it was Christ aimed at. And this hath two degrees;—1. He overcomes him *in us* at our conversion; and 2. he overcomes him *by us*, and causeth every particular Christian to overcome him in the course of their lives, after conversion. And these two I term, Christ's *actual prevailing or getting possession*.

A third procedure is, Christ's visibly setting up a kingdom in this world, before the day of judgment, during which time Satan is shut up, and restrained from tempting the elect, and from deceiving and enraging the world against the elect, as now he yet doth, and heretofore hath done. And this is expressed in the last Chapters of the Revelation, Chap. xix. 19, 20, 21. *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army: and the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshipped his image; these both were cast alive into a lake of fire, burning with brimstone.* After which follows, Chap. xx. 1, 2, 3, *And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold of the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years: And cast him into the bottomless pit, and shut him up, and set a seal upon him,*

that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season. And then follows the kingdom of the saints, during those thousand years, verse 4 and 5. *And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection.*

Fourthly and lastly, there is Christ's bringing this great malignant foe unto open trial, before all the world, God, angels and men; which is at the day of judgment; after which follows the execution of him in an eternal destruction of him in hell.

There is a glory transcendent that will appear in each one of these particulars, but more in the whole of them, all laid together: a stupendously excelling glory, in comparison unto which victories of Christ, all the great victories you have seen are but trifles and shadows, that have no glory in this respect; and therefore *let not the rich man glory in his riches, nor the strong man in his strength, but let him that glorieth glory in the Lord*, and in this especially, that he knows himself is one of those poor captives whom this great conqueror delivered among the rest of the elect, who shall stand up in his lot amongst them.

I. To discourse concerning Satan and his power and to shew what it is.

1. In general it is a kingdom maintained and up-

held by him and all his angels conspiring in one against Christ and his saints. Mat. xii. 26. *And if Satan cast out Satan, he is divided against himself; how then can his kingdom stand?* And whereas every kingdom hath an interest,—the interest of this, is sin, Eph. vi. 12, they are said to be rulers of the darkness of this world, which is spoken in distinction from the good angels, who are rulers of this world too; for in that the Apostle says, this world to come is not subject to the angels, Heb. ii. (he speaks of them that are good). He implies that now they are sent out for the good of the elect, Heb. i. 14; and it argues that this world is subject to them in order to the good of the elect. But now herein lies the difference; Satan is the ruler of the darkness of this world; and the riches, glory, and greatness of it being for the most part obtained and managed by sin and corruption, therefore in ruling the darkness that is in men's hearts, he also comes to rule and dispose of these. Even as the pope's power (who is his eldest son) is in pretence only *ad spiritualia*, yet so as *in ordine ad spiritualia* he takes on him to meddle in all things temporal, so his father Satan having now in commission only spiritual darkness and wickedness, and obtaining this power over men unregenerate, yet in order thereunto over these children here, until converted.

These of all other things are committed to him.

I. To entice, as he did Ahab, 1 Kings, xxii. 21.

II. To put into the heart, as in Judas, John xiii. 2.

III. To provoke, 1 Chron. xxi. 1.

IV. To bewitch, Gal. iii. 1.

V. To fill the heart, as the heart of Ananias, Acts v. 3.

VI. To work effectually, and so as to carry all before him, and cause them to do what he enticeth to, Eph. ii. 2.

VII. And to do all this at his will, 2 Tim. ii. 26.

This power of Satan is in respect of sin or the darkness of this world. He hath a power over them in respect of death, so in the text; but this power lasts but till the resurrection, and but over men's souls. For when the day of judgment is ended, it is the good angels that do throw wicked men to hell and not the evil angels, Mat. xiii. 41, 42. But in the mean time look as the good angels have the commission for carrying men's souls to paradise as they did the soul of Lazarus, Luke xvi. 22. So the evil angels have until then the commission to carry wicked souls, when by death severed from their bodies, to hell.

Let us now consider (to set forth Christ's victory the more) the greatness, and the extent of this kingdom given to the devil and his angels.

I. As it is in the hands of the great Devil placed on his throne; it is a monarchy over mankind of all forms, highest for power in all ranks throughout.

II. For the subjects of it, they are (as Christ's subjects also are, Col. i. 16) both things visible and invisible, so that he hath of both kinds, especially the kinds of intelligent natures subject to him.

1. Angels;—the devil and his angels. 2. We men, wholly captived to him. And further, (wherein the upholdance of this great tyrant's cause is) some of these are as natural native subjects that rule with him, and have a common interest of power with him; and they are his angels; but we poor silly men are as slaves captived to them and him. Like as Pharaoh

(one of his eldest sons under the old Testament :) had for his natural liege subjects, his Egyptians, that ruled over the Israelites with him, and the poor Israelites, as captives and slaves unto both. And in this lieth the greatness of the Turkish dominion, in part of Europe, Asia, and East-India, to this of the Mogul in East-India, to this day.

So then he hath all sorts of subjects every way.

1. As unto us men his power is universal: not a soul of us but is by nature subject to him. We are all born by a statue law his slaves, and Christ hath none, but whom he wins over from him by turning them from Satan unto God; yea, and in the issue he holds and retains a far greater company and number than Christ gets unto himself, Rev. xii. 9. It is one part of Satan's titles, that it is he *who deceives the whole world*.

2. In us men (the more miserable part of his subjects) he rules inwardly; even as Christ doth in those few he gets from him. He fits, and fills, and rules our hearts, till we are turned to God.

3. If we consider the length and continuance of this his dominion, as he hath sinned from the beginning (1 John iii. 8); so he hath entered upon his reign from the very beginning of man's fall, and every man born becomes his subject: neither have these individual devils given place to any; but the same devil that ruled in Cain's time, rules now in the children of disobedience, Eph. ii. 2.

4. For success, he hath carried it clear; for he works, and works effectually, in the children of disobedience, and takes them captive at his will, as he lists, 2 Tim. ii. 26.

5. He hath been worshipped as a god, and so hath had more honour and dignity than any prince, 2 Cor. iv. 4, he is called, *the god of this world*. Some great conquerors affected to be worshipped as gods, not being content with the highest supreme power; as Alexander and Mahomet; but few obtained it, but the devil hath had both. So it was from the flood, till Heathenism was destroyed, and Popish Idolatry was set up, as it is said, Rev. xiii. 4. Thus therein they worshipped the dragon, who gave his power to the beast, to the end to have worship continued to him in another way, under the profession of Christ, even as he had before. Thus much for the power itself.

II. The second part to be discoursed of, is by what claim, right or title, he came to have this power, seeing himself by sinning (before man had sinned) deserved to be in the nethermost hell.

1. The legal and fundamental claim is, God's commission, and that by way of curse upon man. Man turning rebel against God, he justly gave that ungrateful creature who despised his mild government over unto the hard and intolerable vassalage of this tyrant. It was a just punishment, that man, who would not have God to rule over him, should be delivered into the devil's power, and it was as great a punishment as could be inflicted. Thus we find that when David, by way of prophecy, was to curse Judas, (who himself was placed in the office of an apostle, or a bishop, or overseer, as Peter interprets it, and applies it to him, Acts i. 16, 20) says he, Psa. cix. 6, *Set in office over him the wicked one, and let the adversary (or Satan) stand at his right hand*. The

wicked one is the devil, so oft and usually in the epistles of John the phrase is used, and in the Lord's prayer, &c. and accordingly we read that Satan entered into him, Luke xxii. 3. And thus in like manner, man sinning at first, God by way of curse and commission, set the wicked one a ruler over him, and this curse was but suited to his iniquity in a just way, as the law was, in Deut. xxviii. 47, 48, *Because thou servedst not the Lord thy God with joyfulness and with gladness of heart for the abundance of all things, therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger and thirst, &c. and he shall put a yoke of iron upon thy neck, until he have destroyed thee.*

And besides this curse, there was some appearance of legality in it; Isaiah xlix. 14. The title of Satan's power in scripture riseth so high, as that the souls of men are termed his own house, Luke xi. In the 21st verse Christ calls them, His palace; and all the faculties and powers of their souls, His goods; and verse 24, the devil himself terms it, his house. And the grounds of it are

1. Of whom a man is overcome, of the same he is brought in bondage, by the law of conquest, 2 Peter ii. 19. He speaks it of sin, but it is true of Satan, whose interest is the same with that of sin's. Man was overcome by Satan, and caught in his snare. The serpent beguiled our first parents, and so they were brought into bondage, as unto sin, so to him.

2. Satan was the father of sin and sinners, and it is his *work*, (1 John iii. 8) as holiness is the *workmanship* of God, Eph. ii. 10. Now the father of a family was, under the law of nature, the governor and

head of it; and so is the devil, of whom (as I may say) all the wicked families on earth and hell is named. And God, indeed, cursed the devil himself with this power for his ruin; and as sin was his work and his invention first, truly he let him have the monopoly of it; and all sinners came under his patent, and be workers at the trade under him; as the first inventors of any craft use to have the privilege to employ others under them.

CHAP. II.

How it was Christ's great concern and interest to destroy the power of Satan. The conquest which he had over him by his death, and his open and glorious triumph after the victory, expressed in Col. ii. 15.

THE second part of this discourse, is of Christ's part in destroying all the power of the devil. And therein we are to regard,

First, the ground of the quarrel betwixt Christ and him, and how Christ came to be engaged in it. The ground of this quarrel was either, *first*, personal; or, *secondly*, on our behalf.

1. Personal, as he was God's Son and natural heir. What was Satan's sin? It was the setting up a kingdom against God, and Christ his son. *He left his habitation for it*, Jude 6. It is mentioned not as his punishment only, but as his sin. He and his angels shook off God's dominion, and betook themselves to seek their fortunes, and set up for themselves in this airy and visible world. Thus, in Matt. xii. 26, the bottom reason Christ gives why one devil opposeth not another, is, for *how then shall HIS*

KINGDOM stand? You may observe, there is a kingdom of his mentioned, consisting in one common general interest, wherein they all agree. Now if there were no other reason but that it is the quarrel of the Godhead, in Father, Son and Spirit, against sin, Christ is sufficiently in person interested in it, on his own, yea, on his Father's behalf. For if any rebel against a prince, who is so fit to suppress and subdue them as the son in his father's behalf, (when himself also is the heir) who so fit as he to fight his father's battles, and to put him into the throne again. But

2. It's more than whispered, 'tis talked out, by some great and good divines, that the spirit and edge of their first sin was pointed out against the Son of God, as he was to be God-man; and so in our nature declared to be an head to angels and men; and if so the quarrel was personal indeed, for it more particularly touched Christ's property and prerogative. Whether these things were so or no, or that they be sufficiently proved by these intimations in the scriptures, I leave every reader to his own judgment; only if I had not inclined thereto, I had not proposed this.—I add

3. That it personally concerned Jesus Christ to come and destroy the devil. In that Satan's kingdom (which upon his turning head against God he was in actual possession of) was that which letted, or stood in the way, to that of Christ's kingdom, and took up much of the room of it. This kingdom Christ, as God-man, was appointed unto, Heb. i. 2. (and it was only as God-man that he was *appointed* to it, for as mere Son of God, or second person, he hath it by nature and not decree) the appointment

also was, that he must *win* it ere he *wears* it, as Psa. ii. and cx. and 1 Cor. xv. shew. He must destroy, therefore, this his opposite to make way for the possession of this his own kingdom, and therefore Mat. xii. 28, Christ gives this as a manifest undeniable evidence, that the *Kingdom of God, which the prophets had foretold* the Messiah, the Christ, should (as come from God, and for God) possess and administer, was *beginning* to be set up upon his coming into the world, and that himself was the appointed heir therefore, yea, *apparent heir*, by this probation, that he did by *the Spirit of God* cast devils out;—*But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you.* The evidence lies in this, that whilst he did it, he did profess himself to be the very Messiah, to whom that kingdom did belong, and that the rising of his kingdom was the downfall of Satan's. And so that first promise and prophecy, Gen. iii. began to be fulfilled in and by his own very person, viz. *He shall break the Serpent's head.* Which, saith Christ, you see manifestly with your eyes; for with the same breath, at the same instant, he commands the devils forth, and so proclaims himself to be that *king* to whom Satan must give way.

But the *second* ground of the quarrel was on our behalf, and this for sureness in the text. The verse afore 13th doth bring in Christ speaking himself as a *Father of many children* committed to his trust and charge by God; *Behold I and the children which God hath given me.* Christ is and was an *everlasting Father*, Isaiah ix. 6. and these Children were given to him in and at God's first election both of Christ himself, as Mediator, and them as members, both at the

same time, and election of one was involved in the election of the other, as relatives mutually to each other. Eph. i. 4, They were *chosen in him before the foundation of the world*, thus long before the fall of man, or Satan's sinning or kingdom; so as Christ was plainly thus long before entrusted to be their guardian; and such and so great an estate of glory was long before bequeathed to them. Therefore these children being by that curse and righteous law (they sinning) became now vassals and slaves to Satan; *for as much, then, as the children were partakers of flesh and blood, Christ also himself took part of the same, that, through death, he might destroy him that had the power of death; that is the Devil.* It is the very account given in the text, and imports in the coherence of these words with the former, immediately foregoing, that these his pupils and children having been long before given him, and now fallen into the devil's power: that moved therewith, he came to rescue and *deliver them*, as the next words carry it on, verse 15. Thus zealous was Christ for these his children, and to discharge his trust; and thus Eph. v. 23, Christ being originally and primitively constituted an *head* to them, this drew him to be a *saviour*. The words there are, *even as Christ is the head of the Church*, (an head first) and *he is the saviour of the body*.

These things as thus relating to Satan, to have been much in Christ's heart, his speeches up and down the Gospel of John, and elsewhere, shew. In which you may observe him discoursing, as great princes use to do of their grand opposites, so he of Satan, and the confusion he was sent to put him into; by

by all which what his heart was intimately set upon in man's salvation doth eminently appear, as you may read, John xii. 27, 28, 29, 30, 31, 32, wherein he mentions this confusion of Satan with somewhat an equal affection he had to that of the salvation of men, and both as those two eminent grand matters in which both God and Christ aimed most to be glorified. You find him at the 27th verse, struck with the thoughts of his approaching sufferings, *now is my soul troubled; and what! shall I say, Father; save me from this hour!* And yet then checks himself, *but for this cause came I to this hour;* as if he had said, this was the business I came into the world for, and I must disannul all if I now withdraw. But then, further, he cheers himself up with the great and general end which his death and coming into the world, and all served to, verse 28. *Father, glorify thy name.* Unto which God from heaven gave answer, *I have both glorified it, and will glorify it again.* Then he specifies two things wherein God was thus to be greatly glorified, by the foresight and prospect of which he further recovers his spirit, namely

1. Satan's overthrow:—*now is the judgment of this world: now shall the prince of this world be cast out,* verse 31.

2. Man's salvation: verse 32. *And I, if I be lifted up from the earth, will draw all men unto me;* and both these at once accomplished by the cross, verse 33, *this he said signifying what death he should die.* Which falls in with what the text saith that *through death, he might destroy him that had the power of death, that is the devil.* And with all which also, that of John i. 14, doth correspond,—*the Word was made flesh, and.* (*eskenase*)

he pitched a tent amongst us, as a soldier, for it is a military word. For his end of dwelling in flesh was to destroy the devil in open and plain field by conquest; and, suitably, in this Heb. ii. 10, you have him called the *Captain of our Salvation*, then when his destroying of Satan is spoken of. Thus much for the grounds of the quarrel.

I pursue next the several proceedings and passages of the victory, (whereof the most eminent and fundamental to all the rest is *that of his death*, as all the places already handled do shew.

I reduced them at first unto *two general heads*, having divers particulars under them.

I. Christ's overcoming Satan *in himself*, that is, in his own person.

II. His overcoming him *in us and by us*. Or thus, there is Christ's overcoming Satan *for us*; and there is Christ's overcoming him *in us and by us*. The account of this distinction you will easily perceive by comparing two texts together: the first, Col. ii. 15, where he is said to have *spoiled Satan and triumphed over-him (cum aspiratione) in himself*, and so the margin varies it. The second is 1 John iv. 4, *Stronger is he that is in you than he that is in the world*. *He that is in the world*, is the devil, who tempts us with the world; and in overcoming the world, we overcome him, *that wicked one*, (as expressly it is twice said, 1. John ii. 13, 14) and this is Christ's overcoming the devil in us, as these words,—*stronger is he that is in you*,—do evidently shew.

What he did for us in his own person are two.

I. The great and total rout Christ gave Satan at his death. And,

II. His triumph over him thereupon. Which you have thus distinguished Col. ii. 15, how *first* Christ *having spoiled principalities and powers, he then made a shew of them openly*, (or made them an open example) triumphing over them in himself. The first was done at his death or upon the cross. For his cross, is that which the Apostle had mentioned just before; as that public open place to which he had affixed *the law as cancelled*. And then in coherence with it next follows this, that he did at the same time to the executioners of the law, the devils in those words *having spoiled or disarmed principalities and powers*, (namely, on the cross) he overcame the devil: first, in the plain and open field, which field was the cross, and the place where it stood; so that the battle was fought there on the cross whereon Christ died. And the text says *through death he destroyed him*, which comes to one to say *on the cross* he destroyed him, or wrought his destruction. The word in Col. ii. 15, translated, *having spoiled him*, is *apekdusamenos*, which is properly to disarm; *to put on armour*, (*endusasthai*) is oppositely used, Rom. xiii. 12. And is a manifest allusion to what conquerors use when they have gotten the victory, they strip the conquered of their weapons, and therefore it is here put to express the victory itself by. Though the victory itself is supposed antecedent to this disarming; and the manner of such victors was, to erect pillars on which to hang those weapons as trophies, and this sometimes on the very place, either on trees that grew nigh, or upon pillars fixed on the ground. And so he had begun this allusion in the former words in saying, that he *nailed the law as cancelled to the tree of the cross*; and then pursues it in

saying, that through and upon *his death*, he hung up all the devil's armour thereon also; which Luke xi. 22, are called *Panoplia*, his whole armour, as 'tis translated. And this he did as *spoils*, (as our translators have here rendered it). You have this signally expressed, Isa. liii. 12. Piscator reads the words thus:—*Therefore, for his part or portion, I will give him the great ones, and he shall divide the strong as spoils.* That is (saith he) he shall have a victory over those evil spirits, principalities and powers, so as to be in his power as a spoil, to carry captive, and use as he pleaseth; and this *because* (as it follows) *he poured forth his soul unto death.* And that other reading of our translators comes all to one, *he shall divide the spoil with the strong, or in the strong;* that noting out the persons that were the object of that his dividing them; and is all one as to say he shall take their power from them. So then in and by his death meritoriously—*because he poured forth his soul unto death*—he destroyed him wholly, and Satan and all his power was given up as lawful spoil. Thus our Lord, whilst himself was stripped naked, and they cast lots for his garments, then it was he stripped and spoiled Satan; and made him wholly naked without all weapons. And here comes now to be enquired into the *just ground* upon which it came to pass that *through or by Christ's death*, Satan should be bereft of that power which he had (upon the terms formerly mentioned) given unto him. And to be sure he lost it, upon Christ's death, on a far more fair and legal right than at first, or than ever it was given to him. Isaiah xlix. 24, 25, it is thus written: *Shall the prey be taken from the mighty, or the lawful*

captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, &c. Be it literally spoken of Babylon's captivity and redemption, or whatever else, yet this is certain, that that and others were shadows of this of our's by Christ, and therefore applicable in the general thereunto. Now how far we were *lawful captives*, unto Satan you heard, and God, though Satan be his enemy, will overcome him fairly; *Non vi sed justitia*; not by force only, but in justice. The *lawful captives* (as it is in Isaiah) shall be delivered and that lawfully. It is also a rule fetched from the *law of arms*, and concertations in games and the like, *That if a man strive for masteries he is not crowned* (and so is not reckoned to overcome) *unless he strive lawfully*, 2 Tim. ii. 5.

1. The truth is, first, Satan ran into a premunire or a forfeiture of all his power, by his assailing Christ, and if there were no other ground, this was sufficient for the loss of all. He in assailing of Christ, and plotting and contriving his death, went beyond his commission, and God on purpose permitted him to do it, to catch him in his snare; Satan's power over sinful man, was not a natural but an accidental judicial power, and so perfectly limited by commission, which if he exceeded,—especially if so transcendently as it fell out in this,—he instantly made a forfeiture of it. Know this then, that Satan's power was over sinful man only; he was not so much as to touch or come near the man Jesus, *who was holy, harmless, and separate from sinners*. Now he coming into the world in the *likeness of sinful flesh*,

Rom. viii. this *lion* that seeks whom he may devour, boldly ventures on him, and persecutes him to death; for it was Satan that contrived Christ's death. *This is the hour* (saith Christ) *and the power of darkness*, Luke xxii. 52:—*Your hour*, speaking to the Pharisees. Now you are in the height of your power, having me under; but know, says he, you are but the devil's instruments herein, who hath a greater and deeper hand in it than you. *This is the power of darkness*, which is a further addition to shew that *the rulers of the darkness of this world*, (Eph. vi. 12) were also and chiefly in it; yea, the utmost of his power concentrated in it to effect what was in Pilate's, the people, and the rulers' hearts. The prince of darkness, and the ruler of this world, acted as the princes of this world, when they crucified the Lord of glory. But more expressly, John xii. 40, 41, *You seek to kill me: you do the deeds of your father therein, who was a murderer from the beginning*, verse 44. And Christ seems to me to give a hint of this very reason, John xiv. 13, *The prince of this world comes, and hath nothing in me*, as matter for him by virtue of which he should have authority to have any thing to do with me. The devil thus foolishly and sillily lost all, and God *took the wise in his own craftiness*, and Christ suffered him to go on and to have his whole will upon him, but then took him thereby captive at his will. So God in his righteous judgment ordered that Satan should lose the power that he had, because he exercised that upon Christ which he had not.

2. Consider that it was man's sin, which was the sole and only ground of God's giving Satan that

power at first; it was done by way of punishment and curse. Now if Christ pays by his death, (as it was transacted between God and him) a price and ransom for sin, and undergoes all the punishment due to it, then doth Satan's power fall instantly, for it was wholly judicial, and but part of the punishment upon man.

There was this concatenation or derivation of power; the power of Satan lies in sin; the power that sin hath over us, lay in the law;—*the strength of sin is the law*, saith the Apostle.—Now he by paying a price or sufficient ransom unto God for sin, the power of the law and the devil all fell at once flat, and perished together.

And the chain of these you have in that Col. ii. where, first, in the 13th verse, *And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him having forgiven you all trespasses*:—there is sin gone, both in the power and demerit of it. Secondly, (verse 14) follows, *a blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross*:—there is the law, cancelled and made void. Thirdly, (verse 15) and *having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it*. The devil falls with these, as his power stood by these.

3. Add to these; that this Christ as a Common person, stood in the room of the Church, and therefore Satan justly lost his power over us all, in that he that represented us all did overcome him.

And here ere we go any further, let us stay awhile and stand astonished, at the glory of God's

design herein. There was never any romance ever feigned so strange a victory, joined with such a confusion to the person that was conquered, as this represents, and it is to be taken notice of here in our transition to that other part, viz. *his triumph*, as a preparation to the glory of it, that Christ, a Lamb, the Lamb of God, should lie still and *perdeu*, having all our persons and sins under that Lamb's skin, and form of a servant, *led as a sheep* by Satan, *unto the slaughter*, until Satan should have done his worst, and then as a lion couchant, a lion asleep, (as Gen. xlix. and Rev. v. 5, 6, a *lamb* and a *lion* both) he should rouse up himself from his sleep, and take that very cross that Satan had brought him unto, and hung him upon, and (as one expresseth it) *Baculo Crocis*, with the staff, the beam of the cross, break all the devil's bones in pieces, when he had not with all his malice broke one bone of his: what more glorious? To overcome then, when himself is overcome!

Thus much for Christ's spoiling, yea, destroying him virtually and meritoriously at his death. His *triumph* over him next follows. For into those two parts the particulars in this Col. ii. 15, are reduced; even as conquerors first *stript* the captives, then led them as examples tied to their chariot wheels, or else they were driven before them. In the first, the devil's nakedness appears; in this other, his shame and ignominy publicly.

Christ's triumph is thus set forth. *He made them an example and shew of them openly, triumphing over them*; both these expressions falling in to signify the same thing. The allusion is manifestly unto that

Roman custom mentioned, after victories obtained, when the chief leader rode in triumph, leading the chieftains of the conquered enemy as an open spectacle. There hath been a question among commentators and other divines, whether or no Christ's affixing the law to the cross, and his overcoming and disarming Satan thereon, was an invisible transaction, not seen or observed by any but God and himself, (the reality thereof consisting only in virtue and efficacy); that so in like manner this his *triumph* over the devils, should have been but virtual and invisible, and so this his triumph, as those other, all of them transacted on the cross alike. Or, whether there was not after that victory mentioned on the cross, a public and *open shew made*, in way of triumph before a world of spectators, applauding it.—For the decision of this:—

1. Therein this difference may be considered between the *abolishing sin and the law*, at his cross, and this other of triumph over the devil. That this first must needs be only virtually and spiritually understood, for sin and the law are not intelligent persons, but only things to be destroyed, and so were capable only of a virtual abolition, see Heb. i. 3.

But the devils themselves who were the founders of sin, and heads of this rebellion, they were rational and intelligent creatures, and so were capable of being made a real, visible, and open shame, which was a punishment suited to such. And the manner of the triumphs was to lead the persons and the chieftains, as heads, in open view, to give demonstration of the perfection and compleatness of the victory over any prince or nation; now such were the devils.

2. Although neither this over those damned spirits, as neither that over sin, was visible to the men of this world we live in, yet there is another world, (invisible indeed to us) unto whom the shame and ignominy done to these devils might be, as it was, made visible; namely, God and angels, and the spirits of just men, which is the greatest stage. Christ's birth and nativity was known and seen by the angels, when but to one or two in our world, as also his ascension. Now every word here leads unto this sense as also the thing considered in itself, and the comparing this with the other.

1. The nature of a triumph, (to which the allusion manifestly is) was to be a public sight, or shew, and to have the greater pomp, there was a company of spectators to behold it, or it lost what it pretended to be, and was not that which it is said to be. So Tully speaks of the Roman triumphs; that ambassadors were present on horses, the soldiers crying out, *Victory*, whilst the conquered were led before or after the chariot of the conqueror, and this for the glory of the conqueror, and the confusion of the conquered. If there were none there that at present took notice thereof, it were not a triumph, but merely a concealed and stolen victory.

2. It is said he made them a public example, and so the word *Edeigmatisen* here, which is all one with *Paradeimatisen*, is used by the Septuagint, Numbers xxv. 4, when Moses hung up those kings before the sun; and so by the New Testament, Matt. i. 19, and Heb. vi. 6; it signifies also to make one publicly infamous, yea to draw and drag him through a company of beholders and spectators.

All which if no more were added, argues that some public ignominy was done unto the devils, before this solemn assembly.

3. The Apostle, to fix his meaning, adds, openly, *en parresia*, which word, the Jews have taken into their language to signify a thing done openly, in opposition to what is secretly or hiddenly; and so it is used, John xi. 34, and vii. 4, and 13, and Mark viii. 32. Now this is that which I urge, that for (1) a thing to be done by way of triumph: (2) On purpose to make infamous, dragging the person made such through a company of spectators: and (3) openly: yet to say, it was some invisible transaction, to be viewed by faith only, these things are a contradiction.

Thirdly, compare this transaction specified here with other scriptures, and it will resolve when and how this public ignominy was inflicted on Satan and his angels. And this, added to the former, satisfieth me most of all.

We read Eph. iv. 8, and that epistle is parallel in most things, to this of the Colossians, as many have observed, that Christ when he ascended, led the Devil in triumph; *When he ascended up on high he led captivity captive.* This David had prophesied of, Psa. lxxviii. 17, 18, and in these scriptures compared, there are two things more particularly expressed.

1. That it is an allusion to the triumphs used among the Gentiles, especially among the Romans, with whom they were in their greatest glory; for in their triumphs, they led at their chariot wheels, their captives, so it is said here in both places, *he led captivity captive.* And

2. The 68th Psalm speaks of the thousand chariots. Who also were the spectators afore-mentioned, ver. 17. The chariots of God, which God commanded to wait upon him at his Ascension, (verse 18) are twenty thousand; *The chariots of God are twenty thousand, even thousands of angels, the Lord is among them, as in Sinai, the holy place.*

You see then how expressly he speaks of the angels who were his chariots, which he rode up in, and accompanied him, and he in the midst of them.

When he came down to Mount Sinai to give the law, then thousands of angels did accompany him, for it was the law given by the angels. And so those were the spectators of this triumph, and what now is wanting to make it a visible triumph, not to faith only, but the angels.

And further to carry on the allusion to a triumph, as they had their *missilia* scattered among the people, so of Christ it is said, when he thus triumphed, that *he gave gifts unto men.*

Thus David being a prophet, and foreseeing things as they fell out concerning Christ, (as Acts ii. 30) spoke before (verse 31) both of the crucifixion of Christ, (which was a death common to the Romans, or at least to be brought in among the Jews with the Roman conquerors, and not known before unto the Jews); and also of the triumph of his ascension under the similitude of a complete Roman triumph, as their stories have transmitted the manner of them down to us.

Now the difference of these two victories, the one at his Death on the cross, the other at his Ascension, is, that in the first Christ, dealt as a Redeemer with

God as a Judge; *cum Deo tanquam cum Judice Redemptor*. In the other he dealt, *ut Bellator adversus Satanam*, as a warrior against Satan. The first conquest was over Satan's works, weapons, and power, doing that for which God gave them up to him as spoils. The other was over his person, as an evidence God had given all his weapons, and power into his hands.

Well, but when Christ had given him this terrible *strappado*, haling him up after his chariot wheels, and then letting him fall again, a fall as bad as the first; Christ goes to heaven, and leaves the devil still in the possession of power, still for all he had thus chastised him and had used him as the vilest varlet that ever was, Christ lets him go like a wretch, (though we may not call him so ourselves, yet in relation to Christ, and his usage of him, we may) with possession of all his power as God of this world, ruling in men's hearts, both elect and others, because he is to have another bout with him, and he suffers him to hold his possession still in the world, reserving him for a further victory.

CHAP. III.

The victory which Christ obtains over the Devil, in us and by us. How he not only redeems us, but delivers us from his dominion and power. That not only Christ, in his own person, should conquer the Devil, and break his power, but that we should bear a part in it with him, is implied in that first promise, in Gen. iii. That the Seed of the Woman should bruise the Serpent's head. That in all the several parts of that power which Satan hath and acts in the world, believers, by the virtue and strength of Christ are conquerors over him. That in the issue they conquer him, as to that power which he hath to tempt them to sin. The several ages of Christians considered, from 1 John ii. 13, 14. That by Christ believers prevail against Satan as to the accusations of them, which he brings before God. That Christ and the saints at last defeat Satan's designs, and projects, and enterprizes, as he is the Prince of this World.

I COME now to the second part or degree of this victory, namely, *Christ's destroying and confounding Satan, in us and by us.*

I. *In us.* The Devil had still all the Elect of God then alive, among all the Gentiles, whom the apostles wrote to and converted, and most of them converted also in Judea, fast under lock and key; shut up under sin and wrath; so that Christ must win every soul from him, whom he meant to save; therefore at the conversion of every soul converted, (which is expressedly a turning a man from Satan to God, a delivering out of the power of darkness, Acts xxvi. 18, and elsewhere) he then comes and begins to bind Satan, and to take his weapons from him, Luke xi. 21. He speaks in relation to throwing Satan out of men's hearts as well as out of their bodies. For so he applies it, verse 23, 24; and then it is that Christ

begins to execute what virtually he did on the cross, and what at triumphing; he gave a specimen, a public shew, of what he had power to do: Now

First, I observe from that place, *That the Devil, for all the bangs and blows he had at Christ's Ascension, that he remains still in possession in men's hearts, and is at peace; and possesseth the heart of an elect Child of God as his palace, and reckons all his powers and faculties to be his goods and furniture, to use at pleasure.*

Well, but Christ having virtually redeemed him on the cross, and spoiled Satan for him and in his behalf then, and triumphed over him in that person's stead, and as representing him, comes now with a *writ of execution*, for all his goods detained from him; with an *habeas animas*, to possess himself of all, and actually to take Satan's power. And when Christ comes, he finds him *armed* (verse 21) still, for all he was spoiled on the cross, and as strong in us as ever. For what was done was but spiritually, and *in merito*, but he now *binds* him (Matt. xii. 29) to his *good behaviour*; that is in relation to his possessing of and working in that man; so that Satan is in a chain. Christ claps irons on him, that whereas Satan acted in him before, and he was his goaler.

Now himself is become Christ's prisoner, bound hand and foot, so as he cannot stir to do any thing against us, but with his leave. Then Christ takes possession of all his armory; so *panoplia* is to be interpreted, verse 22nd (for verse 21st he is presented armed) so then all Satan's tempting, accusing power, and the things by which he tempts and works do all fall now into Christ's hands, as his spoils paid for before, and now Christ becomes actually pos-

essed of them; and as he is King and Lord (to allude to what Christ said from another more general occasion) takes to himself the power, and reigns, Rev. xi. 36. Satan lies bound; his power, rule, wit, cunning, force, whatever, is at Christ's feet, to order as he shall give leave and no otherwise, and he is to have commission from Christ, ere he act or tempt.

I conceive thus of it:—That as at first conversion, (Phil. iii. 12) Christ is said to *apprehend*, or to take our persons actually, to accomplish in us all that he purchased for us, (which made Paul desire to have the whole given him that Christ had apprehended him for, and received then for him of the Father by a renewed act of donation, the graces, gifts he shall ever bestow and give forth) so doth Christ now by a renewed act take possession of all Satan's power, and weapons; so that he cannot use a threatening, he cannot blow up a lust, but by Christ's consent and permission; not in the ordinary providential way only, but by special leave and licence; as the attachment of nobles, at least the execution is by special commission from the prince; but all other persons are left to the ordinary course of the laws, which are to be put in execution by inferior magistrates as they see occasion. And this actual possession of all Satan's power as a spoil, is perfect also on Christ's part, as a king to have it let forth at his disposal; and is perfect in this sense, that Christ takes all, once for all, in our behalf, and to be let out for our good; and, therefore, conversion is called a translating us out of the power of darkness, into the kingdom of his son. We come now under Christ's actual jurisdiction, who hath taken to him-

self the government of us. This difference the apostle holds forth, 2 Tim. ii. 25, 26, speaking of saving repentance, *If peradventure God will give them repentance to the acknowledgment of the truth, that they may recover themselves out of the snare of the devil, who are taken captive by him at his will*; whereof the meaning is, that they may not be under Satan's jurisdiction, as before, *at his will*: but be so freed as to be able to recover themselves out of his snare.

And because even this first work is a renewed triumph of Christ's over Satan, therefore Paul says, 2 Cor. ii. 14, that by converting souls, Christ made him triumph; *Now thanks be to God who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place*; even as Christ himself had done upon the cross, in turning out Satan, in judging and casting out the prince of this world, out of men's hearts, by convincing men of sin, righteousness and judgment, John xvi. 11. But now though Christ hath taken possession of our persons, and hath thrown out of us Satan and his power, yet so as still Christ lets him loose, and gives line to his tempting power, when, how long, and so far, as Christ himself pleaseth, or under such and such laws and rules as are in force in that invisible world between Christ and him; and on his audit days, when he comes before God he gives an account; of which you read, Job ii. 1, *Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord*. For both good angels, as Zech. i. 10, 11, do at times come and give an account of their walking to and fro the earth, as also bad, in that of Job.

Christ gives him a commission in such and such cases, and within the compass of such and such rules, to have power to do so and so, and so to tempt us and put us to it, and he comes to give an account how he hath behaved himself in it. But yet this his binding Satan in conversion of us to God, is an overcoming him in us, and now therein we are altogether passive, even as in the working the habits and principles of Regeneration itself, we are said to be delivered, rescued, and the Devil cast out for us (we throw him not out) by an eternal hand, by one stronger than he, who comes upon him.

There therefore remains a fourth thing, an overcoming by us as well as in us, both which is coming on through the whole course of our lives. Christ thinks it not enough to have overcome him in himself, as Col. ii. 15; nor to overcome him in us thus at our first conversion, but he will overcome him by us, he will have our hand actively in it also, and cause us to be more than conquerors in the end.

Now then that the glory of this victory on our part, through him that loved us, may be made the more glorious; such are the dispensations of our God, though Christ hath taken into possession all his power, yet he lets forth a great and large portion of power still unto Satan to be exercised by commission from himself. Satan is still left to range up and down, (and in view as it were loose) to tempt, to afflict, and sorely shoot at these poor souls, thus rescued out of his hands; and all to heighten the victory that yet remains to be accomplished by us. Christ loves to have us joined in it, so 2 Tim. ii. 26, that they may *recover themselves* out of the snare of

the Devil; so 1 John v. 18, he that is born of God *keeps himself* that the evil one touch him not. And as we are said to mortify the deeds of the flesh by the spirit, so to recover ourselves, and keep ourselves from Satan, in a great measure,

That we may the more clearly and distinctly take this into our thoughts, we are to consider, that the first promise to mankind fallen, was made for a victory over Satan, Gen. iii. 15, *I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.* Here is a promise consisting of two parts; a former part, *I will put enmity between thy seed and her seed*; and a latter part, *it shall bruise thy head*, &c. Now there is a controversy who should be intended by *the seed of the woman*. and who that same *it* that shall break, should be? The Papists, they take the *woman* for the Virgin Mary, and limit it to her; and the seed to be Christ only, her son, and in his own person singly considered and exclusively of us, and the victory spoken of, *it shall break*, to be only that of his in himself over the Devil by himself alone. Calvin understands by *the seed of the woman*, the whole spiritual race of believers collectively in all ages, as more directly intended, and Christ only as the most eminent of that seed, and by whom all the rest obtain the victory, and so principally intended. Pareus halves it; understanding by the seed in the former part of the promise, *all believers of mankind*; but the *it* or *he* in the latter part, prophetically to point out and terminate on Christ alone, the great *he*, or *it*, that on our behalf encountered Satan, (as David alone did Goliath) in a single duel, and *brake his head*. And it

is urged, that the Septuagint reads the *it* by *autos, he*, and that so it is in all the copies of that translation, and so the *Chaldee Paraphrast*; so Jerome, and others of the ancients. And also that the Greek *sperma, seed*, being of the neuter gender, yet the Septuagint have rendered the *he, (autos)* and not *it*, so making another difference. I altogether wave that first of the Papists, for the absurd glosses they make upon the words in honour of the Virgin Mary; and propound that both Christ, in his person, and believers, in their persons, as considered in and with him, are directly intended in both *seed* and *it*, as making up one and the same; the one as the noun, the other as the pronoun answering thereunto.

1. Christ is intended, as the *Captain* or champion in this warfare and victory.—So (Heb. ii. 10) Christ is stiled, and that in reference to this very victory over the devil.

2. All believers, or the children and his brethren (as in the same place they are called) are also here intended and comprehended, so making one *seed*. He the Captain, they the body of the army, that in their turns overcome Satan also, *through him that loved them*.

And unto this interpretation, all things seem to fall in to make it good, and nothing to hinder it.

I. The Holy Ghost hath, as it were purposely, chosen in the original tongue such a conjunction of words as might admit both senses.

1. The word, *zarang*, stands indifferent to either, for it is *Nomen collectivum*, that signifies a race or generation of many, as is known, and so is applicable to the whole company or family of believers; or it signifies a sole and singular person, as Eve herself (the

woman in the text) in the next chapter, Gen. iv. 25, terming that one son of her's, Seth, *her seed*, useth that word *zarang*, and so that also is applicable to point at Christ as a singular person, singularly aimed at.

2. The pronoun also in the latter part of the promise, *hu*, translated in the impersonal *it*, may as well be translated *he*, the original word will comply with either. And so as if you take *zarang*, or *seed* collectively. then *it* in the impersonal doth fully answer thereunto as the pronoun to it; on the other hand, if you understand *zarang* or *seed*, personally of one singular man, then read *he*, the Hebrew will bear both fruits, so as you may view the words in either of these postures; *I will put enmity between thy seed and her seed, and it shall break thy head, &c.* that is, Christ collectively taken, or together with the whole body of believers; he and they together shall crush thee, and *thou shalt bruise his, or its heel*; or again you may read it thus, *I will put enmity between thy seed and the woman's seed*, (taking the woman's *seed* for that one single person Christ as alone considered) and *he shall break thy head, and thou shalt bruise his heel*, and so the Septuagint and others alledged have translated it.

II. If we take the materials themselves in these two promises, or two parts of the promise, and the scope thereof, they will as readily comply with both these senses, and then both words and things will be found to conspire in the testifying hereof.

1. That Christ personally is directly intended and his own personal victory, appears from hence.

(1.) This was the first promise of the Messiah, who is said to be the *Lamb slain from the beginning of the world*, that is, from the fall, (as also John viii.

44, *from the beginning*, is taken) and this spoken as in relation to these words here, prophesying *thou shalt bruise his heel*. And this is also the fundamental promise upon which the faith of the whole Church lived before the flood, and after for two thousand years, till it was in Isaac and his seed renewed to Abraham in other terms, and therefore not to understand Christ in his own person singly as in himself, and by himself overcoming Satan to be directly intended, were to take away that great head of the Church's faith for so many ages. For we read of no other propounded but this, and so have no warrant to think that there was any other promise extant.

II. And indeed the whole race of the elect of mankind could not, nor cannot be supposed to overcome this so potent an enemy, they being so weak and impotent in themselves, and now also become in a great respect captive to him, and under his power; it was necessary therefore to the believing thereof, that this Messiah or Christ whom God had designed to be one of that seed as the head of them, as Satan was the head of his seed; and who should be able (for and on their behalf) first to overcome him singly and personally himself, and so mortally break his head, as that then the rest of his brethren might come and set their feet thereon, in the strength and virtue of him. It was necessary, I say, to the strengthening our faith, that this our Christ should be pre-supposed in the first and chief place, to be here promised, and prophesied of; and directly pointed at, and not by consequence or implication only, or but as in the croud among the whole seed. And can we otherwise think that God in this his first

proclaiming of this great war and victory to be obtained by mankind, should mention only, and set out in the field so, a company of the sons of men utterly disarmed, and having each a deadly wound, and not propose (as the ground and foundation of the faith thereof) *Him* the Christ, the Conqueror, in whom their whole strength lay? Yea could the Devil have feared the breaking of his head by any or all of those (put them all together), so unable, even so much as to resist the least temptation of his, unless God should have aimed and set forth some one extraordinary, one of mankind that should be infinitely stronger than he?

III. The seed promised is in a special and singular manner called *the seed of the woman*, (man not mentioned) as a seed that should be brought forth not by the ordinary way of generation of both man and woman, and so doth in the letter of it point more especially at Christ.

1. As Christ singly in himself, so with all the whole seed of believers as represented in him, and so representatively in him are to be understood in this promise, *He shall break thy head*. This assertion is made out by parts,

(1.) That the whole seed of believers are intended in the former part of the promise, *I will put enmity between her seed and thy seed*.

(2.) That in the latter part of the promise, *He shall break thy head*, Christ is set forth in his own person so as including too, and representing the whole seed.

It cannot be denied, but that the curse was intended of all the *serpent's seed*, whose head should be broken

as well as the Devil's; for they as well as the devils partake of the guilt that causeth this curse; namely, they do bruise the heel of Christ himself, or his saints, as well as Satan doth. And the wicked Jews did it personally, and against himself, as Peter chargeth them, *whom ye slew and hanged on a tree*, Acts v. 30, as well as the Devil himself that set them on to crucify him. Nor indeed could the devil have done it without them; and therefore these, and all else, are intended as spoken unto in the curse as well as Satan. And yet we see that the devil is alone here both blamed and cursed. The devil alone was present while this was pronouncing and none of them but he; and so it is carried as if none were cursed but he, how then can all his seed be included and involved in this curse? No way but representatively in him; he alone personally stood by, but yet as the father of them all, and representor and personator of them all; and he alone is made the butt or mark the curse is directed against, but withal it lights upon, and is shot against, the whole generation of them, and was accordingly considered by God when he sent forth this curse against both him and them: as in like manner when God, in the 14th verse, cursed the serpent to creep on his belly, &c. he means all the devils his angels with him, the whole kind of them, and perhaps as having their heads all in this conspiracy against man as in their own first fall: though the great Devil (who got the name of the *old serpent* by it, Rev. xx) did put it in execution.

Now then answerably on the other side, this our great *He* or *autos*, as John delights to stile him again

and again, 1 John iii. 2, 3, 5, 6, the Devil's great antagonist, our champion, he personally and alone was to encounter him, and fulfil this great promise of breaking his head; yet considered as the representative of us his seed involved in him. And look how the curse reacheth both serpent and seed, so the promise as fulfilled by him extendeth to Christ and us; to Christ as our great David, that overcame this Goliath for us at a single duel; then to us as wrapt up in him, and personated by him therein. Seeing that the fates and facts of these two great antagonists, and their several adherents, are within the small compass of this one sentence, *He shall bruise thy head, and thou shalt bruise his heel*, so interchangeably set opposite one to the other, in a way, I say, of correspondent opposition; this rightly supposeth the law of parallel opposition to hold in each, viz. as to this respect which is the main, that as the Devil is cursed with having his head broken and bruising Christ's heel, and his seed included as accursed therein; also in like manner, in promising Christ that he should bruise Satan's head, and have his heel withal bruised by him, it is intended that his seed and fellows were represented in and with him: and that seeing the one holds good on Satan's part to this sense mentioned, that the other should on Christ's as including the seed, especially seeing the Scriptures elsewhere do confirm this truth, that Christ represented his seed in what was done for them.

For the proof of the first, As by the serpent's seed is meant the whole race and generation of wicked men, (for other seed the devil hath none) is evident, and of them it is Christ speaking to the

Pharisees, says, *They are of their father, the devil*, John viii. 44. And the Apostle John the same, 1 John iii. 8. Therefore by the law of opposition, (and here is the highest and most general opposition put: *I will put enmity between thy seed and her seed*) the whole seed of the godly who were to come of that woman, the *mother* (upon that occasion called) *of all living*; that is, that live by faith, must be understood also. And this confirms it, that these that are said to be the *serpent's seed* were all to be of mankind, and so to be in the literal sense, and a carnal respect, the seed of the woman, as well as those other, according to natural generation.

The word *seed* imports a race or generation of men, which is usual, and also 'tis applied to some one person as well. Thus when Eve had Seth, that one son she calls him *her seed*, Gen. iv. 25. And accordingly the word (*zarang*) seed, being a masculine in the Hebrew, the pronoun *hu*, may be translated by the impersonal *it* as referring to seed, as it refers to seed, as signifying an whole race; or *he* as personally referring to Christ, who also was in an especial manner the seed of the woman, and not of man; though the other (as Seth) are so called, Genesis iv. 25.

Yet, secondly, this whole seed is intended, as first represented in that one person Christ, who should by his own strength alone, break the serpent's head for them all, which is clear to me by this parallel reason out of the text. For in that latter promise, *he shall bruise thy head*, &c. there is no express mention made of the *serpent's seed*, or of their being broken, but it is spoken to and of the serpent only in the

letter, *thy head, and thou shalt bruise his heel*; and yet none will deny but that this part of the curse was intended unto all the serpent's seed of wicked men, as well as to the devil. Even as 'tis true that they *should bruise Christ's heel*, (as the wicked Jews did) as well as the devil himself that set them on to crucify him. Therefore they all must be intended as spoken unto in this curse as well as Satan, though he is alone named. And how should this be, but that he, as the father and head of them, then stood by whilst the curse was pronouncing, and was present, and he alone? And though in appearance he alone was cursed, and none else, to have his head broken; yet 'tis evident that all his seed of wicked men were cursed at the same time, in this curse directed against him, for they all were to be broken and crushed as well as he, and that for bruising Christ's heel as well as he did; and he as the father and representor of them was made the butt of this curse, and therefore was considered by God as the representor of the great devil who lay hid in that serpent. He is understood to have cursed with him all the whole company of angels that fell with him; and as, perhaps, having had all their hands in this conspiracy against man, though the great devil only put it in execution. Answerably our great *He*, (as John delights to call him in his first epistle, iii. 2, 3, 5, 6) the Devil's special antagonist, our champion, is personally designed as the conqueror of him, but we representatively considered in him, whilst himself alone did it in those words, *He shall bruise it*; and as the curse therein reacheth both serpent and seed, but the seed as represented now by him as their head

and father of them; so the promise therein extends likewise to both Christ and us. To Christ, as our David overcoming that great Goliath in a single duel: To us, as therein represented by him.

So as withal thirdly, we in our persons are to have a victory over him through his strength, and not representatively only in his.

I. Because the victory belongs personally to all those to whom the damage or conflict doth. Now the hurt, the damage we have a personal share in, as well as Christ had. The Devil and his seed, by reason of natural enmity put, do bruise our heel, and we find it personally to our cost, therefore to them also extends the victory, *It shall bruise thy head*: the same whose heel is bruised, are the breakers of his head. And to be sure we receive many wounds and bruising from him and his, for we feel and groan under them daily, and all the brotherhood in the world with us.

II. The enmity that puts the difference, and is the ground of the quarrel, is not betwixt Christ only and the Devil's seed, but the whole generation of the just that came of the woman, as experience in all ages hath shewn.

But all this hitherto shews but what was done against Satan in himself, and by himself, and we are therein considered but secondarily and remotely by way of representation only.

All which have taken up the foregoing part of this discourse hitherto at large, therefore,

III. That this seed shall in their succession and turns bear their parts, and have their share in an actual and personal way in breaking Satan's head,

as the intendment also in this prophetic promise, comes next to be evinced.

1. The same of whom it is said, *Satan shall bruise his heel*, the same it is of whom it is there also said, *He or it shall bruise thy head*. So those who are and have a share in being bruised or wounded in the battle or conflict with Satan, the same here have ascribed to them a proportionable interest in the victory, it being (besides the import that both are so conjoined here) a declared maxim by God, and that as to this very point, *That if we suffer with Christ, we also shall reign with him*; Rom. viii. 17. 2 Tim. ii. 12. Now all the whole seed or race have their share in their being bruised and wounded by Satan, and therefore also in that other; the bruised are his breakers. We all find to this day, by virtue of this prophecy, the sad effects of his bruising our heel, as well as Christ did his, and so we too in conformity unto Christ, and therefore we may as well believe ourselves included in the promise itself made to these brusings.

2. The enmity in the former part, that is the cause of those mutual assailments of each other in the latter part, and the issue whereof is this victory: I say, that enmity that is the cause both of his bruising our heel, and then of the breaking of his head, is spoken of here as in common to all the seed as well as unto Christ personally on our behalf, and therefore the combat, and the issue of the war, the victory are not to be restrained to Christ only, when the enmity which is the cause of it is not, but is commensurate and extended to all.

3. This agrees with the general scope and intent

of God's uttering this, made good and proved by the event, and that presently began between Abel and Cain, and hath continued ever since, which is that God here first set up his standard, (whereof Christ was to be the standard-bearer under him) four thousand years before Christ yet came in the flesh, and proclaims the war that was instantly to begin, and to be carried down throughout all ages, and proclaims it in the language of an hereditary war, such as was to be between two houses or families of great and long continuance, to be *between two seeds*, and so from father to son downwards, and the *totum genus*, the whole kind and generation of each; and therefore it is too narrow to restrain it only to Christ the seed, though it is he that is the chieftain, and of whom the whole family in heaven and earth is named, and to whom the glory of all is to be ascribed.

4. But that which above all convinceth me is, that both in the New Testament we find it affirmed of the saints, that they *in their persons* are the overcomers of Satan, as Christ hath overcome him *in his own person*. So 1 John ii. 13, You have overcome the evil one, and 1 John iv. 3, 4, you have overcome the world, and with it the prince of the world, as the reason which follows, evidently argues, *For he who is in you, says he, is stronger than he that is in the world*. So then not Christ only in himself for us, but he also, *and he in us*, is to overcome Satan and his together, the world and him that is in it, both serpent and seed.

This victory also is set out in the New Testament, in such expressions and phrases as evidently doth allude to this very promise in Genesis as the accomplishment of it, Rev. xvi. 20, *And God shall tread*

down Satan under your feet shortly. Tis God indeed treads him down, and yet it is their feet he is trodden under. Now as the curse of the devil in Genesis—*It shall bruise thy head,*—is an allusion to the serpent's condition, who, going on the ground and being not able to reach the Head, yet whilst out of enmity he will be nibbling at the heel, he is liable to have his head crushed by the foot whose heel he thus assaults; so *to tread down Satan under our feet*, holds as great an affinity with that promise there. Also his being called, *the Enemy—the old Serpent*—hath an undeniable reference to him that was that serpent, who personated and clothed himself with that serpent, and therein first assaulted Eve, between whom and us the enmity is put. Yea and Christ himself is pleased to give forth to his Apostles, and us in them, our part and share in this victory over Satan under the same expressions and allusion to this promise, as then bequeathed to us together with himself. Luke x. 19, when speaking of their subduing Satan, verse 17, and by their ministry, throwing him down as lightning, verse 18; he utters it in these words, verse 19, *Behold, I give unto you power to tread on serpents and scorpions, and all the power of the enemy.* So then, this is Christ's glory, and was the scope of that first promise; that as himself so also we should *tread on the serpent's, the enemy's head*, and so he came to have a second victory in us, as well as in himself; which as his sufferings in us are termed *usteremata, the after sufferings of Christ*, Col. i. 24, so this overcoming by the saints is the *after victories of Christ*. And this second *after victory* puts the devil in some respects to more shame

and confusion than the first, when he was dressed so by Christ (as we use to speak) of which you heard; for the weaker the victor is, the more glorious is the conquest, and the stronger the enemy is, and the more unequal to deal with, the more glorious is the conquest, and the greater is the shame of his defeat. In Rev. xii. you have the Devil described, and set forth with all his royal titles heaped up one upon another, as no where else together is the like in scripture; ver. 9, *The great Dragon, that old Serpent, called the Devil and Satan, which deceiveth the whole world*; such is his power, subtilty, and jurisdiction: and upon what occasion is this great description of him given? 'Tis after a conquest of him, a downfall, *he prevailed not*, ver. 8; *he was cast out*, ver. 9; and *his angels with him*, ver. 10; *overcome*, ver. 11. So then as in scorn and as matter of triumph, a king when conquered should be proclaimed with all his titles, so is he; and to make all this the more glorious, he sets out a woman, and yet more unequal, a woman in travail, that cannot help herself, much less resist an enemy; ver. 1, 2, and unto her, that is the Church, is the victory ascribed in the song of triumph that is made upon it, ver. 12, *They overcame him by the blood of the Lamb, and they loved not their lives unto death*. This woman and this dragon are set together, to show the inequality of this match. This confounded the Devil more, that *they that woman* should be said to overcome, than that Michael and all his angels should be so. It was Abimelech's confusion and pride, Judges ix. 54, a woman cast a millstone on Abimelech's head, and all to break his skull; *O slay me*, saith he, *that men say not of me, a*

woman slew him. The woman began the war, Rev. xii. so that she hath the Devil under her feet at the end, cast down to the earth, as ver. 9, and so he hath the serpent's curse exquisitely accomplished on him, *Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life*; which analogically as applied to Satan, notes out the most abject condition and extremity of captivation, that as one fully conquered he should be laid flat on the ground, and trodden on, so as to lick the dust of it; for so captivity, according to the manner of those countries, is expressed, by their belly cleaving to the earth, and licking the dust; Psalm xli. 24, 25, and Psalm lxxii. 9. And therefore though God had cursed Satan to Hell before, immediately upon his fall, 2 Pet. ii. 4, *He spared not the Angels that fell, but cast them down to Hell*; yet this after curse is a second Hell, which therefore is said to torment him *all his days*, even for ever, that he falls also by the hand and under the foot of man, whom he so much envied and despised. And hereby is not God fully even with him? Doth he not retaliate his sin upon him to the utmost of the curses? The Devil, though in the shape of a serpent, subtilly assaults and sets on the woman, as thinking he could easily deceive and overcome her as he did, and by her the man: (these two you know in the type were Christ and his Church, Eph. v. 31, 32, 33). *Well because thou hast done this*, says God, (he never goes about to convince him of his sin, as he did the man and woman, but falls a cursing him) *The seed of the woman shall bruise thy head.* *The seed*, i. e. both Christ the Head and Christ the Body; Christ the Man and Christ the Woman; Christ Personal and Christ,

Mystical, shall do it, as the scripture calls the Church, the whole seed, as you have heard. And whereas he began with the woman, and so prevailed over the man; on the contrary here, Christ the man deals with him first, spoils and triumphs over him, and then he turns him over to the woman to have a second bout with him. *Come*, says he to his whole Church, *thou shalt set thy feet, thy tender feet upon him too, and in my strength shalt crush him.* Rupertus tells it with a great deal of confidence, as having had it, he says, from those that knew it by experience, that if the naked foot of a woman, chance to tread or touch a serpent's head, it dies instantly, which a far greater force will not effect. Thus the Devil dies not, nor is fully and totally subdued till she hath set her foot upon him also; and it will be thought that however Christ's hard tread may break his head, and his power more, yet her tread breaks his heart; and it is no derogation from Christ, for 'tis Christ in both. Nay it is for confusion to that proud spirit, which is as bad as wrath, and therefore after his being judged to Hell, he hath the curse of this annexed to it, yea and for this end, among other, did Christ take up flesh and blood, that is, the weaknesses of man's nature, and not the nature of angels in their strength, that he might in destroying the Devil therein add confusion to his conquest; it is the reason insinuated if not expressly given, Heb. ii. 14. And upon the same reason, that the Apostle would heighten our conflict with Satan to us (thereby to prepare and awaken us) that we fight not against flesh and blood, but against principalities and powers, by the same is the confusion of Satan

rendered the greater, that flesh and blood hath a strength given it to tread upon principalities and powers. But herein as Paul gives the account of it, *the strength of Christ is perfected in weakness*, ('tis proper as to conclude the point in hand withal) for the Apostle brings it in upon occasion of Satan's being sent to buffet him; *a messenger of Satan*, as some; or the *angel Satan*, as others, was sent to buffet him, 2 Cor. xii. 7, 8.

If we would further know the particulars and the glories of these Christ's victories over him, atchieved by the saints, we must estimate them by that three-fold power and advantage which Satan hath still left him over the saints.

I. In ruling the world to bring afflictions on them.

II. In accusing them to God.

III. In tempting them to sin. And the saints have an answerable victory over all, and these victories also obtained in a fair and rational way, by and according to equitable rules, and not by extraordinary force. So that in handling these three ensuing particulars, I must carry along three things through each particular.

1. Satan's Power.

2. How the saints, or Christ by the saints, do defeat him.

3. How each of these defeats is done by rule, in a rational legal way. Which latter renders these victories on our parts more slow and tedious, but more glorious: you have a maxim, 1 Tim. ii. 3, that no man is crowned that doth not strive lawfully; Christ himself did not overcome him by mere force, but in an equitable way (as was shewn) neither do we.

(1.) Satan hath over us a tempting power unto the greatest sin; you know he is called the Tempter. I will begin with that, Peter that had been worried by him, cries out to all his fellows, 1 Pet. v. 8, there is a roaring lion (look to yourselves) who always goes up and down seeking whom (of us believers) he may devour; and his outcry is *te adelphotete*, to the whole brotherhood of saints in the world: *Be sober, be vigilant, because your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour.* It is as if one should have given warning to a company of children (suppose those in Elisha's story) a bear, a lion is broke loose, hungry and roaring, seeking whom he may devour; and who knows whom he may light on, as elsewhere Paul, *Lest thou be tempted*, Gal. vi. 1. For Paul knew that after he is cast out at conversion, as in the before-mentioned Luke 11th, he attempts to make re-entries. He not knowing who are true believers, or who are not, maketh the same assaults and stormings upon men savingly converted, that he doth on temporaries: which made Paul so jealous of all his converts, lest by some means the tempter should have tempted them; 1 Thess. iii. 5. In this work of temptation Satan is permitted to exercise abundance of power more than in any of the former, unto astonishment of themselves and angels; and they are so put to it, that indeed it may be asked, where is the blessedness you spake of? What is become of those great good tidings of perfect victory over him on the Cross and Ascension? and the actual possession of all his power by Jesus Christ, and taken from him at our conversion? The Apostle hath a very high expres-

sion, Eph. vi. 12, shewing how much the saints are put to it in this particular, *And having done all to stand.* He had said before, *We wrestle not with flesh and blood, but with principalities and powers.* 'Tis true indeed, God will not suffer us to be tempted above what we are able to bear, yet suffers to the utmost what we are able to bear; that is, he leaves us but just so much grace as shall be sufficient; 2 Cor. xii. 9. Many a righteous man is scarcely saved in this respect, his temptations are so strong, his jailors so many, yet still I may say what was said of Joseph, Christ's type and our's, I may say the same of every Christian, *The archers have sorely grieved him, and shot at him, and hated him,* Gen. xlix. 23. These arrow-masters, (as Ainsworth reads it) his brethren, his mistress, his master, they all put him unto great temptations, and so do these arrow-masters, these forgers of those fiery darts and arrows, (as in the same Eph. vi. 16, they are called) every Christian. But Christ hath promised as there he did of Joseph, ver. 25, *But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob.* There is no victory but there is a battle, no battle but there must be a permission to use wiles and utmost force; we read of both in Satan, who is called the lion and the serpent. No man is crowned unless he strive lawfully; 2 Tim. ii. 3; therefore Christ will do so, the Devil shall have fair play; yea, and sometimes do his worst, and this makes the victory the more glorious. *Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him,* James i, 12: that is, one

who hath gone through them and overcome them, though with infinite batterings and bruising of spirit. Nor are temptations there to be limited to outward afflictions, but to extend it unto trials for sin. For it follows, ver. 13, 14, *But let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust and enticed.* Now that the saints after some years experience in Christianity, have usually some experience of their having overcome that evil one, and that so as to be a pledge unto them of their full and final overcoming at last, (of which that in the Rev. ii. 7, 13, *To him that overcometh I will give the crown of life,* is to be understood) is a certain truth; and I shall open but one scripture that makes good this previous overcoming in hand; 1 John, ii. 13, 14, *I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.* It is attributed here, you see, to the middle sort or age of Christians to have overcome the *wicked one*; by which is meant the Devil up and down this epistle; and that the overcoming him is spoken in respect of lusts, or temptations unto sin, is evident, because it is made the ground of an exhortation that follows, not to love the world, nor the things of the world; ver. 15, 16, *Love not the world, nor the things of the world; if any man*

love the world, the love of the Father is not in him: For all that is in the world, the lust of the flesh, the lust of the eyes; and the pride of life, is not of the Father, but is of the world. And his argument unto these young men (of whom he says, *they have overcome*) lies thus; you have had already some experience of victory, having been in some battles and conflicts with the enemy, fighting against sin; Heb. xii. 4. It hath cost you hot work, and will you now give up, and lose all you have fought for, and grow faint when the battle declines, and experience gives you so clear an hope of an assured victory; no, but on the contrary therefore be encouraged still to fight it out. Again you may observe, that this is twice said of them with repetition, and therefore is a matter of eminency to be noticed: this for the coherence of the words of that text of scripture; now to explain them let us remark, that he reduceth the state of all Christians to three sorts or degrees; babes, young men, and fathers; making the ground of his allusion, the proportion that grace or the new creature hath with what is found in nature in the sons of men, wherein those three ages are eminently distinguishable. And if a naturalist were to set out the genius, dispositions, and attainments of childhood, man's estate, and old age, he would take that which is most proper to each of these ages, so doth the Apostle here in characterizing these three ages in Christianity.

1. Babes in Christianity know the Father; are taught to run to God as to a Father, and to abound in expressing filial and childlike dispositions and instincts toward God as a Father, and are trained up

as childten, and are allured with toys, and held by the arms and taught to go, and are carried in the arm rather than walk.

2. Old men in Christianity know him that is from the beginning, the property of old age in nature, is to talk of things antient and long ago done; these they are taken up withal: Now the Heathen could say, *Who is the most antient?* God, whom Daniel calls *the antient of days*. So Christ is too, 1 John, i. 1, *that which was from the beginning*, who ver. 2, *is that eternal life who was with the Father*. And for all those great mysteries of the Gospel in election, and the transactions of the Father with the Son, a story more antient than the world; these things grown Christians delight to speak of, and are taken withal, the knowledge of which is that Paul most boasts of, Eph. iii. 2.

3. Of young men the proper excellency is their strength, Prov. xx. 29; and they boast of wrestlings and victories, and if they be military men they have had experience of overcoming the enemy in the field, and are thereby fleshed and animated to any encounters.

Now as all true Christians are born for soldiery, and conflicts with sin and Satan; so the Apostle points out that time between their being babes, and whilst they are growing up to a virility and strength, and to a spiritual manhood; and during that age is the proper season, and most eminent field of a Christian's life, in which the bloodiest battles with lusts and temptations of that kind are fought, and in which time (where there is truth of grace) there have fallen out some comfortable experiments of victories, though still the assaults may be renewed and conti-

nued; for John, you see, distinguishes them from babes by this very thing: the truth is, that in the first age humiliation for sin hath stounded lusts; the Spirit by John Baptist's voice and ministry hath blown upon all flesh; Hell and the curse, and fear of damnation, &c. have withered all excellencies, or things desirable, and these are succeeded with sweetnesses and supports, which add to the deadening of their spirits unto temptation to sin; and that present frame of spirit induceth them often to think they shall never commit a gross sin, as Peter that he should not deny his master, and so they are censorious of others, and then God spares them. Babes are fed with milk, and not led into the field unto great or notable encounters, or else the exercise of their spirits lies in point of justification, and seeking Christ's righteousness, yea and then all the affections upon either the account of self-love, or gracious love, are stirred and run in one channel in pursuit after salvation of a man's self. But when once the soul is settled, these first stounds of humiliation and frights are over, and lusts have come to themselves again; and then when the soul is in some measure quieted by faith, and yet not assured of eternal salvation, (so as wonted fears are kept under, but yet the soul attains not joys unspeakable and glorious, which should as much heighten the affections that way, as fears had stirred them that other) when also these mercenary assistances and auxiliaries which self-love afforded are recalled and withdrawn, and if any sweetnesses were, they are abated or gone, and so what is purely grace (which is now of itself grown up to some degree of strength) is left to shift for

itself, and to fight its own battles alone; then usually come the bloody conflicts, then is the trial whether lusts and Devil, or soul and Christ should overcome, and whether Christ hath begotten truth of grace, and owns it upon some assaults or other, and in some trial and experience of victories, that it may be said, *Ye have overcome that evil one.* For one of these two cases have fallen out either Peter's case, or Paul's, either such christians have been kept and not foiled, (we read not that Paul ever was) or if they have been foiled and overcome for some acts of sinnings, yet that hath in a recovery occasioned, as it were, a new conversion, which was Peter's case, who went out and wept bitterly, and brought in a new strength and recruit. And either of these are, and must be reckoned an overcoming that wicked one. It is no matter (that is as to this point) that thou hast been overcome; for if God recovers thee still and renews thee by repentance, thou hast overcome. A town that hath been often besieged, and yet never won or taken (as that virgin, maiden city of Venice), and another into which the enemy hath made great entries, and yet hath been beaten out again by them that are within it, these are both of them victorious. In these cases God accounts of it as a great matter, that grace remains and is not excused; and therefore John adds here, *Because ye are strong, and the word of God abides in you.* The word of God abides in you both as the cause of these victories, and as the signs of them, that it should still so abide after all, when the battle hath been so great and sore, and it was doubtful by the passages that fell out in the castle, who had the worse, or who the better; yet

this is reckoned a signal of the conqueror, that he keeps the field, and is found standing to his ground, and is still where he was, and retains and holds his standard: that the seed of God still remains, that the word of God abides, this is an evidence of victory, and Christ so expresseth it, *I have prayed that thy faith fail not*; for after sore, great, and many such temptations, a temporary work is worn out, and abides not; yea, when a man is strengthened to continue to maintain the battle, and not fling his weapons down, so long sin hath not the dominion, but Christ will bring forth judgment to victory.

Now the reiterated experiments of having this in part, and at times overcome or continued the fight, is to men of that age a pawn and pledge that they shall finally overcome. It is so in the thing itself, and is often made such to their faith. *Experience breeds hope, and hope maketh not ashamed*, Rom. v. 4, 5, Soldiers that have been in many cruel battles, and are yet alive, and have their limbs whole (though with many scars) and have fought it out and got the victory, though perhaps often rallying and giving ground, they come to have stout and resolute spirits; and whereas others' hopes (namely of babes) of perseverance is built only upon God's faithfulness; these further have the experience of the issue of many a combat, to cause them the more soundly to hope; and in this sense some have understood these words, namely, *you have overcome the wicked one*; that is, *you shall overcome*; expressing that which is future in the time past to shew the certainty of it for the future; but that cannot be the immediate and direct meaning, because the future overcoming is as

common to believers, as to young men, that is, that they shall overcome; whereas the Apostle's scope is by way of eminency and distinction to the other, to set out what is more proper and peculiar to young men, only this sense comes in in a collateral way; that that experience which that age attains to, is an evidence unto them that they shall finally prevail: even as Joshua, when they had as yet made some progress of victory over their enemies, he bade the elders of Israel come and set their feet on the necks of their enemies, Joshua x. 24, and in the assured confidence of the promise of God at first made, whereof they hitherto had had such experience, he speaks thus unto them, verse 25, *Fear not, neither be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight; and so it is here.*

II. The second thing that belongs to this, is the glory of these victories of Christ by us, as thus they are carried on to the end of our days; which that it may appear, the terms or laws set between God and us, are to be considered. In the entrance of this discourse I proposed, that our overcoming Satan was not transacted by a sole mere outward violent force or restraint, a pure arbitrary prerogative put forth by Christ on our behalf, for so he could keep him off from tempting us all: but that Christ leaves him at times to encounter with us, and to do his worst, yet upon certain laws and terms set between us by Christ, upon which it is he puts forth that force, and so according to those laws it is we overcome. That maxim holdeth here, 2 Tim. ii. 5, *And if a man strive for masteries, yet is he not crowned*

except he strive lawfully. So then laws are set between these combatants, else there were no dealing with the devil; and such as wherein his utmost skill and cunning to deceive, entice, persuade, provoke, are displayed.

1. The first law is, that though he should prevail to blow up and enflame a man's lusts and affections, with those corrupt instruments of his, he sets upon the will, yea, and the will itself be much won over and inclined even ready to yield, yet if the major part thereof (which is the executive power in a man) keeps fixed and comes not off, so long a man is said to overcome. So as Satan must not boast that he carried it so, or so far, but in that case the victory is decided to be on our part, and not on his. Every man's will is his castle, as the law speaks of a man's house, and if a man retains but *power over his own will*, (as the Apostle in another case expresseth it, 1 Cor. vii. 37.) which is seen by a man's either not morose indulgency or actings over a sin in fancy again, or not perpetrating it outwardly, in this case God pronounces on our sides that we have overcome, though in the assault we have had our hearts much wounded and pierced through with fiery and inflaming darts, that at the instant did transport our affections. Eph. vi. 13. *stenai ki antistenai*, if we be able but to *withstand* and *stand*, you may observe how that all the weapons there reckoned up are but defensive as helmet, shield, &c.

We only stand and deny, and accordingly says Peter, *whom resist stedfast in the faith*, 1 Peter v. 9. That is, by faith we are to retain the power of the will: so likewise, 1 Cor. vii. 37. *Stedfast in heart*,

having power over ones own will. I observe also, that in Rev. xii. our overcoming Satan is expressed by his not prevailing, verse 8, 9, 11, compared, namely in issue: I enquire not how many times he prevails, that is not the measure God goeth by. This may be set out by a comparison of what befel Eve and Adam (whom Austin still stiles *fortissimus ille*, that Sampson and most strong one in comparison to us) in innocency; or rather in the full strength of the image of God consisting in holiness and righteousness, and that complete in them.

(1.) We have the same vertibility of will which they had, take it merely as it is a will, the strongest purpose whereof is (as I use to say) as easily diverted and turned aside, as the strongest push of a rapier by a straw.

(2.) Take Adam's will, and it had perfect command over his affections, so that not a desire, no not a velleity could stir to move it, until it gave way, yea, gave forth a command unto it. As in a well framed watch or clock; an under-wheel doth not stir, until the upper first themselves hath moved it. It must be so in them that the understanding and will were to begin to be seduced ere an affection waved this way or that. *The Serpent deceived Eve* the text says, 'Tis a slander upon God's image and workmanship as it first came out of his hands, and that absolute perfect government, God set up in Adam's soul, to say, that lusts and affections (the popular part of man) had power to move themselves, which yet the Jesuits and Arminians have cast upon it. No, the will itself was as the Almighty, that had the winds in its fists. Adam then had nothing inward to tempt

him or draw him aside, but we have a body of sin and death, full of life and activity as to sin, a weight that presseth us down, sin that besetteth us round, lusts that fight against the soul, and not only lusts to entice the will, but the will divided against itself, that we cannot do what we would. It was as easy for Adam to will good as it is for us to wish any thing, or think, or move a toe, the whole bias of the bowl led him that way; but now at best you have flesh lusting against the spirit that you cannot do or will what you would. But then nothing without or within should check any good motion in him, and yet the Devil overcame them.

(3.) Yea, and the Devil had not power to come within him, to represent unto and fire his fancy to inflame his affections or suggest by inward motion and incitations, as he doth us, for why else did he take an external shape to tempt him in?

(4.) The Devil overcame them the first onset he made, yea, and upon a lighter skirmish, yea, and both of them at once, and it was not long a doing; they easily, presently, and soon yielded up all. How great then is the glory of that grace in us (who are every way so disadvantaged) that our wills should be able to withstand, and to stand. The Apostle in his own example hath celebrated it, 2 Cor. 12. 7, a *thorn in the flesh, an angel of Satan*, was sent, verse 7, to shew that God's grace was sufficient, and that his strength is perfected in weakness, and that he hath ordained strength in babes and sucklings, to still the enemy and avenger, Psalm viii. 2.

2. A second law which is set by Christ between

him and us, That if we do thus hold out to resist the Devil, we so overcome him that he must fly from us, And that is a victory indeed, when the enemy is forced to fly for it. You have it expressly, James iv. 7, *Resist the Devil, and he will, or shall, flee from you*; for it is not put upon his will there, but what is the event and issue of such resistances. Souls that are assaulted still more fiercely every day than other, are ready to say, Where is the promise of his fleeing, for I find his temptations doubled? Well, but God hath said it, and understand it as he hath meant it, and you shall find it true. The sense that I give of it, is,

(1.) That for all fierce and set temptations there is a time limited to Satan, though we know not the measure or limits of it; sometimes, and to some, shorter; sometimes, and to some, longer. It is termed the *hour of temptation*, Rev. iii. 10. And so Christ says too, Luke xxii. 53, *This is your hour, and the power of darkness*. Now during that time, and while it is appointed to last, Satan may, yea, doth, after many renewed resistances of thine, come upon thee yet more fiercely, but there is a period until which if thou dost hold out, he must flee from thee. Why should there not be a set time for his temptation as well as his persecution? His commission therein is, for certain days, as Rev. ii. 10. Satan shall cast some of you into prison, and ye shall have tribulation ten days; but then the keys are remanded and taken from him, and so it is here in this case too. Now then,

(2.) The law of that concertation is, that if the soul be found resisting him at or until such a time, though

perhaps with many intervening foils, that then he must be packing and gone. Let him look to himself; it seems not only to express a promise to us, but a law that concerns him, *he will and shall fly*: even as that in Gen. ix. 6, contains both a promise and a law, *He that sheds man's blood, by man shall his blood be shed.*

(3.) It is expressed in the way of a military engagement, and an issue such as is in war. The words before are, *submit or subject yourselves to God*, and then follows, *Resist the Devil, and he will flee from you.* And he had spoken before of *their lusts warring in their members*, verse 1 and 2, of which lusts, as all know, the Devil is the leader. He had spoken of God the Sovereign Lord, and giver of more grace, of grace opposite unto our lusts, verse 5, 6. Now then, says James, if you would in this war prevail against your lusts, my counsel in the first and chief place is to submit or subject yourselves to God, become subject to him as the word is, Rom. xiii. 1, 5, *unto the highest powers*; that is, as weaker states used to do when they are engaged in war against an enemy too potent for them, their wisdom is to give themselves up as subjects to some other opposite prince, that may defend and protect them, and supply them with aid. So here these to God are advised to subject themselves, that he may seasonably come in with help in time of need. Now when the soul hath first thus committed itself, and put itself under God's protection, then and upon that occasion (if you observe it) it is that he utters this, *Resist the Devil and he shall flee from you.* It is as if such a king or prince that is engaged for such a town or city under his protection that is besieged and beleaguered long,

should send word unto them, hold but you stoutly out your resistance, and I will come with forces myself that shall raise the seige, and cause the enemy to depart. And in such engagements there used to be most punctual observances and trusts. Thus doth the Apostle as in the name of God utter this here, subject yourselves to God and resist the Devil manfully, and he shall fly from you, God will enforce him to do it,

(4.) Give me leave to give my apprehension of this promise, he shall flee from you, *Pheuxeti aph umin*. I know that the word is used simply to express a sudden and swift removal, for which that Matt. x. 23, is cited by Beza, when they persecute you in one city, *flee* into another; yet usually it is a flight out of apprehension of danger (at least), and even there the word imports danger in the cities where they are persecuted, and here it coming after an exhortation to a warlike resistance, it seems such a flight as is out of such an apprehension. Some say it is out of pride, that he goes away, as being ashamed, and scorning to be resisted so much, or so often. But the Devil is not wrought upon by an affection of shame, he would by his good will continue the assaulting us even to the end, to weary us and tire us. It riseth then so high, as it is some way out of a fear of some real hurt that he knows is coming upon him if he desist not, yet alas, what can he fear of damage from us, who are but flesh and blood? But from God (who, as was said, is engaged to take our parts) he may. God will come in as an assistant with a force and power to raise his siege, if he continues his assaults longer than such a time; so as when he

thus sees a stronger than he coming, he is forced to take his heels and run away. It is certain that at times God rebukes and chastises Satan, what else is the meaning of that prayer of the Angel Christ, Zech. iii. 1, 2. and the Angel Michael, Jude 9, *The Lord rebuke thee.* The devils were in fear of a torment when cast out, else, why say they? *Why comest thou to torment us before the time?* Matt. viii. 29. Perhaps when the commission at first granted is expired, when he is cast out at conversion, he is for a while confined to dry places, where he hath little trading for doing mischief, which makes him walk melancholy, and is a vexation to him; as also where he hath tempted men to great sins, he is confined to the place where the facts were committed, Matt. xii. 23. And why may it not further be thought in this case, that as when wicked men who are the Devil's instruments, do assault the saints, and draw them before their tribunals, that if they demean themselves so as in nothing to be terrified by their adversaries, Phil. ii. 23; that then as there God strikes the hearts of their adversaries with terror, as he did Pilate in the case of Christ, (for it follows, *which is to them an evident token of perdition, as to you of salvation*, and that of God, that is, as God fills your hearts with seals and tokens of his love; so others at some time with horror). Why may not the like be thought to befall the Devil, when we manfully resist him, and that of God? Sure I am the promise is Rom. xvi. 20, that when he should have done his do (as we say) in causing divisions in the church of the Romans; and that God had quieted those divisions, Satan is not only said to be overcome, but to be trodden under

feet. He is a serpent, and fears his head to be bruised, to have a broken pate after he hath bruised our heels, and therefore flies, but this is in case we are found standing out to resist him.

II. But in case we be overcome by him, as sometimes in such conflicts with him we are by reason of our own lusts, and he prevail so as to lead us captive, yet two things do make a glorious victory even in this case.

1. In that this man that is overcome recovers himself again out of the snare of the Devil, through the supply of the Spirit of Christ that is in him, and stronger than Satan who is without him, and this is glorious in another respect, *Bis vincit qui victus vincit*. He is twice a conqueror who is so after having been vanquished. It is made a glory for the people of God to take them captives who had made them captives, Isaiah xiv. 2. Even Christ himself in his sphere and capacity, (though not overcome by him in sin, yet in sufferings, &c.) suffered himself to be overcome, and to be nailed to the cross, so as the devil thought he had him fast and sure, and then he removed but his foot and crushed him all in pieces. Now then, when Satan had devoured and swallowed up a poor saint, 1 Pet. v. 8, so that he hath not only a foot in his snare, but his whole man in his belly, as to all outward appearance, as he had done Peter as well as Judas; for he was going, like Jonah, into the belly of this Leviathan, and had the weeds about his neck. Then to have Christ with one look, with one cast of his eye to break that man's heart, and to cause him to repent, so that the Devil must give him up again. To have his prey thus taken out of

his teeth it doth mightily confound the Devil. Yea, and further, occasionally to make use of that his sinning to provoke him, through zeal and repentance, to do the devil more mischief;—so that Peter's denial, upon his repentance, made him more stout and resolute than ever, (as in the Acts you read) as being converted he was strengthened, so that he turned three thousand souls at once; and David's murder provoked him to teach sinners, and it hindered not but that God converted many thereby, as Psalm li;—and personally working in the party sorrowing with godly sorrow, more zeal and revenge, and desire, &c. 2 Cor. vii. 11. This is perfecting God's strength in our weakness, as 2 Cor. xii. 7, 8. And, by the way, it is strange that Satan, sent to tempt, should be termed a gift, as verse 7th of that chapter. A thorn in the flesh was given me, a messenger of Satan, or the Angel Satan, to buffet me. Was it ever heard that the Devil was *a gift*? Yes, in respect of the issue of his temptations, as well as to suffer, (and his temptations are termed affliction and suffering, 1 Peter, v. 20, 21,) the bruising of our heel was a promise, as well as the breaking of his head.

2. A second thing which in this case renders it glorious is, that often when a soul is overcome in respect of its lusts, yet at the same time it is enabled by faith to say, I shall yet overcome and be a conqueror, and in confidence thereof to give thanks unto God beforehand. Such a courage as this daunts an enemy exceedingly (especially when he knows he must in the end be worsted), that when he hath a man down and under him, that man yet spits in his face, and says to his teeth, I shall yet rise and tread

thee down. Thus Paul in the name of believers, when he was driven to the war, and taken captive, sighs forth, *O miserable man that I am! Who shall deliver me?* And in the foresight of the victory, cries, *I thank my God through Jesus Christ*, Rom. vii. 25. Well Satan, says the soul, thou hast me now under, but I shall up again, and say, as the church in the prophet, *Rejoice not against me, O mine enemy, though I fall, I shall rise again, but thou shalt be trodden down as mire in the street. God shall tread down Satan under our feet shortly.*

Christ's dealing with Peter is a strange instance wherein you may perceive Christ's care to support his faith, though he knew he should be fully overcome. *I have prayed*, saith he, *that thy faith fail not*, Luke xxii. 32. Christ knew that the effect of this promise would not be to keep him, and preserve him from falling, and he gives him an assurance that he should recover; and to that end, to strengthen his faith before the sin committed, even with the same breath he foretold he should so heiniously transgress, he assures him he should recover from it. There is a talk by carnal spirits, (that deal with God upon the terms of self-love only, and the covenant of works) that assurance of persevering hurts a man's spirit, and exposeth him the more to sins. If this were true, then is Christ to be blamed in this; he ventures it with Peter's spirit and the efficacy of his intercession, he lays in provision for faith beforehand to feed upon, against he should be overcome by sin, and sets a cordial by him before the disease, —so much doth he delight in the triumph of faith in falls. You know Paul's triumph, Rom. viii. 37, *We*

are more than conquerors thro' him that loved us. And why, because of the perswasion begotten, for I am perswaded neither death, nor life, nor angels, nor principalities, nor powers, &c. He puts in to strengthen faith what needed not, what are not real, but only supposed enemies, as the good angels; nor heights nor depths, that is Satan, (as Rev. ii. 24.) that is, the strangest temptations that Satan can invent or throw us into cannot overwhelm us. He had first said neither death nor life; and I confess I have been most pleased and comforted with the putting in of life, that that shall not separate: I have feared life and the snares of it more than death, or angels, or devils. As for death it dispatcheth a man's sins and dangers in respect of them at once; it, like Sampson, pulls down an old house that kills all the Philistines together with himself; but it is life which a Christian is most apt to fear, knowing his own weakness and the strength of lusts and varieties of temptations; but here is *a man's life ensured*, (as is the merchant's language) and an assurance put in for life, and so against all hazards of sinnings, and therefore we are more than conquerors, because in and during the conflicts (which in view and to sense, are dubious and hazardous, which should overcome) faith perswades us we shall overcome; yea, *vicimus, vicimus*, (as with or after prayer, he cried out ere he knew the event,) Ye have overcome the wicked one, 1 John ii. 12. It is as good as done. Yea, *in ipso bellandi ingressu sumus victores*, whatsoever is born of God overcometh the world, 1 John v. 4. In all battles else men fight *dubio Marte*; sometimes the one side carries it, sometimes the other; so as they are doubt-

ful of the event, only relieve themselves with this disjunction, *aut mors certa, aut victoria laeta*, either certain death or an happy victory. Fight the good fight of faith with assurance of success, saith the Apostle. It is a good fight indeed wherein there is ground for an assurance of victory, and a man can before view sins and temptations, as that General did a goodly army of the enemies, and go aside and laugh out to God, in confidence of the victory. Thus Christ when he was about to enter into the field of cross and wrath, and Devil:—*Now is the Son of Man glorified*, John xiii. 31.—He says it beforehand.

When Satan hath any way prevailed by tempting us, he hath an accusing power before God, Rev. xii. 10. There is great joy in heaven when the Accuser of the Brethren is cast down, who accused them before our God day and night. I take the meaning to be this: that God professing himself (though a Father to his children, yet) to judge without respect of persons here in this life, in temporary judgments, his own children as well as others, and to go by the same rule therein;—which you have in so many words emphatically, 1 Pet. i. 17, And if you call on the Father, *who without respect of persons judgeth according to every man's work*.—Hence, therefore, when they sin, God hath given power to Satan freely to come and urge his own temporal threatenings, and his worst; professing withal, that unless they be wrought about to overcome his accusations by their repentance evangelical, he must and will proceed against them. And herein Satan pleads not before God as a mere slanderer; God would never be moved with that; but as an accuser that urgeth what the

word of God saith against such and such sin, and inordinate walkings. And Satan hath upon such occasions leave to come to heaven (or elsewhere I dispute not) and to appear with the sons of God, the good angels, as you see, Job i. 6. Christ's ears are pierced with his complaints day and night, so that text speaks: yea and if Satan had not power with God to do a great deal of mischief this way, there had not been such a rejoicing when Satan was overcome, as you read of, Rev. xii. And herein God deals by rule between us and Satan: God will have Satan fairly laid on his back. He useth not mere prerogative. The good angels are grieved at your sins, (as they rejoice when they see a soul turned) but shake their heads and say nothing, we read not of their accusation: yea, 2 Peter ii. 11, *Whereas angels, which are greater in power and might, bring not railing accusations against them before the Lord.* He had spoken of the levellers of that age, who found fault with their magistrates, and their mis-governments and callings, promising liberty, verse 19, by rebelling against them; says Peter you do in this that which the good angels do not do, they when they see magistrates miscarry, they though greater in power, both than those magistrates, and than you poor earth worms their subjects, yet bring not an accusation, blaspheming them, blasphemountes, which is Jude ix. interpreted by this, that when Michaël strove with Satan, it is said he did not bring a railing accusation. The meaning is, he brought none, for he said no more than this, *the Lord rebuke thee.* He went not to God with the story of his crime, but left it to him silently, and as for them they quietly behold

the face of God to have commission from him to punish them if he think meet. So that this of Peter is spoken by way of distinction of good and evil angels. Evil angels go presently and bring accusations against men before the Lord, but the good do not complain, no not of the devils themselves, when they oppose them.

Now Christ invalidates all these accusations of the Devil by his own intercession, and pleads in the force and virtue of his own blood, and therefore he is termed, A righteous Advocate, 1 John ii. 1. *We have an Advocate with the Father, Jesus Christ the Righteous.* An Advocate is the perfect opposite to the Devil, he being an Accuser. It is one that takes off accusations by contrary pleas before some court, and his are all righteous pleas. Of this transaction you have a representation in that vision, Zech. iii. 1. When Joshua was to be brought anew into the execution of the High Priest's office, the Devil stood at his right hand to resist him, and what it was he spread before God against him you may understand by Christ's speech, ver. 4. *Take away the filthy garments from him; Behold I have caused thine iniquity to pass from thee.* They were all his sins. Is this man (said Satan to God) a fit man to be a Priest over the house of God, who hath sinned so and so? Instancing in particulars,—and so he pleads against any of you, when to be ordained or called to the ministry, or any place of eminency. Now Christ, the Angel of the Lord, (verse 2) he on the other hand stands up for Joshua. The Lord said unto Satan, *The Lord rebuke thee, O Satan.* And observe his pleas.—

1. He pleads God's election. *The Lord that hath chosen Jerusalem* as his people, and place of his worship, whereof Joshua was by inheritance the leader and instrument, for whose sake he was to be placed in that office.

2. *Is not this a brand plucked out of the fire?* verse 2. Hath he not suffered sufficiently for those his sins already? And wouldst thou have him confounded? Such things as these Christ pleads; and *Take away his sins*, says he, &c. Many such transactions as these pass for and against us in heaven when we little think of it. But Christ's glory is not only to overcome him as accusing us in and by himself, but further causeth us to overcome him. I had once thought that Christ only deals with Satan in his accusing of us, and alone confounds him; but that scripture, Rev. xii. 10th and 11th verses compared, *the Accuser of the Brethren is cast down*, say the Angels, *which accused them before our God day and night; and they overcame him by the blood of the Lamb, and by the word of their testimony*, &c.—This scripture, (I say) plainly shews, that not Christ only, but they overcame him, and that as an Accuser. He urged their failing, and how (as in Job's case) that if tried and put to it, they would deny Christ, and blaspheme him to his face. Now they overcome him,—

First, As to their sins.—*By the blood of the Lamb*. They pleaded that, and confessed their iniquities. If we confess our sins, and plead Christ's blood, God is just to forgive us, and *the blood of Christ cleanseth us from all sin*, i John i. 7, 9.

Secondly, They overcame and silenced him, many of them, in the other accusation by continuing constant

in the testimony of the truth, and by not loving their lives unto death; which in the end silenced Satan, and moved God to assuage the persecutions of the Christians, and turn them into a glorious liberty.

Thus when a believer hath fallen into sin, and the snare of the devil for it, as again and again Paul to Timothy expresseth it, 1 Tim. iii. 7, and 1 Tim. v. 14, that the Devil hath occasion to reproach him unto God and men, (although as for his reproaches of them to men it often falls out that his commission is to use his own trade of lying, and he is restrained from what are indeed their sins) however Christ upon this sends down his Spirit (unknown to them) into their souls, Rom. viii. 25, 26, and he intercedes as fast in their hearts, urgeth such and such promises and pleas, as Christ in heaven doth on their behalf. He breaks their hearts, causeth them to confess their sins, (1 Cor. vii. 1) to mourn after a godly sort, gives them repentance, carefulness for time to come, revenge and hatred against them, and fear for falling again, and intermingled with apologies drawn from their own frailty, Christ's blood, intercession, &c. And thus, as there, they approve themselves clear in that matter, (namely, wherein they had sinned, and for which they repented) clear, that is, before God, and according unto God's rules, and so, as was said, though God judgeth without respect of persons, yet they having thus judged themselves, they stand, *recti in curia*, according to the equity of God's rules, not by extraordinary power, but by law, which you find 1 Cor. xi. 31, *If we would judge ourselves, we should not be judged.* And thus the devil is baffled, and the man restored.

Thirdly, Satan hath the power of ruling and governing the carnal party of men which the scriptures term *the world*. He is therefore termed the prince of this world, John xii. 31; and he that deceives the world, Rev. xii. 9. And the chiefest trade and design he drives, and advantage he makes of this his government over the world, is so to mould and make up the fashions of this world, as by them to persecute the saints. Rev. xii. 17. For persecute them immediately he cannot by himself alone, although those other powers, as to accuse them to God, and to suggest and urge temptation, he hath of himself singly and separately assigned to him, yet to bring persecution on them, herein he must shroud himself under the power of the world, and make use thereof; and work mediately thereby, yet so as such proceedings against the saints are more attributed unto him than unto the world. Insomuch as that whole Roman empire being acted by him to persecute the saints, (ignorant of what themselves did therein) are termed the dragon and the old serpent, Rev. xii.; as he that deceived the world, and was *anima mundi*, the soul and form of that world that then was, and so is unto this day.

Now as the saints then by their prayers and tears, and holding forth the testimony of Jesus, overcame the world that then was, and thereby are said to have overcome the devil as prince of that world, so they have done it in several ages again and again since; in overcoming and working all those new and great alterations in the world in relation to religion that have been made, and the devil hath still been overcome and laid on his back by them. And there-

fore John xii. 31, When Christ says, *Now is the judgment of this world*, he adds, *Now shall the prince of this world be cast out*. The judgment, or reformation, of the world, (as John xvi. 18, the word is used) is still the casting forth of the Devil, who rules and informs it as the soul doth the body. And so far as they overcome and make changes in the world, as it is opposite to Christ and unto them, so far do they overcome the devil also.

Take but a view of the course and proceedings of matters since Christ's time, downward to this age, and you that know how the world hath gone, must also acknowledge that there have been many new worlds and faces of things, and as the apostle terms them, 1 Cor. vii, *fashions of this world that pass away*. The world hath been put into a great many new dresses and shapes, and under all powers the devil still hath sought to shroud himself, and carry on his mentioned interest; which hath always been to mould up the multitude of men and their spirits so, and to mould the customs and laws, and power, that he may have wherewith to persecute the saints more or less, which is his trade.

And he hath wisely applied himself still to the times, and spirits of men, to effect this, and sharked to do it (as I may so speak) as the saints have driven him out of his worldly works, and hath made the best of it in his losses. For the saints have unroosted him out of his former works often, and put him upon new seekings of his fortune, and altering his play many a time.

For the making forth of which, you may observe how Christ and his apostles, speaking of the world

which they did live in, with this indigitation or designation, *this world*. So Christ in that John xii. 31; and so the apostles, and that not in opposition to the world to come, (as Heb. ii. 5, the apostle speaks) but as in specification of that present world which was then in Christ's and the apostle's times; which (Gal. i. 4) Paul calls *the present evil world*. Even as Peter calls the truths that were passing then, *the present truth*, 2 Pet. i. 12. Paul speaking at once both of the state of the world that then was, and of the Devil's rule in it (as it then stood) expresseth himself thus, *The spirit that now works*, saith he, *in the children of disobedience*, Eph. ii. 2. There was a present world in Christ's and the apostle's time; the power, the swing, customs and laws of which then carried it against the saints, and Satan was in it. There were the received laws and customs of the Jewish religion, which had a toleration throughout the Roman empire, when the Christian had not; and also the rites of the old heathenish religion, I need not tell you how prevalent; which the Apostle called *the rudiments of the world*, Col. ii. 8; and *the traditions of men*; that is, of that world that then was. Now the saints overcame the world that then was, both Jewish and heathenish, not only in their single persons swimming against the stream, and in not being entangled in the weeds at the bottom of that stream, that is the good or evil things thereof, 1 John v. 4, *For whatsoever is born of God overcometh the world*; but they plainly overcame the whole. You all know the alteration made in Constantine's time, three hundred years after Christ: you read of a great shock and battle, Rev. xii. 3, made by the great red dragon

with seven heads and ten horns, (which as I may so speak was the arms of the Roman heathenish empire, as set out by the Holy Ghost) which cast, or body of government the Devil inspired, and so is called the dragon, the Devil as fortified herein, hence therefore it is plainly said, that they, the saints overcame him, ver. 11, *And they overcame him, as there was no place found for him and his angels in heaven any more,* ver. 8. There was not one man left in some years that was seen to worship one of their heathenish gods. And in doing this (which is the glory of it) God came not down from heaven with thunderbolts and miracles to overcome, but kept to his ordinary laws of providence in ruling the hearts and spirits of men. He turns the emperor Constantine unto the Christian faith, and he turns about the world upside down, as they spake in the Acts; and now all the power was for the saints, which before was against them. Well the Devil was unroosted, and his palace or castle, as Christ calls it, his fortifications or works as then formed to annoy the saints out thereof, were slighted, dismantled, and himself clean turned out, and turned naked to shift to the wide world, as we say. It is said immediately thereupon, Rev. xiii. 1, *And he stood upon the sand of the sea.* You know it is read so by some, who make those words the close of the former chapter, and applied to the Devil, who (as Mede says) being deprived of the Roman empire, and put out of course and play, was put to his trumps; and because he could not rule and sway things thereby any more, he stands melancholy and naked on the sand of the sea, waiting to see what new form or face of a new world would arise next

out of the sea. Now the sea was the multitude of nations and people, then altered both to a new form of government and also turned Christian; and thus (chap. xvii. 1—15) the *many waters*, or the Sea, the next beast rose out of and sat upon, is interpreted. Well, the Devil upon that interim, observing which way the waves tumbled, unto which he is as the wind or breath, he spied out a new advantage; only seeing the world was turned Christian, he applied his government of the world unto the spirits of men, and he would be a Christian too,—that is, carry on his designs and affairs under the profession of Christianity. And so that corrupt, ignorant world that then was, being brooded upon by this Spirit that breathed upon these waters, did in the end bring forth a new form of government and religion of Popery; the powers and laws whereof, through Satan's efficacy, the whole world that then was, went again after and made war against the saints, and overcame them, as verse 3—7. And this our forefathers have told us.

Well, but the saints are born to overcome this devil, and a thousand of his worlds if you could suppose them. Let him put himself into, and shroud himself under what worldly power soever; let him draw his lines of fortification anew, and build them as high as heaven, or as firm as the great mountains, yet they shall conquer him. And how they have overcome him in that power also, the 14, 15, 16, 17, 18th chapters and the stories of that reformation of religion in all these Protestant countries, tell you, and they are the saints, that have done, and by their prayers shall do it, Rev. xvii. 14. *The Lamb shall*

overcome them, for as he is Lord of Lords, so they that are with him are called, and chosen, and faithful. And in doing this, he did not come down from heaven with flashes of lightning or Egyptian plagues, but kept to his ordinary rules of proceeding, by which he hath governed the world in all ages, making changes in them, sometimes making use of men's lusts, as of Henry the eighth; otherwhere turning the hearts of princes to embrace the Gospel, as in Germany and Sweden; elsewhere inflaming the people unto popular tumults, and an hatred of idolatry, as in Scotland; sometimes in giving up princes to oppress them in their civil liberties, as well as in their consciences, and so to move them to cast off the yoke, as in Holland; sometimes intwisting in one interest civil rights, and the interest of religion, as in France: all which however done, and done but by the laws of providence ruling men's spirits, have been done at the prayers of the people of God.

Well, but when Protestantism was set up and the Reformed Religion, so as there was again a new dress or fashion of the world, (as the Apostle speaks of it, 1 Cor. vii. 31) yet still he made a shift to form even the truth of that religion up into a mixture of such common laws and constitutions that had the supreme power and people so to back them, as he could still, and hath still used that present world to oppress multitudes of the saints, and how the power thereof hath been broken, and the Devil again put out of trade, and made a reformado, as to the persecuting part of his power yourselves have with your own eyes seen, (if you have eyes) in this our age;

and it hath been the prayers of the saints have brought it about. He is half an Atheist that will not acknowledge it, and say, *verily there is a God that judgeth in the earth.*

And in this interim the Devil is upon those great alterations we have seen, in his dumps and musings hovering over this Island, and waiting how to form up a worldly party, and unite them in a common interest, such as may serve to persecute again more than with the lash of the tongue; and this present world is as fit for it as any. And as it was then, so it is now, those that are after the flesh will persecute them that are after the Spirit, Gal. iv. 29; and the Devil waits but how to draw his line anew and to raise up a fortification to effect it; which whatever it will prove to be in God's just permission, yet in the mean time know that you have overcome the Devil, more than men, or than that present constitution of the world fore-past, and have routed the Devil in subduing the power of men. In overcoming the present world you overcome the devil much more; and this Paul knew, and informs us that we fight more against principalities and powers than against flesh and blood; and I say unto you, rejoice not that armies or nations have been subjected to your prayers, but that the spirits, the devils themselves have been so; though, above all, rejoice that your names are written in heaven.

CHAP. IV.

The last and complete victory and triumph which Christ and his Saints have over the devil, both before, and at the day of judgment.

THE third sort of Christ's proceedings against this common enemy are more open and judicial: for when he hath let him try his skill and power every way, as has been shewn, to annoy us, and that in all sorts of attempts (as against us made) Christ hath for thousands of years still baffled and confounded him by us; which because it is but invisibly done he is not ashamed at, but would persist to eternity in this way, (if the world should last so long) therefore Christ hath resolved to deal with him more openly and visibly: and so it became him that when he had enabled us to overcome him in a regular way, then to fall upon him in an hostile and judiciary way. And this hath two degrees.

I. When the world, the time and seat of his rule shall grow towards a conclusion, then a strict restraint shall be clapt on him.

II. There will be a bringing him to open judgment.

1. A strict restraint shall be clapt on him towards the end: it is time; he had chains clapt on him from his very fall, 2 Peter ii. 4, and yet he hath been hitherto as a prisoner at large, that hath had liberty to walk up and down with his chains, to take the air, as he is *the prince of the power of the air*, says the Apostle, Eph. ii. 2. Well but when the world draws to an end, he shall be bound up in chains, so as, at least, his ruling power over this world (which hath been the fairest flower in his crown) shall be taken

from him, whilst he yet sees (to vex him) the world of men on earth continue to go on in its succession before his face. How far his tempting power will be taken away I will not argue, but that he will, towards the end, be universally restrained of his ruling the nations (as he had wont) to persecute the saints, I think there is ground for it. Rev. xx. 1, 2, 3, *And I saw an Angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled.* You might, without much hesitation to your thoughts, think, when this is to be done, if we had no more, it is enough signified in Rev. xx. that the time is the last hour or two before the dawning of the great day, and shutting up of the darkness of this world. And what is this Revelation, but a prophecy of the fates of the church and world? Rev. i. and iv. i. The world therefore now that is drawing on to its last scene, is not yet so to end but there shall be a little time for the Devil to play his pranks a little while, ver. 3; but more particularly, whereas it hath been shewn how in his ruling power, the Devil, the old serpent, was beaten out of his holes; and we have seen how this mountabank (who deceives the whole world) in the several stages he hath set up in the world, hath still been beaten down, and been forced to build new. First he had Judaism, then Heathenism, in the room of which he hath set up Popery. Rev. xii. 13. We have seen how when all the world

turned Christian, an anti-christian beast rose up, and all the world went wandering after him, for ver. 4, the dragon gave him his power, and his seal, and great authority, and they worshipped the dragon that gave power to the beast, and you read of this beast's rule till the 19th chapter, ver. 19, 20, *And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army, and the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image, these both were cast alive into the lake of fire burning with brimstone.* Now when Christ and his army (which are the saints) have clean defeated and made an end of this last beast, and his power, so as that they have had a fair and open victory in the view of men, over the Devil, and all this world, and this is the last trial of skill assigned him, (for Christ resolves to lay all the powers of the world, opposing his kingdom, fairly, and in an human way of conquest, on their backs, according unto that chap. xiii. *He that killeth with the sword shall be killed with the sword,*) so as the Devil that had acted all these is now left a naked Devil, beaten out of all his fortresses, what then immediately follows? *And I saw an angel come down from heaven, having the key of the bottomless pit,* &c. Rev. xx. 1, 2, 3. Now, says Christ, yourself the great actor in all these tragedies, your time is come, your turn is next at last, that *he who led into captivity should be led into captivity*, that yourself must be bound otherwise than you have been, and bound from what? Why from deceiving the nations; ver. 3, *That he*

should deceive the nations no more, either by tempting or ruling them any more. And he never deceived the nations more than in the time of Popery, therefore this his binding must be after all. And then to make sure of him, casts him into the bottomless pit, shuts him up with a seal upon him; here is the Devil fast, and so it is as a restraint before his last fatal trial and judgment.

I will not prosecute this further, you know where else to find it argued, to convince you that there is to be a kingdom of Christ and of the saints for a thousand years, read the following verses. During which time it is meet, yea, necessary, the Devil be in hold, as you see he is.

II. The last scene, or final proceedings of Christ against him, is his bringing him and his angels into personal and open judgment before God, Angels and Men. And herein to make this victory and destruction full and complete, you that are the saints thus opposed by him, shall be his judges. And there cannot be supposed a fuller victory than this, that after you have overcome him, all sorts of ways related, and God hath trodden him under your feet, that then at last you should sit and be his lawful judges of all his wickednesses, enmities and temptations acted against yourselves. Now look, as Christ triumphed over him openly visibly, (Colos. ii. 15) before angels and the spirits of just men made perfect, so shall you then with Christ more openly and visibly, even before the world. This you have, 1 Cor. vi. 2, 3. *Do you not know that the saints shall judge the world; know ye not that we shall judge angels.* This judging of Satan I shall explain and prove by these steps.

1. That the devil as well as men shall be brought to brought to open judgment. This is plain both by Jude vi. and 2 Peter ii. 4, *The Angels that kept not their first estate, he cast down to hell, so Peter; and reserved them in everlasting chains under darkness unto the judgment of the great day, so Jude; or delivered them into chains of darkness to be reserved unto judgment, so Peter.* I understand the transaction of it to have been thus:—

(1.) That upon the angels' first sinning, there was a present throwing them into hell,—namely, that state and place they shall for ever be in after the great day,—as a taste of what in a greater fulness they after judgment should be condemned unto; yet so as

(2.) They were presently let out again into the air, by reason of which they have liberty and freedom of spirit, and they rule this world, which if in full torments they could not do. Luke viii. 31, they as dreading that place of hell, besought him that he would not command them into the deep,—that is, their former hell.

(3.) Yet in the mean time whilst they are at liberty they are as prisoners in chains, suffered to walk up down, and thereby marked out as reserved to an assize or judgment of the great day. And under this allusion, their condition seems to me to be different from that of men, wicked men, with whom God is yet in treaty, for they go under bail of Christ's death, who hath purchased this forbearance for them as space to repent. These, I say, were never yet actually cast into hell, as the devils upon their first sin were; so as these are not actually prisoners as those are that are entered into prison and belong

to it, although they have permission to go abroad. And to shew they are so, they carry chains of that prison about them (which what they are I stand not now to determine) which chains are badges that they are reserved unto a more open visible judgment of the great day. The conclusion of all is this:—that as hell itself is said to have been prepared for the Devil and his angels, originally for them, so they sinning first go into hell-fire, prepared, &c. and so the judgment of the great day was appointed for them first. They in both are the *mensura* and pattern of wicked men, and therefore both Jude and Peter mention their judgment first in the head and van; and then of wicked men, the old world, Sodom, &c.

2. We are secondly to take notice, that during this vacation or time of liberty to them, the account and score of their sinning runs on, and is daily added unto, so as they heap up thereby matter of judgement, which shall be brought forth, and charged upon them at that great day. Herein is one difference between the case and condition of the spirits of wicked men deceased, and of these devils: the spirits of such men are said to be in a strict sense *in prison*, 1 Pet. iii. 19, and so the spirits of those in Sodom are said by Jude to have been made an example, *suffering the vengeance of hell-fire*; so as men's souls shall answer but for the sins they have done in the body, 2 Cor. v. 10. Cain shall answer for no more sins than what his soul did in his body; his score of sinning runs not on since he was in hell; he is not only truly and actually a prisoner, but detained in prison, and suffers a fulness of wrath, as there a man's soul is sure to do, and that takes away

the demerit of sinning; but with the Devils that go abroad as prisoners in chains, and as belonging only to that prison, it is otherwise. What sins they commit personally, or in tempting us, shall then be accounted for, which is proved:—

(1.) Because the Devil is cursed for having tempted both Eve and Adam; thus it is pronounced, *Cursed shalt thou be above all the herd or cattle of the field*, Gen. iii. 24. So that not only his own first sin in falling from heaven shall be reckoned to him, but also all his tempting of us.

(2.) And again he in after times should bruise the heel of Christ, (which was four thousand years after) and of the whole seed of Christ, therefore his head is to be broken; namely, in vengeance for his bruising Christ's heel, there is a total breaking of his head. Now if he be cursed for those, and his head to be broken for those, then he is to be judged and cast into hell for those, as reckoned sins done by him, which are matter of judgment; for in that he says, *Cursed shalt thou be above all cattle, &c.* he designs his punishment in hell, and his meaning is, thy punishment shall be greater than of all wicked men, the cattle of the field. And our Saviour's words of them are, *Go ye cursed into hell-fire prepared for the Devil and his angels.* He is cursed therefore with hell-fire for this sin, and that as the pattern of sinners, and all other that are cursed and punished in like manner.

(3) It is expressly said, 1 John iii. 18, that he sinneth from the beginning, as continuing so to do, and what he doth being reckoned and imputed to him, it is not only that he sinned at the beginning, but he

sinned continually from the beginning; and this suits his scope, which was to shew that that man who continued in a course of sinning was of the Devil; that a worker of iniquity was of the Devil, as his father; for lo! says he, in like manner the Devil thus sins in a perpetual constancy.

3. You the saints are to be his judges, 1 Cor. vi. 2, 3. Christ hath first declared this to be the privilege of the twelve apostles, *to sit and to judge the twelve tribes of Israel*; this Paul enlargeth to all the saints, verse 2—4, *Know ye not that the saints shall judge the world*, all the world, even angels. And he speaks of judging in a time and proper sense, then when the whole world is to be judged at the *judgment-seat of Christ*, as when causes are heard and judged in courts, and persons are condemned or acquitted, according to the nature of the fact. For he brings it as an argument why they should not carry or transfer the civil controversies amongst them, about matters of this life, to earthly judicatures, but rather to end and decide them among themselves; verse 1, *Dare any of you, having a matter against another, go to law before the unjust, and not before the saints*. And in the chapter before he had shewn how God had given power to them as a Church to judge them that are within, and so to cast out that wicked person. His argument to this had not been proper if he had not intended the like time and proper way of judicature, at that great judgment to be committed to them; where though Christ shall be the great judge, yet they shall sit judging (as Christ says) as co-assessors discerning the guilt, and carrying in the sentence, Luke xxii. 30, Matth. xix. 28, and *en umin* is

by you, verse 2, the world shall be judged by you, verse 4. His inference is from hence,—set them, *kathete* put them to the chair, that are least esteemed in the church, for at the latter day they shall sit and judge; and that he speaks it of all saints is plain; for he saith *We shall judge the angels*, and *know ye not that the saints shall judge the world*; and not the greater saints only but small and great; for he infers from it, *set them to judge who are least esteemed in the church*, having before founded it on this, *that if the world shall be judged by you, are ye not worthy to judge the smallest matters?* And to heighten their dignity herein, he first says, *they shall judge the world*,—namely, of men, and then I tell you more, yea, the angels. As Christ's glory is, that God made two worlds for him, visible and invisible, Heb. i. Col. i.; so our glory is, that we are constituted commissioners to judge two worlds, visible and invisible; such two large circuits we have. Thus much for the explanation and proof of it.

Now then, my brethren, let us lift up our hearts and raise up our thoughts in expectation of this *great day*, as still the New Testament stileth it. It is termed *great* in respect of those great things which shall be done in it. A great and glorious day it will be, not only in respect of the splendor of the con-course of all mankind unto one assembly; all that have been from Adam; all angels and saints will be there, 1 Thess. iii. 13; but also it is great in respect of the things and matters to be judged. All the human affairs of this world, which the apostle calls *things of this life*, verse 4, which the great ones of the world are the judges of, he reckons among the smallest

matters, (so he terms them, verse 2) in comparison of the things that then should be transacted in a way of judicature, which will be the exact scanning and trial of all actions as they pertain to eternity, that is the spiritual good or evil that is in them, and as they tended to the honor or dishonor of the great God. These are the proper subjects that belong to the cognizance of that day. And now to have all the affairs of the whole world of men, of all their thoughts, plots, counsels, actions, and that under the consideration, as good or evil, to have them all under this cognizance laid open and committed to the censure of the saints with authority; what an infinite dignity must this be to them? Yet so he heightens it, *If the world shall be judged by you, are ye unworthy to judge the smallest matters?* verse 2, by which he means all those things which are brought before human courts, of what kinds soever, and then thereupon he rises higher, verse 3, *Know ye not that we shall judge angels?* as those whose story and transactions afford higher and greater matters by far than the story of this whole world will do.

Now then, how and in what manner the world of mankind shall be judged, in the same kind and manner shall the angels also be, for he casts the same line over both. Now how shall the world of men be judged? Why every work, whether it be good or evil, shall have an exact trial. Eccles. xii. 14, *For God shall bring every work into judgment, with every secret thing, whether it be good or evil.* And 1 Cor. vi. 5, *Judge nothing before the time; the Lord will come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the heart; im-*

porting that at that time, all will so be discovered by the Lord, who is ready to judge both the quick and the dead, as every saint shall be able to judge too.

Now then, think with yourselves, if you knew but all the affairs of this present age, all the secrets of state, state ends, maxims, rules, principles, lusts of all the monarchs, of all the nobles in the world, to have (as he told the Assyrian king) all that is said in the king's chamber revealed, yea that are in his thoughts, which are unsearchable, by which they rule and reign; and you had all the story of this age, past and present, nakedly spread before you, what infinite delight would this afford you? To have a prince's cabinet, a few letters or transactions published, how greedy are men of them? Now know (says the apostle) you shall have a greater story one day, and of infinitely higher worth and elevation, you shall judge the angels, 2 Pet. ii. 10, 11. The apostle comparing earthly magistrates and dignities, (and in his time they were the greatest that ever were, namely, those in the Roman empire) he says of the angels, that they are greater in power and might, and as the good so the bad, for they contend with each other upon all occasions, as appears by the story of Daniel, chap. x and xi. and by that passage between the Devil and Michael, in Jude. The Devil's monarchy is the greatest that ever was. The apostles and Christ, that had a prospect into that invisible world, term him the prince of the world, greater than Cæsar, than the great Turk or Mogul, &c. they are but as petty constables, as one comparing the power and state of our European

princes with those Eastern monarchs, speaks. The angels, they are the rulers of the world; Eph. vi. 12; so as *we fight not against flesh and blood*, (in comparison of them our contentions against the world are not considered) *but against principalities and powers*. Men are but as the puppets above the stage when these act all. And again, the transactions between God and Satan are many, as the story of Ahab and Job shews; and also those between the good and bad angels are great and various. Now then, as these grandees of this invisible world excel in power and wisdom all the rulers of this world, so the passages and transactions amongst them, and by their politics, enmities, animosities, &c. must needs excel all other. Satan is renowned for his stratagems, his wiles. He outwitted Eve, and soon deceived her; yea, and the whole world too, Rev. xii. 9. *We are not ignorant of his devices*, says Paul, 2 Cor. ii. 11. And further, his wickednesses are spiritual, sublimated wickednesses. The worst of earthly tyrants and monarchies are but carnal wickednesses unto them; and all these shall be laid open, and sentenced to a suitable punishment. All the secret counsels of his heart, his over-reaching and going beyond poor souls, the utmost and extremity of that malice and envy he acted all with, shall be detected, and thou, a poor believer, shalt be judge of all these. Then shalt thou see Beelzebub, the great devil, and all hell with him, (that is, his angels) brought forth in chains, and Christ opening all their sins, even here in this world, where they did all the mischief. What a glorious and triumphant sight (think you) will it be to the primitive Christians to see Nero or Julian stand forth, led and

haled before the judgment-seat of Christ? How much more to see this dragon, and his angels, that inspired all these in all their rage and malice; and to have all the stories of their actings ript up for six thousand years' continuance. In Isaiah xiv. 10, 11, 12, 13, when the king of Babel was brought down to the grave, 'tis said, all hell went forth, all kings and nations he had tyrannized over, went out to meet him, so great a spectacle it was. *How art thou fallen, O Lucifer, son of the morning!* And even that is an allusion (as the ancients have conceived) of Satan's fall and ruin.

Particularly for thy comfort, oh thou tossed, and bruised, and weather-beaten soul, how will it rejoice thee, if it were but to hear Christ, as on thy behalf openly to rebuke Satan, and to say thus to him, Didst thou Satan spight, malign, vex and provoke unto sin this poor saint, those thoughts didst thou dart in, this train didst thou lay for him as the fowler doth for a silly bird, and no sooner hadst thou drawn him into thy net to commit the sin, but thou didst run to God, and accuse him of that which thou seducedst him to do, whilst he, poor soul, went weeping bitterly, as Peter when he had done evil; and now will Christ say, I will save him, and damn thee, and that for all the sins which he committed through thy instigation, of all which thou art the father more than he. And then how comfortable will it be to hear Christ excuse thee also, that the spirit was willing, but the flesh was weak; and then to lay the load on him, and adjudge him to so much the greater torment because of what he did to thee, this will be much and great joy. But further will Christ say,

Come thou, even thou weak soul, up hither, sit down here by me, thou shalt be his judge, thou shalt sit on my throne with me, yea more, as I triumph over him so do thou now, and not as over one vanquished only to thy hand, but as over one instantly to be condemned and adjudged to hell; and thou shalt see it enrolled before thy face ere thou stirrest off this bench, and when thy sentence hath concurred with mine, I have in readiness here about me to revenge all their disobedience, the good angels, armed with another manner of power than ever before, who shall throw them down to hell and take and burn them with fire and brimstone.—What can be supposed a perfect victory if this be not? What shall be called a complete triumph if the triumph of Christ in our nature over Satan, sin, death, and hell, be not?

THE
TENDERNESS OF CHRIST,
NOW IN HEAVEN,
TO HIS REDEEMED MEMBERS,
UNDER ALL THEIR INFIRMITIES,
HERE ON EARTH.

THE UNIVERSITY OF CHICAGO
LIBRARY
540 EAST 57TH STREET
CHICAGO, ILL. 60637
TEL: 773-936-3000
WWW.CHICAGO.EDU

UNIVERSITY OF CHICAGO

1950

1950

1950

THE
TENDERNESS OF CHRIST,

&c.

BOOK I.

When Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own, he loved them to the end:—or, for ever.
—John xiii. 1.

INTRODUCTION.

HAVING set forth our Lord and Saviour, Jesus Christ, in all those great and most solemn actions of his, his Obedience unto Death, his Resurrection, Ascension into heaven, his Sitting at God's right hand, his Intercession for us, (which of all the other hath been more largely insisted on); having also treated particularly on the Triumphs of Christ over Satan, Sin, Death and Hell; I shall now annex, (as next in order, and corresponding thereunto) this discourse that follows, which lays open the HEART of CHRIST as now he is in heaven, sitting at God's right hand, and interceding for us; how it is affected and graciously disposed towards sinners on earth that do come to him; how willing to receive them;

how ready to entertain them; how tender to pity them in all their infirmities, both sins and miseries. The scope and use whereof will be this:—to hearten and encourage believers to come more boldly unto the throne of grace, unto such a Saviour and High Priest, when they shall know how sweetly and tenderly his heart (though he is now in his glory) is inclined towards them; and so to remove that great stone of stumbling which we meet with, (and yet lieth unseen) in the thoughts of men in the way to faith, that Christ being now absent, and withal exalted to so high and infinite a distance of glory, as to *sit at God's right hand*, &c. they therefore cannot tell how to come to treat with him about their salvation so freely, and with that hopefulness to obtain, as those poor sinners did, who were here on earth with him: had our lot been, think they, but to have conversed with him in the days of his flesh, as Mary, and Peter, and his other disciples did here below, we could have thought to have been bold with him, and have been familiar with him, and to have had any thing at his hands; for they beheld him before them, a man like themselves, and he was full of meekness and gentleness, he being then himself made sin, and sensible of all sorts of miseries; but now he is gone into a far country, and hath put on glory and immortality, and how his heart may be altered thereby we know not. The drift of this discourse is therefore to ascertain poor souls, that his *heart* (in respect of pity and compassion) remains the same it was on earth; that he intercedes there with the same heart he did here below; and that he is as meek, as gentle, as easy to be entreated, as

tender in his bowels; so that they may deal with him as fairly about the great matter of their salvation, and as hopefully, and upon as easy terms obtain it of him, as they might if they had been on earth with him; and be as familiar with him in all their requests, as bold with him in all their needs: than which nothing can be more for the comfort and encouragement of those, who have given over all other lives but that of faith, and whose souls pursue after strong and entire communion with their Saviour Christ.

Now the demonstrations that may help our faith in this, I reduce to two heads; the first more extrinsical and outward; the second more intrinsical and inward: the one shewing the *oti* of it, that it is so; the other the *dioti*, the reasons and grounds why it must needs be so.

First, for those extrinsical demonstrations, (as I call them) they are taken from several passages and carriages of his, in all those several conditions of his; namely, at his last farewell before his Death, his Resurrection, Ascension, and now he is sitting at God's right hand. I shall lead you through all the same heads which I have gone over in the former treatise, (though to another purpose) and take such observations from his speeches and carriages, in all those states he went through, as shall tend directly to persuade our hearts of the point in hand, namely this, that now he is in heaven, his heart remains as graciously inclined to sinners that come to him, as ever on earth. And for a ground or introduction to these first sort of demonstrations, I have taken this scripture; as for those other, another scripture, as proper to that part of this discourse.

CHAP. I.

Demonstrations from Christ's last farewell to his disciples.

IT was long before that Christ did break his mind to his disciples that he was to leave them, and to go away to heaven from them, (for John xvi. 4, he says, he had forborn *to tell it them from the beginning* :) but when he begins to acquaint them with it, he then at once leaves with them an abundance of his heart; and that not only how it stood towards them, and what it was at the present, but what it would be when he should be in his glory. Let us (to this end) but briefly peruse his last carriage, and his sermon at his last supper which he ate with them, as it is on purpose penned and recorded by the Evangelist John; and we shall find this to be the drift of those long discourses of Christ's, from the 13th to the 18th chapters; I will not make a comment on them, but only briefly take up such short observations, as do more specially hold forth this thing in hand.

These words which I have prefixed as the text, are the preface unto all that his discourse that follows, namely, unto that washing of his disciples' feet, and his succeeding sermon, which accordingly do shew the argument and sum of all. The preface is this, *Before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he then washed his disciples' feet.* Now this preface was prefixed by the Evan-

gelist, on purpose to set open a window into Christ's heart, to shew what it was then at his departure, and so withal to give a light into, and put a gloss and interpretation upon all that follows: the scope whereof is to shew what his affections would be to them in heaven. He tells us what Christ's thoughts were then, and what was his heart amidst those thoughts, both which occasioned all that succeeds.

1. He premiseth what was in Christ's thoughts and his meditation. He began deeply to consider both that he was to depart out of this world, *Jesus knew*, &c. saith the text,—that is, was then thinking of it—*that he should depart unto the Father*, and how that then he should shortly be installed into that glory which was due unto him; so it follows, ver. 3, *Jesus knowing* (that is, was then actually taking into his mind) *that the Father had given all things into his hands*, that is, that all power in heaven and earth was his, so soon as he should set footing in heaven; then in the midst of these thoughts he tells us, he went and washed his disciples' feet; after he had first considered whither he was to go, and there, what he was to be.

But secondly, what was Christ's heart most upon in the midst of all these elevated meditations? Not upon his own glory so much, (though it is told us he considered that, thereby the more to set out his love unto us) but upon these thoughts his heart ran out in love towards, and was set upon *his own*; *Having loved his own*, says the first verse,—*tous idiou, his own*,—a word denoting the greatest nearness and dear-ness and intimateness, founded upon propriety: the Elect are Christ's own, a piece of himself, not (*ta idia*)

as goods, John i. 11, *He came unto his own and his own received him not; (ta idia)* the word shews that he reckoned them *his own* but as goods, not as persons; but he calls these here *tous idious, his own* by a near propriety, that is, his own children, his own members, his own wife, his own flesh; and he considers that though he was to go out of the world, yet they were to be in the world;—and therefore it is on purpose added, *which were in the world; that is, to remain in this world.* He had others of his own who were in that world unto which he was going, even the *spirits of just men made perfect*, whom as yet he had never seen. One would think that when he was meditating upon his going out of this world, his heart should be all upon Abraham, his Isaacs, and his Jacobs, whom he was going to; no, he takes more care for his own, who were to remain here in this world, a world wherein there is much evil, (as himself says, John xvii. 15) both of sin and misery, and with which themselves, whilst in it, could not but be defiled and vexed. This is it which draws out his bowels towards them, even at that time when his heart was full of the thoughts of his own glory. *Having loved his own, he loved them unto the end;* which is spoken to shew the constancy of his love, and what it would be when Christ should be in his glory. *To the end,* that is, to the perfection of it, *eis teleiosin* says Chrysostome: having begun to love them, he will perfect and consummate his love to them. And *to the end,* that is, *for ever;* so in the Greek *eis telos* is sometimes used, and so by the Evangelist the phrase is here used, in a suitableness to the scripture phrase, Psalm ciii. 9, *He will not always chide, nor reserve his*

anger for ever, so we translate it, but in the original, it is *He reserves not anger unto the end*. So that the scope of this speech is to shew how Christ's heart and love would be towards them even *for ever*, when he should be gone unto his Father, as well as it was to shew how it had been here on earth; they being his own, and he having loved them, he alters, he changeth not, and therefore will love them for ever.

And then thirdly, to testify thus much by a real testimony, what his love would be when in heaven to them, the Evangelist shews, that when he was in the midst of all those great thoughts of his approaching glory, and of the sovereign estate which he was to be in, he then took water and a towel, and washed his disciples' feet. This to have been his scope will appear, if you observe but the coherence in the second verse; it is said, that *Jesus knowing that the Father had given all things into his hands*, then (verse 4) *he riseth from supper, and lays aside his garments, took a towel and girded himself* (verse 5); after that, *he poured water into a bason, and began to wash his disciples' feet*, &c. where it is evident that the Evangelist's scope is to hold forth this unto us, that then when Christ's thoughts were full of his glory, and when he took in the consideration of it to the uttermost; even then, and upon that occasion, and in the midst of those thoughts, he washed his disciples' feet. And what was Christ's meaning in this, but that, whereas when he should be in heaven, he could not make such outward visible demonstrations of his heart, by doing such mean services for them, therefore by doing this in the midst of such thoughts

of his glory, he would shew what he could be content (as it were) to do for them, when he should be in full possession of it?—So great is his love unto them. There is another expression of Christ's, like unto this, in Luke xii. 36, 37, which confirms this to be his meaning here, and to be his very heart in heaven. At verse 36, he compares himself to a *bridegroom*, who is to go to heaven unto a wedding-feast; who hath servants on earth that stand all that while here below, as without, waiting for him; at which—because they wait so long—they may think much: Christ adds, *Verily I say unto you, that when the bridegroom returns (refreshed with wine and gladness) he shall gird himself and make them sit down, to meat, and he himself shall serve them.* The meaning is not as if that Christ served at the latter day, or now in heaven, those that sit down there; but only it is an abundant expression in words, as here in a real instance, to set forth the over-flowing love that is in his heart, and the transcendent happiness that we shall then enjoy, even beyond what can be expected by us; he utters himself, therefore, by an unwonted thing, not heard of, that the Lord should serve his servants, and wait on them who waited for him; and it is to shew his heart to them, and what he could be contented to do for them. So that you see what his heart was before he went to heaven, even amidst the thoughts of all his glory; and you see what it is after he hath been in heaven, and greatened with all his glory, even content to wash poor sinners' feet, and to serve them that come to him and wait for him.

Now fourthly, what was the mystery of this his

washing their feet? It was, as to give them an example of mutual love and humility, so to signify his washing away their sins: thus, ver. 8 and 10, himself interprets it. It is true, indeed, that now he is in heaven he cannot come to wash the feet of their bodies, but he would signify thus much thereby, that those sinners that will come to him when in his glory, he will wash away all their sins; *He loved his Church, and gave himself for it, that he might sanctify and cleanse it by the washing of water, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing.* Eph. v. 25, 26, 27.

This specimen or declaration of his mind we have from this his carriage, at this his last farewell. Let us next take a survey of the drift of that long sermon which he made at that his farewell, and we shall find the main scope of it to be further to assure his disciples of what his heart would be unto them, and that will make a second demonstration.

It were too long a work to insist upon each particular; but certainly, no loving husband ever endeavoured more to satisfy the heart of his spouse during his absence, than Christ doth his disciples' hearts, and in them, all believers. For take that along, once for all, that what Christ said unto them, he says unto us; as in that 17th of John, that speech implies, *I pray not for them only, but for them also that shall believe on me through their word.* And as what he prayed for them was for all believers also; so what he then spake unto them.

First, he lets them see what his heart would be unto them, and how mindful of them when in heaven, by that business which he professeth he went

thither to perform for them; concerning which observe first, that he lovingly acquaints them with it before-hand what it is, which argued care and tenderness as from a husband unto a wife it doth. And withal how plain-hearted doth he speak, as one that would not hide any thing from them? *I tell you the truth of it*, says he, *it is expedient*, and expedient for you, *that I go away*, John xvi. 7. And, secondly, he tells them it is wholly for them and their happiness. *I go to send you a Comforter*, whilst you are in this world, *and to prepare a place for you*, when you go out of this world: *There are many mansions in my Father's house*, and I go to take them up for you, and to keep your places for you 'till you come. And there again, how openly and candidly doth he speak to them? *If it had been otherwise*, says he, *I would have told you*:—You may believe me; I would not deceive you for all the glory in that place to which I am going. Whom would not this openness and nakedness of heart persuade? But then, thirdly, the business itself being such, as is so much for us and our happiness, how much more doth that argue? And, indeed, Christ himself doth fetch from thence an argument of the continuance of his love to them. So verse 3, *If I go to prepare a place for you*, (if that be my errand) then doubt not of my love when I am there; all the glory of the place shall never make me forget my business. When he was on earth he forgot none of the business for which he came into the world. *Shall I not do my Father's business?* said he, when a child. Yes: and he did it to the utmost, by *fulfilling all righteousness*.. Surely, therefore, he will not forget any of that business which he is to do

in heaven, it being the more pleasant work by far. And (as I shewed in the former discourse out of Heb. vi. 20) *He is entered as a fore-runner, an Harbinger, to take up places there for us; and if he could forget us, yet our names are all written in heaven round about him, and are continually before his eyes written there, not only by God's election, (so Heb. xii. 23, Ye are come to Mount Zion, and to the heavenly Jerusalem, and to the general assembly and Church of the first-born, which are written in heaven, &c.)* but Christ himself scores them up anew with his blood, over every mansion there, which he takes up for any. Yea, he carrieth their names written in his heart, as the High Priest did the names of the ten tribes on his breast, when he entered into the Holy of Holies. He sits in heaven to see to it, that none other should take their rooms over their heads, as we say. And therefore, 1 Pet. i. 4, Salvation is said to be *reserved in heaven*, that is, kept on purpose for them by Jesus Christ. The evil angels had places there once, but they were disposed of unto others over their heads, as the land of Canaan was from the Canaanites; the reason of which was, because they had not a Christ there to intercede for them, as we have.

Then secondly, to manifest his mindfulness of them, and of all believers else, when he should be in his glory, he tells them that when he hath dispatched that business for them, and made heaven ready for them, and all the elect that are to come, that then he means to come again to them; so chap. xiv. ver. 3, *If I go and prepare a place for you, I will come again*, which is a mere expression of love, for if he had

pleased, he might have ordered it to have sent for them to him, but *he means to come for them himself*; and this when he is warm, (as we speak) and in the height and midst of his glory in heaven, yet he will for a time leave it to come again unto his spouse: and what is it for? 1. To see her; *I will see you again*, and your heart shall rejoice. 2. To fetch her; *I will come again and receive you to myself*. He condescends to the very laws of bridegrooms; (for notwithstanding all his greatness, no lover shall put him down in any expression of true love). It is the manner of bridegrooms, when they have made all ready in their father's house; then to come themselves and fetch their brides, and not to send for them by others, because it is a time of love. Love descends better than ascends; and so doth the love of Christ, who indeed is love itself, and therefore comes down to us himself; *I will come again and receive you unto myself*, says Christ, *that so where I am you may be also*. That last part of his speech gives the reason of it, and withal betrays his entire affection; it is as if he had said, The truth is, I cannot live without you; I shall never be quiet till I have you where I am, that so we may never part again, (that is the reason of it) heaven shall not hold me, nor my Father's company, if I have not you with me, my heart is so set upon you; and if I have any glory, you shall have part of it. So ver. 19, *Because I live, you shall live also*. It is a reason, and it is half an oath besides; *As I live*, is God's oath; *Because I live*, says Christ; he pawns his life upon it, and desires to live upon no other terms; *He shall live to see his seed*, &c. Isa. liii. And yet farther, the more to express the workings and

longings of his heart after them all that while, he tells them, it shall not be long neither ere he doth come again to them. So John xvi. 16, *Again a little while and ye shall not see me; a little while and ye shall see me*, says he. Which not seeing him, refers not to that small space of absence whilst dead and in the grave; but of that after his last ascending, forty days after his Resurrection, when he should go away, not to be seen on earth again until the day of judgment; and yet from that Ascension, *but a little while*, says he, *and you shall see me again*: namely, at the day of judgment. It is said, Heb. x. 37, *Yet a little while, and he that shall come, will come, and will not tarry*. The words in the Greek are, *eti gar mikron oson on*; *A little little as may be*: though long for the time in itself, yet as little while as may be in respect of his desire, without the least delaying to come: he will stay not a moment longer, than till he hath dispatched all our business there for us. And then the doubling of the phrase, *o erchomenos exei* (*Veniens veniet, Coming he will come*) implies vehemency of desire to come, and that his mind is always upon it; he is still *a coming*, he can hardly be kept away. Thus the Hebrew phrase likewise signifies an urgency, vehemency, and intenseness of some act; as *Expecting I have expected; Desiring I have desired: so Coming he will come*. And as not content with these expressions of desire, he adds over and above all these, *and will not tarry*, and all to signify the infinite ardency of his mind towards his elect below, and to have all his elect in heaven about him. He will not stay a moment longer than needs must; he tarries only till he hath throughout all ages, by his inter-

cession prepared every room for each saint, that he may entertain them all at once together, and have them all about him.

Thirdly, what his heart would be towards them in his absence, he expresseth by the careful provision he makes, and the order he takes for their comfort in his absence. *I will not leave you as orphans*, (so the word is) John xvi. 18, I will not leave you like fatherless and friendless children at sixes and sevens. My Father and I have but one only friend, who lies in the bosom of us both, and proceedeth from us both, the Holy Ghost, and in the mean time I will send him to you. Doing herein as a loving husband useth to do in his absence, even commit his wife to the dearest friend he hath; so doth Christ, ver. 16, *I will pray the Father*, says he, *and he shall give you another Comforter*: and chap. xvi. 7, he saith, *I will send him to you*, who

First, shall be a better Comforter unto you than I am to be in this kind of dispensation, which whilst I am on earth, I am bound up towards you in). So in that 16th of John, verse 7, he intimates, *It is expedient*, says he, *that I go away; for if I go not away the Comforter will not come*; who by reason of his office, will comfort you better than I should do with my bodily presence. And this Spirit, as he is the *earnest of heaven*, (as the Apostle speaks) so he is the greatest token and pledge of Christ's love that ever was, and such a one as *the world cannot receive*.

And yet, secondly, all the comfort he shall speak to you all that while, will be but from the expression of my heart towards you: for as he comes not of himself, but *I must send him* (John xvi. 7); so *he will speak nothing of himself*, but *whatsoever he shall hear*,

that shall he speak (verse 13). And, verse 14, he says, *He shall receive of mine and shall shew it unto you.* Him, therefore, I shall send on purpose to be in my room, and execute my place to you, my bride, my spouse; and he shall tell you (if you will listen to him, and not grieve him) nothing but stories of my love. So it is there, *He shall glorify me*, namely, to you; for I am in myself already glorified in heaven. All his speech in your hearts will be to advance me, and greaten my worth and love unto you; and it will be his delight to do it: and he can come from heaven in an instant when he will, and bring you fresh tidings of my mind, and tell you the thoughts I last had of you, even at that very minute when I am thinking of them, what they are at the very time wherein he tells you them. And, therefore, in that 1 Cor. ii. by *having the Spirit*, verse 12, we are said to *have the mind of Christ*, verse ult. For he dwelleth in Christ's heart, and also our's, and lifts up from one hand to the other what Christ's thoughts are to us, and what our prayers and faith are to Christ. So that you shall have my heart as surely and as speedily as if I were with you; and he will continually be breaking your hearts, either with my love to you, or your's to me, or both; and if either, you may be sure of my love thereby. And whereas, says he, you have the Spirit now in your hearts, so verse 17 of chap. xiv, *He now dwells in you*; yet, after my ascension, *he shall be*, in a further measure, *in you*, as it follows there.—And *at that day*, verse 20, *you shall know*, (namely, by his dictate) *that I am in my Father, and you in me, and I in you.*—He will tell you, when I am in heaven, that there is as true a

conjunction between me and you, and as true a dearness of affection in me towards you, as is between my Father and me; and that it is as impossible to break this knot, and to take off my heart from you, as my Father's from me, or mine from my Father.

And then thirdly, you shall be sure, that what he says of my love to you, is true, *for he is the Spirit of truth*, chap. xvi. ver. 13, as also chap. xiv. ver. 16, 17, (which speaks of him as he is a comforter). And as you believe me when I tell you of my Father, because I come from him; so you may believe him in all that he says of me, and of my love to you, for he comes from me.

Aye, but might they say, will not he also leave us for a time, as you have done? No, says Christ, *The Father shall give you another comforter, he shall abide with you for ever*, John xiv. 16. Christ speaks it in opposition to himself; he himself had been a comforter unto them, but he was now to be absent, but not so the Spirit; *he shall be with you for ever*; and as he is now with you, so he shall be in you, ver. 17.

In the fourth place, if this be not enough to assure them how his heart would be affected towards them, he assures them he will give them daily experience of it. Do but try me, says he, when I am gone, and that by sending me word upon all occasions, what you would have me to do for you, and I have left my Spirit to be your secretary, and the inditer of all your petitions; *hitherto you have asked nothing* (that is, little) *in my name*, (he blames them that they have asked him to do no more for them) *but now ask and you shall receive*. And if otherwise you will not be-

lieve, yet you shall believe your own eyes, ask and you shall see yourselves answered presently; and so *believe me*, says he, *for the very works sake*, John xiv. 11. He speaks it of the works he would do for them, in answer to their prayers, when he was gone; which should be as so many epistles of his heart, returned in answer unto their's: for it follows, ver. 12, *He that believeth on me shall do greater works than these, because I go to my Father.* So that it is manifest, he speaks of the works done after his Ascension. And how were they to get and procure them to be done? by prayer; so it follows, ver. 13, *And whatsoever you shall ask in my name, that will I do.* He speaks it of the time when he is gone. And again he says in ver. 14, *If you shall ask any thing in my name, I will do it.* Let me but hear from you, be it every week, every day, every hour, you shall be sure of an answer; *Open your mouths wide, and I will fill them.* And those your prayers shall be as continual tokens both of your hearts towards me, and my answers shall be the like of mine to you. And because Christ bids them direct (their letters) their prayers to the Father, only to send them in his name, as John xvi. 23, and so they might perhaps not so clearly know and discern that his heart was in the answer to them, but his Father's hand only, therefore he adds twice in the 14th of John, *I will do it, I will do it.* He speaks like one as forward to do for them, as his Father is or should be; and as desirous to have them know and take notice of his hand in it: and it is as if he had said, Though you ask the Father in my name, yet all comes through my hands, and *I will do it*: there must be my hand to the warrant for

every thing that is done, and my heart shall not be wanting.

In the fifth place, yet further to evidence his love, he not only bids them thus to pray to him, and in his name upon all occasions, but he assureth them, that he himself will pray for them; and observe but the manner of his telling them this; it is in the most insinuating, persuasive expressions to convey his heart in to them, that men use to utter, when they would intimate the deepest care and purpose to do a thing. *At that day* (namely, after his Ascension) *ye shall ask*, says he, *and I say not unto you that I will pray the Father for you; no, not I.* (I mentioned it before, I will but add this illustration to it.) It is such a speech as men use, when they would express the greatest reason that another hath, to rest confident and assured of their love; *I do not love you, no not I.* It is an expressing a thing by its contrary, which is most emphatical. As when we say of a man, that hath the greatest good turn done him that can be, *You are shrewdly hurt.* It is such an expression as Paul used to the Corinthians, *I converted your souls when you thought not of it; I caught you with guile, forgive me this wrong.* So says Christ here, *I say not that I will pray for you;* when the truth is, that it is the chiefest work that he doth in heaven; *He lives ever to intercede:* as he ever lives, so to intercede ever, and never to hold his peace till sinners are saved. But the *work of Christ in heaven* is a subject deserves, and will take up a distinct and large discourse: I will therefore speak no more of it now, neither will I mention any more particulars out of this his sermon. Read but over those three

chapters, (the 14, 15, and 16,) for in them you have the longest sermon of his that is recorded; and he stood the longest upon this theme of any other, because indeed his heart was more in it, than in any point that he ever preached on.

Only if any object, and say, he spake all this to his disciples, to quiet and pacify them, and so more in respect to their trouble, than otherwise he would have spoken.

In the sixth place, read but the next chapter, (the 17th) and you shall see that he presently goes apart and alone to his Father, and speaks over all again unto him, that which he had said unto them. He says as much behind their backs *of them*, as he had said before their faces *to them*. Read it, and you will find that he was the same absent, that present with them. He was therefore not only hearty in what he said, but his heart was full of it. That chapter, you know, contains a prayer put up just before his suffering, and there he makes his will and his last request, for in such a style it runs: *Father, I will*, (verse 24) which will he is gone to see executed in heaven. And Arminius said true in that, that this prayer is left us by Christ as a summary of his intercession for us in heaven; he spake as he meant to do in heaven, and as one that had done his work, and was now come to demand his wages; *I have finished thy work*, says he, (verse 4) &c. And whereas he speaks a word or two for himself, in the first five verses, he speaks five times as many for them; for all the rest of the chapter is a prayer for them. He useth all kind of arguments to move his Father for his children: *I have finished the work which thou gavest*

me to do, says he; and to save them is thy work, which remains to be done for me by thee; and *they are thine and thou gavest them me*; and I commend to thee but thine own. *And all mine are thine, and thine are mine.* He insinuates that he of himself had not added a man, but useth all his interest only for those that the Father had given him; (and what a motive is this?) and he professeth he will not open his mouth for a man more: *I pray not for the world*, says he, I will not open my lips for any one son of perdition; but I employ all my blood, my prayers, and my whole interest with thee, but for those thyself hast given me. And, says he, though thou hast given me a personal glory which I had before the world was, yet there is another glory, which I account of almost as much, and that is in their being saved; *I am glorified in them*, says he, ver. 10, *and they are my joy*; ver. 13, and therefore I must have them *with me wherever I am*, ver. 24. Thou hast set my heart upon them, and hast loved them thyself, as thou hast loved me, and thou hast ordained them to be one in us, even as *we are one*, and therefore I cannot live long asunder from them; I have thy company, but I must have their's too: *I will that they be where I am*, ver. 24. If I have any glory they must have part of it; so it follows in the before-named verse; *That they may behold the glory which thou hast given me.* He speaks all this as if he had been then in heaven, and in possession of all that glory, and therefore it is an expression of his heart in heaven, which you have very good ground to build upon.

CHAP. II.

Demonstrations from passages and expressions after Christ's Resurrection.

THESE demonstrations have been taken from his carriage and sermon before his death, even at his first breaking of his mind unto his disciples concerning his departure from them. Let us now take a view of our Saviour in his behaviour after his Resurrection, whence a further *indicium* of his heart, how it would stand towards sinners when he should be in heaven, may be taken, and his love demonstrated. For his Resurrection was the first step unto his glory, and indeed an entrance into it; and when he laid down his body, he laid down all earthly weaknesses, and passions of flesh and blood. *It was sown*, as our's is, *in weakness*; but with raising of it up again, he took on him the dispositions and qualifications of an immortal and glorious body, *it was raised in power*. And *the days of his flesh* (or frail estate) as the author of the epistle to the Hebrews, by way of distinction speaks, were past and over at his Resurrection: and the garment of his body was new dyed, and endowed with new qualities; and thereby it was made of a stuff fit to bear and sustain heaven's glory: and therefore, what now his heart upon his first rising shall appear to be towards us, will be a certain demonstration what it will continue to be in heaven. And to illustrate this the more, consider, that if ever there were a trial taken, whether his love to sinners would continue or no, it was then at his resurrection, for all his disciples (especially Peter) had carried them-

selves the most unworthily towards him in that interim that could be; and this then when he was performing the greatest act of love towards them, (namely, dying for them) that ever was shewn by any. And by the way, so God often orders it, that when he is in hand with the greatest mercies for us, and bringing about our greatest good, then we are most of all sinning against him; which he doth to magnify his love the more. You know how they all forsook him, and in the midst of his agony in the garden, (in which he desired their company merely for a relief unto his sadded spirit) they slept, and lay like so many blocks, (utterly senseless of his dolours) which had they had any friendly sympathy of, they could never have done; *Could you not watch with me one hour?* Then you know how foully Peter denied him with oaths and curses; and after that, when he was laid in the grave, they are giving up all their faith in him, *We trusted it should have been he, say two of them, that should have redeemed Israel:* they question whether he was the Messiah or no, Luke xxiv. 21. Now when Christ came first out of the other world, from the dead, clothed with that heart and body which he was to wear in heaven, what message sends he first to them? we would all think, that as they would not know him in his sufferings, so he would now be as strange to them in his glory; or at least, his first words shall be to rate them for their faithlessness and falsehood; but here is no such matter, for John xx. 17, his first word concerning them is, *Go tell my brethren, &c.* You read elsewhere, how that it is made a great point of love and condescending in Christ so to entitle them, *He is not ashamed to*

call them brethren, Heb. ii. 11; (surely his brethren had been ashamed of him.) Now for him to call them so when he was first entering into glory, argues the more love in him towards them. He carries it as Joseph did in the height of his advancement, when he first brake his mind to his brethren; *I am Joseph your brother*, says he, Gen. xlv. 4. So Christ says here, Tell them you have seen Jesus their *brother*; I own them as brethren still. This was his first compellation; but what was the message that he would first have delivered unto them? That *I*, says he, *ascend to my Father, and to your Father*. A more friendly speech by far, and arguing infinitely more love than that of Joseph's did, (though that was full of bowels) for Joseph after he had told them he was their brother, adds, *whom you sold into Egypt*, he reminds them of their unkindness; but not so Christ, not a word of that, he minds them not of what they had done against him. Poor sinners who are full of the thoughts of their own sins, know not how they shall be able at the latter day to look Christ in the face, when they shall first meet with him; but they may relieve their care and fear, by Christ's carriage now towards his disciples, who had so sinned against him: be not afraid, *your sins will he remember no more*. Yea further, you may observe, that he minds them, not so much of what he had been doing for them; he says not, tell them I have been dying for them; or, that they little think what I have suffered for them; not a word of that neither: but still his heart and his care is upon doing more; he looks not backward to what is past, but forgets his sufferings, as *a woman her travail, for joy*

that a man child is born. Having now dispatched that great work on earth for them, he hastens to heaven as fast as he can to do another: and though he knew he had business yet to do upon earth, that would hold him forty days longer, yet to shew that his heart was longing, and eagerly desirous to be at work for them in heaven, he speaks in the present tense, and tells them, *I ascend*; and he expresseth his joy to be, not only that he *goes to his Father*, but also that he goes to *their Father*, to be an advocate with him for them, of which I spake before. And is Jesus our Brother alive indeed? and doth he call us brethren? and doth he talk thus lovingly of us? Whose heart would not this overcome?

But this was but a message sent his disciples before he met them; let us next observe his carriage and speech at first meeting together. When he came first amongst them, this was his salutation, *Peace be to you*, ver. 19, which he reiterates, ver. 21, and it is all one with that former speech of his used in his parting sermon, *My peace I leave with you*. After this he *breathes on them*, and conveys the Holy Ghost in a further measure into them, so to give an evidence of what he would do yet more plentifully in heaven: and the mystery of that his *breathing on them*, was to shew that this was the utmost expression of his heart, to give them the Spirit; and that it came from the very bottom of it, as a man's breath doth; as well as that the Holy Ghost proceeds from him, as well as from the Father, which was also the meaning of it. And to what end doth he give them the Spirit? Not for themselves alone, but that they by the gifts and assistance of that Spirit, might

forgive men's sins by converting them to him, *Whose sins soever ye remit, (namely, by your ministry) they are remitted to them.* His mind you see is still upon sinners, and his care for the conversion of their souls. And therefore in another Evangelist, his last words recorded are these: *Go ye into all the world, and preach the Gospel unto every creature; and he that believeth shall be saved, &c.* Mark xvi. 15. And in Luke xxiv. 46, 47, his last words on earth there recorded are: *Thus it behoved Christ to suffer and to rise; that repentance and remission of sins should be preached among all nations; and adds, beginning at Jerusalem,* where he had been but a few days before crucified. Of all places, one would have thought he would have excepted that, and have charged them to pass by it, but he bids them begin there; let them have the first fruit and benefit by my death, that were the actors in it. And, to that end, he also says, *Behold, I send you the promise of my Father, &c.* ver. 49. Another time he appears to two of them, and then indeed he rates them, saying, *O ye fools, and slow of heart; but for what is it? But only because they would not believe on him, for no other sin; not for that they had forsaken him: so it follows, O ye fools, and slow of heart to believe, &c.* Luke xxiv. 25, and this because he is glad when we believe, as John xi. 15. And after that he appears to all the eleven, and *upbraids* them, (the text says) but with what? with their *unbelief* and *hardness of heart*; still because they *believed not*, to verse 14. No sin of theirs troubled him but their unbelief; which shews how his heart stands, in that he desires

nothing more then to have men believe in him; and this, now when glorified. Afterwards he meets Thomas, and scarce chides him for his gross unbelief; only tells him, it was well that *having seen, he believed*; but pronounceth them more *blessed, who though they have not seen, yet believe*; and so he is reprov'd, John xx. 29. Another time he shews himself to his disciples, and particularly deals with Peter, but yet tells him not a word of his sins, nor of his forsaking of him, but only goes about to draw from him a testimony of his love to himself: *Peter, (says he) lovest thou me?* Christ loves to hear that note; full well do those words sound in his ears, when you tell him, you love him, though he knows it already; as Peter tells him, *Thou knowest all things, thou knowest I love thee*, John xxi. 15; and this Christ puts him thrice upon. And what was Christ's aim in drawing this acknowledgment of love from Peter to him, but only to put an engagement upon Peter, that if he loved him as he professed, and would ever shew it, then to *feed his lambs*? This is the great testimony that he would have Peter to shew his love in, when he should be in heaven; and this is the last charge he gives him: which how great a testimony is it, to shew how his own heart was affected, and what his greatest care was upon? His heart runs altogether upon his lambs, upon souls to be converted. He had said before, (John x. 6) *Sheep I have which are not of this fold, them I must bring in*;—and he left his apostles to do it. But this here was a more moving and affectionate expression; for sheep can shift for themselves but poor little lambs cannot. Therefore

Christ says unto Peter, *Feed my lambs*; even as the apostle John, to express the more love unto those he writes to, calls them, *my little children*.

And to what end doth the Evangelist record these things of him after his Resurrection? One of the Evangelists that recorded them informs us. In the 20th of John, verse 30, it is said that *Jesus did many other signs*, namely, after his Resurrection; (for in the midst of the story of those things done after his Resurrection he speaks it); *which are not written in this book*; (but partly recorded by other Evangelists, and partly concealed) *but these things are written that ye might believe that Jesus is the Christ*, that is, that so you might come to him as the Messiah, the Saviour of the world: and therefore, the most of the things recorded tend to shew Christ's heart and carriage towards sinners, that so we might believe on him, and that *believing we might have life through his name*.

CHAP. III.

Demonstrations from passages at and after Christ's Ascension into Heaven.

LET us view him next in his very ascending, his carriage then also will further assure our hearts of this. Luke xxiv. 50, it is said, *He lifted up his hands and blessed them*; and to put the greater emphasis upon it, and that we might the more observe it, as having some great mystery in it, it is added, *and whilst he blessed them, he was parted from them, and carried up into heaven*, verse 51. This benediction

Christ reserved to be his last act; and what was the meaning of it, but (as I have before shewn) to bless them, as God-blessed Adam and Eve, bidding them *increase and multiply*, and so blessing all mankind that were to come of them? Thus doth Christ in blessing his disciples, bless all those that shall believe through their word unto the end of the world. I only add this to the illustration of it; this mystery is interpreted by Peter, Acts iii. 26, when speaking to the Jews, he says, *Unto you first, God having raised up his Son Jesus, sent him to bless you, (and how?) in turning away every one of you from his iniquities, and so, forgiving of them; (for, Blessed is the man whose sin is forgiven.)* Thus at his ascending.

In the next place, let us consider what Christ did when he was come to heaven and exalted there; how abundantly did he there make good all that he had promised in his last sermon? For first he instantly poured out his Spirit and that *richly*, (as the Apostle to Titus speaks,) and he *being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which you now see and hear*, says the Apostle in his first sermon after, Acts ii. 33, he then received it, and visibly poured him out. So Eph. iv 8, it is said, *He ascended up on high, and gave gifts unto men,—for the work of the ministry, (verse 15) and for the joining in of the saints, to the increase of the body of Christ, (verse 16) that is for the converting of elect sinners, and making them saints. And the gifts there mentioned (some of them) remain unto this day, in pastors, and teachers, &c.* And this Spirit is still in our preaching and in your hearts in hearing, in praying, &c.

and persuades you of Christ's love to this very day; and is in all these, the pledge of the continuance of Christ's love still in heaven unto sinners. All our sermons and your prayers are evidences to you, that Christ's heart is still the same towards sinners that ever it was; for the Spirit that assists in all these, comes in his name, and in his stead, and works all by commission from him. And do none of you feel your hearts moved in the preaching of these things, at this and other times? And who is it that moves you? It is the Spirit who speaks in Christ's name from heaven, even as himself is said to *speak from heaven*, Heb. xii. 25. And when you pray it is the Spirit that indites your prayers, and that makes *intercession for you* in your own hearts, (Rom. viii. 26) which intercession of his, is but the echo of Christ's intercession in heaven. The Spirit prays in you, because Christ prays for you; he is an Intercessor on earth because Christ is an Intercessor in heaven. As he did take of Christ's words, and used the same that he before had uttered, when he spake in and to the disciples the words of life: so he takes of Christ's prayers also when he prays in us: he takes but the words as it were out of Christ's mouth, or heart rather, and directs our hearts to offer them up to God. He also follows us to the sacrament, and in that glass shews us Christ's face smiling on us, and through his face his heart; and thus helping us to a sight of him, we go away rejoicing that we saw our Saviour that day.

Then secondly, all those works both of miracles and conversion of sinners, in answer to the apostle's prayers, are a demonstration of this. What a blessing attended Peter's first sermon after Christ's as-

cension, when three thousand souls were converted by it? The apostles (you know) went on to preach forgiveness through Christ, and in his name and to invite men to him; and what signs and wonders did accompany them, to confirm that their preaching? And all were the fruits of Christ's intercession in heaven; so that what he promised, (John xiv. 12) as an evidence of his minding them in heaven, was abundantly fulfilled. They upon their asking, did greater works than he; so Acts iv. 29, 30, at the prayers of Peter. And, Heb. ii. 3, 4, the Apostle makes an argument of it, *How shall we escape, says he, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness both with signs and wonders, and with divers miracles, &c.* Yea, let me add this, that take all the New Testament, and all the promises in it, and expressions of Christ's love, it was written all since Christ's being in heaven, by his Spirit, and that by commission from Christ, and therefore all that you find therein you may build on, as his very heart; and therein see, that what he once said on earth he repealeth not a word now he is in heaven: his mind continues the same. And the consideration hereof may add a great confirmation to our faith herein.

Thirdly, some of the Apostles spake with him since, even many years after his Ascension. Thus John and Paul, (of which the last was in heaven with him) and they both do give out the same thing of him. Paul never heard one sermon of Christ's (that we know of) whilst on earth, and received the Gospel from no man, Apostle or other, but by the

immediate revelation of Jesus Christ from heaven, (as he speaks Gal. i. 11, 12) but he was converted by Christ himself from heaven, by immediate speech and conference of Christ himself with him; and this long after his ascension. And in that one instance Christ abundantly shewed his heart and purpose to continue to all sorts of sinners to the end of the world. Thus in two places that great apostle telleth us: the first is 1 Tim. i. 13. *I was a persecuter, a blasphemmer*, says he; *but I obtained mercy; and the grace of our Lord* (namely, Jesus Christ) *was exceeding abundant*. And upon this he declares, with open mouth, as it were, from Christ's own self, who spake to him from heaven, that *this is the most faithful saying*, that ever was uttered *that Christ Jesus came into the world to save sinners, of whom I am chief*, says he, verse 15. And to testify that this was the very scope of Christ in thus converting of Paul himself; and Paul's scope also in that place to Timothy to shew so much, appears by what follows, verse 16, *For this cause I obtained this mercy, that in me first, Jesus Christ might shew forth all long suffering, for a pattern to all them that should hereafter believe on him unto life everlasting*. It is expressed, you see, to assure all sinners unto the end of the world, of Christ's heart towards them: this was his drift;—*For this very cause*, says Paul. The second place I alledge in proof of this, is the story of Paul's conversion, where he diligently inserts the very words that Christ spake to him from heaven, Acts xxiv. 16, which were these: *For this purpose I have appeared unto thee to make thee a minister and a witness,—to send thee to the Gentiles, to open their eyes, and to turn*

them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them that are sanctified by faith that is in me. Brethren! these are Christ's words since he went to heaven! and he tells Paul he appeared unto him to testify thus much. This for Paul's conference with him.

Then again, sixty years after his Ascension, did the Apostle John receive a revelation from him, even when all the Apostles were dead (for after all their deaths was that book written) and that Revelation is said to be in a more immediate manner, *the Revelation of Jesus Christ*, (so chap. i. 1) than any other of the Apostles' writings: and you read that Christ made an apparition of himself to him, and said, *I am he that was dead, and am alive, and live for evermore*, chap. i. 18. Now let us but consider Christ's last words in that his last book (the last that Christ hath spoken since he went to heaven, or that he is to utter till the day of judgment). You have them in the last chapter, verse 16. *I Jesus have sent mine Angel to testify unto you these things in the churches: I am the root and the off-spring of David.—And the Spirit and the bride say, Come: and let him that heareth say, Come: and let him that is athirst come, and whosoever will let him take of the water of life freely.* They are the latter words I cite this place for. The occasion of these words was this: Christ was now in heaven, and had before promised one day to come again, and fetch us all to heaven: and in the mean time, mark what an echoing and answering of hearts and of desires there is mutually between him from heaven, and believing sinners from below.

Earth calls upon heaven, and heaven calls upon earth, as the prophet speaks. The Bride from earth says unto Christ, *Come unto me*; and the Spirit in the saints hearts below says, *Come unto him* also; and Christ cries out as loud from heaven, *Come*, in answer unto this desire in them: so that heaven and earth ring again of it. *Let him that is athirst come unto me! and let him that will come, come, and take of the water of life freely!* This is Christ's speech unto men on earth! They call him to come unto earth to judgment; and he calls sinners to come up to heaven unto him for mercy:—they cannot desire his coming to them, so much as he desires their coming to him. Now what is the meaning of this, that upon their calling upon him to come, he should thus call upon them to come? It is in effect as if he had plainly uttered himself thus:—I have a heart to come to you, but I must have all you, my elect, that are to be on earth, come to me first: you would have me come down to you, but I must stay here, till all that the Father hath given me be come to me; and then you shall be sure quickly to have me with you:—hereby expressing how much his heart now longs after them. This to be his meaning, is evident by the words which he adds, verse 20, *He that testifies these things*, (namely, Christ) *says, Surely I come quickly.* And if we observe how much, by the bye, (as it were) these words of Christ's do come in, it makes them the more remarkable to shew his heart in uttering them. This book was intended merely as a prophecy of the times of the Gospel until his coming; unto which period of it, when John had brought that prophetic story, he brings in the bride

longing for that coming of Christ: *the Bride says, Come.* And no sooner says she so, but Christ, by way of retortion, doth likewise say, *Come,* unto her also; yea, it puts the more observation upon it, that he had uttered the same words before, Rev. xxi. 6, but notwithstanding he will repeat them again, and have them to be his last words. All which shews how much his heart was in this part of the Gospel, to invite sinners to come to him; that now when he is to speak but one sentence more, till we hear the sound to judgment, he should especially make choice of these words. Let them therefore for ever stick with you, as being worthy to be your last thoughts, when you come to die, and when you are going to him. He speaks, indeed, something else after them; but that which he says afterwards, is but to set a seal unto these words, and to the rest of the Scriptures, whereof this is the chief. And further to shew that these words were singled out to be his last, and that he meant to speak no more until the day of judgment, therefore also he adds a *curse* to *him*, who should *add to them*, or *take from them*. He adds indeed after that another speech, but it is only to ingeminate his willingness to *come quickly*, were all his elect but once come in to him, so ver. 20. And all this tends to assure us that this is his heart, and we shall find him of no other mind until his coming again.

And that you may yet the more consider them as thus purposely brought in by him as his last words, to make them stick with us, let me add another observation about them, and that is this, that at another time when he was on earth, he in like man-

ner singled out these very words (I mean the matter of them) as the conclusion and shutting up of many days preaching. Thus John vii. 37, *In the last day, that great day of the feast, Jesus stood and cried, if any man thirst let him come to me and drink.* These words were spoken on the *last day of the feast*, after which he was to preach no more at that time, and for a good while after unto them; (and he had preached upon all the former days of that feast, as his manner was) and it was *the great day of the feast*, when he had the greatest audience, and you see he chooseth this for his last sentence, of that his last sermon then; and when he would give them something at parting, as a *viaticum*, which he would have them carry home with them to feed upon above all the rest, these are his words, *If any man thirst, let him come to me and drink*: (which himself interprets to be *believing on him*, ver. 38) and he *stands up* to speak this; yea, *he cries*, says the text, with open mouth, with the utmost vehemence, to the intent that all might hear this above all sayings else. And thus in like manner at this time also, when he is to speak no more, but to hold his tongue for ever till the day of judgment, (nor is to write any more scriptures) he then sends his angel to testify these to be his last words; and this, although he had spoken them before. It was therefore assuredly done, to shew his heart in them. They were his last words then, and they shall be mine in the closing of this discourse, for what can there be added to them?

THE
TENDERNESS OF CHRIST,
&c.

BOOK II.

For we have not an High Priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. Heb. iv. 15.

THE only use I shall make of these words is, to be a foundation unto that second part of that head or point of doctrine, into which I have made an entrance; which was to demonstrate the *gracious inclination and temper of Christ's heart towards sinners, now he is in heaven.*

The extrinsical demonstrations of this (which I make the first part of it) are dispatched; and for a ground-work to these more intrinsical demonstrations (which make a second part) I have chosen this text, as that which above any other speaks his heart most, and sets out the frame and workings of it towards poor sinners; and that so sensibly, that it doth (as it were) take our hands, and lay them upon

Christ's breast, and let us feel how his heart beats, and his bowels yearn towards us, even now he is in glory: The very scope of these words, being manifestly to encourage believers against all that may discourage them, from the consideration of Christ's heart towards them now in heaven.

To open them, so far as they serve to my present purpose.

I. All that may any way discourage us, he here calls by the name of *infirmities* thereby meaning both.

1. The evil of afflictions of what sort soever, persecutions, &c. from without.

2. The evil of sins, which do most of all discourage us, from within.

And that both these are meant,

First, That under *Infirmities* he means persecutions and afflictions, is manifest; not only in that the word is often used in that sense, as 2 Cor. xi. 30, and chap. xii. 5, but also it is plain that the phrase is here so intended, for his scope is to comfort them against what would pull from them their profession, as that fore-going exhortation, *Let us hold fast our profession*, implies. Now that which attempted to pull it from them, were their persecutions and oppositions from without; it appears also because his argument here of comforting them against these infirmities, is drawn from Christ's example, *In that he was in all points tempted as we are*.

Yet, secondly, by *infirmities* are meant sins also, for so in the process of this discourse he useth the phrase, and makes them the main object of our High Priest's pity; for in the next words, chap. v. 2.

shewing what the qualifications of the High Priests under the law were, (who were types of our great High Priest) he makes this one, (suitable to this here mentioned) that he was to be one that *could have compassion on the ignorant, and on them that are out of the way*; (that is upon sinners; for sins are those ignorances and goings astray from God) and adds, *in that himself was clothed with infirmities*; that is, with sins. And although it is said here that Christ was without sin in all, yet he was tempted by Satan unto all sorts of sins, even as we are. And that by *infirmities* sins are mainly here intended, is yet more evident from the remedy propounded against them, which they are here encouraged to seek for at the throne of grace, namely, *grace and mercy*. *Therefore let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need*,—so it follows in the next words. *Grace* to help against the power of sin, and *mercy* against the guilt and punishment of it; both which are the greatest discouragements to come boldly to that throne, and therefore he must needs intend those kinds of infirmities chiefly in this his encouragement and comfort thereto.

Now, secondly, for a support against both these, he lets us understand how feelingly and sensibly affected the heart of Christ is to sinners under all these their infirmities, now he is in heaven, (for of him advanced into heaven, he here speaks, as appeareth by verse 14.) And if the coherence with that verse be observed, we shall see that he brings in this narration of it setly, by way of preventing an objection which might otherwise arise in all men's thoughts

from that high and glorious description which he had given of him in that 14th verse, *We have a great High Priest who is passed into the heavens, &c.* He knew we would be apt from this presently to think, he may be too great to be an High Priest for us to transact our affairs; and that this greatness of his might cause him to forget us, or if he did remember us, and take notice of our miseries, yet *being passed into the heavens*, and so having cast off the frailties of his flesh which he had here, and having clothed his human nature with so great a glory, that therefore he cannot now pity us, as he did when he dwelt among us here below; nor be so feelingly affected and *touched* with our miseries, as to be tenderly moved to compassionate and commiserate us, for he is not now capable of a feeling of grief, and so, not of a fellow-feeling, or sympathising with us; his state and condition now is above all such affections; which affections notwithstanding are they that should put him upon helping us, heartily and cordially. And for him to be exposed to such affections as these, were a weakness, an infirmity in himself, which heaven hath cured him of. His power and glory is so great that he cannot be touched, even as the angels are not; and he is *advanced far above all principalities and powers*, Eph. i. 15.

This the Apostle carefully pre-occupates, and it is the very objection which he takes away. *We have not an High Priest who cannot, &c.* *Duplex negatio equipollet affirmationi*; nay, two negatives do not only make an affirmative, but affirm more strongly; they make an affirmation contradictory to a contrary and opposite thought. Now this speech of his is as much as if

he should have said, Well, let heaven have made what alteration soever upon his condition, in glorifying his human nature, which, be it never so free from fleshly passions, and instead of flesh be made like heaven; let him be never so incapable of impressions from below, yet he retains one tender part and bare place in his heart still unarmed, (as it were) even to suffer with you, and to be touched if you be. The word is a deep one, *Sympathesei, He suffers with you*; he is as tender in his bowels to you as ever he was; that he might be moved to pity you, he is willing to suffer (as it were) one place to be left naked, and to be flesh still, on which he may be wounded with your miseries, that so he might be your *merciful High Priest*.

And whereas it may be objected, that this were a weakness: the Apostle affirms that this is his power, and a perfection and strength (of love surely) in him, as the word *dunamenon* importeth; that is, that makes him thus able and powerful to take our miseries into his heart, though glorified, and so to be affected with them, as if he suffered with us, and so to relieve us out of that principle, out of which he would relieve himself.

There are two things which this text gives me occasion to take notice of, and apart to handle.

First, (more generally) that Christ's heart now in heaven, is as graciously affected unto sinners, as ever it was on earth.

And secondly, (more particularly) the manner how. Or thus:

1. That he is *touched with a feeling*, or *sympathizeth* with us, as the word is.

2. The way how this comes to pass; even through *his having been tempted in all things like unto us*. In handling the first, I shall give those intrinsical demonstrations of it that remain; and in handling the other, further open the text. To come therefore first to those intrinsical demonstrations of this doctrine, which I engraft upon these words, and shoots naturally from them; namely, that the heart of Jesus Christ now he is in heaven, is as graciously inclined to sinners, as ever it was on earth.

CHAP. I.

The first sort of intrinsical demonstrations, drawn from the influence all the three Persons have for ever into the heart of the human nature of Christ in heaven.

THE first sort of demonstrations shall be fetched from all the three Persons, and their several influence they have into Christ's heart in heaven, to incline it towards us.

The first shall be taken from God his Father, who hath thus advanced him; and it hath two parts: 1. That God hath given a perpetual command to Christ to love sinners. 2. That therefore his heart continues the same for ever.

For the first, God the Father hath given Jesus Christ a special command to love sinners; and hath withal implanted a merciful gracious disposition in his heart towards them. This I mention to argue it, because it is that which Christ alledgeth, John vi. 37, as the original ground of this disposition of his *not to cast out those that come to him: for it is my Father's will* (says he in the following verses) *that I*

should perform that which I came down from heaven for, verse 38. And this lies now still upon him now he is in heaven, as much as ever. For *his will* also is, (says he, verse 39, 40) *that I should raise them up at the last day,* so as it must needs continue the same till then. And compare with this, the 10th of John, from verse 15 to 18, where having discoursed before of his care and love to his sheep, to *give his life* for them, to know and own them, and *to bring them into the fold,* &c. he concludes at verse 18, *this commandment have I received from my Father.* It is his *will,* says the 6th of John, and if a good son knows that a thing is his father's mind and will, it is enough to move him to do it; much more if it be his express command. And in this 10th of John he further says, that it is the *command* which he had *received from the Father.* A command is a man's will peremptorily expressed; so that there must be a breach, if it be not fulfilled: and such a command hath God given Christ concerning us. Out of both which places I observe three things to be the matter of this will and command of God's: first, that Christ should die for his sheep; in respect to which command, he continued so to love them whilst here, as to *lay down his life for them:* so John x. 15, but when he took it up again, and is ascended into heaven. Therefore those other two things commanded him, do concern him when he is in glory; namely, to *receive all that come to him,* which is the second; and the third to look that he *lose none of those for whom he died,* but to *raise them up.* And for these his Father's command lies as strictly on him, now he is in heaven, as for dying for them whilst he was on earth:

this command have I received from my Father, and this is his will.

And together with this command, God did put into his heart (as where he commands he ever useth to do) such an instinct of transcendent love towards them as shall strongly so incline him to perform it, that he shall need no more commands. He hath put such an especial love into him, as he hath put into the hearts of parents towards their own children, more than to all other men's children which they see besides, although more beautiful and more witty than their own. And both this commandment, and this inclination of love towards them, we have at once expressed, Psalm xl. 8, where, giving the reason why he became our Mediator, and sacrificed himself, he not only says, *I come to do thy will, O God*; but also, *Thy law is in my bowels*. In which speech, both these two are mentioned:

1. That command I mentioned is there expressed, for it is called *a law*.

2. It was a law wrought into suitable dispositions in his heart; and therefore said to be *a law in his heart or bowels*.

You may easily conceive what law it was by the subject of it, his *bowels*; which are still put for the most tender affections, Col. iii. 12, *Bowels of mercy, kindness, &c.* It was no other than that law of love, mercy and pity to poor sinners, which God gave him in charge, as he was to be Mediator. It was that special law which lay on him as he was the second Adam; like that which was given to the first Adam, *non concedendi*, over and above the moral law, *not to*

eat the forbidden fruit; such a law was this he here speaks of; it was the law of his being a Mediator and a sacrifice, (for of that he expressly speaks, verse 6, 7) over and above the moral law which was common to him with us. The word in the original is, *In the midst of my bowels*, to shew it was deeply engraven; it had its seat in the centre, it sat nearest and was most inward in his heart.

Yea, and as that special law of not eating the forbidden fruit, was to Adam, *præceptum symbolicum*, as divines call it, given over and besides all the ten commandments, to be a trial, a sign or symbol of his obedience to all the rest: such was this law given unto Christ, the second Adam; so as that God would judge of all his other obedience unto himself by this. Yea, it was laid on him with that earnestness by God, and so commended by him, as that if ever Christ would have him to love him, he should be sure to love us. Thus in that place fore cited, John x. 17, 18. Christ comforts himself with this in his obedience, *Therefore doth my Father love me*. It is spoken in relation unto his fulfilling this his command formerly mentioned; and so withal imports as if God should love Christ the better for the love he should shew to us:—it pleased him so well to see Christ love us. And so it is as if God when he gave Christ that commandment, verse 18, had said, Son, as you would have my love continue towards you, let me see your love towards me shewn in being kind to these I have given you, *whom I have loved with the same love wherewith I have loved you*; (as you have it, John 17. 23.) as God would have us shew

love unto him, by loving his children; so he would have Christ also shew his love towards him, by loving of us.

Now for the second branch of this demonstration, namely, that *that* love which Christ, when on earth, expressed to be in his heart, and which made him die for sinners upon this command of his Father, that it doth certainly continue in his heart still, now that he is in heaven, and that as quick and tender as ever it was on earth, even as when he was on the cross, and that because of his Father's command. It is evidenced thus: for it being a law written in the midst of his bowels by his Father, it becomes natural to him, and so indelible and (as other moral laws of God written in the heart are) perpetual. And as in us, when we shall be in heaven, though *faith* shall fail, and *hope* vanish, yet *love shall continue*, (as the Apostle speaks) so doth this love in Christ's heart continue also, and suffers no decay; and is shewn as much now in receiving sinners, and interceding for them, and being pitiful unto them, as then in dying for them. And this love to sinners being so commanded and pressed upon him, (as was said) that as he would have his Father love him, he should love them; and so, being urged upon all that great love that is between him and his Father; this as it must needs work and boil up a strong love in him unto sinners, so likewise the most constant and never-decaying love that could be. And this is argued from the analogy of that principle upon which Christ urgeth us to love himself, John xv. 10. He moveth his disciples to *keep the commandments* he gave them, and useth this argument, *for so shall you*

abide in my love; and backs it with his own instance, *even as I have kept my Father's commandments, and abide in his love*. Now therefore this being the great commandment that God layeth on him, to love, and die for, and to continue to love, and receive sinners that come to him, and raise them up at the latter day, certainly he continues to keep it most exactly, as being one of the great ties between him and his Father, so to continue in his love to him. Therefore so long as he continues in his Father's love, (and now he is in heaven, and at his right hand he must needs continue in highest favour with him) so long we may be sure he continues to observe this. And thus that he should continue still to love us, both love to his Father, and love to himself obligeth him: we may therefore be sure of him that he both doth it, and will do it for ever. O what a comfort is it, that as children are mutual pledges and ties of love between man and wife, so that we should be made such between God the Father and the Son! And this demonstration is taken from the influence of the first Person of the Trinity; namely, from God the Father.

Then (secondly) this his love is not a forced love, which he strives only to bear towards us, because his Father hath commanded him to marry us; but it is his nature, his disposition: which added to the former, affords a second demonstration of the point in hand, and is drawn from God the Son. This disposition is free and natural to him; he should not be God's son else, nor take after his heavenly Father; unto whom it is natural to shew mercy, but not so to punish, which is his strange work, but *mercy pleaseth him, he is the Father of mercies, he*

begets them naturally. Now Christ is his own son, *idios wios*, (as by way of distinction he is called) and his natural Son; yea, his human nature being united to the second Person, is thereby become the natural Son of God, not adopted, as we are. And if he be his natural Son in privileges, then also his Father's properties are natural to him; more natural than to us, who are but his adopted sons. And if we *as the elect of God*, who are but the adopted sons, are exhorted to put on *bowels of mercies, kindness, humbleness of mind, &c.* as Col. iii. 12, then much more must these dispositions needs be found in Christ the natural Son, and these, not *put on by him*, but be as natural to him as his Son-ship is. *God is love*, as John says, and Christ is love covered over with flesh, yea, our flesh. And besides, it is certain, that as God hath fashioned the hearts of all men, and some of the sons of men unto more mercy and pity (naturally) than others, and then the Holy Spirit coming on them to sanctify their natural dispositions, useth to work according to their tempers; even so it is certain, that he tempered the heart of Christ, and made it of a softer mould and temper than the tenderness of all men's hearts put together into one (to soften it) would have been of. When he was to assume an human nature, he is brought in, saying, *A body hast thou fitted me*, Heb. x. That is, an human nature, fitted as in other things, so in the temper of it, for the Godhead to work and shew his perfections in best. And as he took an human nature on purpose to be a merciful High Priest; as Heb. ii. 14, so such an human nature, and of so special a temper and frame as might be more mer-

ciful than all men or angels. His human nature was *made without hands*; that is, was not of the ordinary make that other men's hearts are of; though for the matter the same, yet not for the frame of his spirit. It was an heart bespoke for on purpose to be made a *vessel*, or rather *fountain of mercy*, wide and capable enough to be so extended, as to take in and give forth to us again, all God's manifestative mercies; that is, all the mercies God intended to manifest to his elect: and therefore Christ's heart had naturally in the temper of it, more pity than all men and angels have, as through which the mercies of the great God were to be dispensed unto us: and this heart of his to be the instrument of them. And then, this man and the heart of this man so framed, being united to God, and being made the natural Son of God, how natural must mercy needs be unto him? And therefore continue in him now he is in heaven: for though he laid down all infirmities of our nature, when he rose again; yet no graces that were in him whilst he was below: they are in him now as much as ever, and being his nature, (for nature we know is constant) therefore still remains. You may observe, that when he was upon earth, minding to persuade sinners to have good thoughts of him, as he used that argument of his Father's command given him, so he also lays open his own disposition: Matt. xi. 28, *Come to me ye that are weary and heavy laden,—for I am meek and lowly of heart.* Men are apt to have contrary conceits of Christ; but he tells them his disposition there by preventing such hard thoughts of him, to allure them unto him the more. We are apt to think, that he being so holy, is therefore of a

severe and sour disposition against sinners, and not able to bear them; no, says he, *I am meek*, gentleness is my nature and temper; as it was of Moses, who was (as in other things, so) in that grace his type; he was not revenged on Miriam and Aaron, but interceded for them. So says Christ, injuries and unkindnesses do not so work upon me, as to make me irreconcilable; it is my nature to forgive; *I am meek*. Yea, but (may we think) he being the Son of God, and heir of heaven, and especially being now filled with glory, and sitting at God's right hand, he may now despise the lowliness of us here below; though not out of anger, yet out of that height of his greatness and distance that he is advanced unto, in that we are too mean for him to marry, or be familiar with: he surely hath higher thoughts, than to regard such poor low things as we are. And so though indeed we conceive him meek, and not prejudiced with injuries, yet he may be too high and lofty to condescend so far as to regard, or take to heart the condition of poor creatures. No, says Christ, *I am lowly* also, willing to bestow my love and favour upon the poorest and meanest. And further, all this is not a semblance only of such an affable disposition, nor is it externally put on in the face and outward carriage only (as in many great ones, that will seem gentle and courteous) but there is all this *en te kardia, in the heart*; it is his temper, his disposition, his nature to be gracious; which nature he can never lay aside. And that his greatness when he comes to enjoy it in heaven would not a whit alter his disposition in him, appears by this, that he at the very same time when he uttered these

words, took into consideration all his glory to come, and utters both that and his meekness with the same breath: so ver. 27, *All things are delivered to me by my Father*; and presently after for all this he says, *Come unto me all you that are weary and heavy laden,— for I am meek and lowly*, ver. 28, 29. Look therefore what lovely, sweet, and delightful thoughts you use to have of a dear friend, who is of an amiable nature, or of some eminently holy or meek saint, of whom you think with yourselves, I could put my soul into such a man's hands, and can compromise my salvation to him (as I have heard it spoken of some). Or look how we should have been encouraged to have dealt with Moses in matter of forgiveness, (who was the meekest man on earth) or treated with Joseph, by what we read of his bowels towards his brethren; or what thoughts we have of the tender hearts of Paul or Timothy unto the souls of men, in begetting, and in nurturing and bringing them up to life; *being affectionately desirous of you, we were willing*, says Paul, *to impart our own souls to you*, 1 Thess. ii. 8; and this, *naturally*, (as his word is, 2 Phil. 20) even such and infinitely more raised apprehensions should we have of that sweetness and candour that is in Jesus Christ, as being much more natural to him.

And therefore the same Apostle doth make Christ's bowels the pattern of his, Phil. i. 8, *God is my witness, how greatly I long after you in the bowels of Jesus Christ*. This phrase, *in the bowels of Christ*, hath (according to interpreters) two meanings, and both serve to illustrate that which I intend: first, *in the bowels of Christ* is taken causally, as if he meant to shew that those bowels or compassions were infused

into him from Christ, and so longed after them with such kind of bowels, as Christ had wrought in him: and if so, that Christ put such bowels into him, hath he not them in himself much more? Paul had reason to say, *in the bowels of Christ*, for (in this sense) I am sure he once had scarce the heart and bowels of a man in him; namely, when he was out of Christ, how furious and lion-like a spirit had he against the saints, and what havoc made he of them, being ready even to pull out their bowels? And how came Paul by such tender bowels now towards them? Who gave him now such tender affections? Even Jesus Christ, it was he that of a lion made him a lamb. If therefore in Paul these bowels were not natural, (but the contrary rather were natural to him) and yet they so abounded in him, and that *naturally*, as himself speaks; how much more must they needs abound in Christ, to whom they are native and inbred? Or else secondly, *in the bowels*, is put for *instar*, like the bowels, or *after the bowels*, according to the analogy of the Hebrew phrase: and so then the meaning were this, like as the bowels of Jesus Christ do yearn after you, so do mine. *Bowels* are a metaphor to signify tender and motherly affections and mercies: so Luke i. 78, *Through the tender mercies*; in the original it is, *the bowels of mercy*. Thus Paul when he would signify how tender his affections were, he instances *in the bowels of Jesus Christ*, (he making Christ pattern in this in all,—*be ye followers of me, as I am of Christ*): Now how desirous was this great apostle to beget men to Christ? He cared not what else he lost, so he might *win some*; he counted not his life dear, nay, not his salva-

tion dear, but *wished himself accursed for his brethren*, (who yet were the greatest enemies Christ then had on earth). How glad was he when any soul came in? How sorry when any fell off? *Falling into a new travail* (he knew not how better to express the anxiety of his spirit) for the Galatians 'till *Christ was formed in them*; how comforted was he when he heard tidings of the constancy and increase of any of their faith? 1 Thes. iii. 6, 7, 8, he says, *for now we live if ye stand fast in the Lord*. Read all his epistles, and take the character of his spirit this way; and when you have done, look up to Christ's human nature in heaven, and think with yourselves, *such a man is Christ*. Paul warbles out in all these high strains of affections but *the soundings of Christ's bowels* in heaven in a lower key. They are natural to Christ: they all, and infinitely more, are eminent in him. And this is the second demonstration taken from his own natural disposition as Son of God.

A third demonstration shall be taken from the third Person of the Trinity, the Holy Ghost. If the same Spirit that was upon him and in him, when he was on earth, doth but still rest upon him now he is in heaven, then these dispositions must needs still entirely remain in him.

This demonstration is made up of two propositions put together. 1. That the Holy Ghost dwelling in him, concurs to make his heart thus graciously affected to sinners. And, 2. that the same spirit dwells and continues in and upon him for ever in heaven.

For the first, it was the Spirit who overshadowed his mother, and in the mean while knit that indissoluble knot between our nature and the second

Person, and that also knit his heart to us. It was the Spirit who sanctified him in the womb: it was the Spirit that rested on him above measure, and fitted him with a meek spirit for the works of his mediation; and indeed for this very grace's sake of meekness did the Spirit come more especially upon him. Therefore when he was first solemnly inaugurated into that office, at his Baptism, (for then he visibly and professedly entered upon the execution of it) the *Holy Ghost descended* upon him: and how? *as a Dove*: so all the Evangelists jointly report. But why in the shape of a dove? All apparitions that God at any time made of himself, were not so much to shew what God is in himself, as how he is affected towards us, and declare what effects he works in us: so here, this shape of a dove resting upon him, was to shew those special gracious dispositions wherewith the Holy Ghost fitted Jesus Christ to be a Mediator. A dove (you know) is the most innocent and most meek creature, without gall, without talons, having no fierceness in it, expressing nothing but love and friendship to its mate in all its carriages, and mourning over it in its distresses; and was therefore a fit emblem to express what a frame and temper of spirit, the Holy Ghost did upon this his descending on him, fill the heart of Christ with, and this without measure: that as sweetly as doves do converse with doves, sympathising and mourning over each other, so may we with Christ, for he thus sympathizeth with us. And though he had the Spirit before, yet now he was anointed with him (in respect of such effects as these, which appertained to the execution of his office) with a larger measure,

and more eminently than before. Therefore the Evangelist Luke notes upon it, *Jesus being full of the Holy Ghost, returned from Jordan*, Luke iv. 1. And Peter also puts the like gloss upon it, as appears Acts x. 37, for speaking there of the baptism of John, he shews how *after that his being baptized, he began to preach*; and how *God having anointed him with the Holy Ghost*, (namely, at that baptism of his) *he went about doing good*, &c. And that this was the principal thing signified by this descending of the Holy Ghost as a dove upon him, (even chiefly to note out his meekness, and sympathising heart with sinners, wrought in him by the Holy Ghost) is evident by two places, where Christ himself puts that very intendment on it.

The first presently after, in the first sermon that he preached after that his having received the Holy Ghost, (in the same 4th of Luke) where first it is noted, ver. 1, that he returned from being baptized, *full of the Spirit*, and so was led to be tempted: then ver. 14, it is said that he returned from being tempted *in the power of that Spirit*, and after this is explained by himself, the mystery of his having received the Spirit in the likeness of a dove, and this is the subject matter of the first text which he opened in his first sermon, singled out by him on purpose, by choice, not chance, out of Isaiah, which he read to them, *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor*, (that is, in spirit, the afflicted in conscience for sin) *he hath sent me to heal the broken-hearted, to preach deliverance to the captives. and recovering sight to the blind, to set at liberty them that are bruised*, &c. ver. 18.

And when he had read so much as concerned the expressing the compassionate disposition of his spirit unto sinners, (whose misery he sets down by all sorts of outward evils) then he reads no further, but closeth the book, as intimating that these were the main effects of that his receiving the Spirit. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor: that is, for this end, or for this very purpose hath he given me his Spirit, because I was designed, or anointed to this work, and by that Spirit also hath he anointed, or qualified me with these gifts and dispositions suitable to that work.*

Another place that makes the fruit and end of his receiving the Spirit then at his Baptism to be these tender dispositions unto sinners, is that in Matt. xii. 18, 19, &c. out of another place of Isaiah: *Behold my beloved in whom my soul is well pleased; I will put my Spirit upon him, he shall shew judgment to the Gentiles, &c.* That seems to be a terrible word, but be not afraid of it; for by *judgment* is meant even the doctrine of free grace and of the Gospel, that changeth and reforms men. As, in like manner, (according to the Hebrew phrase) in verse 20, by *judgment* is meant the work of God's grace on men's hearts; when he says *he will send forth judgment unto victory; the work of grace being the counterpart of the doctrine of grace.* And in preaching this doctrine, which in itself is good tidings, the Prophet shews how he should carry it with a spirit answerable and suitable thereunto, even full of all meekness, stillness, calmness and modesty, which he expresseth by proverbial speeches usual in those times, to express

so much by, *He shall not strive, nor cry, neither shall any man hear his voice in the streets*: that is he shall deal with all stillness, and meekness; without violence, or boisterousness. John had *the voice of a crier*, he was a man of a severe spirit; but Christ came *pipng and dancing*; all melodious sweetness was in his ministry and spirit; and in the course of his ministry he went so tenderly to work, he was so heedful to broken souls, and had such regard to their discouragements; that it is said *he would not break a bruised reed*; that is, he would set his steps with such heed as not to tread on a reed that was broken in the leaf; or he would walk so lightly and softly, that if it lay in his way, though he went over it, yet he would not have further bruised it; nor quenched either by treading out *the smoking flax*, (which is easily done) or with any rushing motion have raised so much wind as to blow out the wick of a candle, as some translate it) smoking in the socket; which the least stirring of the air puffs out. All this is to express the tenderness of his heart; and this upon his receiving the Spirit, and especially from the time of his baptizing; for then (you know) those words were together therewith uttered, *This is my beloved Son, in whom I am well pleased*. And they are the same words also, which together with God's giving him the Spirit, are joined in that fortieth of Isaiah, whence these words are taken. So that he was filled with the spirit, to that end to raise up in him such sweet affections towards sinners.

Now for the second part that goes to make up this demonstration: it is as certain, that the same Spirit that was upon Christ, and acted his spirit

here below, doth still abide upon him in heaven. It must never be said, the Spirit of the Lord is departed from him, who is the sender and bestower of the Holy Ghost upon us. And if the Spirit once coming upon his members *abides with them for ever*, (as Christ promiseth, John xiv. 16,) then much more doth this Spirit abide on Christ the head, from whom we all (since Christ was in heaven) receive that Spirit, and by virtue of which Spirit's dwelling in him, he continues to dwell in us. Therefore of him it is said, (Isaiah xi. 2,) *The Spirit of the Lord shall rest upon him*, Yea, and in that story of the Holy Ghost's descending upon him at his baptism, it is not only recorded, that *he descended on him*, but over and above it is added, *and abode upon him*. Yea further, to put the greater emphasis upon it, it is twice repeated: so John i. 32, *I saw the Spirit*, says the evangelist, *descending from heaven like a dove*, (and he adds this also as a further thing observed by him) *and it abode upon him*. And then again, verse 33, *I knew him not*, says he, *but he that sent me*, gave me this token to know him by, *upon whom thou shalt see the Spirit descending, and remaining on him, the same is he*. And further, (as it is intimated there) he *rested on him*, to that end, that he might baptize us with the Holy Ghost unto the end of the world: *the same*, says he, *is he that baptizeth with the Holy Ghost*. He at first *descends* as a dove, and then *abides* as a dove for ever upon him; and this dove itself came from heaven first: and therefore certainly now that Christ himself is gone to heaven, he abides and sits upon him much more as a dove still there. Moreover, let me add this, that although the Spirit rested on him here

without measure in comparison of us; yet it may be safely said, that the Spirit in respect of his effects in gifts of grace and glory, rests more abundantly on him in heaven, then he did on earth, even in the same sense that at his baptism, as was said, he rested on him in such respects more abundantly than he did before his baptism, during the time of his private life. For as, when he came to heaven, he was installed King and Priest (as it were) anew, in respect of a new execution; so, for the work to be done in heaven, he was anew anointed with this *oil of gladness above his fellows*, Psalm xlv. 7.—which place is meant of him especially as he is in heaven, *at God's right hand, in fulness of joy*, (as Psalm xvi. ult. it is also spoken of him); when also it is, that *he goes forth in his majesty to conquer*, (as verse 4 of that 45th Psalm). And yet then Meekness is not far off, but is made one of his dispositions in this heighth of glory. So it follows in the fore-cited verse: *In thy majesty, ride prosperously because of truth and meekness*, &c. Therefore Peter says (Acts ii. 26) that *that same Jesus whom you (Jews) have crucified*, (and who was risen and ascended) *God hath made both Lord and Christ*. *Lord*,—that is, hath exalted him as King in heaven; *and Christ*,—that is, hath also anointed him. And this *oil* is no other than the Holy Ghost, with whom (the same Peter tells us,) he was anointed at his Baptism, Acts. x. 38. Yea, and because he then at once received the Spirit in the fullest measure that for ever he was to receive him; therefore it was that he shed him down on his Apostles, *and baptized them with him*, as in that 2nd of Acts we read. Now it is a certain rule that *whatsoever* we receive from Christ,

that he himself first receives in himself for us. And so one reason why this oil ran then so plentifully down on the skirts of this our High Priest, that is, on his members, the Apostles and saints, (and so continues to do unto this day) is because our High Priest and Head himself was then afresh anointed with it. Therefore verse 33 of that 2nd of the Acts, Peter giving an account how it came to pass that they were so filled with the Holy Ghost, says that Christ *having received of the Father the promise of the Holy Ghost, had shed him forth on them*; which receiving is not only to be understood of his bare and single receiving the promise of the Holy Ghost for us, by having power then given him to shed him down on them, as God had promised, (though this is a true meaning of it) but further, that he had received him first as poured forth on himself, and so shed him forth on them; according to that rule, that whatever God doth unto us by Christ, he first doth it unto Christ. All promises are made and fulfilled unto him first, and so unto us in him; all that he bestows on us, he receives in himself. And this may be one reason why (as John vii. 39) *the Spirit was not as yet given, because Jesus was not as yet glorified*. But now he is in heaven, he is said to have *the seven Spirits*, so Rev. i. 3,—which book sets him out as he is since he went to heaven. Now those *seven Spirits* are the Holy Ghost, for so it must needs be meant, and not of any creature, as appears by the 4th verse of that chapter, where *grace and peace* are wished from the *seven spirits*; so called, in respect of the various effects of him both in Christ and us, though but one in person. And seven is a number of perfection,

and is therefore there mentioned to shew that now Christ hath the Spirit in the utmost measure that the human nature is capable of. And as his knowledge, (which is a fruit of the Spirit) since his Ascension is enlarged, (for before he knew not when the day of judgment should be, but now when he wrote this book of the Revelation, he did) so are his bowels (I speak of the human nature) extended; all the mercies that God means to bestow being now actually to run through his hands, and his particular notice; and he to bestow them, not on Jews only, but on Gentiles also, who were to be converted after he went to heaven. And so he hath now an heart adequate to God's own heart, in the utmost extent of shewing mercy unto any whom God hath intended it unto.

And this is the third demonstration from the Spirit's dwelling in him; wherein you may help your faith, by an experiment of the Holy Ghost's dwelling in your own hearts, and there not only working in you meekness towards others, but pity towards yourselves, to get your souls saved; and to that end, stirring up in you incessant and *unutterable groans* before the throne of grace, for grace and mercy. Now the same Spirit dwelling in Christ's heart in heaven, that doth in your's here, and always working in his heart first for you, and then in your's by commission from him; rest assured therefore, that that Spirit stirs up in him bowels of mercy infinitely larger towards you, than you can have unto yourselves.

CHAP. II.

A second sort of demonstrations from several engagements now lying upon Christ in heaven.

THERE are a second sort of demonstrations which may be drawn from many other several engagements, continuing and lying upon Christ now he is in heaven: which must needs incline his heart towards us as much, yea, more than ever. As

1. The continuance of all those near and intimate relations and alliances unto us, of all sorts; which no glory of his can make any alteration in: and therefore not in his heart and love; nor a declining any respects and offices of love, which such relations do call for at his hands. All relations that are natural, such as between father and child, husband and wife, brother and brother, &c.; look for what world they are made for, in that world they for ever hold, and can never be dissolved. These fleshly relations indeed do cease in that other world, because they were made only for this world; as Rom. vii. 1, *The wife is bound to her husband but so long as he lives*: but these relations of Christ unto us, were made in order to *the world to come*, (as the epistle to the Hebrews calls it;) and therefore are in their full vigor and strength, and receive their complement therein. Wherefore it is, that Christ is said to be *the same to day, yesterday, and for ever*, Heb. xiii. 8. To illustrate this by the constant and indissoluble tie of those relations of this world, whereto no difference of condition, whether of advancement or debasement, can give him discharge. We see in

Joseph when advanced, how as his relations continued, so his affections remained the same to his poor brethren, (who yet had injured him) and also to his father. So Gen. 45th, where in the same speech he mentioneth both his own greatest dignities, and advancement, *God hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt*, ver. 8; and yet withal he forgetteth not his relations, *I am Joseph your brother*, ver. 4, even the same man still. And his affections appeared also to be the same, for he *wept over them, and could not refrain himself*, as you have it, ver. 1, 2. And the like he expresseth to his father, ver. 9, *Go to my father, and say, Thus saith thy son Joseph, God hath made me lord over all Egypt*, (and yet thy son Joseph still.)

Take another instance (wherein there was but the relation of being of the same country and alliance) in Esther, when advanced to be Queen of an hundred twenty and seven provinces; who when she was in the arms of the greatest monarch on earth, and enjoyed highest favour with him, yet then she cries out, *How can I endure to see the evil that shall come unto my people, or how can I bear to see the destruction of my kindred?* So chap. viii. 6. She considered but her relation, and how doth it work in her veins by a sympathy of blood? Now much more doth this hold good of husband and wife, for they are in a nearer relation yet. Let the wife have been one that was poor and mean, fallen into sickness, &c. and let the husband be as great and glorious as Solomon in all his royalty; all mankind would cry shame on such a man, if he should not now own his

wife, and be a husband in all love and respect to her still. But beyond all these relations, the relation of head and members, as it is most natural, so it obligeth most: *No man ever yet hated his own flesh,* says the Apostle, (though diseased and leprous) *but loveth and cherisheth it.* And it is the law of nature, that *if one member be honoured, all the members are to rejoice with it,* 1 Cor. xii. 26, *and if one member suffer, all the rest are to suffer with it.* *Even so is Christ,* as ver. 12. And these relations are they that do move Christ to continue his love unto us. *Jesus knowing that he was to depart out of this world, having loved his own who were in the world, he loved them unto the end,* John xiii. 1. And the reason thereof is put upon his relation to them; they were *his own*; and his own by virtue of all relations whatsoever, his own brethren, his own spouse, his own flesh; and *the very world will love its own,* as himself speaks, much more will he himself love his own: *He that provides not for his own family is worse than an infidel,* says the Apostle. Now though Christ be in heaven, yet his people are his family still: they are retainers to him, though they be on earth: and this, as truly as those that stand about his person now he is in his glory. So that speech evidently declares, *Of whom the whole family in heaven and earth is named*; they all together make up but one and the same family to him as their Lord. Christ is both the founder, the subject, and the most perfect exemplar and pattern to us, of all the relations found on earth. First he is the founder all relations, and affections that accompany them, both in nature and grace. As therefore the Psalmist argues, *Shall he not see, who made the eye?*

So do I; shall not he who put all these affections into parents, and brothers, suitable to their relations, shall not he have them much more in himself?—

Though our father Abraham being in heaven be ignorant of us, and Israel acknowledge us not, yet O Lord, thou art our Father and our Redeemer, &c. Isa. xxxvi.

16: the Prophet speaks it of Christ: as appears by ver. 1, 2; and in a prophesy of the Jews' call; and he speaks it of Christ, as supposed in heaven, for he adds, *Look down from heaven, and behold from the habitation of thy holiness and thy glory.* There are but two things that should make him to neglect sinners; his holiness, as they are sinners, and his glory, as they are mean and low creatures: now he there mentions both, to shew, that notwithstanding either as they are sinners, he rejects them not, and as they are base and mean, he despiseth them not.

2. He is the *subject* of all relations, which no creature is. If a man be a husband, yet not a father or a brother; but Christ is all;—no one relation being sufficient to express his love, wherewith he loveth and owneth us. And therefore he calls his Church both Sister and Spouse. Song v. 1.

3. He is the pattern, and exemplar of all these our relations, and they all are but the copies of his. Thus in Eph. v. Christ is made the pattern of the relation and love of husbands. *Husbands*, says the Apostle, *love your wives, as Christ loved the Church*, so verse 25. Yea, verses 31, 32, 33, the marriage of Adam, and the very words he then spake, of cleaving to a wife, are made but the types and shadows of Christ's marriage to his Church. Herein I speak, (says he) *concerning Christ and the Church, and this is*

a great mystery. First, a *mystery*; that is, this marriage of Adam was ordained hiddenly to represent and signify the marriage of Christ with his Church. And, secondly, it is a *great mystery*, because the thing thereby signified is in itself so great, that this is but a shadow of it. And therefore all those relations, and the affections of them, and the effects of those affections, which you see and read to have been in men, are all, and were ordained to be (as all things else in this world are) but shadows of what is in Christ; who alone is the truth and substance of all similitudes in nature, as well as of the ceremonial types.

If therefore no advancement doth or ought to alter such relations in men, then not in Christ. *He is not ashamed to call us brethren:* as Heb. ii, 11. And yet the Apostle had just before said of him, (ver. 9) *we see Jesus crowned with glory and honour.* Yea and as when one member suffers, the rest are touched with a sympathy, so is it with Christ. Paul persecuted the saints, the members, and *why persecutest thou me?* cries the Head in heaven: the foot was trodden on, but the Head felt it, though *crowned with glory and honour.* *We are flesh of his flesh, and bone of his bone,* Eph. v. 30. and therefore as Esther said, so says Christ, *How can I endure to see the evil that befalls my people?* If a husband hath a wife that is mean, and he become a king, it were his glory and not his shame to advance her; yea, it were his shame to neglect her: especially if when the betrothment was first made, she was then rich and glorious, and a king's daughter, but since that, fallen into poverty and misery. Now Christ's

spouse, though now she be fallen into sin and misery, yet when she was first given to Christ by God the Father, (who from all eternity made the match) she was looked upon as all glorious. For in election, at first, both Christ and we were by God considered in that glory which he means to bring him and us unto at last; that being first in God's intention, which is last in execution. For God at the beginning doth look at the end of his works, and at what he means to make them. And so, he then primitively intending to make us thus glorious as we shall be, he brought and presented us to his Son in that glass of his decrees, under that face of glory wherewith at last he meant to endow us. He shewed us to him as apparelled with all those jewels of grace and glory which we shall wear in heaven. He did this then, even as he brought Eve unto Adam, whose marriage was in all the type of this; so that as this was the first idea that God took us up in, and that we appeared in before him, so also wherein he presented us then to Christ, and (as it were) said, Such a wife will I give thee. And as such did the second Person marry us; and undertook to bring us to that estate. And that God ordained us thus to fall into sin and misery, was but to illustrate the story of Christ's love, and thereby to render this our lover and husband, the more glorious in his love to us, and to make this primitive condition whereunto God meant again to bring us, the more eminently illustrious. And therefore we being married unto him when we were thus glorious in God's first intention, although in his decrees about the execution of this, or the bringing us to this glory, we fall into meanness and

misery before we attain to it, yet the marriage still holds. Christ took us to run the same fortune with us, and that we should do the like with him. And hence it was, that we being fallen into sin, and so our flesh become frail and *subject to infirmities*, that he therefore *took part of the same*, Heb. ii. 14. And, answerably, on the other side, he being now advanced to the glory ordained for him, he can never rest till he hath restored us to that beauty wherein at first we were presented to him, and till he hath purged and *cleansed us, that so he may present us to himself a glorious Church*, as you have it, Eph. v. 26, 27, even such as in God's first intention we were shewn to him to become; having that native and original beauty, and possessing that estate wherein he looked upon us, when he first took liking to us, and married us. This is argued there from this very relation of his being our husband, verse 25. 26. And therefore, though Christ be now in glory, yet let not that discourage you, for he hath the heart of a husband towards you, being *betrothed unto you for ever, in faithfulness and in loving kindness*, as Hosea ii. And the idea of that beauty is so imprinted on his heart, which from everlasting was ordained you, that he will never cease to sanctify and to cleanse you, till he hath restored you to that beauty which once he took such a liking of.

A second engagement. This love of his unto us is yet further increased, by what he both did and suffered for us here on earth, before he went to heaven. *Having loved his own*, so far as to die for them, he will certainly *love them unto the end*, even to eternity. We shall find in all sorts of relations

both spiritual and natural, that the having done much for any beloved of us, doth beget a further care and love towards them. And the like effect those eminent sufferings of Christ for us, have certainly produced in him; we may see this in parents, for besides that natural affection planted in mothers towards their children, (as they are theirs) the very pains, hard labour, and travail they were at in bringing them forth, increaseth their affections towards them, and that in a greater degree than fathers bear. And therefore the eminency of affection is attributed unto that of the *mother* towards her child, and put upon this; that it is *the son of her womb*, Isa. xlix. 15. And then the performing of that office and work of nursing them themselves, (which yet is done with much trouble and disquietment) doth in experience, yet more endear those their children unto them which they so nurse, to an apparent difference of bowels and love, in comparison of that which they put forth to others of their own children which they nursed not. And therefore in the same place of Isaiah, as the mother's affection to the *son of her womb*, so to her *sucking child* is mentioned, as being the highest instance of such love. And as thus in paternal affection, so also in conjugal. In such mutual loves in the pursuing of which, there have any difficulties or hardships been encountered, and the more those lovers have suffered the one for the other, the more is the edge of their desires whetted and their love increased; and the party for whom they suffered, is thereby rendered more dear un to them.

And as it is thus in these natural relations, so also in

spiritual. We may see it in holy men: as in Moses, who was a Mediator for the Jews, as Christ is for us; Moses therein being but Christ's type and shadow, and therefore I rather instance in him. He under God, had been the deliverer of the people of Israel out of Egypt, with the hazard of his own life, and had led them in the wilderness, and given them that good law that was their wisdom in the sight of all the nations, and by his prayers kept off God's wrath from them. And who ever of all those heroes we read of did so much for any nation? who yet were continually murmuring at him, and had liked once to have stoned him. And yet what he had done for them did so mightily engage his heart and so immoveably point and fix it unto their good, that although God in his wrath against them, offered to make of him alone a greater and mightier nation than they were; yet Moses refused that offer, (the greatest that ever any Son of Adam was tempted with) and still went on to intercede for them, and among other used this very argument to God, even the consideration of what he had already done for them, (as with what *great might and power he had brought them out of Egypt, &c.*) thereby to move God to continue his goodness unto them, Exod. xxxii. 11. and elsewhere. And this overcame God, as you may read in the 14th verse of the fore-named chapter. Yea, so set was Moses's heart upon them, that he not only refused that former offer which God made him, but he made an offer unto God of himself to sacrifice his portion in life for their good: *Rather, says he, blot me out of the book of life, so verse 32.*

And we may observe the like zealous love in holy

Paul, towards all those converts of his, whom in his epistles he wrote unto; towards whom that which so much endeared his affections was the pains, the cost, the travail, the care and the sufferings that he had had in bringing them unto Christ. Thus, towards the Galatians, how solicitous was he? how afraid to lose his labour on them? *I am afraid of you lest I have bestowed upon you labour in vain.* So he expresseth himself, Gal. iv. 11; and verse 19, he utters himself yet more deeply: *My little children, (says he) of whom I again travail in birth until Christ be formed in you.* He professeth himself content to be in travail again for them, rather than lose that about which he had been in travail for them once before.

Now from both these examples, (whereof the one was Christ's type, and the other the very copy and pattern of Christ's heart) we may raise up our hearts to the persuasion of that love and affection which must needs be in the heart of Christ, from that which he hath done and suffered for us.

First, for Moses:—did Moses ever do that for that people, which Christ hath done and suffered for you? He acknowledged that he had *not borne that people in his womb*; but Christ bare us all; and we were *the travail of his soul*, and for us he endured the *birth-throws of death*, as Peter calls them, Acts ii. 24. And then for Paul; *Was Paul crucified for you?* says Paul likewise of himself; but Christ was; and he speaks it the more to enhance the love of Christ. Or, if Paul had been crucified, would or could it have profited us? No. If, therefore, Paul was contented to have been in travail again for the Gala-

tians, when he feared their falling away: then how doth Christ's heart work much more towards sinners? he having put in so infinite a stock of sufferings for us already, which he is loath to lose; and hath so much love to us besides, that if we could suppose, that otherwise we could not be saved, he could be content to be in travail again, and to suffer for us afresh. But he needed to do this but once, as the Apostle to the Hebrews speaks, so perfect was his priesthood. Be assured then, that his love was not spent or worn out at his death, but increased by it. His love it was that caused him to die, and to *lay down his life for his sheep*; and *greater love than this, hath no man*, (said himself before he did it). But now having died, this must needs cause him from his soul to cleave the more unto them.

A cause, or a person that a man hath suffered much for, according to the proportion of his sufferings, is ones love and zeal thereunto; for these do lay a strong engagement upon a man; because otherwise he loseth the thanks and the honour of all that is already done and past by him. *Have you suffered so many things in vain?* says the Apostle to the Galatians, chap. iii. 4; where he makes a motive and incitement of it, that seeing they had endured so much for Christ, and the profession of him, they would not now lose all for want of doing a little more. And doth not the same disposition remain in Christ? especially seeing the hard work is over and dispatched which he was to do on earth; and that which now remains for him to do in heaven, is far more sweet and full of glory, and as the *reaping in joy*, of what he had here *sown in tears*. If his love

was so great, as to hold out the enduring so much, then now when that brunt is over, and his love is become a tried love, will it not continue? If when tried in adversity, (and that is the surest and strongest love) and in the greatest adversity that ever was; if it then held, will it not still do so in his prosperity much more? Did his heart stick to us, and by us, in the greatest temptation that ever was; and will his glorious and prosperous estate take it off, or abate his love unto us? Certainly not: *Jesus the same yesterday, to-day, and for ever*, Heb. xiii. 8. When he was in the midst of his pains, one for whom he was then a suffering, said unto him, *Lord remember me when thou comest into thy kingdom*; and could Christ mind him then? (as you know he did, telling him, *This day shalt thou be with me in Paradise*) then surely when Christ came to Paradise, he would do it much more: and remember him too, by the surest token that ever was, and which he can never forget, namely, the pains which he was then enduring for him. *He remembers both them and us still*, as the Prophet speaks of God; and if he would have us *remember his death till he come*, so to cause our hearts to love him; then certainly himself doth it in heaven much more. No question but he remembers us, as he promised to do that good thief, now he is *in his kingdom*. And so much for this second engagement.

A third engagement is the engagement of an *office* which still lies upon him, and requires of him all mercifulness and graciousness towards sinners that do come unto him. And therefore whilst he continues in that place, and invested with that office, (as he for ever doth) his heart must needs continue full

of tenderness and bowels. Now that office is the office of his Priesthood; which this text mentions as the foundation of our encouragement to *come boldly to the throne of grace, for grace and mercy, — seeing we have a great High Priest, entered into the heavens.*

Two things I am to shew to make up this demonstration.

First, that this office of High Priesthood is an office erected wholly for the shewing of grace and mercy.

And, *secondly*, that this office doth, therefore, lay upon Christ a duty to be, in all his dispensations, full of grace and mercy; and therefore his heart remains most certainly suited and framed thereunto.

For the first. The office of High Priesthood is altogether an office of grace: and I may call it, the Pardon-Office, set up and erected by God in heaven; and Christ, he is appointed the Lord and Master of it. And as his *Kingly office* is an office of *power and dominion*, and his *Prophetical office* an office of *knowledge and wisdom*, so his *Priestly office* is an office of *grace and mercy*. The High Priest's office did properly deal in nothing else. If there had not been a *mercy-seat* in the Holy of Holies, the High Priest had not at all been appointed to have gone into it. It was mercy and reconciliation, and an atonement for sinners, that he was to treat about, and so to officiate for at the mercy-seat: he had had, otherwise, no work, nor any thing to do when he should come into the most holy place. Now this was but a typical allusion unto this office of Christ's in heaven. And therefore the Apostle (in the text) when

he speaks of this our High Priest's being entered into heaven, he makes mention of a *throne of grace*, and this in answer to that in the type both of the High Priest of old, and of the Mercy-seat in the Holy of Holies. And further to confirm this, the Apostle goes on to open that very type, and to apply it unto Christ, unto this very purpose which we have now in hand; and this in the very next words to my text, Chap. v. verses 1, 2, 3. in which he gives a full description of an High Priest, and all the properties and requisites that were to be in him, together with the eminent and principal *end* that that office was ordained for. Now the great and essential *qualifications* there specified that were to be in a High Priest, are Mercy and Grace, and the *ends* for which he is there said to be ordained, are works of Mercy and Grace. And besides what the words in their single standing do hold forth to this purpose, observe that they come in to back and confirm that exhortation in the text, wherein he had set forth Christ as an *High Priest, touched with the feeling of infirmities*; and that therefore we should *come with boldness, for grace and mercy: for every High Priest,* (says he) *taken from among men, is ordained for men in things pertaining to God: that he may offer both gifts and sacrifices for sin.—One who can have compassion, &c.* So that these words are a confirmation of what he had before said, and do set out Christ the substance, in his grace and mercifulness, under Aaron and his sons, the shadows; and all this for the comfort of believers.

Now first, for the *ends* for which those High Priests were appointed; they speak all nothing but

grace and mercy unto sinners. It is said, he was one ordained *for men*, to offer both gifts and sacrifices for sins. There is both the *finis cuius*, the end for whom, and the *finis cui*, the end for which he was ordained.

1. For *whom*. He was ordained for *men*,—that is for men's cause, and for their good. Had it not been for the salvation of men, God had never made Christ a Priest: So that he is wholly to employ all his interest and power for them, for whose cause he was ordained a Priest, and that in all things that are between God and them. He is to transact *ta pros ton Theon*, all things that are to be done by us, *towards God*, or for us *with God*; he is to take up all our quarrels with God, and to mediate a reconciliation between us and him. He is to procure us all favor from God and to do all that which God would have done for our salvation. And that he might do this willingly, kindly, and naturally for us, as every High Priest was *taken from among men*: so was Christ that he might be a Priest of our own kind, and so be more kind unto us, than the nature of an angel could have been. And how much this conduceth to his being a merciful High Priest, I shall shew anon.

2. The end for *which* every High Priest was ordained, shews this. *He was to offer gifts and sacrifices for sins*. *Sacrifices for sins*, to pacify God's wrath against sin, and gifts to procure his favor. You know the Apostle in the fore-going words had mentioned *grace and mercy*, and encouraged us to come with boldness unto this High Priest for both; and answerably, to encourage us the more, he says, the High Priest by his office was to offer for both; *gifts*

to procure all *grace*, and *sacrifices* to procure all *mercy* for us, in respect of our sins. Thus you see the ends which he is ordained for, are all matter of grace and mercy, and so of encouragement unto men for the obtaining of both, verse 1.

3. The *qualification* that was required in a High Priest, was that he should be one that *could have compassion*, &c. and this is set forth, verse 2. He that was High Priest was not chosen into that office for his deep wisdom, great power, or exact holiness; but for the mercy and compassion that was in him. That is it which is here made the special (and therefore the only mentioned) property in an High Priest, *as such*; and the specific and essential qualification that was inwardly and internally to constitute him, and fit him for that office; as God's appointment did outwardly and externally, as verse the 4th hath it. And the word *dunameno* (*that can, or is able*) imports an inward faculty, a spirit, a disposition, a heart that knows how to be compassionate. And it is the same word that the Apostle had before used, to express Christ's heart by, even in the words of the text; *dunamenon sumpathesai*, that is, *who can be touched with the feeling of our infirmities*. And he had used it of him before that, in the point of mercy, chap. ii. 18, *dunatai*, &c. *he is able to succour*, &c. which is not meant of any external power (which we usually term *ability*) but of an internal touch in his will. He hath an heart *able to forgive*, and to afford help.

Now therefore if this be so essential a property to an High Priest, *as such*, then it is in Christ most eminently. And as Christ had not been fit to have been God's *King*; if he had not had all power and

strength in him, which is essential to constitute him a King; so nor to have been God's High Priest, if he had not had such an heart for mercifulness; yea, and no longer to have been a Priest, than he should continue to have such an heart. Even as that which internally qualifies a minister for the ministry is his *gifts*, which if he loseth, he is no longer to be in that office;—or, as reason makes a man *a man*, which if he loseth he becomes a beast;—thus no longer should Christ continue to be a Priest, than he hath an heart that *can have compassion*, (as this second verse hath it.) And the word which we translate, *to have compassion*, is exceeding emphatical, and the force of it observeable. It is in the original *metriopathein*, and signifies *to have compassion according to every one's measure and proportion*. He had said of Christ, in the words of my text, that he was *touched with the feeling of our infirmities*, or that *he had a suffering with us in all our evils*; and this word also here used imports a *suffering*. But then, some greatly distressed souls, might question thus:—Though he pities me, and is affected, yet my misery and sins being great, will he take them in to the full, lay them to heart, to pity me according to the greatness of them? To meet with this thought, therefore, and to prevent even this objection about Christ's pity, the Apostle sets him out by what was the duty of the High Priest who was his shadow; that he is one *that can have compassion according to the measure of every ones distress*; and one that considers every circumstance in it, and will accordingly afford his pity and help, and if it be *great*, he hath a *great fellow feeling* of it, for he is a *great High Priest*. Thy misery can

never exceed his mercy. The word here used comes from *metron*, a *measure*, and *pathein*, to *suffer*. And that it is the Apostle's scope to hold this forth in this word, is evident by what follows, for he on purpose makes mention of those several degrees, proportions, and ranks of sinners under the old law, who were capable of mercy and compassion, *who can have compassion*, says he, *on the ignorant, and on them that are out of the way*. In the old law you may read of several degrees and kinds of sins, for which God appointed, or measured out, differing and proportionable sacrifices. So for sins of *ignorance*, there was one kind of sacrifice, Levit. iv. 2 & 5; and another for sins *against knowledge*, or such as were wittingly committed, chapt. vi. verse 2 & 3, compared with verse 6. Now when any sinner came to the High Priest to make atonement for him, the Priest was wisely to consider the kind and proportion of his sin; as whether it were a sin of mere ignorance, or whether it were against knowledge, and accordingly he was to proportion a sacrifice, and to mediate for him. And so he did *metriopathein*, *pity him according to measure*, or according to *reason*, or discretion, as in the margin it is varied. And therefore the Apostle here mentions both the *ignorant* (that is, those that sin out of mere ignorance) and *them that are gone out of the way*, namely, by willful and witting iniquity. And so by this property that was to be in the High Priest, doth he here set forth Christ. As the measure of any man's need and distress is from sin and misery, accordingly is he affected towards him. And as we have sins of several sizes, accordingly hath he mercies, and puts forth

a mediation proportionable; whether they be ignorances, or sins of daily incursion, or else sins more gross and presumptuous. And therefore let neither of them discourage any from coming unto Christ for grace and mercy.

So that (for the closure of this) here is both the *qualification* disposing him for this office, a *merciful compassionateness*; and here are the ends of this office, even to deal mercifully with all sorts of sinners, *according to the proportion and measure* of their sins and miseries. From each of which do arise these corollaries, which make up the demonstration in hand, as the conclusion. 1. That he is no longer fit for this place than he continues to be of a gracious disposition, and one that *can have compassion*. 2. That he can no longer be faithful in the discharge of this office (according to the ends for which it was appointed) than he shews all grace and mercy unto them that come unto his throne of grace for it.

And that is the second thing which I at first propounded; that this office did lay a *duty* upon him to have *compassion*. And it necessarily follows from the former. And, answerably, to confirm this, we have both these two brought to our hands in one place together, (and which is a parallel place to this last interpreted) Heb. ii. 17,—*That he might be a merciful and a faithful High Priest, &c.* He is at once here said to be both *merciful* and *faithful*. And both are attributed to him in respect of this High Priest's office:—*faithful High Priest*: and that, as it is to be executed in heaven, after the days of his flesh ended. For the Apostle giving the reason of it, and shewing

what it is fits him to be such an High Priest; adds, (verse 18) *In that himself hath suffered.* So that it relates to the time after his sufferings ended. Now in that he is said to be *merciful*, this relates to that internal disposition of his heart, before spoken of, qualifying him for that office; and in that he is said to be *faithful*,—that respects his execution of it; he is faithful in the discharge of the duty which that place lays on him.

So then; this goes further than the former; for it shews that to exercise mercy, is the duty of his place, and that, if he will be *faithful*, he must be *merciful*. For faithfulness in any office imports an exact performance of something appointed by him who designs one to that office, and that as a duty. And that this is a true description of *faithfulness*, and also that this *faithfulness* so described is in Christ, we have at once implied in that which immediately follows in the beginning of the third chapter, verse 3. *Who was* (says the Apostle, going on to speak of Christ) *faithful to him that appointed him, as Moses also was faithful in all his house.* We have the same thing as expressly spoken in that fore-quoted place, Heb. v. (in the next words to those we even now opened) verse 3,—*And by reason hereof, HE OUGHT to offer for sins.* He speaks it of Christ's type, the High Priest (as the former also he had done) but thereby to shew that it is Christ's duty also to mediate for all that come to him:—*He ought to do it.* Now then to enforce this consideration, for the help of our faith herein: If this office doth, by God's appointment thus bind him to it, and if it be the duty of his place, then certainly he will perform it most

exactly, for else he doth not do his duty. And our comfort may be, that his faithfulness lies in being merciful; therefore, you see, they are both here joined together. Every one is to do the proper duty of his place, and exactly to see to that. And therefore the Apostle (Rom. xii) exhorting to the discharge of the duties of each office in the Church, verse 7, he says, *Let him that hath a ministry committed to him, wait on his ministry;* and (among others) if his place of ministration be to *shew mercy*, (as verse 8) which was an office in the church, upon which lay the care of the *poor and sick*) he is to *do it with cheerfulness*. And so says Christ of himself, Isaiah lxi. 1, 2. *The Spirit of the Lord is upon me,—to bind up the broken-hearted, to open the prison-doors to them that are bound, (to visit and relieve them) and to preach good tidings to the meek.* Such kind of souls are they that he hath the charge of. He is *the great Shepherd and Bishop of souls*, 1 Peter ii. ult.: and the *sick* and the *broken*, they are his sheep, his charge, his diocese, as Ezekiel hath it, chapter xxxiv. 16. And to tend upon such as these, he looks for ever upon it as his duty, as his own expression upon the like occasion importeth, in John x. 16. *Other sheep I have, says Christ, them I must bring, &c.* Observe how he puts a *me dei*, an *I must* upon it; looking at it as his duty, strictly laid upon him by his place of being a shepherd. And the proper duty of his place being to *shew mercy*, he doth it *with cheerfulness*, as the Apostle speaks. For mercy makes one do what they do with cheerfulness. And Christ, as he is the *Bishop*, so the *Diaconus*, the *Deacon* also,

he bears all offices, to his church) as of the *circumcision*, so of the *uncircumcision* also: so he is called, Rom. xv. 8. And these offices of High Priest, Shepherd, Bishop, &c. he hath still in heaven: for *he continues a Priest for ever*. Heb. vii. 24.

Now, therefore, to conclude this head.—Never fear that Christ's great advancement in heaven, should any whit alter his disposition; for this his very advancement engageth him the more. For although he be *entered into the heavens*, yet consider withal that it is here added, *to be an High Priest* there; and so long, fear not. For his place itself will call for mercy from him unto them that treat with him about it. And although in the heavens he be *advanced far above all principalities and powers*, yet still his High Priesthood goes with him, and accompanies him. For *such an High Priest became us, who was higher than the heavens*, Heb. vii. 26. And further, though he sits at God's right hand, and on his Father's throne, yet that throne is a *throne of grace*, (as the text hath it) upon which he sits. And as the *mercy-seat*, in the type, was the farthest and highest thing in the Holy of Holies; so the *throne of grace*, (which is an infinite encouragement unto us) is the highest seat in heaven. So that if Christ will have and keep the greatest place in heaven, the highest preferment that heaven itself can bestow upon him, it engageth him unto grace and mercy. The highest honour there hath this attribute of *Grace* annexed to it in its very title,—*A Throne of Grace*. And, as Solomon says, *a king's throne is established by righteousness*,—it continues firm by it;—so is Christ's

throne by *grace*. Grace was both the first founder of his throne, or his raiser to it, and also it is the establisher of it.

First, it is the *founder* of it. For the reason why God did set him up in that place, was, because he had more grace and mercy in his heart than all the creatures had, or could be capable of. All favorites are usually raised for something that is eminent in them, either beauty, pleasantness of wit, state policy, or the like. Now if you ask, What moved God to advance Christ to this high throne? it was his grace. So Psalm xlv. 3. *Grace is poured into thy lips,* (and so dwells much more in His heart) *therefore God hath blessed thee,*—so it follows; namely with all those glories in heaven:—which are God's blessings to his Son.

And then, secondly, Grace is the *upholder* of his throne: so verse 4 of the aforesaid Psalm xlv. *In thy majesty*—*prosper thou,* as well because of *meekness*, as of *righteousness*, and also because of *truth*; that is, the word of truth, the Gospel of our salvation, (as Paul exegetically expoundeth it, Eph. i. 13) These are the pillars and supporters of his throne and majesty: and there are *two* of them, you see, that are of *grace*,—(*meekness* and the *Gospel of our salvation*,)—unto *one* of *justice* or *righteousness*; and yet that one is for us too. And these *establish* Christ's throne. So it follows, verse 6. *Thy throne, O God, is for ever and ever.* And you know who applies this to Christ, Heb. i. 8. Fear not then, when, as *meekness* supports his *majesty*, and *grace* his *throne*; and when as he holds his place by shewing these. And thus

much from that office that is laid upon Christ as he is a *Priest*.

A fourth engagement, which, added to the former, may mightily help our faith in this, is, his *own interest*; both in that our salvation is the purchase of his blood, and also that his own joy, happiness, and glory are increased and enlarged by his shewing grace and mercy, in pardoning, relieving, and comforting his members here on earth, under all their infirmities. So that besides the obligation of an office undertaken by him for us, there is the addition of a mighty interest of his own, coincident therewith to fix his heart unto *faithfulness* for us, in all that doth concern us. We see that advocates and attornies who plead for others, although that they have no share in the estate for which they plead, no title to or interest therein; yet when they have undertaken a client's cause, (if honest) how diligent will they be to promote and carry it, for that their client, simply because it is their office, and the duty of their place? And yet they have but a very small fee given them in comparison of that estate which oft times they follow suit about. How much more would their diligence be whetted, if the lands and estates they sue for, were their own, or a purchase of their's for their wives' jointure, or children's portions? Now such is the pardoning of our sins, the salvation of our souls, and the comforting of our hearts unto Christ. These are the purchase of Christ's blood, and whilst he is exercised in promoting these, he doth good to his own child and spouse, &c. which is in effect doing good unto himself. Yea,

to do these, bringeth in to himself more comfort and glory than it procures to them. And therefore the Apostle, in the beginning of the following chapter, (namely, Heb. iii) says, that Christ is engaged to *faithfulness* in the execution of his office, not as a mere servant only, who is trusted by his master, but as an *owner*, who hath an interest of possession in the things committed to his care, and a revenue from these. So verse 5, *Moses verily*, says he, *was faithful as a servant in God's house; but Christ as a Son over his own house* (that is, as heir of all). *Whose house, or family, are we*, says the Apostle, verse 6. If a physician, for his fee, will be faithful, although he be a stranger; much more will he be so, if he be a father to the patient, (so as his own life and comfort are bound up in that of the child's) or when much of his estate and comings in are from the life of the party unto whom he ministers physic: in such a case they shall be sure to want for no care and cost, and to lack for no cordials to comfort them, no means that will cure them, and keep them healthful, and no fit diet, that may nourish and strengthen them. As the care of that Prince of the Eunuchs, in the first of Daniel, was, to have those children committed to his charge, to eat and drink of the best, because that on their looks and good liking his place depended: now so God hath ordered it, even for an everlasting obligation of Christ's heart unto us, that his giving grace, mercy, and comfort to us, is one great part of his glory, and of the revenue of his happiness in heaven, and of his inheritance there.

First, to explain how this may be, consider, that the human nature of Christ in heaven, hath a double

capacity of glory, happiness, and delight. One in that near fellowship and communion with his Father, and the other Persons, through his personal union with the Godhead. Which joy of his in this fellowship, Christ himself speaks of, (Psalm xvi. verse ult.) as to be enjoyed by him, *In thy presence is fulness of joy, and at thy right hand are pleasures for evermore.* And this is a constant and settled fulness of pleasure, such as admits of not any addition or diminution, but is always one and the same, and absolute and entire in itself, and of itself alone sufficient for the Son of God and Heir of all things to live upon, though he should have had no other comings in of joy and delight from any creature. And this is his natural inheritance.

But God hath bestowed upon him another capacity of glory, and a revenue of pleasure to come in another way; and, answerably, another *fulness*, namely, from his Church and Spouse, which is his Body. Thus, Eph. i. when the Apostle had spoken the highest things of Christ's personal advancement in heaven that could be uttered; as of his *sitting down at God's right hand, far above all principalities and powers, &c.* verse 20, 21; yet verse 22, he adds, this unto all, *And gave him to be the Head to the Church, which is his body, the fulness of him who filleth all in all.* So that although he of himself personally be so full, (the fulness of the Godhead dwelling in him) that he overflows to the filling' all things; yet he is pleased to account, (and it is so in the reality) his Church, and the salvation of it, to be another *fulness* unto him, super-added unto the former. As Son of God he is complete, and that of himself; but as an

Head, he yet hath another additional fulness of joy from the good and happiness of his members. And as all pleasure is the companion and result of action, so this ariseth unto him from his exercising acts of grace, and from his continual doing good unto, and for those his members; or, as the Apostle expresseth it, from his *filling them* with all mercy, grace, comfort, and felicity: himself becoming yet more *full* by *filling* them: and this is his inheritance also, as that other was. So as a double inheritance Christ hath to live upon; one personal, and due unto him (as he is the Son of God) the first moment of his Incarnation, ere he had wrought any one piece of work towards our salvation. Another acquired, purchased, and merited by his having performed that great service and obedience. And certainly, besides the glory of his person, there is the glory of his office of Mediatorship, and of Headship to his Church. And though he is never so full of himself, yet he despiseth not this part of his revenue that comes in from below. Thus much for explication.

Now secondly, for the confirmation and making up the demonstration in hand. This super-added glory and happiness of Christ is enlarged and encreased, still as his members come to have the purchase of his death more and more laid forth upon them. So as when their sins are pardoned, their hearts more sanctified, and their spirits comforted, then comes he to see the fruit of his labour, and is comforted thereby, for he is the more glorified by it: yea, he is much more pleased and rejoiced in this, than themselves can be. And this must needs keep up in his heart his care and love unto his children

here below, to *water and refresh them every moment*, as Isaiah speaks, chap. xxvii. 3. For in thus putting forth acts of grace and favour, and in doing good unto them, he doth but good unto himself; which is the surest engagement in the world. And therefore the Apostle exhorts men to love their wives upon this ground, that in so doing, they *love themselves*: Eph. v. 28, *So ought men to love their wives as their own bodies: He that loveth his wife, loveth himself*,—so strict and near is that relation. Now the same doth hold true of Christ in his loving his Church. And therefore in the same place, the love of Christ unto his Church is held forth, as the pattern and exemplar of our's; so verse 25, *Even as Christ loved the Church*. And so it may well be argued thence, by comparing the one speech with the other, that Christ in loving the Church doth but love himself; and then the more love and grace he shews unto the members of that his body, the more he shews love unto himself. And accordingly, it is further added there, (verse 27) that he daily *washeth and cleanseth his Church*,—that is, both from the guilt and power of sin—that he might present it to himself, *a glorious Church not having spot, or wrinkle, or any such thing*. Observe, it is to *himself*. So that all he doth for his members is for himself, as truly, yea, more fully than for them; and his share of glory out of their's is greater than their's, by how much the glory of the cause is greater then that of the effect. And thus indeed the scripture speaks of it: as, whilst it calls the saints the *glory of Christ*: so 2 Cor. viii. 23. And Christ, in John xvii. 13, and 22, 23. says, that he is *glorified in them*. And Psalm 45. where Christ

is set forth as Solomon in all his royalty and majesty; yet verse 11, he is said *greatly to desire or delight in the beauty* of his Queen;—that is, the graces of the saints; and that not with an ordinary delight, but he *greatly desires*; his desire is increased as her beauty is. For that is there brought in as a motive unto her to be more holy and conformed unto him, *to encline her ear, and forsake her father's house, so shall the King greatly desire thy beauty.* Christ hath a beauty that pleaseth him, as well as we have, though of another kind; and therefore ceaseth not till he hath got out every *spot and wrinkle* out of his spouse's face, (as we heard the Apostle speak even now) so *to present her glorious to himself*,—that is, delightful and pleasing in his eye. And suitably unto this, to confirm us yet more in it, Christ in that sermon, which was his solemn farewell before his going to heaven, assures his disciples that his heart would be so far from being weaned from them, that his joy would still be in them, to see them prosper and bring forth fruit; so John xv. 9, 10, 11, where his scope is to assure them of the continuance of his love to them when he should be gone; so verse 9, 10, *As my Father hath loved me, so have I loved you. Continue ye in my love, &c.* As if he had said, Fear not you my love, nor the continuance of it in my absence; but look you to do your duty, &c. And to give them assurance of this, he further tells them, that even when he is in heaven, in the greatest fulness of pleasure at God's right hand, yet even then his *joy will be in them*, and in their well doing; *these things have I spoken unto you that my joy may remain in you, and that your joy may be full.* ver. 11. He speaks just like a fa-

ther that is taking his leave of his children, and comforting them at his departure, and giving them good counsel, to take good courses when he is gone from them, to *keep his commandments* and to *love one another*, (so verse 10 and 12) and backs it with this motive, so shall *my joy remain in you*:—it is as fathers use to speak:—it will be for your good too; *your joy will be also full*. To open which words a little, the word *remain*, used concerning their *abiding in his love*, and his *joy abiding in them*, is used in reference to the continuing of both these towards them in heaven. And when Christ says, *That my joy may remain in you*, it is as if he had said, that I may even in heaven have cause to rejoice in you, when I shall hear and know of you, that you agree and are loving each to other, and keep my commandments. The joy which he there calls *his joy—my joy*—is not to be understood objectively, of *their joy in him* as the object of it; but subjectively, of the joy that should be in himself, and which he should have in them. So Augustin long since interpreted it. *Quodnam*, (says he) *est illud gaudium Christi in nobis, nisi quod ille dignatur gaudere de nobis?*—What is Christ's joy in us, but that which he vouchsafeth to have of and for us? And it is evident by this, that otherwise, if it were their joy which he meant in that first sentence, then that other that follows,—*and your joy shall be full*—were a tautology. He speaks, therefore, of his joy and theirs, as of two distinct things; and, both together were the greatest motives that could be given to encourage and quicken his disciples in obedience. Now take an estimate of Christ's heart here-in, from those two holy apostles, Paul and John,

who were smaller resemblances of this in Christ. What (next to immediate communion with Christ himself) was the greatest joy they had to live upon in this world, but only the fruit of their ministry appearing in the graces, both of the lives and hearts of such as they had begotten unto Christ? See how Paul utters himself, 1 Thes. ii. 19. *What is our hope, says he, or joy, or crown of rejoicing? Ye are our glory and our joy*, ver. 20. And in the 3rd Epistle of John, ver. 3. John says the like; that he greatly rejoiced of that good testimony he had heard of *Gaius*; For (says he) *I have no greater joy then to hear that my children walk in the truth*, ver. 4. Now what were Paul and John but instruments by whom they believed and were begotten? and not on whom: neither of these were crucified for them; nor were these children of theirs, *the travail of their souls*. How much more then unto Christ, whose interest in in us, and our welfare is so infinitely much greater, must his members be his joy and his crown? And to see them to come into him for grace and mercy, and to *walk in truth*, rejoiceth him much more; for, he thereby *sees of the travail of his soul*, and so is satisfied. Certainly what Solomon says of parents, Prov. x. 1. that *a wise son maketh a glad father, &c.* is much more true of Christ. Holiness, and fruitfulness, and comfortableness in our spirits, while we are here below, do make glad the heart of Christ, our *everlasting Father*. Himself hath said it; I beseech you believe him, and carry yourselves accordingly. And if part of his joy arise from hence, that we thrive and do well; then doubt not of the continuance of his affections; for love unto himself will continue them towards us, and

readiness to embrace and receive them when they come for grace and mercy.

There is a fifth engagement, which his very having our nature, which he still wears in heaven, and which the end or intention which God had in ordaining Christ's assuming it do put upon him for ever: for one great end and project of that personal union of our nature unto the Godhead in the second person for ever, was, that he might be a *merciful High Priest*. So that as his office lays it as a duty upon him, so his becoming a man, qualifies him for that office, and the performance of it; and so may afford a further demonstration of the point in hand. This we find both to have been a requisite in our High Priest, to qualify him the better for mercy and bowels; and also one of those great ends which God had in the assumption of our nature.

First, a requisite on purpose to make him more merciful. So Heb. v. i. (the place even now insisted on, when yet this primary qualification I then passed over, and reserved unto this mention) it is said, *Every High Priest taken from among men, is ordained for men, (and that to this end) that so he might be one that can have compassion: namely, with a pity that is natural and kindly; such as a man bears to one of his own kind. For, otherwise the Angels would have made higher and greater High Priests than one of our nature; but then they would not have pitied men, as men do their brethren, of the same kind and nature with them.*

And secondly, this was also God's end and intention, in ordaining Christ's assumption of our nature, which that other place before cited (namely Heb. ii.

16, 17) holds forth: *Verily, he took not on him the nature of Angels, but the seed of Abraham.* That is an human nature, and that made too of the same stuff that our's is of, and *it behoved him to be made like us in all things, that he might be a merciful High Priest, &c.* The original is, *To the end he might become, or be made merciful.*

But was not the Son of God as merciful (may some say) without the taking our nature, as afterwards when he had assumed it? Or is his mercy thereby made larger than of itself it should have been, had he not took the human nature on him?

I answer, Yes, he is as merciful; but yet

1. Hereby is held forth an evident demonstration (and the greatest one that could have been given unto men) of the everlasting continuance of God's mercies unto men: by this that God is for everlasting become a man; and so we thereby assured that he will be merciful unto men, who are of his own nature, and that for ever. For, as his union with our nature is for everlasting, so thereby is sealed up to us the continuation of these his mercies to be for everlasting. So that he can, and will no more cease to be merciful to men, than himself can now cease to be a man, which can never be. And this was the end of that assumption.

But secondly, that was not all.—His taking our nature not only adds unto our faith, but some way or other even to his being merciful. Therefore it is said, *That he might be made merciful, &c.* That is, merciful in such a way, as otherwise God of himself alone had never been; namely, even *as a man.* So that this union of both natures, God and Man, was

projected by God to make up the rarest compound of grace and mercy in the result of it, that ever could have been; and thereby fully fitted and accommodated to the healing and saving of our souls. The greatness of that mercy that was in God, that contributes the stock and treasury of those mercies to be bestowed on us: and unto the greatness of those mercies nothing is, or could be added by the human nature assumed; but rather Christ's manhood had all his largeness of mercy from the Deity. So that had he not had the mercies of God to enlarge his heart towards us, he could never have held out to have been for ever merciful unto us. But then, this human nature assumed,—that adds a new way of being merciful. It assimilates all these mercies, and makes them the mercies of a man. It makes them human mercies, and so gives a naturalness and kindness unto them to our capacities. So that God doth now in as kindly and as natural a way pity us, who are flesh of his flesh and bone of his bone, as a man pities a man; thereby to encourage us to come to him, and to be familiar with God, and treat with him for grace and mercy, as a man would do with a man; as knowing, that in that man Christ Jesus, whom we believe upon, God dwells, and his mercies work in and through his heart in an human way.

I will no longer insist upon this notion now, because I shall have occasion to touch upon it again, and add unto it, under that next third general head, of shewing the *way how* Christ's heart is affected towards sinners. Only take we notice what comfort this may afford unto our faith, that Christ must cease to be a man, if he continue not to be merciful;

seeing the very plot of his becoming a man, was, that he might be merciful unto us, and that in a way so familiar to our apprehensions, as our own hearts give the experience of the like; which otherwise, as God, he was not capable of. And add but this bold word to it, though a true one, that he may now as soon cease to be God, as to be a man. The human nature, after he had once assumed it, being raised up to all the natural rights of the son of God; whereof one, and that now made natural unto him, is to continue for ever united; and he may as soon cease to be either, as to be ready to shew mercy. So that not only the scope of Christ's office, but also the intention of his assuming our nature, doth lay a farther engagement upon him, and that more strong than any, or than all the former.

THE
TENDERNESS OF CHRIST,
&c.

BOOK III.

For we have not an High Priest who cannot be touched with the feeling of our infirmities, but was in all things tempted like as we are, yet without sin. Heb. iv. 15.

CHAP. I.

Some generals to clear how this is to be undertood, that Christ's heart is touched with the feeling of our infirmities, together with the way how our infirmities come to be feelingly let into his heart.

HAVING thus given such full and ample demonstrations of the tenderness and sameness of Christ's heart unto us, now he is in heaven, with that which it was whilst he was here on earth; and those, both *extrinsical* in the *first part*, and *intrinsical* in the *second*;—I now come to that last head which I propounded in the opening of these words, namely, the *way and manner* of Christ's being *affected with pity* unto us; both how it is to be understood by us, and also how such affections come to be let into his heart, and therein to work these bowels of compassion un-

to us. This, in the beginning of the second part, I propounded to be handled, as being necessary both for the opening and clearing the words of the text, which mainly hold forth this; as also for the clearing of the thing itself—the point in hand. For, as I there shewed, these words came in by way of pre-occupation, or prevention of an objection, as if his state now in heaven were not capable of such affections as should tenderly move him to pity and commiseration, he being now glorified both in soul and body. Which thought, because it was apt to arise in all men's minds, the Apostle therefore fore-stalls it, both by affirming the contrary, (*We have not an High Priest that cannot be touched, &c.*) that is, he both *can be*, or is capable of it, and likewise is touched, notwithstanding all his glory; as also by his annexing the reason of it, or shewing the way how it comes to pass; in that, *in all points he was tempted like as we.*

Now in handling and opening these, which is a matter full of difficulty, I shall with all wariness proceed to the discovery of what manner of affection in Christ this is; and that by these steps and degrees.

First. This affection of compassion, or his being *touched with the feeling of our infirmities*, is not wholly to be understood in a metaphorical or a similitudinary sense, as those speeches used of God in the Old Testament are to be understood, when *bowels* of compassion are attributed unto him, and his *bowels* are said to be *rowled together*; or, as when as it is said of God, that he *repented*, and was *afflicted in all his people's afflictions*. All which expressions were spoken of God, as we all know, but merely *after the*

manner of men. So to convey and represent to our apprehensions, by what affections use to be in parents or friends in such and such cases, (what provoke them unto such and such actions,) which like effects proceed from God towards us, when he sees us in distress. And so they are spoken rather *per modum effectus*, then *affectus*; rather by way of like effect, which God produceth, then by way of such affection in God's heart, which is not capable of any such passions as these are. Now, towards the right understanding of this, the first thing which I affirm is; that (barely) in such a sense as this, that which is here spoken of Christ, is not to be understood; and my reason for it is grounded upon these two things put together. First, that this affection of his towards us here spoken of, is manifestly meant of his *human nature*; and not of his Godhead only, for it is spoken of that nature wherein he once was *tempted* as we now are. So expressly in the next words; which can be meant of no other than his human nature.

And secondly—That those kind of expressions which were used of God before the assumption of our nature, only in a way of metaphor and similitude (*after the manner of men*) should in no further, or more real and proper sense be spoken of Christ; and his human nature now assumed, and when he is a man as truly and properly as we are, I cannot imagine; when I consider and remember that which I last insisted on, that one end of Christ's taking an human nature, was, *that he might be a merciful High Priest for ever*; in such a way, as he being God alone, could not have been. I confess I have often

wondered at that expression there used, Heb. ii. *He took the seed of Abraham, that he might be made a merciful High Priest,* which at the first reading, sounded, as if God had been made more merciful by taking our nature. But this solved the wonder, that this assumption added a new way of God's being merciful; by means of which it may now be said, for the comfort and relief of our faith, that God is truly and really merciful, *as a man*. And the consideration of this, contributes this to the clearing of the thing in hand; that, whereas God of himself was so blessed and perfect, that his blessedness could not have been touched with the least feeling of our infirmities; neither was he in himself capable of any such affection of pity, or compassion; *He is not a man that he should pity or repent, &c.* He can indeed do that for us in our distress, which a man that pities us, useth to do; but the affections and bowels themselves, he is not capable of. Hence, therefore amongst other ends of assuming man's nature, this fell in before God as one, that God might thereby become loving and merciful unto men, as one man is to another. And so, that what before was but improperly spoken, and by way of metaphor and similitude in the Old Testament, so to convey it to our apprehensions, might now be truly attributed unto him in the reality; that God might be for ever said to be *compassionate as a man*, and to be *touched with a feeling of our infirmities as a man*. And thus, by this happy union of both natures, the language of the Old Testament uttered only in a figure, becomes verified and fulfilled in the truth of it, as in all other things the shadows of it were in

Christ fulfilled. And this is the first step towards the understanding of what is here said of Christ, taken from this comparison with the like attributed unto God himself.

A second and further step to let in our understanding to the apprehension of this, is by the like further comparison to be made with the angels, and those affections of love and pity that are certainly found in them. In comparison of which, these affections in Christ's human nature, (though glorified) must needs be far more like to ours, even more tender and more humane. For in that Heb. ii. it is expressly said, *He therefore took not the nature of Angels, that he might be a merciful High Priest.* Part of the intendment of these words is to shew and give the reason, not only why he took our nature under frail flesh (though that the Apostle mentions, verse 14) but why an human nature for the substance of it, and not the nature of angels: because in his affections of mercy he would for ever come nearer to us, and have such affections, and of the same kind with our's. Whereas, otherwise, in other respects, an Angel would have been an higher and more glorious High Priest than a man.

Now the Angels being *fellow servants* with us, (as the Angel called himself, Rev. xxii. 9.) they have affections towards us more assimilated unto our's, then God hath; and so are more capable of such impressions from our miseries, than God is. Although they be *Spirits*, yet they partake of something analogical, or resembling and answering to those affections of pity, grief, &c. which are in us. And indeed, so far as these affections are seated in our souls, and

not drenched in the passions of the body, unto which our souls are united, they are the very same kind of affections in us, that are in them. Hence, the *same lusts* that are in *men*, are said to be in *devils*, John viii. 44; and, therefore the *devils* also are said to *fear and tremble*, &c. And so (oppositely) the same affections that are in men, so far as they are spiritual, and the spirit or soul is the seat of them, they must needs be found in the good Angels. But Christ having an human nature, the same for substance that our's is, consisting both of the soul and body; although through glory made spiritual, yet not become a *Spirit*, (*a Spirit hath not flesh and bones, as ye see me have*, says Christ of himself, after his resurrection, Luke xxiv. 39.) therefore he must needs have affections towards us, yet more like to those of our's, than those are which the Angels have. So then by these two steps we have gained these two things, That, even in Christ's human nature, (though glorified) affections of pity and compassion are true and real, and not metaphorically attributed to him as they are unto God; and also more near and like unto our's here, than those in the Angels are; even affections proper to man's nature, and truly humane. And these he should have had, although this human nature had from the very first assumption of it been as glorious as it is now in heaven.

But now, thirdly, add this further, that God so ordered it, that before Christ should clothe this his human nature with that glory he hath in heaven, and put this glory upon it, he should first take it as clothed with all our infirmities, even the very same that do cleave unto us, and should live in this world

as we do for many years. And during that time, God prepared for him all sorts of afflictions and miseries to run through, which we ourselves do here meet withal; and all that time he was acquainted with, and inured unto all the like sorrows that we are: and God left him to that infirmity and tenderness of spirit to take in all distresses as deeply as any of us, (without sin) and to exercise the very same affections under all these distresses that we at any time do find stirring in our hearts. And this God thus ordered on purpose, thereby to fit him and to frame his heart (when he should be in glory) unto such affections as these spoken of in the text. And thus both this text suggests to be God's end in it, as also that forementioned place, Heb. ii. 14, *For as much as we* (namely, his members) *are partakers of flesh and blood,* (which phrase doth ever note out the frailties of man's nature, as 1 Cor. xv. 50, &c.) *he himself took part of the same*—that he might be a merciful High Priest, &c. verse 17. And then the Apostle gives this reason of it, verse 18, *For in that himself hath suffered, being tempted, he is able*—(this ability is, as was before interpreted; the having an heart fitted and enabled, out of experience, to pity and) *to succour them that are tempted.* The meaning whereof is, that it was not the bare taking of an human nature, (if glorious from the first) that would thus fully have fitted him to be affectionately pitiful out of experience, (though, as was said, the knowledge of our miseries taken in thereby, would have made him truly and really affectionate towards us, with affections human and proper to a man; and so much nearer and like ours, than what are in the Angels themselves, or than are

attributed to God, when he is said to pity us) but further, his taking our nature at first clothed with frailties, and living in this world as we. This hath for ever fitted his heart by experience to be in our very hearts and bosoms; and not only or barely to know the distress, and as a man to be affected with an human affection to one of his kind; but experimentally, remembering the like in himself once. And this likewise the text suggests, as the way whereby our distresses are let into his heart the more feelingly, now he is in heaven, *We have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we, yet without sin.* And the more to comfort us herein, observe how fully and universally the Apostle speaks of having been tempted here below. First, for the *matter* of them, or the several sorts of temptations, he says he was tempted *in all points*, or things of any kind, wherewith we are exercised. Secondly, for the *manner*—he adds that too—*like as we are.* His heart having been just *so* affected, *so* wounded, pierced, and distressed, in all such trials as our's use to be, only *without sin.* God, on purpose, left all his affections to their full tenderness, and quickness of sense of evil. So that Christ took to heart all that befell him, as deeply as might be; he slighted no cross either from God or men, but had and felt the utmost load of it. Yea, his heart was made more tender, in all sorts of affections, than any of our's, (even as it was in love and pity) and this made him *a man of sorrows*, and that more than any other man was, or shall be.

Now, therefore, to explicate the way how our miseries came to be let into his heart, and come to stir up such kindly affections of pity and compassion in him, it is not hard to conceive from what hath now been said, and from what the text doth further hint unto us.

1. The understanding and knowledge of that human nature hath notice and cognisance of all the occurrences that befall his members here. And for this the text is clear. For the Apostle thus speaks for our encouragement, that *Christ is touched with the feeling of our infirmities*. Which could not be a relief unto us, if it supposed not this, that he distinctly and particularly knew them; and if not all as well as some, we should want relief in all, as not knowing which he knew, and which not. And the Apostle affirms this of his human nature (as was said); for he speaks of that nature that was *tempted* here below. And therefore the *Lamb that was slain*, and so *the man Christ Jesus*, is (Rev. v. 6) said to have *seven eyes* as well as *seven horns*; which seven eyes are *the seven Spirits sent forth into all the world*. His eyes of Providence, (through his anointing with the Holy Ghost) are in all corners of the world, and view all the things that are done under the sun; in like manner he is there said to have *seven horns* for power, as *seven eyes* for knowledge; and both are defined to be *seven*, to shew the perfection of both; in their extent reaching unto all things. So, that, as *all power in heaven and earth is committed to him*, as *Son of Man*, (as the scripture speaks) so all knowledge is given him of all things done in heaven and earth, and this

as Son of Man too;—his knowledge and power being of equal extent. He is the *Sun* as well in respect of *knowledge* as of *righteousness*, and there is nothing hid from his light and beams, which do pierce the darkest corners of the hearts of the sons of men. He knows the sores (as Solomon expresseth it) and distresses of their hearts. Like as a looking-glass, made into the form of a globe, and hung in the midst of a room takes in all the species of things done, or that are therein, at once; so doth the enlarged understanding of Christ's human nature, take in the affairs of this world, (which he is appointed to govern): especially the miseries of his members, and this at once.

2. His human nature thus knowing all, (*I know thy works, thy labour, and thy patience, &c.* Rev. xxii. he therewithal hath an act of memory, and recalls how himself was once affected, and how distressed whilst on earth, under the same or the like miseries; for the memory of things here below remains still with him, as with all spirits in either of those two other worlds, heaven or hell. *Son, remember thou in thy life time receivest thy good things, and Lazarus, evil, &c.* says *Abraham* to the soul of *Dives* in hell, Luke xvi. 25. *Remember me when thou comest into thy kingdom,* said the good thief to Christ; and Rev. i. *I am he* (says Christ) *that was dead, and am alive.* He remembers his death still, and the sufferings of it; and as he remembers it, to put his Father in mind thereof, so he remembers it also, to affect his own heart with what we feel; and his memory presenting the impression of the like now afresh unto him,

how it was once with him. Hence, he comes feelingly and experimentally to know how it is now with us, and so affects himself therewith; as *Dido* in *Virgil*,—*Haud ignara mali miseris succurrere disco*. Having experience of the like miseries, (though a queen now) I know how to succour those that are therein; as God said to the Israelites, when they should be possessed of *Canaan*, their own land, *Exod. xxiii. 9*; *Ye know the hearts of strangers, seeing ye were strangers, &c.* and therefore doth command them to pity strangers, and to use them well upon that motive. So may it be said of Christ, that he doth know *the hearts of his children* in misery, seeing himself was once under the like; or as the Apostle exhorts the Hebrews,—*Heb. xiii. 3. Remember them that are in bonds, as bound with them, and them that suffer adversity, as being yourselves in the body*, and so ere you die, may come to suffer the like. So Christ, the *head* of the body, (which is the fountain of all sense and feeling in the body) doth remember them that are bound and in adversity, having himself been *once in the body*; and so he experimentally compassionates them. And this is a further thing than the former; we have gained this further,—that Christ hath not only such affections as are real and proper to an human nature, but such affections as are stirred up in him, from experience of the like, by himself, once tasted in a frail nature like unto our's. And thus much for the *way* of letting in all our miseries into Christ's heart now, so as to strike and affect it with them.

CHAP. II.

A more particular disquisition, what manner of affection this is : the seat thereof, whether in his spirit, or soul only, or the whole human nature. Some cautions added.

BUT concerning this affection itself of pity and compassion, fellow-feeling, and sympathy, or *suffering with*, (as the text calls it) which is the product, result, or thing produced in his heart by these ; there still remains another thing more particularly to be inquired into ; namely, what manner of affection this is. For that such an affection is stirred up in him, besides and beyond a bare act of knowledge, or remembrance how once it was with himself, is evident by what we find in the text. The Apostle says, not only that he remembers how himself was tempted with the like infirmities that we are, (though that be necessarily supposed) but that he is struck and *touched with the feeling of our infirmities* ; to the producing of which, this act of remembrance doth but subserve. And he tells us Christ is *able*, and his heart is capable of thus being touched. And the original word is a deep word, signifying to *suffer with us* until we are relieved. And this affection thus stirred up, is it which moveth him so cordially to help us

Now concerning this affection, (as here thus expressed) how far it extends, and how deep it may reach, I think no man, in this life, can fathom. If *cor regis*, the heart of a king, be inscrutable, (as Solomon speaks) the heart of the *King of kings*, now in glory, is much more. I will not take upon

me to *intrude into things which I have not seen*, but shall endeavour to speak safely, and therefore warily, so far as the light of scripture and right reason shall warrant my way.

I shall set it forth three ways :

1. Negatively.

2. Positively.

3. Privatively.

1. Negatively. It is certain that this affection of sympathy, or fellow-feeling in Christ, is not in all things such a kind of affection as was in him *in the days of his flesh*. Which is clear by what the Apostle speaks of him and of his affections then, Hebrews v. 7. *Who in the days of his flesh, when he had offered up prayers and supplications, with strong cryings and tears, was heard in that which he feared*. Where we see his converse, and state of life here below, to be called by way of difference and distinction from what it is now in heaven, *The days of his flesh*. By *flesh* meaning not the substance of the human nature, for he retains that still; but the frail quality of subjection to mortality, or passibility. So *flesh* is usually taken; as when *all flesh* is said to be *grass*, it is spoken of man's nature, in respect of its being subject to a fading, wearing, and decay, by outward casualities, or inward passions. So in this Epistle, chapter ii, 14, *For as much as the children, (we his brethren) did partake of flesh and blood, (that is the frailties of man's nature,) he himself also took part of the same*. And accordingly the Apostle instanceth in the following words of that 14th verse,

as in death, (which, in the days of his flesh, Christ was subject to) so also in such frail passions and affections as did work a suffering in him, and a wearing and wasting of the spirits; such as passionate *sorrow*, joined with *strong cries* and *tears*, (both which he mentioneth) and also *fear*, in those words,) *he was heard in that which he feared*. Now these *days of his flesh* being over and past, for this was only (as says the Apostle) *in the days of his flesh*. Hence, therefore all such concomitant passionate overflowings of *sorrow*, *fear*, &c. are ceased therewith, and he is now no way capable of them, or subjected to them.

Yet, 2, Positively, why may it not be affirmed that for substance the same kind of affection of pity and compassion, that wrought in his whole man, both body and soul, when he was here, works still in him now he is in heaven? If this position be allayed with those due cautions and considerations, which presently I shall annex; for, if for substance the same *flesh* and *blood*, and animal spirits remain and have their use; (for though Christ, in Luke xxiv. 29, mentioned only his having *flesh* and *bones* after his resurrection, unto *Thomas* and the other disciples, because these two alone were to be the objects of his touch and feeling; yet *blood* and *spirits* are included in that *flesh* for it is *caro vitalis*, *living flesh*, and therefore hath blood and spirits that flow and move in it,) then why not the same affections also? and those not stirring only and merely in the soul, but working in the body also, unto which that soul is joined, and so, remaining really human affections?

The use of blood and spirits, is, as to nourish, (which end is now ceased) so to affect the heart and bowels by their motion to and fro, when the soul is affected. And why this use of them should not remain, (and if not this, we can conceive no other) I know not. Neither why his affections should be only restrained to his spirit or soul, and his corporeal powers not be supposed to communicate and partake in them. That so, as he is a true man, and the same man that he was, both in body as well as in soul, (for else it had not been a true resurrection) so he hath still the very same true human affections in them both: and such as whereof the body is the seat (and instrument) as well as the soul. And seeing this whole man, both body and soul, was tempted, and that as the text says, he is *touched with a feeling* in that nature which is tempted, it must therefore be in the whole man, both body and soul. Therefore, when as we read of the *wrath of the Lamb*, (as Rev. vi. 16) namely, against his enemies, as here of his pity and compassion towards his friends and members, why should this be attributed only to his Deity, (which is not capable of wrath) or to his soul and spirit only? And why may it not be thought he is truly angry as a man, in his whole man, and so with such a wrath as his body is affected with, as well as that he is wrathful in his soul only; seeing he hath taken up our whole nature, on purpose to subserve his divine nature in all the executions of it?

But now, how far (in our apprehensions of this) we are to cut off the weakness and frailty of such affec-

tions as in the days of his flesh was in them, and how exactly to difference those which Christ had here, and those which he hath in heaven therein lies the difficulty; and I can speak but little unto it.

Yet, first this we may lay down as an undoubted maxim, that so far, or in what sense his body itself is made *spiritual*, (as it is called, 1 Cor. xv. 44.) so far, and in that sense all such affections as thus working in his body, are made *spiritual*; and that in an opposition to that fleshly and frail way of their working here. But then, as his body is made *spiritual*,—not *spirit*;—*spiritual* in respect of power, and likeness to a spirit, not in respect of substance or nature; so these affections of pity and compassion do work not only in his *spirit* or soul, but in his body too, as their seat and instrument, though in a more spiritual way of working, and more like to that of spirits, than those in a fleshly frail body are. They are not wholly spiritual in this sense, that the soul is the sole subject of them, and that it draws up all such workings into itself; so that *that* should be the difference between his affections now, and in the days of his flesh. Men are not to conceive, as if his body were turned into such a substance as the Sun is of, for the soul, as through a case of glass, to shine gloriously in only: but further, it is united to the soul, to be *acted* by it, though immediately, for the soul to produce operations in it. And it is called *spiritual*,—not that it remains not a body, but because it remains not such a body; but is so framed to the soul, that both itself and all the operations of all the

powers in it, are immediately and entirely at the arbitrary *imperium* and dominion of the soul; and that, as the soul is pleased to use it, and to sway it and move it, even as immediately and as nimbly, and without any clog or impediment, as an Angel moves itself, or as the soul acteth itself. So that, this may perhaps be one difference, that these affections, so far as in the body of Christ, do not affect his soul, as here they did, though as then under the command of grace and reason, to keep their motions from being inordinate or sinful. But further, the soul being now too strong for them, doth at its own arbitrement raise them, and as entirely and immediately stir them as it doth itself.

Hence, secondly, these affections of pity and sympathy, so stirred up by himself, though they move his bowels, and affect his bodily heart as they did here; yet they do not afflict and perturb him in the least; nor become they a burthen and a load unto his spirit, so as to make him sorrowful or heavy, (as in this life here his pity unto Lazarus made him, and as his distresses at last, that made him *sorrowful unto death*.) So that, as in their rise, so in their effect, they utterly differ from what they were here below. And the reason of this is, because his body, and the blood and spirits thereof, the instruments of affecting him, are now altogether impassible; namely, in this sense, that they are not capable of the least alteration tending to any hurt whatever. And so his body is not subject to any grief, nor his spirits to any waste, decay, or expence. They may, and do, subserve the soul in its

affections, as they did whilst he was here; but this merely by a local motion, moving to and fro in the veins and arteries, to affect the heart and bowels, without the least diminution or impair to themselves, or detriment to him. And thus it comes to pass, that through this blood and spirits do stir up the same affections in his heart and bowels, which here they did, yet not, as then, with the least perturbation in himself, or inconvenience unto himself. But as in this life he was troubled and grieved, *without sin*, or inordinacy; so now, when he is in heaven, he pities and compassionates *without* the least mixture or tang of disquietment and *perturbation*, which yet necessarily accompanied his affections whilst he was here, because of the frailty in which his body and spirits were framed. His perfection *destroys* not his affections, but only *corrects* and amends the imperfection of them. *Passiones perfectivas*, to be now in him, the best of schoolmen do acknowledge.

Thirdly. All natural affections that have not in them *Indecentiam status*, something unbefitting that state and condition of glory wherein Christ now is, both schoolmen and other divines do acknowledge to be in him. *Humanæ affectiones quæ naturales sunt, neque, cum probro vel peccato conjunctæ sed omni ex parte rationi subduntur; denique ab iis conditionibus liberantur quæ vel animo, vel corpori aliquo modo officiant, Beatissimè nequaquam repugnare censendæ sunt.* “Those affec-
 “ tions which are natural to man, and have no
 “ adhæsiion of sin or shame unto them, but are
 “ wholly governed by reason, and lastly are exempt
 “ from such effects as may any way hurt either the

“soul or the body, there is no ground to think that such affections may not well stand with the state of souls in bliss,” says *Justinian* upon this place. Now, if we consider it, Christ’s very *state* in glory, is such, as it becomes him to have such human affections of pity and compassion in his whole man, so far as to quicken and provoke him to our help and succour; not such as to make him a *man of sorrows* in himself again, that were uncomely, nay, incompatible to him, but such as should make him a *man of succours* unto us, which is his office. To this end, it is to be remembered, that Christ in heaven is to be considered, not personally only, as in himself made happy in his Father; but withal in his relations, and in his offices as an *Head* unto us, and in that relation he now sits there, Ephes. i. 22. And the head is the seat of all the senses for the good of the body; and therefore most sensible of any other part. Wherefore, because his members unto whom he bears this relation, are still under sin and misery; therefore it is no way uncomely for him in that estate, to have affections suitable to this his relation. If his state of glory had been wholly ordained for his own personal happiness, then indeed there had been no use of such affections to remain in him; but his relation to us being one part and ingredient of his glory, therefore they are most proper for him; yea, it were uncomely if he had them not. Neither are they a weakness in him, as so considered, but rather part of his strength, as the Apostle calls them. And although such affections might in one respect be thought an imperfection; yet, in

another respect, (namely, his relation to us, and office for us) they are his perfection. As he is our Head, which he is, as he is a man; it is his glory to be truly and really, even as a man, sensible of all our miseries: yea, it were his imperfection if he were not.

And fourthly, let me add this for our comfort, that although such affections as are any way a burthen to his spirits, or noxious to his body, be not now compatible to him; and though that passionate frailty and infirmity which did help him here to pity and relieve men in misery, out of a suffering hurtful to himself; though these be cut off, yet in those workings of affections and bowels, which he hath now, which for substance are the same, there is, instead of that passionate frailty, a greater capaciousness, vastness, and also quickness in his affections now in heaven, so to make up a compensation; and so no less effectually to stir and quicken him to relieve us, then those former affections did. For it is certain, that as his knowledge was enlarged upon his entering into glory, so his human affections of love and pity are enlarged in solidity, strength, and reality, as true conjugal love useth to be, though more passionate haply at first. They are no less now, but only made more spiritual. And as Solomon's heart was as large in bounty and royalty, as in knowledge, so Christ's affections of love are as large as his knowledge or his power: they are all of a like, extent and measure. So far as God's intention to shew mercy doth reach, (and who knows the end of those riches?) so far doth Christ's disposition to be-

stow it; Eph. iii. 19, *The love of Christ, God-man, passeth knowledge.* It hath not lost, or been diminished by his going to heaven. Though God, in his nature, be more merciful than Christ's human nature; yet the act and exercise of Christ's affections is as large as God's purposes and decrees of mercy are. And all those large affections and mercies are become human mercies; the mercies of a Man unto men.

3: Privatively. If these affections of Christ's heart be not suffering and afflicting affections; yet we may by way of privation, express this of them, that there is a less fulness of joy and comfort in Christ's 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.

To clear this, I must recall (and I shall but recall) that distinction I made, in the fourth demonstration, Book 2. Chap. 2, of a double capacity of glory, or a double fulness of joy which Christ is ordained to have. The one natural, and so due unto his person as in himself alone considered; the other additional, and arising from the completed happiness and glory of his whole Church, wherewith mystically he is one. So in Eph. i. ult. although he, by reason of his personal fulness, is there said to *fill all in all*; yet as he is an Head, in relation to his Church as his body, (as in the verses before he is spoken of). Thus, the perfection of this his body's beautitude, is reciprocally called *his fulness*; and therefore until he hath filled them with all happiness, and delivered them from all misery, himself

remains under some kind of imperfection; and, answerably, his affections also, (which are suited to this his relation) have some want or imperfection in them, whilst they lie under misery, in comparison of what his heart shall have when they receive this fulness. We may warrentably say, Christ shall be more glad then, (and is now) as his children are grown up from under their infirmities, and as they do become more obedient and comfortable in their spirits, so John xv. 10, 11. I shall add some illustration to this by this similitude, which, though it holds not in all things, yet it will hold forth some shadow of it. The *spirits of just men* departed, are said to be made *perfect*, Heb. xii. yet because they have bodies unto which they have a relation, and unto which they are ordained to be united, they in this respect may be said to be imperfect, till these bodies be reunited and glorified with them, which will add a further fulness to them. Thus, in some analogy, it stands between Christ personal and Christ mystically considered. Although Christ in his own person be complete in happiness, yet, in relation to his members, he is imperfect, and so accordingly hath affections suited unto this his relation:—which is no derogation from him at all. The scripture, therefore, attributes some affections to him which have an imperfection joined with them, and those to be in him until the day of judgment. Thus *Expectation* and *Desire* (which are but imperfect affections in comparison to that joy which is in the full fruition of what was expected or desired) are attributed unto him, as he is man, until the day

of Judgment. Thus, Heb. x. 12, 13, he is said to sit in heaven, *expecting till his enemies be made his footstool*. The destruction of which enemies will add to the manifestative glory of his kingdom. Now as that will add to the fulness of his greatness; so the complete salvation of his members will add to the compleatness of his glory. And as the expectation of the ruin of his enemies may be said to be an imperfect affection, in comparison of the triumph that one day he shall have over them; so his joy which he now hath in his Spouse, is but imperfect, in comparison of that which shall fill his heart at the great day of marriage. And accordingly, the scripture calls the accomplishment of these his desires, a *satisfaction*. So Isa. lxiii. 11, *He shall see of the travail of his soul, and shall be satisfied*; which argues desires to be in him, lying under a want of something in the end to be obtained. Only, we must take in this withal, that Jesus Christ, indeed, knows and sees the very time when this his fulness, through the exaltation of his members up to himself, shall be completed, and when he shall trample upon the necks of all his and their enemies; — *He sees their day a coming*, (as the Psalmist hath it), which alleviates and detracts something from this imperfection, that he should thus *expect* or *tarry*.

CHAP. III.

This scruple satisfied:—how his heart can be feelingly touched with our sins, (our greatest infirmities) seeing he was tempted without sin.

There remains one great unsatisfaction to be removed, which cannot but of itself arise in every good heart. You told us (may they say) that by *infirmities, sins* were meant, and that the Apostle's scope was to encourage us against them also; and they are indeed the greatest discomforts and discouragements of any other. Now against them, this which the Apostle here speaks affordeth us but little, seeing Christ knoweth not how experimentally to pity us therein, for *he knew no sin*. Yea, the Apostle himself doth here except it: *he was tempted in all things, yet without sin*. It may comfort us, indeed, that Christ doth and will pity us in all other infirmities, because he himself was subject to the like; but he never knew what it was to be under sin, and vexed with a lust, as I am; and how shall I relieve myself against that, by what the Apostle here speaks of him? I shall endeavour to give some satisfaction and relief in this, by these following considerations.

First, The Apostle puts in, indeed, that *he was tempted, yet without sin*; and it was well for us that he was without sin; for he had not been a fit Priest to have saved us else. So Heb. vii. 25, *Such an High Priest became us, who was holy, harmless, separate from sinners, &c.* Yet, for your relief withal,

consider, that he came as near in that point as might be:—*he was tempted in all points*:—so says the text; though *without sin* on his part, ye tempted *to all sin*, so far as to be afflicted in those temptations, and to see the misery of those that are tempted, and to know how to pity them in all such temptations. Even as in taking our nature, in his birth, he came as near as could be, without being tainted with original sin, as namely, by taking the very same matter to have his body made of that all our's are made of, &c. So in the point of actual sin also, he suffered himself to be tempted as far as might be, so as to keep himself pure. He suffered all experiments to be tried upon him by Satan, even as a man who hath taken a strong antidote, suffers conclusions to be tried on him by a mountebank. And, indeed, because he was thus tempted by Satan unto sin, therefore it is on purpose added, *yet without sin*. And it is as if he had said, Sin never stained him, though he was outwardly tempted to it. He was tempted to all sorts of sins by Satan, for those three temptations in the wilderness were the heads of all sorts of temptations, as Interpreters upon the Gospels do shew.

Then, Secondly, to fit him to pity us in case of sin, he was vexed with the filth and power of sin in others whom he conversed with, more than any of us with sin in ourselves. His *righteous soul was vexed* with it, as Lot's righteous soul is said to have been with the impure conversation of the Sodomites. He *endured the contradictions of sinners* against himself, Heb. 12. 3. *the reproaches of them that reproached thee*

(that is, upon his God) *fell upon me*, Rom. xv. 3. It was spoken by the Psalmist of Christ, and so is quoted of him by the Apostle;—that is, every sin went to his heart. So as in this, there is but this difference between him and us, that the regenerate part in us is vexed with sin in ourselves, and that as our own sin; but his heart with sin in others only; yet so as his vexation was the greater, by how much his soul was more righteous than our's, which makes it up; yea, in that he sustained the persons of the elect, the sins which he saw them commit, troubled him, as if they had been his own. The word here translated *tempted*, is read by some *vexed*.

Yea, and, Thirdly, to help this also, it may be said of Christ whilst he was here below, that in the same sense or manner wherein he *bore our sicknesses*, Matt. viii. 17, (who yet was never personally tainted with any disease) in the same sense or manner he may be said to have born our sins; namely thus, Christ when he came to an elect child of his that was sick, whom he healed, his manner was, first by a sympathy and pity to afflict himself with their sickness, as if it had been his own: thus at his raising of Lazarus, it is said that he *groaned in spirit*, &c. and so by the merit of taking the disease upon himself, through a fellow-feeling of it, he took it off from them, being for them afflicted, as if he himself had been sick. And this seems to be the best interpretation that I have met with, of that difficult place in Matt. viii. 16, 17, where it is said, *He healed all that were sick, that it might be fulfilled which was spoken by Isaiah the Prophet, saying, Himself took our infir-*

mities, and bare our sicknesses. Now in the like way or manner unto this of bearing our sicknesses, he might bear our sins too; for he being one with us, and to answer for all our sins, therefore when he saw any of his own to sin, he was affected with it as if it had been his own. And thus is that about the power of sin made up and satisfied.

And, Fourthly, as for the guilt of sin, and the temptations from it, he knows more of that than any of us. He tasted the bitterness of that, in the imputation of it, more deeply than we can, and of the cup of his Father's wrath for it, and so is able experimentally to pity a heart wounded with it, and struggling under such temptations. He knows full well the heart of one, in his own sense, forsaken of God, seeing himself felt it when he cried out, *My God, my God, why hast thou forsaken me!*

USES OF ALL.

USE I.

Thus that which hath been said may afford us the strongest consolations and encouragements against our sins of any other consideration whatsoever, and may give us the greatest assurance of their being removed off from us, that may be: for,

First, Christ himself suffers, (as it were) at least is affected, under them, as his enemies; which therefore he will be sure to remove, for his own quiet's sake. His heart would not be quiet, but that he knows they shall be removed. As God says in the Prophet, so may Christ say much more,—*My bowels are troubled for him, I remember him still.* Jer. xxxi. 20.

Secondly, there is comfort concerning such infirmities,—in that your very sins move him to pity more than to anger. This text is plain for it, for he suffers with us under our infirmities, and by infirmities are meant sins, as well as other miseries, (as was proved) whilst therefore you look on them as infirmities, (as God here looks upon them, and speaks of them in his own) and as your disease, and complain to Christ of them, and do cry out, *O miserable man that I am, who shall deliver me?* so long, fear not. Christ takes part with you, and so far from being provoked against you, as all his anger is turned

upon your sin to ruin it;—yea, his pity is increased the more towards you, even as the heart of a father is to a child that hath some loathsome disease, or as one is to a member of his body that hath the leprosy; he hates not the member, for it is his flesh, but the disease, and that provokes him to pity the part affected the more. What shall not make for us, when our sins that are both against Christ and us, shall be turned as motives to him, to pity us the more? The object of pity, is one in misery whom we love; and the greater the misery is, the more is the pity, when the party is beloved. Now, of all miseries, sin is the greatest; and, whilst yourselves look at it as such, Christ will look upon it as such only also in you. And he loving your persons, and hating only the sin; his hatred shall all fall, and that only upon the sin to free you of it by its ruin and destruction, but his bowels shall be the more drawn out to you; and this as much when you lie under sin, as under any other affliction. Therefore fear not,—*What shall separate us from Christ's love?*

USE II.

WHATEVER trial, or temptation, or misery we are under, we may comfort ourselves with this, that Christ was once under the same, or some one like unto it, which may comfort us in these three differing respects that follow; by considering

First, that we are thereby conformed to his example, for he was tempted in all; and this may be no small comfort to us.

Secondly, we may look to that particular instance of Christ's being under the like, as a meriting cause to procure and purchase succour for us under, the same now; and so in that respect may yet further comfort ourselves. And

Thirdly, his having once borne the like, may relieve us in this; that, therefore he experimentally knows the misery and distress of such a condition, and so is yet further moved and quickened thereby to help us.

USE III.

As the doctrine delivered is a comfort, so the greatest motive against sin; and persuasive unto obedience, to consider, that Christ's heart if it be not afflicted with, (and how far it may suffer with us we know not) yet for certain hath less joy in us, as we are more or less sinful, or obedient. You know not by sinning what blows you give the heart of Christ; If no more but that his joy is the less in you, it should move you, as it useth to do those that are ingenuous. And take this as one incentive to obedience, that if he retain the same heart and mind for mercy towards you which he had here on earth; then to his love, endeavour you to have the same heart towards him on earth, which you hope to have in heaven; and as you daily pray, *thy will be done on earth as it is in heaven.*

USE IV.

IN all miseries and distresses you may be sure to know where to have a friend to help and pity you,

even in heaven, Christ; one whose nature, office, interest, relation,—all, do engage him to your succour. You will find men, even friends, to be oftentimes unto you unreasonable, and their bowels in many cases shut up towards you. Well, say to them all, if you will not pity me, chose; I know one that will; one in heaven, whose *heart is touched with the feeling of all my infirmities*, and I will go and bemoan myself to him. *Come boldly*, (says the text) *even with open mouth*, to lay open your complaints, and *you shall find grace and mercy to help in time of need*. Men love to see themselves pitied by friends, though they cannot *help them*. Christ can and will do both.

THE END.

CONTENTS

Introduction

Chapter I

Chapter II

Chapter III

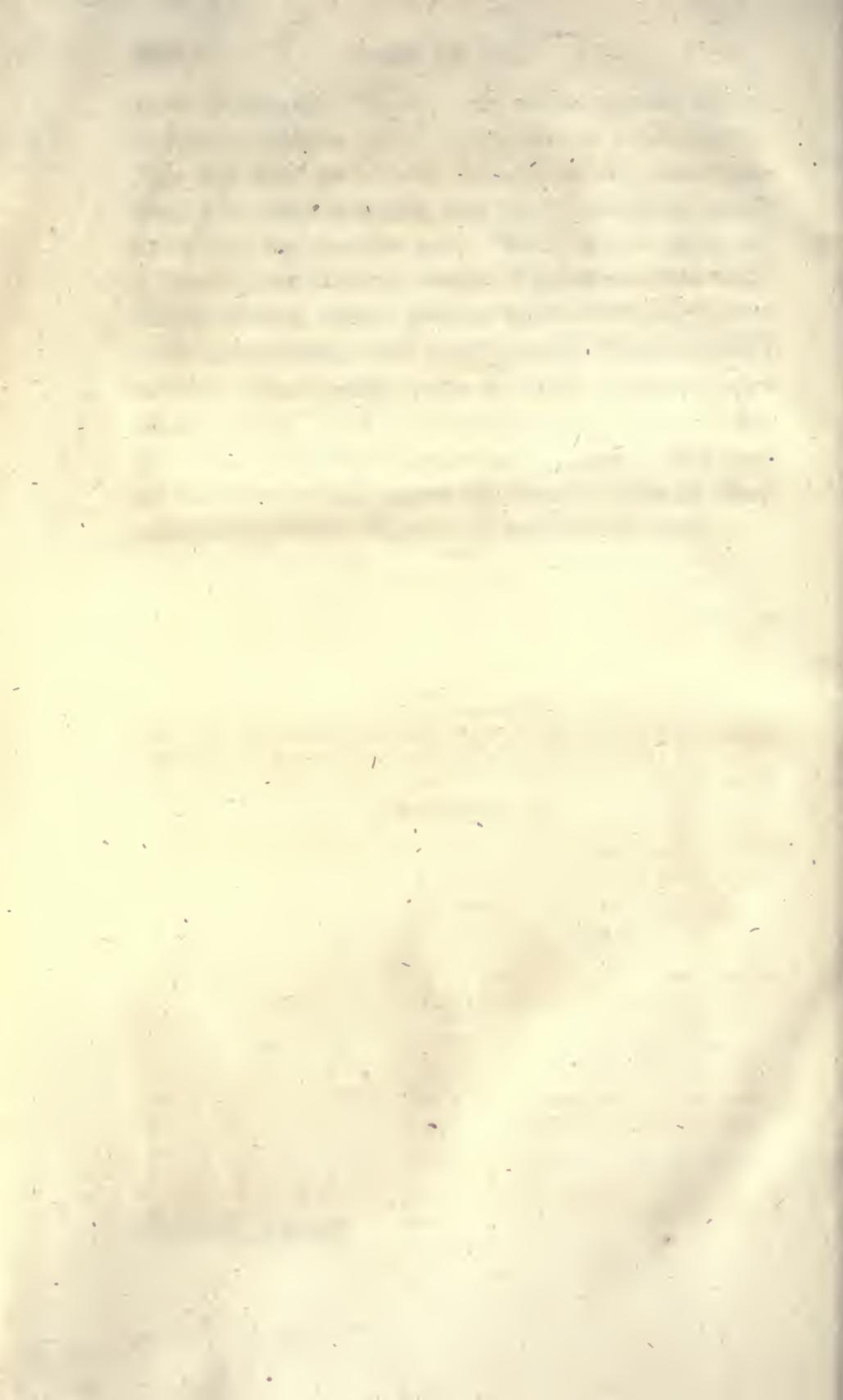
Chapter IV

Chapter V

Chapter VI

Chapter VII

Chapter VIII



CONTENTS.

RECOMMENDATORY Preface	..	....	....	iii
Life of Dr. Thomas Goodwin	.....	.....	.....	vii
Preface to the Reader	.....	.....	.....	xvii

THE GLORIES OF CHRIST.

BOOK I.

SHEWING BY WAY OF INTRODUCTION, THAT CHRIST IS THE EXAMPLE AND OBJECT OF JUSTIFYING FAITH.

CHAPTER I.

The scope of the words of the text: That they were Christ's originally. Christ the highest example of believing. Encouragements to our faith from thence. Page 23

CHAPTER II.

The scope and argument of this discourse is either direction to Christ as the Object of Faith, or encouragement to believers from all those particulars in Christ, mentioned in the text. 31

CHAPTER III.

What support or matter of triumph Christ's death affords to faith for Justification. 54

BOOK II.

CHRIST THE OBJECT AND SUPPORT OF FAITH FOR JUSTIFICATION, IN HIS DEATH.

CHAPTER I.

How not Christ's person simply, but Christ, as dying, is the Object of Faith as justifying. 43

CHAPTER II.

What in Christ's death, faith seeking justification, is especially to eye and look at. 48

CONTENTS.

CHAPTER III.

What support, or matter of triumph, Christ's death affords to faith for Justification. Page 54

BOOK III.

FAITH SUPPORTED BY CHRIST'S RESURRECTION.

CHAPTER I.

Christ's Resurrection supporteth faith two ways: First, by being an evidence of our Justification; Secondly, by having an influence into our Justification. The necessity of Christ's Resurrection for the procuring our Justification. 61

CHAPTER II.

For the explanation of both these is shewn, how Christ sustained a double relation; First, of a Surety for us; Secondly, of a common person in our stead. The difference of these two, and the usefulness of these two considerations, for the explaining of all the rest that follows, in this whole discourse. 64

CHAPTER III.

The first head: The evidence of Justification which Christ's Resurrection affords to faith; explained by two things: First, by shewing how Christ was made a Surety for us. Secondly, how his Resurrection as a Surety holds forth this evidence. 68

CHAPTER IV.

The second head propounded:—the influence Christ's Resurrection hath into Justification. Two branches of the demonstration of this: first, that Christ was a common person, representing us in all he was, or did, or suffered, handled at large. More especially a common person in his resurrection. 74

CHAPTER V.

The second branch:—how Christ's representing us as a common person in his Resurrection, hath an influence into our Justification, made forth by two things: first, how Christ, at his Resurrection, was justified from our sin: secondly, that we were all then justified in him as a common person. 83

CHAPTER VI.

How our faith may raise from hence just matter of triumph about our Justification. An explication how we are justified by faith, although justified in Christ at his resurrection. 92

CONTENTS.

CHAPTER VII.

How all this, both the support of our faith, and our Justification by Christ's resurrection, is sealed up to us in baptism. The conclusion. How faith may make use of Christ's Resurrection in its pleas to God. Page 97

BOOK IV.

FAITH SUPPORTED BY CHRIST'S ASCENSION, AND SITTING AT GOD'S RIGHT HAND.

CHAPTER I.

A connection of this third Head, with the two former: shewing how it affords a farther degree of triumph. Two things involved in it: *first*, Christ's Ascension: *secondly*, Christ's power and authority in heaven. 102

CHAPTER II.

Shewing first what evidence for our justification, Christ's Ascension into Heaven affords unto our Faith, upon that first forementioned consideration of his being a Surety for us. 106

CHAPTER III.

Shewing what evidence also Christ's sitting at God's right hand, having been our Surety, affords unto our faith for Justification. 112

CHAPTER IV.

Demonstrates in the second place, what influence Christ's ascension hath in a believer's non-condemnation, upon that second premised consideration of Christ's being a common person for us. The security that faith may have from thence. 115

CHAPTER V.

Demonstrateth, in like manner what influence Christ's sitting at God's right hand hath into Justification, upon that second consideration of his being a common person. And the security faith may have from thence. 119

BOOK V.

FAITH SUPPORTED BY CHRIST'S INTERCESSION.

CHAPTER I.

A connection of this with the former: and how this adds a further support. Two things out of the text propounded to be handled.

CONTENTS.

First, the concurrence of influence that Christ's intercession hath into our salvation, Secondly, the security that faith may have therefrom for our Justification. Page 126

CHAPTER II.

The first head explained by two things. *First*, Intercession one part of Christ's Priesthood, and the most excellent part of it. 128

CHAPTER III.

The second. The special peculiar influence that Intercession hath into our Salvation and Justification, and the reasons why God appointed it to be added to the former. 136

CHAPTER IV.

The second Head. The great security the consideration of Christ's Intercession affords to Faith for Justification, shewed *first* by way of evidence, by two things. 151

CHAPTER V.

The prevalency of Christ's Intercession, and the powerful influence it hath into our salvation : demonstrated, first from the greatness of Christ, and his favour with God. 159

CHAPTER VI.

Secondly, the prevalence of Christ's Intercession, demonstrated from the righteousness of the cause he pleads even in justice. How forcible the cry of his blood is, himself appearing to intercede with it. -- -- -- -- 170

CHAPTER VII.

Thirdly, the prevalency of Christ's Intercession, and of his grace with his Father, demonstrated from the greatness and absoluteness of his power, to do whatever he asks. 178

CHAPTER VIII.

The potency and prevalency of Christ's Intercession, demonstrated from the graciousness of the Person with whom he intercedes ; considered first as he is the Father of Christ himself. 184

CHAPTER IX.

The potency of Christ's Intercession, demonstrated in that he intercedes with God, who is our Father. How God's heart is as much inclined to hear Christ for us, as Christ is to intercede 189.

CHAPTER X.

The use of all : containing some encouragements for weak believers from Christs intercession, out of Heb. vii. 25. -- 197

CONTENTS.

THE TRIUMPHS OF CHRIST.

The Preface by the Author ---- ---- Page cvii

CHAPTER I.

Of the power of Satan over the Church by the fall; and the right of that dominion. How it became his. -- -- 209

CHAPTER II.

How it was Christ's great concern and interest to destroy the power of Satan. The conquest which he had over him by his death, and his open and glorious triumph after the victory, expressed in Col. ii. 15. ---- ---- 218

CHAPTER III.

The victory which Christ obtains over the Devil, in us and by us. How he not only redeems us, but delivers us from his dominion and power. That not only Christ, in his own person, should conquer the Devil, and break his power, but that we should bear a part in it with him, is implied in that first promise. in Gen. iii. That the Seed of the Woman should bruise the Serpent's head. That in all the several parts of that power which Satan hath and acts in the world, believers, by the virtue and strength of Christ, are conquerors over him. That in the issue they conquer him, as to that power which he hath to tempt them to sin. The several ages of Christians considered, from 1 John ii. 13, 14. That by Christ believers prevail against Satan as to the accusations of them, which he brings before God. That Christ and the saints at last defeat Satan's designs, and projects, and enterprizes, as he is the Prince of this world. 235

CHAPTER IV.

The last and complete victory and triumph which Christ and his Saints have over the Devil, both before, and at the day of judgment. 289

TENDERNESS OF CHRIST.

BOOK I.

INTRODUCTION ---- ---- 305

CONTENTS.

No 8

CHAPTER I.

Demonstrations from Christ's last farewell to his disciples. *Page 305*

CHAPTER II.

Demonstrations from passages and expressions after Christ's Resurrection. 325

CHAPTER III.

Demonstrations from passages at and after Christ's Assension into heaven. 331

BOOK II.

INTRODUCTION 340

CHAPTER I.

The first sort of intrinical demonstrations, drawn from the influence all the Three Persons have for ever into the heart of the human nature of Christ in heaven. 345

CHAPTER II.

A second sort of demonstrations from several engagements now lying upon Christ in heaven. 365

BOOK III.

CHAPTER I.

Some generals to clear how this is to be understood, that Christ's heart is touched with the feeling of our infirmities, together with the way how our infirmities come to be feelingly let into his heart. 400

CHAPTER II.

A more particular disquisition, what manner of affection this is: the seat thereof, whether in his spirit, or soul only, or the whole human nature. Some cautions added. 411

CHAPTER III.

This scruple satisfied:—how his heart can be feelingly touched with our sins, (our greatest infirmities) seeing he was tempted without sin. 423

USES OF ALL.

Use I	....	....	....	427
Use II.	....	....	....	428
Use III.	....	....	....	429
Use IV.	....	....	....	430

