Naomi Needler her
Booke Desem^br 1682

this Booke I give to
John Woods of Dram
by mee Naomi Needler

ΜΕΣΙΤΗΣ:

OR,

The One and Onely

MEDIATOUR

Betwixt God and Men,

The MAN

CHRIST JESUS.

Wherein

The Doctrin of Christs Mediatorship is largely handled; And the great Gospel-Mystery of Reconciliation betwixt GOD and MAN is Opened, Vindicated, and Applyed.

As it was lately presented to the Church of God at *Great Yarmouth*,

BY

JOHN BRINSLEY,

Minister of the Gospel, and Preacher to that Incorporation.

2 COR. 5. 18. *God hath given unto us the Ministry of Reconciliation.*

PSAL. 11. 3. *If the foundations be destroyed, what can the Righteous do?*

London, Printed by *Tho. Maxey* for *Ralph Smith*, at the sign of the Bible in Cornhill, neer the Royall Exchange. 1651.

Memoriæ
SACRUM.

To the Eternal Honour
OF THE
One and Onely Mediatour
betwixt God and Men,
The MAN
CHRIST JESUS,
His blessed SAVIOUR
and REDEEMER:

J. B.

The unworthiest of his Redeemed Ones,
in Testimony of his unfained Gratitude
for so unestimable a Favour,

Humbly Dedicateth these
His *WEAK*,
&
(so far as they are his)
WORTHLESSE
MEDITATIONS.

MEDITATIONS.

To the Pious and Judicious Reader.

Reader,

DOest thou expect an Account of the *Preaching* and *Publishing* of this *Treatise*, take what the *Frontispiece* holdeth forth. The *Word of Reconciliation* is that sacred *Depositum*, which God hath *committed* to his *Ministers*, not that it should be smothered in their private bosomes, but that by them it might be transmitted and published to the world. And such is the main *Subject* of this Discourse, which is here *Doctrinally* opened and *Practically* applied. As for the *Polemicall* and *Controversall* part of it, I wish it were not too justly occasioned through those pernicious errours of *Socianisme*, which now, among the croud of many other, begin to walk abroad, striking at the very *Root* or *Foundation* of that *Religion*, which hath hitherto been called *Christian*. And *If the Foundation be destroyed, what shall the Righteous do?* This it is which hath stirred my spirit to appear in this cause, thus to † *contend* (which I am required to do, and that *earnestly*,) for that *faith which was once delivered unto the Saints*: Wherein my designe is, not so much to recover those who are already taken in this Snare, who are by others (how justly let themselves see to it) looked upon for the most part, as men so wedded to their own carnall *Reason*, as that they disdain to submit themselves to *God's Reason*; not regarding the Authority of *Scripture* further then as it complieth with the *genius* of their *naturall Principles*. So much their *Master* and *Leader* sticketh not to professe, who hath in down-right terms published it to the world, that as for * *God's punishing our sin in, and upon his Son Christ, though he should find it every where attested in most express words in Scripture, yet would he not take it for granted that so it is.* And again, speaking of Christ's *Satisfaction*: ‡ *For my part* (saith he) *though I should not once, but often meet with* † *extant in sacred Records, yet would I not for all that believe that it was so indeed.* Now if his followers be of the same mind, I shall leave them as I find them, onely praying for them, (what *Simon Peter* wi-

† Ἐπαγωνίζεσθαι, Jude v. 3.

* *Nec si ubique clarissimis verbis testatum reperiremus, sic tamen rem se habere nobis compertum esset.* Socin. de Jesu Christo Servatore, part. 3. cap. 2.

† *Ego videm, etiamsi non semel, sed sæpè id in sacris monimentis scriptum extaret, non idcirco tamen ità rem prorsus se habere crederem, ut vos opinamini.* Socin. ibid. cap. 6. Acts 22.

leth *Simon Magus* to do for himselfes, *that upon their Repentance, this thought of their heart may be forgiven them.* It is for the sake of others that I have spent this little strength; such whose veins are not as yet infected with this poison. For them have I prepared this *Antidote*, that their spirits being confirmed in the ancient and received *Truths* of God, they may not by whatever devices of *Satan*, or his *Instruments*, be *removed to another Gospell*. In the managing of this *Controversie*, I must acknowledge (what my Margin confesseth) my selfe to owe not a little to the learned *Grotius*. But whether to *Grotius Orthodox*, or *Grotius Heterodox* more, I must say I cannot readily tell. I have made use of both, comparing the one with the other, his former with his later thoughts, his Book *De Satisfactione*, with some of his *Comments*. So doing, I have found the one clear and candid, free from *subterfuge*, *or evasion*; such as (whatever hath been assayed by way of reply to it) may give full *satisfaction* to any unprejudiced spirit: The other so palpably guilty of both, as that they deserve both *Censure* and *Pity*. And this to me, (and I suppose it may be the like to others,) hath been, and is no small confirmation of this *Truth* of God. Surely, if any one had been able to answer *Grotius*, it should have been *Grotius* himselfe, then whom I know none more able to have done it, and (as it seemeth) none more willing. But finding him so foiled by himselfe, so unable by all his Artifice, to *build again what before he had destroyed*; I cannot but subscribe to that Apocryphall Text, *Magna est veritas, & prævalet: Great is Truth, and mighty above all things.* May these my poor labours contribute ought towards the clearing and vindicating of this sacred *Truth*, (upon which I do freely adventure my own soul, not knowing in what other way to look for salvation,) whileft *God* hath the *Glory*, and others the *Benefit*, my selfe shall have what I aimed at. In the desire whereof, I rest

1 Esdras 4.41.

Thine in the Service of
this blessed Mediatour,

JOHN BRINSLEY.

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Page 7. line 3. r. *Castellio.* p. 11. l. 4. r. *Tzidkenou.* p. 18. l. 13. r. [illegible] p. 23. l. 4. r. *grand work.* p. 52. marg. r. *Geniadius.* p. 55. l. *in the Apostle faith of himself.* p. 76. l. 6. r. *and.* p. 77. l. 7. dele *of.* p. 92. marg. r. *Ostensionis.* p. 105. l. 22. r. *oppugning.* p. 110. l. 30. r. *Repentance without Faith.* p. 111. l. 23. r. *gem.* p. 115. l. 30. r. *Joshua.* p. 123. l. 26. r. *whence.* p. 154. l. 19. r. *mysticall.* p. 192. l. 4. r. *garment.* p. 201. l. 13. r. *Deest.* p. 105. l. 2[illegible] r. *hence calleth.* p. 213. l. 23. r. *restrat.* p. 215. l. 22. r. *secretioribus.* p. 240. l. 2. r. *partaker.* p. 241. l. [illegible] r. *unbelievers.* p. 256. l. 28. r. ὅσιος. p. 262. l. 32. r. *other.* p. 269. l. 21. r. *renounce.*

MESITHS,

OR,

The One and Onely Mediator betwixt God and Men, the Man CHRIST JESUS.

1 TIM. 2. 5.

For there is one God, and one Mediator betwixt God and men, the Man CHRIST JESUS.

AMongst *Ministeriall offices* and services there are two which are looked upon as chief and principall, *viz.* to *speak from God*, and *to God*. To speake *from God to his people*, to speake *to God for his people*. The one of these is

Coherence

is done in *Preaching*, the other in *Prayer*. Touching both these our Apostle Saint *Paul* indoctrinates his scholer *Timothy* in this Epistle. The former he doth in the close of the chapter foregoing, *ver*.18. where he giveth it in charge to him, that he should [*War a good warfare.*] And that not only as a *private souldier*, a private christian, [*fighting the good fight of faith*] (as elsewhere he exhorts him:) but as a *publick officer*, a *Minister* of the Gospel, maintaining the truth of God against all false Teachers and Corrupters of it. [*Holding faith and a good conscience:*] So it followeth: *Faith*, the Doctrine of faith, that sacred *Depositum*, the doctrine of the Gospel which was *committed to his trust*; This *Timothy* must *hold*, holding it *fast*, and holding it *forth*; therein discharging his *conscience* in the sight of *God* and *Man*. The later of these he doth in the former part of this chapter, which beginneth (as you may see) with a serious exhortation and incitement to all kindes of publick prayer [*I exhort therefore, that first of all Supplications, Prayers, Intercessions, and giving of thanks be made:*] But for whom should they be made? why, generally, [*for All men*] *i. e.* All *sorts* and *conditions* of men. For so must we understand that *universall Particle*, both there, and where else we meet with it in this chapter (as *Calvin* noteth it upon this text) as relating not unto all *particular* individuall persons; (for there are some for whom *Christ* would not pray: [*I pray not fo*

1 Tim.6.12.

1 Tim.6.20.

Particula universalis semper ad hominum genera referri debet, non ad personas. Calv. ad Textum.

for the world, Joh.17.9.] *viz.* the *Reprobate world*, that *mundus damnandorum* (as *Augustine* calleth it,) such as in Gods eternall purpose and decree were passed by, and ordained to just condemnation for sin: And there are some for whom *Christians* may not pray, *viz. Malicious apostates*, such as have sinned that *sin unto death*, the sin against the Holy Ghost, [*I do not say* (saith Saint *John*) *that a man should pray for it*,] pray for pardon for any that have committed that sin, which in it self, is irremissable, unpardonable,) but to the severall *species*, the severall kinds and conditions of men, not only *Jews* but *Gentiles*; not only *Christians* but *Infidels*, not onely *friends* but *enemies*. Thus in generall, *Pray for all men.* 1 John 5. 16.

More particularly, for *Publick persons*, *Magistrates*, *Rulers*. So it followeth, [*For Kings and all that are in Authority*:] Magistrates, whether *supreme*, or *subordinate*: All that were ὑπεροχῆ, in eminent place, the *Higher Powers*, as the Apostle elsewhere calleth them: Such must be remembred by *Timothy* and others, and that in the first place. Rom. 13. 1.

But how so? what, were not the *Magistrates* and Rulers of those times generally (if not universally) professed *Enemies* to the Truth and Church of God, persecutors of the Saints? True; such they were; And in that regard possibly some might make it a question whether they ought to be prayed *for*, or rather

prayed *against*. To take off that scruple, and to set on the general duty, the Apostle subjoyns three or four Arguments or Reasons in the verses following.

1. The first whereof peculiarly concerneth them. And it is fetched from that Head which swaieth most with *Flesh* and *Blood*, *ab utili*; from the *profit* and *advantage* that might accrue from this Duty. In so doing, *Timothy* and others might reap no small benefit. By this means, through the blessing of God upon the government of superiors, they might injoy a Civil peace [*That we may lead a quiet and peaceable life in all Godlinesse and Honesty*, ver. 2.]

2. But, however (in the 2d place) in praying for them, and others, they should performe a service acceptable unto God [*For this is good and acceptable in the sight of God our Saviour*, ver. 3.

3. A 3d Argument is taken from Gods *gracious purpose* revealed in the Gospel, which extendeth it selfe *indefinitely*, and *indifferently* to all sorts of persons [*Who will have all men to be saved, and to come to the knowledge of the truth*, ver. 4.

4. A 4th and last (being near a kin to the former) is taken from that *common Interest* which all sorts of persons have, or may have, in the same God, and in the same Christ, [*For there is one God, and one Mediatour betwixt God and men, the Man Christ Jesus.*] *One God* both to *Jews* and *Gentiles*. [*Is he*

bee the God of the Jews only? (saith the Apostle *Rom.3.29.*) *Is he not also of the Gentiles?* Rom.3.29,30.
Yea of the Gentiles also. It is one God, that justifieth the Circumcision (the Jews) *by faith, and the Vncircumcision* (the Gentiles) *through faith.*] And as one God, so *one Mediatour*; As one God the *Creatour* and *Father* of all, so one *Lord Jesus Christ* by and through whom all may have access unto that God.

And thus have I brought you to the words of the Text. Out of which I shall onely single forth the later clause. A clause which holdeth forth unto us that great *Gospel-foundation*, upon which the whole work of mans salvation resteth; the very summe and substance of all Christian Religion.

There is one Mediatour betwixt God and men, the Man Christ Jesus. General Proposition.

For the better handling of which Proposition, that I may not graspe too much at once, I shall divide it, and draw it forth into two. 1. *Jesus Christ is a Mediatour betwixt God and men*: 2. *He is the one and only Mediatour.* Divided into two Doctrines. In the former we have the generall *office* of Christ, he is a *Mediatour*. In the later we have the peculiar *Appropriation* of this office unto him, with an Exclusion of all others from having any share in it; He is the *one and Only Mediatour*. Upon these two I shall insist severally; craving your best Attentions to go along with me; this being a subject of high

consequence and concernment. Begin with the former.

Doct. 1. Jesus Christ is Mediatour betwixt God and men.

Jesus Christ is a Mediatour betwixt God and men.

Confirmat. So we find him elsewhere stiled. *Gal.* 3. 19. The Apostle speaking of the *Law* given upon Mount *Sinai*, he saith it was *ordeined by Angels in the hand of a Mediatour.* Who was that Mediatour? *Moses* (says some;) whom God made use of as an *Internuncius*, an *Agent* or *Interpreter* between him and his people. So *Beza* earnestly contends that the word there must be understood, giving diverse Reasons for it. Others (amongst whom judicious *Calvin* is one) understand it of *Christ*, of whom *Moses* was a figure. *Moses* was a *Typicall*, *Christ* is the *true Mediatour.*

Vide Bezam. Gr. Annot.

Ex Græcis, Chrysostomus, Theophilactus, Oecumenius; Ex Latinis, Ambrosius, Augustinus, Hieronimus, Primasius, citati per Cl. Espencæum de Mediatore, Cap. 4.

More clearly and expresly in that Epistle to the *Hebrews*, the Authour speaking of Christ, he calleth him the *Mediatour of a better Covenant*, *Chapt.* 8. 6. *id est*, the *new Covenant.* So he else-where explaines it, [*The Mediatour of the new Testament*] *Chap.* 9. 15. [*Jesus the Mediatour of the new Covenant.*] *Chap.* 12. 24. Not to spend time in exhorting or confirming a granted truth. Our main business will lie in *Explication, Illustration, Application.*

Explicat. By way of *Explication*, we shall look first upon the *Word*, then upon the *Thing.*

1. Of the word *Mesitas.* 1. For the *Word*: *Mesitas*, saith the Original. A word which *Erasmus* looketh upon as peculiar to the sacred Scriptures, not to be found amongst

amongst profane Authours. In the translating of it I find some slight difference. *Tertullian* sometimes, (and after him *Castellio*) renders it *Sequester*, an *Umpire*, or *Arbitratour*, one that standeth indifferently disposed betwixt two parties. Others, *Interventor*, *Internuncius*, one that cometh betwixt two parties as an *Agent*, a *Messenger*. Others, *Interpres*, an *Interpreter*, one that imparts the mind of one to another. Others, *Intercessor*, one that intercedes, steppeth in betwixt two, to let and hinder the exceeding of somewhat which is betwixt them. Others, *Conciliator*, a *Reconciler*, one that procureth *Love* or *Agreement* betwixt two or more, who were *strangers*, or *Enemies* each to other. Not to trouble you with these triviall differences. The word properly signifieth, as our translation renders it, *Mediatour*, A *Mediatour*, a *Middler*, a *Middle person that dealeth betwixt two others*. This for the *Word*.

2. For the *Thing*. How and in what respect is *Christ* said to be a *Mediatour*? To this I answer in the generall. He is a *middle person dealing betwixt God and man*. More particularly and fully. He may be said to be a *Mediatour* in a twofold respect. 1. In respect of his *Person*: 2. In respect of his *office*. In respect of his *Person*, he is a *middle person betwixt God and man*. In respect of his *office*, he is a middle person *dealing betwixt God and man*. The former of these *Bellarmine* first, and after him some others, call *Mediatio substantialis*,

2. Of the Thing.

Christ a Mediatour in a twofold respect.

Tileni Synagma de Officio Christi. §. 39. Corn. à Lapide Textum.

alis, a *substantiall Mediation.* The later *Mediatio*, ἐνεργητικὴ, an *operative Mediation.* Which Distinction, however (as *Chamier* noteth upon it) it be a new-coined one, not to be found among the Ancients, and possibly may be abused by the mis-application of it, (as it is by *Bellarmine* himselfe,) yet in it selfe it is *Orthodox*, serving not unfitly to explain unto us this great and usefull Doctrine. I shall deal with these branches severally.

Chamier Pantrata, de Christo Mediatore.

I. In respect of his Person; God-Man.

1. He is a *Mediatour* in respect of his *Person.* A *middle Person betwixt God and Man*, Μεσίτης. So may he well be called, in as much as he participates of both *Natures*, being Θεάνθρωπος, *God and Man*; *God-man.* Such a *Mediatour* ought to be; one that hath interest in both *parties.* And such is the Lord *Jesus*, One that hath interest in both *Natures*, the *God-head*, and the *Man-hood.*

Evinced by Scripture.

For this, Scripture is expresse and cleare to those that will not shut their eyes against the light. What else can we make of that known place of our Apostle in the 3d chapter of this Epistle? *ver.* 16. [*God was manifested in the flesh*] Not the *Mystery of Godlinesse.* (So indeed the Vulgar Latine rendereth it; and so *Grotius* would have it, leaving out the word [Θεὸς, *God*] which (saith he) *Hincmarus* informs him was added by the *Nestorians*; and *Erasmus* conjectures was put in against the *Arians*; [*Great is the mystery of Godlinesse, Which was manifested in the flesh,*] *viz.* by Christ

Magnum est pietatis mysterium, quod manifestatum est in carne. Vul. Lat. ὃ ἐφανερώθη. Grot. ad loc. *Qui ipse alibi aliter locum citat.* sc. Jo. 1. 14. Θεὸς ἐφανερώθη.

Christ and his Apostles, *weak, mortall men.*) But [*God*] *was manifested in the flesh*;] which word [*God*] *Beza* more rightly conceives was in some Copies expunged by those who denyed the *Divinity* of Christ, or the *Union of the two Natures.* As for the former reading and exposition (as *Beza* rightly observes upon it) it is inconsistent with that which followeth in the verse. To let passe other passages; How can it be said of the *Mystery of Godlinesse* (what we find in the close of that verse) that it was *received up into Glory*? Certainely this cannot be applied unto any other thing but the Person of Christ, even *God manifested in the flesh.* I am not ignorant how *Grotius* goeth about to elude that Allegation. The *Mystery of Godlinesse*, the Gospel (saith he) may be said to be *Exalted in Glory*, in as much as it brought in greater sanctity into the world then any other Doctrine before it had done. But the word in the Originall is Ἀνελήφθη, which properly signifieth (as *Beza* renders it) *Sursum receptus est*, *Received*, or *taken up.* Which the Evangelist Saint *Luke* applieth unto Christ, *Acts* 1.2. and *ver.*22. Ἀνελήφθη, *he was taken up.* The evidence is cleare to those that will not *Festucam quærere* (as he spake) seek strawes to put out their owne eyes withall. That passage of the Apostle is a description of the Messiah, [*God manifested in the flesh.*] *God*, *i.e.* the eternall Son of God, the second Person in the blessed Trinity, being God co-essen-

Vide Bezam in Græc. Annot. ad locum, fuse.

Gloriosè admodùm exaltatum est, nempè quià multo majorem attulit sanctitatem, quàm ulla antehac dogma. Grot. Annot. ad loc.

coessentiall and coequall with his Father. He was *manifested in the flesh*, by assuming the humane nature into a personall union with the divine.

To the same purpose is that other obvious Text of St *John*, *Joh.*1.14. [*The Word was made flesh.*] The *Word*, of which he saith in the first *verse*, that it *was with God*, and *was God*. The *increated*, *essential* Word, the second Person in the blessed Trinity, it was *made flesh*, *viz.* by taking the nature of a man into such a personal union with his Godhead. Thus was the *Messiah*, both *God* and *Man*, two natures in one Person; Truly *God*, and truly *Man*.

Christ truly Man.

Truly *Man*. For that, were there no other Text in Scripture to assert it, this one which we have now in hand would put it out of doubt. [*There is one Mediatour betwixt God and men, the* [*Man*] *Christ Jesus.*]

As truly God.

If there be any question, it must be about his *Godhead*. That the *Arians* of former, and the *Socinians* of later times, have not onely questioned, but denied. And for countenance of that their damnable *Heresie*, amongst other Texts of Scripture, they take hold of this we have now in hand, [*There is one Mediatour betwixt God and men, the* [*Man*] *Christ Jesus.*]

The Godhead of Christ evinced by Scripture Testimony.

But for this also Scripture speaketh as fully, as expresly, as for the former. Testimonies are obvious. In the old Testament, *Isa.*9.6. The Prophet speaking of the *Messiah*, he calleth him the [*mighty God*] *El Gibbor* [*El*] being

ing one of the names of God. More clearly the Prophet *Jeremie*, *Jer.*23.6. *This is the name whereby he shall be called*, [*The Lord our Righteousnesse.*] *Jehovah Tzidkeu*, *Jehovah our Righteousnesse*: A name proper unto God (as the *Jewes* acknowledge) not so communicable to any creature.

In the New Testament, *Acts* 20.28. *Paul* chargeth the *Elders* at *Ephesus*, that they should *feed the Church of God which he hath purchased with his blood.* The Church of [*God*] ἐκκλησίαν Θεοῦ, not Κυρίου, of the *Lord.* So indeed *Grotius* would evade it, telling us of some Greek Copies that so read it. True, *Beza*, instanceth in five of them; but then they add'd the word [Θεοῦ, *God*] to it. Κυρίου καὶ Θεοῦ *The Lord and God.* A Text speaking so full for the Divinity of Christ, that (as *Beza* saith of it.) All the *Arians* in the world do but in vaine go about to elude it.

In quinque Exemplaribus legitur Κυρίου καὶ Θεοῦ: Beza ad loc.

Hunc locum eludere frustrà conati sunt Ariani. Bez. Gr. Annot. ad loc.

To this add that other obvious one of the Apostle, *Rom.*9.5. where speaking of *Christ*, he calleth him [*God blessed for ever.*] True it is (what *Erasmus* observes, and *Grotius* layeth hold of) that in citing this Text, some of the Ancients, as *Cyprian* and *Hilary*, have left out the word Θεὸς, *God.* But that omission (saith *Beza*) is to be imputed *Librariorum vitio*, to the writers or keepers of those copies; which plainly appears in that the designe of both these Authours in those places is from that Text to prove that the Name of God doth truely and properly agree unto Christ.

Cyprianus lib. adversus Judæos 2 cap.5. *Hilarius, in* Psal. 12.2. Vide Bezam Græc. Annot.

Christ. To which purpose also the Greek Father *Athanasius* in his disputation against the *Arians* urgeth both that Text and Word.

To these (if need were) other Testimonies might be added, as that known one *Phil.2.6.* where the Apostle speaking of *Christ*, he saith, that *Hee being in the form of God, thought it no robbery to be equall with God.*] Which place, however obscured by *Erasmus*, and wrested and blanched by *Grotius*, and others, yet speaketh fully for the Divinity of Christ, as *Beza* clearly vindicates it. And that other *Joh.5.18.* where this is laid down for a ground of the Jews malice against our Saviour, that *he said, that God was his father, making himself equall with God.*

Beza Gr. Annot.

To these adde, Tit. 2.13. & 3.4. Jude 25. 1 John 5.20.

By Arguments.

For the seconding of these Testimonies, I might subjoyn many *Arguments* clearly evincing the *God-head* of Christ. Five of which a Modern *Divine*, for memories sake, hath comprized in one Latine verse.

Martinius in Symbolum. lib.2. cap.5.

Jova, Dei Natus, Proprii, Dei et Actio, Cultus.

Arg. 1. The proper Name of God (*Jehovah*) given to Christ.

1 *Jova*, The *name of God*; *J*, his proper name [*Jehovah*] is given to him. So we find it in that place forenamed, *Jer.23.6.*

Arg. 2. Christ the Son of God.

2. *Dei Natus*, The Son of God. So he is called *Luke* 1.35. *Gal.*4.4. And that not by *Creation*, as Angels are said to be, *Job* 1.6. *Psal.* 89.6. And *Adam*, *Luke* 3.38. Nor yet only by *Profession*, as all the *Worshippers* of the true God are called, *Gen.6.* 1. Nor yet by the *Grace of adoption*, as all true *Beleevers* are,

Joh.

*Joh.*1.12. *Rom.*8.14. *Gal.*4.5. But the Son of God properly so called, his Son by *nature*, by an eternall *generation*, an inexpressable and unconceivable *emanation* of *essence*, and *communication* of *substance*. [*Thou art my Son, this day have I begotten thee*, Psal. 2. 7.] which the Apostle applies and appropriates unto *Christ*, *Heb.* 1.5. Thus is he the Son of God so as no creature is, or can be said to be. Thence called, the [*only begotten Son of God*] *Joh.*1.14.

ὁ μόνος λεγόμενος υἱὸς. Justin. *Μονογενὴς hic rectè dicitur, quia singulari modo à Deo processit*, Grot. Annot. ad loc. Joh. 1.14.

3. *Proprium*. Many of the *Properties* of God, *Incommunicable properties* are attributed unto him. As,

Arg. 3. Divine Properties attributed to Christ.

1. *Eternity*. [*In the Beginning was the Word*,] saith Saint *John* (*Joh.* 1. 1.) speaking of the *Messiah*, that *Essential word*, of whom, and by whom God spake unto the Fathers. This Word was in the *Beginning*; Not that temporal and determinate beginning, in time, or with time, of which *Moses* speaks, *Gen.*1.1. [*In the beginning God Created the heaven and the earth*;] But indeterminate and eternall; so our new Annotation expounds that word. Or, in the *Beginning*, when the world began first to be created; then he was, Ἦν, *Jam tum erat*, having a being before it, and consequently from *Eternity*. So much we learn from that of the *Wise man Prov.*8.23,24,&c. where speaking in the person of Christ the *Son of God*, the *Essentiall Wisedome* of the Father, [*I* (saith he) *was set up from everlasting, from the beginning, or ever the earth was. When there*

1 *Eternity*.

ἐν ἀρχῇ ἦν: *Sic mos est Hebrais æternitatem populariter describere*. Grot. Annot. ad loc.

were

were no depths, I was brought forth, &c.] And to the same purpose our Apostle, *Col.* 1. 17. describing of Christ, *He is* (saith he) *Before all things*] *viz.* all Created things: Before the *world* was. So much we learn from our Saviours own mouth, *Joh.*17.5. [*Father, glorifie thou me with thine own selfe, with the Glory I had with thee before the world was.*] Such glory had the Lord Christ with his Father, *viz.* in the heavens; and that before the *world was*. This he had not only in regard of *Destination*, being predestinated to it by God his Father (as *Grotius* would evade it,) but in regard of *Actuall possession*. [*The Lord possessed me in the beginning of his way* (saith Christ the Son of God) *Prov.*8.22. And as his Father possessed him, so he was possessed of the selfesame glory with his Father, before the world was, from *Eternity*. [*His goings forth have been from of old, from everlasting* (*from the days of Eternity*,) saith the Prophet *Micah*, speaking of the Messiah, *Mic.* 5.2.

Τῇ δόξῃ ἦν ἔχον; sc. *Destinatione tuâ*, Grotius Annot. ad loc.

2. Immensity. 2. As *Eternity*, so *Immensity*, to be present in all places. [*Where two or three are met together in my name*, (saith our Saviour) *there am I in the midst among them*, Mat.18.20. *viz.* by his Eternall spirit. A passage (as *Grotius* observes upon it) most like unto that trite sentence in use among the Jews. [*Where two are sitting together; and conferring about the Law, there is the* Shecinah (the divine majesty) *amongst them.*

Ubi duo consident sermonem habentes de lege, Shecinah est inter ipsos. Grot. ad loc.

3. As

3. As *Immensity* and *Omnipresence*; so *Omnipotency*. [*Hee shall change our vile body* (saith the Apostle) *that it may be like unto his glorious body, according to the mighty working, wherby he is able to subdue all things to himself.*] Phil.3.*ult*.

3. Omnipresence.

4. As *Omnipotency*, so *Omnisciency*, [*Lord thou knowest all things* (saith *Peter*) Joh.21.17. [*He needed not that any should testifie of man, for he knew what was in man*, Joh.2.25.] He was καρδιογνώστης, *a searcher of the hearts*, knowing the thoughts of men, and that before they bewrayed themselves by any outward expression, as appears from those known places, *Mat.9.4. Luke* 16.15. now this is confessedly Gods peculiar, [*God which knoweth the hearts*, Acts 15.8.] Thus are the properties of God attributed to him.

4. Omnisciency.

De animis hominum certò judicare solùm est Dei. Grot. in Act.1.25.

4. And so (in the 4th place) is *Dei Actio*, *Divine Actions* and *Works*, they are attributed and referred to him. As, *viz. Creation*. [*All things were made by him*, Joh.1.3.] *By him were all things created that are in heaven, and that are in earth, visible and invisible*, Col.1.16. *By whom God made the worlds* (saith the Authour to the Hebrews) *Heb*.1.2. δι' ὃν, not *propter quem* (as *Grotius* would evade that cleare Text,) [*For*] *whom he made the worlds*. But *per quem*, *By whom*. So the Apostle, to to put it out of doubt, putteth them together, *Col*.1.16. *All things were created by him, and for him*.] δι' αὐτοῦ, καὶ εἰς αὐτόν. Thus were the *worlds* made by him. Not onely the *New world*,

Argu. 4. Divine Actions ascribed to Christ. Creation.

Videtur δι' ὃν *hic rectè accipi posse pro* δι' οὗ. Grot. ad loc.

which is an honour due onely to God: other creatures, *Men* and *Angels* may be *believed*, but not *believed on*, rested on: This were to make them *Gods*; no lesse then Idolatrie. And so *invocating* him: It is the Saints Character, they are such as *call on the Name of the Lord Jesus*, *Acts* 2.21. and 9.14.

Now put these together; the *Name* and *Titles* of God, the *Son* of God, the *Properties* of God, the *Actions* of God, the *Worship* due only to God; all these are attributed and ascribed to Christ. A full evidence that he is, and must be more then χίλος ἀνθρωπος, meer man, or yet a Divine Man, (as some of them stile him) *viz*. Truely *God*, as well as *Man*.

Dr. Lusshington. *in* Heb. 7. 22.

Upon this Subject, I shall say no more; neither should I at the present have said so much, did I not take notice of a generation of men (and those none of the meanest for learning and parts,) risen up in these shaking times, who are not afraid to set their shoulders to this principle of Faith, indeavouring to overthrow this main pillar of the Christians hope, and of his Religion; the *Divinity*, the *Godhead* of Jesus Christ. Against them it is, for the vindicating of the Truth of God from some of their evasions, and false glosses, and the confirming and establishing you in the faith which you have received, that I have spent this little time and strength.

Socinians.

The Text cleered from the Socinian glosse.

Object. But yet what say we to the words of the Text, which hold forth Christ unto

is onely as a *Man*? *The* [*Man*] *Christ Jesus.*]

Ans. True, so he is, *Man*, *True* Man, but not *meer* Man, *Verus, sed non merus*. The word is not to be taken *exclusively*, as denying the *Divine Nature*. No, Elsewhere in this Epistle, the same pen stileth him *God*, (as I have shewn you) [*God manifested in the Flesh.*] So as here is no ground for the *Arian*, or *Socinian*, to cast anchor upon. By the like reason the *Marcionites*, or *Manichees*, might conclude against the truth of Christ's *Humanity*, because else-where he is called *God*. [*God blessed for ever, Rom. 9.5.*] Thus is the same Person, being *Godman*, both *God*, and *Man*, sometimes denominated from one nature, sometimes from the other; Sometimes called *God*, and sometimes *man*: Yet so, as he is truely both. And in that respect fitly said to be a *Mediatour* betwixt *God* and *men*, having an Interest in, and participating of both Natures.

Christ true Man, but not meer Man.

Reason. And it was very requisite that he should be so; And that for the due qualifying of him for the *Office* and *Work* of his *Mediatorship*, That he might be a meet and fitting Person to deale betwixt *God* and *men*. That was his *Office*, that was his *Work*; to deal *with God for man*; and to deal *for God with man*. Now that he might be fit for both these transactions, for both parts of this *Office*, he must partake of both Natures: That he might effectually deal *with God for man*, he

Reason. Why Christ must partake of both Natures.

must be God, [*If a man sin against the Lord, who shall intreat for him?*] (saith *Eli* to his sons) 1 *Sam.* 2.25. And that he might deale *from God*, and *for God with man*, he must be *man*. When God spake unto *Israel* at Mount *Sinai*, at the giving of the *Law*, (though I conceive it was not the *immediate voice* of God himselfe, but of some *principall Angel*, whose Ministry he there made use of in that promulgation, as may not obscurely be collected from those known Texts, *Heb.* 2.2. *Acts* 7.38. yet the people were not able to abide that *Voice* or *Presence*: And therefore they desire an *Intermanous*, a man like themselves, who might be as a *Mediatour*, to go betwixt God and them, *Exod.* 20. 18, 19. For this Reason, (amongst others) it was requisite that the *Messiah*, *Jesus Christ*, should be both *God* and *man*, that he might be a meet Mediatour to deal betwixt *God* and *man*.

Lex non data est per Filium, sed per unum è præcipuis Angelis Dei nomine loquentem. Grotius Annot. in Hebr. 2.2.

Thus have I passed over this first Branch of the Point in hand, shewing you how Christ is a *Mediatour* in respect of his *Person*; A middle Person betwixt God and man, participating of both Natures. And here is that *Mediatio substantialis*, his *substantiall Mediation*.

2 Christ a Mediator in respect of his Office, dealing betwixt God & Man.

Passe we now to the second Branch; to the *Energeticall*, *Operative* Mediation; where we shall see how Christ is said to be a *Mediatour* in respect of his *Office*; performing the work of a Mediatour: being in himselfe a *Middle* Person, he *dealeth betwixt God and man*.

Quest.

Quest. Dealeth betwixt them? How? in what way? what is that *Transaction*? what is the businesse wherein, and whereabout the Lord Christ dealeth betwixt God and man?

The great Transaction of Christ.

Answ. To this take the Answer in one word. It is the businesse of *Reconciliation*. This was the great Negotiation about which the Son of God, leaving the bosome of the Father, came into the world, took the nature of man upon him, and undertook the office of a *Mediatour*. All for the reconciling of God and man. So the Scripture holdeth it forth: [*God was in Christ reconciling the world to himselfe*, 2 Cor. 5. 19.] [*It pleased the Father by him to reconcile all things to himselfe*, Col. 1. 19.] This was the great designe of God in giving his *Son*, and of his *Son* in giving himself, that he might be a *Mediatour of Reconciliation* betwixt God and man.

Reconciliation.

Reconciliation. Take we hold of the skirts of that word. We may learn that from it which may conduce not a little to our present purpose. Καταλλαγὴ, saith the Originall, fitly rendred *Reconciliation*. Which is, the *restoring of former love, amity, agreement, betwixt two, or more, disagreeing parties*. This is properly *Reconciliation*, importing (as you may take notice) these three particulars. 1. A *Foregoing Amity*, and friendship: 2. A *Subsequent Breach*, and disagreement: 3. A *making up of that Breach*, and a restoring of that former Amity again: All fitly appliable to the point we have now in hand. Christ's *reconci-*

Reconciliation importing three things.

ling of God and man imports all these three particulars.

1. Precedent Amitie.

1. A *precedent Amity*, and friendship. Such there was betwixt God and man at first. God having made man after his own Image, like unto himselfe, there was a blessed *unity*, and agreement betwixt them; they were as One. Man was God's *Favourite*, greatly beloved of him, highly in grace and favour with him. And God was again highly honoured, and greatly beloved of man. Thus was there a neat *Union*, a sweet and blessed *Communion* betwixt them. Such was the state of man in his *Creation*.

2. A subsequent breach.

2. A *Subsequent Breach*: whereby that *Union* and *Communion* were dissolved, and a naturall *Enmity* introduced. So came it to passe by *Satan's mediation*, his interposing betwixt God and man; his soliciting and enticing man to sin against the Law of his Creatour, and so to break the Covenant betwixt God and him. Hereupon followed a *mutuall alienation*. God was estranged from man, and man was estranged from God. Nay, a mutuall *Enmity*. [*You that were sometimes alienated and enemies*,] (saith *Paul* to his *Colossians*, speaking of their state before conversion,) *Col.* 1.21. [*When we were enemies we were reconciled to God*,] (saith the same Apostle to his *Romans*) *Rom.* 5.10. Such a mutuall Enmity there is betwixt God and man; God for sin hating man, and man through sin hating God. Such is the estate of man by *Degeneration* and Corruption. A state of *Enmity*.

3. And

3. And hereupon it was (which is the third particular) that *Jesus Christ* took upon him the Office of a *Mediatour*, that he might *dissolve* and *destroy* this *ground-work of the Divell*, (as Saint *John* speaketh 1 *John* 3.8.) That he might *slay this Enmity*, make up this Breach, compose this difference, restore that former love and amity; That he might make reconciliation betwixt God and man.

3. A restoring of Amity.

A *Mutuall Reconciliation*. Such was the *Enmity* which Satan had made. A *mutuall Enmity*. And such was the *Reconciliation* which Christ undertaketh, A *Mutuall Reconciliation*. To reconcile God unto man, & man unto God.

Reconciliation by Christ mutuall.

Which let it be taken notice of by the way; And that against the *Socinians*, and some other of the times, who would have this *Reconciliation* to be onely on one part, *viz.* on *Man's part to God*, not of *God's to man*. *To this end* (saith one of them) *Christ came into the world not to reconcile God to man, but man to God*. As for *God*, he was reconciled to his *Elect* from Eternity, So as he not onely bare them no ill will, but he bare them good will; loving them, and intending good unto them: What then needeth any *Reconciliation* of his part? The *Reconciliation* spoken of in Scripture (say they) is onely on *Man's* part: [*When we were enemies we were reconciled to God*] *Rom.* 5.10. not God to us: [*God was in Christ reconciling the world to himselfe*,] 2 *Cor.* 5.19. not himselfe to the world.

Socinian errour refuted.

Paul Hobson's Serm. Christ the effect, not the cause of the love of God, *pag.* 47.

But this opinion of theirs is justly censured

Testimony to the Truth by the *London* Ministers. p.9.

and condemned by others as erroneous and heretical, having no ground for it, but the ignorance of the Authors and Abettors: who (as it seemeth) doe not understand the meaning of that phrase, *To be reconciled unto one.*

To be reconciled to one: the phrase expounded.

To be reconciled unto one, what is it but to be reingratiated, to be restored to grace and favour with him? So the Princes of the *Philistins* understood the word, 1 *Sam.*29.4. where declaring their jealousie concerning *David*, lest if he should go along with them, he might betray them, [*Wherewith* (say they) *should he reconcile himselfe to his Master? &c.*] *i. e.* Reingratiate himselfe, make his peace with him, procuring his grace and favour again. In the same sense our Saviour adviseth the offending Brother, that he should [*go and be reconciled to his Brother*, *Matth.*5.24. *i.e.* Seek to make peace with him by confessing his fault, and if need were, making satisfaction. And so in like manner the Apostle willeth the woman that had without cause deserted her husband, [*Let her* (saith he) *be reconciled unto him*, 1 *Cor.*7.11. *i.e.* Humble her selfe, and seek the good will of her husband, that he passing by her offence, might receive her again as a wife, being reconciled unto her. And thus are men most properly said to be *reconciled unto God*; when they do *Redire cum Deo in gratiam*, when they are restored to his grace and favour again; so as his wrath is appeased towards them, and they are reingratiated with him.

But

But to leave them (with whom happily I shall have occasion to deale somewhat more fully upon this point hereafter.) Hold we on our way.

The *Reconciliation* undertaken by Christ betwixt God and man, is a *Mutuall Reconciliation.* On *God's* part, on *Man's* part.

1. On *God's* part, the reconciling of *God* to *man.* In this respect it is that Christ is said to have *made peace*, *Col.*1.20. And to be *our Peace*, *Ephes.*2.14. *i.e.* the Authour of peace and reconciliation with God: which he hath purchased by the *Blood of his Crosse*; by making satisfaction unto the Justice of God. This is the *Reconciliation* spoken of by the Angel *Gabriel*, *Dan.*9.24. *Seventy weeks are determined, &c. to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity.* This was the *Messiah's* work. So the Apostle applieth it unto him, *Heb.*2.17. where speaking of this great high Priest, he sets forth this to be the principall part of his work, [*to make reconciliation for the sins of the people.*] This was the work, the most proper work of the *Priests* under the Law, those *Typicall Mediatours*, to *reconcile God unto his people*, *Lev.*8.15. by making *Agreement* for them, *Exod.*29.36. And this is the work of this *Arthitypall Mediatour*, the Lord Jesus, to *reconcile God unto man.* So are we most properly to understand both those forenamed places, which our Adversaries aforesaid conceive to speak so full for them. That of the Apostle

1. On God's part.

Apostle, *Rom.*5.10. [*When we were enemies we were reconciled unto God.*] How? why, [*by the death of his Son,*] by and through that satisfaction which Christ hath made to the Justice of God. And that other, 2 *Cor.*5.19. [*God was in Christ reconciling the world to himselfe.*] How? The next words explain it, [*not imputing the trespasses unto them,*] pardoning the sins of his people; accepting the satisfaction made by Christ on their behalfes: which being applied unto the persons of believers, now God is actually *reconciled* unto them.

Object. But was he not so before? Did not God *love* his Elect from eternity? How then is he said to be reconciled to them?

Answ. To this it is answered, True, he did so. [*Jacob have I loved,*] So the Apostle *Rom.*9.13. citeth that of the Prophet *Malachy*, *Mal.*1.2,3. which is to be understood not onely of *Jacob's* posterity, the *Israelites*, whom God preferred before the posterity of *Esau*, the *Idumaeans*; but of the person of *Jacob*. Thus God loveth the persons of his Elect, and that before they have *done either good or evill*. But what is that *Love*? why, only a *gracious purpose* of God towards them, for the reconciling of them unto himselfe, and receiving them into grace and favour with him. This is the *Love* of God to his Elect; not any *complacencie* and *wel-pleasing* that he hath in their persons so long as they are in a state of sin; no, the Apostle layeth down this for an irrefragable Conclusion, *Rom.*8.8. that

Object.

Answ.

Gods eternall love, what?

They

They which are in the flesh (in state of nature) *they cannot please God.*] And the verse foregoing giveth a reason for it, because *the carnall mind* (or the *minding* or *wisdome of the flesh*, φρόνημα σαρκὸς) *is Enmity against God.*] Rebellious Subjects, so long as they continue in that state of Rebellion, cannot be pleasing to their Prince. No more are rebellious sinners (and such are God's Elect, as well as others, before conversion, *Ephes.* 2.3.) to their God. To the same purpose is that other Text, *Heb.* 11.6. *Without faith it is impossible to please God.*] Neither the person, nor services of an unbeliever can be well pleasing unto God. And why? Because it is by *faith* that the person is united unto Christ, *in whom God the Father is well pleased, Mat.* 3.17. In him it is that the persons of God's Elect come to be accepted: *He hath made us accepted in the beloved, Ephes.* 1.6. God's eternall love then towards his Elect imports no more but a *gracious purpose of reconciling them to himself in time.* Which is not actually done, until the Reconciliation purchased by Christ be effectually applied unto them through faith. Now is God said to be *reconciled* unto them, and not before. Here is Reconciliation on *God's* part.

2. On *Man's* part, the *reconciling of man to God*; Which is done by subduing and healing that rebellious principle of *Enmity*, which is in the soul, inclining the sinner to accept of Reconciliation being offered and tendred unto him: to close with God upon his terms;

2. On Mans part.

by

by faith to lay hold upon his grace and mercy in Christ: yeilding up himselfe unto God; taking and acknowledging him for his Soveraign Lord: so as laying down and casting away the weapons of his rebellion, abandoning what ever it is that might be offensive to him, what ever it is that might alienate him from his God, or his God from him; thenceforth to walk before him to all well pleasing, in newnesse of obedience all his dayes. This is *Reconciliation on Man's part.* Of which we may understand the Apostle to speak, 2 *Cor.* 5.20. *We pray you in Christ's stead be ye reconciled to God.*] i.e. Accept the grace that is offered you in the Gospel, imbracing it by faith, indeavouring to walk worthy of it, answerably to it.

Put these together. Here is the great work, for the effecting and procuring whereof the Lord Jesus undertook the Office of a *Mediator*: *viz.* a *Mutuall Reconciliation betwixt God and man.*

Reconciliation a blessed Work.

Reconciliation] A blessed work. Such is not only Reconciliation betwixt *God* and *man*, but also betwixt *man* and *man*: a work which every Christian should be forward in, and ambitious of; to be in this sense a *Mediatour*, A *Mediatour of Reconciliation*; not of *Debate*, and *Division*; to make, or maintain, or widen differences. This was *Satan's* work at the first; Such a *Mediatour* was he betwixt God and man, a *Mediatour* of *Enmity*; going betwixt *God* and *man* to make a *Breach*, to dissolve

Satan a Mediator of Enmity.

solve that Union betwixt the creature and the Creatour; to sow the seeds of Division betwixt them: which he did (even as *Tale-bearers*, and *Make-bates* use to do,) first, by casting in of *jealousies*, and suspitions betwixt the one and the other. *Yea, hath God said, ye shall not eat of every tree of the garden?* (saith he to the woman *Gen.* 3.1.) Insinuating that in that Prohibition God intended no good to man. Then plainly accusing the one to the other; God to man; as if he envied man's happiness, [*God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and evill, ver.* 4.] Thus did he bring in *Enmity* into the world at the first; and by the like Artifice he still indeavours to continue, and increase it; to that end accusing *man* to *God*. Thus dealt he with righteous *Job*, *Job* 1.9. *Doth Job serve God for nought?*] Insinuating that *Job*, what ever shows he made, he was no other but a Mercenary Hypocrite; one, that in what ever service he did, looked more at his own private advantage, then the honour of his God. And the like he still doth; whence he is called the *Accuser of the Brethren*, *Rev.* 12.10. Accusing man to God, and man to man; all to sow divisions betwixt them. Such a *Mediatour* is he.

And such *Mediatours* there are enough to be found every where; *Mediatours of Enmity*: Such as doe the like ill offices betwixt men and men; *sowing of strife*, (as the *Wise man* saith of the *wicked man*, the *mischievous*

man,

2. Then be we in our selves *peaceable*; all of us seeking after our share in that *Wisdom which is from above*; *which is first pure, then peaceable, gentle, and easie to be intreated.* That so, what in us lieth, we may all of us promote this so much desired work of a Nationall, Ecclesiasticall, Civill, Domesticall, Personall Reconciliation. A service gratefull to God.

Only in God's way.

Onely, *Let it be managed in God's way.* So did this our *Peace-maker*, our blessed *Mediatour* manage this great businesse of *Reconciliation* betwixt God and man, in the way that God his Father had laid forth to him. The like do we: not going out of God's way to seek for peace, not parting with what is *Gods*, to purchase it: what is our own, we both may, and in some cases ought. So did this our *Mediatour*; how ever he was tender of his Fathers honour, yet he *emptied himselfe* (so the Originall hath it; *Phil.*2.7. ἐαυτὸν ἐκένωσε,) *viz.* of his own honour, [*He made himselfe of no reputation*; yea, laid down his life to purchase peace, *Col.*1.20. And herein imitate we him; be content to emptie our selves, to part with much of our own for peace; not with *God's Truth*, his *Honour*, his *Glory*, by yeilding to any sinfull accommodations and complyances. Peace so bought is but an ill purchase; otherwise it can hardly be purchased at too dear a rate.

But to return from whence I have deviated, being drawn aside by the seasonableness of this Exhortation, which fell in by the way.

We

We have seen what the great *Negotiation* is, in reference whereunto Jesus Christ took upon him the office of a Mediatour betwixt God and men.

Question. How Christ came by this Office.

Quest. Our next Question must be, *How came he by this office?* How came he to undertake this work?

Answer. He was called to it.

Ans. To which I return this generall Answer, *He was called to it.* Christ did not intrude himselfe into this office; *He glorified not himselfe to be made an High Priest*, or Mediatour, *Heb.* 5. 5. He did not run before he was sent. So much we may learn from those Titles given to him; that of an *Angel*, or *Messenger*, Mal. 3. 1. [*The Messenger of the Covenant*;] That other of an *Apostle*, Heb. 3. 1. [*The Apostle and High Priest of our Profession*.] Each importing a Mission, or Sending. Christ did not undertake this office without the warrant of a lawfull *Calling*.

Note

Let it be taken notice of by all those who shall undertake any *publick Office* or *Service* in the Church of God. Let them also see that they do not herein *glorifie themselves*; that they have a calling, a lawfull and warrantable calling to it; not running before they are sent. This would not *Jesus Christ* do, He would not undertake the *Work of Reconciliation*, but upon a lawfull Call. Let not any without the like warrant undertake the *Ministery of Reconciliation*. Such is the publick preaching of the Gospel, the dispensing of the Word of Reconciliation, 2 *Cor.* 5. 18, 19. Concerning

 which,

which, the Apostle propounds this Question, *Rom.* 10.15. *How shall they preach, except they be sent?*] A Question (which (my selfe not being able,) I shall leave to them to answer, who stand guilty of that presumption. I pass on.

Jesus Christ was *called* to this Office. But, *By whom was he called? How was he called? When was he called to it?* A threefold Enquiry, the Resolving whereof will contribute not a little to the clearing and illustrating of this Branch of the point in hand, touching the *Calling of Christ* to this Office of Mediatorship.

Question I. By whom was he called?

Question II. *By whom was he called?*

Answer. By God himselfe

Ans. I answer, *By God himselfe*: [*No man taketh this Honour unto himselfe*, (saith the Apostle, speaking of the Priestly Office) *but he that is called of God, as Aaron was*, *Heb.* 5.4.] This he speaketh *de jure*, shewing not what men sometimes do, but what they ought to do: *viz.* Not take upon them a Ministerall Office to deal betwixt God and his People, unlesse they be *called of God*, either *Immediately*, or *Mediately*. This did not *Jesus Christ* do, His Office of *Mediatorship* he received not immediately from God himselfe, [*He was called of God an High Priest after the Order of Melchizedech*, *Heb.* 5.10.]

None could appoint a Mediator but God

And from what other hand should he receive it? Who should appoint a *Mediator* to deal betwixt God and man, but God himself? As for man, as he was the person *offending*, so he was far from seeking of Reconcillation, having sinned against his God, he flieth from his

pre-

presence to hide himselfe; Nay, such was the corruption of depraved nature, that it was ready bent to stand it out against God, to hold out the quarrel, to maintain this enmity; so far was man from seeking Reconciliation. But, had he sought it, what *Mediator* should he have sought for? This was that which *Job* in his passion complaineth of, *Job* 9.33. Neither is there any Daysman (or Umpire) betwixt us, that might lay his hand upon us both.] None to judge betwixt him & his God. Amongst the creatures, there was none in Earth or Heaven that durst have undertaken this cause, to interpose and come betwixt the *Creature* and the *Creatour*. [*If one man sin against another, the Judge shall judge it, but if a man sin against the Lord, who shall intreat for him?* 1 *Sam.* 2.25.] This was God's own work, first to find out a way & means of Reconciliation, then to find out a fitting person to undertake that Work; then to put him upon that undertaking. This was the *Lord's own doing*. Gen. 35.3,8.

And *well may it be marvellous in our eyes?* Never such a Demonstration of *Love* as this. That when man had offended his God, broke Covenant with him, and turned enemie to him, standing out in actual rebellion against him, that God should then seek peace with him, offer conditions of peace unto him. And for that purpose should appoint a *Mediatour*, and call his own Son to that Office, to undertake the work of Reconciliation; what a gracious condescention was this? Herein, let us both admire and adore this matchlesse and unparallel'd A Demonstration of Divine Love.

ralell'd love: that *God* was thus *in Christ, reconciling the world to himselfe.*

An Intimation of a gracious purpose.

A clear Intimation (so let us conceive of it) of a *gracious purpose* in God towards all those whose hearts he inclineth to accept of this Reconciliation. Surely, had not he had a good will towards them, he would never have called forth his Son to this Service.

Assurance of a gracious acceptance.

And withall, giving a full assurance to them of a gracious *acceptance* of whatever this Mediatour hath done and performed on their behalfs, in as much as he was thereunto called by God himselfe. But I do but glance at these (not unusefull) Meditations by the way.

Christ was called by God his Father.

Thus you see, *By whom* Christ was called to this Office, *viz.* By *God*, By God his *Father.* So the Spirit of God in Scripture more peculiarly attributes this work unto him; to the *first Person* in the blessed Trinity. [*Him hath God the Father sealed*, *John* 6.27.] [*It pleased the Father, &c. By him to reconcile all things to himselfe, Col.* 1. 19.] where, though the word [*Father*] be not expressed in the Originall, yet it may not unfitly be supplied. So in those places where it is said, *God gave his Son*, John 3.16. *God sent forth his Son*, Gal. 4.4. The word [*God*] is to be understood, *Relatively* and *Personally*, as pointing at God the *Father*; not that the two other *Persons* are thereby excluded from any concurrence in this work; not so, as it is in all other Actions and Operations *ad extra*, (as they are called,) works done out of themselves, they are *Indivisa*,

visa, Common to all the three Persons; so is it here. The *calling* of Christ to this office of Mediatorship it was the concurrent Act of all the three Persons, *Father*, *Son*, and *Holy Ghost*. Onely it is Attributed to the Father for *Orders* sake; in as much as he being the first, is the beginning, as of every operation, so of this. But to go on. Christ was *called to this office by God his Father*.

Quest. 2. But, *How was he called to it?* There is the second Question.

Quest. 2. How Christ was called to be a Mediator.

Answer. To which I Answer. 1. He was *Designed* to it. 2ly He was *Furnished* for it. 3ly He was *invested* in it. In these three consists the *manner* of this his calling.

Ans. 1. Hee was designed to it.

1. He was *designed*, *elected*, *ordained* by God his Father unto this office. Thence called his *Elect one*, Isaiah 42. 1. [*Behold my servant whom I uphold, mine Elect in whom my soul delighteth*], It is spoken of *Christ* as *Mediator*, who was *Elected* and designed by God his Father unto that Office; *viz.* In his secret purpose and Decree.

2. Being thus *Elected* to it, he was also *furnished* for it. Furnished with all requisite Qualifications for the discharge of it. So it there followeth, [*Behold my Servant, whom I uphold, mine Elect one, &c. I have put my Spirit upon him*, Isaiah. 42. 1. that is, fitting him for that office to which he was Elected.

Furnished for it.

3. Being thus *elected* to it, and *Furnished*

3 Invested in it.

for it, he was *Invested* in it. This are we to understand by those phrases even now named, of Gods *giving* his Son, *John* 3. 16. His *sending* his Son, *Galat.* 4. 4. Each importing the *Investiture* of Christ into the office of his Mediatorship.

Here is the *manner* of this his calling to this office, He was thus *designed* to it, *furnished* for it, *Invested* in it.

All comprehended in the word Anointing.

All which may be conceived to be comprehended in that one word, [*Anointing*;] From whence this our Mediator is called by the name of *Messiah*, or *Christ*; [*Thou art Christ*] it is the Divels confession *Matth.* 16. 16. And *the Christ*, [*We have seen the Messia, which is, being interpreted, The Christ*, Joh. 1. 41. ὁ Χριστος, And, *the Christ of God*, Luk. 9. 20. *i. e.* One *Anoynted* of God, Anointed by way of *Designation*, *Qualification*, *Inauguration*.

Thus was David Anointed.

All these three wayes was *David* Anoynted. First, by way of *Designation*. Of this we may read, 1 *Samuel* 16. 13. Where the story informes us, How he was *Anointed* by *Samuel*, [*He tooke the horn of oyle, and Anoynted him in the midst of his Brethren*:] By that ceremony designing him to the Kingdome. And being thus designed to it, he was *Qualified* and *furnished* for it: So it there followeth; *And the Spirit of the Lord came upon David from that day forwards*] *id est*, God did indue him with Heroicall gifts in an extraordinary measure, and manner; as *wisdome*,

dome, *Magnanimity*, *Courage*, *Grace*, *Holinesse*. And being thus designed to it, and furnished for it, then was he *Inaugurated*, and *Inuested* in it, And that by a *second Anointing* in the presence of the people, of which we may read, 2 *Sam.* 2. 4. Thus was *David* Anointed.

And herein may we look upon him as a lively Type of *Jesus Christ* the *Anointed of the Father*. Who being after the like manner first designed to this office of his Mediatorship, before he undertook it; he was then *Qualified* for it. This is that which *Peter* tells *Cornelius* and his company Acts 10. 38. *God Anointed Jesus of Nazareth with the Holy Ghost, and with power*] Thus was he Anointed; with the *Holy Ghost*, [*The Spirit of the Lord is upon me, because the Lord hath anointed me*; Isaiah 61. 1. Anointed him by a large effusion of the Spirit upon him, after an extraordinary measure and manner, [*God, even thy God hath anointed thee with the oyle of gladnesse above thy fellowes*, (saith the Psalmist. *Psalm* 45. 7. Speaking of the Messiah.) Of whom Saint *John* telleth us, that *God gave not the Spirit by measure unto him*, John 3. 34. This is the Spirit given to all other of the Saints of God, [*unto every one of us is given grace according to the Measure of the gift of Christ*, Ephes. 4. 7. But not so to Christ; To him *not by measure*, that is, plentifully, abundantly, [*It pleased the Father that in him should all fulnesse dwell*. Col. 1. 19. that is, all-

David herein a Type of Christ.

all Perfection of grace, wisdome, goodness, mercy. Thus was he Anointed with the *Holy Ghost*. And with *Power*; Having both Δύναμιν and Ἐξουσίαν given to him, might and Authority. *Christ the Power of God*, saith the Apostle, 1 *Corinthians* 1.24. Θεοῦ δύναμιν. *All power is given to me in heaven and in Earth*, (saith our Saviour) Matthew 28. 18. *Thou hast given him power over all flesh*, John 17. 2. Ἐξουσίαν, *Authority*. Thus was he *anointed*, *furnished* with all Qualifications requisite for the discharge of this his Mediatorship.

And being thus furnished for it, now was he *invested* in it, put upon the undertaking and executing of it. Of his *Prophetical* office; [*The Lord hath Anointed me to preach good tidings unto the meek, he hath sent me*, &c. Isaiah 61, 1. Of his *Priestly* office, [*The Lord hath sworne and will not repent, Thou art a Priest for ever*, Psalm 110. 4. Of his *Kingly* office, [*The Lord said unto my Lord, sit thou at my right hand untill I make thine enemies thy footstoole*, Psalm 110. 1. Which three are the parts of his Mediatorship. Thus was the Messiah called to this office: *Designed* to it, *furnished* for it, *Invested* in it.

All three comprehended under the word *Sealing*.

Which three we may again in like manner conceive to be couched under that other word of *Sealing*. [*Him hath God the Father sealed*, John 6. 27. Sealed, 1. by way of *Destination*. Thus do men sometimes set

times set their markes or seals upon things which they design and intend for some speciall use. And thus was the Lord Christ *Sealed* by God his Father, with the seal of his *Eternall Predestination.* That *Seal* which the Apostle speaketh of 2 Tim. 2. 19. *The foundation of God remaineth sure, and hath this seal, God knoweth who are his.*] Thus are all Gods Elect *Sealed*; having an irrevocable decree passed upon them; whereby they are Sealed up unto Eternall salvation, being predestinated unto life. And thus was Christ the *Head of the Election* sealed, predestinated unto this his office of Meditatorship. 2. Sealed by way of *Qualification.* Thus are *Agents* and *Ambassadors* said to be *Qualified* by the *Seal* of the *Prince* or *State* that sends him, which giveth them *Credit* and *Power* to act in their Name; so as they are thereby known to be what they are, where ever they come. And thus hath God the Father *sealed* his Son Christ, by putting his own *Image* upon him, communicating to him the *fulnesse of his Spirit*, Anointing him with the *Holy Ghost and with power*; which is as it were Gods *seal*, whereby Christ was known to be the *Messiah*, the true *Mediator.* And 3. Sealed by way of *Investiture.* Thus are publick *officers* invested in their places, by receiving their *commissions* under *seal*; which give them Authority to execute that office to which they are called. And thus hath God the Father *Sealed* his Son Christ, Authorizing him to under-

undertake, and execute the office of a *Mediator*. Thus was this our Mediator *called* to this office. Here is the manner of his calling.

Question 3. When Christ was called to this office.

Question. But *When was he thus called to this office*. There is the 3d Enquiry; To which I shall return Answer briefly.

Answer. Before time.

Ans. He was called to this office, *Before time*: *In time*.

1. *Before time*, in respect of *Destination*; He was predestinated hereunto from all Eternity. Yea, in some sense he may be said to have been a *Mediator* from Eternity, *viz.* in the busnesse of *Election*. So much we may learn from the Apostle in that known place, *Eph.* 1. 4 where he telleth beleevers, that they were *chosen in Christ before the foundation of the world*.] Chosen ἐν αὐτῷ, in Christ, or *for*, *by* and *through* Christ. In him, as *Members* in their *Head*. *For*, *by*, and *through* him, as *Mediator*. He being the Head of the Election, *the first born amongst many Brethren* (as the Apostle upon another account calls him *Rom.* 8. 29.) the first that opened the womb; others were Elected *in*, *by*, and *through* him, Thus was he a Mediator before his *Incarnation*; yea, before the worlds *Creation*. Then was he a Mediator in the busines of *Election*: yea, and then was he predestinated to be a *Mediator of Reconciliation*. *I was set up from Everlasting* (saith Wisdome) *Prov.* 8. 23. It is spoken of Christ the Wisedome *of the Father*, who was designed and appointed to be a Mediator

Musculus Loc. Com. de Electione Cap. 6.

diator from Eternity. Thus was he called to be a Mediator *before time*.

2. *In time.* Then was he *invested* in this office, put upon the undertaking and executing of it. Which he did first *virtually*, then *actually*. 2. In time.

1. *Virtually* and *Inchoately*. So was he a Mediator even from the *fall of Adam*. When *God* and *Man* were fallen at variance by reason of sin, so as the *First Covenant*, the Covenant of works was dissolved and broken, and an enmity, through Satans artifice, introduced; Now did the Lord Christ, for the dissolving of that work of the Divell, and the repayring (in measure) that breach which so had made, enter upon the exercise of this office of *Mediatorship*, to which he was before designed. Now did he undertake that great negotiation of *Reconciling God to man*, and *Man to God*. Now did that promise made unto our first parents, being yet in Paradise, take place, *Gen*, 3.15. Now did the *seed of the woman* begin to *break the serpents head*. So as from thenceforth he was a Mediator *virtually*. How ever he was not of many ages after *incarnate*, yet was he an *Effectuall* Mediator. The vertue and efficacie of his Mediation extending it self even unto the first Ages of the world. In which respect (as also in the former) Christ is said to be the *Lamb slain from the beginning of the world*, (as that passage is commonly read) *Revelation* 13.8. So he was, (as in respect of Gods *destination*, being designed 1. Virtually.

before

before time to be offered up in time, so) in respect of the Efficacy of that his Sacrifice which extended to the first age of the world as far as *Adams fall*. Even as it was with the *Incense-offering* in the Tabernacle, or Temple, however it was burnt only in one place, *viz.* upon the *golden Altar before the Ark of the Testimony*, Exod.11.5. yet the perfume of it extended to every corner of the house. Thus the *Sacrifice of Christ*, however it was offered up onely at one time, in one age, in the *End of the world* (as the Apostle hath it *Heb.9.26.*) and only in one place, upon the *Altar of the Crosse*, yet the vertue and efficacy thereof extended to all places, and all ages; as well to those who lived before his Incarnation, as those who lived after. Thus did Christ enter upon the exercise of this office immediately upon the fall of man, so soone as there was need of a Mediatour. From thence doth this his Mediatourship Commence, From that time he was a Mediator vertually.

2. Actually. 2. Actually. Thus was he a Mediator after his *Incarnation*. When he had taken the nature of man upon him, and was *made man*, Then was he an *Actuall* and *Compleat* Mediator. Marke the Text [*There is one Mediator betwixt God and men*, [*the Man*] *Christ Jesus.*] The eternall Son of *God* being made *Man*, Θεανθρωπος, *God-Man*, now was he an Actuall and compleat Mediator. Being thus *manifested in the flesh*, now he was manifested

nifested to be what before he was. Now did he act that part *visibly* upon earth, which before he had acted secretly and *invisibly* in heaven. Now was he every way furnished for the office of a Mediator. Now was *a Body prepared* for him (so the Apostle *Heb.* 10. 5. following the Translation of the *Septuagint*, citeth that of the *Psalmist*, *Psal.* 40. 6. applying it unto Christ; [*A Body hast thou prepared* (or *fitted*) *for me.*]) Thereby meaning the humane nature of Christ, which was prepared, fitted for the work of the Mediatorship: Fitted through *Sanctification of the Spirit.* Thus are all believers fitted for their worke of obedience; as Saint *Peter* telleth them, 1 *Pet.* 1. 2. *Elect according to the foreknowledge of God, through sanctification of the Spirit unto obedience.*] And thus was the Lord Christ fitted for his great work of obedience, which as Mediator he was to perform here upon Earth, *viz.* through Sanctification of the Spirit; the large effusion of the Spirit upon his humane nature. And being thus fitted for it, now he entred upon it; upon the worke of his *Active* and *Passive* obedience: discharging his *Propheticall* and *Priestly* office here upon earth; which having done, then he entred upon his *Kingly administration* in heaven. But this I shall have occasion to cleare up unto you more fully in resolving of the next Question; which now falleth in fitly. And that is,

Question. *How, and in what waies the* Question 4.

Lord

The Work of Mediation how managed and carried on.

Lord Christ manageth and carrieth on this w of mediation for the effecting of this Recon ation?

Answer. By divers steps typified by Jacob's Ladder. Where.

Ans. A Question of great use, high co cernment unto all those who desire to be quainted with the mystery of Christ. For t Resolution of it; we must know that th work of Mediation, it was begun and carrie on by divers *steps* and and degrees; not u like that *ladder* which the Patriarch *Jacob* sa in his nightly vision, *Gen.*28.12. which I loo upon as a Type, carrying with it a lively re presentation of this our *Mediatour*, and hi blessed *Mediation.* So our Saviour himself applieth it, *John* 1. 51. That ladder reache from *Earth* to *Heaven*, uniting the one to th other. So doth the Lord Jesus by his *Media tion*, he uniteth *Heaven* and *Earth*; *God* an *man*: by the means whereof, they come t have a sweet and blessed union and communi on, each with other; So as all graces descen from God unto men upon earth; and men come to ascend unto God in Heaven. Now i this Ladder there are two things to be take notice of, *viz.* First, The two *Extremes* o *Ends* of it; the *Bottome*, and the *Top*. Se condly, The intermediate *steps* or *staves* be twixt them. And the like may we observe i this our *Mediatour*, and his *Mediation.*

1. The two *Extremes* representing the two Natures in it.

1. Here may we first take notice of the two *Extremes, viz.* the two *Natures* of Christ, his *Humanity*, his *Divinity*; fitly represented (as some conceive it) by the two ends of that Ladder,

ladder, the foot whereof was upon Earth, and the top in Heaven; the one aptly representing the *Humanity* of Christ, the other his *Divinity*; his Humanity upon *Earth*, his Divinity in *Heaven*: yet both united together in one Christ by an *Hypostaticall*, Personall Union. And here is the *foundation* and groundwork of Christ's *Operative Mediation*: which was laid in this *Substantiall Mediation* (as they call it;) in the union of these two natures. God and man being at variance, this our Mediatour, that he might make way to the reconciling of their Persons, he first uniteth their Natures; being the Son of God by nature, he taketh the Manhood into a personall union with his Godhead. Even as one desiring to mediate peace betwixt two *dissenting families*, which are at deadly feude the one with the other, he being first clearly allyed unto the one, he marrieth into the other, that so being related and allyed unto both (to the one by consanguinity, to the other by affinity) he may have the greater advantage for reconciling each to other. Thus did our *Mediatour*, the Lord Jesus. Being the Son of God, by nature, he marrieth the nature of man, taketh it into a personall and indissoluble union with his Godhead, that so, being nearly allyed unto both, he might be fit to deale betwixt them, and might with better successe manage this Work of Reconciliation. Here are the two *Extremes* in this Ladder, the *Bottom*, and the *Top*.

2. Now

The intermediate Stayes, five.

2. Now betwixt these two, there were many intermediate staves or steps; So there is in a *Ladder*, and so there were in that *Ladder*; how else should the Angels ascend and descend by it, as they are said to do? And in like manner in this great Negotiation of our Mediatour betwixt God and man, we shall find divers steps and degrees whereby he managed and carried on this Work of Reconciliation. Of these steps *Bellarmine* reckons up foure. Christ in his work of Mediation is 1.) *Arbiter*, an *Arbitratour*, an *Umpire*. 2. *Interpres*, an *Interpreter*, or *Messenger*. 3. *Advocatus*, an *Advocate*, an *Intercessour*. 4. *Sponsor*, a *Surety*, an *Undertaker*. And to these, to make the enumeration compleat and full, *Junius* adds a 5th, *Gubernator*, : A *Ruler*, a *Governour*. These are the steps of this Ladder, the several operations whereby the Lord Christ manageth this his work of Mediation. The first and second whereof belong unto his *Prophetical Office*: the third and fourth to his *Priestly Office*: the fifth and last to his *Kingly Office*; All together rendring him a compleat *Mediatour*. I shall take a view of these particulars severally; speaking of them as plainly, as clearly as I can. Let me crave your best attentions to go along with me. Begin with the first of them, which is

Bellarminus de Christo Mediatore. lib. 5. c. 1.

Five steps in Christ's Mediation.

Junius Animadvers. in Bellarm. ibid. lib. 5. cap. 1. §. 9.

1. The first step; *Arbiter*, Christ an Arbitratour or Umpire betwixt God and men.

1. *Arbiter*, an *Arbitratour*, an *Umpire*, a *Judge*; Such a one may properly be called a Mediatour, who *layeth his hand upon both* parties, (as *Job* speaks, *Job*. 9. 33.) judging betwixt them.

them. *Who made thee a Judge over us?* saith one of the contending *Hebrews* unto *Moses*, when he interposed himselfe as a Mediatour betwixt them, *Exod.* 2.14. One that taketh cognizance of the difference, what is the ground of it, who hath done the wrong, then judgeth betwixt them, propounding and setting down the termes of Reconciliation and agreement; Such a one may fitly be called a Mediatour. And such a Mediatour is the Lord *Jesus* betwixt God and men: One whom God his Father hath constituted and appointed to be an *Arbitratour*, an *Umpire*, a *Judge* betwixt him and them, committing Judgement unto him. [*The Father judgeth no man, but hath committed all judgement unto the Son*, John 5. 22.] All Judgement, as of *Absolution*, and *Condemnation*, so of *Arbitration*. As to judg *men*, so to judg betwixt *God and men*. This doth the Lord Christ. And being the *Wisdome of his Father* (as the Apostle calleth him, 1 *Cor.* 1.24. *Christ the Wisdome of God.*) He hath also determined and set down the *termes of Reconciliation* and Agreement betwixt them; as it were drawing up a *Covenant* betwixt them. In which respect (amongst others) he may be said to be the *Mediatour of the Covenant*, (as he is called *Heb.* 8.6. & 9.15. & 12.24.) In as much as Conditions of the Covenant were set down by him. Thus *Ambrose* (cited to this purpose by *Bellarmine*) conceives of it, expounding the word in the Text in this sense. Thus (saith he) is Christ said to be a *Mediator betwixt God and men*;

Missus enim à Patre factus Arbiter, reconciliavit Deum & Homines, &c. Ambros. ad Textum.

men; In as much as being constituted by God his Father an *Arbitrator*, he set down in what way, and upon what terms Reconciliation should be made betwixt them; *viz.* upon God's accepting the satisfaction which should be made in their behalf, and of pardoning their sins; and their complying with God in the way of *Faith* and *Obedience*. But to let this passe, come we to the second, which is

Ut Deus ignosceret, & Homo de cætero in Dei fide maneret. Ambros. ibid.

2 Step. *Interpres.* Christ an Interpreter, or Intermessenger.

2. *Interpres*, or *Internuncius*; An *Interpreter*, an *Inter-messenger*. Such a one may fitly be called Μεσίτης, a *Mediator*; one that in this nature goeth betwixt two parties at variance, imparting the mind of the one to the other, so to breed a right understanding, and thereby to work a complyance betwixt them. And in this sense Jesus Christ may truly and fitly be said to be a *Mediator* betwixt God and men: Though not only in this; so indeed the Heretick *Socinus* would have it; affirming this word [Μεσίτης] which we render [*Mediator*,] wherever we meet with it in Scripture, to import and signifie no more but *Dei Interpres*, *God's Interpreter*. And so his followers treading in his steps still, expound the word in the same sense. For Christ to be a *Mediator of the Covenant*, (saith one of them, writing upon that *Heb.* 8.6.) is nothing else but to be *the Interpreter of God, or the Intercessour passing betwixt God and men, both in small messages to make and finish up the Covenant on both parties: By which Inter-messenger God declares and testifies his will unto men; and they again being informed in the knowledge of God wil*

Vide Grotium de satisfactione Christi. cap. 8.

Dr. Lushington Comment. in Heb. 8. 6.

will, do comply with God, and contract with him, are reconciled with him, and enjoy their peace afterwards.] But that this is not the whole truth, I shall have occasion (God willing) to shew you hereafter: For the present, take we up what is truth in it: *viz.* that as the word [*Μεσίτης*] will fitly bear this sense, so it may in this sense as fitly be applied unto Christ. Such a *Mediator* is he; an *Interpreter*, an *Inter-messenger*, going betwixt God and man, imparting the mind of the one to the other; such an Interpreter was *Moses*, who went betwixt God and the people at the giving of the Law, making his mind and will known unto them. And in that respect he may not unfitly be called a *Mediator*. That Text in *Deuteronomie* (Deut. 5.5.) imports no lesse, where *Moses* speaking to the people, [*I stood* (saith he) *between the Lord and you at that time, to shew you the Word of the Lord.*] Which the vulgar Latine renders, [*Ego sequester & medius*;] I was a Mediator, a Middler betwixt God and you.] And so *Beza*, and some others (and that as I conceive most properly) understand that place of the Apostle fore-cited, *Gal.* 3.19. where he saith of the Law, that it was *ordained by Angels in the hand of a Mediator.*] ἐν χειρὶ μεσίου: meaning therby *Moses*, who was an *Internuncius*, an *Inter-messenger* betwixt God and his people in the promulgating of the Law, in making the mind of God known unto his people. Thus was *Moses* a *Typical Mediator*.

Beza Gr. Annot.

Theodoretus & Germadius, citat per Claudium Espenceum de Mediatore, cap. 4.

And thus is the Lord Jesus Christ truly said to

Imparting the mind of God to man.

be *the Mediator*. In as much as he is his Fathers *Interpreter*, by whom the mind and wil of God is imparted to the sons of Men. [*No man hath seen God at any time* (saith Saint John) *the only begotten Son which is in the bosome of the Father*, (near and dear to him, and intimately acquainted with all his secrets) *he hath declared him*, John 1. 18. ἐκεῖνος ἐξηγήσατο. He in is that giveth the true, clear and full knowledg (for that is properly ἐξήγησις, as *Beza*, *Aretius*, *Piscator* note upon the place) of God, and of his will unto the sons of Men, which otherwise were unsearchable. [*No man knoweth the Father save the Son; and he to whomsoever the Son will reveal him*,] saith our Saviour, *Matthew* 11. 27. By him it is that the hidden things of God, the *mysteries of his will* is revealed unto the Sons of Men.

In this respect (among others) it is that he is called [*the word*] John 1. 1. *In the beginning was the Word*, &c. ver. 14. *The word was made flesh*,] ὁ Λόγος: In as much as by him God revealeth his will unto men. A *word* is an Interpreter of the mind; and so is *Jesus Christ* of the minde of his Father. And hence also it is that he is called *A Prophet*, Acts. 3. 22. and *The Prophet*, John 7. 40. and *That Prophet* John 6. 14. In as much as this was one part of his office, to impart the wil of God to the sons of men.

Which he hath done. And that as in other passages, so specially in declaring and making

making knowne the *gracious purpose of God towards his Elect*, for the Reconciling, and bringing them to life and salvation. In this respect it is that he is called *the Angell* (or *Messenger*) *of the Covenant*; *Malachy* 3. 1. It is spoken of Christ, who was the publisher of the Gospel Covenant, the Covenant of Grace. And in this respect also (among others (it is, that he is called the *Mediatour of the Covenant*, (in those places forenamed,) the new Covenant. Even as *Moses* was the *Mediator* of the *Old Covenant*, (for to him the Apostle there alludes) the *Publisher* of it. So was Christ of the new Covenant; Gods *Messenger* and *Ambassador* sent and imployed by him to declare the Gracious purpose of God towards his Elect, held forth in that Covenant. Here is now the 2d staff of this Ladder; the second step in this great work of Christs *Mediatorship*. He is a Mediator betwixt God and Men, viz. as an *Interpreter* an *Intermessenger* betwixt them, Imparting the mind of God to Man.

Specially concerning the way & means of Reconciliation.

And in this way doth he promote this great design of *Reconciliation*; the Reconciling of *men to God*: viz. by *enlightning* of them. This is his work. [*He is that true light, which enlightneth every man that cometh into the world*: John 1.9.] Enlightneth them with a *Common, Naturall* light of Reason and understanding; So he enlightneth all Men. Enlightneth them with a *speciall, supernaturall* light of saving knowledge; Thus he enlightneth

Thereby promoting that great designe.

neth all that are so enlightned. And by this means he beginneth to dissolve the work of the Divell. It was the way whereby Satan first estranged man from God, by *blinding his eyes*. And by the same means it is that he holdeth him under that estrangement, by continuing him under that blindnesse.* This is Satans grand designe, as the Apostle sets it forth, 2 Cor. 4. 4. *In whom the God of this world hath blinded the mindes of them which beleeve not, least the light of the glorious Gospel of Christ who is the Image of God, should shine unto them.*] And by this means he maintaineth, confirmeth, increaseth that alienation and estrangement betwixt God and Man, which was at the first by himselfe introduced. This is the great barr which hinderth all communion betwixt God and the soul, *Ignorance*. The Apostle speaking of the *Gentiles*, Ephes. 4. 18. he saith [*They were alienated* (estranged) *from the life of God*] But how came they so to be? The Reason followeth [*Through the Ignorance that was in them, because of the blindnesse of their mindes.*] Thus are men estranged from God. Now for the effecting of a Reconciliation, Christ's first work is to dispell this *darknesse*, to open these *blind eyes*, and to make known unto men the things which belong unto their peace; which he doth by the *revelation* of his *word* and *Spirit*, making known the good will of God unto them; causing that *Grace of God that bringeth salvation to appear unto them*; To shine not only

onely upon their *Heads*, but into their *Hearts*, (as the Apostles say of themselves 2 *Cor.*4.6.) *God who commanded the light to shine out of darkenesse, hath shined in our hearts*,] working in them an effectuall knowledge of God, and his will, whereby they are brought in to comply with God, and to close with him upon his own termes, the terms of *Faith* and *Obedience*. Thus in this way is Christ a *Mediator* of *Reconciliation*.

Even as at the first, being a *Mediator* in the work of *Creation* (for so he was, [*By him God made the worlds*, Heb.1.2.] he laid the foundation of that work in *light*, that being the first Creature that was produced, *Gen.* 1.3. Even so in this *new Creation*, in effecting this great worke of *Reconciliation*, he layeth the foundation of it in *light*, even the light of supernaturall knowledge, the knowledge of God and his will; By that means making way for peace. But to passe on.

Having done with the two first and lowest steps of this ladder, come we now to the two next; both which belong to the *Priestly* office of Christ, as the two former did to his *Prophetieall*. This our *Mediator*, as he was an *Arbitrator* betwixt God and Man, and an *Interpeter* or *Messenger*, making knowne the mind of God unto Man; so shall we also find him an *Advocate* and a *Surety*. Here are the two next and principall staves of this ladder, the chief and principall parts of Christs Medi-

atorship. In the handling whereof I shall take leave to invert *Bellarmines* order, dealing first with the last, as conceiving the former to be the higher step of the two. *Christ* is first a *Surety*, then an *Advocate*. First a Surety, *undertaking*, *Satisfying* for the *sins* of his people; before an Advocate, *Interceding* for their *persons*. So much we may learne from the Prophet *Isaiah*, *Isai.*53. *last*, where speaking of the *Messiah*, he saith, [*He bare the sin of many, and made intercession for the Transgressours.*] As also from the Apostle, who ranks them in the same order *Rom.*8.34. *It is Christ that died, yea rather that is risen again, &c. who also maketh Intercession for us.*] obsation goeth before Intercession. And so I shal handle it.

3 The 3d step, *Sponsor.* Christ a Surety betwixt God & Man. *Eodem prorsus sensu ἐγγυον et Μεσίτην Christum vocat Apostolus.* Pareus ad Heb.8 6. An office proper to Christ. *Hic modus mediationis propriissimè convenit Christo.* Bellarm. de Mediatore lib. 5. cap. 1.

3. In the 3d place then, Christ manageth this his work of Mediatorship *quâ Sponsor*, as a *Surety*, so we find him expresly called by the Apostle *Heb.*7.22. *The Surety of a better Testament* (or *Covenant*) ἐγγυος, *Sponsor*, or *Fidejussor*, a *Surety* or *undertaker*. Which for substance is all one with that which elsewhere he cals him, a *Mediator of the Covenant*. In this respect is Christ said to be a *Mediator*, in as much as he is a *Surety* betwixt God and Man.

An office proper and peculiar unto Christ. More peculiar (saith *Bellarmine*) then any of the other three by him named. As for the other three, (saith he) they are or may be common with Christ to others. And there is

is some truth in that assertion, though not so much as is by him contended for. Men may be Judges, and after a sort, Arbitrators betwixt God and others. Thus the Lord appeals to the men of *Judah* in the case betwixt him, and his unfruitfull *vineyard*, his ungratefull people, making them Judges in their own cause, *Isai.*5.3. *And now O Inhabitants of Jerusalem, Judge I pray you, betwixt me and my vineyard.*] And thus elsewhere he appeals to them in the case betwixt himselfe and their forefathers, *Jer.*2.4,5. *Heare ye the word of the Lord, O house of Jacob*, &c. *What iniquity have your fathers found in me, that they are gone far from me?* &c?] And as Men may be sometimes *Judges* betwixt God and Men, so oft times *Messengers* from God to Men, to impart his will unto them. Such a Mediator was *Moses* (as I showed you) at the giving of the Law. And such a Mediator was *John the Baptist* in the promulgating of the Gospell; Thence called the Lords Messenger *Mal.*3.1. *Behold, I will send my Messenger, and he shall prepare the way before mee.*] And such Mediators are all the *Ministers* of the Gospel, being by their office Gods *messengers*, his *Interpreters*, as *Elihu* stiles them *Job.*33.23. This being their proper worke, to go betwixt God and his people, to make known to them the way and means of Reconciliation: the *Ministry* whereof is committed unto them, 2 *Cor.*5.19. And so again for *Intercession*; however I dare not call any other a

Mediator

Mediator of Intercession besides Jesus Christ, to whom that stile properly belongeth (as God willing, I shall show you hereafter;) yet others may be called *Intercessours*. Such a one was *Job* for his friends, *Job* 42.8. And such ones ought all Christians to be one for another [*I exhort, that Intercessions be made for all men*, (saith our Apostle in the first verse of this Chapter.) Thus may those three be after a sort communicated to others; but not so this. To be a *Surety* betwixt God and Man, this is proper and peculiar to Christ: not communicable to any Creature, whether *man* or *Angel*.

Solus ipse solvit. Bellar. ibid.

A surety, what.

Quest. But how, and in what respect is Christ said so to be?

Ἐγγυος, sponsor propriè est qui pro alio satisfactionem spondet, vel de ea cauet. Pareus Comment. in Heb. 8.6.

Answ. For Answer. A *Surety*, we know (it may be some of us too well) what properly he is: One that undertaketh and ingageth for another, whether for his debt, or otherwise, [*My son if thou be surety for thy friend*, &c. (saith the Wiseman, setting forth the hazard and danger of such ingagements) *Pro.* 6.1. now such a *surety* was the Lord Jesus: One that undertook for his elect people unto God. As he was Gods *messenger* unto them; so he is their *surety* unto God.

Or, to give you it somewhat more largely and fully, Christ is a *surety betwixt God and Man*, and that on both parts. On *mans* part to *God*: and on *Gods* part to *man*. Such is the *Covenant*. It is mutuall on both parts: from *God* to *man*, and from *man* to *God*. And in both respects

Christ a mutuall Surety.

spects Christ may be said to be a *surety* of that *Covenant*: A Surety on *Mans* part, on *Gods* part: undertaking for *Man* to *God*, and for *God* to *Man*. I shall insist upon them severally, beginning with the former.

1. Christ is a *surety* on *Mans* part. This the *Socinian* denyeth, [*Christ is said to be a surety of the Covenant*, (saith one) *not as if he became our surety to God, and took upon him the payment of our Debts.*] How then? Why, *Onely as a surety on Gods part, undertaking the performance of his promises unto us.*] But Scripture is as expresse for the one as the other, as (God willing) I shall shew you before I part with this point. 1 On mans part. D. Lushington on Heb. 7. 22.

Christ is a surety for *Man* to *God*, and that in a twofold respect. A surety in way of *satisfaction*, and a surety in way of *Caution*. Such are the *sureties* which are common and Ordinary amongst us. Sureties in way of *satisfaction*; Such are sureties for *Debt* or *Trespasses*. Sureties in way of *Caution*, Such are Sureties for the Peace or *good-behaviour*, and sureties for *Appearance*. And both these wayes shall we find *Jesus Christ* a *surety* for his Elect, for all true beleevers. A surety in way of *satisfaction*; A surety in way of *Caution*. Thus have I laid out the *way* wherein I am to walk. I shall desire you to goe along with mee with your best Attention. And the good Lord be a *Guide* unto us both. Christ a Surety for man to God two wayes.

1. Christ is a surety in way of *satisfaction*, under- 1. In way of Satisfaction.

undertaking for the *Debts* and *trespasses* the *sins* of his Elect; In this respect it is that Christ is most properly called a *Surety*; In regard of his taking upon him the sins of his Elect, and undertaking to answer, and make satisfaction unto the Justice of God for them. And in this respect it is chiefly and principally (as *Bellarmine* and others rightly observe upon the Text) that he is here called by our Apostle a *Mediator*. [*A Mediator betwixt God and men*,] *id est*, One that interposeth himselfe betwixt the wrath of God and them, undertaking to satisfie their debts, and so to reconcile them unto God. Thus the word in the Text (as *Grotius* noteth) may fitly be rendred: Μεσίτης, *Placator*; One that pacifieth and appeaseth another by giving satisfaction and contentment to him. And in this sense it is here applyed unto Christ.

In this respect principally called a Mediatour in the Text.

Neque apud inerudítos tantùm, sed & apud eos qui elegantiùs loquuntur, Μεσίτης *dicitur is qui placat aliquem*, Grot' de Satisfact. cap. 8.

Obj. Not so (saith *Socinus*, and his followers.) The word here signifieth no more then what it doth elsewhere, *Interpres*, *Internuncius*, an *Interpreter*, an *Intermessenger* betwixt God and Man: Not a *Peace-maker*; No, here is not a word (saith he) concerning any wrath or displeasure of God against sin or sinners, that might induce us to make such a construction of the Apostles meaning.

Object. Here is no mention of Gods wrath or displeasure.

Answ. *Pareus in* Heb. 8. 6.

Ans. But to this *Pareus* returns him an Answer. It is not to be conceived that what ever belongs to such, or such a subject

ject, should be mentioned where ever that subject is touched upon. True, the Apostle maketh no mention of Gods wrath against sin and sinners in this place. But elsewhere he doth sufficiently, abundantly: *Romans* 1. 18. *The wrath of God is revealed from heaven against all ungodlinesse of men.*] Cap. 5. 9. *Being justified by his blood, we shall be saved from wrath through him.*]. Such is the state and condition of all men by nature: They are all alike *Children of wrath*, Ephes. 2. 3. Being out of Christ, not beleeving on him, *the wrath of God abideth on them.* John 3. *last.* A truth so sufficiently known, so frequently inculcated by himself and others, as that there was no need why the Apostle should here make any mention of it, *before* he call Christ a *Mediator*.

This we finde elsewhere.

But if this satisfie not, look but a little *after*, and there shall we finde what is by the Adversarie desired. [*Who gave himself a Ransome for us.*] In which words (as *Bellarmine* well noteth upon it) the Apostle assigneth the cause and Reason of what he had said: plainly shewing in what respect it was principally that he called Christ a Mediatour: *viz.* In as much as hee gave himself a *Ransome* unto God his Father; making *satisfaction* for the sinnes of his people.

Object. No mention of Christs satisfaction in Scripture.

Objection. Satisfaction? But, where doe wee meet with this word in Scripture, thus applyed unto Christ and his Media-

Christoph. Ostorodius contra Purgationem peccatorum Argum. 1. Answer. Parens ad Rō. 9. Dubio. 12. Though not the word, yet the thing is. Grot. de Satisf. cap. 7. in initio.

Mediatorship? So some demand of us.

Answ. To whom *Parens* and others soon return Answer, that though the word be not found, yet the *thing* is, being set forth in other expressions which are equipollent and equivalent. And this it is that our Adversaries contend against (as *Socinus* acknowledgeth it) not the *word*, but the *thing*. And this it is that we must with earnestnesse contend for against them: for this truth of God is a part of that *Faith which was once delivered to the Saints*, and a principall part of it, a *foundation-stone*, a *principle of Christian Religion*; the maine hinge upon which the whole worke of our salvation turneth. Take away this, the *satisfaction of Christ*, and what sure foundation shall our faith rest upon? If this *foundation bee destroyed*, then *what shall the righteous doe?* They must then goe seeke for another way of Justification then by faith in the merits of Christ: And so seek for a new way to heaven, which none of their forefathers ever yet found. Let me therefore take up a little time for the asserting and vindicating of this truth of God against the Adversaries and Opposers of it. Wherein my aime shall be to deal as little as may be in a Polemicall controversall way, in arguing and disputing the case with them, but rather in demonstrating it against them; by laying this foundation as sure as I

can

can, that so you may with more assured confidence adventure your soules upon it.

Christ is said to be a *Mediator* as a *Surety undertaking and making satisfaction unto God for the sins of his people.* That he is so, Scripture is clear to those who will but look upon it without prejudice. To go about to call in all those Texts that speak to this purpose, would prove a long, if not a tedious work. I shall single out some of them, which I conceive to give in the clearest, and most convincing evidence. Christs Satisfaction evinced by Scripture Testimonies.

And here I shall begin with the old Testament, where I shall in the first place have recourse unto that clear *Prophecie* concerning Christ (then which all the old Testament affords not a clearer) which wee meet with *Isaiah* 53. There shall we finde a mutuall compact and agreement betwixt the Father and the Sonne about this way of *Reconciliation*, *viz.* by way of *satisfaction.* This the *Father imposeth*, And this the *Sonne submits* to. The Father imposeth it by charging the sinns of his Elect upon him. So you have it *verse* 6. *The LORD laid on him the iniquities of us all* :] Not the *sinns* themselves, not the *evill* in them, or *fault* of them, but the *guilt* and *penalty* belonging to them. This GOD *laid* upon his Son; charging it upon him; as a *Creditor* chargeth a *debt* upon] the surety, requiring satis-

Old Testament. *Arg.* 1. Isa. 53. Ver. 6.

satisfaction from him. Or, as the margin readeth it according to the Originall, [*He shall make the iniquity of us all to meet on him.*] Even as many debts of severall persons are charged upon one common surety, and so all meet together upon his head. Thus did the sins of all God's *Elect*, or all true *believers*, (for of such, and onely such, he there speaks, (as *Diodate* expounds it,) such, as having union with Christ, have a true spirituall Communion amongst themselves,) they all meet together upon the head of their common *surety*; the Lord Christ: Even as the sins of *Priests* and *people*, met together upon the head of the *Sacrifice*, being layed upon it by the Priests, who to that end laid their hands upon the head of it, (as you may read *Exod.29.* 10,15, 19.) by that Ceremony putting and laying their own sins, and the sins of the people upon the head of that Sacrifice, which was to be offered up for them. Even thus (saith the Prophet) did God the Father lay the sins of his people upon his Son Christ (who was the truth of that Type:) laying upon him the *iniquity of them all.*

And he thus charging them, Christ *undertook* them; took that charge upon him, and undertook to answer it; So it followeth in the next *verse*, *ver.7.* which our Translation readeth thus, [*He was oppressed, and he was afflicted.*] But our new Annotation hints to us another version, which it conceiveth more agreeable to the *Hebrew*. [*It was exacted, and he*

נגש ידוה נגשה

נגש *propriè significat exegit: & respondere.* Pagnin. Buxt.

he answered:] that is, God the Father he required satisfaction for our sins, and his Son (as our Surety) answered for us; undertaking and discharging what was charged upon us. God the Father layeth our sins upon him, and he bare them, [*He bare the sin of many,* (saith the last *verse* of that *Chapter:*) *viz.* of his Elect. He bare them as a *Porter* that bears a burthen for another, which himselfe was not able to stand under, (as *Jerome* rightly glosseth upon that place,) He bare them, the guilt of them, undergoing the punishment which was due unto them, [*Surely he hath born our grieve, and carried our sorrows,* (saith the fourth *verse.*) [*He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our Peace was upon him, and with his stripes we are healed:* (So it followeth) *ver.*5. Thus did the Lord Jesus *his own selfe bear our sins in his own body on the Tree,* (as Saint *Peter* citeth this of the Prophet, 1 *Pet.* 2. 24.) As a *Surety* for his Elect, he stood in their roome and stead, submitting himselfe unto the penalty due unto their sins; and by that means having made satisfaction to the Justice of God, he reconciled him to his people. [*By his knowledge shall my righteous servant justifie many,* (even all that believe on him:) *For he shall bear their iniquities;* (So you have it *ver.*11.) By this means he taketh away the guilt of sin, so as it shall not be imputed to, charged upon those, who knowing him, ap-

Iniquitates eorum ipse portabit, quas illi portare non poterant, & quarum pondere opprimebantur. Hieron. ad loc.

ply the merit of his death unto themselves; So clearly, so fully doth this Evangelicall Prophet in this *Chapter* speak for this Truth of God, as I do not well know what can with any colour be objected against it. What is objected, I shall have occasion to meet with it anon in some of the ensuing Arguments.

How Christ is said to bear our sins. The *Socinian* Evasion refuted.

Allog. For present let me only take notice of one Evasion, wherein the *Socinian* putteth a great deale of confidence, no lesse then *Ajax* did in his shield. True (say they) *Christ bare our sins*; but how? not by *taking them upon himself*, suffering for them; but by *taking them away*; *viz.* in respect of the power of them, *healing* them; and in respect of the guilt, remitting & forgiving them: In favour of which Exposition they bring in that Text of St *Matthew*, which we conceive to speak full to this purpose. *Mat.* 8.16. where reporting how our Saviour cured all diseases, *healed all that were sick*, *viz.* such as were presented to him, he subjoyns, This he did, [*That it might be fulfilled which was spoken by Isaiah the Prophet, saying, Himself took our infirmities, and bare our sicknesses.*] So he citeth and expoundeth the 4th *verse* of the 53^d *Chapter*. Now, how did Christ then do this? not by taking upon him their bodily infirmities, & so bearing their sicknesses, but only by *healing* and taking them away. Even in like manner, and no other ways (say they) is he said to *take* our sins, and to *bear* them; not taking them upon himselfe, as our *Surety*, bearing the punishment of them, but forgiving and healing them, and so taking them away.

Socinus de Jesu Christo Servatore. lib. 2. c. 4. Dr L. Comment. in *Gal.* 1.4.

A

Ans. But to this it is answered: There is a broad difference betwixt Christs bearing our sins, and bearing our *sicknesses*. These he cured though, not carried. Those he both *cured* and *carried*, undergoing the punishment of them. So much that Prophet clearly expresseth in the verse following, *ver.5. He was wounded for our Transgressions, he was bruised for our iniquities: The chastisement of our peace was upon him, and with his stripes we are healed.*] So again *ver.7. He was oppressed, and he was afflicted*; And again *ver.10. It pleased the Lord to bruise him, he hath put him to greif.* Thus did Christ *bear* the sins of his people, bearing the punishment of them. Hence is it that he is said to be *made sin*, 2 *Cor.5.21. viz.* by way of *Imputation*; or made a *Sacrifice* for sin; And to *be made a Curse*, Gal.3.13. sustaining the curse of the Law due unto us. But never do we find him said to be made a *Demoniack*, made *blind*, made *deafe*, &c. Neither do we ever find that God is said to have *layed on him* our *Bodily Infirmities* and *sicknesses*. But thus he is said to have *layed on him our iniquities*, Isai.53.6. So that there is a manifest difference betwixt his bearing of the one and of the other.

The difference betwixt Christ his bearing our sins and our sicknesses. *Sibrandus Lubbertus* contrà *Faustum Socinum*. Lib.2.c.4

Repl. But yet the Allegation goeth on. What say we then to the Evangelist, who citing that Text of the Prophet giveth his exposition of it?

Answ. To this divers Answers are returned. Among which that of the *Jesuits* may

Mat. 8. 16. cleared.

Maldonatus Comment. in Mat.8.16.

may be sufficient to stop the mouth of this Cavill. In citing of this Text the Evangelist *accommodates it to a sense rather like unto it own, then the same.* The like whereunto he doth elsewhere, *Cap.2. ver.15.* citing that of the Prophet *Hosea, chap.11. ver.1.* [*When Israel was a child, then I loved him, and called my Son out of Egypt*;] he applieth it unto *Christ*, affirming that *Prophecie* (or *Historie*) to have had an accomplishment in him, in his return out of *Egypt*. [*This was done* (saith he,) *that it might be fulfilled which was spoken of the Lord by the Prophet saying, Out of Egypt have I called my Sonne*:] not that the Prophet in that place had an eye properly at Christ; but it is referred and accommodated to him by a certaine kind of concordancy and allusion, in as much as the one was a *Type* of the other. The like application wee meet with all again *vers.17,18.* of the same chapter; where the Evangelist setting forth *Bethlehem's lamentation* for their murthered Infants, *Then* (saith he) *was fulfilled that which was spoken by Jeremiah the Prophet, saying, In Ramah was there a voice heard, Lamentation, and weeping, and great mourning, Rachel weeping for her children,* &c. This *Jeremiah* spake properly in reference to the *Jewish Captivity*; but the Evangelist accommodates it to this *Herodian massacre.* In like manner may the present Text be looked upon rather as an allusive accommodation to, then a proper, and literall Exposition

tion of the fore-alledged Prophesie. And if so, then is there no reason why the words should be strictly tyed up to the same sense in the one place as in the other.

But if this satisfie not, (which I know not why it may not) consult we the words cited and used by this our Evangelist, and we shall find in them nothing that the Adversary can take hold of. Christ [*took our infirmities*,] he did so our bodily infirmities, and that properly, *taking them upon himself*. So he did all such infirmities as are common to the nature of man, having experience of many, subject to all. So the Apostle layeth it down, *Heb* 2.17 18. and 4.15. [*And he bare our sicknesses*, ἐβάσταση, which *Tertullian* indeed renders *Abstulit* he *took them away*. But (as *Grotius* well noteth upon it) the word imports more, *viz.* the bearing of a thing as a *burden*, not without some pain or trouble: And thus did Christ bear our sicknesses. Even as in the former part he is said to have *taken our infirmities*, not only taking them in *hand* (as the Physician is said to do the disease of his patient,) but taking them upon his *shoulders*; Such an Emphasis *Grotius* there apprehends in the word, Ἀνέλαβε, *Assumpsit*, *He took them upon him*. Thus did he bear our sicknesses, though not properly *patiendo*, yet *compatiendo*, though not by way of *Passion*, yet of *compassion*; having and manifesting a *Sympatheticall participation* with us in all our infirmities, and

Est in hac voc (Ἐβάσταση) *oneris quedam, id est, molestiæ significatio.* Grot. in Mat. 8.16.

Ἀνέλαβε *est, quasi dicas, in humeros sustulit.* Grotius ibid.

and Sicknesse: *We have not an high Priest* (saith the Apostle in the place forenamed: *Heb.*4.15. speaking of Christ) *which cannot be touched with the feeling of our infirmities*, μὴ δυνάμενον συμπαθῆσαι, that cannot *Sympathize* with us. This Christ did when he was upon Earth; and in that respect he may be said to have *taken our infirmities*, and *born our sicknesses*.

Besides to these, *ex abundanti*, we may add what *Grotius* observes, that the curing of these diseases was not a little trouble to our Saviour. At this time when these many deseased persons were presented to him for cure, the Text tels us, it was in the *Even*, (after *Sun-set*,) which circumstance being taken notice of by the three Evangelists, who report the story, *Matthew*, *Marke*, and *Luke*, it may not be conceived to be without an Emphasis (as *Theophylact* noteth upon it;) the time was unseasonable. And at other times wee find the people pressing and thronging upon him; as at the cure wrought upon the *Paralytick*, *Mark*.2.2,4. And that other upon the woman with the *Bloody issue*, Luke 8.45. which could not be without some trouble and hazard. Yet such was his compassion towards them, as that he willingly bare with these and the like inconveniences; refusing no labour, how unseasonable soever, that he might doe good this way. And in this sense also he may be said to have borne *our sicknesses*.

Comment Groti. ad loc.

Vesperi & intempestivè languidos adducebant; Ipse autem utpote misericors curavit omnes. Theo. ad loc.

Sensus est Christum ut morbos hominibus demeret, nullos labores, quantumvis intempestivos defugisse. Grotius Comment. ad loc.

In such a Sense it is that the Apostle willeth Christians, that those who are *strong, should bear the infirmities of the weak*, *Rom.* 15. And else-where he willeth them *to bear one anothers burthens*, *Gal.* 6.2. (In both which places, the word is the same with that in Saint *Matthew*, βαστάζετε.) *viz.* by way of *sympathy*, and fellow-feeling, being as if they were in their condition; (so was *Paul* himselfe, 2 *Cor.* 11. 29. *Who is weak, and I am not weak? &c:* And so he willeth others to be, *Rom.* 12. 15. *Weep with them that weep, &c:*]) withall succouring and helping them according to their power, though it be with some inconvenience, trouble, hazard to themselves. Both these did Christ unto those diseased persons which were brought unto him: And in that respect he may fitly be said to have *born* their diseases. So that the word as there used, it imports more then a bare *Abstulit*, a bare *healing* and *taking them away*. And so in like manner are we to understand it in that Text of the Prophet, where he speaketh of Christ's *bearing our sins*, (*Isai.* 53. *ult.*) He not only bare them away, by way of *Remission*, but he took them upon himselfe, bearing and undergoing the punishment due unto them, that so by satisfying for them, he might take them away out of the sight of God. Thus is that irrefragable evidence in that Text of the Prophet, cleared and vindicated from the Cavillation of the Adversary. Now passe we on.

Arg. 2. To this of the Prophet *Isaiah*, I shall joyne onely that other of the Prophet *Daniel*, *Dan.* 9.24. where setting forth the blessings that should come by the *Messiah*, he reckoneth up these among others, *The finishing the transgression, the making an end of sins, and making Reconciliation for iniquity*; or *expiating* it, as the word properly signifieth;) which the *Messiah* did, by the sacrifice of himselfe.

Dan.9.24.

New Testament. But I hasten from the *Old* Testament to the *New*, where we shall find evidence more then sufficient.

Arg. 1. Christ is said to suffer and die for us. 1. In the first place, What means all those expressions, which we meet with about Christ's *suffering* and *dying for us?* 1 Pet.2.21. *Christ also suffered for us.*] chap. 3.18. *Christ also hath once suffered for sins, the just for the unjust.*] Heb.2.9. *He tasted death for every man.*] Rom.5.8. *While we were yet sinners, Christ died for us.*] 2 Cor.5.14,15. *One died for all.*]

Alleg. To this I know what the Adversary will answer, Christ suffered and died for us. He did so; but how? *Nostro bono*, for our *profit*, our *benefit*; That by his death he might give testimony to his Doctrine, sealing the Covenant with his blood; that so we being induced to believe it, might be made capable of receiving Remission of sins.

And that not onely *nostro bono*, for our benefit.

Repl. But to this we reply. This is truth, but not the whole truth. Christ did die for our good, our benefit, in the respects aforesaid. But there is somewhat more in those

But also *vostrâ vice*, in our stead.

those phrases of *suffering* and *dying for us*, then so. Somewhat which is proper and peculiar to the death of Christ. Christ so died for us, as no other person can be said to die: So much we may learne from the Apostle, 1 *Cor.* 1.13. where he demands of his *Corinthians*, *Was Paul crucified for you?* This *Paul* might have been, as *Peter* and some other of the Apostles were, he might have been *crucified*, and in this sense crucified *for them: viz.* for their good, their benefit. In this sense he tels his *Colossians* that *he suffered for them*, *Col.* 1.24. *Who now rejoyce in my sufferings for you.*] *viz.* for your good, for the confirmation of your faith, and the furtherance of your salvation. So himselfe expounds his own meaning, 2 *Tim.* 2.10. *Therefore I endure all things for the Elects sake, that they may also obtaine the salvation which is in Christ Jesus.*] And in this sense he afterwards suffered death for them: sealing the Doctrine which he had preached with his blood: which was of great use and benefit unto the Church. *Sanguis Martyrum*——*The Blood of the Martyrs is the Seed of the Church.* But neither *Paul*, nor any other ever were, or could be crucified, could suffer and die for the Church, as Christ did. His suffering and dying for the Church imports somewhat peculiar unto him, which could not be communicated to *Paul*, or any other of the Apostles.

Libenter tolero in id, ut vos & alii eo magis in fide confirmemini. Grot. ad loc.

And

that particle, where it doth not imply a Negation or opposition (as sometimes it doth) it imports a Subrogation or Commutation.

χάειν ἀντὶ χάεῖτος, Joh. 1.16. *ubi ἀντὶ continet in se negationem pretii*, Grot. ad loc.

And thus are we to understand the word in those places of Saint *Matthew*, rends *Mark*, where Christ is said to have given himselfe a *Ransome* [*for*] *many*, *ἀντὶ πολλῶν*, *id est*, in stead of many.

Jam. 4.15. *ἀντὶ τοῦ λύσῃν ὑμᾶς.*

Constrictus hîc Socinus, negare non audet illo ἀντὶ πολλῶν commutationem quandam indicari, sed miserè effugium quærit. Grot. ibid.

Here I know the Adversary (though in measure convinced) yet still goeth about to elude this Evidence. But truely the evasions which I have met with are such, as that they deserve to be looked upon no otherwayes but as miserable subterfuger: wherein men not willing to divorce the Errours which they have once espoused, and to submit to the truth, do rather shew what they would do, then what they are able. And therefore I shall not trouble you with the refutation, or yet rehearsall of them. I shall rather passe on to another Argument.

Arg. 2. Christ a Ransom for us, How?

Which I will not go far for. You shall find it in the verse next after the Text. Wherein (as I told you) the Apostle sheweth in what respect he calleth Jesus Christ a *Mediator* betwixt God and Men; *viz.* in as much as he hath given himselfe *a Ransome for all*; For *All*; All men indefinitely, all Ranks and conditions of persons (as we expounded it before: Or, for all his *Elect*, all that shall beleeve on him; (which are those [*Many*] spoken of *Isaiah.* 53. *last*, *Matthew* 20. 22.

and

and 26. 28. *Hebrews* 9. 28.) For them he gave himselfe a *Ransome* (saith Saint *Paul*.) The word in the Originall is ἀντίλυτρον: A word which, as it is amongst those ἅπαξ λεγόμενα, never to be found in the New Testament save only in that place, so it is of speciall emphasis and of signification. The Vulger Latine renders it, *Redemptionem*, Redemption. *Beza Redemptionis precium*, a price of Redemption: But neither of them fully expressing the force of the word; which properly signifieth a *Counterprice*: When one doth or undergoeth in the room of another, that which hee should have done in his own person. As when one yeilds himself a Captive for the redeeming of another out of Captivity: or giveth his owne life for the saving of anothers. Such Sureties amongst the Greeks were commonly and properly called ἀντίψυχοι, such as gave *Life* for *life*, *Bodie* for *Bodie*.

And in this sense saith our Apostle here of this our Mediator, that he gave himself ἀντίλυτρον, a *Ransome*, a *Counterprice*. Paying a price for his people, *Ye are bought with a price* (saith the Apostle to his *Corinthians*) 1 *Cor.* 6. 20. and 7. 23. So are all beleevers, they are bought, They are Gods *Redeemed* ones, *Isa.* 51. 11. And who bought, who redeemed them? That did *Jesus Christ*; [*Denying the Lord that bought them* (saith Saint *Peter* speaking of those Apostates who professed that they were redeemed by Christ) 2 *Peter* 2. 1. And how hath

Ἀντὶ πολλῶν, sc. *de Creditoris in Christum*, Grot. in Mat. 20. 28.

The word ἀντίλυτρον expounded.

Ἀντίλυτρον, *vicissim datum Redemptionis precium*. Scapula.

Ἀντίλυτρον *est tale λύτρον in quo Liberator simile quiddam subit ei malo, quod ei imminebat qui liberatur*. Grot. de Satisfact. c. 8.

Ἀντίλυτρον *significat propriè precium, quo redimuntur captivi ab hostibus; eámque commutationem quâ capite capiunt, & vita redimitur vitâ*. Leigh Critic. ex Hyperio ad loc.

hath he bought them? Why, by paying a *price* for them, a Λύτρον, a *price of Redemption.* And what price was this? why his own *blood.* [*Yee are redeemed with the precious blood of Jesus Christ* (saith Saint *Peter*) 1 Peter 1. 18. *Thou wast slain, and hast redeemed us to God by thy blood,* Rev. 5. 9. *In whom we have Redemption through his blood,* Eph. 1. 7. *id est,* his death and passion, which was the principall piece of his obedience. This was that Λύτρον, (as our Saviour himselfe calleth it) that price of Redemption which he gave for his Elect. *The Sonne of Man came to give his life a Ransome for many,* Mat. 20. 28. A *Ransome,* Λύτρον, *Redemptorium,* a price of Redemption; that by his death he might free and deliver them from death.

And thus saith our Apostle here in this verse after the Text, that Christ gave himself ἀντίλυτρον, a Counterprice, a Ransome; submitting himselfe to the like punishment that his redeemed ones should have undergone. So the Apostle fully expresseth it *Galat.* 3. 13. (Which place we may well look upon as a *Periphrasis*, an Exposition of this word ἀντίλυτρον, shewing us how Christ is said to have given himselfe a Ransome *for us,*) Christ (saith he) *hath redeemed us from the curse of the Law; being made a curse for us.*] Subjecting himself to that same curse of the Law, under which all mankind lay; and that for the delivering his Elect from it.

To the same purpose are those other Texts,

Texts, which for substance speaketh the same thing, *John* 6. 51. where Christ saith that *he gave his flesh for the life of the world*,] *Titus* 2. 14. [*He gave himselfe for us: that he might redeem us.*] Thus was Jesus Christ a true *Surety*; Ἀντίψυχος, one that gave his life for the life of others; as the Poet saith of *Castor* and *Pollux*, that the one redeemed the others life with his own death. So did the Lord Jesus, this our Mediatour, he became such a *Surety* for his Elect, giving himselfe an Ἀντίλυτρον, a *Ransome for them.*

Christ a true Suretie.

Si fratrem Pollux alternâ morte redemit: Virgil. Æneid. 6.

Alleg. Now, how will the Adversary evade this? why, it is true (saith *Socinus*;) This Christ hath done to deliver us from the punishment of sin: But how? not in way of *satisfaction to God*, by procuring from him a discharge of our debt: How then? why only in reference to us, that by this means we being induced to believe the truth of his Doctrine, thus confirmed and sealed by his death, and yielding obedience unto God, according to the pattern that he had set before us, we might obtain Remission of sins, and Eternall life, which upon our repentance, and new obedience, God hath promised to give. This is the summe (as *Grotius* hath cast it up) of what *Socinus* hath to say in this businesse.

The *Socinian* Doctrine. Vide Grotium de satisfact. *cap.* 1. & *cap.* 8.

Reply. But how unsatisfactory is this? what is all this to the Texts alledged? which assert a *Redemption* properly so called; affirming that wee

Reply

The death of Christ properly a *Price.*

we are *bought*, bought with a *price*, a *Counter-price*, redeemed by a *Ransome*. Now a *Price*, a *Ransome*, is somewhat that is tendred and given to the *Deliverer* for the redeemed; not to the *redeemed* themselves. And such was the death of Jesus Christ: a *Price*; and that properly so called; So much may be collected from that place of Saint *Peter*, 1 *Pet*. 1. 18, 19. where he telleth the believers to whom he writes, [*Ye are redeemed not with corruptible things, as silver and gold, but with the precious blood of Jesus Christ*.] So comparing one price with another; *silver* and *gold*, with the *blood* of Christ: Now the former, (silver and gold) given in way of Redemption, is a true price; and so is the later, the *Blood of Jesus Christ*, a true λύτρον, a true and proper price of Redemption, given unto God as a valuable consideration for the satisfaction of his Justice. Away then with all those mysts or fogs; which are or may be raised by any, for the obscuring and darkning of this Truth of God, which shineth so clearly through these emphaticall phrases and expressions of Scripture alledged, as surely that eye must either be weak or wilful, that doth not, or will not see and acknowledge it.

Socinus propriè dictum λύτρον *seu precium definit, id quod à detinente accipitur*. Vide Grot. de Satisf. c. 8.

Alleg. As for that which *Socinus* alledgeth, that a *Price* must be somewhat that is given to, and received by one that setteth another free, it is not worth the answering.

Reply. For such was the death of Christ. It was

was such a price as God the Father received, accepted by way of satisfaction for those for whom it was tendred: being contented with it. As it was under the Law, what was there which any wayes accrued unto God from any of those *Sacrifices*? what did he receive from them, which might any wayes turn to his account in way of advantage? Onely this was enough; they were *accepted* of him, as you have it, *Lev.* 20.27. And so was it with this *Sacrifice* of the death of Christ, which was prefigured by those sacrifices; Though God properly received nothing for it, yet it was *accepted* of him. But I shal no longer dwell upon this *evidence*; neither shall I over-do the work in hand by alledging many more; yet I must remember that Foundations cannot be too surely laid, especially where *Earthquakes* are frequent, as they are in the Church amongst us at this day. And therefore let me yet subjoyn two or three.

Accepted of God by way of satisfaction.

Arg. 3.

In the next place, what shall we say to those Texts of the Apostle, where he holdeth forth the *death of Christ*, as the *meritorious* and *procuring cause* of our *Reconciliation* with God? The places are wel known, let them be seriously weighed and considered, *Rom.* 5.10. *When we were enemies, we were reconciled unto God by the death of his Son*, Ephes. 2. 16. *That he might reconcile both*, (viz. *Jews* and *Gentiles*) *unto God in one body by the Crosse*, Col. 1.20. *And having made peace through the blood of his Crosse, by him to reconcile all things to himself.*

Christ the meritorious cause of our Reconciliation.

In all which places the Apostle clearly holdeth forth the *death* of Jesus Christ as the proper meanes of procuring our *Reconciliation* with God.

Allegat. Socinian Evasion.

Allegat. To this the adversary answers (as before.) True, by this meanes wee are *Reconciled unto God*; but not *God to us*. As for God, he was not an enemy to us, but wee are enemies unto him. He was ready to receive and imbrace us upon our returning to him by repentance: Only wee were averse to him, *Enemies in our mindes through wicked workes.* Col. 1. 21. Now this indeed Christ by his death effecteth (say they) reconciling us unto God, by bringing us unto him in the waies aforesaid, by repenting and believing.

To be reconciled to God, the phrase cleared and vindicated.

Idem valet nos Deo conciliari, & Deum nobis. Grot. de satisf. cap. 7.

Grot. ibid. ex Sophocl.

Repl. But hereunto wee have returned answer already; that for us to be reconciled to God, and God to be reconciled to us, imports one and the same thing. This we have evidenced by shewing the use of the phrase in Scripture language. To which might be added the consent of profane writers, with whom καταλλάσσεσθαι θεοῖς, To be Reconciled to the Gods, is as much as for the Gods to be reconciled to them, who had offended them, that so they might escape their anger and revenge. But we shall not need to go down to the *Philistines* to sharpen this *Goad*. In those very places alledged, upon a serious review of of them, we shall finde, that the *Reconciliation* there spoken of is a reconciling of *God to Man*.

That

That to the *Romans* is cleare. [*When we were Enemies, wee were reconciled unto God.*] How reconciled to him? why, so as to have *peace with him*, ver.1. So as to have a standing *in his grace*, ver.2. So as to be *saved from his wrath*, ver.9. Such is the *Reconciliation* there spoken of by the Apostle, which hee further maketh to be the proper and immediate fruit and effect of the death of Christ. [*Reconciled by his death.*] And consequently it must import, not properly the Reconciling of our *Natures* unto God, which is done in *Sanctification*, and is an immediate fruit of the *Spirit* of Christ; but the reconciling of our *persons* unto him by *Justification*, which is the immediate fruit of his *death*.

In like manner in that place of the *Ephesians*, *chap.*2.16. Christ is said to have *reconciled* Jews and Gentiles *unto God*, that by reconciling them first unto him, he might reconcile them betwixt themselves, [*Reconcile them to God in one Body.*] And this he is said to have done by the *Crosse*. Not by the *Doctrine of the Crosse*, (as *Grotius* in his later time, going about to destroy what before he had built, blanketh that Text,) the doctrine of the Gospel confirmed by his suffering upon the Crosse: but by the *merit of the Crosse*, (as the same Authour in his first and better thoughts orthodoxly expounds it,) *per vim scilicet placaticem*, by that *pacifying*, *appeasing* vertue which is in his blood which he shed upon the Crosse. By this meanes it

Cum crucem dicit, simul intelligit doctrinam cruce sanctam. Grot. Comm. ad Eph. 2. 16.

Grotius de satisfac. cap. 7.

Jesus Christ, the true Propitiatory, (the substance of that shadow,) the means of our Reconciliation with God, by whom his anger is pacified and appeased, and through whom his mercy and favour is communicated unto us. And that through his *blood*, (which the Apostle there setteth forth as the *meritorious* cause of it.) being apprehended and applyed by faith, (which is the *Instrumental* cause wherby it becometh effectuall to that end for which it was shed.)

And in this sense is he there called by Saint *John, the propitiation*; In as much as he Reconcileth God to men, appeaseth his wrath, procureth the exercises of his grace and favour, so as God becometh actually propitious unto his people through him. Which Christ effecteth, 1. as their *Surety*, standing in their room and stead, interposing betwixt the *wrath of God*, and the *rigour of the Law*. A mystery excellently represented and shadowed out in the placing of the *Mercy-seat* betwixt the *Tables of the Law*, and the *Majesty of God* appearing between the *Cherubims*, Exod. 25. 22. 12. Shewing how *Jesus Christ* our Mediatour interposeth betwixt *God* and the *Law* in the *behalf* of his people. So as God looking upon the Law through him, he beholdeth it as fulfilled by him for their sakes, and on their behalf; and so becometh propitious unto them. And 2ly, this he doth by *Covering* their sins. That is the proper and primary meaning of the Hebrew word [*Caphoreth*,] which

Operatorium, Montanus. כפרת

we

we render the *Mercy-seat*; it properly signifieth a Covering, which the Mercy-seat was to the Ark. And such is Jesus Christ unto his people, a Covering; covering their *sins* by his *merit*, so as they appear not in the sight of God, to the making their persons guilty before him. Hereunto the *Psalmist* alludes, *Psal.* 32. 1. *Blessed is the man whose transgression is forgiven, and whose sin is covered*: viz. by the obedience of Jesus Christ. And thirdly, This he doth by *expiating* their sins, and making satisfaction for them. This are we to understand by that unwonted phrase of the Apostle, *Heb.* 2. 17. (borrowed from the Prophet *Daniel*, *Dan.* 9. 24.) where this is set forth as one principall part of Christ's Priestly Office, [*To make Reconciliation for the sins of the people.*] Ἱλάσκεσθαι τὰς ἁμαρτίας: that is, to *expiate*, and *take away* their sins. To take them away, not onely in respect of *Power*, (as *Grotius* comments upon it) by giving them strength against them sutable to their tentations, and so causing them not to sin: but in respect of *guilt*; by the *Sacrifice* of himselfe, making *satisfaction* unto the Justice of God for them, (as the same Authour in his better minde expounds it.) Thus is Christ said to be the *Propitiation*, being the means of reconciling his Elect unto God, and that by the *offering up of himselfe*.

Ἱλάσκεσθαι ἁμαρτίας, hoc quidem loco est pargare à peccatis, i.e. efficere ne peccentur, vivas suppeditando pro modo tentationum. Grot. ad Heb. 2. 17.

Ἱλάσκεσθαι τὰς ἁμαρτίας Heb. 2. 17. significat expiationem, sed eam quæ fit placando: Grot. de Satisfact. cap. 7.

Arg. 5. Christ offered up himselfe.

Offering up of himselfe. That giveth me a hint of one Evidence more, which is the last I shall insist on in this Argument. And that

that I shall take up from the Authour to the *Hebrews*, who in that Epistle maketh frequent mention of this *Oblation*, Christ's offering up himselfe. And as else-where, so especially in his 9th *Chapter*, where he purposely discourseth of that Subject; comparing the *Sacrifice of Christ* with those *Typicall Sacrifices* under the Law. The summe and substance of which discourse you shall find bound up in one *verse*, *ver.26.* of that *Chapter*, where speaking of *Christ*, he saith that [*Now once in the end of the world, he hath appeared to put away sin, by the Sacrifice of himselfe.*] A passage, wherein there is not a word but hath his weight. Give me leave briefly to glosse upon each of them.

Heb.9.26. Opened and glossed upon.

Christ's appearing on earth. *Christus παρεφανερωσε, i.e. obtulit se, & ostendit Deo Patri in Sanctuario cœlesti:* Grot. Com. ad loc.

Christ hath appeared.] παρεφανερωσε; he was made *manifest*: appearing not in *heaven* (as the *Socinian* would have it) but upon *earth*. Christ was before; [*Before Abraham was I am, John* 8.58.] Christ was before *Abraham*, not only in respect of *God's Ordination*, (as *Grotius* would elude that Text,) for in that sense all others were before *Abraham* as well as he; yea, *Abaham* was before himself, having a being first in God's Ordination, before he had an actuall existence in the World: But he was so *actually*; having a being in *Heaven* according to his *Godhead*. There he was, but there he was hidden, hidden in the *Bosome of the Father*: But in his *Incarnation* he was manifested, [*The Son of God was manifested* (saith Saint *John*) 1 *John* 3.8. *God was*

Fuerat ante Abrahamum Jesus divinâ constitutione. Grot. ad loc.

mani-

manifested in the flesh, (saith Saint *Paul*) 1 *Tim.* 3.16. Or, He *appeared*. Before, he was hidden under those Legal *Types* and *Ceremonies*, which were as a *Vaile* overshadowing him; But now being *incarnate*, that Vail was taken off from his face, and he *appeared*, being made conspicuous under the Gospel; so as now all might *with open face behold the Glory of God, shining in the face of Jesus Christ*, (as our Apostle speaketh, 2 *Cor.* 3. 18. and 4. 6.) Thus hath Christ *appeared*. But *when* did he thus appear? That followes.

[*In the end of the World.*] Ἐπὶ συντελείᾳ τῶν αἰώνων, that is (say some) when the *Jewish State*, the *Temple*, and their *Commonwealth* drew nigh to an end. This is that *end* which our Saviour speaketh of *Mat.* 24. 6. *The end is not yet.*] meaning thereby the finall destruction of the Temple and City of *Jerusalem*. Before this time, and not long before, it was that Christ was manifested in the flesh, that he *appeared*. Or (as it is more commonly, and (as I conceive) more properly taken,) *In the end of the world*] *i. e.* In the *last dayes*, (as the same Apostle hath it, *cap.* 1. 2.) the *last Time*, or *Times*: so St *Peter* cals them, 1 *Pet.* 1. 5. & 20. And St *John*, the *last Hour*, 1 *John* 2. 18. ἐσχάτη ὥρα, the *last Time*, or *Hour*, So did the Apostles then look upon the world, as drawing towards a period, a consummation: And that not far from it in their times: what then may we do in ours? But I passe on.

In the end of the World.) Vide Grotium ad loc.

Thus

Once, and but once.

Thus Christ appeared in the end of the world, and that but [Once.] Ἐφάπαξ. As for the *Priests* under the Law they appeared *Often* before God in the execution of their Ministeriall function; [*The Priest went always* (say the 6th and 7th verses of this chapter) *i. e.* daily, every day, *into the first Tabernacle* (the holy place, the second court of the Tabernacle, or Temple) *accomplishing the service of God. But into the second* (the Holy of Holies), *went the High Priest once every year.*] Thus they appeared *Often*. But Christ our High Priest appeareth but *Once*: Once upon *Earth*, and Once in *Heaven*. Once upon *Earth* before *Men*; Of this speakes the Apostle here in this 26. verse. Once in *Heaven* before *God*; Of this he speakes verse 12. *By his own blood he entred in once into the Holy place.*] *i.e.* Into *Heaven*. Marke it. Once he appeared upon Earth, and once in Heaven. As for any such *second appearing upon Earth*, and *returning to heaven* before his coming to the last, and generall Judgment, as some imagine, this our Apostle taketh no notice of it; And therefore I dare not avouch it. Nay, hee tels mee expresly in the last verse of this chapter, that Christ *having been once offered to bear the sins of Many, he shall appear the second time without sin unto Salvation, unto them that looke for him.*] Marke it. Christ appeareth, not twice upon Earth, once to *suffer*, and once to *reign* there personally; and twice in Heaven, once

Christ appeareth once upon Earth, and once in Heaven.

Millenaries confuted.

once after his *Resurrection*; and once after the *settlement* of his supposed *Government*, (as some have conceived;) but *Once* upon *Earth*, and *once* in *Heaven*. As for his second *Appearing*, it shall be unto *Salvation*, to the compleat and perfect salvation both of Soul and Body in heaven (so Expositors, I think universally, expound that place) of all those who *love* and *look for that Appearing*. Heb. 5. 9. 2 Tim. 4. 8. In the mean time, let it be enough for us, that he hath appeared once upon Earth. So it may well be, if we do but consider what followeth: *viz.* the end of this Appearance, which was,

To put away sin] εἰς ἀθετησιν ἁμαρτίας, to the *Abrogating*, *abolishing*; taking away of sin. Not taking it out of the world. No; the *world still lyeth in wickedness*, 1 John 5. 19. Nor yet taking it out of the *persons* of his redeemed ones, so as that it is should have no *abiding*, no *inbeing* in them. No; this is a perfection reserved for heaven, not to be looked for on Earth. But so taking it away, as that it shall not be *imputed* to them, nor yet *reign* in them: For both these ends Christ *appeared* upon Earth, for the abolishing of sin in his people, both in respect of *Guilt* and *Power*. It is the former of these that is here properly and principally intended. So much will appeare from the next clause which setteth forth the *why*, and *means* whereby Jesus Christ effecteth this abrogation and abolition of sin, *viz.*

How Christ is said to have put away sin.

By

The Sacrifice of Christ, himself.

By the Sacrifice of himselfe,] διὰ τῆς θυσίας αὐτοῦ. This was the Sacrifice which Christ our High-Priest offered. Not the *Bodies* of *other creatures*, as those *Legall Priests* did; but his *own body*, *himself*. And this Sacrifice he offered up, not in *Heaven* (as the *Socinians* would have it) in presenting himselfe before God his Father, but upon *Earth*, *viz.* in his *Passion* upon the *Crosse*. There was this Sacrifice offered up. True indeed, it was afterwards *presented* in heaven, but it was first *offered* upon Earth. So was it with some Sacrifices under the Law; The blood of them was represented by the High Priest in the most Holy place, (as this our Apostle tels us, *ver.* 7. of this chapter,) but they were offered before, *viz.* in the *slaying* and *sacrificing* of them by the *Priest*. So was it in this *Sacrifice* of Christ. How ever it be presented before God in *heaven* (which is an other part of Christ's *Mediatorship* (as God willing I shall shew you hereafter) belonging to the next branch of his Intercession) yet it was offered up upon *earth*, *viz.* in his *Death*.

Offered upon Earth.

Vide D. L. in Heb. 1. 3. & 9. ver. 26.

Duplex est, ut legalium quarundam victimarum, ita Christi oblatio: prior mactationis, altera ostentationis. Grot. de satisfact. cap. 10.

Thus were sacrifices said to be *offered* up when they were *slain*. So profane Authors ever use the word, and Scripture the like. When God biddeth *Abraham* go *offer* his son, *Gen.* 22. 2. he addresseth himselfe to *slay* him, *ver.* 10. which beeause hee had *intentionally* done, though not with his *hand*, yet in his *heart*; he is therefore said to have *offered him up*, Heb. 11. 17. Therein was *Isaak* a Type of

Θυσία est ἐν τῷ σφάττειν. In mactatione Sacrificium. Grot. de Satisf. cap. 10.

f *Christ*, who was offered up after the same
anner, being actually slain: There was he
uely offered. Hence it is that Saint *John*
lleth him onely the *Lamb slain*, Revel.
.6. and 13. 8. which Saint *Paul* renders,
acrificed, Offered, [*Christ our Passeover is*
crificed (or *offered*) *for us*, 1 Corinthians
.7. Thus was Christ first *offered up upon*
arth.

Neither was this only a *Preparation* to that
blation which is made in *Heaven* (as the *So-*
inian would have it) but a perfect *Oblation*.
o was the offering made by the Priest in the
Holy-place. It was more then a Prepara-
ion to an offering; a true *Sacrifice*. As for
he presenting of the blood of the Sacrifice
n the *Holy of Holies*, it was not properly a
acrifice, but rather the *Commemoration of a*
acrifice already made. So standeth it be-
wixt Christ's *Oblation* and his *Intercession*:
The former was done upon *Earth*: There
was the *Sacrifice offered*. The later is
nly a *Commemoration* of that Sacrifice,
presenting it unto God, as it were
ontinually to put him in minde of what
was done: that for the merit there-
f hee may bee propitious unto his peo-
le.

The death of Christ more then a preparation to his oblation.

Grotius ibid.

And this is the *Sacrifice*, whereby Christ is
id to *put away sin*. Not properly his *Inter-*
ession in *heaven*, but his *Immolation*, his *obla-*
on upon earth in his death upon the cross. So
he Spirit of God clearly carries it, every where
ascri-

By this sacrifice Christ putteth away sin.

ascribing the work of our *Redemption*, the *taking away of sin*, to the *death* and *blood-shed* of Christ. [*He gave his life a Ransome*, Mat. 20.28. *Whom God hath set forth to be a Propitiation through faith in his blood*, Rom.3.25. *In whom we have Redemption through his Blood, the forgivenes of sins*, Ephes.1.7. *Ye are redeemed with the Blood of Jesus Christ*, 1 Pet.1.19. *Thou wast slain, and hast redeemed us to God by thy Blood*, Rev.5.9. Places are numerous which give attestation to this truth. Were there no other those last words of our *Saviour* were sufficient, *John* 19.30. *Consummatum est, It is finished.*] What was finished? Why, the great Work of *Redemption*, for which he came into the World. That was not only inchoated & begun, but consummated, perfected there: His *Passion* was not only a *Preludium*, a *Preparation* to this work, but even the accomplishment of it. There was this great benefit of *Remission of sins* meritedly purchased. There wanted nothing but the *Application* of that merit to the persons of Gods Elect, to the making it effectuall unto them for their *Justification*: Otherwise the work it self was compleat & perfect. *By one offering he hath perfected for ever them that are sanctified*, Heb.9.14.

To this Truth this our Apostle in this Epistle to the *Hebrewes* speaketh so fully, so clearly, as we shall not need to seek elsewhere for evidence, *Cap.*1.3. Christ is said to have *purged our sins by himselfe*, (*i.e.* by the offering of himselfe) *before he sat down on the right hand of the Majesty on high.*] before his entrance

tance into Heaven. *Cap. 9. ver. 12.* he is said to have *entred into the holy place*, (that is, Heaven,) *By his own Blood having obtained Eternall Redemption for us.*] *viz.* by the shedding of that blood: Here in this 26th *verse* which I am now discoursing upon, he is said to *put away sin by the Sacrifice of himselfe.*] διὰ θυσίας, which word properly signifieth a sacrifice slain, (as *Grotius* observes from that place of Saint *John*, *John* 10. 10. where the word θύω, which signifies to *sacrifice*, is used simply for to *kill*, [*The thiefe cometh not but to steale, and to kill:* ἵνα κλέψῃ καὶ θύσῃ.) Now Christ was slain upon the *Altar* of the *Crosse*, and there was he sacrificed.

And by that Sacrifice he *took away sin*: not onely the *power* of it, (as the *Socinian* would have it) but the *Guilt* and *Punishment* of it. This is that (as I said) which is here properly and principally intended, as being the immediate fruit of this Sacrifice: The expiating and taking away sin in reference to the *Guilt* of it; abolishing the *Obligation* of sin, so as it shall not bind the believer over unto condemnation. This is that which Christ hath done for us.

And this he hath done by that Sacrifice as our *Surety*. First, *taking our sins upon him*, and then *taking them away*. Both these are comprehended in that one word which we meet with in the last *verse* of this *Chapter*, [*Christ was once offered* (saith the Apostle) *to bear the sins of many.*] Ἀνενεγκεῖν, (saith the Origi-

Which he did as a Surety for his Elect.

Originall,) a full and emphaticall word, signifying not only to *bear*, but also to *bear away*. And both these hath Christ done by our sins, [*Behold the Lamb of God that taketh away the sins of the world* (saith the Baptist of Christ, *John* 1.29. (ὁ Αἴρων) the word signifieth both *Ferens*, and *Auferens*: bearing them, and bearing them away. Both these did the *Scape-goat* under the Law, (as you may see *Lev.* 16.21, 22.) The High Priest laying the iniquities of the people upon the head of that *Goat*, it beareth them upon it, and beareth them away out of sight. Thus hath the Lord *Jesus* (of whom that *Goat* was a Type) he having the sins, the iniquities of his Elect laid upon him by God his Father, (as the Prophet *Isai.* hath it in the place forenamed, *Isai.* 53. 6.) he *beareth* them, (as you have it in the last *verse* there.) And bearing them, he *took them away*. Ἀνήνεγκεν, That is the word which St *Peter* also maketh use of, 1 *Pet.* 2.24. *He bare our sins in his Body upon the Tree.*] The word (saith *Beza*, writing upon that place) it properly signifieth *Attollere*, or *sursum ferre*: to take and carry up. So the *Syriack* there rendreth it, (as he observes.) Ἐβάσασεν καὶ ἀνήνεγκεν, *Bajulavit, & sursum tulit*, He *bare our sins, and carried them up*. This hath Jesus Christ done for us. He hath born our sins, and carried them up; viz. *up upon his Crosse*, there to make satisfaction for them: according to that of the Apostle, *Colos.* 2.14. where he speaketh of Christ's *nayling the Hand-writing of Ordinances unto his Crosse*, and so *taking it out of the way*. Thus

Beza Gr. Annot. ad loc.

Thus hath Christ by the sacrifice of himselfe *taken away* the sins of all that beleeve on him; *Expiating* them, *Purging* them. That is the expression which this our Apostle elsewhere maketh use of, *viz.* chap.1.3. where speaking of Christ, he tels us that he hath *by himselfe purged our sins.*] And Saint *John* maketh use of the same word 1 *John* 1.7. *The blood of Jesus Christ purgeth* (or *cleanseth*) *us from all sin.*] Give me leave to take hold of the skirt of that expression; we may learne somewhat from it, which may conduce not a little to the clearing of the point in hand, touching Christs *taking away our sins by the sacrifice of himselfe.* To which end I shall enquire.

Que. How is Christ there said to purge our sins?

Quest. How Christ is said to purge our sins.

Ans. I answer. Not only *Declaratively* (as *Socinus* would have it;) declaring the sins of beleevers to be purged upon their Repentance. That is but a miserable evasion. So it must needs appear to him that looketh upon the former of those Texts with an impartiall and unprejudicated eye; where it is not said, that Christ *declared* a Purgation of sins, but he *made* it: So the Originall hath it. καθαρισμὸν ποιησάμενος, *purgatione facta, having made a Purgation*: And that *by himself*, δι' ἑαυτοῦ: not declaring what his *Father* had done, or would do, but what Christ *himselfe* had done.

Answ. Not only declaratively, but effectually.

Quest. But what *Purgation* is it that is there

Quest. Whether Christ purgeth onely from power, and not also from guilt.

spoken of? whether from the *Power*, or *Guilt* of sin?

Answ. Here *Socinians* being put by the former shift, some of them make for this. Christ is said to *Expiate and purge our sins* (say they) in as much he *succoureth us in our Temptations*, and so *preventeth sin in us*. This is all which those of that way mean, when they speak of Christs *expiation* (which they in word acknowledge, but in truth deny) they refer it only to sins to come, not to sins past. And understand it only of the *destruction* or *Prevention* of sin; not of any *satisfaction* made for it: Of taking away the *Power*, not the *Guilt* of it, otherwise then *occasionally*, viz. by making us capable of receiving remission upon Repentance.

Socinian evasion.

Dr. L. in Heb. 1.18.

Vide Grot. de Satisfact. c. 7.

Expiation how understood by the Socinian.

But this evasion is no less palpable then the former. True, Christ doth also in this sense purge away sins. But the *Purging* and *cleansing* there spoken of is properly and principally the taking away of the *Guilt* of sin by way of *Remission*. This is the καθαρισμὸς, the *Purgation* which the Author to the Hebrews there aymeth at. So we shall find himselfe expounding the word and thing chap. 9. 22. *Almost all things are by the Law purged with blood, and without shedding of blood is no Remission.* The later clause expoundeth the former, shewing what he meaneth by *Purging*, *viz.* the taking away the *Guilt* of sin by way of *Remission*. And S. *John* doth as much for himself 1. 9. of that first *chapter*, where he puts these two words

Christs expiation is properly of the guilt of sin.

words ἀφίεναι and Καθαρίζειν, *Forgiving* and *cleansing* of sin, together, so shewing what *Purgation* it was that he had before spoken of *vers. 7. viz.* Purgation by way of *Remission*, by taking away the *Guilt* of sin. In this way Christ is said to have purged our sins by way of *Expiation* properly so called, Purging them by the *Sacrifice* of himselfe.

A *mystery* clearly represented and held forth in those *expiatory Sacrifices*, the *sin-offerings* under the Law. Concerning which, pardon a necessary digression.

That those *Sacrifices* were a *Type* of *Christ*, none but a *Socinian* will or dare to deny: Scripture being so expresse and full for it. And that as elsewhere, so specially in this Epistle to the *Hebrews*: where the Apostle speaking of those Legall *Rites* and *Ceremonies* (the *Sacrifices* among the rest) he tels us, that *they served unto the example and shadow of heavenly things*, cap. 8. 5. And *chap.* 9. v. 9. he tels us that the *first Tabernacle was a figure of the time then present, in which were offered up both gifts and Sacrifices.* All of them Types and Figures. And again, verse 23. he calleth them *patterns of things in the heavens*. And verse 24. *Figures of the True*, viz. of Christ and his Sacrifice. Thus again *chap.* 10. 1. he calls the Law ἐκκλ. *a shadow of good things to come.* That was but a *shadow*. And what was the *substance* but *Christ*? *Christ* is *Christ*, *Christ* and his *benefits*. Christ, he was *the True Minister of the sanctuary and of the*

Expiatory Sacrifices under the Law a type of Christs expiation.

Heb. 8. 5. ὑπόδειγμα.
Cap. 9. 9. Παραβολή.
Vers. 23. ὑποδείγματα.
Vers. 24. Ἀντίτυπα τῶν ἀληθινῶν.

Tabernacle which God hath pitched; Soe you have it *chap.* 8. 2. τῶν ἁγίων λειτουργὸς. The *Minister of the holy things*. These are those *good things* whereof the Law is there said to be a *shadow*, even the *good things of Christ*, the Benefits procured and dispensed by him. Those *Ceremonies* were the *shadow*; *Christ* the *Body*. So the Apostle expressly informes us, *Col.* 2.17. where speaking of some Ceremoniall observations, he saith, they were a *shadow of things to come, but the Body is of Christ.*] And St. *John* intimates no less, *Joh.* 1.17. where he tels us that *the Law was given by Moses, but Grace and Truth came by Jesus Christ.*] He was the *Truth* of all those *Types*, the *substance* of all those *shadowes*. A truth so evident, that surely, were not men brought to great straights in maintaining their Errour, they would never deny, or once call it in question.

The Representation cleared.

This being thus cleared (for we are inforced to clear our way as we go, finding it so obstructed at every turn, as it is by the many cavils of the Adversarie,) come we now to take notice of that *Representation* (which I spake of) which is held forth in and by those *Expiatory Sacrifices*, and see wherein they were a Type of Christ, and his *sacrifice*. For this purpose consult we that place of *Leviticus* cap. 10. ver. 17. where *Moses* declareth unto the people the Institution of the *sin-offering*, shewing to what end it was given to the people. [*God hath given it you* (saith he) *to bear the Iniquity of the Congregation, to make attone-*

ment

ment for them before the Lord.] Marke it. Herein are two things to be taken notice of. First, this Sacrifice standeth in the *roome* of the people, in their *stead*, bearing their sins. And then it maketh attonement for them before the Lord. In both, a lively Type of *Jesus Christ*; and of his *Sacrifice* upon the crosse, wherein he in like manner first *stood in the room* and stead of his people, bearing *their Iniquities* (as I have shewen you.) And then *Expiated* them, made *Attonement* for them.

Quest. But how are those sacrifices said to make an *Attonement* for the people, or to *Expiate them*? for so the Hebrew word is there most properly rendred, importing a freeing and deliveringone from theGuilt and punishmento of sin. Now how are those sacrifices said to have done this?

Quest. How those sacrifices are said to expiate. לכפר *ad Expiandum.* Montanu.

A. For answer to this, we must take notice that in those sins committed under the Law there was a twofold *guilt*; A *Ceremoniall* and a *Morall* guilt; or an *Externall* and an *Eternall* guilt. An Externall or *Temporall* guilt, a guilt before *men*, binding the offender over unto temporall punishment. An *Eternall* or *Spiritual* guilt before *God*, binding them over unto Eternall condemnaton. Now as for the former of these, that *Externall* or *Ceremoniall* guilt, that was expiated and taken away by performing that which was legally required in the way of a Ceremoniall satisfaction. Hereby the people offen-

Answ. A twofold Guilt under the Law. Pareus Com. *ad Heb. cap. 9. Dub. 1.*

ding was acquitted before men, *in foro Ecclesiæ*, and freed from Temporall guilt and punishment, by vertue of that Sacrifice, or rather Gods Ordinance and Institution concerning it. But for the later, that *Eternall* and *Morall* guilt, that was expiated and taken away by those Sacrifices only *Typically* and *Sacramentally*, *viz.* as they represented and shadowed out the true Expiatory Sacrifice of Jesus Christ. And thus are those Sacrifices said to have *Expiated* the people. It is a *Sacramentall* phrase and manner of speech, wherein that which is the proper effect of the thing *signified*, is attributed to the *signe*. Even as the Sacramentall *water* in *Baptism* is said to *wash away sins*, Act. 22. 16. Thus did the blood of those Sacrifices *expiate* the sins of the people, by representing the *Expiation of Christ*, that *Satisfaction* wherby his people are freed from eternall guilt. Such an *expiation* hath Jesus Christ made.

Christs expiation made by his blood.

And that by his *Blood*. In this way the sin offering is said to have made that *Legall*, *Typicall*, *Ceremoniall Expiation*, Levit. 19. 11. *It is the blood that maketh an atonement for the Soul*. And in this way it is the Lord Jesus hath made this true and *real* Expiation, *viz.* by his *Blood* shed upon the Altar of the Cross. *The blood of Jesus Christ cleanseth us from all sin* (saith Saint John) 1 Joh. 1. 7. Behold here an *Expiation*, a full and *perfect* Expiation: wherein the shadow cometh short of the substance, the Type of the Truth. As for those

A full and perfect expiation.

Sacrifi-

Sacrifices, they extended only to a *Ceremoniall* and *Temporall* Expiation; and that onely of *some sins*. But the Sacrifice of Christ extendeth to a *reall*, *Eternall* Expiation; and that of *all sins*. So *Paul* delivers it in his Sermon at *Antiocha*, Act. 13.39. *By him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.* By the *Law of Moses*, by those Legall Sacrifices therein prescribed, none could be justified before God for any sins. So much wee may learne from this our Apostle, Heb. 10.1. *The law can never by those sacrifices, which they offered year by year, make the comers thereunto perfect.* That is, *as touching the Conscience*, as the same pen expounds it, *chap.9.9.* They could not in and by themselves, as separated from their spirit all significations, sanctifie or purifie the *Conscience*; they being *Corporall*, and that *Spiritualls*. Neither could they give an absolution *in foro conscientiæ*, they could not give any assurance to the *Conscience* that sin was pardoned, and reconciliation obtained with God. In reference hereunto the Apostle telleth us *ver.4.* of that 10th chapter, that *It is not possible that the blood of Bulls and of Goats should take away sin:* Take away the *Eternall* guilt of it. And as for the *External* and *Temporall*, it extended (as I said) only to some kinds of sin. Thence was it (as the Hebrew Doctours observe) that *David* deprecating of his *Adultery* and *Murther*, *Psal.51.16.* he saveth the offering of Sacrifice for them. Why

so? not onely because Sacrifices themselves severed from the Blood of Christ, could not ought availe to the purging away of any sin; but also because the Law had provided no sacrifices for those sins. To which the Apostle may be conceived to allude *Heb.* 10.26. where speaking of that unpardonable sin, *the sin against the Holy Ghost*, willfull malice against the Truth of the Gospel received and acknowledged; he saith, *There remaineth no more sacrifice for that sin.* But now the Blood of Jesus Christ, as it is a true and reall *Expiation*, making satisfaction for sin, and so purging the conscience from the *guilt* of it, so it extendeth to *all sin*. So it doth, where the *remedy* is not *refused*, as it is in the sin fore-named, that sin exempted from mercy.

And thus have I at the length, taking hold of the clew of the *Spirit*, held forth in the sacred Scriptures, passed through this last *evidence*, or *proof*; upon which I have insisted the longer, because I apprehend it to be of special consequence and importance for the vindicating and clearing of this Truth, touching *Christ's taking away of sin* by way of *Expiation*, by making *satisfaction* unto the Justice of God for it.

I am not ignorant that the Adversary yet seeketh out for other evasions besides those already named, for the declining of the force of this Argument. But I find them to be such, as vulgar and ordinary capacities are not capable of apprehending and conceiving them: which

which, though no more should be said to them, is more then a probable evidence, that there is no strength in them: but that they tend meerly to the darkening of the Truth, which to those who will not shut their eyes against the light, shineth forth clearly in those aforenamed plain and simple Evidences. And therefore I shall not trouble you with them.

To what hath been spoken, in way of further confirmation of this Truth; I might yet, *ex abundanti*, add many Scripture Evidences more. And to them I might also subjoyne the *Testimony of the Church*, held forth by the eminent *Lights* therein, in their successive generations: a work which I find already done to my hand, by one well versed in this Controversie and those Records. But I will not hold forth a Candle to the Sun. Give me leave onely for further satisfaction, to take notice of some few of the principall Arguments, which the Adversary taketh up either from Scripture or Reason, for the expounding of this Doctrine. This task I shall dispatch with all convenient brevities.

Grotius de Satisfact. in Calce. Testimonia veterum.

These Arguments or Objections, such as I have met with, I finde them all reducible and referrable to three heads. First, *How can this Doctrine of Christ's Satisfaction stand with the Truth of God?* Secondly, *How with his Justice?* Thirdly, *How with his Grace and Mercy?* All these Attributes are charged by the Adversary to be impeached and prejudiced by this our Doctrine. But how unjust

Socinian Objections answered.

this

this charge is, will (I trust) clearly appear in their vindication. Begin with the first.

Object. 1. Christ's Satisfaction inconsistent with the Truth of God. 1. In his threatnings.

How can this stand with the Truth of God? His Truth in his *Threatnings*, his Truth in his *Promises*; both which seem to disclaime any such way of Reconciliation?

Alleg. 1. For the *Threatnings*. They charge sin upon the head of the sinner. That of the Prophet *Ezekiel* is express, *Ezek.* 18.20. *The soul that sinneth it shall die; the son shal not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousnesse of the righteous shall be upon him, and the wickednesse of the wicked shall be upon him.*] Lo, here is a Law that excludes all *Commutations of Penance*, or Punishment; requiring *satisfaction* from the *person offending*, not from any other.

Answer. Ezek. 18.20. explained and vindicated.

Ans. To this it is answered. It is a mistake, if any shall look upon this as an *universall* and *indispensible Rule*, which God doth tie himself to walk by at all times, in all places, towards all persons. No, both *Law* and *Practise* speak the contrary. For *Law*, that Apendix to the second Commandement is well known. *I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me.*] *Exod.* 20.5. And for *Practise*, *Precedents* are obvious. *Canaan* is cursed for the sin of his father *Cham*, *Gen.* 9.25. *Sauls sons* and *Nephews* are hanged up for the fact of their father, and that not without God's approbation,

tion, 2 *Samuel* 21. 8. Seventy thousand persons perish for *David*'s sinne in numbring the people, and that by God's immediate strokes, 2 *Sam.* 24. 15. whereupon *David*, conscious of his own guilt, and their innocency, cryeth out in way of a just commiseration, *I have sinned, and I have done wickedly, but what have these sheep done?* ver. 17. Instances of this kind are numerous, 1 *King.* 14. 10. The Lord threatens to bring evill upon the house of *Jeroboam* for *Jeroboam*'s sake. Thus doth God often, according to that his threatning, visit the sin of the fathers upon the children, *viz.* in the way of *temporall Judgements*. Specially where he findeth them treading in their fathers steps, as *Canaan* did in *Cham*, and *Jeroboam* posterity in his.

So then, we cannot looke upon that passage in *Ezekiel* as a perpetuall and standing Law for all times and places; but onely as calculated for that present Meridian, as peculiar to those times, and that people. The Lord therin declaring to the people of the Jews what the course of his ordinary providence should thenceforth be in his proceedings with them. So much may clearly be collected from the first verses of this chapter, where the Lord expostulates with that people about a *Proverb* which was in use amongst them, [*The fathers have eaten sowre grapes, and the childrens teeth have set on edge*, ver. 1. The meaning whereof was, that *Adam* and others of their forefathers had sinned, and they suffered for it.

So

So you have it explained *Lam.* 5.7. *Our Fathers have sinned, and are not; and we have born their Iniquities.*] Thus did they abuse the *patience* and *indulgence* of God in deferring his Judgements, taking occasion from thence to charge him with some hard measure, some unequall dealings towards themselves. Hereupon the Lord tels them, that he would take away that occasion from them. So you have it *ver.* 3. *As I live (saith the Lord) ye shall not any more have occasion to use this Proverb in Israel.*] How so? why hereafter he intended to be more speedy in the execution of his Judgements; he would bring them speedily upon the person that sins [*The soul that sinneth shall dy,* &c.] this is all that is intended in that place. Which being so looked upon, maketh nothing against the point in hand. Notwithstanding that, with a *Non obstante,* God may and doth, and that Justly, charge the sin of one upon another, in the way of temporall Punishment; I, and accept such a satisfaction made by one for another. Thus in those forenamed instances. That execution done upon *Sauls* sons, it it accepted as a Temporall satisfaction for the sin of *Saul,* so as thereupon the Lord was reconciled to the people, and was *intreated for the land,* as you have it 2 *Sam.* 21. *ver.* 14. In like manner that execution which the destroying Angel had done upon those seventy thousand, God accepted it as a temporal satisfaction for the sin of *David,* wherby he had provoked him against that

that people 2 *Sam.* 24. *last*. And even thus hath God required and accepted this *Eternall satisfaction* made by Christ in the behalf of his Elect people. Which he hath done without any impeachment to his *Truth*, his truth in his *Threatnings*.

Alleg. 2. But how can this stand with his truth in his *Promises*? Hath not God promised *Remission* of sins and *Eternall life* upon the condition of *Repentance* and *new obedience*, without any further satisfaction? So it there followeth in the next verse (*Ezek.* 18. 21. 22.) *If the wicked will turne from all his sins that he hath committed, and keep all my statutes, &c. He shall surely live, he shall not dy. All his transgressions that he hath committed, they shall not be mentioned unto him, in his righteousnesse that he hath done he shall live.*] Many such promises we meet with all, both in the Old Testament, and New.

2. In his promises.

A. To this it is answered. True, the penitent sinner upon his *Repentance, evangelical obedience*, and *Perseverance*, he shall live, and that *Eternally*. But what? are these the cause of his salvation? Not so. *Conditions* they are, and so a *causa sine quâ non*, (as they call it;) Conditions without which they shall not be saved. *Except ye repent ye shall all likewise perish*, (saith our Saiour to those censorious Jewes) *Luke* 13. 3. And they are the *way*, which leades to heaven; *Via Regni*, *The way to the Kingdome*, a way which God

Answ. The promises of Remission and salvation upon conditions of Repentance and new Obedience how understood.

God hath layd out for his people to *walke in*, Ephes. 2.10. and they walking in it, shall attain the end of their hope, the salvation of their soules; it will bring them to heaven. I, but not *causa regnandi*, not the *cause of their Reigning* there. No, the proper *procuring cause* of salvation is onely the *Obedience of Jesus Christ*, being apprehended and applyed by *Faith*. To both which, *Repentance* and *new obedience* are subordinate.

Christ, Faith, Repentance, subordinate; the one presupposing the other.

Marke it. There are three things which (besides the *Grace of God*, which is the first *moving cause*) concurr in bringing a sinner to salvation, viz. *Christ*, *Faith*, *Repentance*. The first of these (*Christ*) he is the meritorious *cause* of it. The two others (*Faith* and *Repentance*) are as *Conditions of the Covenant*, without which Christ and his merits shall be of no availe unto the sinner; *Repent and beleeve the Gospel*, Marke 1. 15. Now these are *subordinate* the one to the other. The first (*Christ*) being the proper and principall procuring cause. The 2d (*Faith*) an Instrumentall cause. The 3d (*Repentance*) a Concomitant of *Faith*, a fruit and effect of it. The one necessarily depending upon the other. *Repentance* upon *Faith*, and *Faith* upon *Christ*. There is no true *Faith* without *Repentance*: it being *Faith that purifieth the heart*, Acts 15. 9. And there is no true *Faith* without Christ: hee being the proper object of true saving justi-

justifying faith, as it justifieth and saveth. Now, according to that known and vulgar Maxime, *Subordinata non pugnant: Things which are subordinate the one to the other, they may well stand together.* The asserting of the one is not the denying of the other. The taking in of the one is not the shutting out of the other; whilst it is said that God pardoneth sins unto the sinner upon his *Repentance*, it doth not exclude *faith*, without which it is impossible to please God. *Heb.* 11. 6. But includes it, presupposeth it. And thus when we are said to be justified and saved by *faith*, it doth not exclude, but include *Christ*; from whom faith draweth that Justifying and saving vertue. Thus do these stand well together. He that *Repenteth and beleeveth shall be saved*; but not without *Christ*. It is not his *Repentance* or *Faith*, as they are *workes*, that shall be imputed unto him unto Justification and salvation; But the *Obedience of Christ* apprehended by faith and imitated in neer obedience. Hereby it is that sinners are *Reconciled, Justified, saved.*

Q. But was this the way of Reconciliation under the old Testament? The same way of reconciliation under the old Testament and the New.

Ans. Surely yes. Our Apostle in the verse after the Text telleth us, that, *Christ gave himselfe a Ransome for us all*; that is, not onely for *Gentiles*, but for *Jewes*; not onely for those who lived after his death, but those who lived before. *All* true beleevers

leevers. *As by the offence of one* (saith the same Apostle, *Romans* 5. 18.) (or rather by one offence (so the Originall hath it, δι' ἑνὸς παραπτώματος) *viz.* the first sin of the first *Adam*) *Judgment came upon all men unto condemnation; Even so by the righteousnesse of one* (or *one Righteousnesse*, δι' ἑνὸς δικαιώματος, *one Justification*, meaning the righteousnesse of the second *Adam*) *the free gift came upon all men unto Justification of life.*] Thus there is but one way of *Reconciling* Men to God. As there was but one doore at which *Enmity* brake in, so there is but one doore to let in *Reconciliation.* The same way that is held forth under the *Gospell*, was also held forth under the *Law.* Onely with this difference; That which was *velatum, vailed* and hidden in the one, hidden under Types and Figures, is *Revelatum, unvailed*, in the other. Otherwise, there is the same *Jesus Christ*, *yesterday* (under the old Testament,) *to day* (under the New,) *and the same for ever.* The vertue of his satisfaction extending as well backwards, as forwards; as well to the sinns of the Law, as the Gospell. So much is expressly asserted by the Apostle, *Hebrews* 9. 15. where this our Mediatour the Lord Jesus is said to have suffered death for the *Redemption of the trespasses that were under the old Testament*] not that the sins of the fathers were not pardoned before Christ died: but that they

were

pardoned onely by vertue of Christ's death who in reference to the vertue and efficacy of his death, (as I shewed you before) is said to be *the Lamb slain from the beginning of the World*, *Rev.* 13. 8. Thus you see the first of these *Attributes* vindicated and cleared from such impeachments as it might be conceived to suffer through this Doctrine of *Christ's satisfaction*. This maketh nothing against the *Truth* of God, whether in his *Threatnings*, or *Promises*. Passe we now to the second.

How can this stand with the Justice of God, that one should suffer, and make satisfaction for the sin of another? The Rule of Justice is, *Noxa sequitur caput*. The same person that sinneth should suffer.

Object. 2. How Christ's satisfaction standeth with the Justice of God.

To this it is answered. *Justice* is twofold; either *strict*, and *rigorous*; or *moderated* and *tempered* with Lenity, Clemency, Mercy. So is it with men: Amongst us there is a *Kings-Bench*, (as it was wont to be called.) and a *Chancery*; the one a Court of *strict Justice*, the other of *Equity*. And thus is it in Gods proceedings with his creatures; with some he dealeth in strict Justice, so he doth with *reprobate Angels*, and *reprobate men*, such as despise that Redemption which is held forth unto them. With others he proceeds in a way of *moderated* and tempered justice. So dealeth he with *beleevers*, relaxing and dispensing with his own Law as to them, accepting the satisfaction of another in their behalfs.

Answ. Justice twofold, Strict, or Moderated.

Alleg. But still is not this *injustice*, thus to

 charge

The Law *Deut.* 24.16, cleared.

charge their sins upon another, and to require satisfaction from him? Is it not directly contrary to God's own Law, *Deut.*24. where he expresly prohibits any such Commutation or Exchange, *ver.*16. *The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; Every man shall be put to death for his own sin.*]

Answer. That Law bindeth man, not God.

Answ. To this it is answered, This is a Law for *man*, not for *God*: binding the one, not the other. God having an absolute power over the lives of his creatures, he may dispose of them as it pleaseth him, and who shall say unto him, what dost thou? If he punish the sin of the father upon the child, though it be unto death, who shall challenge him of injustice, when as both *Parents* & *children* are guilty before him?

Reply How the Innocents may suffer for the Nocent.

Reply. But it may be said, Here the case is otherwise, Here the *Innocent* suffers for the *Nocent*; the *just* for the *unjust*, 1 Pet. 3.18. *He that knew no sin*, (*viz.* by experience) *was made sin*, (that is, a Sacrifice for sin, bearing the punishment thereof) *for us*, 2 *Cor.*5.21. And can this be justice?

Answ. To this it is answered. Even thus it was in some of the cases fore-named. *Saul's sons* were innocent as to that fact of their fathers, for which they suffered. And so was *David's child*, as to his Fathers *Adultery*, and *murder*. And so were the people as to *Davids* act in numbring them, *What have these sheep done?* Yet who dares challenge God of injustice herein?

Reply.

Rep. Why, but that the Innocent should suf-
er, and the nocent go free, this may seem to
e harsh.

The nocent going free.

Ans. And was it not so in those two,
ist named instances? The *Innocent childe*
nd the *Innocent people* suffer, whilest *guil-*
y David goeth free. True, he suffered in
heir sufferings, otherwise his person not
ouched.

Repl. But it may be said in those ex-
mples, there was some *Relation* and *Con-*
unction betwixt the person offending and suf-
fering, which drew the guilt of the one upon
he other.

Ans. And is it not so here? Betwixt
Christ and his Elect people, all true beleevers?
here is a neare *Relation* and *Conjunction*. A
hreefold Relation. The first *Naturall*; the
econd *Mysticall*; the third *Voluntary*. A
aturall Relation; they are of the *same flesh*
nd Blood, Heb. 2. 14. Christ is their *kinsman*,
heir *Brother*. A *mysticall* Relation; He is
heir *Head*, they his *members*, Ephes. 5. 23.
nd 30. He is their *King*, they his *Subjects*.
A voluntary Relation; he is their *Surety* un-
dertaking for them. Now upon this three-
old Account we find one man suffering for or
with another. Sometimes upon the account
of a *naturall* Relation; Thus *Achan* sonnes
nd daughters suffered with him, *Joh* 7. And
David's childe for him. Thus the Disciples
onceived, when they saw the man that was
orn blind, that it might be for his parents

Answ. A 3. fold Relation betwixt Christ and the Beleever; naturall, mystical, voluntary.

Christus nobis conjunctissimus, naturâ, Regno, vadimonio. Grotius de satis. Cap. 4.

sin, *John* 9.3. Sometimes upon the account of a *mysticall* Relation: Thus in a Politick Body, (Even as it is in the *naturall Body*) where one member sometimes suffers for another; the *Back* or the *Head* suffers for what the hand hath acted), the *Subjects* sometimes suffer for their *Prince*, *Delirant Reges, plectuntur Achivi.* So it was betwixt *David* and the *people.* And sometimes Princes suffer for their Subjects: [*If ye shall still do wickedly, ye shall be consumed, both ye and your King.* 1 Sam. 12. *last.* And thus in the Church; God sometimes removes the *Candlestick* because the people play with the light, *Rev.* 2.5. *Ezekiel* must be struck dumb, because the *house of Israel is a rebellious house*, Ezek. 3.26. and 27. And thus in the *family*; As children sometimes suffer for their *Parents* (as in the cases aforesaid,) so sometimes *Parents* suffer for their *Children.* *Elies* sonnes were a break-neck to their father, 1 *Sam.* cap. 3. and 4. Sometimes upon the account of a *voluntary* relation; Thus *Sureties* suffer for their *Principals.*

Upon that threefold account Christ suffered for us.

And upon the like threefold account *Christ* may be conceived to suffer for us: 1 Upon the account of a *naturall* Relation: Being our *kinsman*, he is also our *Redeemer.* So it was under the Law, the next of kin was to redeem the inheritance, *Lev.* 25.25. whence it was that one & the same word (*Goel*) signifieth both, a *kinsman* and a *Redeemer.* Thus is Christ our (*Goel*) *Isa.* 59.20. Being our *kinsman*, he is also our *Redeemer*

גאל { *Propinquus*, *Redimens.* Montanus. Numb. 58. & Ruth. 3.9.

mer. 2. Upon the account of a *mystical* Relation: Thus as our *head* he suffers for his *members*. As our *King* he suffers for his *Subjects*. As a *Husband* he is responsall for the debts of his Wife. 3. Upon the account of a *voluntary* Relation. Thus as a *Surety* he suffers for those for whom he hath ingaged.

To let passe the other two, It is the third and last of these that I shall take hold of. Which we shal find sufficient to free this Act from all imputation of injustice. What Christ herein did, or suffered, he did it *freely* and *voluntarily*, as our *Surety*, undertaking this satisfaction for our sakes. Now we say, *volenti non fit injuria*. Where the person is willing withall, there is no wrong done. Amongst men, what more ordinary then for the *Surety* to make satisfaction for that debt which he hath voluntarily ingaged for? And who is there that chargeth that with injustice?

Whether one may lay down his life for another.

Alleg. True it, may be said, In pecuniarie, Mony-matters, as *Debts* and *Fines*, it may be so. But not so in *Corporall punishment*. Especially for one to suffer death for another.

Ans. To this it is answered: that even in these cases it is no unusuall thing for some kind of Sureties, (as those whom they call Αντιψυχοὶ Such as ingage *Body* for *Body*, life for life,) to suffer death for others. *Instances* thereof amongst all Nations are rife. That of *Damon* and *Pithias* is obious. The one of them being condemned to death by the Tyrant

Valerius de Amicitia: & *Cicero* de offic. lib. 3.

rant Dionysius, and desirous to visit his friends before he dyed: the other ingageth for him to dy in his room in case he returned not by the day appointed. Which sheweth that such *ingagements* in those times were not unusuall. So much is not obscurely insinuated in that of the Apostle *Rom.* 5. 7. *Peradventure for a good man some would even dare to dye.*] This some have done; and *Heathens* never made any scruple about the lawfulnesse, the Justice of it. And surely were it so that men were *Lords* of their *lives*, as well as of their estates, that they might as freely dispose of the one as of the other (as *Heathens* apprehended they might,) then could there nothing be said against it. This it is (as *Grotius* well notes) which maketh the difference betwixt these two, the laying down ones *Money* and his *life* for another. The one a man hath a more absolute power and dominion over then the other: over his money, then over his life. And upon that account he may ingage and alienate the one, where he may not the other. Were it so that a man had as much power over his life as over his money, there could be no more question about laying down the one, then the other.

Grotius de satisfact. cap. 4.

Christ a Lord over his own life.

Now this is it in the case we have now in hand, This was *Christ's* priviledg: He being an *absolute Lord*, he had also power over himself, over his own *life*; so as he might lay it down at his pleasure, which others may not do. This we may take from his own mouth.

John

John 10. 18. *I have power to lay down my life*] *Power*, not only δύναμιν, *ability*; but ἐξουσίαν, *Authority*, Right. This he had by concession and grant from God his Father, who had *given him power over all flesh*, John 17. 2. And this he had in and from himselfe. Being *God* he had power over himself as *Man*, to dispose of his *Manhood* as pleased him. Now the case being so, that which is questionable in others, is out of question in him. He might do what he did, ingage and lay down his life for others, as a Surety in their stead.

His ingagement not of private, but publick concernment.

2. To this add (what is very considerable,) that this engagement of his was not for one, or yet a *few*, but for *many*, [*He gave his life a Ransome for many*, Matthew 20. 28. Now however such a private engagement, for one to lay down his life for another in an ordinary way, may be looked upon as not warrantable, not allowable; Yet in a case of publick concernment, to do it for a mans *Country*, this hath ever been looked upon, not onely as lawfull but laudable. And so in the case of *Hostages* given in war, where some particular persons ingage their lives for performances of promises and conditions agreed upon by the party which they ingage for. This in all ages hath been, and still is an ordinary practice; and who ever questioned the lawfulnesse of it? And Such a *Surety* was our *Mediatour*; not in a private, but in

a publick way; not for one or a few, but for many? Yea, for a *world*. So the Elect are called: [*God was in Christ reconciling the world to himselfe*, 2 Cor. 5. 19. that, is the *Elect world*; for no other are reconciled unto God but they. For this *world* Christ laid down his life; And that to free them from *Eternall death*. Who can charge this Act with any imputation of injustice? Thus have I vindicated this second Attribute also, the *Justice* of God. Now passe wee to the third.

Object. 3. *How can this stand with the Grace and Mercy of God? his Grace towards us, his Mercy towards his Son?*

1. How this standeth with Grace.

Allegat. 1. For his *Grace* towards us. This it is which is every where held forth and cryed up as that which hath the main stroake in the businesse of Mans Salvation. [*By Grace ye are saved*, Eph. 2. 8. *The Grace of God which bringeth salvation*, Tit. 2. 11. Now how can this stand with satisfaction required, and received?

Gods Grace & Christs satisfaction no waies repugnant.

Ans. To this it is answered; that were it so that this satisfaction were required and received from *us*, now it were inconsistent with *Grace*. But not so being received from another. *Gods grace* and *Christs satisfaction* are no waies repugnant: The one doth not so much as cloude or darken the other. Nay, herein, in putting our salvation upon this way, the *grace* of God is gloriously *exercised* and *manifested*: In no way so much

So

So much will appear in diverse particulars.

Gods grace in this way gloriously manifested.

1. In that God was pleased thus to *dispence* with his own *Law*. The Law was peremptory, *The day that thou eatest thereof, thou shalt die the death*, Gen. 2. 17. under that one particular, menacing every transgression with death. Now with this Law, God (being the supream Law-giver, and so having power to dispence with his own positive and penall Lawes) he dispenceth, being content to accept that satisfaction which the Law required, from the person of another. This dispensation was an act of *grace*, free grace. God was no waies bound to admit of such a satisfaction by a *Surety*: which the rigour of the Law exacted from the person of the offender.

1. In dispencing with his Law.

2. That God was pleased to indulge such a dispensation unto *Men*, not to *Angels*. *God spared not the Angels which fell* (saith Saint Peter) *but cast them down to hell, and delivered them into chaines of darknesse, to be reserved unto Judgment*, 2 Pet. 2. 4. *Jude* 6. Here is no relaxation but a strict execution of Justice upon them. Not the like upon man. To him God grants a *dispensation*, a gracious dispensation, moderating Justice with Mercy, admitting such a Satisfaction for him, not for the Angels.

2. For men not Angels.

3. That God did not only admit this way of Satisfaction, but himselfe *finde it out*. This

3. In finding out this way.

This was his *Act*, an act of his *Wisdome*, *God was in Christ reconciling the world to himselfe*, 2 *Cor.* 5. 19. When men and Angels were at a losse, neither of them could find out a way of satisfaction unto the Justice of God, but by an eternity of punishment, now God himself findeth out a way. This was an act of *Grace*, of speciall, and singular Grace: there being nothing else that could move God to it but his Grace. Yet further,

4. In putting his Son upon the work.

4. That God should put his own *Son* upon this Work. His *Son*, his *Naturall* Son, his own *Image*, his *onely* Son, his dear and *well-beloved* Son, his *second selfe*: that he should *give* him, here was grace, here was love, unparalell'd love. *So God loved the world, that he gave his onely begotten Son*, *John* 3. 16. *So*, how? So as cannot be either paralell'd, or expressed. That he should give him, and that not only to *declare* the way and means of Reconciliation by his *Doctrine* in his *Life*, and to confirm it with his *Blood* in his *Death*, (which is the highest pitch that the *Socinian* reacheth,) but also to *make Reconciliation*, (as the Authour to the *Hebrews* hath it, *cap.* 2. *ver.* 17.) And that by making satisfaction unto the Justice of God, by giving his life a *Ransome* for us. Surely, never such an act of Grace as this. [*Herein God commendeth his love to us, that while we were yet sinners Christ died for us*, (saith Saint *Paul*) Rom. 5. 8. *Herein is love* (saith Saint *John*) *not that we love God, but that he loved us, and sent his*

his Son to be the Propitiation for our sins, 1 John 4.10. This act of God in giving Christ unto death for us, how ever it was an act of *Justice* towards *Christ*, yet it was an act of *Grace* towards *us*. So the Apostle expressly holdeth it forth, *Heb.2.9. That he by the grace of God should taste death for every man.*] the grace of God towards the universality of his Elect, for whose sake Christ was offered.

Henceforth then let the mouth of the Adversary be for ever stopped. Let not *Socinians* charge this upon us (as they do) that whilest we assert the *Satisfaction* of *Christ*, we derogate and detract from the *Grace of God*: Nay, therein we advance and exalt it; and that far above what ever they by their doctrine do, or can do. To give Christ to be a *Surety* for us, is a greater act of grace then to give him to be a *Teacher* to us. To give him to *die* for us in our rooth and stead, is greater grace, then to give him onely for a *Guid.* to direct and lead us by his *Doctrine*, and *Example*. Yet further,

Christ's Satisfaction exalteth God's Grace.

5. In the fifth place, Behold the Grace of God further exercised in the *Application* of this Satisfaction. Where is it that God applyeth the death of Christ, maketh it effectuall to one and not to another? Surely this is no other but an act of *Grace*, *free Grace*. Let it then go for a most unjust and groundlesse imputation, that Christ's Satisfaction cannot stand with the grace of God: when as the one shineth forth so clearly, so gloriously in the other.

5. In the free Application of this Satisfaction on to some, not others.

Alleg.

Justification an act of grace, notwithstanding this Satisfaction.

Alleg. But yet it will be said, If such a Satisfaction hath been made and received, how can *Justification* then be said to be an act of *Grace*, free-grace? So we find it held forth in Scripture, *Isai.*43.25. *I, even I am he* (saith the Lord) *that blotteth out thy transgressions for mine own sake.*] [*Being justified freely by his grace* (saith the Apostle) *Rom.*3.24. Now how can this be, if such a *Satisfaction* be made?

Ans. To this it is answered. Still both these will stand well together. God blotteth out our sins for *his own sake*, and yet for *Christ's sake*. The phrase excludes *our merits*, not *his merits*. No, it is with his *Blood* that these sins are blotted out, 1 *John* 1.7. *Rev.*1.5. Again, well may God be said to forgive sins for *his own sake*, whilest he forgives them for his *Son's sake*, in as much as Father and Son are both one. One, as in *essence*, so in *will*, and *worke*, only differing in *order* of working. Thus are they one in this act of *Justification*. And thence is it that *forgivenesse of sins* is attributed sometimes to *Christ*, Col.3.13. *Even as Christ forgave you.*] And thus may we be said to be justified *freely by Grace*, and yet through the *merits of Christ*. So much we may learn from the Apostle in that place alledged, *Rom.*3.34. where he putteth them both together, [*Being justified freely by his Grace through the Redemption that is in Christ Jesus.*] The like again Ephes.1.7. *In whom we have Redemption through his Blood, the forgivenesse of sins, according to the riches of his Grace.* And well may these stand together,

as

as being causes subordinate the one to the other. *God's grace* the supreme and first moving cause: *Christ's Redemption* the meritorious and procuring cause. Thus are we said to be justified not onely *by Grace*, but *freely by Grace*; *viz.* in reference to *us*, our merits: not so to the *merits of Jesus Christ*.

Alleg. But it may be further said, Supposing such a Satisfaction, how then can sins be said to be *forgiven?* That is the word in frequent use in Scripture. In the *Lords Prayer*, we pray, *Forgive us our Debts*. And so we finde *Justification* frequently called, *the forgivenesse of sins*, (one part of it being, by a *Synecdoche*, put for the whole;) as in that place last named, *Ephes.*1.7. repeated, *Col.* 1.14. Now how can this stand with *Satisfaction?* where sin is *satisfied* for, how is it said to be *forgiven?* How Forgivenesse of sin standeth with this Satisfaction.

Ans. For answer. The word there (and most commonly else-where) used for *forgivenesse*, is Ἄφεσις; & it properly signifieth only a *Dismission*, a Discharge, a putting away a thing, upon what terms soever; so you find it often used in the proper signification. As in that place of the Apostle, 1 *Cor.*7.11. where he prohibits the husband to *put away* his wife, the word is the same, Ἀφιέναι. And thus when it is applied unto *sins*, it imports no more, but the *dismission* of them. So the vulgar Latine rendreth that petition, *Dimitte nobis*: Release us our Debts, *discharge* them. Now this doth not exclude the Satisfaction of Christ. Nay, this *Discharge* is for that *Satisfaction*: The word Ἄφεσις explained.

So

So much we may learn from the Apostle in those places alledged, *Eph.* 1. 7. *Col.* 1. 14. *In whom we have redemption through his blood, the forgivenesse of sins.*] Marke it, these two, Ἀπολύτρωσις and Ἄφεσις, *Redemption* and *Remission* may well stand together, in as much as this *Remission* is througth that *Redemption.*

How sins are said to be freely forgiven; notwithstanding this Satisfaction.

Alleg. But it is further urged, that however that word will not reach it, yet there is another that will: *viz.* that which is made use of by the Apostle *Col.* 2. 18. (as twice elsewhere in the same sense, *Col.* 3. 13. *Eph.* 4. 32. where he tels the beleevers to whom he writes, that *God had quickned them together with his Son, having forgiven them all their trespasses.*] There the word rendred [Forgiven] is not the same with that before, but another more significant; χαριζόμενον, *Gratis donans*, or *condonans*, *freely pardoning* and forgiving. The word imports a free dismission without any satisfaction.

Answ. To this it is answered as before. It is true, Thus our sins are pardoned to us, *Gratis sine merito nostro, contrà meritum*; freely without any merit of ours, nay, against our merits: But not so without the *merits of Christ*; no it is for *Christ's sake* that God doth thus freely forgive sin unto us. So the Apostle himself elswhere explains it, Eph. 4. *last. Even as God for Christ's sake hath forgiven you*] The word is the same, Ἐχαρίσατο, freely forgiven. Yet it was ἐν Χριστῷ, *In Christ*, i. e. *ob*,

ob, or *propter Christum*, for *Christs sake*. And that not only *Christo deprecante* (as *Grotius* in his Comment would blanch it) at his *Intercatie*, but *Christo satisfaciente*, upon his *Satisfaction*. Thus are our sins said to be forgiven, and that *freely*, *Gratis quoad nos*, *etsi non gratis absolutè*, freely in respect of us, though not freely in respect of Christ.

Alleg. But yet it is alledged. The *forgivenesse of sins* is set forth to be an act *absolutely free*. What else meanes that *Parable* which we meet with *Matt.* 18.23. &c. where a certain *King* is brought in forgiving his servant his debt without any satisfaction? Now who is that *King* but God? who dealeth with his servants after the same manner in the Remission of their sins. The Parable explain'd Mat. 18.3.

Answ. To this it is answered, 1. that *Parables* are no convincing *Arguments*. However (in the 2d place) they must not be stretched beyond the staple, beyond that point to which they are directed, and at which they aim: In so doing men may make (and some have made) strange worke with *Parables*. In that of *Luke* 12. 39,40. our *Saviour* compareth himself to a *Theife*: And *cap.* 16. *ver.* 8. he propounds the pattern of the *unjust Steward* for our Imitation. Parables therefore must be tenderly handled: As for that which is here cast in our way, being rightly looked upon, it maketh nothing against the point in hand. True, *God* is that *King* and he forgiveth our sins as that King did his

servants

servants *debt*, freely without any satisfaction on our part.

Reply. Why, but that King received no satisfaction at all, neither from the servant himselfe, nor from any other.

Answ. Here the parable is stretched beyond the staple, urged beyond the intendment of it: which is only to shew, that as that *King* discharged his servant without any satisfaction from him, he not being *par solvendo*, not able to make any satisfaction; even so doth God deal with his servants, freely forgiving their sins, without any satisfaction from them, which they are never able to make. This is all that can be extorted from that Parable.

God forgiveth sin without any recompence.

Repl. But yet they reply. *God* so forgiveth us, as he would have us to forgive others. That is the main scope of the Parable; as we may learn from the last verse of that chapter. And thus the Apostle also presseth it, that herein Christians should make God their pattern; [*Forgiving one another even as God hath forgiven you*, Eph. 4. *last*. Now this we are to do *freely*. Thus are we to *give* freely, *hoping for nothing again*, Luke 6. 35. And thus are we to *forgive*, oft-times without any *recompence*.

Answ. And thus doth God forgive us, without any *Recompence*, whether from us, or any other. As for the satisfaction made by Christ, God is no gainer by it, only the

Law

Law is thereby satisfied. Even as it is with one who freely (as a Christian) forgiveth another some capitall offence committed against his owne person, yet leaveth him to give satisfaction to the Law, which it is not in his power to absolve and free him from: He is no gainer by that satisfaction; no more is God by that satisfaction which is made by Christ. This is to him no advantage: So as still he pardoneth us freely. And thus you see how this Doctrine of Christ's satisfaction it consists well enough with the Grace of God, his *Grace towards us.*

How Christs satisfaction standeth with Gods mercy to his Son.

Alleg. But yet it may seem not to stand with his *Mercy towards Christ.* Here is the second branch of this grand Objection. That God should thus deal with his Son, his *dear* Son, his *Onely* Son, his *Innocent* Son, thus to deliver him up to the death, as a Surety for our sakes: Here the Adversary with open mouth exclaims against this our doctrine; as charging God with the greatest, *Inhumanitie* and *Cruelty* that ever was heard of.

Christs sufferings inflicted by God his Father, without any cruelty.

Ans. But these words are but wind: As for the *Torments* and *sufferings*, what ever they were, that Christ was subjected unto; they themselves will not deny, but that they were inflicted upon him by God his Father. Should they deny it, the Prophet *Isaiah*, will assert it, *Isa.* 53. 10. *It pleased the Lord to bruise him, he hath put him to grief.* Now who dare

herein charge God with *Cruelty*? Then, and not else, is one said to be cruell towards another, when he putteth him to torment or pain without a cause; or putteth him to great torment for a small cause. The *Chyrurgian* that puts his patient to great pain for the saving of life or limb, when there is no other way of Cure, he is not therein to be accounted *cruell*. Thus standeth the case here. It was not without cause, and great cause, that God thus delivered his Son to the death. This he did, not only for those ends assigned by the *Socinian*, that he might *seal his doctrine with his blood, and shew himselfe a pattern of Obedience*: but for a greater end then these, *viz.* for the *Redemption of a world* (as I showed you) & that when there was no other *Remedy*. Now (as *Grotius* well presseth it against them) this *End* being added to those by them alledged, it cannot make Christs sufferings greater then they were, which they themselves acknowledg were inflicted by God his Father, and that without any *Cruelty*. Nay, by how much the ends propounded were more and greater, so much the further were those sufferings from all appearance of *cruelty*. So as our doctrine in this regard freeth the Majesty of God from such an Imputation far more then theirs.

Grotius de satisfact. cap. 6.

2. Besides, (what is also considerable) Though the *sufferings* of Christ were *great*, yet was there no such *Cruelty* in inflicting them upon him, who was able both to *undergo* and

Christ able to undergo and overcome 'm.

and *overcome* them. This was Jesus Christ able to do. As he had *power to lay down his life*; so also to *take it up again*, John 10. 18. That burden which would crush a child, a strong man will go lightly away with, as *Samson*, being inclosed within the *walls of Gaza*, did with the *Gates* thereof, which he took upon his shoulders and carried up to the top of the mountain, *Judg.* 16. 3. Thus did the *Lord Jesus*, being inclosed in the *Grave*, he carried away the *gates of death*, which would have crushed all the sons of Men into the pit of Hell. So as those sufferings, though great in themselves, yet to him they were not so great. His dying was but a *Tasting of Death* (as the Apostle calleth it) *Hebrews* 2. 9.

but I will follow the Adversary no further. You now see these his supposed strong-holds (in a good sense) slighted; Those locks wherein he conceived his strength to lye, cut off the Arguments, and Allegations producible in this cause, with the severall improvements of them, clearly answered and satisfied. Onely a *Query* or two is yet behind: which I shall send away with their Resolutions briefly, and so dismisse this point.

Quest. Whether God could not have pardoned sin without any such satisfaction.

Q. 1. Could not God have pardoned sin freely without any such *Satisfaction*? And might he not have done it?

Answer. 1. From Power to Will, no good Consequence.

A. 1. To this it is answered. 1. *A posse ad esse*, or *velle*, &c. From *Power* to *Act*, or from

Power to *Will*, the Consequence wil not hold. Because a man can do, or may do such, or such a thing, it cannot thence be concluded, that he hath done it, or wil do it. Suppose that God might have pardoned sin in such a way; yet it will not thence follow that he hath done it.

Answer 2. How it may be said that God could not do this.

A. 2. But (2ly) without any derogation from the perfection and absoluteneſſe of his Power, it may be said with a reverence, that this was a thing which *God could not do*. Onely let it be rightly underſtood. Not that it is so in itself, absolutely considered; but *ex suppoſito*, upon the supposition of his *Decree*. Gods decree was that sin should be puniſhed with death, that the one should be the *wages* of the other. And that decree was gone forth, the sentence was past upon man to that purpose; *The day thou eateſt thereof, thou ſhalt dye the death*, Geneſis 2. 17. Now this being preſuppoſed, it may with reverence be said, that God could not pardon sin, without some such satisfaction as the Law required.

Neither is this to be attributed to any *defect of Power* in him, but to the *perfection of his nature*. Upon this account it is that wee say, that *God cannot* do this or that, which *man can* do. He cannot *sin*: he cannot *Lye*, *Tit.* 1. 2. It is *Impoſſible* he should do so, *Heb.* 6. 18. And why so? The Apoſtle renders a reason for it 2 Tim 2. 13. *He cannot deny himself*. Gods *Truth* and *Juſtice*, they are *himselfe*.

And

And being so, he cannot go against them. And thus is it in this case. To pardon *sin* without any *satisfaction* (supposing the foresaid *decree*, and sentence) it cannot stand with the *Truth* and *Justice* of God, and therefore he cannot do it. This is Gods δικαίωμα, (as the Apostle cals it *Rom.* 1. *last*) *The Judgement of God*, (*Jus Dei* (saith *Beza*) Gods *right*: *Justitia Dei* (saith *Erasmus* and the *Vulgarum*) Gods Justice,) *that they which do such things are worthy of death.*] This is not only a *Positive Law*, but *Lex natura*, the very *Law of nature*: a Law Originally ingraven in the nature of God himself, and by him (as a Counterpane from that Originall) imprinted upon the nature of man. And being so, God could not go against it, so as to let sin go alogether unpunshed. This he could not do without wrong and injury to himself.

Repl. No? (may some say) May not men without any wrong or injurie *remit* what they please of their owne *right*?

Whether men may alwayes remit what they please of their own right.

Answer. To this it is answered, 1. This is not universally true. Some cases there are, wherein men may not part with their *owne right*. *Parents* may not remit that *honour* and *Obedience* which of right is due to them from their children. *Husbands* must not part with their *Headship*, which they have over their *Wives*. And why? because this were against the

Law of God, and the *Laws of nature*. It is a good *Limitation* which is given by *Casuists* to that vulgar Maxime, *A man may part with as much of his own right as he will to another*, but it must be *Salvo jure tertii, saving the right of a third*. Saving the right of *God*, of the *Law*, of the *Magistrate*, of a mans *Neighbour*. Where any of these are wronged or injured by the Concession, a man may not part with his owne right. Now thus standeth it here, should God passe by sin without any satisfaction, it would bee a wrong to his *Law*, as well as to his *Truth* and *Justice*. And therefore it cannot bee.

2. But 2ly, Suppose man might do this, yet *God* cannot. This may seem a *Paradox*, but we shall find it a *Truth*. *Though man may part with his owne right, yet God cannot*. How so. Because *Gods right is himselfe*, *Deus ipse est jus suum*. Marke it. Gods right is himselfe, and therefore he cannot part with it. Upon this Account a man may part with his estate, where he may not part with his *Life*. The one is *himselfe*, so is not the other. And such is Gods *Right*, his *Truth*, and *Justice*, they are himselfe. Should he do any act against them, therein he should deny himself, which he cannot doe.

Quest. Could not God have found out some other

Q. 2. But (supposing a satisfaction requisite and necessary) could not God have found out some other way for the making of that *Satisfaction*

faction? Was there no way but his own Son must undertake that Work?

Ans. To this I answer. In this *Enquiry* there is too much *Curiosity*. What God out of the *liberty* of his *will*, and infinite *depth* of his *Wisdome* might have done, it is not for us to enquire. We see what he hath done, what way it is that he hath laid out: and therein let us admire and adore that infinite wisdome, which hath found out this way. It is not without cause, that the Apostle speaking of the *Doctrine of the Gospel*, he calleth it *Wisdom*, & the *Wisdom of God*, & the *Wisdom of God in a mystery*, 1 *Cor.* 2. 6, 7. Herein was the *Wisdom* of God gloriously manifested in finding out this way, this means of *Reconciliation* for lost man-kind, through the satisfaction of his Son: which had not he laid out, it had been past the skill of all the *men* and *Angels* in the world ever to have found out either that, or any other.

Answer. Too much curiosity in this *Enquiry*.

Now this being so, it might be sufficient to stop any further enquiry touching the *reason* of this Counsel of God: which yet because it is propounded as a Question, I shall in the last place returne an Answer to it briefly.

Quest. *Wherfore was God pleased to put man's salvation upon this way?* To lay out this way of Reconciling man to himself, *viz.* by the way of Satisfaction made by his *Son*?

Question. Wherefore God put the Salvation of man upon this way?

Ans. For answer. 1. It is not for us herein to be too curiously inquisitive, in prying into the *Counsels* of God, to find out the *Reason*

God's Counsels unsearchable.

of his *Decrees*. This is not allowable among men that *private persons* should pry too far into the *mysteries of State*, to enquire into the privy Counsels of their Superiours. Much lesse to look into *God's Ark*, *Heaven's Cabinet*. As for the *Counsels of God*, there is a *depth* in them; a depth to be *adored*, not *fadomed*. Blessed *Paul*, though he had been wrapped into the *third Heavens*, yet in the Contemplation hereof stands afar off, breaking forth into that pathetical Rapture, ὦ βάθος, *O the depth of the riches both of the wisdome and knowledge of God! How unsearchable are his Judgements, and his wayes past finding out? For who hath known the mind of the Lord? or who hath been his Counsellour?* Rom.11.33,34. Such are the Counsels of God oft-times, that should men attempt to search into them, the best they could expect would be to lose their labour. In some things (it may be) there is no *reason* to be given, save onely the *Will* of God. This was all the reason that *Paul* could give for those eternall *Decrees* of *Election*, and *Reprobation*. [*He hath mercy on whom he will have mercy, and whom he will, he hardneth*, Rom.9.18. Other reason (though we know that being the *supreme Reason*, he doth nothing without) God is not bound to give.

Answ. 2. In this way there is a joynt manifestation of Gods

But (secondly) it is not so here. That God was pleased to put our salvation upon this way, it was not without reason; great reason. In as much as in this way there is a *joynt Manifestation* of those two great and *Cardinall Attributes*

butes of God (which *David* singleth forth to make the matter of his Song, *Psal.* 101.1.) his *Justice*; and his *Mercy*. His Justice against *sin*; his Mercy to *sinners*: Both these are gloriously exercised and manifest d in this *Satisfaction* of Christ: his Justice in *requiring* it, his Mercy in *accepting* it.

1. *His Justice in requiring it.* That God should not *pardon sin* without *satisfaction*. That he should exact that satisfaction from his *Son*, having as a Surety undertaken it. Herein hath God declared his hatred, and *indignation against sin*, which he will not let go unpunished: His *Justice*, his impartiall Justice in executing the *Law* upon whomsoever he found obnoxious to it, though otherwise never so near, or dear to himselfe. 1. Justice.

2. His *Mercy*, in relaxing the Law; dispensing with it; Accepting satisfaction from the person of another; and giving his own *Son* to make that satisfaction; here was riches of *Grace*; riches of *Mercy* towards lost mankind. Thus did *Justice* and *Mercy* here meet together, kissing each other. And upon this account it was that God was pleased to pitch upon this way of *Reconciliation* rather then any other. 2. Mercy.

Even as Histories tell us of that *Locrensian Law-giver Zaleucus*, (the story is well known, and the Illustration which it affords us, is not more obvious then apt:) amongst other wholsome Lawes which he had enacted for that Common-wealth, he decreed that who ever *Valerius*, lib. 6. cap. 5.

was

was convicted of *Adultery*, should *lose both his eyes* for it. Afterwards it so happened that his own *Son* was brought before him for that crime, and was to have the Law executed upon him. Hereupon the people interposing, make suit for his pardon; at length the *father*, being partly overcome by their importunities, and not unwilling to shew what lawful favour he might to his son, he *first puts out one of his own eyes, and then one of his sons*; therein shewing himselfe (as the *Historian* hath it) at once both a *mercifull Father*, and a *just Lawgiver*: so tempering *Mercy* with *Justice*, as that both the *Law* was *satisfied*, and yet his *Son* was *spared* from that rigour of Justice which the Law required. Even thus hath *God* been pleased to deal in this businesse betwixt *man* and *himselfe*. When man, having transgressed the Law, deserved to die, he giveth his own *Son* to make satisfaction on his behalf: therein shewing himselfe both a *Just Lawgiver*, and yet a *Mercifull Father*; in that Act so tempering *Mercy* with *Justice*, as that both the *Law* is *satisfied*, and yet *Man spared*. Thus is that two-fold Attribute of God joyntly manifested in this Transaction, and that gloriously in both: So as we shall not need to seek for any further reason why God should put the Work of man's salvation upon this way.

Ità debitum supplicii modum legi reddidit, æquitatis admirabili temperamento, se inter misericordem Patrem, & justum Legislatorem partitus: Valer. Max. ubi suprà.

And thus you see this Truth of God, touching *Christ's Satisfaction*, both *vindicated*, and *cleared*. Which I have the longer insisted on, both

both because it is in it selfe of great consequence and importance, being not only near unto, but of the *Foundation of Christian Religion:* I, a *corner stone* in that Foundation; and a Truth principally aimed at by the Apostle in the Text I have now in hand, (as I have shewn you from the *vers* following;) as also because (among other Truths of God) I find it of late called in question; nay, utterly exploded; and that by some, who (to use *Paul's* words, *Gal.*2.9.) *seemed to be Pillars*, men of no mean note in the Church of God. Now passe we on to that which remains; wherein I shall be as concise and briefe as conveniently I may, finding the work to swell in my hand far beyond my expectation, when I first took it up.

II. Christ a Surety in way of Caution.

Secondly, As Christ is a *Surety* in way of *Satisfaction*, so of *Caution*. In the former he is a Surety *de præterito*, for what is *past*: In this later he is a Surety *de futuro*, for what is *to come*. A Surety in way of *Caution*: *undertaking* for those whom he hath so reconciled unto God; *viz.* for the *performance of the stipulation*, of the conditiós of the covenant required on their part.

This Jesus Christ our Mediatour *undertaketh* and *effecteth*: wherein he being the *Truth*, again out-strips the *Type*. *Moses* that *Typicall*, *Legall* Mediatour, he could go betwixt *God* and the *people*, declaring his mind unto them; receiving, and returning their answer unto him. Both these we find, *Exod.*19. 7,8. *Moses called for the Elders of the people*, *and*

and laid before their faces all these words which the Lord had commanded him; And all the people answered together and said, All that the Lord hath spoken we will do: And Moses returned the words of the people unto the Lord.] Thus he went betwixt them as an *Internuncius*, an Intermessenger, reporting the mind of each to other: But he durst not ingage for them. As for *God*, he durst, and did ingage for performance of the Covenant on his part: And hee laid an ingagement upon the *people*. Both these he did in and by that one *Ceremonie* which we meet with *Exod.* 24. 8. Having first read the *Booke of the Covenant* in the audience of the people, and received their *Answer* to the purport aforesaid; *Then he tooke the blood of the Sacrifice, and sprinkled it on the people.*] By that Ceremonie *confirming and ratifying* the Covenant; *Assuring* it on *Gods* part, and *ingaging* the *people* to fidelitie and constancie on their part (as God willing I shall shew you more fully anon in moralizing of that Ceremonie:) But *ingage* for them he durst not. Which if he had done, he had not been able to performe it.

But this doth our *Mediator* the *Lord Jesus*. He having by his death *reconciled* his people unto God, now he *undertaketh* for them, for their performance of the *Stipulation*, the conditions of the Covenant on their part. What the Stipulation is you have heard already. Even the *Obedience of Faith*, so the Apostle calleth it *Rom.* 1. 5. and 16. 26. ὑπακοὴν πίστεως: *The Obedi-*

Undertaking for performance of the conditions on the behalfe of his Elect: *viz.* Faith and Obedience.

obedience of Faith; or if you will divide them, *Faith* and *Obedience*. These, (without any just offence,) I may call the *conditions* of this Covenant. *Faith*, whereby the Covenant is accepted upon the tearms on which it is tendred, and Christ the *Mediator* of it *received*: *Obedience*, wherby it is kept, *viz.* in an Evangelicall way, in respect of desire and indeavour. This it is which the Psalmist calleth *Keeping of the Covenant*, Psalm. 25. 10. and 103. 18. Not a *Legall*, but an *Evangelicall* keeping, when the promises of grace being beleeved, there is a serious desire and indeavour of yeilding obedience to all God's Commandements. Now for this Christ *undertaketh* on the behalfe of his Elect, that they shall thus keep *the Covenant*, that they shall thus *Consent* and *Obey*, (as the former Translation rendreth it, *Isaiah* 1. 19.) And undertaking it, he effecteth it; working in them what the Covenant requires. This he doth by his *Spirit*, which is to them in whom it dwels, first a *Spirit of Faith*: So you find it expresly called, 2 *Cor.* 4. 13. τὸ πνεῦμα τῆς πίστεως, *The Spirit of Faith*: So called, not only because it is *not given but to beleevers* (as *Grot.* glosseth upon it;) but also because it *worketh Faith* in the soul, inclining it to receive Christ & the offer of grace by and through him. And then a *Spirit of Holinesse*, So the Spirit of Christ is called, *Rom.* 1. 4. πνεῦμα ἁγιωσύνης, The *Spirit of Sanctity*, or *Sanctification*: Because, being Holy in it selfe, it sanctifieth the person in whom it dwelleth.

dwelleth. Thus it sanctified the *Humane nature* of Christ, wherein it dwelled, σωματικῶς (as the Apostle phraseth it, *Col.* 2. 9.) *Really, Substantially, Essentially, Bodily.* And thus it sanctifieth all true beleevers in whom it dwelleth, πνευματικῶς, after a Spirituall manner, being communicated from Christ unto them, as from the *Head* to the *Members.*

Thus doth *Jesus Christ* this our Mediator *come* unto all his Elect people; as by his *merit*, so by his Spirit. So may wee most fitly understand that of Saint *John*, 1 John 5.6. *This is hee that came by water and blood.*] Both these issued out of the side of our Saviour upon the crosse; surely not without a mystery: Betokening a double benefit redounding to all believers by and through him. The one of *Justification*, the other of *Sanctification.* Thus Christ is said to come to them, first by *Blood*, taking away the *guilt* of sin: Then *by water*, cleansing them from the *filth* and *pollution* of sin. Both which were shadowed out by the like Types under the Law. There, in the Service of the Tabernacle, was *Blood* and *water*: Blood in the *Sacrifices*, water in the *Legall ablutions.* Both Types of *Christ*, who thus cometh unto his people; as by *Blood*, *Justifying*; so by water, *Sanctifying* them. This is that which the Apostle telleth us 1 *Cor.* 1.31. where speaking of the Benefits which beleevers have by Christ, he saith, *hee is made unto them of God, Righteousness & Sanctification.*]

The

i. e. The cause and procurer of both. Of *Righteousnesse* through his merit: Of *Sanctification* by his *Spirit*. Thus doth Jesus Christ worke in the heart of his Elect both these Conditions of the Covenant, *Faith* and *Holinesse*.

And as he beginneth this worke in them, so he maintaineth and continues it. Causing those whom he hath thus reconciled unto God to persevere in *Faith and Obedience*. In *faith*, [*I have prayed for thee that thy faith faile not* (saith our Saviour to *Peter*) *Luk.* 22.32. The like he doth for all that are given to him, taking order for their perseveringin faith: So as though it may fail in the *mouth* (as *Peter* did,) yet it shall never fail in the *Heart*. And as in faith, so in *Holinesse*; this he also maintaines; which he doth by the continuall *Supply of his Spirit*, mortifying and keeping under corruption; nourishing and exciting of grace: putting them on in the course of their Obedience; *guiding their feet into the waies of peace* (Luk. 1.79.) Causing them to walk *in the statutes*, and to *keep the judgments* of their God: and so to yeild an *Evangelicall Obedience* to his Law; *keeping his word*, and his *Covenant*: walking in their measure *worthy of the Lord unto all pleasing*: Not willingly offending or provoking him. Thus doth this our Mediatour save his people *from their sins* (as the Angel telleth *Joseph*) *Matthew* 1. 21. Those who beleeve on him, they are

With perseverance.

are his *people* : And them hee saveth from their sins, not onely from the *Guilt*, but also from the *Power* of them. *He saveth them from all their uncleannesses*, (as the Prophet hath it *Ezek.* 36. 29.) So as whilest sin is not *imputed* to them, it doth not reigne in them. No, thus they sin not. So saith Saint *John* of *him* that abideth in Christ, 1 *John* 3.6. [*He sinneth not.*] Not willingly, with full consent of will: not so as to make a practise of sin, so as to live in a course of known sin. No, whosoever so sinneth, *hath not seen him, nor known him*, (as it there followeth.) Presumptuous sinners are strangers unto Christ; they never had any lively apprehension, any effectuall knowledge of him. Those who so know him, he keepeth them from such sins, whereby they should violate and make void the Covenant betwixt their God and them.

And thus you see the former Branch of this Point opened, and explained. How Christ is a *Surety on the believers part to God.* A Surety in way of *Satisfaction*, for what is past: A Surety in way of *Caution*, for what is to come.

II. Christ a Surety on God's part to man.

Come we now to the later, to see how he is a Surety on *God's part to man.* This it is, (saith the *Socinian*) which is intended by the Apostle in the Text fore-named, *Heb.* 7. 22. where he calleth Christ, *The Surety of a better Covenant*, (*viz.* the New Covenant.) *So he is* (say they) on *God's part to us: being sent by God to us, and contracting a Covenant with us in his Name; he then ratified it on God's*

Dr. L. Comment. ad loc.

part, making faith of it unto us, undertaking that God would keep the promises thereof, and perform them unto us. And herein we will not differ with them. In this sense, (though not onely in this, as they would have it) Christ is rightly said to be the *Surety of this Covenant*; in as much as he undertaketh for it on God's part, that all the promises thereof shall be made good to us. This is that which the Apostle tels us, 2. Cor. 1. 20. where speaking of Christ, he saith that [*All the Promises of God in him, are Yea, and in him Amen.*] As they are made in him, and for him, so they shall be made good by him, and through him. Hereof he giveth assurance unto us. And that he doth divers wayes: By his *word*, by his *works*, by his *Blood*, by his *Spirit*: Every one of which maketh faith to us concerning the Covenant, and the Promises thereof.

Assuring the Promises.

Which he doth divers wayes.

1. By his *Word*. Thus did *Moses* promise for God under the *Law*, assuring the people by word of mouth of the performance of his Covenant unto them. And thus hath *Jesus Christ* promised for him under the *Gospel*. Being upon earth, he declared and published the *Covenant* in his name: by word of mouth assuring all the promises thereof unto believers, making faith of them. [*Verily, verily I say unto you,* (it is his speech to the *Jewes*, *John* 5. 24.) *He that heareth my word, and believeth on him that sent me, hath everlasting life,* (hath it in the promise, hath the insurance of it,) *and shall not come into condemnation, but is*

1. By his Word.

Moses pro Deo spospondit in lege veteri: Jesus pro Deo in novâ lege. Groc. Com. ad Heb. 7. 22.

passed from death to life.] Being already made partaker of the *life of grace*, he shall also be certainly made partaker of the *grace of life*, the life of Glory, as certainly as if he were already possessed of it. Thus did Christ then in his own person hold forth the Covenant of grace, preaching & publishing the *Gospel of the Kingdom*; assuring all penitent believers of the performance of the Stipulation on God's part.

And the same he now doth by his *Ministers*, whom he sends upon the same errand, to publish the same Covenant, and in his Name to assure all those who shall accept it, of the performance therof unto them. This is the Commission which he giveth unto these his Ambassadors: *viz. That Repentance and Remission of sins should be preached in his Name among all Nations*, Luk. 24.47. *Go ye into all the world, and preach the Gospel to every creature: He that believeth and is baptized, shall be saved*, Mark 16. 15, 16. Thus he assureth the Covenant by his *Word*.

2. By his Works.

And secondly, By his *Works*. They were a confirmation to his *Word*, and so a further assurance unto us. This is that which our Saviour tels the *Jews*, John 5.36. *I have greater witnesse then that of John, the works which I do bear witnesse of me.*] *John's* Testimony was only *verball*, by word: And such is the Testimony which the Ministers of the Gospel give. But Christ's Testimony is confirmed by *works*. What works? why, *the works of God*, (as he cals them, *John* 9.3.) such works as his Father had given him to do, *John* 5.36. And such works

works as none but God could do. So he tels the *Jews*, *John* 15. 24. *If I had not done the works which no other man did.*] And what works were these? why, his miraculous works, some of which were such as never any before him did. As *viz.* the casting out of all kind of Divels, the curing of all kinds of diseases, onely with his word: the raising up of the dead after four dayes buriall. These were the *Works of God*; as himselfe saith of that cure done upon the man that was borne blind, *John* 9. 3. *He was so born* (saith he) *that the works of God should be made manifest in him.*] *viz.* in the restoring of him to sight. And these were such works as never man before him did. So saith the blind man of that cure done upon himselfe, *Since the world began, was it not heard that any man opened the eyes of one that was born blind*, ver. 32. of that Chapter. *Moses*, and *Elias*, and *Elisha*, those great Prophets, they had done many great works, but none like these. And being such, they bear witnesse of him. [*The works which I do in my Fathers Name, they bear witnesse of me*, (saith he to the *Jews*) *John* 10. 25. They bare witnesse to his *Person*, that he was the Son of God. And they bare witnesse to his *Doctrine*, that it was the word of God confirming it. Of such use were those *Miracles* wrought by the Apostles in his Name. [*They went forth*, (saith the *Evangelist*) *and preached every where, the Lord working with them, and confirming the word with signs follow-*

ing, Mark 16.20.] What *signs?* why, those spoken of *ver.* 17. miraculous works, wrought by the power of God for the confirming of their Doctrine. And of such use were those unparalell'd works wrought by Christ himself. They were a strong confirmation to his word, carrying with them a strong conviction, leaving unbelievers without excuse, and aggravating their Infidelity. So our Saviour presseth it upon the *Jews*, in that place fore-named, *Joh.* 15.24. *If I had not done among them the works which no man did, they had not had sin.*] They might then have had some plea, some excuse for their Infidelity, their rejecting him, and his doctrine: How ever their sin had not been so hainous as now it was. This Testimony added to the former, rendred their infidelity both inexcusable and damnable.

2. By his Blood.

Thirdly, By his *Blood*. Thus he also confirmed his *Doctrine*, taking his death upon it, sealing the *Covenant* with his Blood. Thus were *Covenants* anciently ratified and confirmed by *Sacrifices*, *Psal.* 50.5. with *Blood*. Thus was that *Old* Covenant made betwixt God and his people, (as I shewed you even now) with the *sprinkling of Blood*, Exod. 24.8. *And Moses took the Blood, and sprinkled it on the people, and said, Behold the Blood of the Covenāt which the Lord hath made with you.*] In imitation wherof the *Heathens* afterwards made their Covenants after the same manner. Thence came the word *Sanctio*, a *Sanction*, (as some conceive it) *à Sanguine*, from *Blood*, which was used in the making of it. A mystical ceremony, betokening the *constancy*,

The Old Covenant made with Blood.

cy, and *stability*, required in keeping of the Covenant, specially Covenants made with God, which ought to be even to the shedding of blood & *loss of life*(As our new Annotation explaine it in the place last named.) Or as others, importing a Commination, or execration against him that should violate such a Covenant, *viz.* that his blood should be shed after the same manner. Even as the story tels us of *Saul* 1 *Sam.* 11. Engaging the people to a just revenge of that reproachful affront offered by *Nahash* the Ammonite to the men of *Jabesh-Gilead*, when he required them to put out their right eyes before he would make a covenant with them, *He took a yoake of oxen*(saith *ver.* 7.) *and hewed them in pieces, and sent them through all the Coasts of Israel by the hand of the Messengers, saying, Whosoever cometh not forth after Saul & after Samuel, so shall it be done unto his oxen.*] *viz.* they should be hewed in pieces after the like manner. The like signification probably there was in this Ceremony of blood used in covenants, to intimate what they deserved who should violate them, *viz.* to have their blood shed. Thus was that *old Covenant* made.

Grot. Com. in Mat. 26. 18.

And thus was this *new Covenant* made It was ratified after the like manner, with *blood*. Only with this difference, That was confirmed with the blood of *Beasts*, this with the Blood of the *Mediator*, (as the Apostle observeth it *Heb.* 9. 12. &c.) To this end (among other) it was, that *Jesus Christ* shed his Blood upon the Cross for the *ratifying that Covenant* wherof he was the

So is the new Covenant.

Mediator. So much we may learn from himselfe *Mat.* 26. 28. where in the Celebration of his last *Supper*, taking the *Cup* into his hands, which was a Sacrament of his blood, afterward to be shed upon the Crosse, *This* (saith he) *is my blood in the new Testament* (or *Covenant*.) And thus elsewhere we finde the *Blood of Christ* called the *Blood of the Covenant*. So you have it *Zach.* 9. 11. where the Prophet speaking of those deliverances, *Temporall* and *Spiritiall*, which poor captives should receive by the *Messiah*, [*As for thee* (saith he) *by the blood of thy Covenant I have sent thy prisoners out of the pit, where is no water.*] That *Blood of the Covenant* was the Blood of the *Messiah*, *whose Covenant is by Blood*, (as the margin there readeth that place.) And so again *Heb.* 10. 29. and 13. 20. the Apostle speaking of the *Blood of Christ*, he calleth it *the Blood of the Covenant*; the *Everlasting Covenant*: all est, the Blood of Christ, whereby the new Covenant was ratified and confirmed. So it was, and that both on *our part* and *Gods part*. On *our part*, in the wayes aforesaid, minding us how stable we ought to be in the Covenant of our God, how we ought to *resist even unto Blood* (if God call us to it) *striving against sin*, Heb. 12. 4. And what we shall deserve in case we shall violate that Covenant. On *Gods part*, assuring us of the performance of the Covenant. Which last I conceive (without any prejudice to what hath been already said) may be looked upon as

most

most properly and peculiarly intended by the Apostle in that place forealledged *Heb.* 7. 22. where he calleth Christ the *Surety of this better Covenant*: viz. *Quia novum fœdus sanguine & morte suâ obsignavit* (as *Parens* explains it:) Because he hath sealed the New-Covenant with his Blood, taking his death upon it. Thereby assuring unto beleevers the performance of all those promises which he had made to them in the name of God his Father. Here is a third *Insurance*. Parens Com. ad loc.

4. The fourth and last is the *Spirit*. This is yet a further *witnesse*. So Saint *John* maketh it in that known but obscure place 1 John 5. 8. *There are three that bear witnesse in Earth, the Spirit, and Water, and Blood.* What he means there by *water* and *Blood*, I have shewen you before from the sixth verse, which I fell with by the way. By the one is understood the benefit of *Justification* purchased by the blood of Christ: By the other of *Sanctification*; an effect of his *Spirit*, which is compared to *water* for the cleansing & purifying qualitie of it. Now to these the Apostle joyns also the *Spirit*, as giving yet a further Testimony. It is the Spirit that beareth witnesse (saith the sixth verse there.) Not but that the Blood and the water bear witnesse also. The *Blood* of Christ shed upon the Crosse, and sprinkled upon the Conscience of the Beleever, that seaseth up the Covenant to him. And so doth the work of Grace, the work of *Sanctification* wrought in the heart by the Spirit. But besides 4. By his Spirit

this, there is yet another witness, which is the *witnesse of the spirit: viz.* an Immediate work of the same spirit of Christ, sealing up the covenant of grace unto the soul and conscience of a beleever; assuring and perswading him of Gods performance of the conditions of his part.

The witness of the Spirit, what?

This is the *witnesse* which the Apostle speaks of in that known place *Rom.* 8.16. *The spirit itself beareth witnesse with our spirits that we are the children of God.* The spirit beareth witnesse concerning our *Adoption, with* our Spirit, or to our Spirit (the Original wil bear either, Συμμαρτυρεῖ τῷ πνεύματι ἡμῶν.) And this it doth, not only *mediately*, by the work of it; by making a real and permanent impression upon the soul, stamping the *Image of God* upon it, making it *partaker of the Divine nature*, (as S. *Peter* calls the *work of Grace*, which consisteth in those divine Qualities of *Holiness* and *Righteousness*, 2. Pet 1.4.) which is as a mark, a Character whereby men may know whose children they are; (Even as the *Spartans*, or *Lacedemonians* of old are said to know what stock & lineage they were of, by a mark that was made upon their bodies by the head of a Lance, or Speer, (as *Grotius* illustrates it.) Not only so, but besides this there is a more immediate *witnesse of the Spirit*, sealing up that and other benefits unto the soul. Thus it testifieth to the spirit, and *with the spirit* of the Beleever. The spirit of *Christ* and his *own* spirit, they do Συμμαρτυροῦσι, witnesse together: each bearing witnesse with the other.

Grot. in Rom. 8.16.

other. *His Spirit* beareth witnesse with the *Spirit of Christ viz.* by observing the work of that spirit, the work of *grace* and *Sanctification* wrought in & upon the soul. And the *spirit of Christ* beareth witnesse with *his spirit*, by assuring him, as of the truth of that work of Grace, so of his Interest in that and all other benefits belonging to the Covenant of Grace. Thus doth the Spirit notifie unto the soul of a Beleever it own interest in Christ and his Benefits. So saith the Apostle *1 Cor.* 2. 12. *We have received the spirit of God, that we may know the things which are freely given us of God.*] Those spirituall benefits and blessings which beleevers have by Christ, whether in present possession, or future expectation, the Spirit causeth them to know them. To know them, not onely in a generall way, in the *Theory*, to know what they are, but to know their owne right unto them, and interest in them; assuring them both of the one and of the other. And in this respect again (as judicious *Diodate* looketh upon it) Christ may be conceived to be called the *Surety of the Covenant*; in as much as he assureth the Grace of the Covenant, the grace of God by his spirit unto the soul.

Diodate annot. in Heb. 7. 22.

And thus you see this other Branch of this point opened and explained unto you, How Christ is said to be a *Surety* on *Gods part to Man*: Assuring him of the performance of the conditions of the covenant on

Gods

God's part, which he doth (as you have heard) by his *Word*, by his *Works*, by his *Blood*, by his *Spirit*. And thus am I at the length got off from this *third Staffe* also: where we have seen how *Christ* is a *Mediatour* betwixt God and man; *Qua Sponsor*, as a *Surety*, undertaking for *man to God*, and for *God to man*. Which being the middle, and as I conceive, the principall staffe of this mysteriall Ladder, I have stood upon it the longer. Which I have done, as not without content to my selfe in the contemplation of these divine and sacred Truths, so I trust not without some benefit to you, to all you, who desire to be clearly and fully informed concerning this great mystery of Christ.

I shall now in the Name and Feare of God, passe on to those two other *Steps*, which I shall passe over with what convenient speed I may, reserving the *Application* of all into the close.

The fourth Staffe of this mysticall Ladder.

Jesus Christ is a *Mediatour* betwixt *God* and *men* (in the fourth place) *Qua Intercessor*, as an *Intercessour*. Such a *Mediatour* was *Job* for his *friends*, Job 42. 8. [*My servant Job shall pray for you; for him will I accept.*] And such a *Mediatour* is the *Lord Jesus* for his *elect* people. So he was upon *Earth*, and so he is in *Heaven*.

Christ an Intercessour.

He was so upon Earth.

Upon *Earth*. Then was he an *Intercessour*; then did he performe a peice of this part of his Mediatorship; interceding with God his Father in the behalfe of his elect People. This he did in those many sweet and fervent

vent *prayers*, which he poured forth for them from time to time: specially in that sacred and solemn one, which we have recorded, *John* 17. A prayer so divine, so heavenly, that whosoever hath ought of the Spirit of Christ, cannot but be exceedingly affected, and even ravished with it. There have we a true *Cygnea Cantio*, a *Swan-like Song*: wherein our blessed *Saviour*, being then to leave the world, he commendeth his Elect in the present, and succeeding ages, to the care and custody of God his Father; that he would conferre and bestow upon them all those benefits which himselfe had purchased for them. As namely, that he would *sanctifie* them, *ver.* 17. *Sanctifie them through thy Truth.*] That he would *keep* them in *unity*, *ver.* 11. *Holy Father, keep them through thine own Name, those whom thou hast given me, that they may be one as we are.*] i.e. joyned in the unity of *faith* and *love*, one in him, and one among themselves. That he would deliver them from evill, *ver.* 15. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evill.*] ἐκ τοῦ πονηροῦ, from that *evill one*, viz. *Satan*, their grand Enemy. That he would expresse his peculiar love to them, *ver.* 23. *That the world may know that thou hast loved them, as thou hast loved me.*]. So again, *ver.* 26. *That the love wherewith thou hast loved me, may be in them.*] That he would fill their hearts with inward joy and comfort, *ver.* 13. *That*

they may have my joy fulfilled in themselves. And finally, that in due season he would bring them to the participation of the same eternall glory with himselfe, *ver.* 24. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.*] And so beholding it, might be transformed into it. Thus did he then *intercede* for his *Elect*, *Praying* for them.

This he did in his *Life*, and this he did in his *Death*. Even upon the *Crosse*, whilest he was a *Sufferer*, he was also an *Intercessour*. So saith the Prophet *Isai.* chap. 53. ver. 12. *He bare the sins of many, and made Intercession for the transgressours.*] So he did in that prayer of his, which he poured out in the Paroxisme of his Passion, the midst of his Agony, in the behalfe of those that crucified him. *Father, forgive them, for they know not what they do*, Luke 23. 34. Thus was he an Intercessour upon *Earth*.

He is so in Heaven.

And he is the same in *Heaven*. There he performeth the same office, still *interceding*; though not after the same *manner* that he did here upon Earth: *Non submissâ vocè olim, sed potenti interpellatione*, (as *Grotius* citeth it out of *Gregory*;) not any longer in a submisse & humble way, with knees bowed down, with hands and eyes lifted up, as here he did in his state of humiliation: but in a way suitable to his glorified condition: In such a way as is fit for him to act, and his Father to accept. Still he *intercedes*. So much we may learn from the Apostle, *Rom.* 8. 34. where he addeth this

Grot. Com. in Heb. 7. 25.

to

to those other steps of that mystical Ladder; *It is Christ that dyed, yea rather that is risen again; who also is at the right hand of God, who also maketh Intercession for us.*] This Jesus Christ, being in heaven, doth on the behalfe of all beleevers. He intercedeth *for* them.

Not *against* them. Such *Intercessours* men sometimes meet with; such as intercede *against* them. Such *Intercessours Paul* met with more then a good many: So *Festus* tels *Agrippa*, and those with him, Act. 25. 24. *Yee see this man about whom all the multitude of the Jews have dealt with me.*] Ἐντυχόν μοι: which the Vulgar renders, *Interpellavit me*: they have *Interceded* with me, *viz.* against *Paul*; *crying out that he ought not to live any longer* (so it there followeth.) Accusing him for a *Pestilent fellow, and a mover of sedition*, (as you have it in the chapter foregoing: *cap.* 24. *ver.* 5.) Such *Intercessours* the *Prophets* of old and the *Ministers* of God in all ages have met with: And such *Intercessours* they themselves sometimes (though with grief and sorrow of heart) are faine to be against an ungratefull and a rebellious people: So saith the Apostle concerning *Elias*, Rom. 11. 2. *Wot ye not what the scripture saith of Elias? How hee made intercession unto God against Israel.*] Ἐντυγχάνει κατὰ τοῦ Ἰσραὴλ: *viz.* complaining against them, accusing of them, as it followeth in the next verse, ver. 3. *Lord, they have killed thy Prophets, and digged down thine Altars.*]

Christ interceding [for] beleevers.

tare.] And such an Intercessour is *Satan* against all the Saints of God; *Interpellans*, Interceding against them, *Accusing them before God night and day*, (as you have it) *Rev.* 12. 10. But Jesus Christ Intercedeth *for us*. Ἐντυγχάνει ὑπὲρ ἡμῶν.

Against his Enemies.

True indeed, as for his *Enemies*, he intercedeth *against* them. Those who will not accept him as their *Mediatour*, his *Blood* crieth against them. Thus *Abels blood* interceded against *Cain*; as the Lord tels him, Gen. 4. 10. *The voice of thy brothers blood crieth unto me from the earth:*] *viz.* for vengance against him that shed it. Even thus doth the voice of *Christs blood* cry unto God against all obstinate and impenitent unbeleevers; such as *Crucifie to themselves the Son of God afresh*, (as the Apostle speaks of those *Apostates*, *Heb.* 6. 6.) If Christ were upon *Earth* again, they would shew themselves as bitter enemies to him as ever the Jews were. Being now in *Heaven*, they re-reject him, they oppose him, they will not have him to *reign over them*: They will not receive and acknowledge him for their *King*, their *Priest*, their *Prophet*. As for such, Christ Intercedes and Negotiates *against* them. But as for his own people, who are given to him to beleeve on him, he intercedeth *for* them, negotiating with God on their behalfe. This he doth for all those who *come unto God by him: He ever liveth to make intercession for them*, Heb. 7. 25.

A Transaction very requisite and necessary, without which all those other parts of Christs *mediatorship* would have been to little purpose. This it is which *putteth life into the death of Christ*, that maketh it effectuall for the good and benefit of his Elect. Without this the *blood* of this our Mediator had been spilt in vaine. The *Sacrifices* under the Law had not been of such force and efficacie, had not the *high Priest* entred into the *Holy place*, there to appear before the Lord, and to present the *Blood* therof unto him; so making *Intercession* in the behalf of the people, for whom he had offered that Sacrifice, *Heb.* 9. 7. What ever Christ had done or suffered upon Earth, it had been ineffectuall unto us, had hee not after the like manner entred into *Heaven*, which the Apostle to the *Hebrews* tels us he hath done, there to *Appear in the presence of God for us*] Heb. 9. 24. To this end it was that *Jesus Christ* our *High Priest* is entred into the *Holy of Holies*, the *Heaven of Heavens*; that hee might there appeare in the presence of God in the behalf of his Elect, making intercession for them.

Christs Intercession a necessary transaction.

Which he doth divers waies. Marke it. Christ appeareth in the presence of God for us, for all those whom he hath by his death reconciled unto God. And this he doth in divers respects, according to divers severall relations. I shall take notice only of four of them, which I shall present unto you in such obvious terms, as you may more easily remember, and carry

Christ appeareth in heaven for his people divers waies.

carry away. Christ appeareth in the presence of God, interceding for his Elect; 1. As an *Agent*. 2. As an *Advocate*. 3. As an *Atturney*. 4. As a *Solicitour*. Every of these is a kind of *Intercessour*, appearing for, and negotiating on the behalfe of others, for their good and benefit. And every of these wayes may Christ be said to be an *Intercessour*, appearing before God for us. Passe them over severally, briefly.

1. As an Agent, or Lidger Ambassadour, *Parem Com. in* Heb. 9. 24.

1. As an *Agent*. A *Lidger Ambassadour*, So *Parem* looketh upon that fore-named expression, *Heb.* 9. 24. where Christ is said to *appear in the presence of God for us*.] An Allusion (saith he) to the Custome among *Princes* or *States*, who being confederated, have their *Lidgers* or *Agents*, which upon all occasions appear in the presence of the *Prince*, in the name and behalfe of all those whom they represent and negotiate for. Thus may *Jesus Christ* be said to *appear in the presence of God for us*; *viz.* as an *Agent*, an *Ambassadour*, *Legatus fœderis*, (as *Malachy* cals him, *Mal.* 3. 1.) the *Messenger*, or *Ambassadour of the Covenant*. So he was upon *Earth*: Then he was an *Ambassadour*, an *Agent* on *God's part*, to declare and confirm the Covenant unto us. And so he is being in *Heaven*. He is now an *Agent* (as it were) on *our part*; An Ambassadour, a *Lidger Ambassadour*.

So I may not unfitly, not improperly call him, in regard of his *constant residence* there. That is the difference, (as you know) betwixt

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a *Lidger*, and an *Extraordinary Ambassadour*: The one is sent upon some particular emergent occasion; the other maketh his abode in a place. And such an *Agent* is *Jesus Christ* in Heaven; A *Lidger Embassadour*, that maketh his constant residence there. *Whom the Heavens must receive* (or contain) *untill the time of the restitution of all things*, Acts 3.21.] *i.e.* untill the perfection and full accomplishment of his Kingdom. Till then he shall appear in the presence of God; *ever living, to make intercession for those that come unto God by him*, (as the Apostle hath it) *Heb.*7.25.

Great need that Christ should be a Lidger in Heaven.

And great need there is that he should do so; that he should be a *Lidger* in Heaven, that he should continually appear in the presence of God interceding *for* his people, in as much as there is one continually interceding *against* them, even that *Accuser of the Brethren* (of whom I made mention even now) who *accuseth them before God night and day*. *Satan* is a *Lidger*, ever at hand to make Intercession against us: Great need that *Jesus Christ*, (whose designe it is to dissolve and destroy the works of the Divell, 1 *John* 3.8.) should be a *Lidger* also, ever at hand, at the right hand of God his Father, to make Intercession for us.

Millenaries confuted.

Such is Christ's *Agency* in Heaven, a *Continuall Intercession*; which, should it cease but for a moment, what should become of all his people here upon Earth? Should Christ cease to appear in Heaven for us, (as he must

 do,

do, if he shall come and abide here upon earth for a thousand years together, as some imagine; for he cannot in his *Humane Nature* appear both in *Heaven* and *Earth* at the same time,) all that time Heaven must be without an *Agent*, without an *Intercessour*. Which, of what consequence it would be, let it be considerd by those, who are wedded to that opinion. To go on.

Christ performeth the offices of a Lidger Ambassador in Heaven, for his people on earth.

Christ appeareth in the presence of God, interceding for us as an *Agent*, as a *Lidger-Ambassadour*. And very fitly may he be so called; in as much as he performeth the like offices for us in Heaven, that a *Lidger-Ambassadour* doth for those whom he represents upon Earth. Of those *offices*, I might reckon up divers. I shall only single out three or four of them, and those of the most obvious ones. The chiefe worke and service of a *State-Agent*, or *Lidger-Ambassadour* is (as I apprehend it.) 1. *To continue Peace and Unity*. 2dly. *To maintain Intercourse and Correspondency*. 3dly. *To reconcile and compose Emergent Differences*. And 4thly. *To procure the welfare of the State, which he negotiates for*. And all these doth *Jesus Christ* our Mediatour performe on the behalfe of those for whom he appeareth in Heaven.

1. Maintaining their peace.

1. *He continueth their Peace*. This do *Lidgers*. So long as they continue, and keep residence in a Kingdom, and appear as *Agents* in the presence of the Prince, with whom they negotiate, so long the Confederation, the League standeth firm and sure. Like benefit

have

have all beleevers by Christs appearing in the presence of God for them. Thereby the *League* and *Covenant* betwixt God and them is continued, and their *Peace* maintained. So much the Apostle insinuateth *Ephes.* 2.14. where speaking of Christ, he saith, *he is our Peace*; *id est*, the Authour of it, of our Peace with God; and that, as the *Purchaser* and procurer, so the *Maintainer* of it. The one by his *Death*, the other by his *Intercession*. To the same purpose is that of the same Apostle, *Rom.* 5. 1. where he saith that, *Being justified by Faith, we have peace with God through our Lord Jesus Christ.*] Christ sitting at the right hand of God his Father, as *God* and *Man*, he maintaineth the Union betwixt *God* and *Man*. So long as Christ appeareth in heaven, there shall be peace for all beleevers upon Earth.

2 Maintaining intercourse betwixt God and them.

2. As he preserveth *Peace*, so he maintaineth *intercourse* betwixt God and them. This doth a State *Agent*, so long as he resides in a Kingdome and appeareth before the Prince, he keepeth *Trade* and *Traffick* open and free. Like benefit have beleevers upon the Earth by Christs residing, and appearing in heaven. Hereby they have *Intercourse* and *Communion* with God. So the Apostle setteth it down *Romans* 5.2., *By whom also we have accesse into this grace wherein we stand.*] So againe *Ephes.* 2. 18. *By him we both* (Jewes and Gentiles) *have an accesse unto the Father.*] And again, *Ephes.* 3. 12. *In whom we have boldnesse*

nesse (or Liberty) *and Accesse with confidence by the faith of him.*] In all which three places the word rendred [*Accesse*] is one and the same, προσαγωγὴ, And it properly signifieth a Manuduction, or leading by the hand. Alluding (saith *Estius*) to the Custome in *Princes Courts*, where none may come into the *Presence Chamber*, unlesse they be led, and brought in by some *Favorite* or *Courtier*. Thus none have accesse into the presence of God, unlesse they be brought in by this *Favorite of Heaven*, the Lord Jesus; whose office it is to *bring men unto God* (as S. *Peter* hath it. 1. *Pet.* 3. 18. where stil the word is the same, ἵνα προσαγάγῃ: that he might *lead* or *conduct* us to God. This benefit have all beleevers by and through Christ. They have a free *intercourse in Heaven*; so as they may come into the presence of God upon all occasions. *They come unto God by him*; Heb. 7. 25. *They have liberty* (or *Boldnesse*, παῤῥησίαν) *to enter into the Holiest by the Blood of Jesus; By that new and living way, which he hath consecrated for them*, Hebrews 10. 19, 20. Hither may they come, and that boldly. *Seeing then that we have an High-Priest that is passed into the Heavens, Jesus the Son of God, &c. Let us therfore come with boldnesse to the throne of Grace, that we may obtaine Mercy and finde Grace to help in time of need*: Hebrews 4. 14, 16. Thus Jesus Christ appearing in the presence of God for us, not only continueth our peace, but maintaines

taines our intercourse and Communion with God.

3. And (3ly) he *reconcileth and taketh up Emergent differences*. Such differences frequently arise betwixt confederate *Princes* and *States*. In which case the *Agents* interpose for the composing of them, that so they may not tend to a breach of the *League* betwixt them. And the like office doth *Jesus Christ* our Agent in Heaven performe for his people upon Earth. They through weaknesse and infirmity are subject to manifold failings and Errours, which render them obnoxious to Gods just displeasure. Which, if not looked to, might tend to the breach of the Covenant betwixt him and them. But here *Jesus Christ* interposeth, *making intercessions for the Transgressours* (as you have it in that place forealledged) *Isaiah* 53. *last*. This did the *High-Priest* under the Law, (as the Apostle informes us) Heb. 9. 7. *He went into the second tabernacle*, (the Holy of Holies) *once every year, not without blood, which he offered for himself, and for the Errours of the people.*] A type of Christ, and his *Intercession*, He being entred into the *Holy of Holies*, the *Heaven of Heavens*, there presenting his *blood*, the merit of his death unto God his Father, he maketh Intercession for those ἀγνοήματα, the *Errours* of his people: Those sins which they are daily subject to fall into through the infirmity of the Flesh, so taking up the difference which they make betwixt

3 Taking up emergent differences.

God and them, so as they do not proceed to a Breach of Covenant.

4. Procuring their welfare.

Fourthly and lastly, He *procureth their welfare*, So doth a faithfull *Agent* of the people, of the State, which he negotiates for. And so doth *Jesus Christ* of all his Elect. For their sakes it was, that he *sanctified himselfe*, when he was upon Earth, *John* 17.19. In all the services which here he undertook, he had an eye unto them, seeking their welfare more then his own. And the like he doth now in *Heaven*; He sitteth at the right hand of God, as their *Agents*, interceding for them. This was shadowed out in the *High Priest* under the Law, who when he went into the *Holy Place*, there to appear before the Lord; he had the Names of the twelve Tribes of *Israel* ingraven in stones; first, upon his *Humerall*, then upon his *Pectorall*, bearing them both upon his shoulders, and upon his heart, (as you shall finde it, *Exod.* 28. 12, 29.) in both shewing that he entred into that place, not onely or principally in his own behalfe, but in the behalfe of the Tribes whom he represented, and presented before the Lord, to the end that they might be had in continuall remembrance with him, (as the 29th. *verse* there explains it.) A lively Type of *Christ's Intercession*; who being entred into the Heavens, he there appeareth before God in the behalfe of his *Elect*, whom he beareth (as it were) upon his *shoulders*, and upon his *Heart*; sustaining their persons, and presenting

senting their condition unto God his Father; so causing them to be had in perpetuall memory. And thus presenting them unto God, he procureth their welfare, by commending their estate and condition unto God: Expressing his constant will and desire for their good, that they may be delivered from evill, that they may enjoy all the benefits whch he hath merited for them by his death. And thus is he said most properly Ἐντυγχάνειν, to *intercede* for them, *viz.* by *making requests* on their behalfe. This (saith *Estius*) is the most proper signification of the word; therein following *Augustine*, with whom the Apostles, *Interpellare* is the same with *Postulare*, To *Intercede* is to *make Request*. So our former Translation renders it in that place fore-named, *Rom.* 8. 34. *Who also maketh request for us.*] This *Jesus Christ* doth, though not *vivâ voce*, *Orally*, and *vocally*, by word of mouth, (as the same Jesuit would willingly have it, drawing in *Thomas* (though without any just ground) to be of the same mind with him,) yet *really* and *effectually*, *viz.* by the presenting of his *merit*, and expressing his *will* and desire on the behalfe of his people, in such a way as is congruous and sutable to that glorified state.

Ἐντυγχάνειν significat Interpellationem, quæ fit cum postulatione. Estius Com. in Heb. 7. 25.

Estius in Rom. 8. 34. & Heb. 7. 25.

Thus doth he *intercede*, make requests for them; thereby impetrating and obtaining for them such things as they stand in need of, and he hath merited for them. As *viz.* that Ἐπιχορηγία τοῦ πνεύματος, which *Paul* speaketh

of *Phil.*1.19. a continuall *supply of the Spirit*: whereby they are strengthened and assisted against all Tentations, comforted in all Tribulations, delivered from every evill work, inabled to the performance of every duty, and finally preserved unto his heavenly Kingdom. All which are fruits of Christ's *Intercession*; though merited by his death upon the Cross, yet impetrated and obtained by his Intercession in Heaven. And thus we see how *Jesus Christ*, this our *Mediatour*, appeareth before God on the behalfe of his people as an *Agent*, conserving their Peace, maintaining their Intercourse and Communion with God, reconciling their emergent differences, and procuring their welfare.

2. As an Advocate: being

Secondly, He appeareth before God as an *Advocate*, So Saint *John* calleth him, 1 *John* 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.*] παράκλητον, (saith the Originall.) A word generally and properly signifying any one that is invited, and called in to the help and assistance of another. That is also the proper meaning of the word *Advocatus*. In Scripture we find it attributed sometimes to the *Holy Ghost*; and sometimes to *Christ*. To the *Holy Ghost*; Then it is fitly rendred a *Comforter*. So you find it *Joh.*14.16. & 15.26. & 16.17. In this place, and only this of S. *John*, it is attributed unto *Christ*: and here it is most fitly rendred an *Advocate*: An *Advocate*, we know what he is; One that is of counsel with another, and pleadeth his cause

cause in open Court at the Bar of Justice. And such an *Advocate* is *Jesus Christ* unto his people.

1. He is *of Counsel with them.* That is one of the Titles given to him by the Prophet *Isai*, *Isai.9.6. Wounderfull, Counsellour.*] So Christ is to his people; counselling them in the midst of all their straits and difficulties: which he doth by his Word and Spirit. 2 Counsell with them.

2. And as of Counsell with them, so *pleading* for them. This he doth in the *High Court of Heaven*, at the Bar of God's Justice. In which respect he may be fitly said to *appear for them.* Even as an *Advocate* appeareth for his *Client*, and pleadeth his cause, answering all Accusations and Allegations which are made against him, vindicating his right: So doth the Lord Jesus, appearing before God, he pleadeth the cause of his people; answering what ever Accusations or Allegations are brought in against them by *Satan*, or their own *Consciences*; vindicating their right to Heaven, and Eternall Life. All which he doth by the continuall presentation of his *Merit* unto God his Father, the Merit of his Death and Passion, whereby he hath made a full satisfaction unto his Justice for all their sins. This it is which pleadeth for them, even the *Blood of Christ*: which (as the Authour to the *Hebrews* saith of it, *Heb.* 12.24.) *Speaketh better things then the Blood of Abel.*] *Abel's* blood pleaded against *Cain*, crying for vengeance, *Gen.*4.10. But the Blood of Christ pleadeth for his Elect, crying for mercy, pardon for them, even for all that shall believe 2 Pleading for them.

on

on him. For them the Blood of Christ speaketh a good word; pleading the generall plea, a *Plenè satisfecit*, a *full satisfaction* made unto the Justice of God for them. So as by this meanes they are freed from the *Accusation* and *Condemnation* of the *Law*, wherunto otherwise every day by reason of their renewed transgressions they become obnoxious. This is the ground of *Paul's Triumph*, Rom. 8. 33, 34. *Who shall lay any thing to the charge of Gods chosen? who is he that condemneth, &c? It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh Intercession for us.*] This hee doth as an *Advocate*, there pleading the cause of his Elect.

3. As an Attourny.

3ly As he is an *Advocate*, so also an *Attourney*. An *Attourney* wee know what in Law it means. One that is authorized to appear for, or to act in the name of another. And such an *Attourney* is the *Lord Jesus* on the behalf of his elect people.

1. Appearing for them.

1. *Appearing* before God for them, Thus are *Atturnies* said to appear for their *Clients* in the Courts of Justice, *answering* for them. And from hence (saith that learned and judicious Divine-Lawyer) the Apostle may seem to have borrowed that phrase of Christ *appearing in the presence of God for us*, (in that place forenamed) *Heb.* 9. 24. This he doth as our *Attourney*, sitting at the right hand of God his Father as a generall person

Sum of Sacred divinity published by *John Downham*. p. 330.

son, representing the whole *mysticall body*, whereof himselfe is the *Head*, appearing and making answer for every member thereof.

2. As he *appeareth*, so also he *acteth* for them: doing what he doth in their name, in their room and stead. Thus he took possession *of Heaven*, upon his ascension, not in his own name onely, but also in their name. This is that he tels his Disciples *John* 14. 2. *I go to prepare a place for you.* A Similitude borrowed from *Travellers*, amongst whom some one goeth before to bespeake and take up roomes for the rest, against they come. The like office hath *Jesus Christ* done for his people. He is gone before, entred into the Heavenly Places, not onely for his owne sake, but his peoples, in whose name hee hath taken up those *Everlasting Mansions*.

2. Acting in their name.

And as he hath taken, so hee *keepeth possession* in their name, in their room and stead. Hence is it that the Apostle speaking of beleevers, *Eph.* 2. 6. he saith that *they are raised up together, and made to sit together in the heavenly places in Christ.*] So they do, though not actually in their own persons, yet in the person of Christ. That which an *Attorny* doth for another, himself is said to do it; Thus one taketh possession of a house or ground which himself never saw, *viz.* by another, whom he appoints in his room, as his Attourny

turny to do it in his stead. And thus hath *Jesus Christ* taken, and now keepeth possession of the heavenly places in our stead.

3 Which he doth: being.

3. And this he hath done, being *Authorized* and *deputed* thereunto. Even as *Attournies* in Courts are *Authorized*, and deputed. Authorized by the *Judge*, and deputed by the *parties*; Otherwise they cannot appear, or Act as Attournies for others. Even so is Jesus Christ authorized and deputed to be as it were our Attourny, to appear and answer for us. Authorized by God his Father; *Him hath God the Father sealed, John 6.27. id est*, (as I shewed you before,) Authorized him to execute the office of a Mediatour, to be as an Attourney for his people in the Court of Heaven. And *Deputed* by those for whom he appeares: *Christ* doth not undertake to doe the office of an *Advocate* or *Attourney* for any without their consents. No; *Attournies* must be retained by their *Clients*. And so is *Jesus Christ* by all those who have any benefit by his *Advocation*, his *Intercession*. They are such as have retained him, and committed their cause to him; such as have received him, and doe acknowledg him, resting and relying upon him as their Mediatour.

Authorized by God his Father.

Deputed by them.

4 As a Solicitor, presenting and promoting their desires.

4. In the fourth and last place, he appeareth also before God as a *Solicitour*. What the *Solicitours* office is, it is well known; *viz*, to present and promote the desires and Requests

quests of another, in such a way as that they may finde acceptance. And such a *Solicitor* is the *Lord Jesus* on the behalf of his people. In which respect againe he may fitly be said to be a *Mediator betwixt God and Men*. Such a *Mediatrix* was Queen *Hester*, who appeared in the presence of King *Ahasuerus*, presenting unto him the Petition which *Mordecai* had put into her mouth in the behalf of her people, *Ester* 5. And such a mediatour is a *Master of Requests* in a Princes Court, who appearing in the *Presence Chamber*, there presents the Petitions of the People which are put into his hands. And such a *Mediatour* is the *Lord Jesus*, the great *Master of Requests*, who appearing in the presence of God his Father, presents both the prayers and services of his people unto him, and that in such a way as that they become acceptable unto him. So that Text commonly hath been, and for ought I know, properly may be understood, (for what other sense to make of it I well know not,) *Rev.* 8.3. where we finde mention of an *Angell*, which *stood at the Altar, having a golden Censer, and there was given to him much Incense, that he should offer it with the Prayers of all Saints upon the golden Altar, which was before the throne.*] This *Angel* is the *Angel of the Covenant*, the Lord Jesus; which offereth up the prayers of Saints unto God, being mixed with the precious odours of his own merits. This is the incense which is *offered* with, or *added* (for

so

in Heaven and Earth; All which are *upheld by the word of his power*, *Heb.*1. 3. Herein doth this our *Mediator* excel that Typicall Mediator *Moses*, whom we may hear complaining of his charge *Num.*11. 14. *I am not able* (saith he) *to bear all this people alone, because it is too heavy for me.*] But this doth our Mediatour; by the *word of his power*, his powerfull word (as he *created*, so) he *upholdeth* all things; continuing them in their beings, ordering and governing them according to his good will and pleasure. Here is his generall Government.

2 Specially over mankind.

2. But besides this he hath a more *speciall Government*, which he exerciseth over *mankind*. He is a *Mediatour betwixt God and Men* (saith the Text) (The Mediatorship of Christ doth in some respect extend universally to all Creatures, all which are given to him to dispose of at his pleasure. But more specially it is exercised about *mankind*.

Now mankind is divided (as you know) into two ranks, into two *Worlds*. There is *Mundus salvandorum, & Damnandorum*; The *Elect world*, and the *Reprobate world*. And to both these doth this Government of Christ extend. Directly to the one, obliquely and indirectly to the other.

2 Over the Reprobate world of wicked men

1. As for the *Reprobate world* of wicked and ungodly men, who were of old ordained to just condemnation for sin, Christ ruleth over them, (or rather amongst them; *Rule thou in the midst of thine Enemies*, Psalm 110. 2.) exer-

exercising his Authority and power upon them, even as he doth upon the *Reprobate Angels*; *hardning* them, *restraining* them, *over-ruling* them, *subduing* them, *judging* them. All these hee doth, and shall do, to Satan and his Angels; and so in like manner to wicked and ungodly men, who are subjects of Satans kingdome.

1. *Hardning* them. This in his just judgment hee doth, giving them up unto a perpetuall obduration, a finall impenitency; So the Evangelist Saint *John* expounds that Prophecie of the Prophet *Isaiah*, which he brings in as a Reason why the obstinate Jews could not beleeve on Christ, John 12. 39, 40. *Therefore they could not beleeve, because Isaias said again; he hath blinded their eyes, and hardned their hearts*, &c.] Hee? Who? why even Christ himselfe. So it followeth, [*These things said Isaias, when he saw his glory, and spake of him.*] His *Glory*, the manifestation of his Majesty, which shined forth in many passages (besides his transfiguration) here upon Earth. This *Isaias* by his Propheticall eye foresaw; (even as *Abraham* is said to have done his *Birth-day*, or the time of his abode in the flesh, *John* 8. 56.) And foreseeing it, foretold what he should do to the Jews, who obstinately rejected him. And the like judgement he still executes upon the like obstinate sinners, *hardning* them, by withholding his grace, and giving them over unto Satan, and their owne

1. Hardning them.

Corruption, which by continuance through custome groweth to a *Callus*, a brawnie obduracie and insensible hardnesse.

2. Bridling them.

2. By *Restraining* them, *bridling* them, so as that they cannot do what they would; they cannot go beyond the lists and limits which hee appointeth them. Thus dealt hee with *Saul*, who before his conversion was a desperate persecutour, *breathing out threatnings and slaughter* against the Disciples, *Acts.* 9. 1. Whilest hee was in his full careere, posting to *Damascus* with *letters missive* to fetch up all that were of that way, to bring them unto *Jerusalem* before the High-Priests, Christ meeteth him in the way, arrests him, dismounts him, stayeth his course, restraineth his malice, and changeth his heart. Thus hath he a *hooke in the nostrils*, a *bridle in the Jawes* of every *Leviathan*. Bee they what they will, what for power, what for malice, yet Jesus Christ restraineth them.

3. Over-ruling them.

3. And restraining their power and malice, hee also *Over-ruleth* their counsels and indeavours, making them subservient to his own designes, turning them to his own praise, and his Churches good. So are wee to understand that somewhat obscure passage of the Psalmist, Psal. 76. 10. *Surely the wrath of man shall praise thee, the remainder of wrath wilt thou restrain.*] So doth Christ restrain (or *gird*, as the Originall hath

hath it) the wrath of his Enemies; so keepeth it within compasse, as that it shall not breake forth further, then may serve for his glory, and his Churches good, giving his people occasion to praise him.

4. And thus over-ruling them, he also *Subdues* and conquers them, *Thou shalt break them with a rod of iron, thou shalt dash them in peices like a potters vessell.* (It is a prophecie concerning Christ) Psal.2.9. *The Lord at thy right hand* (saith the same Psalmist, speaking of Christ *sitting at the right hand of his Father*, vers.1.) *hee shall strike through Kings in the day of his wrath, He shall judge among the Heathen, he shal fill the places with dead bodies; he shall wound the Heads over many countries, he shall drink of the brooke in the way;*] like a valiant and hardy Commander, who being in the pursuit of his enemies (as *Calvin*, and others after him conceive of that expression) he doth not sit down to take his repast, but borrowing a little water from the brook in the way for his present refreshment, followeth on the chase untill he hath made a full and finall conquest of them. Thus shall *Jesus Christ* deal by all his enemies, and the enemies of his kingdome, who will not submit to his government, *As for those mine enemies which would not that I should reign over them, bring them hither and slay them before me*, Luk.19.31. This will he do, if not here, yet at that last great and terrible day; at which time,

4. Subduing them.

Psal. 110, 7

5. Judging them.

Fifthly, He shall judge them. *This is he* (saith *Peter* to *Cornelius*) *which was ordained of God to be the Judge of quick and dead*, Acts 10. 42 *God hath appointed a day* (saith Saint *Paul*, Acts 17. 31.) *in the which he shall judge the world in righteousnesse, by that man whom he hath ordained*,] viz. *Jesus Christ* this *Mediatour* betwixt God and men. Then shall he take vengeance upon all his enemies. Such is the Government which this Mediatour exerciseth over the *Reprobate World*. To leave that.

2. Christ a Governour more peculiarly over the elect world.

2. The Government of Christ as Mediatour, is more directly over the *Elect World*; his own people, who are given to him by God his Father. To them is Christ a *Mediatour* after a peculiar manner: and over them he exerciseth a peculiar Jurisdiction: Even as it is said of *Joseph*, Acts 7. 10. *Pharaoh made him Governour of Egypt, and all his house*.] Over *Egypt* in a generall, but over his *Family* in a speciall and peculiar way. Such is the Jurisdiction which God the Father hath committed to his Son as Mediatour; a *generall Jurisdiction* over all creatures in Heaven and Earth; but a *speciall*, a peculiar Government over his *House*, over his *Church*. This Government he exerciseth in divers severall acts: I shall single out some of the principall.

1. Gathering them into his Kingdom.

1. The first is in *Gathering* the Subjects of his Kingdom into one Body: Which he doth first in his Kingdom of *Grace*, then of *Glory*.

1. Of

1. Of the former speaketh *Caiaphas* the High Priest in that notable prophecie of his *John* 11. 51,52. where (speaking he knew not what) he foretels (not without a divine direction) how that Jesus *should die for that Nation of the Jews, and not for that Nation only, but that he should gather together in one the children of God that were scattered abroad.*] Elect *Jews* and *Gentiles*, where ever dispersed, they are gathered into one, one fold, one Church, one mysticall Body; and that (as *in Christ*, Ephes. 1.10.so) *by Christ* the Head of that Body. Those whom God hath before time given unto Christ out of the world, he in time gathereth them out of the world. Which he doth, first by *delivering them out of the hands of their enemies*, (as *Zacharias* hath it in his Song, *Luke* 1,74.) viz. *Sin* and *Satan*. And then bringing them into the bond of the Covenant, (according to that Promise, *Ezek.* 20.37.) causing them to submit unto his Government. Thus doth Christ gather the Subjects of his Kingdome here. 1. Of Grace.

This was his work when he was upon *Earth*, [*O Jerusalem, Jerusalem, how often would I have gathered thy children!*] It was the passionate expostulation of our blessed Saviour with, and lamentation over that City, *Matth.*23.37. This he then assayed to do by those externall dispensations; coming himselfe, and sending his messengers to that people; inviting, commanding, promising, threatning. And the like he still doth, being

himselfe in *Heaven*, he setteth up his *Standard* upon *Earth*; So runs that prophetical promise, *Isai.* 49. 22. *Behold, I will lift up mine hand to the Gentiles, and set up my Standard to the people.*] Thus do *Princes* gather their people to themselves, by setting up their *Standards*. And thus doth the Lord Jesus gather his Subjects together, by setting up his *Standard*, viz. the Ministry of the word, the preaching of the Gospel, which holdeth forth *Christ crucified*, (*Gal.* 3. 1.) as the Royal Standard doth the Armes of the Prince. This is the outward means which Christ maketh use of.

Which being accompanied with the secret concurrence of his Spirit, it is now made effectuall unto that blessed end; It now becomes a powerfull attractive to draw men unto Christ. [*Thy people shall be willing in the day of thy power*, *Psal.* 110. 3. When Christ goeth forth accompanying his word with his Spirit, this is the day of his power, and now his people come, and come willingly unto him. This is that which Christ foretold that he would do, *John* 12. 32. *If I be lifted up from the earth, I will draw all men unto me.*] And this he doth, being lifted up, first upon the *Crosse*, then upon the *Throne*, he draweth all men; all belonging to the Election of grace, whether *Jewes* or *Gentiles*; bringing them home to himselfe, to receive and acknowledge him as their *Saviour* and *Lord*, to believe on him, to be governed by him;

Thus

Thus he gatheredh his Subjects into his *Kingdome of Grace.*

2. And thus he shall gather them into his *Kingdome of Glory.* To this end shall *he send forth his Angels, who with the sound of this great Trumpet shall gather together his Elect from the four winds, from one end of heaven to the other* (as you have it *Mat.* 24. 31.) But of this again hereafter. Here is the first Act of Christ's Jurisdiction in reference to his Church, the gathering of it. 2. Of Glory.

2. Having gathered it, he now *ruleth* and *governeth it: According to thy word shall all my people be ruled* (saith *Pharaoh* to *Joseph*) *Gen.* 41. 40. Such a *Ruler* is *Christ* in his *Church*, Such was *Moses* the Mediatour of the Old Covenant. *This Moses whom they refused,* (saith *Stephen* to the *Jews*) *him did God send to be a Ruler,* Acts 7. 35. *And such is the Mediatour of the New Covenant*, the Lord Jesus, whom the *Jews* refused. This *Esaias* foretold concerning him, *The Government shall be upon his shoulders, Isa.* 9. 6. And the *chief Priests* and *Scribes* tell *Herod*, (building upon the like prophesie) *Mat.* 2. 6. *Out of thee Bethlehem shall come a Governour that shall rule my people Israel.*] Such a Ruler was, and is this our Mediatour; Not a *temporall* one, as they dreamed: No, that he disclaimeth, *My Kingdom is not of this world*, John 18. 36. Though in the world, yet not of the world. Ὁ κοσμικὸς, ἀλλ' ἐπουρανίος βασιλεύς, as some of the kindred of our Saviour are 2. Ruling.

said to have answered the Emperor *Domitian*, interrogating them concerning his Kingdome, of what kinde it was) not a *Worldly*, not an *Earthly* kingdome (say they) [Βασιλεία οὐ ἐγκόσμιος], but an *Heavenly*, but an *Angelicall* kingdome. Such is the Kingdome of Christ upon Earth: A *Spiritual* Kingdome; wherein hee ruleth, and that both *Outwardly*, and *Inwardly*.

1. Outwardly, appointing for them,

First, *Outwardly*, *Ordering* and *Establishing* it (as the Prophet *Isaiah* hath it, *Isai.* 9. 7. And this he doth by appointing *Laws*, *Ordinances*, and *Officers* in it and for it.

1. Lawes.

Laws and *Statutes*. This do *Soveraigns* in their kingdomes, Every one is a *Lawgiver*, *The scepter shall not depart from Judah, nor a Lawgiver from between his feet, till Shiloh come*, Genes. 49. 10. Such is the *Lord Jesus* in his Church, a *Lawgiver*, Yea, the onely Lawgiver; *There is one Lawgiver* (saith Saint *James*) *James* 4. 12. And who that is, the Prophet *Isaiah* will tell us: *Isa.* 33. 22. *The Lord is our Judge, the Lord is our Lawgiver*, even the Lord Christ. He it was that gave the Law at mount *Sina*, though by the ministry of Angels; [*His voice then shook the Earth*] Heb. 12. 26. and he is still the Lawgiver under the Gospell. That Law of *Love*, which Saint *James* calleth the Royall Law, *Jam.* 2. 8. and Saint *Paul* saith it is πλήρωμα νόμου, *The fulfilling of the Law*, Rom. 13. 10

Rom. 13. 10. the same Apostle elsewhere calleth *the law of Christ*, Galat. 6. 2. and such are all Lawes which binde the Conscience. This is a branch of Christ's Government over his Church: This *Νομοθεσία*, to appoint Lawes to his subjects.

2. And as *Lawes*; so *Ordinances*. *Word, Prayer, Sacraments, Discipline*, they are all of Christs Institution. 2. Ordinances.

3. As Ordinances, so *Officers* for the dispencing of those Ordinances. *He gave unto the Church, some Apostles, and some prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ*, Eph. 4. 11, 12. 3. Officers.

Thus did *Moses* the Typicall Mediator *Order* and *Stablish* the Jewish Polity both Civill and Ecclesiasticall under the Law, by appointing *Lawes, Ordinances* and *Officers* for both. And thus hath Jesus Christ ordered and stablished his Church under the gospel. This did *Moses as a servant in the house*: This hath Christ done as a *Sonne over his own house*. Each herein shewing himselfe faithfull to him that appointed them, (as the Apostle sets forth) *Heb.* 3. 2, 5, 6. Here is the Externiall Government of Christ.

2. Besides this, hee exerciseth an *Internall government*, viz. in the *Hearts* of his people. Here is the *Chaire of State*, where this King sitteth: dwelling there, *Eph.* 3. 17. 2. Inwardly ruling in their hearts.

and

and ruling there: This he doth by his Spirit, which he communicates as the Head to all the members of his mysticall body. Therby guiding and directing them, *leading them into all truth*, requisite for them to know, (as he promiseth his Apostles *Joh.16.13.*) Then bowing and inclining them to yeild a willing and cheanfull obedience to his will so revealed, causing them to walke in his Statutes. Thus are all the subjects of this kingdome *led by the Spirit*, Gal.5. 18. they *live in the Spirit, and walke in the Spirit* (as it followeth) *ver.25.* And here is the 2d Act of this great *Vice-Roy*; having gathered his subjects, he *Ruleth* and *Governeth* them.

3 He protecteth them.

3. In the 3d place, hee *Protecteth* and *defendeth* them. So much the Prophet *Isaiah* maketh promise of to the kingdom of Christ, *Isa.4.5. Upon all the Glory shall be a defence.* ¶ The *Glory*, so the *Church* is called, inasmuch as it is the habitation of the glorious God, and all the members thereof are and shall be changed from *glory to glory*, 2 Cor.3.*last.* And upon this *Glory shall be a defence*, a *Covering*. Such a Covering was the *Cloud* in the wilderness unto the Israelites; a covert from the heat, to defend them against the scorching of the Sun, of which you read *Exodus* 13.21. And such a Covering was the *Tent* unto the Tabernacle, of which you read *Exodus* 36.19. defending it against the injury of Stormes and Tempests. Such a Type of Christ and his Protection over his Church (as the same Prophet there

them insinuates, by alluding to each in the place forenamed, *Isai.* 4. 5, 6.) Such a *Covert*, such a *Defence*, Jesus Christ is, and will be to all his people: Saving and delivering them out of the hands of all their enemies. Even as those *Typicall Saviours* the Judges and Governours of *Israel* (whom we read of in the Book of the *Judges*) they saved the people from their temporall enemies, in which respect they are called by the name of *Saviours*, *Nehem.* 9. 27. Even so the Lord Jesus, (who is the Truth of all those Types,) he saveth his people out of the hands of all their enemies, both *Corporall* and *Spiritually*. *Corporall Enemies*, wicked and ungodly men; *Spiritually Enemies*, *Sin* and *Satan*, *Hell* and *Death*. All those are enemies to the Subjects of Christ's Kingdom. But he having undertaken their protection, and having all power given unto him, he doth, and will defend them; so as though they may be annoyed and endangered, yet they shall not miscarry by any of them.

Again (in the fourth place) defending them, he also *provideth* for them. This did *Joseph*, being made *Gouvernour* of *Egypt*, he provideth for the people, *Gen.* 41. To that purpose in the years of plenty, he layeth up store of provision, that so he might have a *Magazine* against times of scarsity. And the like office doth this our *Mediator*, whom God the Father hath constituted a *Governour* over his Church, performs unto all the Subjects of his Kingdom.

4. Provideth for them.

dom. He provideth for them; whilst he *ruleth* them, he also *feedeth* them. So that word may be rendred which we finde applied unto Christ, *Mat.* 2.6. *He shall rule my people Israel.*] ποιμανεῖ. *Reget*, or *Pascet*: He shall *rule* them, or *feed* them. The one you shall have in the Text, the other in the Margin of our New Translation. Both these do *Shepherds* to their sheep: and both these do good *Kings* to their Subjects. And thence is it that both in profane, and sacred language, they are termed *Shepherds*: ποιμένες λαῶν, (saith the Poet) *Shepherds of the people*,] *Cyrus my Shepherd* (saith the Lord by *Isai.*) *Isa.* 44. last. And such a *Shepherd* is the Lord Jesus; So we find him sometimes stiled, *I am that good Shepherd*] (saith he) John 10. 11. *That great Shepherd of the sheep*, Heb. 12. 20. so called because he performeth both these offices unto his people, of *Ruling*, and *Feeding* them. So the Prophet *Isaiah* puts them together, *Isa.* 40. where, speaking of the *Messiah*, [*Behold* (saith he) *the Lord God will come with strong hand, and his arme shall rule for him*, ver. 10. Then followes *He shall feed his flock like a Shepherd*, ver. 11. And so the Prophet *Ezekiel* the like, cap. 34. ver. 23. *I will set up one Shepherd over them, and he shall feed them, even my Servant David*; (meaning Christ the Son of *David* according to the flesh.)] And then followeth, ver. 24. *And I the Lord will be their God, and my Servant David a Prince among them.*] Such is Jesus Christ, a *Prince*, and

Homer.

and a *Shepherd*. A Prince *ruling* his Subjects, a Shepherd *feeding* his flock; providing for his people, and reaching forth unto them all things necessary and convenient for *this life*, and for a *better*.

Even *for this life* Christ taketh care for his people for the supplying of their wants. Thus did he provide for his *Disciples* when he was upon earth. So as though he sent them forth without *purse*, or *scrip*, or *shooes*, without ordinary accommodations, yet they *wanted nothing*. So much themselves acknowledge upon his interrogating them, *Luke* 22. 35. The like care he taketh for his *Disciples*, being now in Heaven. Upon this ground *David* buildeth his confidence, that he should not want. *The Lord is my Shepherd*, (even the Lord Christ) *therefore I shall not want*, *Psal.*23.1. And upon the same ground *Paul* maketh promise to his *Philippians Phil.*4.19. *My God shall supply all your need by Jesus Christ*,] ἐν Χριστῷ Ἰησοῦ, *per Christum*; by Jesus Christ, as being the *Dispenser*, and *High-Almoner* under God his Father. Even as *Joseph* was under *Pharaoh*, giving out provisions unto the people according to his discretion: So is the *Lord Jesus* under *God his Father*. He provideth for the *Bodies* of his people. For their Bodies.

And as for their *Bodies*, so also and specially for their *Souls*. Thence is he called, the *Shepherd and Bishop of Souls*, 1 *Pet.* 2. last. Them he nourisheth: Even as men nourish their *natural* Bodies, so doth Christ his *mystical* Body. For their Souls.

No

No man ever yet hated his own flesh, (saith the *Apostle*, *Ephes.* 5, 29. *i.e.* No man in his right wits will wrong or starve his own body) *but nourisheth and cherisheth it, even as the Lord the Church.*] The Lord Christ nourisheth his Church: This he doth by his *Word* and *Spirit*; the one being a *vehiculum*, a conduit-pipe to the other: so conveying spiritualll nourishment to all the members of this Body: So much we may learn from the Apostle, *Col.* 2. 19. where speaking of this *Head*, he tels us that from hence *All the Body by joynts and Bands having nourishments ministred, &c: increaseth with the increase of God.*] Thus is it in the *naturall* Body: The *Head* being the fountain of the animall spirits, it giveth sense, and motion, and nurition to all the members. And thus doth *Jesus Christ*, this *mysticall Head*: He maketh a supply to all the members of his mysticall Body, of what ever is requisite for their spiritualll nourishment, and growth.

To the nourishment of the *naturall* Body there are two things requisite; *Meat* and *Drink*; And both these Christ affordeth to the soul. Of the former you may read *John* 6. 27. *Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you;*] meaning his *word*, or *himselfe*; his own *flesh*; (as he expounds it, *vex.* 51. *The bread that I will give is my flesh.*] The other you have *John* 7. 37. *If any man thirst, let him*

come

come unto me, and drink.] And again *John* 4.14. *Whosoever shall drink of the water that I shall give him, shall never thirst;*] meaning thereby his *Spirit*, the *Spirit of Grace*, which is like a living Spring in the soul, refreshing and comforting it. Both together, you have, *John* 6.55. *My flesh is meat indeed, and my blood is drink indeed.* So they are, The flesh and blood of Christ, being eaten and drunk by faith, applying the merit of his death and passion unto the soul, now they afford as true and perfect nourishment unto the soul, as any meat and drink do to the body; thus doth Jesus Christ *nourish* his people. Even as *Joseph* is said to have *nourished his Brethren, and all his Fathers Houshold*, *Gen.*47.12. So doth this our Mediator the Lord Jesus nourish his people, *feeding* them.

To which I might add, As he feedeth, so also he *cloatheth* them: and this he doth with a double garment; The one of *Imputed*, the other of *Inherent Righteousnesse*. This is the *fine-linnen* spoken of, *Rev.* 19.8. wherewith the *Bride*, the *Lamb's wife*, is said to be arrayed: *The fine-linnen is the Righteousnesse of Saints;*] *δικαιώματα*. (saith the Originall) the *Justifications*, the *Righteousnesses*. Such is the *Righteousnesse of Saints*, a double *Righteousnesse*. Besides the *Righteousnesse of Christ* put upon them by a gracious Imputation, they have also an *Inherent Righteousnesse*, consisting in holinesse of heart, and life; *inward Graces*, and *outward good Works*, (which as

He cloatheth them.

as *Beza* notes, may not unfitly be called *Justifications*, in as much as they justifie a mans faith, and the truth of grace in him.) This is the *Government* in which that *Royal Spouse* is said to be brought to her Husband, *Psal.*45.13. *The Kings daughter is all glorious within, her cloathing is of needle-work.*] A contexture of variety of graces and good works meeting together. And this is a Garment not of the Spouses own making, but is bestowed upon her by her Bridegroom. [*To her was granted that she should be arrayed, &c. Rev.* 19.8. And so is it to all true believers, whom Jesus Christ both *feedeth* and *clotheth*. But I hasten.

τὰ δικαιώματα, *Justificationes*, i.e. *bona illa opera quæ sunt vinculum fidei*. Beza, Gr. Annot. ad Apocal. 19. 8.

5. He disposeth of them.

Fifthly, Thus providing for them; now he also *disposeth* of them. Thus did *Joseph* dispose of his Brethren, *Gen.* 47.11. Thus doth our *Joseph*, the *Lord Jesus*, dispose of all his people; and that both in respect of their *stations* and *services*: where he will have them to be, and what he will have them to do, or to suffer. Thus did he dispose of his servant *Paul*, as you may see *Acts* 9. Having first dismounted, humbled him, and so fitted and prepared him for his service, brought him to his Lute, insomuch that he calleth out, *Lord, what wilt thou have me to do?* ver.6. Now he orders him to go to *Damascus*, and there to repair to *Ananias*, to receive his instructions from him, to whom he had imparted his mind concerning him, as you find it, *ver.*15. *Go thy way* (saith the Lord to *Ananias*) *for he is a chosen vessell*

vessels unto me to bear my name before the Gentiles, and Kings, and the children of Israel,] this was *Paul* to do. And for his *suffering work* that followeth, [*I will shew him what great things he must suffer for my names sake*, ver. 16. Thus did Jesus Christ dispose of him; and thus did he then dispose of all his *Disciples*, sending them which way he pleased, *Matth.* 10. 16, 17. And thus doth he still dispose of all others under his Government: Calling some to one office, to one service; others to another, *He gave some Apostles, and some Prophets*, &c.] Ephes. 4. 11. Some, or *these*, τοὺς δὲ: not only appointing the *offices*, but designing the *persons*. Stil he doth the same, though not in so immediate a way. He putteth one upon doing this, another upon suffering that: He disposeth of the persons of his subjects.

6. And lastly, disposing of them he *Dispenceth* to them; distributeth among them. And this he doth both *Gifts*, and *Honours*, and *Rewards*. All this doth a *Vice-Roy* at his pleasure dispence to those under his government: And all these doth Jesus Christ dispence unto his people. 6. He dispenceth to them.

1. *Gifts*. All kind of Gifts, whether of *Nature*, or *Grace*. Christ is the dispencer of both. Of the former speaketh Saint *John* (as he is commonly understood) *cap.* 1. *ver.* 9. *That was the true light* (saith he, speaking of Christ,) *that enlightneth every man that cometh into the world*;] *viz.* with a Naturall 1. Gifts. Of Nature.

light, the light of *Reason*, and *Understanding*; which as it was at first infused into the mind of man by him, *by whom all things are made*, ver.3. so some sparkes thereof are still preserved and continued by the same Mediator, by vertue of the generall mediation of Christ. But to let them passe.

Gifts of Grace are all of his dispencing. *To every one of us is given Grace according to the measure of the gift of Christ* (saith the Apostle) *Eph.* 4.7. Grace, both *Common* and *saving*.

Common grace.

Common Graces, gifts inabling men for speciall services. Of these speaketh the Apostle there, *When he ascended up on high, he led captivity captive, and gave gifts unto men*,] ver.8. Meaning therby those extraordinary gifts, the gifts of the Holy Ghost, bestowed upon the Apostles and others in the infancy of the Church. The like office he still performeth unto his Church; giving *gifts* unto men, inabling his *Ministers*, and others, for the performance of those offices and services which he calleth them to in his Church: and *private Christians* for the managing of those states and conditions which he sets them in. *Every one hath his own proper gift, one after this manner and another that*, 1 Cor. 7.7. And as common, so

Saving grace.

Saving Grace. That hath Christ for the dispencer of it: Being himselfe the fountain of Grace, full of Grace, [*It pleased the Father that in him should all fulnesse dwell*, Col. 1.19.

1.19. fulnesse of Grace; [*He dwelt among us full of Grace*, John 1.14.] He conveyeth of that his fulnesse unto others, even to all the subjects of his kingdome, *Of his fulnesse we have all received, and grace for grace*, Joh. 1.16. χάριν ἀντὶ χάριτος, Grace upon Grace, one Grace after another. Even as *Ioseph's* brethren and kindred received a first and a second supply from his store; So do Gods Elect receive from their *Ioseph*, the Lord Jesus, a first and a second grace. First the Grace of *Justification*, then of *Sanctification*: First *prevenient*, then *subsequent* Grace: First *converting*, then *confirming* grace. One grace after another, and one degree and measure after another. Thus is Christ the dispencer of *gifts*.

2. As of Gifts, so of *Honours*. *To as many as received him he gave power*, (ἐξουσίαν, dignity, priviledge) *to become the sons of God*, John 1. 12. *He hath made us Kings and Priests unto God and his Father*, Rev. 1.6. 2. Honours.

3. And 3ly. As gifts and Honours, so *Rewards*. *Behold his reward is with him, and his work before him* (saith the Prophet, speaking of the Messiah) *Isa.* 40.10. and 62.11. *Behold I come quickly, and my reward is with me*, Rev. 22.12. He is that *Steward* spoken of in the Gospell, who by the appointment of the *Lord of the Vineyard* giveth to every one of the *labourers* their *penny*, *Mat.* 20. 8, 9. What ever services any shall here do unto God his Father, Jesus 3. Rewards.

Christ will see they shall not go un-rewarded. What lesser service then a *Cup of cold water*, (the least act of charity that may be,) yet even this given unto a *Disciple, in the name of a Disciple* (for God's sake,) *it shall not* (οὐ μὴ, in no wise) *lose his reward*, *Mat.* 10. *last*. This Christ hath undertaken, and this he will performe: if not here, yet hereafter, at that great day of Retributions. *The Son of man shall come in the glory of his Father with his Angels, and then shall he reward every man according to his works*, Mat. 16. 27. Every man, both good and bad. Then shall be that δικαιοκρισία, of which the Apostle speaketh, *Rom* 2. 6. The Revelation of the *righteous Judicature* of God: when the Lord Jesus (being constituted and *appointed of God to be the Judge of quick and dead*, Acts 10. 42.) *shall render unto every man according to his deeds. To them who by patient continuance in well doing seek for Glory, Honour, and Immortality, Eternall Life*, Rom. 2. 7, 8. This is the reward which God the Father hath put into the hands of his Son Christ as Mediatour, to bestow upon all his Elect, *Thou hast given him power over all flesh, that he should give eternall life to as many as thou hast given him*, (saith our Saviour to his Father) *John* 17. 2. And this he will performe. *I give unto them eternall life*, (saith he, speaking of his sheep) *John* 10. 28. Thus will he crown his own *grace* with *glory*; giving to every one of his Subjects, whom here he hath made Kings unto

God

God his Father, a Crown. *When the chiefe Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away,* 1 Pet. 5.4. *Henceforth is laid up for me the crown of righteousnesse, which the Lord, the righteous Judge shall give unto me at that day: and not to me onely, but to all that love his appearing,* 2 Tim. 4. 8. This shall Jesus Christ then do as Mediatour betwixt God and men.

And this is the last Act of his *Mediatorship*, this act of *Judicature*; which having performed, then shal he *surrender up the Kingdom unto God his Father* (as the Apostle tels us) 1 *Cor.*15.24. *viz.* his *Oeconomicall* Kingdom (as it is called.) As for his *Naturall*, or *Essentiall* Kingdom, which he hath as God, this he shall enjoy in common with his Father, and Spirit unto all Eternity. But his *Oeconomicall* Kingdom, which he hath as Mediatour, this as he received it from God his Father, so, having finished that last Act, he shall resigne it up unto him again.

And thus have I now at the length brought you to the top of this *mysticall Ladder*; leading you by the hand from staffe to staffe; shewing you the severall acts of *Christ's Mediatourship*; his severall transactions betwixt God and men. That which now remains, is that I should look back again, reflecting upon what hath been spoken touching this so excellent a Subject, by way of *Application*.

But before I come at that, there are yet

Two Questions resolved.

two *Questions*, which meeting me in the way, call for Resolution; each taking its rise from the *Text*; the one about the *Object*, and the other about the *Subject* of this Mediation. 1. Whereas it is here said, that Christ is *Mediatour betwixt God and men*; it is demanded, whether *onely* betwixt them. 2. Whereas it is said, that this Mediatour betwixt God and men, is the *Man Christ Jesus*; it is questioned, whether he be his Mediatour onely according to his humane nature, as *man*. Take the Answer to both with as much brevity and clearnesse as may be.

Question 1. Is Christ Mediatour onely betwixt God and men?

Quest. 1. *Is Christ Mediatour onely betwixt God and men?* what say we to the *Angels*? Have they no share in, no benefit by this his Mediation?

Answer. Whether Angels have no benefit by this Mediation?

Ans. To this it is answered variously, Divines not being agreed about it; Some wholly exclude them, appropriating the benefit of this Mediation only to *mankind*, they shut out the *Angels* from having any thing to do with it. In favour of which opinion, they bring in this of the Apostle in the Text, which setteth forth the *Object* of this Mediation to be *mankind*, *men*, not *Angels*. And to this they add that to the *Hebrews*, *cap.*2.16. where it is said, that *Christ took upon him not the nature of Angels, but the seed of Abraham*. Intimating, that he took upon him the office of his Mediatorship onely for *man*, and not at all for the *Angels*.

Others more warily, they distinguish. There

There is a two-fold *Mediation* of Christ (say they;) the one of *Redemption*, or *Reconciliation*, properly so called; the other of *Preservation*, or *Confirmation*. Now as for the former of these (say they) it agreeth not unto the *Angels*. Not unto the *good Angels*: they needed it not, having never fallen. Nor to the *evill Angels*: They indeed stood in need of a *Mediatour* as well as *man*; but *Christ* did not undertake this for them: So much himselfe insinuates, *Mat.* 25. 41. where he saith that, *Hell fire is prepared for the Divell and his Angels*. And Saint *Jude* speaking of them, tells us, that the *Angels which kept not their first estate, but left their own habitation, God hath reserved in everlasting chains under darknesse, unto the judgement of the great day*, *Jude* 6. Their fall, being with a high hand, in a presumptuous way, without any previous Tentation, it was irreparable, irrecoverable. Christ never intended them any benefit by his *Mediation*, as *Origen* of old, and some *Anabaptists* at this day hold. In this sense Christ is a *Mediatour* onely to *man-kind*, not to the *Angels*, whether *evill*, or *good*; not a Mediatour of *Redemption*, or *Reconciliation*, properly so called.

A twofold Mediation. *Mediatio duplex; Alia Redemptionis, alia Conservationis.* Tilen. Syntag. de officio Christi. Sec. 30.

And in this sense are we to understand the Text. *Jesus Christ* is Mediatour *betwixt God and men*; yea, and onely betwixt them, *viz.* as a *Redeemer*, a *Propitiatour*. So the *verse* following explains it, *Who gave himselfe a Ransome for all.*] This he did not for the

Christ a Mediatour of Redemption onely to men.

Heb. 2. 6. expounded.

Angels, but for *man-kind* onely. And so may that other Text alledged, (*Hebr.* 2. 16.) be most fitly and properly construed, [*Christ took not upon him the nature of Angels, but he took on him the seed of Abraham.*] Where the word in the Originall is, ἐπιλαμβάνεται; which properly signifieth *apprehendere*, to sieze upon a thing, to catch at it, to lay fast hold upon it, when it is going from a man. Thus you shall find it used in the proper signification of it, *Mat.* 14. 31. where it is said, that when *Peter* was ready to *sink*, *Jesus stretched forth his hand, and caught him:*] ἐπιλάβετο, the word is the same; Jesus took hold of him, to save him: And thus may it most aptly be rendred and construed in this place, [*Christ took not hold of the Angels, but the seed of Abraham he took hold of.*] Angels and men being fallen, they were all (like *Peter*) swimming in the same sea of misery, sinking into the bottome of hell, the gulfe of everlasting perdition. Now the Lord Jesus he *took hold* not of the *Angels*, but of *man-kind*; suffering the one to sink and perish; he redeemed and recovered the other. So the word in that place is most genuinely expounded by *Hyperius*, and *Grotius*, and others. And indeed the very Context leadeth us unto this sense. In the *verse* fore-going, it is said, that Christ took the nature of man upon him (our *flesh* and *blood*) *that he might deliver them who through fear of death were all their life time subject unto bondage.*] This was

Ἐπιλαμβάνεσθαι hîc est *vindicare, sive asserere in libertatem, manu injectâ*: Grotius ad loc. Hyperius ad locum. Vide Leigh. Critica Sacra ad locum.

was the end of his *Incarnation*; to save lost *man-kind*. And this he did; *For verily he took not hold of the Angels, but of the seed of Abraham.*] Laying a strong hand upon the one, to vindicate and recover their liberty; not so on the other. Herein *Jesus Christ* hath expressed his love unto *man-kind*, more then to the *Angels*: being a Mediatour of *Redemption* to the one, not to the other.

Christ a Mediatour of confirmation to Angels.

But of *Preservation*, and *Confirmation*, without any danger that I know, he may be said to be. Thus is he a *Mediatour* to the *good Angels*; This, however they kept their first estate, yet being created mutable creatures, they were subject to fall. This some of them had done; and the rest were not to be trusted. So much we may learn from that passage, *Job* 4.18. *Behold*, (saith he) *God put no trust in his servants, and his Angels he charged with folly.*] Though not with *Actuall*, yet with *Potentiall* Folly; He well saw what they were, and how ready they might be to do what their fellowes had done, if left to themselves; though they were not as yet sinfull and miserable, yet soon they might have been, unlesse they were confirmed and upheld in that state by a power greater then their own: And what power should that be, but the power of him, who *upholdeth all things by the word of his power*, *Hebr.* 1.3. The power of *Jesus Christ*: by him it was that they were *created*, *Col.* 1. 16: and by him they are upheld.

Quævis creatura rationalis in puris naturalibus constituta, errare ac peccare potest. Aquin. Sum: part. 1. q. 63. *Conclus.*

Que-

The good Angels have benefit by Christ.

Questionlesse, the *good Angels* have a near, and a mysticall relation unto Jesus Christ; and are beholding to him, (though not so much, yet as well) as *man-kind*. He is a common *head* to both; both meeting together in him. So that place of the Apostle is most genuinely expounded, *Ephes.*1.10. *That in the dispensation of the fulnesse of time, he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him.*] *Angels* in *heaven*, and *men* upon *earth*, make one *mysticall Body*, meeting together in the same *Head*: So *Christ* is called: As the Head of *man*, 1 Cor.11.3. *The Head of every man is Christ*:] So of the *Angels*, Colos.2.10. *He is the Head of Principalities and Powers*. Hence is it that the good Angels are called the *Elect Angels*, 1 Tim.5. 21. Now Christ is the *Head of the Election*; None are elected but in him, and for him, *Ephes.*1.4. And thus they are stiled the *Sons of God*, *Job* 1.6. & 2.1. & 38.7. Sons, not by *nature*: That is Christ's Prerogative, who is the *only begotten Son of God*, *John* 1.14. & 3. 16. But by *grace*, the grace of *Adoption*; and that also must be by and through Jesus Christ, *Ephes.*1.5. And thus are they reckoned as a part of that *πανήγυρις*, the *generall Assembly*, the Catholick Church, *Heb.* 12.22. And being so, they must have some benefit by Jesus Christ: *viz.* the benefit of *Preservation* and *Confirmation*. By and through him they come to have a more perfect union with God.

And

And thus may we understand that very obscure Text of the Apostle, which Expositors are not a little troubled about, *Colos.* 1. 20. *It pleased the Father, &c. By him,* (viz. by Christ) *to reconcile all things to himselfe, whether they be things in heaven, or things in earth.*] Where, granting (what generally is not, and I think well cannot be denyed) that by [*things in Heaven*] are to be understood the *Angels*; the Question is, How they are said to be *reconciled* unto God? To this it is answered. Properly they are not: Where there was no *breach*, there can be no proper *Reconciliation*. This is peculiar unto *man*; but *improperly* and *analogically* they may be said so to be; and that by *confirming* and *establishing* them in the grace and favour of God; taking away all possibility of *Defection* from him, and *Enmity* with him. This benefit the elect Angels may be conceived to have by Christ, through his Mediation; thereby they are brought to a more *perfect adhesion* unto God, to an inseparable union with him. Their peace and amity with him by this means is continued and strengthened. And thus you see the former of these two Questions briefly resolved. The latter followeth.

Colos. 1. 20. expounded.

Cuicunque creaturæ hoc convenit, ut peccare non possit: hoc habet ex dono gratiæ, non ex conditione naturæ. Aquin. Sum. par. 1. quæst. 63. Art. 1.

Christi gratiâ effectum est ut Angeli Deo arctissimè adhærentes, à lapsu immunes perstarent. Tilen. Syntag. pars. 2. cap. 10. sec. 34.

Quest. 2. *Is Jesus Christ Mediatour onely according to his Humane Nature?* Or, if you will, inlarge the question a little: *Jesus Christ* being both *God* and *man*, partaking of both Natures; the question now is, according to which of these his Natures, he is said to be the Mediatour?

Question 2. According to what nature Christ is Mediatour?

the *Mediatour* betwixt *God* and *men*. Whether only according to his *Divine Nature*, as *God*; or whether onely according to his *Humane Nature*, as *man*; or according to both, as *God and man?* Here are three wayes: Which shall we take?

Answer. A threefold opinion.

Ans. Take which we will, we shall fall with some company. And therefore it behooveth us here to take that counsell which the Lord giveth unto his people, *Jer.6.16* to *stand in these wayes, and see, and ask for the old path, where is the right way, that we may walk therein.*

1. Christ is Mediatour only as God: confuted from the Text.

1. In the first of these we shall find *Osiander* alone. Christ is *Mediatour* (saith he) onely according to his *Divine Nature*, as *God*: But this opinion needeth no other refutation, then that which it meeteth with in the Text, which tels us expresly, that the *Mediatour betwixt God and man*, is the *Man Christ Jesus*; so clearly interesting the *Manhood* of Christ in this Office and Work of Mediatorship. Upon this account we leave him.

2. Onely as man: the opinion of Papists.

2. The second path is more trodden. Here we find not only *Stancarus*, whom *Bellarmine* seemeth to undertake, as being somewhat too grosse in his opinion this way: But even *Bellarmine* himselfe, and most of the Doctours of the Church of *Rome*; who, however they acknowledge that that person, who was and is Mediatour, is both *God* and *Man*, *Deus Humanatus*, (to use *Bellarmine's*

larmine's words) God made man; yet (say they) he performeth and executeth that office of his Mediatorship not according to his Divine, but Humane Nature, onely as man: So the Master of the Sentences, so Bonaventure, so Aquinas have determined it; And therein they are followed by the generality of the Romish Persuasion. Jesus Christ is Mediatour onely according to his humane Nature; not at all as God, but onely as man. This is their Tenent, which they endeavour to make good both by Scripture and Reason.

Bellarminus de Christo Mediatore. cap. 15.

Nullo pacto convenit Christo esse Mediatorem, in quantum Deus est, sed in quantum Homo. Thom. 3. p. q. 26. Art. 2. Concl.

For Scripture. They have but one Text, which they can find that seemeth to speak any thing for them in this cause; And that is this we have now in hand. [*There is one God, and one Mediatour betwixt God and men, the Man Christ Jesus.*] In this bulrush they find two knots: From hence they take up a double Argument. First, The Apostle he recalleth this *Mediatour*, the *Man Christ Jesus*: And wherefore so, but to expresse and notifie that Nature according to which he is Mediatour? And Secondly, He plainly distinguisheth here betwixt God, and this *Mediatour*, [*There is one God, and one Mediatour.*] And therefore Christ cannot be Mediatour as *God*, but only as *man*; Thus they argue from this Text. But how weakly will soon appear, if we come to joyne issue with them. Which I shall do with all convenient brevity, as not taking delight in controversies, or willingly medling with them, but where I am necessarily ingaged to it.

The Text cleared from countenancing this opinion.

Arg. 1.

Arg. 1. The man Christ Jesus.

Arg. 1. For the former, *The Mediatour betwixt God and man, is the Man Christ Jesus.*

Answer. Not onely as man.

Ans. True, he is so; but not onely as *man*, there is a broad difference betwixt these two, The *Man Christ* is Mediatour: and He is Mediatour onely as *man*: The Apostle here asserteth the one, not so the other. He doth not say, *Jesus Christus Homo, Jesus Christ the Man*; that might have seemed to imply what they contend for: But *Homo Jesus Christus, the Man Christ Jesus: id est*, not any other man; not any meer man: but that man, who was more then man; the *Man Christ Jesus*; that Person who was both God & man. Thus are we here to construe the word [*Man*,] *Non naturaliter, sed Personaliter*; not in the *Abstract*, but in the *Concrete*; not as pointing out unto us only the humane *nature* of Christ, but the whole *Person* denominated and set forth unto us by and under that nature: Like phrases we meet withall elsewhere, 1 *Cor.* 2. 8. It is said that *the Lord of Glory was crucified*:] not that Christ was crucified in that nature; according to which he is most properly said to be *the Lord of Glory*, *viz.* his divine Nature, that was impossible. But that Person, who being *God*, as well as *man*, was the Lord, and *God of Glory*, (as he is stiled *Acts* 7. 2.) he was crucified. So in that obvious place, *Acts* 20. 28. it is said that *God redeemed the Church with his blood*.] Not that the *Godhead* suffered and died; (that had no blood of

Chamier de Mediatore. cap. 5. sect. 5.

of it own to shed,) but that *Person* who was truly *God*, as well as *man*. In both places there is a κοινωνία ἰδιωμάτων (as Divines call it) a *Communication of Properties*; wherein that which is proper to one nature in Christ, is attributed (not to the other nature, as it is by some misconceived, but) to the person denominated and set forth by the other nature: And thus are we to understand that somewhat obscure Text *John* 3.13. *No man* (saith our Saviour) *hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*] Not that Christ in his *man-hood* came down from heaven; or that according to his *Godhead* he ascended up into heaven; but the same Person did both according to divers natures. He was said to *come down from heaven*, in respect of his *Godhead*, which assumed the humane nature into personall union; And he was said to *ascend up into heaven*, and to be in heaven in respect of his *manhood*, which being united to his Godhead, came to be of God's Counsell, to be acquainted with his secrets: And after the like manner are we to understand the word here in the Text; *The Man Christ Jesus*; that Person who being God before time, was also made man in time, he was Mediatour betwixt God and men.

Quest. But why then doth the Apostle here add this, [*The Man Christ*,] if it be not for that end, to point out that nature according to which he is Mediatour?

Question. Why the word *Man* is mentioned?

Ans.

Answer. A threefold Reason assigned for it.

Ans. For this some other and better Reasons may be assigned; as,

1. This he addeth to intimate that common interest which all the Sons of men have in this Mediatour; In as much as he also is the *Son of man*, their *Brother*, partaking in the same common nature, of their *flesh and blood*, as the Apostle inlargeth it, *Heb.* 2.11. & 14.

2. This he adds to incourage men so much the rather to come unto God by Christ, and to make use of his Mediation, in as much as they *have not an High Priest which cannot be touched with the feeling of their infirmities, but was in all points tempted like as they are*, (as the same Apostle hath it, *Heb.* 4.15.) being a man like unto themselves, *onely without sin.*

Quia de traditione erat dicturus, ideò Hominem solummodo nominavit: Sedulius ad loc.

3. Again, he maketh mention here of Christ's *humane Nature*, in as much as in this nature he paid the *Ransome* spoken of in the verse following; [*He gave himselfe a Ransom for all.*] This he did by offering up his *humane nature* as a Sacrifice unto God. *Through his eternall Spirit he offered up himselfe unto God*, (as the Apostle hath it) *Heb.* 9.14. By the power of his *Godhead* he offered up his *manhood*; which because it was the *Sacrifice* offered up; the *Nature* wherein Christ suffered, and so paid that price, therefore the Apostle here maketh mention only of it; stiling this Mediatour, *The Man Christ Jesus.* And thus you see that first Allegation cleared. More briefly of the second.

Arg. 2. God and Mediatour distinguished.

Arg. 2. *Paul here distinguisheth betwixt God and this Mediatour.* And therefore Christ is

is not Mediatour as *God*, but onely as *man*.

Ans. To this it is answered: 1. That the naming of *God* in the first place, doth not *hinder*, but that it may also be understood in the second: As in that *John* 14.1. Our Saviour saith to his Disciples, *Ye believe in God, believe also in me.*] Not but that he himselfe also was God, and to be believed in as God: And so *John* 17. 13. *This is life eternall, that they may know thee the only true God, and him whom thou hast sent, Jesus Christ.*] Not that Christ is thereby denyed to be truely God, (as the *Arians* of old, and the *Socinians* at this day would couclude from that Text.) So here, *There is one God, and one Mediatour, &c.*] The mentioning of God in the first place doth not exclude it in the second: For by this reason, this *Mediatour* should as well be denyed to be *God* at all, as to be Mediatour *as God*.

Answer 1. *Chamier de Mediatore.* cap. 5. sec. 6.

2. But (secondly, and more plainly) the word [*God*] there is to be taken, not *Essentially*, but *Personally*; as denoting and pointing out the first Person in the Trinity, *God the Father*: So we find it often used else-where *John* 3.16. 2 *Cor.* 5.19. *Ephes.* 1.3. And so is it most properly to be understood here; *There is one God, and one Mediatour betwixt God and men*; *id est*, God the Father, betwixt whom, and mankind, Christ the Son is said to be a Mediatour. *We have an Advocate with the Father, Jesus Christ the righteous*, 1 John 2.1. And being so understood, it doth not exclude Christ

Answer 2. *Chamier*, ibid. sec. 7. Dr. *Prideaux Fasciculus Controvers. de Redemptione.* q. 3. The word *(God)* taken personally.

from being *God*, or from being Mediatour *as God*, but as the second person in the Trinity. Thus is the Text briefly vindicated from giving any countenance to this Doctrine of theirs.

Reason 1. Argument from Reason.

As for their *Reasons*, I will not trouble you with many of them; the chief and principall of them is that which *Bellarmine*, and others of that way, borrow from their *Aquinas*.

Aquinas p. 3. q. 26. art. 2.

A *Mediator* (saith he) must be a *Middle person* differing from both the *Extremes*, both from the party *offending* and *offended*. Now such a Mediator is Christ (saith he) considered as a *Righteous Man*. As *Man* he differs from *God*: as *Righteous* he differs from other men, who are all *sinners*: and so in that respect he is a fitting Mediator betwixt God and Men. But as God he is the same with God, not differing from him, whether in *nature* or *quality*.

Christ as God the same with God.

Answer.

Ans. To this I find divers Answers returned. To let others passe. 1. *Such a Mediator is Jesus Christ*, a middle person differing from both Extreames, both from the person offending and offended. So he doth *viz.* as [illegible], as *God-Man*. True indeed, in respect of his *Natures*, he agreeth with both, but in respect of his *Person* he differeth from both, being not onely *God*, or onely *Man*, but *God* and *Man*.

1. Christ as God-man a middle person, differing from God and man.

2. *Chamier de Mediatore* c. 7. sec. 2.

2. But (2dly) consider him as God, yet doth he therein also differ from *God his Father*. I find a threefold difference assigned betwixt them.

Christ as God differeth from his Father.

A threefold difference.

1. In respect of his *Person*, which being the second

second Person in the Trinity, is distinct from the first: The *Son* is a distinct Person from his *Father*, 1 *Joh.*5.8. 2. In regard of his *Incarnation*; It was not the *Father* that took upon him our flesh, but the *Son*, *The Word was made flesh*, Joh. 1. 14. And 3dly in regard of his *Humiliation*; It was not the *Father*, but the *Son* which *tooke upon him the form of a servant*, &c. Which *Humbled himselfe and became obedient unto the death*, &c. Phil.2. 6,7,8. Therein did he differ from God his Father, as we may learn from the words following, [*Wherefore God also hath highly exalted him*: *viz.* God his Father. Thus then *Christ* according to his *divine nature* is not every waies the same with *God*, *God his Father*. So as in this respect there is noe impediment but that hee may bee a fitting Mediator betwixt God and men.

Reply. But they reply. Christ as *God* was a *party offended*. And therefore in that respect he could not bee a proper Mediator.

Reply. Christ as God a party offended.

Ans. To this it is answered that, these two may well stand together. A *party offended* may yet be a *Mediator*. Thus stories tell us of *Menenius Agrippa*, how he, being himselfe a *Senatour of Rome*, was yet imployed by the Senate as an Agent to deal with some revolters who had made a defection from the State, and therein had wronged him as well as the rest. But wee shall not need to go abroad;

Answer. A party offended may be a Mediator.

Voloterranus.

broad; Scripture will furnish us with an instance. Those *Husbandmen* in the Gospel, which indeavoured to keep their *Land-lord* out of his vineyard, denying him the fruits thereof, therein they wronged not onely him, but his son also, whose *Inheritance* it was. Yet the father imployeth the son as a Mediator to deal betwixt him and them, *Mat.*21.37. Thus, however *Jesus Christ* being the Son of God, was a party offended as wel as his Father, yet hee is imployed by his Father as a Mediator to reconcile the persons offending unto himselfe; and this without any absurdity at all. Thus have you briefly seene what our adversaries of *Rome* have to say for this their Opinion: which bearing no weight, wee shall also desert them and this their way.

3. 3d Opinion orthodox.

There is yet a third and a last way; and that shall wee find to be the *old* and the *right way*: Wherin the true *Catholicks*, the Orthodox professours of all ages have walked. And that is not to *divide the natures* of Christ in the office and work of his Mediatorship, but to put them together; attributing it to his whole person. *Jesus Christ* is *Mediator* betwixt God and Men, and executes the office of his Mediatorship, not onely as *God*, nor only as *Man*; but as Θεάνθρωπος, *God Man*; So *Augustine* long since clearly and soundly determined it, *Divinitas sine Humanitate, & Humanitas sine Divinitate non est Mediatrix.* Neither the Divinity without the Humanity, nor the Humanity

Christ Mediatour as God-man.

August. de Ovibus, Homil. 12.

manity without the Divinity is Mediator betwixt God and men. How then? *Sed inter Divinitatem solam, & Humanitatem solam, Mediatrix est Humana Divinitas, & Divina Humanitas.* But betwixt the *Divinitie* alone, and the *Humanity* alone is Mediatour the *Humane Divinity*, and the *Divine Humanity*: that is, Jesus Christ as God and man, is Mediatour betwixt God and men; not according to one, but both Natures. So runs that ancient and approved Rule, *Appellationes officii competunt Christo secundùm utrámque naturam.* Names of office which are given unto Christ, they agree unto him according to both natures. Thus is he said to be a *Prophet*, a *Priest*, a *King*; all as God and man. And thus is he said to be a Mediatour betwixt God and man. So much some of the Doctours of the Church of *Rome* have freely and ingenuously acknowledged. By name, *Claudius Espenceus* most fully. After him *Cornelius à Lapide*, who in expresse terms grants what we desire, though afterward he would seem to detract and call it in again. And even *Bellarmine* himselfe is inforced to yeild little lesse, whilest he confesseth that in some Acts of Christ's Mediatorship there was a concurrence of his *Divinity* with his *Humanity*. So then, by his confession, he was not a Mediatour only as *man*, but as *God and man*; His Godhead concurred with his manhood in *some acts* of his Mediatorship.

Claudius Espencæus de Mediatore. cap. 5.

Christus est Mediator, non quà Deus, nec quà Homo, sed quà Deus Homo. C. Lap. ad Textum.

Bellarm. de Christo. lib. 5. cap. 7.

The Godhead concurred with the Manhood in all the Acts of Mediatorship.

Nay more (say we;) not in some onely, but in all. This we contend for, and this may

easily be made good; True indeed, some Acts we shall find wherein the *Humanity* of Christ did not concurre with his *Divinity*; as *viz.* those which he wrought before his Incarnation: But none wherein his *Humanity* acted without the concurrence of his *Divinity*: So one of the Ancients (and a Bishop of *Rome* too) hath determined it. *The Godhead and manhood of Christ* (saith he) *were so nearly united from the very conception of the Virgine, as that thenceforth the one did not act without the other*: Still we find the Godhead interested in every Act which Christ did, or doth as Mediatour.

In tantam unitatem ab ipso conceptu virginis, Deitas & Humanitas connexa sunt, ut nec sine homine divina, nec sine Deo humana agerentur: Leo Epist. 81.

To make this good, look wee back a little upon that *mysticall Ladder* which I presented unto you; and see if we do not find the *Son of God* upon every staffe of it. I will passe them over briefly, begining at the bottome.

1. As Arbitratour.

1. Who was it that was an *Arbitratour* betwixt God and man? not Christ as *man*: no, this is not a work for man to undertake, to be an *Umpire* betwixt God and man: So much we may learn from that passionat Saint, *Job* 9.33. *Neither is there any Dayes-man*, (or *Umpire*) *betwixt us*, (saith he, meaning God and himselfe) *that might lay his hand upon us both.*] No, he that should undertake this work, must be more then man; no lesse then God, the *Son of God*: He it was who found out that way and means of Reconciliation betwixt God and man (which neither men nor

Angels

Angels could ever have done,) even the second Person in the Blessed Trinity, the *Wisdome of the Father*.

2. Who was it that was the *Interpreter* betwixt God and man? the *Messenger of the Covenant*; that declared and made known unto man the mind and will of God touching a Reconciliation; and the way and means of this Reconciliation? who was this, or who could it be but the Son of God? *No man hath seen God at any time: the onely begotten Son which is in the bosome of the Father, he hath declared him*, John 1.18. *No man hath ascended up into heaven*, (*i.e.* to be acquainted with God's secrets,) *but he that came down from heaven*; (*i.e.* the Son of God) *John* 3.13. The gracious purpose of God towards lost mankind, it was a Secret lock'd up in the breast of the Father; And so it had been even unto this day, had not Christ the eternall Son of God, who being in the *bosome of the Father*, near and dear to him, was *à secretoribus Consiliis*, one of his *Privy Counsell*, revealed it: which he did to our first Parents in Paradise in that first born *Promise*, *Gen.* 3.15. and afterwards to the Fathers in succeeding ages, *Acts* 7.38. 2. As Interpreter.

3. Again (3dly) come from his *Prophetical*, to his *Priestly* Office. Here (to let passe other, which I formerly named) there are two main and principall Acts; His *Oblation*, and his *Intercession*. And in both these shall we find the *Godhead* of Christ interested. 3. As a Priest.

1. In his *Oblation*, In the offering up of that Sacri- In his Oblation.

Sacrifice upon the Crosse. Here indeed the *manhood* seemed to have the main stroak. That paid the *Ransome*; but yet even here we shall find a concurrence of the *Godhead*. However, the *Godhead* could not properly *suffer* with the *Manhood*, yet it *concurred* with it in that suffering. Which concurrence, because it is a point of speciall concernment, I shall briefly show you wherein it consisted. Take it in four words; *Voluit, Quievit, Sustentavit, Efficatiam dedit.* The Godhead First, *willed* that the manhood should suffer. Secondly, It *Rested* that it might suffer. Thirdly, It *Supported* it in suffering. Fourthly, It *gave efficacy* and vertue to those sufferings. A word of each.

The Godhead concurred with the Man-hood in suffering; four wayes.

1. Willing that it should suffer.

1. *Voluit.* The Godhead of Christ *willed* that the Manhood should suffer. So much we may learn from the words of our Saviour, *John* 10. 17, 18. *I lay downe my life. No man taketh it from mee, but I lay it downe of my selfe. I have power to lay it downe*, &c.] So he had. And that not only a *Passive* power, which all men have; but an *Active*. Such a Power hee there speaketh of (as the next words make it out) *I have power to lay downe my life, and I have power to take it up againe.*] Men may have the the former, not so the latter. They may have power to lay downe their lives, but not to take them up againe. Christ had both, a *Passive* power, as *Man*; and

and an *Active* power, as God; a divine power. And by this power it was that he layd downe his life. His Godhead willed that his Manhood should suffer.

2. And (Secondly) *Quievit*, It *rested* that it might suffer. Which otherwise it could never have done. Wee see how it was in the *Garden*, when the Godhead of Christ did but a little put forth it selfe, presently all that were sent to apprehend him fell to the ground, *John* 18. 6. Had not that rested, it had not been in the power of men and divels to have brought him to the Crosse. The Godhead rested whilest the Manhood suffered. Even as it was with the first *Adam*, he slept while his side was opened, *Gen.* 2. 21. So was it with the *second Adam*, the Lord Jesus, whilest his side was opened, pierced upon the Crosse; his *Godhead* (as it were) slept, not putting forth that efflux of power which before it had done; which made him to cry out, *My God, my my God, why hast thou forsaken me?* Yet,

2. Resting that it might suffer.

3ly, *Sustentavit*. Though it rested that it might suffer, yet it secretly *supported* and sustained it in suffering; so as he did not sinke under that, otherwise insupportable, burthen. Such were the sins of the world charged upon him, and the wrath of God due unto those sins powred out upon him. One sin, having in

3. Sustaining it in suffering.

it an infinite guilt, is more then a finite creature can stand under. What were a world of sinnes layed upon one man? Had not the *Manhood* of Christ been supported by his *Godhead* in those his sufferings, it must needs have sunk under them.

Giving efficacy to that suffering.

4ly And lastly, *Efficaciam dedit.* The *Godhead* gave *vertue* and *efficacie* to the sufferings of the manhood. Which had they been the sufferings of the manhood alone, they could have been but like the *Manhood* it self, finite. The *stream* riseth no higher then the *fountain.* The *Humane nature* of Christ being it selfinite, the merit thereof could not have been infinite. But such must that Merit be, which maketh satisfaction to an infinite Justice: It must be an infinite merit; an Infinite price. So much *Bellarmine* cannot deny. And thereupon he is inforced to acknowledge, that here the concurrence of the God-head was requisite and necessary.

Bellarm. de Mediatore lib. 5. c. 7.

Thus doth the *Godhead* concurr with the *Manhood* of Christ all these severall wayes in that grand act of his Mediatorship, his *Oblation.* All which we may conceive comprehended by the Apostle in that one passage *Heb.* 9. 14. where he informs us, how *Christ through the Eternall spirit offered himself without spot unto God.*] the Godhead offered up the Manhood. *Willing* that it should suffer; *resting* that it might suffer; *sustaining* it in suffering, and giving

ving it the *value* and *vertue* to *satisfie* and *sanctifie*.

The other act of Christs Priesthood (the 4th act of his Mediatorship) is his *Intercession*. Now how can this be the work of Christs manhood alone? To hear, and offer up; to receive & present the prayers and other spirituall Sacrifices of all beleevers in the world, to negotiate for them all at one and the same time, according to the variety and multiplicity of their severall occasions; this is and must be the work not of a finite but an infinite Agent: Not to be effected without the concurrence of the *Divine Nature* with the *Humane*. 4. In his Intercession.

The last and highest step of the Ladder is the *Kingly office* of Jesus Christ. Now how should he execute that without the concurrence of his divine nature? Certainly, to Gather and Governe the Church, to protect and defend it against all assailants open and secret, to give the *Holy Spirit*, to *enlighten* the minds of men, to *Circumcise their hearts*, to subdue their Corruptions, to vanquish *Satban* and all adverse powers, &c. (all which are Acts of Christs *Kingly* Office) it transcends the power of any finite creature; and so cannot be attributed unto Christ onely according to his humane nature, as *man*, but as *God and man*. In his Kingly office.

Such is the worke of Christs Mediatorship, the worke of the whole *Person*, wherein both Natures are ingaged. And thence This concurrence of both natures explained and illustrated.

is it that some of the Ancients speaking of it, call it Θεανδρικὴ ἐνέργεια, *Deivira, seu Deivirilis Operatio*, a *Divine-humane Operation*, the worke of *God-man*. In which worke each Nature acts its part: acting *distinctly* yet jointly. A mystery which *Damascen* illustrates very aptly by a familiar similitude of a *fiery sword*, which both *cuts* and *burnes* at one and the same time. Cutting it burneth, and burning it cutteth, both together. But this it doth according to two distinct principles and properties. It is the *Iron*, or steele that *cutteth*; it is the *fire* that *burneth*; in the mean time the same *sword* doth both. Even so it is here. Such a work is the *Mediation* of Christ: wherein his two Natures act *jointly*, and yet *distinctly*; each performing its proper worke: The *Man-hood* performes that which belongeth unto it, and the *God-head* performes that which belongeth to it; both together making up the Ἀποτέλεσμα, the compleat and perfect work. Or if you will, take yet a more apt and proper illustration: As it is in *Humane Actions*, there are two principles, the one *Formall*, the other *Materiall*; the one *Inward*, the other *Outward*; the one the *Soul*, the other the *Body*: These two act together Jointly, and yet Distinctly: The one moveth, directeth, actuateth the other, the *Soul*, the *Body*: the other concurreth as an Instrument with the first Agent, the *Body* acted by the *Soul*: both together making one joint-work. Even so is it here: In this worke of Christs

Dionis. Areopag. epist. 4. ad Caium.

Damascenus lib. 3. cap. 19.

Agit utraque quidem distinctè, sed tamen unitè, Leo Ep. 10.

Quemadmodum unam incisam combustionem, & unam combustam incisionem igniti gladii dicimus, sed aliam actionem dicimus incisionem, & aliam ustulationem, &c. sic Christi unam Θεανδρικὴν ἐνέργειαν *dicentes, &c.* Dionis. ibid.

Christ's *Mediation*, there are two *Principles*, the *God-head* and the *Man-hood*, the one (as it were) a *Formall*, the other a *Materiall* Principle: The *God-head* actuating the *Man-hood*, the *man-hood* actuated by the *God-head*, each having its own proper operation; both together compleating the work.

And thus have I with as much brevity and perspicuity, as a mystery of this high nature would admit, indeavoured to clear up unto you this second Question; According to what Nature Christ is said to bee a *Mediatour* betwixt God and men.

That which now remaines, is onely the *Application*: wherein I shall be as succinct as I may, having already glaunced at some heads thereof, as I fell with them by the way. Let that be directed onely three waies; by way of *Information*; *Consolation*, *Exhortation*. *Applicat.*

Use 1. By way of *Information*. Is Jesus Christ a Mediator betwixt God and men? Here then take we notice of (what I touched upon before) a *distance*, an *alienation*, nay an *Enmitie* betwixt *God* and *Men*. Were it not so, what needed a *Mediator*? were not God and men at variance, what needed a middle person to come betwixt them, to lay his hands upon both of them, as an *Arbitratour*, as an *Umpire*, as a *Reconciler*, a *Peace-maker*? Those who were agreed before need no arbitra- *Use* 1 Information. 1. Take notice of naturall enmity.

bitrator: Those who were friends before need no Reconciler. Whenever we read or hear of this office of *Jesus Christ*, that he took upon him to be a *Mediator* betwixt God and men, from thence reflect and look back to the ground or occasion of it; even that *Enmity* which was, and which by nature is betwixt God and us. Never a man but is born an enemy to God, and hath God an enemy to him. *When we were enemies we were reconciled unto God*, Rom. 5.10. Such a distance there is betwixt God and man by Nature. To convince us hereof, wee shall neede no other Argument but this: Wherefore is Christ a *Mediatour*, if God and man were not at Enmity? So much we may learn from that very obscure Text of the Apostle, *Galat.* 3.20. *A Mediatour* (saith hee) *is not of one.* Ἑνὸς οὐκ ἔστιν, Hee is not a *Mediatour of one*, (as our Translation maketh it out;) not of one Party, but of two at the least, and those such as are at variance, and disagreement betwixt themselves. So were *God* and *Israel* at the giving of the Law (a passage to which the Apostle there relates,) there was a distance, a difference betweene them; and thereupon it was that God imployed *Moses* as a *Mediatour* betwixt him and them. And such is the condition of all men by Nature. Otherwise Jesus Christ had never undertaken this Office.

Locum obscurissimum, Pareus ad loc.

Every of us bee convinced hereof, and labour to be truely sensible of it. Which till a man

Sense of Enmity preparatory to Reconciliation.

man be, he will never look out after a Mediatour, a Peace-maker. Had not *Absalom* apprehended the deep displeasure of his Father against him, in banishing him from his presence, he would never have made means to *Joab* to be a Mediatour for him, as he did, 2 *Sam.*14.29. Had not the men of *Tyre* and *Sidon* been deeply sensible of *Herods* high displeasure against them, and of the dangerous consequence thereof, they would never have sought unto *Blastus* the Kings Chamberlain to intercede for them, as they did, *Acts* 12.20. Till a poor sinner come to apprehend God as an Enemy, as an offended and incensed God, ready to take vengeance upon him: till he come to see himselfe in *Absalom's* case, an out-cast, rejected, separated from the presence of his God and Father, from the presence of his grace here, and (without timely reconciliation) of his glory hereafter, in the case of those *Tyrians* and *Sydonians*, in an undone condition, he will never seek out after *Jesus Christ*, that he may have any benefit by his Mediation. Let this then be the first work: As many of us as have not hitherto been throughly convinced hereof, labour now to be. Behold God an Enemy to us: but withall take notice of the first *Rise* and *Ground* of this enmity, where it first brake in, on which part it began. Not on God's part: no; *God is one* (saith the Apostle in that fore-named Text, *Gal.*3.20.) One, as in *Essence*, so in *Constancy*: *sibi constans, semper idem.* Alwayes the same,

same, not subject to change or alter, *I the Lord change not, Mal.* 3.6. If there be a change, it begins on man's part. Had not *Israel* been changed towards their God; had not they broke the *Covenant* which he had made with their Father *Abraham*, he would have been the same to them that he was to him: he would have dealt as friendly, as familiarly with them, as he did with him: So as there should not have needed to have been a Mediatour betwixt him and them, more then there was betwixt him and their forefathers. That God was changed in this his carriage towards them, they might thank themselves; the breach began on their parts. So is it here; Had not *man* first turned enemy to *God*, broke covenant with him, God would never have turned enemy to man; there should never have been any need of a Mediatour betwixt them, no more then there was betwixt *Adam* and him in state of innocency. Herein then let us justifie God; charging the ground of this enmity upon our selves. We are enemies to him, otherwise he had never been at enmity to us.

That we are so, we shall need no other evidence, but what we carry about with us. Who is there but hath his conviction in his own bosome? even that principle of *Enmity* and *Rebellion* which is to be found in the heart of man by nature. *The carnall mind is enmity against God*, (saith the Apostle, *Rom.* 8.7. speaking of a man in his unregenerate estate;) *for*

it is not subject to the Law of God, neither indeed can be: (*viz.* not without a work of supernaturall grace, subduing the rebellion of the will.) Thus are all men by nature enemies to God. No wonder then that *they cannot please him* (as it followeth in the next *verse*, *ver.* 8.) that he should be an enemy to them. Be we convinced of this *Enmity*, whereof this word [*Mediatour*] putteth us in mind.

2. (In the second place) Is *Jesus Christ* Mediatour betwixt God and men? Here stand we still, observing, admiring, adoring the matchlesse and unparalell'd *love*, *mercy*, and *goodnesse* of God towards poor lost mankind, in finding out a way and means of Reconciliation for them; appointing an *Arbitratour*, a *Peace-maker*, ordaining and sending a Mediatour, such a Mediatour. Herein there are divers particulars which do exceedingly commend this love of God to us: as,

2. Admire and adore God's unparalell'd love declared in this Mediatour.

1. That he being the Person *offended*, should seek Reconciliation. This we take to be great condescention in men; especially in Superiours to do this to Inferiours. What is it in the great God? That he should appoint an *Agent* to negotiate with, and for man; a Mediatour to compremize and take up the difference betwixt him and them, and to reconcile man to himselfe. Behold here an act of *Grace*, *free* grace, *rich* grace, *meer* grace. What was there in man that God should thus regard his *Enmity*, or seek

1. In seeking Reconciliation with man.

his *Amity*? Had God any need of man? nothing lesse. He was absolutely and infinitely happy and blessed from all eternity; He needed neither *man*, nor *Angels*: He was as happy before their Creation as after. It was all one to him, whether men, or no men; and those, whether enemies, or friends: Their amity could add nothing to, nor their enmity detract any thing from his felicity: He should have been no gainer by the one, and he could have been no loser by the other. Hee knew which way to glorifie himselfe as well upon man an enemy, as upon man reconciled. What was it then that moved him to seek this Reconciliation, and to send a Mediatour about this work? Surely, nothing but his *grace*, that χάρις σωτήριος, that *grace bringing salvation*, that χρηστότης καὶ φιλανθρωπία, that *kindnesse and love of God towards mankind*, (of which the Apostle speaketh, *Tit.* 2. 11. and 3. 4. Behold an act of meer and rich grace. Which is further commended to us,

2. Appointing a Mediatour for man, not for Angels.

Secondly, In that this Mediatour is appointed betwixt *God* and *men*, not betwixt *God* and *Angels*. As for the *Angels*, some of them (as I shewed you) stood in as much need of a Mediatour, as mankind; They being fallen from God, were plunged into a depth of misery, and so were as proper objects of Pity and Mercy; as apt to move compassion as mankind: Never

God

God overlooketh them, passeth them by, leaving them in that forelorne estate to bee confirmed and hardned in that their *Enmity* against him; that so he might have an occasion for the declaring and exercising the riches of his *Justice* upon them. In the mean time he appointeth a Mediatour in the behalfe of *Mankinde*; one that might take hold of them, to reconcile them, to save them.

3. And (3ly) take notice of the *person* who it was whom he designed and appointed unto this office, whom he putteth upon this work, even the *Man Christ Jesus*, no other, but his owne, and onely Son. *God was* [*in Christ*] *Reconciling the world to himselfe.* 3 Designing his Son to this office.

Now lay these together, and see whether this *Grace* of God manifested towards us in and through this our *Mediatour*, do not deserve to be looked upon with a grateful Admiration. I have done with the first Head. Passe we to the second.

Is Jesus Christ Mediatour betwixt God and Men in the way aforesaid? here is an overflowing spring of abundant *Consolation*. Not unlike that *Spring*, which issued out of the *Rock* in the wilderness, *Exodus* 17. 6. which *followed the Israelites*, went along with them in their passage to the Earthly *Canaan*. *That Rock* (saith the Apostle) *was Christ* (viz. Sacramentally) 1 *Cor.* 10. 4. Even this *Mediator* betwixt *Use* 2 Consolation.

betwixt God and Men; In whom *it pleased the Father that all fulnesse* (both *Repletive* and *Diffusive*) *should dwell*. And behold out of this *Spirituall Rock* a Spring of heavenly Consolation breaking forth; which followeth and goeth along with the Elect people of God in their journey through this *wildernesse* to their heavenly *Canaan*. This *Spring* (as it is supposed that also did) divides it selfe into divers severall streames and Rivulets.

To such as desire Reconciliation.

Here is comfort for all poor *penitent sinners*, such as being convinced of that *Enmity* which is betwixt God and them by reason of *sin*, do unfeignedly desire *Reconciliation*. Let them looke up, and behold this great Εἰρηνοποιὸς, this *Blessed Peace-maker*, this *Mediator* the *Lord Jesus*, whose office it is to *make peace* betwixt God and Men, to reconcile the one to the other. This office, being imposed upon him by God his Father, he undertook: And undertaking, he hath discharged it, Performing what ever was required from him by his Father in order to this Reconciliation: making a full satisfaction unto his Justice by *giving himselfe a Ransome for all men*; all that shall beleeve on him: shedding his blood in the sense of his Fathers wrath, that so he might appease it. And hereby hath he *slain this Enmity* (as the Apostle hath it *Ephes.* 2. 16.) Not onely Enmity betwixt *Men* and *Men*, *Jews* and *Gentiles* (which he did by breaking down that *Intergerinum parietem*,

that

that middle wall of partition, spoken of *ver.* 14., abolishing the Legall worship and Ceremonies, which being peculiar to the Jewes, divided them from the Gentiles,) but also betwixt *God* and *Men*. This he slew by taking away the ground and cause of it, *viz. Sin*. This it was (as I have showen you) which first brought this *Enmity* into the world. And this it is that continueth it in the world. Now this *Jesus Christ* hath taken away by his death: *Behold the Lambe of God that taketh away the sin of the world.* Joh. 1. 29 *viz.* the *Elect* world. Even of all that are given to him, and shall beleeve on him. Their sin he hath taken away by way of *Expiation*: having made satisfaction unto the Justice of God for it, so as it shall not be charged upon them unto condemnation; it shall not separate betwixt God and them.

This he hath merited by his death; and this he hath declared and published. So the Apostle there goeth on *Ephes.* 2. 17. Having *slain the Enmity by his Crosse, he came and preached peace.* This he did in his own person in the dayes of his flesh, being then himself a *Messenger of peace.* And this (being himself gone off from the stage of the world) he caused to be done by others; sending his *Apostles*, his *Ministers* upon the same errand, to *preach peace*; even that peace which is revealed in the Gospel, peace betwixt God and Men; whose feet in that regard are said to be beutifull, *Rom.* 10. 15.

Loe here then *glad tidings of good things* (as it there followeth.) So is it to a convicted, a condemned Rebell to hear of some speciall favorite, who hath undertaken to mediate for him with his Prince, to make his peace; much more that he hath done it. Such are the tidings which the Gospel brings to all selfe-convicted, selfe-condemned sinners, who being convinced of *Enmity*, desire *Reconciliation* with God. Loe here a *Mediatour*, the great favorite of heaven, the *onely begotten Sonne of God*, he hath undertaken to make their peace; nay hee hath done it. So as there wants no more to the compleating of this Reconciliation, but onely that they should come unto him, and unto God by him, (of which I shall speak more anon.) And therefore let not any in the sense of this Enmity runne away from God, as *Adam* did in the garden. If they be but willing to be Reconciled, lo here a way, a certaine way made for it: For this very end is *Jesus Christ* appointed a *Mediatour between God and men*. This for those who are yet in a state of Enmity.

To such as are Reconciled.

2. For those who are *Reconciled* unto God; all true Beleevers, who being by faith made one with Christ, have *received the Atonement*, are at one with God by and through him, let them with comfort look up to this their Mediatour; drawing and drinking water from this well of

of Consolation; Which they may do divers wayes.

1. Here is comfort to them against their daily *sins*, their daily *infirmities*, which deserve to separate, and threaten a breach betwixt their God and them: to dissolve that agreement which is betwixt them, and to make God an Enemy to them again. True, this they deserve to do, and in their own nature they tend to it. Never a sin but being a *breach of Gods Law*, tends to a breach betwixt God and the sinner. But here is the comfort; There is one that interposeth betwixt God and them; even this our blessed *Mediator* the *Lord Jesus*. *If any man sin* (saith Saint *John*) *We have an Advocate with the Father, Jesus Christ the righteous.*] 1 Joh. 2. 1. If any man sin,] viz. of *Infirmity*, being overcome by some temptation, not purposing, not intending so to do, but *doth the Evill which he would not* (as the Apostle saith of himself *Rom.* 7. 19.) let such a one know, and know it to his comfort, *He hath an Advocate with the Father*,] a Mediator, an Intercessour, who is at hand to plead his cause, to answer what can be laid to his charge. A strong consolation. So is it to a pretended delinquent, to know that he hath a good *Advocate*, who knoweth how to answer the Law. Such an *Advocate* have all penitent beleeving sinners; an incomparable Advocate; [*Jesus Christ the righteous*;] one who by his own perfect obedience hath satisfied the Law already;

Comfort against daily infirmities.

dy; which being by him pleaded, stops all further proceedings in way of Justice. Such an Advocate have we; One *who is the Propitiation for all our sins* (as it there followeth *verse* 21.); One who by that Propitiatory sacrifice offered up upon the altar of the Crosse, expiated, satisfied for the sinnes of his people. And having made that satisfaction upon earth, now he pleadeth it in heaven: Otherwise he should lose the fruit of his death. Having shed his blood upon earth, now he presents it in heaven.

This did the *High-Priest* under the Law (as I have shewen you) *Heb.* 9. 7. Having first slain and immloated, offered up the sacrifice in the *first Tabernacle* (the outward part of it,) then he presented the *Blood* of it in the *second Tabernacle*, the *holy place*, there *offering it up for the Errours of the people.* You know the mystery. The former of these was a Type of Christ's *Oblation* upon the Crosse, the other of his *Intercession* in heaven: where he continually presents unto God his Father the merit of that blood which was shed upon the Crosse, offering it up for the sins of his people; their Ἀχρείματα, their *Errours*, their sins of Infirmity, which they are continually subject to. And by this means doth he maintain that peace, which before he had made by the blood of his Cross, viz. by *Appearing* in heaven as a *Mediator*, an *Advocate* on the behalf

behalf of his people. A just ground not only of *Consolation*, but of *Triumph* unto all beleevers; so the Apostle maketh it in that place fore-cited, *Rom.*8.33,34. where he closeth up that his excellent Treatise of *Justification* with this triumphant Challenge, *Who shall lay any thing to the charge of Gods chosen? &c. Who is he that condemneth? It is Christ that dyed; Yea rather that is risen again, who is even at the right hand of God, who also maketh Intercession for us.* So long as we have such a Mediator in heaven, we shall not need to fear that our sins of infirmity shall ever make a breach betwixt our God and us.

2. Comfort against feare of falling away.

2ly. Upon this ground let beleevers strengthen their hearts against the inordinate feare of *totall* and *finall Apostacie*, of falling away from the grace of God. True, this of themselves they are subject to; but this they shall be preserved from by the power and care of this their blessed Mediatour, to whose custody they are committed. This is a benefit which (as I have shown you) the *Elect Angels* are conceived to reap from *Jesus Christ*, the benefit of *Confirmation*; so as they shall never fall from God, as the other did. And this benefit shall all true beleevers have by this their Mediator: Being once given to him, and once reconciled unto God by and through him, they shall never more fall from his grace and favour againe; but they shall now be kept *by his power through faith unto salvation.* So much we may learn from the Apostle, *Rom.*5.

10. *If when we were enemies we were reconciled unto God by the death of his Son, much more being reconciled we shall be saved by his life.*] Of the two, *Reconciliation* is a greater work then *Confirmation*. To be brought into grace and favour with God, then to be kept in it. Now Christ having effected the former, hee will not faile in the later; they who have received the fruit and benefit of his *death*; let them bee assured of the benefit of his Intercession. Being *Reconciled* by the one, they shall be saved by the other.

Upon this condition it was that God the Father gave his *Elect* people unto Christ, that hee should *redeem* them, and *save* them, *This is the Fathers will which hath sent me* (saith our Saviour) *that of all which he hath given mee I should lose nothing, but should raise it up again at the last day*, John 6.39. O Christians! Can you but evidence this to your own soules, that you are *given to Christ*, given to him to *believe* on him (as the verse following explains it, *ver.* 40.)? now doubt not your *standing in the grace* of God. No, *Jesus Christ* this *good shepherd* will not lose any of his *sheep*; He will not suffer you to perish and miscarry, totally and finally to fall away from this grace of God. But having through him (through his blood) had *access into this grace*, you shall *stand* and abide in it, till *Grace* bee swallowed up of *Glory*: He who hath made you partakers of the *first Resurrection*, will also make you partakers of the *second*; even of that *Resurrection of the just*,

raising

raising you up unto that blessed and glorious life, which is put into the hands of this your Mediator to dispence to all those who are given unto him.

This I speak not to render you *secure* in this your standing. *Confident* you may be, you ought to bee: *We are alwaies confident* (saith the Apostle) *1 Corin. 5. 8.* And this all beleevers ought to bee, *Holding fast their Confidence, and rejoycing of hope firm unto the end,* (as the Apostle hath it *Hebr. 3. 6.*) *Not casting away their confidence, which hath great recompence of reward,* (as the same Apostle presseth it *Hebrews 10. 35.*) But not *secure*, not trusting to your owne strength; which, if leaned upon, will be found to bee but weakniesse; but in the strength of another; even of this blessed *Mediatour*, who hath *prayed for you, that your faith should not fail.* Thus doth a *Child* walking in slippery waies, it trusteth more to the hand that leadeth it, then to its own feete. Such is a Christians way to Heaven; a *slippery way*; So *David* apprehended it, when hee put up that prayer unto God, *Psalm. 17. 5. Lord, hold up my goings in thy pathes, that my foot steps slip not.*] Even *David*, if left to himself, is subject to slip and fall, which hee did, and that dangerously! And so are the best of Saints. *Peter* standing upon his owne legs, being confident in his owne strength, we know how he fell insomuch that had not his Lord and Master stepped in to him, to helpe

Christians may be confident, but not secure.

him

him up, he had never risen again. Learn wee hence never to be confident in our selves, never secure. *Sola istac securitas, nunquam esse securum; This onely is a Christians security, never to be secure;* But ever fearfull: *Happy is the man that feareth alway* (saith the Wiseman) *Proverbs* 28. 14. that is ever mistrustfull, never confident of himselfe, *Selfe-confidence is carnall confidence*; And therefore away with it. In this sense, *let us have no confidence in the flesh.* Yet confident we may bee, rejoycing in Jesus Christ, from whom we have that προσαγωγὴν, that *Manuduction* spoken of by the Apostle *Ephes.* 3. 12. who holdeth, and *leadeth by the hand* all those who are given to him; so as that either they shall not fall, or falling, they shall rise again; so as not to miscarry in their journey to heaven. To passe on.

3. Comfort against Tentations.

3ly. Here is a ground of comfort against the many and manifold *Tentations* which beleevers are subject to. This they are subject to Tentations, and that all kind of Tentations. But let them not be dismayed or discouraged by them, knowing that the *Mediator* betwixt God and men is the [*Man Christ Jesus*;] A man like unto themselves, *In all things made like unto his Brethren*, Heb. 2. 17. One who in the days of his flesh had experience of the like Temptations, *Hee was in all points tempted like as we are* (saith the Apostle *Heb.* 4. 15.) *only without sin.*] So hee was Tempted in his *Body*, tempted in his *Soul*;

Tempted

tempted in his *life*, tempted in his *death*, tempted of *Satan*, *Mat* 4. 1. Tempted of *men*, the instruments of Satan, *Mat*. 22.18. Tempted of God his *Father*, *Luke* 22.44. So he was in the *Garden*, where in the midst of an unparalell'd agony, conflicting with the sense of his Fathers wrath, he *sweat as it were drops of blood*. And afterwards upon the *Crosse*, in the paroxysme of his Passion, we finde him in the depth of *a spiritualt desertion*, the saddest of all Tentations. The light of his Fathers countenance was for a time totally eclipsed from him; the sense whereof drew from him that passionate Expostulation, *My God, my God, why hast thou forsaken me?* Mat.27.46. Such experience had this our *Mediatour* of all kind of *Temptations*; And having had so, he now sympathizeth with his people in the like condition; being both ready and able to succour them in their Temptations. *For in that he himself hath suffered being tempted, he is able to succour them that are tempted*, Heb.2.18.

Fourthly, Again, here is a ground of Consolation against the manifold *wants* which believers are here subject to. This they are; subject to all kind of wants, both *temporall* and *spiritualt*. In regard whereof, they have daily need to become *Petitioners* and *Suppliants* at the Throne of Grace; ever wanting something. And at some times these wants may be very pressing and urgent, reducing them to great straits, great extremities, so as they know

4. Comfort against wants.

know not what to do, which way to look. Now in this case let them look up to this their *Mediatour*, through whom they have *accesse unto God the Father*, (as the Apostle tels them, *Ephes.* 2.18.) This is a priviledge which is purchased for them by the blood of this their Mediatour. *They have liberty* (or *boldnesse*, παῤῥησίαν,) *to enter into the Holiest by the Blood of Jesus*, Heb. 10.19. So as they may come into the presence of God upon all occasions, to present their wants, to pour forth their complaints, to put up their suits and supplications. This they may do; and that with an holy *Confidence* and *Boldnesse*. [*In whom* (saith the Apostle, speaking of *Christ*) *we have boldnesse and accesse with confidence by faith in him.*] Being assured of acceptance for their persons, audience and successe in their suits, coming in the Name of this Mediatour. So much our blessed *Saviour* maketh promise of to his Disciples, *John* 14.13. For further confirmation, repeating it in the next *verse*; and again inculcating it, *cap.* 16. *ver.* 23. *What ever they should ask the Father in my name, it should be given them.* And this let all believers comfortably build upon. *This is the confidence that we have in him* (in Christ) (saith St. *John*, 1 *John* 5.14.) *that if we ask any thing according to his will, he heareth us.*] And hearing, he will answer, granting the desires of his people, either *ad voluntatem*, or *ad salutem*, either in what they desire, or in that which shall be as good, or better for them. So the same Apostle

there

there goeth on, *ver.* 15. *If we know that he heareth us whatsoever we ask, we know that we have the petitions that we desired of him.*] Ἔχομεν τὰ αἰτήματα. *we have the requests*; have them in the *Promise*, and shall have them in *performance* as surely, as if we were alredy possessed of them. Yet again,

Fifthly, Here is comfort against the inordinate *fear of death*, both *first* and *second*. As for the *first* death, that is terrible to nature; much more the *second*. But this grace of God in Christ, in this Mediatour, may support the soul against both. This was *Job's* consolation, *Job* 19. 25. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth*, (or, as some others read it,) *shall stand the last upon the ground*) like a Triumphant Conquerour, which having vanquished all his enemies, put them either to the sword, or to flight, keeps the field, standeth his ground. Thus shall the *Lord Jesus* at the last day, having vanquished all his enemies, *put them all under his feet*; even the *last enemy*, amongst the rest, *Death*, (as the Apostle hath it, 1 *Cor.* 15. 25, 26.) then shall he *stand upon the earth*. And what followeth? Then, *though after my skin worms destroy this Body, yet in my flesh shall I see God.*] Such was *Job's* hope and confidence in this his *Mediatour*, his *Redeemer*, that however death might for a time bring and keep him under the power of it, not only consuming his *skin*, but his *flesh*; yet he should be raised again by his power and vertue

5. Comfort against death.

tue at the last day, and made partakers of a blessed and glorious Resurrection; so that he should both in soul and body enjoy that *beatificall vision*, the presence of his God for evermore. This benefit shall all those have by this their *Mediatour*, who are given to him. He will be to them *the Resurrection and the Life*, Joh. 11 25. *Resurrection* to their *Bodies*, and *Life*, *eternall Life* both to *Souls* and *Bodies*. So it there followeth, *He that believeth on me, though he were dead, yet shall he live; and whosoever liveth, and believeth on me, shall never die.*] No, living the life of *grace* here, he shall live the life of *glory* hereafter. Over such a one, though the first death for a time may, yet the *second death shall never have any power*. This benefit shall all believers have by and through this their Mediatour, to whom God the Father hath committed this dispensation, that he should bestow eternall life upon them; [*Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him*, Joh. 17. 2.

6. Comfort against the last Judgement.

Sixthly, and lastly, Here is comfort against the terrors of that last and dreadful Judgment. Such shall that day be, when all men shall be brought *before the Judgment Seat of Jesus Christ, to give an account of what they have done in the flesh, whether it be good, or evil*; a dreadful Tribunall. So the Apostle looked upon it, 2 *Cor.* 5. 10. where speaking of it, he infers, *Knowing therefore the terrour of the Lord, &c:*] meaning the terrour of that day, the last and universall Judgment: which shal be a day full of terrours

to

to all wicked & ungodly men, all misbelievers; such as have rejected the yoak & Government of Jesus Christ, would not stand to the Covenant which he had made, would not have Christ to reign over them. *Then shall the Lord Jesus be revealed from heaven with his mighty Angels, in flaming fire, rendring vengeance to them that know not God, and obey not the Gospel of our Lord Jesus Christ. Then shall they bee punished with everlasting destruction from the presence of the Lord, and from the glory of his power,* (as the Apostle thunders it out 2 *Thessalonians* 1. 7, 8, 9. To them shall that day be a terrible day, when they shall looke upon him whom they would not owne as their Mediatour, and behold him sitting as a Judge to passe sentence upon them.

But so shall it not be to Beleevers; those who have an interest in this blessed *Mediatour*, let them know that *his second appearing shall be to their salvation.* They being *reconciled* unto God by him here, shall be *saved* by him there. He will not undoe what he hath done. Having satisfied for their sins, and absolved them in the Court of their own consciences here, he will then declare that satisfaction, and publish that Absolution before the whole world. Then shall they reape the *full crop* of those Benefits by this their Mediatour, whereof they have here received only the *first fruits.* Then shall the Lord Jesus perform the last Act of his Mediatorship on their behalf, bringing them into the presence of

God his Father, *presenting them faultlesse before the presence of his Glory with exceeding joy* (as the Apostle hath it *Jude* 24. These are some of those streames of Consolation which flow from this *spiritual Rock*, this our blessed Mediatour. The third and last head of *Application* is yet behind; which is

Use 3 Exhortation. Let not this grace of God be in vain.

A word of *Exhortation*. Take it briefly. *Let not this Grace of God bee in vain to any of us.* This is *Pauls* obtestation to his *Corinthians*, 2. *Cor.* 1. 6. *We then as workers together with Christ, beseech you also, that ye receive not this Grace of God in vain.*] What Grace? Why the grace of the Gospel. The grace of God in Jesus Christ, in giving him to be a *Mediatour*. Of this grace he had spoken in the close of the chapter foregoing; [*God was in Christ Reconciling the world to himselfe, verse* 19. This he there holdeth forth as the summe and substance of all his preaching. [*He hath committed to us the word of reconciliation.*] And concerning this grace he beseecheth them that they should not receive it in vain. And let me (in the name of God) presse the same upon every soul that heareth me this day. You have heard of the grace of God manifested unto Mankind in giving his Son to be a Mediatour betwixt him and them. O let not this Grace of God be in vain to any of you. So it is, and so it shall be to many. This grace of God is in vain to them.

So it is to 1 Ignorant persons.

1. So it is (in the first place) to Ignorant persons. Such as live under the sound of the Gospel,

Gospel, where they hear the name of a *Mediatour* rung in their ears, but yet they regard not to know him, to have any acquaintance with him; to know who he was, what he was, what he hath done, how and in what way he hath discharged this office of his Mediatorship.

2. And (secondly) all persons openly profane. Such as cast off the yoke of Jesus Christ; such as refuse to come into the *Bond of the Covenant*; refuse to stand to the *Covenant*, which Jesus Christ as *Mediatour* hath drawn up betwixt God and man: which on man's part requireth *faith* and *obedience*, (Evangelicall Obedience) for the conditions of it. This they reject; saying in their hearts with those rebellious ones in the *Psalm*, *Psal.* 2. 3. *Let us break their bonds asunder, and cast away their cords from us.*] As for such, better they had never heard of the name of a *Mediatour*; yea, better for them there never had been a Mediatour. This is, and will be no small aggravation of their guilt, that they should thus trample the *Blood of the Covenant*, the Blood of Jesus Christ, whereby he sealed the Covenant betwixt God and man, under their feet, by a wilfull and obstinate disobedience. 1. Profane persons.

Thirdly, And in this rank (in the third place) are all proud *Justiciaries*, who think themselves not to stand in need of such a *Mediatour*. As for *Jacob's Ladder*, they need it not; they have one of their own making, by which they hope to climb to Heaven: they have 2. Proud Justiciaries.

that of their own which they hope may sufficiently commend them unto God. So thought that proud *Pharisee* in the Gospel, who coming into the Temple to pray, begins to reckon up all his good deeds; tels God of his negative and positive Righteousnesse, *Luke* 18. 11,12. as supposing that he should need no other to speak a good word to *God* for him. And thus is it not only with *Romish Perfectists*, who dote so much upon their own good works, that they fancie in some of them a *supererogation*, (sure, they have no need of another to speak for them, who can and dare speak so much for themselves,) but even many amongst our selves; meer civill persons, who stand so much upon their own *morall righteousnesse*, as that without any other Mediation they dare present themselves before God. As for such, let them never make account of any benefit by this *Mediatour*. *Paul* hath laid it down for an irrefragable conclusion, *Gal.* 5.4. *Christ is become of none effect unto you; whosoever of you are justified by the Law, ye are fallen from grace;*] *viz.* from this grace of God in Christ; so as living and dying in this condition, you shal neither have part nor portion in it.

4. All unbelievers.

4. To these I might yet add, generally all *unbelievers*, who do not close with this *Mediatour*, laying hold of this Mediation, applying it to themselves, & complying with his designe therein; To all these is this grace of God in vain.

O let it not be so to any of us. Having heard of

of this *Mediatour*, make out after him, that we may have a share in the benefits of this his Mediation; not contenting our selves with generall notions, to know that there is such a *Mediatour* betwixt God and men, (So there may be, and yet we never the better for it;) or yet to know in what way he hath discharged his office. Let it be our care to insure our particular interest in him, that he is a Mediatour betwixt God and us. To that end,

Let it not be so to us.

1. *Be we reconciled unto God* by and through him. This is the grand work of this Mediatour (as I have shewn you) wherefore he took upon him this office of Mediatourship. Let us herein comply with this great designe of his, which is of so great concernment to every of us: *Be we reconciled unto God.* So *Paul* presseth it upon his *Corinthians* in that place, to which I have had so frequent recourse, 2 *Cor.* 5. where having first laid down his *Doctrine*, in effect the very same with that which I have dwelt so long upon; *viz.* that *God was in Christ, reconciling the world to himselfe*, *ver.*19. Then he maketh this *use* of it, *ver.* 20 *Now then we are Ambassadours for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God.*] This was the sum of his message to them. And this is the sum of our message to you. This is the word which God hath put into our mouths, [*He hath given to us the Ministry of Reconciliation*, ver.18. *He hath committed to us the word of Reconciliation*, ver.19.

1. Be we reconciled unto God through this Mediator.

Now then we being Ambassadours for Christ, (substituted by him, as he was by his Father,) *as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled unto God.*

Be reconciled unto God. In this single motion there is a double request; there being two things comprehended in that word.

1. Accepting the Reconciliation purchased and offered on God's part.

1. The first is, That you will *accept of the Reconciliation*, which is purchased for you, and tendred to you. Purchased for you by Christ; and tendred to you by God his Father. This *receive:* This is that which *Paul* saith of himselfe, and his believing *Romans, Rom.* 5. 11. *We have received the Attonement*, καταλλαγὴν, the *Reconciliation:*] Not the *fruit* and *effect* of their Reconciliation; *viz.* the *holy Spirit*, which being reconciled to God, they had received (as *Grotius* in his Comment goeth about to elude that Text, which looketh so broad upon the *Socinian*,) but even the *benefit of Reconciliation*, or *Attonement*, which they received upon their believing. So the same *Authour* in his former and more candid thoughts explains it elsewhere. To *receive Reconciliation*, is to receive the *benefit of Reconciliation*. In effect the same with that which is elsewhere called, *Receiving of remission of sins*, Acts 10. 43. & 26. 18. And this let all of us do. Thus receive we this *Reconciliation*, accepting this *Grace*; by faith laying hold upon this *Mediatour*. In this way is Remission of sins received. So *Peter* telleth *Cornelius*,

Receiving this Grace.

Καταλλαγὴν ἐλάβομεν, dictum Μετανοίας, i. e. *accepimus effectum istius reconciliationis, Spiritum sanctum.* Grotius Comment. ad Rom. 5. 11.

Quid hic est aliud, Accipere reconciliationem, quam accipere remissionem peccatorum? Grotius de Satisfact. cap. 7.

nelius and his company. *Act.* 10. 43. *To him* (to Christ) *give all the Prophets witnesse, that through his name* (his merit) *whosoever beleeveth in him shall receive remission of sins.*] And in this way receive wee this Reconciliation. By faith laying hold upon the Obedience and satisfaction of this our Mediatour, applying the merit thereof unto our selves; resting thereupon for the great obtaining of this great benefit. Thus receive we *this Grace of God, and this gift by grace, which is by this one man Jesus Christ*, (as the Apostle describeth this benefit of *Reconciliation*, or *Justification*, *Rom.* 5. 15.

And thus having received this Grace, now persevere in it; and that by holding fast this our *Mediatour*, our *Peace-maker* in the armes of our faith. Continually interposing him as a skreene betwixt the fire of Gods wrath, and our poor sinfull soules; presenting him, with the merit of his Obedience unto God his Father; that so our peace being made, it may also be maintained by the means of this our blessed Mediatour. Thus be we reconciled unto God by accepting of this Reconciliation. Persevering in it.

2. And 2ly, *By laying aside that Enmity* which is in our souls against him. Laying down all the weapons of our Rebellion; all our sinfull lusts; Every of which (as Saint *James* saith of one of them, the *Love of the world*, James 4. 4.) is *Enmity with God.* Ἔχθρα Θεοῦ, for εἰς Θεὸν: Enmity *against God*; though not *Directly* 2. Laying aside Enmity on our parts.

rectly, yet *Interpretatively*; in as much as they alienate the soul from God. And therefore lay them aside. This is the *Condition of the Covenant* on our parts, for which this our blessed *Mediatour*, as our surety hath undertaken; *viz.* that we shall *deny ungodlinesse and worldly lusts*, &c. As ever we desire then to be made partakers of the benefit of this his Mediation, see that we performe this Condition. *Non-performance of the Condition nullifies the Covenant.* The non-performance of this Condition will make the death of Christ to be of none-effect to us. So long as a *Rebell* continues in actuall Rebellion against his *Prince*, whatever Treaties, or overtures of Reconciliation there have been, it maketh them all voide, rendring him uncapable of his Soveraignes grace and favour. So long as a poor sinner standeth it out against God, and will not be reconciled with him, he cannot expect that God should be reconciled to him. No, Men must first be *turned from the power of Sathan unto God*, before they can *receive remission of sinnes*; Acts 26. 18. See then that in this way we be all of us reconciled unto God, that our hearts be reconciled to him, so as not willingly to offend or provoke him; but to love him, and to cleave unto him with full purpose of heart, desiring to walke before him in all well pleasing. This is that (as I said) which this our Mediatour, in order

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to our Reconciliation with God, hath undertaken that we shall do. Let not us offer that wrong to our *Surety*, as to violate the Covenant, for performance whereof he stands ingaged. Thus be we reconciled unto God.

2. And being thus Reconciled, now *Come we unto him. Seeing then we have such an High-Priest, let us come boldly to the throne of grace.* Hebrews 4.14, 16. Seeing that we have such a *Mediatour*, make use of his Mediation, coming unto God, by him. *Such a Mediator* (I say,) What can be required in a *Mediatour*, that is not to be found in him.

2. Come unto God by and through this Mediator, who is

1. He is a *faithfull Mediatour*. Hee that *sate upon the white horse*, Revelations 19. 11. *was called faithfull and true.* Such is *Jesus Christ* (the righteous Judge, and triumphant Conquerour) in all his Relations. A *faithfull witnesse*, Revelations 1 5. and 3. 14. A *faithfull High-Priest*, Hebrews 2. 17. And so, a *faithfull Mediator*, dealing faithfully betwixt both parties, *God* and *Man*. Being *faithfull in things pertaining to God* (as the Apostle there hath it, Hebrews 2. 17.) *viz.* in executing his will, and satisfying his Justice. And faithfull in things pertaining to *men*; dealing effectually with his Father on their behalf; not *seeking himself*. This do false and faithlesse Mediatours sometimes; being betrusted to intercede for others, they speak one word for them, and

1 A faithfull Mediatour.

and two for themselves; seeking themselves in their Mediations. But so did not, so doth not this our Mediatour. In this his Mediation, *emptying himselfe*, and laying aside his own interest, he sought the good and benefit of his Elect. As *Paul* saith of himself that in his Ministeriall transactions amongst the Churches, he sought not *theirs*, but *them*, 2 Corinthians 12. 14. (a true patterne for all the *Ministers* of the Gospel, who are not to seek the *goods*, but the *good* of the people committed to them;) So did the *Lord Jesus*; In all his transactions as *Mediator*, he seeketh not ours, but *us*: not any benefit to himselfe (*Papists* whil'st they contend so eagerly for Christs *meriting for himself*, they do therein seem not a little to disparage this work of his Mediatorship;) but our *Reconciliation* and *salvation*,

a A Merciffull Mediatour.

2. And (2ly) a *Merciffull Mediatour*. So the Apostle putteth them together in the place forenamed, *Hebrews* 2. 17. *A merciffull and faithfull High-Priest*. A merciffull and pitifull Mediatour. One that having in his humane nature had experience of our *Afflictions*, our *Tentations*, is ready to succour those which are tempted. One that is soon *touched with the feeling of our infirmities*. Such a *Merciffull Mediatour* he shewed himselfe in the days of his flesh; when he wept over *Jerusalem*, upon which he had bestowed so much fruitlesse paines, in attempting to gather the inhabitants thereof under the wings of

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his gracious government and mercifull protection, *Luk.* 19.41. And such a Mediator he still is, having carried the same bowels to heaven with him. A Mercifull Mediatour.

3ly. A potent and prevalent Mediatour. Able to do much *with his Father, for his people.* With his *Father.* Being *gracious* with him (so he is, *This is my beloved Sonne, in whom I am well pleased,*) he can impetrate any thing at his hand: (*Father, I know that thou hearest me alwayes,* John 11. 42.) For his *People.* He is *able perfectly to save them which come unto God by him,* (as the former Translation reads that Text *Hebrews* 7. 25.) To save them from the *wrath* of God; to save them from their *sinnes,* from the *Guilt, Terrour, Power* of them; to supply all their wants; to do *for* them above what they are able to ask or think. A *potent Mediatour,* able to performe what ever he hath undertaken, whether *for Man to God,* or *for God to Man.* Thus hath the Lord herein *laid help upon one that is Mighty,* (as the Psalmist speaketh, *Psalme* 89. 19. putting this office of Mediatorship upon one that was able to go through with it. A potent Mediatour, being *El Gibbor,* the *mighty God. Isa.* 9. 6. 3 A potent and prevalent Mediatour.

4. And (4th) a *Perpetuall Mediatour. This Man* (the Man Christ Jesus) *continueth ever, Heb.* 7. 24. Ever a Mediatour; And so continuing now he is able to *save them to the uttermost* (εἰς τὸ παντελὲς, *for ever*) *that come unto God by him; seeing he ever liveth to make Intercession for them,* ver. 25. It is not with 4 A perpetuall Mediatour.

this

this our *Mediator* as with that Typicall Mediatour *Joseph*. So long as he lived to intercede for his kindred, it went well with them; but when he was dead and there arose a new king which knew not *Joseph*, then they went to wreck in their liberties, estates, lives. It is otherwise with our *Joseph*, our *Jesus*. *Hee liveth ever*, sitting continually at the right hand of God, making Intercession for his people. Hee is a permanent Mediator.

5. And lastly, a *Present* Mediator; always at hand. *Absolom*, when he had a desire to be brought into his fathers presence, his Mediator (*Joab*) was to seek; and though sent for, would not come at him, 2 *Sam.* 14. 29. It is not so with our *Mediator* the *Lord Jesus*, he is ever at hand; at the right hand of God; so as they who would make use of him, may know where to find him. An *Agent* who lyeth *Ligger* in heaven, ready to receive and present the suites, the Petitions which his people shall at any time put into his hand. So as by his means they may *obtaine mercy, and find grace to help in time of need*, Heb. 4. 16. Εὔκαιρον βοήθειαν; *Seasonable Succour*, suitable to their present necessities.

Now put all these together. Such is this our Mediator, a *Faithfull*, *Mercifull*, *Potent*, *Permaneant*, *Present* Mediatour; what remains then, but that having so many and great Incouragements, we make use of his mediation, coming unto God by him.

And that *Boldly*: *viz.* with an awfull boldnesse. Thus doe *Suppliants* come unto

their *Prince*, having some speciall favourite to their freind, standing at his right hand, they come with an *awfull confidence*, awed with the *Majesty* of the Prince, but confident in the presence and prevalency of that their *Mediatour*. And thus come wee to the throne of grace, in an holy aw of the Majesty of God, but with an holy confidence of this our Mediator. Thus make we use of his mediation: And this doe wee both for our selves and others.

Come boldly to God through him; making use of his Mediation.

For our selves, begging renewed pardons for our daily sinnes, suing them out in his name, presenting our daily wants, begging that ἐπιχορηγίαν πνεύματος, that *continuall supply of the Spirit*, with all other blessings requisite and convenient; the dispencing wherof is committed to this our Mediator. Thus make suit for our selves.

For our selves.

And in like manner for *others*: For the *Church* of God: for all who desire or stand in need of our prayers. This the Apostle presseth in the entrance into this chapter: *I exhort that supplications, prayers, intercessions, &c. be made for all men*: And this he exciteth to upon this ground, among others; *For there is one Mediatour betwixt God and men, the Man Christ Jesus*; one who Intercedeth in the behalfe of such Intercessours; ready to receive and present their Petitions, on whose behalfe soever presented unto God his Father.

For others.

And thus have I at length, through a gracious conduct, finished the former of these conclusions, which informs us that *Jesus Christ is Medi-*

Mediator betwixt God and men. Come we now to the later; in the handling whereof I shall be very concise; having already dispatched what I aimed at when I took this Text in hand.

Doctrine 2. *The Man Christ Jesus is the onely Mediator betwixt God and men.*

Christ the only Mediator.

So much is clearly insinuated by the Apostle here in the Text, *There is* [*One*] *Mediator*. One and but one. So are we to understand this Particle here, *Exclusively*. As in the former part of the verse, [*There is one God.*] *One*, and but *One*. So in this later, [*There is one Mediator*] *one*, and but *one*: Pointing out Jesus Christ, but excluding all others from sharing with him in this office. So it is looked upon not onely by Protestant, but also by some of the most ingenuous of the *Romish* Expositours. And thus it is; Εἷς μεσίτης. There is *One* and onely one Mediator betwixt God and men, the man Christ Jesus.

Calvin ad loc.

Estius ad loc.

Typified by Moses and Aaron.

Exod. 14. 2.

So much was not obscurely shadowed out in that pair of *typical mediators* under the law, *Moses* and *Aaron*. At the giving of the Law, *Moses* was alone with God in the mount. The Prohibition was expresse, [*No man shall come up with thee*, Ex. 34. 2, 3. Then there was no Mediator betwixt God and the people but he; [*The Law was given*, ἐν χειρὶ μεσίτου, in *the hand of a Mediator*, (viz. *Moses*,) *Gal.* 3. 19. In like manner *Aaron*, and the *High Priests* successively after him, when they went into the *holy Place* to present the blood of the Sacrifice before the Lord for the *errours* of the people, (which

they did once every year) they went in *alone.*)Heb 9.7.*Into the second tabernacle went the High Priest alone.*] Herein both shadowing out this great and *Archetypall Mediatour*, the *Lord Jesus*; who is the *alone Mediatour betwixt* God and men.

A truth sufficiently confirmed by Christ's own attestation, *John* 14.6. *I am the way* (saith he) *the truth, and the life.*] Jesus Christ is the way whereby men come unto God, to have union and communion with him, here and hereafter. So he is, and that not onely *Exemplariter*, (as *Grotius* blancheth it,) in regard of his *Example*, by the imitation whereof men come to heaven; but also *Efficienter*, in regard of his *Mediation*, his *Satisfaction*, and *Intercession*. He it is who hath said out unto us, and paved for us *a new and living way to God*, by his own meritorious blood, *Heb.* 10.20. which he keepeth open by his continued *Intercession*. Thus is he the *way*, and the *onely way*: So it followeth, *No man cometh unto the Father but by me*, *John* 14.6. Into the *Holy of holies*, there was but one way; no more is there into the *Heaven of Heavens*. And that is by *Jesus Christ*, his Mediation, his Satisfaction, his Advocation.

Confirmed by Scripture.

Grotius Com. in John 14.6.

To the same purpose is that other Text, *John* 10.9. where our Saviour seteth forth the same Truth, though under a different similitude, [*I am the door, by me if any man enter he shall be saved.*] Men enter into a *house* by the *door*, and thus do we enter into *Heaven*, by our *prayers* now, and *persons* hereafter; even

by and through Jesus Christ, and only through him, who is the *alone Mediatour* betwixt God and man.

By Arguments.

That he is so, may further be confirmed by divers Arguments which evince this Truth.

Arg. 1. This Mediatour must be a middle person betwixt both.

Arg. 1. The Mediatour betwixt God and men must be a *middle Person*, having an interest in both parties, partaking of both natures: He must be Θεάνθρωπος, both *God and man*: otherwise he cannot be capable of doing and performing all mutuall offices betwixt them. But this is proper and peculiar onely to Jesus Christ.

Arg. 2. He must be a righteous person.

Aug. l. 2. *contra Epist. Parmen.* cap. 8.

Arg. 2. The Mediatour betwixt God and men, must be an *innocent*, a *righteous* person, one that needeth none to mediate or intercede for himselfe. So *Augustine* hath rightly determined it, *Pro quo nullus interpellat, sed ipse pro omnibus, hic unus verúsque Mediator est. He that intercedes for all, but needeth none to intercede for him, he is the true and onely Mediatour.* Now such a one is *Jesus Christ*, and onely he: As for all other of the Sons of men, being sinners by nature, they stand in need of a Mediatour to reconcile them to God, and to intercede for them. Only Christ is such an *High Priest* as the Apostle speaketh of, *Heb.* 7. 25. One that is ὅσιος, ἄκακος, ἀμίαντος, *Holy, harmless, undefiled, separated from sinners.* And therefore the only true Mediator.

Arg. 3. Christ onely able to perform the Office of a Mediatour.

Arg. 3. Again, He onely is able to *perform the office*, do the work of a Mediatour betwixt God and men. None able to satisfie the Justice of God but he; none able to pay

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an infinite price, for an infinite guilt, to an infinite Justice, but that infinite person, who being man, was more then man, *God and man*. None able to restore the *Image* of God in man, but he who was the *Image*, the *essential* and *substantial* Image of God, χαρακτὴρ τῆς ὑποστάσεως, *the expresse Image of his Father's Person*; as Christ is called, *Heb*, 1.3. None able to reveal and make known the whole mind and will of God unto man, but he, he who was in the *bosome of the Father*, and is *the Word* of the Father. None able to ingratiate poor sinners with God his Father, but he; he, who was the *well beloved Son of God, in whom the Father was wel pleased*. None able to make others Sons by *grace*, the grace of *Adoption*, but he that was the Son of God by *nature*, by an eternall generation: none able to performe that threefold office of a *King*, *Priest*, and *Prophet* to his Church, but he. In a word, none able to effect the salvation of lost mankind but he, [*Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved*, Acts 4.12. No *name*, no other *Person*, or *Power*, whereby salvation can be expected, but only by and through the merit and Mediation of Jesus Christ. He onely is able to perfome the office of a Mediatour.

Arg. 4. Again, Other Mediator there needeth not; He being so every wayes sufficient for all those services which belong to that office; Able to satisfie for his people, to pay all their debts; to receive and present all their prayers and wants; to reveal the whole mind

Arg. 4. There needeth no other Mediatour.

of God to them. In a word, *Able perfectly to save those who come unto God by him*, Heb.7.25.

You see that it is so, why it must be so. For further illustration, give me leave to clear an *Objection* or two.

Object. 1. Moses is called a Mediatour.

*Object.*1. Is Christ the only Mediatour? How then is this attributed to others; in particular to *Moses* in that place fore-alledged, *Gal.*3.19? *The Law was given in the hand of a Mediator*; meaning *Moses*.

Answer. Others may be Ministers of the Word, but not Authours of the Work of Reconciliation.

Ans. To this is it answered. Others may be *Ministers* of the *word*, but not *Authours* of the work of Reconciliation. Such was *Moses*, an *Internuncius*, an *Intermessenger* betwixt God & the people. And such are the *Ministers* of the Gospel, whose office the Apostle sets forth, 2 *Cor.*5.18,19. *They* have the *ministry*, the *word of Reconciliation* committed and given unto them. Thus are they *Ministers* of the *word*, but not *Authours* of the *work*. This is Christ's peculiar. But *one* Mediatour.

Object. 2. Are not Saints and Angels Mediatours?

*Object.*2. But what say we to *Saints* and *Angels*? Are not they Mediators betwixt God and men? though not of *Redemption*, yet of *Intercession*. They being in Heaven pray for the Church upon Earth. Do they not?

Answer. Not Properly, no, not of Intercession.

Ans. To grant this, which in the general may not be denyed; *Saints* and *Angels* in Heaven, sympathizing with the Church upon Earth, (being members of the same mystical Body,) they do earnestly desire the welfare of it. Those blessed *souls*, which being separated from their bodies, have as yet received but a part of their glory and happiness, they wait for the re-

dempti-

demption of their own *Bodies*. And whilest they wish well to themselves, they are not unmindfull of others, who are yet in that militant state and condition upon earth, through which themselves have passed: being themselves come safe to shore, they are not unmindful of those who are yet floating amidst the waves of this troublesome world. Both *Saints* and *Angels* (questionlesse) do desire the welfare of all God's *Elect*; the perfecting of his *Kingdom of Grace* here, and the hastening of his *Kingdom of Glory* hereafter. And these desires they may in their way represent unto God. About this we will not contend with any adversary. But what then? shall we hereupon stile them, and own them for *Mediators*? Not so; no, not so much as Mediators of *Intercession*. This I shall clear up unto you anon in the Application: To which I shall adjourn it.

Obj. 3. But what say we to *Saints upon Earth*? Are not they *Mediators*? Do not they intercede for others? Is not this both their *liberty*, & their *Duty*? Surely they both may do it, and must do it. *Moses* in his time interceded for *Israel*, yea for *Pharaoh*, *Samuel* for *Saul*, *Job* for his *friends*; And *Paul* here in the entrance of this Chapter requires it from all. [*I Exhort that Intercessions be made for all men.* v. 1 How then do we say that there is but one Mediator our betwixt God and Men?

Obj. 3. Are not Saints upon Earth intercessors?

Ans. To this it is answered. There is a broad difference betwixt *Christs Mediation*, his *Intercession*, and theirs. They are indeed mutuall and humble suppliants one for another at the

Ans. A Broad difference betwixt Christs Mediation and theirs.

throne of grace. Not presenting the prayers of others. Not suing for any thing in their own names, but in the name of Christ; not in way of *Merit*, but of *Mercy*. All their confidence of obtaining their desires at the hands of God; whether for others or themselves, being in the alone Merit and Mediation of Christ; as the Priests interceding was by the *blood of the sacrifice* which he offered up. But now Christ in his Intercession for his people presents and renders his *own blood*, his own *Merit* unto God his Father; by vertue whereof he impetrateth and obtaineth whatever he maketh suit for. So as still he is the alone Mediatour, properly so called.

Obj. 4. Is not the Holy ghost an Advocate?

Obj. 4. But yet (in the last place,) Is this office peculiar unto *Christ*? What say we then to the *Holy Ghost*? doth not he come in as a partner with Christ in this his Mediatorship? How else is it that each is stiled a *Paraclete*, an *Advocate*? So Christ is called 1 *Joh.* 2. 1. *We have an Advocate with the Father, Jesus Christ the righteous.* And the same stile is given by Christ himself unto the Holy Ghost, *Joh.* 14. 16. *I will pray the Father, and he will give you another Advocate.* So again *v.* 26. & *cap.* 15. 26. & 16. 7. In all which places the word in the Originall is one and the same, παράκλητος, a *Paraclete*, an *Advocate*.

An. The Holy ghost properly a Comforter.

An. For Answer to this, know we that one word signifieth both an *Advocate*, and a *Comforter*. In the former sense it agreeth properly unto *Christ*; in the later to the *Holy ghost*, whose office it is to comfort the hearts of Gods people. So our Translation there most fitly renders it, a *Comforter*.

Rep.

Rep. But the Holyghost is said to *intercede* for us. So we have it expresly *Rom.* 8. 26. *The Spirit it self maketh Intercession for us.*] Improperly an Intercessour.

A. True, it doth so, but how? why, by teaching the faithfull how to make their requests; provoking them to the duty of *Prayer*, suggesting, prompting, dictating unto them *what* to pray; & directing them *how* to pray, so as their prayers may be acceptable and prevalent; stirring up secret and unexpressable grones, affectionate desires in their hearts. So the Apostle there explaineth himself. *The Spirit also helpeth our Infirmities, for we know not what to pray as we ought, but the Spirit maketh intercession* (or *Request*) *for us.*] This doth the *spirit*, not properly by *Interceding for* us, but *in* us. [*Because ye are Sonnes, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father*, Gal. 4. 6. This is the work of the Spirit, thus as it were to form the prayers of the faithful for them, and in them; Which are *Spiritual Conceptions*, conceived in the hearts of Christians, after a sort as the *humane nature of Christ* was in the womb of the *Virgin*, by a supernaturall Operation of the Holy ghost. Thus it (as it were) prayeth in them. In the mean time, Christ is the alone *Mediator*, to whom the Spirit directeth them, that so by and through him their prayers may find audience and acceptance. These are obvious & familiar truths; and therfore I shal not any longer insist upon them. That which now remains is only a word of *Application*; which I shall direct only two wayes; by way of *Confutation*, *Exhortation*.

Use 1. Confutation. Of Primitive Angel-Worshippers.

By way of *Confutation.* Censured and condemned be that Doctrine by whomsoever held forth, which setteth up any other *Mediatours* besides Christ, whether in stead of him, or with him; so as to make them either *Corrivals*, or *partners* in this office. This did some in the Apostles time; In the very infancy of the Church, they brought in *Angels* to be Mediatours. So much we may take notice of from the *Apostle*, who gives his *Colossians* an express Caveat concerning it, that they should beware of them, and their Doctrine, Col. 2. 18. *Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels.*](or consisting in *Angel worship*; for so that later clause is fitly looked upon, as being only *exegiticall* to the former, added by way of explanation;)So it was. Under a colour and pretext of *Humility*, [& awful modesty, as deeming it too high presumption for any to make their immediate addresses unto God, they made use of *Angels* for their *Mediatours*; presenting their prayers and services unto them, that they might present them unto God. Thus did they *intrude into those things which they had not seen*, (as it there followeth:) rashly undertaking to set up & establish new Doctrines & Laws concerning the Service of God, beyond what is revealed in the Word. And (as is most probable) adventuring upon curious speculations, & bold assertions, touching the *Orders* & *Offices* of Angels; designing some to one imployment, others to another; giving them names accordingly. Thus did they set up nother *Mediators* in stead of Christ; so *not holding the Head*, (as the Apostle

stle there goeth on;) not holding themselves unto Christ this one and only Mediator.

And the like hath the Church of *Rome* in succeeding ages done; bringing in a numberlesse number of Mediators. So many *Saints* or *Angels* as there are in heaven, so many Mediators say they. True indeed, thus far *Christ* is beholding to them, they will allow him to be the head of that order, the chief and principall Mediator, but not the *onely*. So some of them go about to elude this of the Apostle in the text, [*There is one Mediator*]: True (say they) *Unus, sed non solus, One*, but not *only one*. An ill glosse corrupting a good text. So it will soon appear to be, shall we but apply it to the former part of the verse [*There is one God.*] What, *One*, but not *Only one*? This they themselves will be ashamed of: and may as well bee of the other.

Of the Church of *Rome* which setteth up Saints & Angels for Mediators.

Vide Calvin. ad Textum. *Observa, quod sicut unum Deum intelligis cum exclusione pluriium; sic & unum Mediatorem Dei & Hominum, qui est Christus Jesus.* Estius Com. ad Text.

Others of them, and that the greatest part, not daring to own so grosse an error, think to salve the matter by a distinction. There is *one*, and but *one* Mediator (say they) *viz.* of *Redemption*; but others may bee and are Mediators of *Intercession*. But neither will this subterfuge ought avail them, as will appear from this text. which if we look about it, duly considering the circumstances, will be found to speak of Christ in both these respects; as a Mediator both of *Redemption* and *Intercession*. The former is made good from the verse next following; where the Apostle maketh mention of Christs *giving himself a Ransome for all men*; In that a Mediator of Redemption. And the later from the verses

The distinct ō of Mediators of Redemption and Intercession.

preceding, where the Apostle exhorting Christians to the duty of prayer, to *pray for all men*, he presseth it upon this ground; [*For there is one Mediator*,] one who is ready to receive and present the prayers of those who make their addresses unto God by him: One Mediator of *Intercession*. So as in both respects he is said to be *one*, and *but one*: But *one Mediator, the Man Christ Jesus*; who is Mediator both of *Redemption* and *Intercession*.

Other Romish distinctions. *Estius ad loc. Corn. à Lapide ad Text. Vide & Cham. Panstrat. de Mediatore lib. 8. cap. 6. sec. 9.*

Others who would be thought more acute, they seek relief from other distinctions. Christ is Mediator (say they) *Excellenti ratione*, by way of eminency, after a more excellent manner: Others are so only *Participatione, imperfectâ ratione*, by way of *participation*, in a more *imperfect way*. He the *principal* Mediator, they *ministeriall*; he *primarie*, they *secondary*; he *Immediate*, they *Mediate*: He as an *Advocate*, they only as *soliciters*. He onely cometh unto the Father *Immediately* by himself; Interceding for all, and impetrating grace by vertue of his own merits. As for Saints, they intercede for us not by any right or merit of their own; as claiming ought in their own names; but in the name, through the *merit* and *mediation* of Christ. To this purpose they bring in their devout *Bernard*, who in one of his *Sermons* insinuates, that *Saints* are not to be called *Mediators betwixt God and men*; but rather *Mediators to the Mediator*, viz. unto Christ. This (saith he) do we stand in need of. *Opus est Mediatore ad Mediatorem*; We have need of a Mediator to make way for us to our Mediator, *viz.* Christ. Upon which

Bernard Serm. de B. Mariâ, citat. per C. Lap. ad Text.

which account it is (saith *Lapide*) that some of their own *Doctours* have been so scrupulously cautious, as that they would not have the name *Mediator* to be given to any, save only to Christ. And hereabout he professeth he will not contend with us. Neither shall I at the present here enter the lists with him, or any other about this subject, whether the *Name* or *thing*. This being a beaten controversie betwixt us and the Church of *Rome*; which many having dealt fully with, I may well spare my labour.

Atque hac de causâ Catholici nonnulli satis scrupulosè cavent, ne Mediatoris nomen alteri tribuant, quàm Christo. C. Lap. ad Text.

As for us, hold we fast this truth of God, which this text so clearly holdeth forth unto us: [*There is one Mediator betwixt God and men, the man Christ Jesus.*] One *Exclusively*: one and but one. In this office Christ hath no partners.

One Mediator Exclusively.

As for the word [*Mediator*] we will not much contend about it, whether it may in a qualified sense be given to some others. As it was to *Moses* at the giving of the Law, so in a like sense it may be given to the *ministers* of Christ under the Gospel, whose office it is to go and deal betwixt God and his people. And possibly, taking the word in a large sense, it may be given to private christians, who by way of charity intercede for others in their prayers to God on their behalfe. But seeing the Spirit of God in the Scripture is not acquainted with this language, therefore we own it not, wee approve it not: Rather chusing to reserve this as a Title of Honour peculiar unto *Jesus Christ*: He is the *One and Only Mediator*.

As for *Angels*, or *Saints* departed, we cannot

Angels and Saints no Mediators of Intercession.

not allow them either name, or thing. As for those forementioned distinctions, in asmuch as they find no footing in Scripture, we acknowledge them not. Sure we are (which our adversaries wil not deny) properly *Mediators betwixt God and men* they neither are, nor can be; no not of *Intercession*.

Two requisites in such a Mediator, both wanting in them.

In a *Mediator of Intercession* there are at least these two things requisite. Hee must be designed and appointed by God unto this office or service; And he must be acquainted with the condition of those for whom hee is to intercede. But neither of these shall wee find agreeing, whether to *Saints* or *Angels*.

1. Their Deputation.

1. For their *Deputation*, we know no such office or service designed to either. *Angels* indeed, they are appointed to be *Guardians* unto the Saints upon earth, λειτουργικὰ πνεύματα, [*They are ministring Spirits sent forth to minister for the good of them which shall be heirs of salvation*, Heb. 1. *last*. But as for *Mediators*, *Intercessours* betwixt God and men, wee know no such office conferred upon them. As for *Saints upon earth*, they have indeed a general commission to intercede one for another. But what commission the *Saints in heaven* have to intercede for their Brethren upon earth, that we know not: which if they had, they are not capable of executing and discharging it; In as much as, (in the 2d place)

2. They are not privie to the states of men here.

2. They are not privie to the states and conditions of men here below. Whatever *Angels* are, sure they are not. That of the *Preacher* seemeth to speak so much, *Eccles.* 9. 5, 6.

The

The living know that they shall dye, but the dead know not any thing.] Not any thing which is done here below: So the next verse explains it, [*Neither have they any more portion for euer in any thing which is done under the Sun.*] No, their transactions and negotiations are above the Sun. As for occurrences here below, they are not in an ordinary way privie to them. A truth more then probable: which if any shall question, it may be extorted and made good by way of Argumentation.

Arg. If Saints departed be acquainted with humane affairs upon earth, they must have this knowledge either in an *Immediate* or *mediate* way: Either Immediately by themselves; or Mediately from some other: But not the former. They do not of themselves take immediate cognizance of things here below. So much is rightly concluded from that passage, 2 *Kin.* 22. *last.* where the Lord promiseth *Josia*, that hee would *gather him unto his fathers in peace, and his eyes should not see all the evill which he would bring upon Jerusalem.* Saints in heaven are neither eye, nor eare witnesses of what happeneth upon earth. However, sure we are, they cannot take notice of all persons, and all occurrences, in all places of the world, at the same time. This is an infinite perfection, which neither Man nor Angell is capable of. Nor yet the later. They do not attaine this knowledge at the second hand, by way of *Revelation*, or *Information*. For if so, then they must have it either from *God*, or from *Angels*, or from *soules departed*

Evinced by Argument.

parted. But all these are no lesse then ridiculous.

1. Such is the first. To imagine that God should first reveal our necessities and our prayers to the Saints, to the end that they should intercede with him for us; How absurd is this circulation? what were this but to make God an Intercessour for us to the Saints, who are pretended to be Intercessours for us to him?

2. And such is the second. In as much as *Angels* themselves neither do, nor can take notice of all things which are done here below. Besides, that in this way they should be our *Mediatours* to the Saints.

3. And such is the third; In as much as souls departing do not themselves know all things. How should they inform the Saints in heaven of what themselves were ignorant of upon Earth?

Upon these reasons and grounds, we must conclude Saints in Heaven in an ordinary way ignorant of humane affairs here below. *Doubtlesse thou art our Father* (saith the Prophet) *though Abraham be ignorant of us; and Israel acknowledge us not*, Isai. 63. 16.

The Schoolmen's *Speculum Divinum*, a fancie.

I am not ighorant of what *Bellarmine*, and others of the School-men here dream of; *viz.* of a *Speculum divinum*; how that Saints and Angels behold all things in God as in a *looking Glass*, which being set before one, representeth unto him what is behind him; so as he therein beholdeth at once whatever is in the room: But this is but a fancie, a groundlesse speculation, where-

wherewith I shall not trouble you, or my selfe.

Sure we are, some things there are which neither Saints nor Angels know; as *viz.* the *hearts* of men. This they cannot do, but they must do, if they be *Intercessours* for others; How else shall they know the *mentall prayers* and suits of their Clients? How shal they know them to be in the number of true believers, such whose prayers shal find *audience* in heaven? surely they wil not (as too many *Advocates* upon earth do) undertake a promiscuous solicitation and intercession for all comers: foo*l*ish as well as *Wise*; *Hypocrites* as well as *Saints*; And if not so, then they must be able to discern the spirits, and to *search the hearts* of men; which being God's peculiar, (as Scripture appropriats it, [*Thou, even thou onlyt knowest the hearts of the children of men*, 1 King.8.39. *I the Lord search the hearts*, *Jer.* 17.10.) cannot be communicated to any creature in earth or heaven.

Neither Saints nor Angels know the hearts of men.

Upon this account we receive this Doctrine of the Church of *Rome*, which directs us to other Mediatours besides this one, the *Lord Jesus*: which they do (even as those *Heretick*s in the Apostles time did) under a shew of *humility*. It is too high presumption (say they) to come unto Christ immediately, without the intervention of some other *intermediate Mediatours*. Not so, say we, seeing Christ inviteth, nay, commandeth us to come unto himself upon all occasions, [*Come unto me ye that are weary and heavy laden*; Mat. 11]28. So again, Joh. 7. 37. *If any man thirst, let him come unto me*:] not go to the streams and rivulets, but to the foun-

tain

tain. Now to hearken to this Invitation, and to obey this command, can be no presumption; nay, not to do it, (out of what principle soever it be,) wil be found not a little derogatory unto Christ, and this office of his; as if he were not a compleat and sufficient Mediatour; or as if there were not by this *new and living way* a free accesse unto him, and unto God by him.

Use 2. Instruction. Know we no other Mediatours. Not of Redemption. *Vide Chamier: Panstrat. de Mediatore.* lib. 8. cap. 1. sec. 6.

Away then with all these dreams and fancies. As for us (to close up all with a word of *Instruction*, or *Exhortation*) Know we this *Mediatour*, and no other but him: no other Mediatour of *Redemption*. This also *Papists* may be charged to do, whilest they cry up the *merits of Saints*, daring to present them unto God; begging remission of sins, grace and mercy for, by and through them. What is this but to make them *Mediatours of Redemption?* as sharing with Christ in the work of *Satisfaction*. For us, take we up the resolution of that dying *Cardinall*, (*Bellarmine*, I mean,) who (not daring to dye in that faith, wherein he had lived, and for which he had so eagerly contended,) professed to *repose his confidence*, (*Totum in solâ,*) *wholly and alone in the mercy of God, and merits of Jesus Christ.* As for our own merits, or the merits of any other, renounce them, disclaime them, trample upon them: Knowing who it is whom God hath designed and appointed to be our Mediatour, even the *Man Christ Jesus*; know we none but him; [*To him give all the Prophets witnesse, that through his Name, whosoever believeth on him, shall receive remission of sins,*

sins, Acts 10.43. And to him let every of us give a reall Testimony, by receiving him, and resting upon him, as our alone *Saviour* and *Redeemer*; that so through the All-sufficiency of his merit applied unto us, by and through faith, we may obtain Remission of sins, and Reconciliation with God. This is an honour which is peculiar unto *Jesus Christ*; let not us go about to rob him of it, by making others sharers and partakers with him in it. Know we no other *Mediatour of Redemption*.

Nor yet of *Intercession*. As for *Saints* and *Angels*, let *Papists* cry up them, and cry out to them. For us, let us in this case say of them, as the *Heathen* once did of his *Penates*; *Contemno minutos istos Deos, modò Jovem propitium habeam*. So long as he had his *Jupiter* to friend, as for them, he regarded them not. Thus, so long as we may have our *Jesus* propitious to us, let others make use of Saints and Angels that will; Let us ever have recourse to him, and to God by him. As for other Mediatours, we may cry unto them, and they not hear; as it was with that man in the *Gospel*, who came at midnight to his neighbours house to borrow bread for the entertaining of his unexpected guest, (it is *Augustines* observation, and it is a witty one) he found the whole Family asleep, *Nullus de janitoribus respondet*; None of the *Porters*, none of the *Servants*, none of the *Children* make him any answer; Onely the *Master of* the

Nor yet of Intercession.

August de temp.

the house: he heareth, he openeth, and gave him that which he came for. Thus men may knock long enough at the gates of heaven, before they receive any answer, whether from *Angels* or *Saints*, Gods *Servants* or *Children*. Onely the *Lord Jesus*, the Master of the family, he neither slumbers nor sleepes; And therefore to him direct we our prayers, Ever making use of the Mediation of this our Mediator: Coming unto him, and to God by him. In both making use of that παῤῥησία, that *holy confidence* and *boldnesse*, which he hath purchased for us by his blood. So coming, now shal our persons, prayers, prayses, all other our Services find a gracious acceptance with *God* his *Father*, and our Father; To whom, with *Son*, and *Holy Ghost*, be Praise, Honour, and Glory, now and for ever. *Amen.*

William Warnar

FINIS.

This Book

Mystical Implantation:

OR,

The great Gospel Mystery of the

Christian's UNION, and COMMUNION with, and CONFORMITY TO

JESUS CHRIST,

Both

In His DEATH And RESURRECTION,

Opened and Applyed.

As it was lately delivered to the Church of God at great *Yarmouth*,

By *JOHN BRINSLEY*,
Minister of the Gospel, and Preacher to that Incorporation.

1 COR. 2. 2. *I determined not to know any thing among you, save Jesus Christ, and him crucified.*

PHIL. 3. 10. *That I may know him, and the vertue of his Resurrection, &c.*

LONDON,
Printed by *T. Maxey* for *Ralph Smith*, at the Bible in Cornhil, neer the Royal Exchange. 1652.

1706

To all that love the Lord Jesus Christ in sincerity.

Specially, Those in the Town of *Great* YARMOUTH,

GRACE and PEACE.

Much esteemed in the Lord,

I Have heretofore put into Your Hands some few and small *Treatises*; the *leaves* whereof were of like use with those of the *Tree of Life* in the midst of the *New Jerusalem*, Revel.

22. 2. serving to *heale* the *Nations*, to cure some of those *spirituall Distempers*, which in these times of *common contagion*, have broke in upon the *Body* of this *Church* in many parts of it, both infecting and indangering of it. Here I present you with a taste of some of the *Fruits* of the same *Tree*, some of the *Benefits* issuing to the Beleever from *Jesus Christ*; A Subject which my own soul hath fed upon not without inward Complacencie and contentment. My hopes are, you shall finde the like

in the perusall of this Tractate, which is now made publick, as for the furtherance of the Work of Grace in you. So to let the World know, that in the course of my Ministry I have not made *Controversie* my *Work*. Onely I have now and then dealt with it, as the *Physician* doth with his *Medicines*, and *God* with his *Tryals*, which they make use of, *when* and *where need* is. Well had it been for the Church of God in this Nation, had there never been occasion for me or any

1 Pet. 1. 6.

other to have entred those lists. But there is a *fatal* (yet *Providential*) *necessitie* in it:
1 Cor. 11.16. *There must be Heresies*: such is *Satan's malice*, and *Man's corruption*, that in an ordinary way it cannot be expected that *God's Field* should be free from these *tares*. And such is Gods *just* and *wise dispensation*, to permit it to be so, knowing how to extract *good* out of *evill*. And seeing it must be so, there is a like necessity incumbent upon the *Ministers* of God, (servants of that great *Husbandman*) that they should
John 15.1. 1 Cor. 3.9.

have

an eye to them, that they do not over-grow the good corn. Upon this account it is, that I have, as occasion hath been offered, undertaken that work, which our great *Apostle*, the *Dr. of the Gentiles* reckons amongst those those *good works, unto which the man of God should be throughly furnished*: Applying myself sometimes to *Reproof*, viz. of Errors and false Doctrines; which the Verse foregoing reckoneth as one of those four *Cardinal uses* for which the *Scripture is profitable*: yet so,

2 Tim. 3. 17.

Engl. new Annot. ver. 16.

so as I have ever mainly intended those other Ministeriall services there mentioned, of *Doctrine, Correction, Instruction in Righteousnesse.* And to that end, I have made choice of such portions of Scripture as I apprehended properly usefull for those purposes. Among other, I have singled out, and now, through a divine manuduction, almost passed thorow this Chapter, whereof the Text is a part, with that foregoing: The one of which professedly handles the Doctrine of *Justification,*

Rom. 5. & 6.

the other of *Sanctification*, two main *Pillars* in the House of the Lord (not unlike those in the *Temple of Dagon*, Judg. 16. 26.) whereon the whole building stands. The sum of the Inter of these you heer within the *Text*, hold forth under a familiar, but apt and elegant *Metaphor*, serving as a *vehiculum* to convey this divine *Mystery* into the soul with greater both *facility*, & *perspicuity*. In prosecuting of this *Allegory*, I have endeavoured to follow it home to the head; yet so, as not willing to do what in like cases

is too

too often done, viz. to *overdo*; by extorting that from the *Metaphor*, which it would not genuinely and naturally yield. My service which I have herein desired to do to *God* and his *Church*, as I wish it *may*, so I hope it *shall* be *accepted of the Saints*, and of *You* in specialt, over whom God hath made me (though most unworthy) an *Overseer*. To his *grace* and *blessing* I commend it and you, resting

Yours, in the service of Christ desirous to be found faithful,

Yarmouth,
Nov. 1652.

JOHN BRINSLEY.

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Mysticall Implantation;
OR
The great Gospel Mystery of the Christians Union and Communion with, and Conformity to Jesus Christ, both in his Death and Resurrection.

Rom. 6. Ver. 5.

For if wee have been planted together in the likenesse of his death, wee shall bee also in the likenesse of his Resurrection

IN the verse foregoing, the Apostle setteth forth the Christians *Communion* with, and *Conformity* to *Jesus Christ*. Communion and Conformity both in his *Death*, and *Resurrection*; both Represented, sealed and conveyed

Contents.

veyed unto the beleever in, by, and through the Sacrament of *Baptism*, [*Therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newnesse of life.*] What he there plainly and simply *propounds*, in this 5th verse he *prosecutes* and *illustrates*; which he doth by an apt and elegant *Similitude*, or *Comparison*. A Similitude taken from *planting* or *grafting*, where the *Graft* and the *Stock* being made *one*, partake in *Life* and *Death*; dying together in the *Winter* (seeming so to do,) Reviving, and living together in the *Spring*. Even thus (saith the Apostle) fareth it with *Christ* and the *Beleever*. The *Beleever* being *implanted* and ingrafted into Christ, made one with him, from that *union* floweth the like *Communion*, and that both in his *Death* and *Resurrection*, [*For if we have been planted together in the likenesse of his death, we shall be also in the likenesse of his Resurrection.*]

Division. A { *Supposition.* / *Position.* }

In which passage we may take notice of two things, a *Supposition*, and a *Position*. The *Supposition* or Ground-work in the former words, [*If we have been planted together in the likenesse of his Death.*] The *Position* or Inference deduced from, and built upon that ground in the later, [*we shall be also in the likenesse of his Resurrection.*

Begin with the former, the *Supposition*, [*If we have been, &c.*] This the Apostle here supposeth, laying it down for a ground-work, that

that *All Beleevers are planted together with Christ in the likenesse of his Death*, which we may (for the better handling of it) breake, or resolve into two distinct *Propositions* or *Conclusions*.

The Supposition resolved into two Propositions.

1. *Beleevers are planted together with Christ.*

2. *They are planted together with Christ in the likenesse of his Death.*

The former more generall, the later more particular. I shal insist upon them severally, beginning with the former.

Proposit. I. All beleevers are planted together with Christ.

All Beleevers are planted together with Christ] *Planted together.* Σύμφυτοι, saith the Originall: where the Preposition (Σὺν, together) may admit of a twofold reference. Either it may be referred to *Christians* themselves, or to *Christ and them.*

A double reference of the word (together).

1. To *Beleevers* themselves [*We have been planted together*] *i.e.* (saith *Erasmus*,) wee *Jews* and *Gentiles*, both which are now planted together in the same stock: or, *wee, viz. Paul* himself and all other beleevers, even the whole company of the faithfull, who are Σύμφυτοι, *planted together*, like so many branches growing upon the same stock, making up one mysticall body. A truth, which the Apostle elsewhere setteth forth under another Allegory, of a *Building*, *Ephes.* 2. 20, 21. where resembling Christ unto a *Foundation-stone*, hee compares other beleevers to so many *stones* laid upon that foundation, *all fitly framed together, and builded together for an habitation*

1. To beleevers themselves.

of God through the Spirit.] Thus some conceive the Apostle here to speake the same thing under another Metaphor.

Applic. Being planted together, let them agree together.

A truth, and an usefull one, did I list to improve it. Usefull, as to other ends, so especially to minde Christians of that holy *concord*, *unity* and *agreement* which ought to be betwixt and amongst them. They are planted together like branches of the same tree. Now how do we see such branches growing up together quietly, peaceably? Happily in a *storm* there may be some clashing, but that being over, they agree again, imbracing each other with mutuall complications. Thus in stormes of Satans raising, there may and will bee sometimes animosities and unbrotherly contentions amongst Christians (as there was betwixt *Paul* and *Barnabas*;) but the violence of the Tentation being over, now they ought to affect a holy agreement, being knit together, and growing up together in *Love*. But I shall not dwell upon this.

2 The second Reference more proper with Christ.

The later Reference I look upon as more proper and geinune [*Planted together*,] *viz.* with *Christ*. So it will appear to bee, if we paralell and compare the phrase here with others of like nature. Elsewhere we read of Christians *suffering together*, and *being Glorified together*, Rom. 8.17. So of *Dying together*, and *living together*, and *reigning together*, 2 Tim. 2.11, 12. In this chapter (this 6th of the *Romans*) wee read of being *buried together*, verse before

Συμπάσχομεν, συνδοξασθῶμεν, συναποθανόμεν, συζήσομεν, συμβασιλεύσομεν,

before the text; and *Crucified together* in the verse after it; and *living together*, ver. 8. In all which places the particle (Σὺν, *Together*) must be looked upon as relating to *Jesus Christ*: So here in the Text, Εἰ γὰρ σύμφυτοι, *If we have been planted together*] *i. e.* together with *Christ*.

σωσταφημεν, σωσαωοθη. *Vide* Bezam Gr. Annot. & C. A. Lapide ad Textum.

So are all true beleevers, they are *planted together with Christ.*] *Planted together.* The word in the Originall (σύμφυτοι) is very Emphaticall: having no one word either in the English or Latine tongue that will fully answer and expresse it. It is a Metaphor, (as I said,) taken from *plants*, which doe *in unum concrescere*, or *coalescere*, grow up together; so as they become one body, and partake of the same common juice; these are properly Σύμφυτα.

All true Beleevers are planted together with Christ.

The word Σύμφυτοι explained.

Now (to follow the Metaphor) of these there are two sorts, or kinds. Some plants grow together by *Adhesion*; others by *Insition*. 1. By *Adhesion*; the one only cleaving and clinging to the other. Thus doth the *Ivie* grow up by and with the *Oake*, or some other tree. 2. By *Insition*, by ingrafting, inoculating the one in to the other, as grafts and cions which are put into a stock, and so made one with it, beeing nourished by the juice of it. Both these are, Σύμφυτα, Plants *Planted together.*

Two sorts of Σύμφυτα, viz. by { Adhesion / Insition.

Two very apt and elegant similitudes, most lively and clearly representing unto us the na-

Two apt and elegant similitudes.

ture of that spirituall *Union* and *Communion* which is betwixt Christ and all true beleevers. Even thus are they planted together with Christ, both by way of *Adhesion* and *Insition*. I shall take liberty to prosecute them severally. More briefly of the former.

Simil. 1. Believers planted with Christ by way of adhesion. As the Ivie and the Oake.

Beleevers are planted together with Christ by way of Adhesion, as the *Ivie* and the *Oake*: Follow we the similitude a little, it will lead us to divers particulars of a very useful consideration. I shall name but three or four of them.

The five Resemblances.

Resembl. 1. Of themselves weak and feeble.

1. The *Ivie* is of it selfe *weak* and *feeble*, creeping along upon the ground, not able to raise it self above the Earth without the help of some tree or wall which it groweth by. And even such is the condition of every man by nature. All weak and impotent. [*When wee were yet without strength, Christ died for us*, (saith the Apostle) *Romans* 5. 6. Not able to do any thing in their own strength: Not able to raise themselves above the *Earth*. We know what the Apostle saith of the *first Adam*, 1 *Cor.* 15. 17. *The first man is of the Earth, Earthy.*] And such are all the branches of that Stock, all men by nature, all *of the Earth, Earthy*. Having their Originall from the *Earth*, they as it were creep along upon the *Earth*, savouring of nothing but the *Earth*. *He that cometh from the Earth*, (saith our Saviour, speaking of the naturall man) *he is earthly, and speaketh of the Earth.*]

Joh. 3. 31.

Mind-

Minding nothing but Earthly things, (as the Apostle hath it) *Philip.* 3. 19. Their best *wisdome* is no better then that which Saint *James* speaks of, *Jam.* 3. 15. Ἐπίγειος, *Earthly*. Of themselves higher they cannot rise.

Applic. A prick to let out the wind of spiritual pride.

Which (by the way) may serve as a prick to let out that wind of spiritual *Pride*, wherewith the hearts of many are blown up. The selfe-conceited *Romanist* he setteth up a *Ladder of his owne works* (as the Rabbies and *Ascetics* do) and hopes to climb to heaven by it. And little lesse do many *ignorant* (*poor* and *proud*) souls amongst our selves, who presume much upon their own naturall abilities. Even Gods own people are not wholly free from this spiritual *Pride*. *Peter* dreamed he could stand upon his own bottom, and that made him take up that Resolution in his own strength; *Though all should be offended at his master, yet so would not he.* Mat. 26. 33. Proud spirits: Goe to the *Ivie* of the field, and let that teach us a lecture of our no strength, no ability to do ought of our selves. The *Ivie* of itself riseth not above the Earth, no more can the naturall man by the power of nature. If we be raised up the least degree heaven-ward, thanks to the *Duke*, thanks to *Jesus Christ*, by, and with whom it is that we are raised; as (God willing) I shall show you hereafter. I pasſe to a second Resemblance

Resemblan.

The *Ivie* being so feeble of it selfe, by

Closing with Jesus Christ.

a kinde of naturall instinct it reacheth forth to, and taketh hold upon the *Oake*, clasping and grasping that, twisting about it, and clinging to it. And the like doth the true beleever unto *Jesus Christ*. Being convinced of his own weaknesse, inability to do ought in his owne strength, he betaketh himselfe unto Christ, reaching forth unto him in the earnest desires of his soul after Union and Communion with him; then clasping, imbracing him in the *Armes of his faith*. Even as *Simeon* imbraced him in the Armes of his body; so doth the beleever in the armes of his faith. As *Jacob* did the *Angel*, whom he took hold of, and would not let go till he had blessed him. Thus the spouse took hold of her welbeloved, *Cant.* 3.4. *I found him whom my soul loved, I held him, and would not let him go.*

Luk. 2. 28.

Gen. 32. 26.

Learn how to clasp Jesus Christ.

Applic. Like course let all of us take, being conscious of our own impotency, let us lay hold upon *Jesus Christ*; clasping him, adhering to him, resting upon him as our alone all-sufficient Saviour; resolving not to let him go. How closely, how tenaciously doth the *Ivie* cleave to the Oake? No wind can part them. No small matter can sever them. Thus should the *Christian* hold the hold which he hath of *Jesus Christ*. Whatever winds or stormes of *Temptations*, or *Persecutions* come down upon us, yet let not him go. No, though God himselfe should seeme to *write bitter things against us* (as *Job* speaks,) yet let not that hold

Job 13. 25.

go.

go. *Though he kill me, yet will I trust in him.*

From this second ariseth a third and fourth Resemblances. The *Ivie* thus clasping the *Oake*, it receiveth a double benefit from it; viz. *Sustentation* and *Nutrition*, Support and Nourishment. And the like double benefit doth the beleever receive by this his imbracing Christ in the armes of his faith.

The Beleever receiving a double benefit from Christ, by closing with him.

1. *Sustentation* and *Support*. This benefit hath the *Ivie* from the *Oake*. Though weak in it self, not able to stand alone, yet being joyned to the Oake, now it stands sure, bids defiance to all stormes and tempests! As long as the *Oak* standeth, that cannot fall! The like benefit hath the christian from his *Christ*. Though weak in himself, not able to stand by himself, nor able to resist the least blast of *Tentation*; yet being united unto *Christ*, he is now supported in all estates, borne up in all Conditions; made able both to do, and to suffer. *I am able to do all things* (saith this Apostle,) but how? *Through Christ that strengtheneth me*, Phil. 4 13. Here was *Pauls* strength, not in himselfe, but in *Christ*. So much some conceive that Enigmaticall expression of his to import, 2 *Corinthians* 12. 10. *When I am weak, then am I strong.* When weak in himselfe, then strong in *Christ*. He it was that strengthned him. *The Lord stood by me, and strengthned me*: so he tels *Timothy* 2 *Tim.* 4. 17. And the like will he

Resemb. 3. 1. Sustentation

do

do to every soul that cleaveth to him, and rests upon him.

Applic. Consolation to self-despaising souls.

Applic. Which speaks abundant consolation to all *self-despairing* souls, which are made apprehensive of their own impotency, their own inability to stand of themselves. Let them know, that being made *one* with *Jesus Christ*, he is able to support them, to make them stand. As the Apostle saith of the *weak brother*, Rom. 14.4. *He shall be holden up*; (or *established*,) *for God is able to make him stand*: So say I of, and to the weak Christian, who despairing of his own strength, relyeth wholly upon Jesus Christ, he shall be holden up; for *Christ* is able to make him stand. Of all plants, none weaker then the *Ivie*; yet being joyned to the *Oak*, none stand surer. The Christian is weak in himselfe, of himselfe subject every day to fall from the grace of God: but being once united unto Christ, he *standeth sure*.

Rom. 5.2.

An *Arminian* Cavill refuted.

Object. True, (may the *Arminian* say,) so long as that union continues, he doth so. But what if that be dissolved? so long as the *Ivie* holdeth close to the *Oak*, it is sure; but what if it be separated, severed from it?

Ans. To this let the Apostle himselfe answer, *Rom.* 8.38,39. *I am perswaded that neither life nor death, &c. shall be able to separate us from the love of God in Jesus Christ our Lord.* Death in selfe which maketh a separation betwixt the *soule* and the *body*, yet cannot make a separation be-

No separation of the Believer from Christ.

twixt

twixt *Christ* and the *believer*. If the *Ivie* may be plucked and parted from the *Oake*, there I leave the Similitude. Sure I am, the believer cannot be separated from Christ: and consequently not fall away *finally*, or *totally* from the grace of God.

And therefore how weak soever in our selves, yet *be we strong in the Lord*. So the Apostle expresseth it, *Ephes.*6.10. *Finally, my brethren, be strong in the Lord, and in the power of his might.*] The *Ivie* is *weak*, but the *Oak* is *strong*. We are weak, but Christ is strong. *El Gibbor*, the *Mighty God*, *Isa.* 9.7. Be we strong in the power of his might; so shall his might be our might. *His power shall be made perfect in our weakness*; supporting, sustaining, strengthening us. 2 Cor.12.9.

2. And as supporting, so *nourishing*. There is the fourth Resemblance. The *Ivie* clasping about the *Oak*, it receiveth *nourishment* from it, which it sucketh and draweth from it after a secret and hidden manner: And the like benefit doth *Christ* afford unto the *believer*. The believer being united unto Christ, he now *liveth upon him*, as the *Ivie* upon the *Oak*. [*The life which I now live in the flesh*, (saith the Apostle) *I live by the faith of the Son of God*, Gal.2.20. From him the believer by the power of his *faith*, (an attractive grace) sucketh and draweth a spiritall vertue after an hidden manner: Even as that poor woman in the Gospel by the touch of her *finger*, (or rather her *faith*,) drew from him 4. *Resemb.* 2. Nutrition.

him a *sanative vertue*, for the cure of her bodily infirmitie. So doth the believer by the like touch of faith draw from him a *nutritive vertue*, for the nourishing up of his soul unto eternall life. Of which vertue all true believers are in their measure made partakers. Being made one with Christ, they *live upon him. His flesh is to them meat indeed, and his blood is drink indeed*, *John* 6.55. He giveth unto them that *water of life*, which *whosoever drinketh, shal never thirst any more*: viz. *Siti totalis Indigentiæ*; with a thrift of *totall indigencie*; such a thirst as ariseth from a totall privation of God's grace; thus is *nourishment* conveyed from Christ unto all true believers. But of this I shall have occasion to insist more largely and fully, when I come to handle the other similitude of *Ingrafting*, where it will fall in more properly, and naturally.

John 4.14.

5. *Resemb.* Living and dying with Christ.

5. To this I might add, in the fifth place, that which followeth from the two former put together; *viz.* that which the Apostle himselfe here specifieth and instanceth in. The *Ivie* being supported and nourished by the *Oak*, now it *liveth* and *dieth* with it. Thus the *believer* that is united unto *Jesus Christ*, he partaketh with him both in his *death* and *life*. In his *death*, dying *in him*, in regard of the *merit* of his death, which redoundeth unto the believer no lesse then if he himselfe had died; dying *with him*, dying *unto sin*, as he died *for sin*; and that by a vertue issuing from his death. In his *life*, quick-

quickned, and raised up *by* him, and *with* him; quickned from the death of *sin*, raised from the grave of sin, to a new spirituall and heavenly life; the life of *grace* here, and *glory* hereafter. But both these I shall have occasion to deal with more fully in opening the Sequell of the Text; to which place I shall refer them.

Thus you see the former of these Allegories in measure made out. Come we to the later, which my eye is principally upon, as conceiving it here more properly intended by the Apostle.

Similit. 2. Believers planted with Christ by way of Insition.

Believers are planted together with Christ by way of Insition: not only *Complantati*, but *Implantati*; not only planted together *with* him; but *in* him. Even as the *graft* and the *stock* are planted together; so is Christ and the believer; they are Σύμφυτοι, *Insititii*, (as *Erasmus* renders it,) *Grafted* with him, (as the former Translation hath it,) A Metaphor which this Apostle seemeth to be much delighted in, and taken with. In that 11th *Chap.* to the *Romans*, we may see him prosecuting it at large: where, speaking of the bringing in of the *Gentiles* to the participation of the Covenant of grace, to have union and communion with Christ and his Church, he sets it forth under this Metaphor of (*ingrafting*;) using the word no lesse then six severall times in that *Chapter*. And indeed, of all Metaphors, expressing and setting forth unto us the spirituall *union* and *communion* betwixt Christ and the believer, I know none more apt, more elegant, more lively then this. And therefore

Grafted with him.

I shall

I shall spend a little more time then ordinary in the prosecution of it.

The Similitude prosecuted.

Christ and the believer are grafted together as the graft and the stock. In prosecuting hereof, I shal shew you these four particulars: 1. Who is the *Stock*. 2. Who the *Branches*. 3. How these two come to be *ingrafted* the one into the other. 4. And lastly, The *Resemblances* betwixt the *naturall* and *spirituall* Implantation. In the three former I shall be brief, intending to insist more largely upon the last.

1. The Stock, Christ.

1. In the naturall Implantation, there must be a *Stock* to graft upon; So in this spirituall Implantation, here is a *Stock*. Who that is, the Text it self points it out: *viz. Christ* himself, [*We are planted together with him.*] Elsewhere our Saviour himself giveth it us more expressly, *John* 15.5. *I am the Vine.*] He is the *Stock*.

Christ according to his two natures, putteth on a two-fold Relation: and is sometimes called a *Branch*, sometimes a *Stock* or *Root*; the former we meet with, *Isai.* 11.1. where Christ is called a *Rod*, or *Branch*, [*There shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots.*] *Jesse*, (or *Ishai*,) the father of *David*, he was that *Root*: Christ according to his *humanity*, he was a *Rod*, a *Branch*, springing from the Root. So some conceive him elsewhere called, *Isai.* 4.2. *In that day shall the Branch of the Lord be beautifull and glorious.*] Which most take as spoken of *Christ*, though others (more genuinely, as I conceive) understand it of the *Remnant*

of

of *Israel*, escaping out of *Babylonish* Captivity, as the later part of the *verse* seemeth to expound it. More plainly, *Zach.* 3. 8. *Behold, I will bring forth my Servant the Branch*] A Text clearly pointing at *Christ*.

The later we meet with, *Isai.* 11.10. [*There shall be a Root of Jesse.*] There the Relation is changed. He that was a *Branch* before, *ver.* 1. is here called the *Root*. Christ, both *Root* and *Branch* to the same *Stock*: According to that, *Rev.* 22.16. *I am the Root and Off-spring of David.*] The *Off-spring* of *David* according to his *Humanity*, as *man*. The *Root* of *David*, according to his *Divinity*, as *God*.

Quest. But how is he the *Root* or *Stock* into which believers are implanted? whether as *God*, or *man*?

Ans. I answer, as both; as *Mediatour*; as God and man. So is he the *Stock*.

2. From whence we may collect in answer to the second Proposall, Who are the *Branches*: *viz.* All true *believers*, who are given to him, not only by *Election*, but also by effectuall *Vocation*, given actually to believe on him. *I am the Vine, ye are the Branches*, saith our Saviour to his Disciples in the place fore-named, *John* 15.5. Such are all true believers. All plants of God's planting. *Such as be planted in the House of the Lord, Psal.* 92. 13. All plants ingrafted into this Stock.

2. The Branches, Believers.

3. And *how come they so to be?* There is the 3d particular. In answer whereunto (following the trail of the Metaphor) I might here shew you both who

3. How they come to be implanted.

1. The Planter.

who is the *Planter*, & what are the *Instruments*.

1. The *Planter* here is two-fold. *Principall*; *Ministeriall*.

1. Principall, God.

1. The Principall is *God* himselfe, *My Father is the Husbandman*, saith our Saviour, *Joh.*15.1.

2. Ministerial, the Ministers of the Gospel.

2. *Ministeriall*, the *Ministers of the Gospel*, who are God's *Servants*, his *Labourers* in this plantation, [*We are labourers together with God*, (saith the Apostle,) 1 *Cor.*3.9. Συνεργοὶ Θεοῦ, Labourers in this planting work. The Minister of God is ὁ φυτεύων, *He that planteth*,] [*I have planted* : (saith *Paul*) *ver.*6.

2. The Instrument double.

2. The *Instrument* in this work is two-fold, according to a two-fold Implantation. There is an *outward* and *visible*, and there is an *inward* and *invisible* Implantation. And each of these hath its severall *Instrument*.

1. Of the outward Implantation, the Sacrament of Baptisme.

1. In the former of them, the Instrument made use of, is that which the Apostle himself here points at, *viz.* the *Sacrament of Baptisme*. Christians are *baptized into Christ*, ver. 3. and so *ingrafted* into him. The one answers the other. So they are *outwardly*, visibly. And thus are little children, *Infants*, like young and tender twigs, they are grafted into this Stock, into Christ by an outward visible Implantation: Ingrafted into him *Sacramentally*.

2. Of the inward Implantation.

2. Besides this, there is an *inward*, spirituall, invisible Implantation, and ingrafting into Christ. And in effecting of this, there are two sorts of Instruments. The one *Mediate*, the other *Immediate*.

1. The

1. The *Mediate* instrument is the *word*, in the Ministry of it. *Paul planteth*; but how? By preaching of the Gospel. *The spirit of the Lord is upon me* (saith the Prophet *Isaiah*, speaking of Christ, *Isaiah* 61. *verse* 1.) *and hath sent me to preach glad tidings*, (*viz.* to preach the Gospel, as Saint *Luke* explaines it *Luk.* 4. 18.) And to what end? why, (amongst other,) that those which *mourne in Sion* (poor penitent sinners,) *might be called Trees of Righteousnesse, the planting of the Lord.* So you have it verse 3. This is the ordinary *Instrument* which God is pleased to make use of in this planting work, *viz.* the preaching of the *Word*, the *Law*, and *Gospell*. By the one he *cutteth men off from the old stock*, the stock of *Nature*. By the other he *putteth them into this new stock*, grafteth them into *Christ*, (as I shall show you more fully anon.) Here is the Mediate Instrument. 1. Mediate, the word.

2. The *Immediate*, on *Gods* part, is his *Spirit*, which giveth efficacie to both the aforesaid Ordinances, *Baptisme* and the *Word*: making them effectuall for those ends to which they are ordained. On *mans* part, *faith*, Faith applying Christ unto the soul, and the soul unto Christ. Thus in the *naturall ingrafting* there is a *mutuall application* of the *Graft to the stock*, and the *Stock to the Graft*. The like mutuall application is there betwixt *Christ* and the *beleever*. The beleever *apprehendeth Christ*, and is *apprehended* 2 Immediate viz. the { Spirit / Faith } Phil. 3. 12.

ded of him. This on mans part is done by *faith*, laying hold upon him; applying him with all his merits and benefits unto himself, and giving up himself wholly unto him. Herby Christ and the beleever are made one: the one *ingrafted* into the other.

Thus have I briefly dispatched the three first particulars: which make way for the fourth and last, which my eye is chiefly upon: *viz.* The *Resemblance* betwixt the *Naturall* and *Spirituall Implantation*: The Ingrafting of the *Branch* into the *Stocke*, and the Incorporating the *beleever* into Christ. Wherein the one of these representeth the other.

4 The Resemblance betwixt naturall and Spirituall Ingrafting.

But before I come to this, give me leave first to mind you of that vulgar and trite Maxime. *Omne simile est dissimile*: *No two are so like, but in something they are unlike. Similitude* supposeth a *Dissimilitude*. And so is it here. Though the Naturall and Spirituall ingrafting doe in many things one resemble the other; yet not so in all.

Not in all things.

Question. Wherein are they unlike? *Answer.* See the *Dissimilitude* in two or three particulars, each usefully observable.

The dissimilitude in three particulars.

1 Ill branches put into a good Stock.

1. In *naturall ingrafting* there is a *good plant* put into a *worse Stock*; as the branch of an *Appletree* put into a *Crab-Stock*. In this *Spirituall ingrafting* it is clean otherwise; Here *ill branches* are put into a *good Stock*.

This

This dissimilitude the Apostle may seem to glance at, *Romans* 11. 24. Where speaking of the incorporating of the Gentiles into the *Stock of Abraham*, he saith, they were grafted *contrary to Nature*. [*If thou wast cut out of the Olive tree which was wilde by Nature, and wast grafted contrary to Nature into a true Olive tree.*] For the *wild* Olive to be ingrafted into the *true*, is παρὰ φύσιν, besides or contrary to Nature. As for the *Crab* to be grafted into the *Appletree*. Now so is it here in this *Spiritualll ingrafting*. Here is a branch of a *wilde Olive* ingrafted into the True. Men who by nature are branches of the *old Corrupted Adam*, they are taken out of that degenerous stock, and grafted into the *second Adam*, a generous and noble stock. A *Crab* grafted into an *Appletree*.

Ambros. & Hierom. in Rom. 11. *Vide H. Grotium in* Rom. 11. *v.* 17. *& Beza on Gr. Annot. ibid.*

A *Crab*. Such are all men by nature, like wildings of the wood; bringing forth nothing but sowre and bitter fruit. So the Lord complains of his vine *Isa.* 5. 2. *I looked that it should bring forth grapes, and it brought forth wilde grapes.*] *Uvas putidas* (saith *Montanus*) *vile, rotten, putrid, stinking grapes*. Such are the fruits which the naturall man yeildeth; *Sowre grapes*, [*The fathers have eaten Sowre grapes*,] Ezek. 18. 2. [As Sowre grapes are to the pallate of *man*, setting his teeth on edg; so are these fruits of the naturall man unto *God*. And how should they be otherwise seeing the *stock* is naught? The first *Adam*,

Al men by nature Wildings.

dam, through degeneration, a *Crabb-stocke*, a wilding.

Christ an Apple-tree a generous stock.

But the second *Adam Christ* is an *Appletree*, so called, or compared by the *Spouse*, *Can.* 2.3. *As the Appletree among the trees of the wood, so is my beloved among the sons.* All other the sons of men are *trees of the wood*, wildings: Christ is the *Appletree*; a generous fruit-bearing tree. A *tree of Righteousness*. Like that *tree of life*, in the midst of the Paradise of God, spokenof *Rev.* 22.2. which *bare twelve manner of fruits: and the very leaves thereof are* sanative, and soveraigne *for the healing of the Nations.* And into this tree are these degenerous branches grafted. Branches of the *wilde Olive* grafted into the *true*. Sinners by nature taken out of the stock of nature, and ingrafted into Christ.

Dissim. 2. Dead Branches put into a living stock.

2. In *Naturall Ingrafting*, *Living branches* are put into a *living stock*. If the graft be *dead*, there is no engrafting. But here in this *Spirituall Implanting*, behold, *dead branches put into a living Stock*. Such are all men by nature, *dead* before they come unto Christ. [*Yee will not come unto me that yee might have life*] saith our Saviour to the *Jews*, Joh. 5.40. intimating, that of themselves they were *dead*. And so is it with all others in their naturall condition; before the grace of God meet with them, they are *dead*. [*And you hath he quickned who were dead*, &c. Ephes. 2.1.

R. And it must needs be so: Because the *stock*

stock is dead; The first *Adam* dying in Paradise. And the *Root* dying, the *branches* dy in it, and with it. *In Adam all dyed*. 1 Cor. 15. 22. *But in Christ they are made alive*. viz. All that are given to him, and made one with him. Thus is the *second Adam* not only a *Living soul*, but a *quickning spirit*, verse 45. of that Chapter: πνεῦμα ζωοποιοῦν, quickning those that are put into him.

The first Adam a dead stock.

The second, A living and Quickning stock.

Where we may take notice, how far *grace* transcendeth and surpasseth *nature*. In nature the best, and most vigorous stock may *continue* that life to the graft, which it hath before: But *convey* it, it cannot to a dead, and rotten branch. But so is it here, (the Branches being dead, they are quickned in and by the stock, receiving life from *Jesus Christ*.

3. In the *naturall engrafting*, the graft still retains it *own nature* bringing forth fruit after its own kinde. *Nativam fructus edendi proprietatem retinet*; It still keepeth it own native property in fruit-bearing. But it is otherwise in this *spirituall engrafting*. The *beleever* being once engrafted into *Christ*, his *nature* is thereby changed. [*If any man be in Christ*, (saith the Apostle) (*in Christ*, inserted, engrafted into him,) *he is a new Creature*, 2 Cor. 5. 17.] He is thereupon changed, though not in *substance*, yet in *quality*; Changed in his *Affection*, *Motions*, *dispositions*; having as it were a *new nature* put into him, which St *Peter* calleth the *divine nature*, 2 *Pet.* 1. 4. *That you*

Dissim. 3. The stock changing the nature of the Graft.

might be partakers of the divine nature. Θείας φύσεως, not οὐσίας. Not the divine *Substance*, which is incommunicable to any Creature; but divine *qualities* of *holinesse* and *Righteousness*, wherin consisteth the *Image of God*. Hereof all beleevers are in their measure made partakers.

And being thus changed, *made new*, they now bring forth *new fruits*. *Fruits meet for Repentance; worthy of*, (or *answearable* to) *Amendment of life*. Joh.3.8. *Fruits of Holiness and Righteousness, which are by Jesus Christ to the praise and glory of God*, Phil.1.11.

And this they have from the *stock* whereinto they are ingrafted, from *Jesus Christ* into whom they are engrafted by faith. Being engraftedinto him, though *barren* before, yet now they are made *fruitfull*. [*He that abideth in me, and I in him*, (saith our Saviour, Joh. 15. 5. *the same bringeth forth much fruit.*] And that fruit *good fruit*. Being now made good trees, *trees of Righteousness*, they bring forth good fruit. *Being now made free from sin, and become servants to God, they have their fruit unto holinesse* Rom.6.22.

Thus I have briefly shown unto you the *dissimilitude betwixt these two*, the *naturall*, and *spirituall* engrafting, wherein they are unlike. Now come we to that which I have all this while been making way unto: to show you the *similitude* and likenesse betwixt the one and the other. And this I shal set before you in 6. or 7. particulars, still giving you some touch of

The similitude in 10. particulars.

of Application of every one of them as I go along.

1. In engrafting, the *Graft* is taken, or cut off from one *tree*, that it may be put into another. And so is it in this spirituall engrafting; here is *a taking a man out of one stock, and putting him into another*. This is that which the Apostle saith of the *Gentiles*, Rom. 11. *They were cut out of the wild Olive tree, and grafted into the True*. And thus it is with all *beleevers*, (as I have in part shown you already) they are taken out of the *stock of nature*, out of the *old Adam*, and grafted into *Jesus Christ*. The two *Adams*, they are the two *stocks*: All men by nature are branches of the one; by grace beleevers are made members of the other.

Resembl. 1. The Graft cut off from one stock, and put into another.

The two Adams the two stocks.

In prosecution of this branch of the Allegory I might show you how both these are done, How men are *taken off from the one stock*; how *put into the other*.

The former of these is done by the *Law*, which is as it were the *Grafting knife*, cutting a man off from the first stock, convincing him of his wretched state and condition by nature; and so taking him off from his first bottome, from all confidence in himselfe. Such a work had the *Law* upon this *Apostle* St. *Paul*. [*I was alive* (saith he) *without the Law, but when the commandement came, &c. I died*, Rom. 7. 9 The *Law* being brought home to his conscience, that took him off from all his former confidences; from the former bottome of his own supposed *Righteousnesse*.

Men cut off from the old stock by the Law. The Law the Grafting knife.

Put into Christ by the Gospel.

The later of them is done by the *Gospel*, revealing and holding forth *Christ* with his *righteousnesse*, as a *new stock*, a new bottome for the soul to pitch, and rest upon. And then the *Spirit* of God, revealing Christ in the man, perswading the heart to close with that gracious offer; and so to *receive* Jesus Christ upon the terms on which he is offered: *viz.* as a *Saviour*, and as a *Lord*. By this means is this *Transplantation* wrought.

Applic.

Spirituall Implantation how tried.

Applic. Every of us bring it home to our selves, and make the enquiry, whether we find such a work upon our souls. Hereby may we know whether we be *engrafted into Christ Jesus*, or no. Have we found such a work of the *Law* upon our hearts, thus cutting us off from the *old stock*? Have we been convinced of our own nothingnesse? and so taken off from our former false bottoms? from all confidence in our selves, or any creature? And withall, brought to close with *Jesus Christ*, to receive him as an All-sufficient Saviour and Redeemer: resting upon him, giving up our selves unto him to be *saved* and *ruled* by him? If so, now we may conclude to our comfort, that this blessed work is wrought in us: But are we still *growing upon the old stock*; resting secure in our naturall condition; never troubled about our spirituall estate: Still (it may be) sticking in our old sins; still wedded in our old lusts: At the best resting upon our own *righteousnesse* in whole, or in part? Deceive not our selves, we are as yet strangers

strangers to this *speciall Implantation*. One and the same *branch* cannot grow upon *two stocks* at one and the same time: It must be taken off from the one, before it be put into the other. No more can the same man be grafted into *Christ*, who is still in the stock of *corrupted nature*. Here is a first Resemblance: Come we to a second.

2. A *Branch* being severed from the *Stock*, it cannot *live*, much lesse *bring forth fruit* of it self: No more can a man out of *Jesus Christ*, he can do nothing of himselfe. This Resemblance we may take from our Saviour himself, in that place fore-named, *John* 15. 4, 5. *As the branch cannot bring forth fruit of it self, except it abide in the vine; no more can ye, except ye abide in me: Without me ye can do nothing.*] χωὶς ἐμοῦ, not only *sine me*, *without me*; which *Beza* notes to be *nimis dilatum*, too scant an expression; seeming to insinuate, that Christ should be onely Συνάιτιον, a *joynt*, *concurrent cause* in the good works which men do; and as if they had some power of their own, which being assisted and helped by grace, might be able to act: not so; the phrase imports more: *Extra me* (saith *Grotius*) *out of me*; *seorsim à me*, *severed from me*, (saith *Beza*;) *Ye can do nothing*; viz. In spiritual works, nothing truly holy, and acceptable to God, or advantagious to themselves in the way of salvation; no more then a *Branch* severed from the *Stock* can bring forth fruit. True, one such a *Branch* we read of,

2. *Resemb.* The Branch cannot live, or bring forth fruit out of the Stock.

Beza Gr. Annot.

Aaron's Rod blossoming, miraculous.

of, and but one, *Aarons Rod*, which lying in the Tabernacle, *blossomed and yeilded Almonds*, as we may read, *Numb.*17.8. But that was miraculous. In course of nature it is not so; men must be engrafted into Christ before they can bring forth good fruits; naturally they are all, (as the Apostle saith of some) *Tit.* 1.16. *Reprobate to every good work*: Ἀδόκιμοι, *void* and destitute of true *Judgment*, not knowing what to do, as they ought to do it. *Wise to do evill, but to do well, they have no knowledge*, Jer. 4. 22. Or *Inutiles*, (as *Grotius* renders the word,) *unprofitable*, unserviceable; like that *reprobate silver*, which the Prophet *Jeremie* speaketh of, *Jer.* 6.30. which will not passe, but is rejected at all hands: Such are the *services* of meer *naturall men*, all so *imbused*, so defective and faulty either for *matter*, or *manner*, as they will not passe for currant: either they do not *what* they ought, or not *as* they ought: neither can they in any strength of their own. Of themselves, they cannot so much as *will*, or *think* that which is good: *It is God that worketh in you both to will and do of his good pleasure*, Phil. 2.13. *Not that we are sufficient of our selves to think any thing as of our selves*, 2 Cor.3.5.

Applic. The absolute necessity of union with Christ.

Applic. Which giveth us to take notice of the absolute necessity of *getting into Jesus Christ*, and *abiding* in him: Out of him we are but as *grafts out of the stock*; good for nothing but the fire: Such are we out of Christ,

Christ, unusefull, unserviceable, unprofitable creatures; fit for nothing but for the fire of God's wrath to sieze upon, and consume.

And therefore let our first and main designe be to *get into Christ*: Renouncing our own *righteousnesse*, flie unto him; lay hold upon him; close with him; receiving him as our *Saviour*; as our *Lord*.

And then *abide in him*. So our Saviour presseth it upon his *Disciples*, John 15. 4. *Abide in me.*] *The Branch cannot bear fruit of it selfe, except it abide in the Vine; no more can ye, except ye abide in me*: (So he goeth on.) By all means therefore let it be our care to maintain this blessed *union* and *communion* with Jesus Christ.

To that end not neglecting any *means* appointed for that purpose: Amongst which none more proper then that *Ordinance*, which is so much slighted and neglected by too many among us, the *Sacrament of the Lord's Supper*: An Ordinance instituted by *Jesus Christ* for the confirming and assuring unto believers their abiding and continuing in him. Even as *Baptisme* is a Sacrament of our *ingrafting into Christ*; so is the *Lord's Supper* a Sacrament of our *continuance in him*; abiding and growing up in him: not onely *sealing*, but *furthering* that continuance, and growth. And therefore as many of us as would have the comfort of this out in-being in Christ, neglect not this Ordinance, but

make

make use of it to that end. Passe we on to a third Resemblance.

3. *Resemb.* The Graft can do nothing towards its own Insition.

In the third place; As the graft cannot bring forth fruit of it selfe, so neither can it do any thing to the engrafting of it self. Herein it is a meer *Patient*. And such is the believer in the *first Act of Conversion*, a meer *Patient*; who may be wrought upon, but cannot work; cannot contribute any thing towards his own *Conversion*; towards the changing of his own estate. True, being *wrought upon*, now he *worketh*. Even as the *graft* being put into the *stock*, now it concurreth and co-operateth with the stock, in bringing forth fruit. Thus is it with believers; being wrought upon by the *Spirit of God*, now, *Acti agunt*, *moved they move*, wrought upon the work. But in the first act they are meerly passive; Onely *receiving* of Jesus Christ. [*To as many as received him*, John 1.12.] Neither can they do this of themselves; this being a work of the Spirit of God in them; which is to them a *Spirit of Revelation*, and a *Spirit of Faith*: Revealing Christ to them, and in them: inclining and perswading their hearts to close with Jesus Christ. Even as the *Planter* fitteth his *graft*, and disposeth it to an *Insition*, an ingrafting, and then putteth it into the *stock*; thus doth God by his *Spirit* prepare and dispose the soule to the receiving of Christ: and then worketh actuall faith in it: All which is his work.

The Believer a meer Patient in the first act of Conversion.

Ephes. 1.17.
2 Cor. 4.13.

Applic. 1.

Applic. 1. From whence we may (by the way,)

way,) take notice of the erroneousnesse of those *Popish*, *Pelagian*, or *Arminian* Tenents, which tell us of what man of himself is able to do in order to his own conversion and salvation. Man is not (say some of them) *totally dead*, or destitute of all power, but rather like the *traveller* in the Gospel, who falling among theeves, was sore *wounded*, *half-dead*: but not quite dead. Though it be not much he can do, yet something he can; Though he cannot change, and renew himself, yet (say they) he may so *prepare and dispose* himselfe to the receiving of the grace of God; as that grace shall not; nay, in equity cannot be denied him. And thus (say they) *grace* and *free-will*; they concurre together as co-partners in the work of Conversion, the one not preventing the other in order of causality.

Popish and Pelagian Doctrin confuted.

Luke 10.30.

But how unsound this *Doctrine* is, we may not obscurely learn (as from divers expresse Texts in *Paul's Epistles*, so) even from this *Metaphor*, which here he maketh use of; where he saith, that beleevers are *planted*, *engrafted* with, and into Christ, (σύμφυτοι,) the word hath a *passive* signification: intimating, that men in the first act of conversion, they are meer *Patients*. They cannot prepare or dispose themselves to the receiving of the grace of God by any power of their own; no more then the *Graft* can dispose it selfe to its own ingrafting.

Use 2. Being convinced hereof, what remains but that they who would be made partakers

Wait upon God in the use of means; specially the word.

takers of this grace, wait upon God in the use of such *means* as he hath appointed for the effecting of this blessed *Insition*; the chief whereof is the *publick Ministery of the word.* Attend upon this: This they may do. Even as that poor *impotent person* in the Gospel, though he could not put himselfe into the waters, yet he could *lye at the Pool.* Meer naturall men, though they cannot *repent* and *believe* of themselves, yet they may wait upon God in the use of such means as he hath sanctified for that end. And this let them do, not pleading (as some desperate wretches do.) They cannot convert themselves; it must be God's work; and therefore they are carelesse and regardlesse about it. Nay, wait upon God in his own way; and then, though the well using of nature, or common grace, or attendance upon means cannot (so much as by way of *Congruity,*) *merit* any such thing at the hands of God; yet God will not deny his grace to a soul, that so waits upon him for it.

Use 3. Give the glory of this work wholly to God.

Use 3. And being made partakers of this grace, now *give we the glory of it wholly to the God of all grace.* If the *graft* be transplanted and engrafted, thanks to the *Husbandman.* Is it so that we are changed, translated from the state of nature, to the state of grace, taken out of the *Old Adam*, and put into the *New?* brought to have *union* and *communion* with *Jesus Christ?* lo, this is God's work, the work of his *grace*, his *free-grace.*

Free-grace

Free-grace (I say.) There being nothing in us that might incline him to do this for us, rather then others. In *gnafting*, there may be, and commonly are some reasons inducing the *Planter* to make choice of one *Branch* rather then another. It may be it is straighter, more liking, better thriven then another. Not so here; In this *spirituall engrafting*, God maketh choice sometimes, oft times of the most *unlikely Branches*; it may be the *meanest*. Such was *Israel*, as the Lord tels them, *Deut.* 7.7. *The Lord did not set his love upon you, nor choose you, because ye were more in number then any other people, (for ye are the fewest of all people:) But because the Lord loved you.*] And such are many, most, when the grace of God first meeteth with them, [*Ye see your calling, brethren,* (saith *Paul* to his *Corinthians*,) *how that not many wise men after the flesh, not many mighty, not many noble are called*, 1 Cor. 1. 26. The meanest Branches; perhaps the *crookedest*. Such was *Paul* himself before his conversion, as crooked a piece as any in his time; a *Blasphemer*, a *Persecuter, injurious*; *The chief of sinners*, 1 Tim. 1. 13, 15. A strange branch to make a graft on; yet *God had mercy on him*, and revealed Christ to him, and in him. And such were many of his *Corinthians*. [*Such were some of you*, (saith he to them, 1 *Cor.* 6. 11.) *viz. Fornicators, Idolaters, Adulterers:*] yet engrafted into Christ, [*Washen, sanctified, justified in the name of the Lord Jesus.*] Have any of us tasted of the like grace; ascribe not any thing to

Mysticall Implantation, a work of free-grace.

to our selves. Not to the *goodness of our natures*. Of *natures*, bad is the best: we may wink & choose. The best plant by nature, no better then a *wilding*; not to our *wel using of common grace*; but meerly to the *free-grace* of God in Jesus Christ. The *grace* is Gods, let the *glory* be his. I have done with a third Resemblance; Take a fourth.

4. *Resemb.* Branch and Stock by ingrafting are made one.

In *Grafting*, the *Branch* being put into the *Stock*, they two do *coalescere*, they *grow into one body*, and become *one*. And so is it in this *mysticall Implantation*; Here is a *spiritual Coalition* betwixt *Christ* and the *Believer*; an *union*, and that a very near one. Not only like that of the *Ivie* and the *Oak*, which are one by *Adhesion*, the one cleaving to the other; but like the *Graft* and the *Stock*, which are made one by *Insition*; both one *Body*, one *Tree*. Such an *union* is there betwixt *Christ* and *Believers*, that are implanted into him by faith; a very *near union*: as near as can be conceived or imagined. So the Apostle describeth it, *Eph.5.30. We are members of his body, of his flesh, and of his bones.*] Alluding to the way and manner of God's making the *woman* at the first, who was made of the *man*, of the *rib* taken out of his side, and so they two were *one*. Even such a near union is there betwixt Christ and believers, as is betwixt *Husband and wife*, [*They two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church*: ver.31,32.] *This is a great mystery*;] Not the *natural corporall marriage*, (as *Papists* look upon it, who from thence conclude *Marriage* to be a *Sacrament*,) but the *spiritualll*

The Union betwixt Christ and the Believer, a near union.

Marri-

Marriage betwixt Christ and his Church; which is a Mystery to be apprehended by *faith*, not comprehended by reason. Elsewhere the Apostle setteth forth this *union* by the similitude of the *Head* and *Members* which make up one *Body*. So do *Christ* and beleevers. *God gave him to be the head over all things to the Church, which is his Body*, Ephes. 1. 22. *He is the Head of the Body*, Colos. 1. 18.] Amongst all, no one similitude more lively expresseth it, then this in the Text, of *Ingrafting*: where *the Graft is incorporated into the stock*, so as they become one. Thus are *beleevers incorporated into Christ*, the one dwelling in the other, [*He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*, Joh. 6. 56.] as the Graft dwelleth in the stock. And so they are made one.

And hence is it that they are both called by one and the same *name*. So you have it, 1 *Corinthians* 12. 12. *For as the body is one and hath many members, and all the members of that one body being many, are one Body: So also is Christ.*] viz. *Christ Mysticall*. Christ and his Church jointly considered, are called by the same name: Even as *Husband* and *Wife*, or (to hold to the similitude in hand) the *Stock* and the *Graft* are called by the same name.

Christ and his Church called by one name.

Gal. 3. 16.

Onely here is an observable difference. In *naturall* ingrafting the stock taketh the name from the *Graft* (as the *wife* doth from her *Husband*.) But in this *spirituall* implanting,

Note.

Isa. 4. 1.

the *Graft* taketh the name from the *Stock*. The Reason is the same in both. The denomination is taken from the more noble of the two. And hence is it that as the name of the *Apple-tree Branch* is called upon the *Crab stock*; so the name of *Christ* is called upon the *Christian*. Here is the *Union* betwixt these two.

The honor put upon Believers.

Applic. Which speaketh much to the *honour* of the beleever. For a *Beggar* or mean personage to be married to a *Prince*: an *Hester* to an *Ahasuerus*, what an Honour? What is it then for poor sinfull *dust and Ashes* to be married to the *Prince of the Kings of the Earth*? to be thus united unto *Jesus Christ*, the eternal Son of God, the *Heir of all things*? being thus made *one with him*, they are also made *one with his father*. So saith *Paul* of his *Thessalonians*, 1 Thes. 1. 1, and 2. 1. 1. *Paul, and Silvanus, and Timotheus unto the Church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ.*] The *Father* and the *Son* being both one. [*I and my father are one*, Joh. 10. 30.] Though not *Personally*, yet *Essentially* one; though two *Persons*, yet one *God*; the beleever having Union with the one, through his *Midiation* he cometh to have Union with the other. Having Union with the *Son*, he hath union with the *Father*. And from this Union floweth a sweet and blessed *Communion*. Take that for a 5th Resemblance.

Hest. 2.

Rev. 1. 5.

The beleever being thus made one with Jesus

sus Christ, from that *Union* floweth a blessed *Communion*. This I take up from the Apostle in that of *Romans* 11.17. Where speaking of the *engrafting*, Incorporating of the *Gentiles* into the *stock of Abraham*, he saith, that *Being grafted in among*, (or *in stead of*) the *true Branches, they were made partakers with them of the Root and fatness of the Olive Tree.*] Thus is it with all *engrafted branches*, they are made partakers of the *Root and fatness*, (*id est*, of the Fatness which is in the *Root*, for there is (as *Grotius* observes) an *Hendiadio* in the phrase; *Root* and *Fatness*, for the *Fatness of the Root*) of the Tree into which they are engrafted. So saith he of the *Gentiles*; being ingrafted into the *stock* and *Covenant* of *Abraham*, they are made partakers of the *Root* and *Fatness* of that *Olive tree*, viz. of the *blessing* and *promises* made unto *Abraham*. And even so is it in this *Mysticall Implantation*. All true beleevers being engrafted into this true and Noble *Olive*, the Lord *Jesus Christ*, they are made partakers of the *Root* and *Fatness* thereof, of those *Excellencies* which are in Jesus Christ. From that near *Union* flowes a blessed *Communion*. The *stock* communicates to the *graft* such sap and juice as it hath in it self. And thus doth *Jesus Christ* communicates unto the *Beleever* what is in himself.

Resembl. 5 The Branch hath Communion with the stock.

Rom. 11.17. Ἐν αὐτοῖς: *pro ipsis*, Beza, *Inter ipsos*: Grotius.

Beleevers have Communion with Christ.

In *generall*, all *Spirituall and heavenly blessings*. So much we may learn from the *Apostle*, Eph. 1.3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with*

Generally, in all Spirituall and Heavenly Blessings.

al spiritual and Heavenly blessings in heavenly places (or things) *in Christ.*] Being in Christ they are blessed with all spirituall blessings in him, and through him. God giving them unto his Son, and his Son unto them, he giveth all things that are in him. [*He that spared not his own Son, but delivered him up for us all, how shal he not with him freely give us all things?* Rom. 8. 32.] All things necessary & convenient.

More *particularly*, The *fatness of this Olive*, the *Excellencies of Jesus Christ*, which here he communicateth to beleevers, may be reduced to two heads: His *Merit*, and his *Spirit*: both these Christ is *full* of. Full of *Merit*, and full of *Spirit*. And both these he imparts and communicates unto beleevers. His Merit unto their *Justification*, *Adoption*. His Spirit unto their *Sanctification*. Of each briefly.

Particularly in his { Merit. Spirit.

1. The first thing Christ communicates unto the beleever is his *Merit*; And that 1. unto *Justification*. This Benefit the *Gentiles* receive from their ingrafting into the *stock* and *Covenant* of *Abraham*. Thereby it cometh to passe that *Righteousness is imputed* unto them. So the Apostle layeth it down, *Rom.* 4. 11. *Abraham received the sign of Circumcision, &c. that he might be the father all them that believe, though they be not Circumcised; that Righteousnesse might be imputed to them also*]. This (saith *Grotius*) *is the fatnesse of the Olive*; which the same Apostle speaketh of cap. 11. The one a covert and figurative, the other a plain expression of the same thing. And this benefit are all true

1. Merit. Unto justification.

Idem hic figuratè indicat Paulus, *quod apertius dixerat*, cap. 4. ver. 11. Grotius in Rom. 11. 17.

true believers made partakers of; being made one with *Christ*, now Christ is made unto them *Righteousnesse*. So saith this Apostle, 1 *Cor.* 1. 30. [*Of him are ye in Christ Jesus, who is made unto us of God, Wisdome, Righteousnesse.*] And how is Christ made *Righteousnesse* to the believer? not by way of *Infusion*, but *Imputation*; not by putting a Righteousnesse *into* him, but by putting a *Righteousness* upon him, even his *own Righteousness*. By the imputing his merit, his *Satisfaction*, his *Obedience* unto them, thorow which they are accepted as righteous unto eternall life. Thus is the Righteousnesse of Christ communicated unto all believers: He is to them, *The Lord their Righteousnesse*, Jer. 23. 6.

2. The second Benefit issuing from hence, is *Adoption*. Thus in *Ingrafting*, there is a kind of *Adoption*. *Ramum ramus adoptat*, (as the Poet elegantly describeth *Grafting*.) The *Stock* (as it were) *adopteth the Branch* that is put into it. For what is *Adoption*, but the taking of anothers child, and bringing it up as a mans own? Thus *ingrafting*, the *Stock* receiveth the *branch* of another tree, and nourisheth it as its own. And the like benefit are believers made partakers of by their *engrafting* into Christ. Christ being the Son of God by *nature*, he maketh them the Sons of God by *grace*, the grace of *Adoption*, [*To as many as received him, he gave power*, (ἐξουσίαν, *Right*, *Priviledge*) *to become the Sons of God; even to them that believe on his Name*, John 1. 12.]

2. Adoption. *Venerit Insitio, fac Ramum Ramus adoptet.* Ovid.

This benefit *Christ* came to procure and purchase for his Elect. [*When the fulnesse of time was come, God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons*, Gal.4.5. And this benefit upon their believing, their receiving of Christ, they are made actuall partakers of: Being thereupon made *Heirs of God, and co-heirs with Jesus Christ*, Rom.8.17. These benefits believers have from the merit of Christ.

2. Spirit. Secondly, As they are made partakers of his *Merit*, so of his *Spirit*; [*He that is joyned to the Lord*, (to Christ) *is one Spirit*, 1 Cor. 6.17.] *i.e.* like minded with Christ, in as much as he is made partaker of the same spirit, [*Because ye are Sonnes*, (saith the Apostle) *God hath sent forth the Spirit of his Son into your hearts*, Gal. 4.6.]

Unto Sanctification. And by this means Christ is made unto believers *Sanctification*. So the Apostle goeth on in the place fore-named, 1 *Cor.* 1. 30. *Who is made unto us of God Wisdome, Righteousnesse, Sanctification.*] So he is, *viz.* by the communicating of his *Spirit* unto them; which is a *Spirit of Sanctification*. So called by the Apostle, *Rom.* 1.4. where speaking of Christ, he saith, *He was declared to be the Son of God with power, according to the spirit of holinesse*, (or *sanctification*; πνεῦμα ἁγιωσύνης) meaning the *Divine Nature* dwelling in Christ,

Christ, which being *holy* in it selfe, *sanctifieth* others by the *merit*, and *vertue* thereof: according to that of the Authour to the *Hebrews*, *Heb.*2.11. where speaking of Christ, he saith, *That both he that sanctifieth, and they who are sanctified are all one.*] Christ and believers are *one*. And being one with Christ, they are *sanctified* through the *Merit*, and *Spirit* of Christ. Through the *Merit* of Christ *imputed* unto them; as the *Gold* was sanctified by the *Temple*, and the *Gift* by the *Altar*. Through the *Spirit* of Christ dwelling and working in them, (after a sort as it did in Christ in his *Conception*,) sanctifying and purifying their natures

Mat.23.19.

Luke 1.35.

Of *Sanctification*, there are two parts. *Mortification* the one; *Vivification* the other; the one a dying unto sin, the other a rising to newnesse of life; and of both these Christ is the *Cause*; and that not only the *Exemplary* Cause, the Pattern & Sampler of both, of which (God willing) I shall speak in the Sequel of the Text, which tels us that believers are ingrafted with Christ in *the likenesse of his Death and Resurrection*; the one in their *Mortification*, the other in their *Vivification*; but also the *Meritorious* Cause, having merited and procured these benefits for them by his Death & Resurrection: And withall, the *Efficient* Cause, working both these in them; which he doth by the communication of his *Spirit* in them. By this Spirit he worketh the *mortification* of sin in them, [*If ye through the spirit do mortifie the deeds of the*

Of Sanctification.

Two parts, Mortification. Vivification.

Christ the cause of both.

body, ye shall live, Rom. 8. 13.] And by the same spirit he *quickeneth* them up to newness of life. This the Apostle calleth the *power and vertue of Christ's Resurrection*, Phil. 3. 10. *That I may know him, and the power of his Resurrection.*] Δυνάμιν ἀναστάσεως viz. that power whereby Christ himselfe was raised from the dead; which was, the power of his eternall Spirit dwelling in him. Of this *power*, the work of this spirit, the Apostle desireth a further experimentall knowledge in himselfe, in raising him up to the life of *grace* here, and *glory* hereafter. And this power, this spirit, all true believers in their measure, are, and shall be made partakers of; even as the *members* of the *natural body* participate in those *animall spirits* which are in the *Head*. And hereby they shall be inabled, as to *mortifie sin*, so to *live unto God*. And thus you see the *communion* which is betwixt *Christ* & the *Believer*, as betwixt the *Stock* & the *Graft*, implanted in it.

A ground of everlasting Consolation.

Applic. Which is, a ground of everlasting *consolation* to all those that are truely *baptized into Christ*, mystically ingrafted into him by faith. Being thus made *one* with him, now let them know that all that is Christs, is, and shall be theirs. The *sap* that is in the *Stock*, is for the use and benefit of the *Graft*. And thus whatever is in *Jesus Christ*, it is for the Benefit and advantage of those that are in him. So as, what is it that they can want? Is it *pardon* of sin? is it *Grace* and favour with God? Lo, here is *merit* enough for both. He hath by his *obedience*,

All that is in Christ is the Believers.

dience, *active* and *passive*, made an abundant satisfaction to the Justice of God: He hath done and suffered enough to *finish the Transgression, and to make an end of*, (or *seal up*) *sins, and to make Reconciliation for iniquity, and to bring in everlasting Righteousnesse*, Dan.9. 24. Here is nothing wanting to the *Justification* of a Believer before God.

Nor yet to his *Sanctification*: As there is a fulnesse of *merit*, so there is a fulnesse of *spirit* in Christ; [*It pleased the Father that in him should all fulnesse dwell*, Col.1.19.] So it did during his abode here upon earth; [*The Word was made flesh, and dwelt among st us, full of grace and truth*, John 1. 14.] Upon his change of State, he received an addition to that fulnesse, [*When he ascended up on high, he received gifts for men*, Psal.68.18.] Gifts which he might distribute and give unto men, (as the Apostle renders that of the *Psalmist*, Eph. 4.8. *He ascended far above all heavens, that he might fill all things.*] So it followeth, *ver.* 10. [*All things*,] that is, all his *Elect*, and faithfull people: all which do, and shall in their measure, receive of that his fulnesse; [*Of his fulnesse we have all received, grace for grace*, (saith Saint *John*,) *John* 1.16. [*We all*,] all believers, *have received grace for grace*.] χάριν ἀντὶ χάριτος, *grace upon grace*, (say some) one grace after another, abundance of grace: or, *grace for grace*; graces answering to those graces which are in Christ; as the characters in the wax answer those in the

seal.

seal; or *grace for grace.* The grace of *Sanctification*, following upon the grace of *Justification*; both flowing from the free-grace and good will of God in Christ. And this believers receive from the *fulnesse* which is in Christ: which is not only a *repletive*, but a *diffusive* fulnesse. *Plenitudo non vasis, sed fontis:* Not like the fulnesse of a *vessel*, which if a drop be taken from it, it suffers a diminution by it; but of a *fountain*, which runneth over for the benefit of all that will come unto it. Such a fulnesse of *Spirit*, such a fulnesse of *Grace* is there in Jesus Christ; who is in that respect compared to a *Fountain*, Zach.13.1. *In that day there shall be a fountain opened to the house of David, for sin and for uncleannesse.*] That Fountain is *Christ* himselfe, whose *merit* and *spirit* (represented by the *water* and *blood*, issuing out of his side in his Passion,) are as streams ever running from a living Spring, sufficient to wash and cleanse all believing sinners from the guilt, and pollution of sin: Here is *merit* enough for their *Justification*; and here is *spirit* enough for their *Sanctification*. And in both these Believers being united unto Christ, have and shall have communion with him.

A four-fold Benefit flowing from this Union and Communion.

Out of which *Generall* (still to follow the Metaphor) bud forth divers other particulars. The *Graft* being thus put into the *Stock*, made one with it, and partaking in the sap and juice that is in it, it now receiveth from it a four-fold benefit; *viz. Nutrition, Augmentation,*

mentation, Fructification, Sustentation: Nourishment, Growth, Fruitfulnesse, Establishment: And the like four-fold benefit we shall find accrewing unto the *Believer*, from this his *union* and *communion* with Jesus Christ: Each of which will yeild us a severall Resemblance.

6. *Resembl.* 1. Benefit, Nutrition.

A first of these Benefits, is *Nutrition*, nourishment. This the *Graft* receiveth from the *Stock*: And this the *Believer* receiveth from *Christ*. So the Apostle holdeth it forth (though under a different Metaphor) *Col*, 2.19. where comparing *Christ* to the *Head*, and the *Church* to the *Body*; he sheweth how the one receiveth *nourishment* from the other; [*Not holding the Head, from which all the Body having nourishment ministred.*] Ἐπιχορηγούμενον. The word there used, signifieth generally a *Supply of all things* requisite and convenient, and that in an *abundant* manner: Such a supply doth the *Head* make unto the *naturall Body*; It giveth to every part *sense*, and *motion*, and *particular abilities*, for the discharge of their severall offices and functions; as to the *eye* to *see*, to the *ear* to *hear*, &c. And such a supply doth *Jesus Christ* make unto his *mystical Body*: giving spiritual *sense* and *motion* to every member, with *abilities* and *graces* suitable to their severall offices and conditions; furnishing them with whatever is requisite for their *Personall Salvation*, and the *Churches Edification*. In this place the word more particularly importe a supply of such

Graeci χορηγὸν appellant illum qui omnia ornamenta suppeditat sacras Choreas agentibus: Abhis ducta Metaphora, χορηγεῖν dicitur, quicunque aliis suppeditat res ad quemcunque finem necessarias: Et ἐπιχορηγεῖν, est hoc facere abundè & copiosè. Davenant. in Col. 2.19.

Est autem ἐπιχορηγεῖσθαι accipere ea quæ alendo corpori sunt necessaria: Grotius ad loc.

such things as are necessary for the *nourishing of the Body*. These the *Head* supplyeth to the *members* of the *naturall body*; And these *Jesus Christ* supplyeth to the *members* of the *mystical Body*; even to all that are in him. Such a supply the *Stock* maketh to the ingrafted *Branches*: And such a supply *Christ* yeildeth to all those living *spirituall Branches* that are ingrafted into him; ministring to them spirituall *Aliment* for the nourishing up of their souls unto eternal life.

Christ is perfect nourishment to the Believer.

To the nourishment of the *naturall Body*, there are but two things requisite, *viz.* *Meat* and *Drink*: and both these is Christ unto the *believer*. [*My flesh is meat indeed, and my blood is drink indeed*, (saith he to the *Jews*) John 6.55.] Meat *indeed*, and drink *indeed*: Ἀληθῶς, *verè*, *eminentissimè*. *Truely*, and really, (though *spiritually* and that most *eminently*. No food so nourishing to the body, as the *Body* and *Blood* of Jesus Christ, being eaten and drunk by faith, are unto the soul. Whence it is that he compares himselfe to that which is most *alimentall*, most nourishing; as to *Bread*. [*I am the Bread of life*, John 6.35.] Bread is the *staffe of life naturall*; there being no food that yeildeth more solid nourishment to the body then that. And thus is *Jesus Christ the staffe of life spiritual*: nourishing up the soul unto eternall life.

Nourishing the Soul to eternall life.

Wherein this *Bread* excels all other bread. *Mannah* was excellent bread, *Angels* food; [*Man did eat Angels food*, (saith the *Psalmist*, speaking of the *Mannah* in the wilderness.) *Ps.* 78.

78.25.] Such food as Angels could eat no better if they used, or needed food; excellent food: yet they which ate of it died. [*Your fathers did eat mannah in the wilderness, & are dead.*] (saith our Saviour to the *Jews*,) *Joh.6.49.* But (saith he, speaking of himself in the next *verses*) [*This is the bread which came down from heaven; If any man eat of this bread, he shall live for ever.*] Such is the nourishment which *Jesus Christ*, this generous and vigorous *Head*, and *Stock*, ministreth to all that are *united* to him, *ingrafted* in him.

What this *soul-nourishment* is, and in what way supplied, I might here further shew you. I touched upon it in the last point; Take it in a word. Christ nourisheth those which are in him, by the *communication of his spirit* unto them. Thus doth the *Head* supply nourishment unto the *members* of the body, by communicating unto them of those *spirits* which are in it self: And thus doth *Jesus Christ* nourish his members by a continuall supply of his *Spirit* unto them. This is that ἐπιχορηγία which Saint *Paul* speaketh of, *Phil.*1.19. where speaking of the malicious designes and intentions of his adversaries against himself, [*I know* (saith he) *that even this shall turn to my salvation, through the supply of the Spirit of Jesus Christ.*] This are *meats* and *drinks* turned to nourishment to the body; through a supply of *spirits* from the *spiritous parts*, helping to digest and distribute them, and extract nourishment from them. And thus are all things made advantageous to the believer

How this soul-nourishment is conveyed.

in

sense of our wants, not knowing where else to find a supply. Come unto *Jesus Christ*, hungring and thirsting after him, earnestly desiring to partake of his fulnesse; [*He filleth the hungry with good things*, Luke 1.53.]

2. In obedience to our Fathers Commandement.

2. *In obedience to our Fathers Commandement.* So went they the first and second time to their *Joseph*, by the direction and command of their father *Jacob*, *Gen.*42. 1,2. So come we unto our *Joseph*, in obedience to the direction and command of our *Heavenly Father*, [*This is his Commandement, that we should believe on the Name of his Son Jesus Christ*, 1 John 3.23.

3. At Christ's own Invitation.

3. *At Christ's own Invitation.* So came they unto *Joseph* the third time, being by him *invited* thereunto, *Gen.* 44. & 45. Thus come we unto our *Joseph*, the Lord *Jesus Christ*, whose gracious *Invitation* we may read, *John* 7.37. *In the last day, the great day of the Feast, Jesus stood and cryed, saying, If any man thirst, let him come unto me, and drink. This spake he of the spirit, which they that believe on him should receive*, ver.39.

4. Come not as they, with money in our hands.

Gen. 42.2. & 43.15.

4. But come not as they came, *with money in our hands*: So came they the first and second time; not intending to be beholding, but to pay for what they had. But thus may not we come to *Jesus Christ*: We know how the *Proclamation* runs, Isai. 55.1. *Ho, every one that thirsteth, come unto the waters, and he that hath no money, come; Buy wine and milk without money, or without price.*] A gracious

gracious invitation, wherein Christ proclaimeth a *free-Mart* to all those that feel themselves to stand in need of true *grace*, and sound *comfort*, and desire a supply thereof, let them come unto him; but come *emptie-handed*, without money, or monies worth; bringing nothing of their own with them: nothing but hungring and thirsting souls. So shall they be supplyed with *wine* and *milk*, all things needfull to their spirituall refreshment and nourishment.

5. And thus coming to him, now *cast our selves upon him*, depend upon him. So did *Joseph's brethren* at their last coming, now they cast themselves upon *Joseph*, depending upon him for provision for them, and theirs. The like do we; not knowing where else to have our wants supplyed; (*Master, whither shall we go*, (saith *Peter*) *thou hast the words of eternall life*:) come we unto *Jesus Christ*, and cast our selves upon him, in a confident assurance of being nourished by him. As *David* saith of *temporall food*, Psal. 37. 3. *Trust in the Lord, &c: and verily thou shalt be fed.*] So say I of *spirituall*; *Trust in the Lord*, rest upon Jesus Christ, and *verily thou shalt be fed.* So doth the *graft* upon the *stock*, it *resteth* upon it, and *depends* upon it for *nourishment*, which by an *attractive* vertue, being hungry (as it were) it sucks and draweth from it. And the like do we from *Jesus Christ*, coming unto him in the sense of our wants; set *faith* awork (which is an *attra-*

5. Cast our selves upon him.

John 6. 68.

tive grace;) thereby as it were, sucking and drawing this nutritive vertue from him.

6. Give glory and honour unto Jesus Christ.

6. Which being in our measure made partakers of, now *give praise, honour, and glory to Jesus Christ*; offering unto him the best that we have. So *Jacob* directeth his *sons* at their return into *Egypt*. In as much as they had received such speciall and undeserved favour from the *Governour* of the Land, to furnish them with *corn* without *money*, he orders them to take the *best fruits in the land in their vessels, and carry down the man a present, a little balm, and a little honey, &c.* Gen. 43.11. The like do we; having tasted of this so undeserved a favour, this speciall grace of *Jesus Christ*, in the communication of his saving, sanctifying *Spirit* unto us, in any measure, now present him with such as we have, *Praise*, *Honour*, *Glory*, *Service*, *Obedience*.

Bringing forth fruits answerable.

Above all, endeavouring to *bring forth fruits answerable* to what we have received. This is the greatest honour that the *graft* can do to the *stock*, to bring forth *fruit* in it, answerable to that nourishment which it hath received from it: And this is the greatest honour that we can do to *Jesus Christ*, when we *shew forth his vertues*, his *praises*, as Saint *Peter* hath it, 1 *Pet.* 2. 9. And this do we not onely in *word*, speaking well of the Name of *Christ*, extolling, and magnifying his power, his vertue, put forth in and upon us: But also, and chiefly, in *deed*, by expressing that

power,

power, those vertues in the course of our lives and conversations; bringing forth fruits in measure worthy of, sutable to such a *Stock*. But of this (God willing) more hereafter. Here is the first of these subordinate *benefits*, which accrew unto the believer from his communion with Jesus Christ; being ingrafted into him, he receiveth *nourishment* from him. A second followes, *viz.* *Augmentation.*

The *Graft* being put into the *Stock*, and receiving nourishment from it, now it *groweth up in it.* And the like doth the *Believer* in the *Lord Jesus Christ*: being ingrafted into him, and receiving spirituall nourishment from him, now he *groweth up in him.* *Ex iisdem & nutrimur, & crescimus. Nutrition and Augmentation are both from the same cause.* That which plants are nourished by, that they grow by. Christians receiving *nourishment* from Christ, they *grow* and *increase* in him. So it followeth in that fore-cited Text of the Apostle, *Col.*2.19. Where speaking of the *mysticall* Body of Christ, the *Church*, he saith, that *having nourishment ministred to it from the Head, it increaseth with the increase of God.*] Thus doth the mysticall Body of Christ grow, not only *Extensively*, in regard of the daily addition of new members to it; there *being daily added to the Church such as shall be saved:* In which respect the Apostle saith, that it *groweth unto an holy Temple*, Ephes.2.21. But also *Intensively*, in regard of the growth of every member. This is true

7. *Resembl.* A second Benefit, Augmentation.

Acts 2.47.

Augmentation, when it is *secundùm omnes partes*; when every member of the body, every branch of the tree groweth and increaseth in the severall dimensions thereof. And thus groweth the *Body of Christ*, the *Church*. Every member of it groweth, *increaseth with the Increase of God*; that is, a spirituall Increase, which is both *from God, and to God*. *From* God, as the *principall Efficient* Cause of it. *Paul planteth, Apollos watereth, but God giveth the increase*, 1 Cor. 3.6. And it tends *to God*, to his *Glory*, as the ultimate end of it. And besides, for the *kind* of it, it is a *divine Increase*; not in the things of this *world*, but in the things of God. In all which respects, it is called the *Increase of God*.

Whereof all living Branches are made partakers.

And with this Increase do all the true *members* of this *mysticall Body*, all the living *Branches* ingrafted into this *Stock*, grow and increase. Thus did *Christ* himselfe, (who in respect of his *Manhood* was a *Branch*) grow and increase: So it was fore-told that he should do, *Isai.*53.2. *He shall grow up before him as a tender plant.*] Which is to be understood both of his *Person*, and *Kingdome*: Both which were of small beginnings, but *growing*. So did Christ in his *Person*; according to his humane nature, he grew and increased; and that as in the outward, so in the inward man: as in *stature*, so in *Grace*. So you have it attested, *Luke* 2.40. *And the child grew, and waxed strong in spirit, filled with wisdome, and the Grace of God was upon him.*] and again *ver.* last.

Christ himself.

[*And*

[*And Jesus increased in wisdom and stature, and in favour with God and man.*] Thus did he *grow*; the *Graces of the Divinity*, breaking forth and shewing themselves by little and little through the *lanthorn of the Humanity*, according to the maturity of the faculties thereof. Herein was Christ a *Pattern*, and sampler to the Believer; who being in Christ, is in his measure made conformable to him, growing up in him.

It is one of the properties which the *Psalmist* giveth of the *righteous man*, Psal. 92. 12. *He shal grow like a Cedar in Lebanon.*] *Cedars* are *growing trees*, every year putting forth a new set of shoots, till they come to their full perfection. And thus is it (or at least ought to be) with the true Christian. He groweth from one degree and measure of grace to another, untill he *come unto a perfect man, to the measure of the stature of the fulnesse of Christ*. In this, like the *morning Sun*; That is the Wise man's comparison, *Pro.* 4. 18. *The path of the righteous is as the shining light, (the morning brightnesse,) that shineth more and more unto the perfect day.*] Thus doth the light of the morning break forth, the *Sun* stil climing higher and higher, untill it come to its *Zenith*, the mid-heavens. And such is the way, the course of the *righteous man*; he groweth in *grace*, until he attain to the height of eternall *glory*.

Every righteous person.

Ephes. 4. 13.

This is of the nature of true *Grace* so to do. And thence it is compared to *Seed*, Mark 4. 26. *So is the Kingdome of God, as if a man should cast seed into the ground; which springeth and groweth up night and day.*]

It is of the nature of true Grace to grow.

And a little after to a *Grain of Mustard seed, which being the least of all seeds* (one of the least, or least among those which were then commonly known in *Judea*,) *yet being sowen, it groweth up, and becometh greater then all herbs.*] Even so is it with the *Kingdome* of *Jesus Christ*: As with his *Politicall* Kingdome, his *Church* visible, so with his *Spiritual* Kingdome, the work of *Grace* in the hearts of his chosen; being small at the first, it groweth and increaseth unto great perfection. I shall not give way to inlargements.

Hereby try the truth of our Engrafting into Christ.

Applic. Every of us bring this home to our selves, and hereby try whether we bee truely *engrafted* into *Jesus Christ*, or no. If the *Graft* grow in the *stock*, it is a sure evidence of its *Insition*. *Spirituall Augmentation* is as clear, and an evidence of a *Mysticall Implantation*. *Growing* up in Christ presupposeth *Union* and *Communion* with him. A comfortable truth to all those who doe finde any such *growth* in themselves; a growth in *Grace*, in *Knowledge*, *Faith*, *Love*, *Patience*, *Humility*, in victory over corruptions, in desires and indeavours after holinesse. Let this assure to them their inbeing in Christ. But not so to others. *Dwarfes, and nurlings in Christianity*; such as stand at a stay, grow not at all; such have just cause to suspect themselves that they are not such as they would be thought to be, and perswade their own hearts that they are. If we see a graft in the spring time

time not putting forth, not growing at all, (the stock being alive) we suspect thereupon, that however it was put into the *stock*, yet it did not take, there is no *Coalition*, no true union betwixt them. And the like may we say of not growing Christians. Such have just cause to suspect themselves, that however they are outwardly and visibly ingrafted into Christ, in respect of a formall profession, yet inwardly they are not so. They have no true *Union*, or *Communion* with him.

But what shall we then thinke of those who, in stead of growing, *decay*, *wither*, decline, fall away? In stead of *going from strength to strength*, they goe from strength to weaknesse, from zeal to lukewarmness; from forwardness to remissnesse, *losing their first love*, and what they have wrought. Having *begun in the spirit*, *they end in the flesh*. Such *Apostates* there are too many to be found. Such as having for a time *run well*, are letted, turned back, or turned aside, with *Demas*, imbracing the present world. Casting off, if not the Cloak of profession, yet all Care and Conscience of close walking with God. Of all others, such have greatest cause to suspect themselves, that they were never truely engrafted into Christ. *Falling starrs* were never true. Christians, who having shined as *lights in the world*, do lose all their heat and lustre, falling away totally from the grace seemingly received, surely at the best, they were but φαινόμενα, *Meteors*, apparences; no true

Apostates to be suspected.

true stars: No true *engrafted branches*; only tyed on to the stock, adhering unto Christ in an outward profession, out of some by, sinister respect. They were never rightly closed with, united to him: Neither can they expect to receive any benefit by him. So much they may learn from those known, *terrible Texts*, *Heb.* 6.6.& 10.26. Where the Apostle speaking of desperate *Apostates*, such as having been *enlightned* (with the knowledge of the Truth) *and having tasted of the heavenly gift* (inward peace of Conscience, arising from an apprehenhension of their reconciliation with God,) *and were made partakers of the Holy Ghost* (of the gifts of the Holy-Ghost, such as those mentioned *cap.* 2.*ver.* 4.) &c. *If they fall away* (viz. totally, by an universall Apostacie) *It is impossible* (saith he) *to renew them again to Repentance.* [*For such there remaineth no more sacrifice for sins*, cap. 10.26.

Their condition most desperate.

Hearken you revolters and *Back sliders*. Of all others, your condition is most dangerous, most desperate. This your *drawing back* carrieth a dreadfull presage with it. [*If any man draw back* (saith the Lord) *my soul shall have no pleasure in him*: vers. 38. of that Chapter.] [*No pleasure in him*] There is a μείωσις in the phrase, less said then intended. Gods soul hates and abhors such an one. They which so draw back, *draw back unto perdition*. So it followeth v. 39. [*We are not of them which draw back unto perdition.*] Τέκνα ἀποστασίας are Τέκνα ἀπωλείας, *Back-sliding children* are *sons of perdition*. Those bran-

branches which wither and dy in the stocke wherinto they were put, are thenceforth fit for nothing but the fire. John 15. 6.

Use. 2. Let the fear of the Lord our God then be upon every of us, who have given up our names unto *Jesus Christ*; and have had his name called upon us. As we would evidence to our own souls, and to the world, the truth of our *Insition*, engrafting into him, and as we would receive any benefit by him, see that we *grow up in him*. This Christ expecteth from all those who give up their names unto him, that they should grow up in him. [*That ye may grow up into him*] saith the Apostle Eph. 4. 15. Εἰς αὐτὸν (saith *Grotius*) put for ἐν αὐτῷ, *Into him*, for *In him*: As *Branches* grow up in the *stock*, so Grow we up in Christ; growing in grace. That is the Exhortation wherewith St. *Peter* closeth up his later Epistle. [*But grow in grace*, 2 Pet. 3. 18. Every of us indeavour after such a growth. Let us grow up in Christ. Growing in Grace.

A growth in *Grace*, in *all Grace*. That is the Apostles addition in that place forenamed, Eph. 4. 15. [*That ye may grow up into him in all things.*] τὰ πάντα, In all the parts of spirituall life; in all spirituall graces. Such is true *Augmentation* (as I told you,) when a thing groweth proportionably in all the dimensions of it. Thus grow the *members* of the naturall body; and thus grow the *Branches* of a *tree*; they grow in height, and they grow in thickness. See that our growth be such, that we grow in every grace. Grow in *knowledg*. It is *Pauls* prayer In all Grace.

for

for his Colossians, that *being fruitful in every good work, they might increase in knowledg*, Col. 1.10. *Grow in grace, and in the knowledg of our Lord and Saviour Jesus Christ*, 2 Pet 3.18.] In *knowledg*; And that not only *Speculative*; (which yet is requisite. [*Leaving the principles of the doctrin of Christ, let us go on to perfection*, Heb.6.1.) *but experimental*. [*That I may know him, and the vertue of his resurrection*, (saith the Apostle) *Phi*.3.10.] Grow in *faith*: it is *Pauls* gratulation on the behalf of his *Thessalonians*, that *their faith did grow exceedingly*, 2 Thes. 1.9. This is the Apostles desire, *Lord increase our faith*. Lu.17.5. And let it be the desire of every of us, to grow in *faith*. In the *Assurance* of *faith*, *We desire* (saith the Apostle) *that every one of you do give all diligence to the ful assurance of Hope unto the end*, Heb.6.11.] In the *exercise* of faith, in learning to live by faith in all conditions. *The just shal live by faith*, Heb.10.38. *The life which I now live in the flesh* (saith Paul) *I live by the faith of the son of God*, Gal. 2.20. Grow in *Love*. This is the grace which the Apostle desireth that his *Thessalonians* might specially grow in, 1 Thes.4.10. *we beseech you brethren, that ye increase more and more* in *brotherly love*: Grow in *holines*. [*Perfecting holines in the fear of God*, 2 Cor.7.1.] Grow in *heavenly mindedness*. [*Seek the things which are above*. Col.3.1.] So grows the *plant*; and so should the *christian* grow, *upward, heavenward*. [*Our conversation is in heaven* Phi.3.20.] Grow in *contentation*. [*I have learned in whatsoever state I am, therwith to be content*,

tent, Phi.4.11.] Grow in a close & conscionable *walking with God.* [*We beseech you brethren, & exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more*, 1 Thes.4.1.] And so in the rest. Adding *one Grace* to another, *To faith vertue, to vertue knowledge, &c.* 2 Pet.1.4. And *one degree* of Grace to another. *The righteousness of God is revealed from faith to faith*;] Rom.1.17. that is from one degree of Faith to another.

This is the *glory of Christianity*, and the *honor of Christ*: As it is the glory of the *stock*, when the grafts grow and thrive in it. Even so is it the glory of *Christ*, when those that are in him, do thus grow up in him. Let it be the desire and indeavour of every of us that we may so do.

Growth the glory of Christianity, and Honour of Christ.

And that continually. In this not like unto *grafts*, which shoot forth much in the first two or three first years, more then afterwards; and when they are come to their height, stand at a stay. So fareth it too often with *christians*; At their first *conversion* and calling they grow exceedingly, but afterwards stand at a stay, if not decline. But thus it should not be. Though *trees* and *men* have their *consistency*, yet so should not *christians* have. They should ever be going on from *strength to strength, til they come to appear before God in Zion*: Ps. 84.7. Ever growing in grace, until they come to a state of perfection in glory.

Grow continually. In this not like Grafts

Christians must have no consistency.

Q. But who is there that thus growes? If none be truly ingrafted into Christ, but those who thus grow: who is there but hath cause to suspect his Condition?

Ans. For

Doubts about Growth cleared from the Metaphor.

Ans. For answer. The Metaphor we have in hand will suggest unto us somwhat which may give quiet to the soule in this case. Grafts grow, but first it is *insensibly*. A man may see that they have grown, but not see them growing. And secondly, They grow, but not in *winter*. And such is the Christians growth.

1. Growth may be insensible, yet true.

1. Sometimes it may be an *Insensible*, and yet a *true Growth*. The Christian may grow, though neither others, nor himselfe perceive it. That he is grown, that he may know by comparing himselfe with himselfe; his present with his former condition: Though his present growth be insensible.

2. Christians have their winters; wherein it may be they do not grow: But,

2. Again, Christians have their winters. Their winter of *Affliction*, their winter of *Temptation*, their winter of *spirituall Desertion*. Now in these *winters* they may seem in their own apprehension not to grow, but rather to decline: Nay, in truth, they may so do. I, but,

1. This is a winter to them.

1. *This is a winter to them*, when God maketh them sensible of their estate: A sad time, wherein the soul goeth heavily, not content with their condition, but drooping under it. Such is the *winter* to the *Graft*, a *nipping* time. And such are these winters to the Christian.

2. They grow downwards.

2. Though Christians in these times do not grow *upwards*, yet *downwards* they may. So doth the *Graft* in the winter, it *groweth into the Stock*, into which the sap is gone down. And so groweth the *Christian* in the winter of affliction, and spirituall desertion. He now grow-

groweth *downwards*. Groweth, though in no other grace, yet in *Humility*: being brought hereby to think more meanly of himself. And he groweth into the *Stock*; groweth more into *Christ*, in whom, and with whom, *his life is* for the present *hid*. Col. 9. 3.

3. And (3dly) though he do not at present actually grow, yet he keepeth a *principle of germination* in him, a disposition and inclination to grow, which upon the return of the Spirit, putteth forth it self. Even as the *Graft*, though in the winter it doth not grow, yet it hath a germinating principle in it, which upon the return of the *Sun*, and the rising of the *sap*, sheweth forth it selfe. So is it with the *Christian*; However upon the withdrawing of the wonted heat and influence of the *Spirit of grâce* from the soul, for a time he do not grow, but rather decline, yet there is a *principle of grace* in him, a *seed* (as Saint *John* calleth it, 1 *John* 3. 9.) *viz.* that grace of the holy Spirit whereby he was regenerated, which inclineth him to a spirituall germination, and which upon the *rising of the Sun of Righteousness* upon the soul, & return of the Spirit, will put forth it self as formerly. In the mean time, there is in the soul an inclination to such a growth, and (if it be it self) a constant desire after it. 3. They have a Principle of Germination.

II. And by this, Christians are to judg of themselves; not by their *present proficiency*, but by the reality and constancy of their *affections* and *indeavours*. Thus *God* judgeth of them; not according

2 Cor. 8. 12. according to what they *are*, but *would be*. And thus are Christians to judg of themselves. Desires after growth, if reall and constant, putting forth themselves in answerable indeavours, may evidence to the soul the truth of grace in the want of better performances.

3. It may be the Soyl is barren.

3. To these I might add, It may be the *soyl is barren*; If so, though the *Stock* be good, and the *Graft* alive, yet it is not to be wondred if it do not grow, or grow but little. Thus fareth it sometimes with *Christians*, Providence, it may be, casts them upon a *barren soyl*, (like *Paul* when he was cast upon the Iland *Melita* amongst the *Barbarians*, *Acts* 28. 1, 2.) where they are deprived of the means of growth, deprived of *publick Ordinances*, deprived of *private Society*, and Communion of Saints. On the other hand, they are encompassed with *briers* and *thorns*, with many temptations, and back friends to their spirituall growth. In this case, if they do not grow as formerly, it is not to be wondred at. But in the injoyment of means of growth, being *planted by the rivers of waters*, now they grow; *Being planted in the House of the Lord, now they flourish in the Courts of their God.* Psal. 92. 12.

Hinderances of spirituall Growth set forth from the Metaphor.

As for us then, who through the mercy and goodnesse of God, enjoy *means of growth*, see that we grow. Which that we may do, take heed of impediments, *hinderances of growth*. Divers things there are which hinder the growth of a *Graft*. I shall instance in some of the most obvious. 1. If it do not *stand fast in the stock*. 2. If

it be not *sound at the pith.* 3. If there be *suckers* to divert and draw away the nourishment from it. 4. If it be *canker-fretted.* 5. If it be overgrown with *mosse.* 6. If it be planted in a *dry soyl.* And the like impediments there are, which if not looked to, will hinder the *Christians* growing up in *Christ.*

1. If he do not *stand fast in the Stock.* If he be not setled & established in the truth of God, but shaken to and fro. This will marvellously hinder a Christians growth. So much the Apostle insinuates, *Ephes.* 4.14,15. where, putting believers upon *growing up in Christ*, he first giveth them this Caveat, *That henceforth ye be no more children, tossed to and fro with every wind of doctrine, by the slight of men, &c.*] Unsetled, unstable Christians, who are ready to relinquish the old received truths of God, and to imbrace every new doctrine that is held forth unto them under any specious and plausible pretext, they will never grow up in Christ. And therefore that we may grow up in the faith, be we established in it. So the same Apostle exhorts his *Colossians*, Col. 2.6,7. *As ye have received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein.*] If the *Graft* stand not fast in the *Stock*, it will never grow.

1. Not standing fast in the Stock. Unsetlednesse.

2. Nor yet (in the 2d place) if it be not *sound at the pith.* Possibly it may seem to spring for a time, but it wil never hold. No more wil the *unsound Christian* that wants inward sincerity. He may make

2. Not sound at the pith. Insincerity.

make some shew for a time, but he will never grow up to maturity. So much the Apostle insinuates *Ep.* 4.15. where putting Christians upon growing up in Christ, he bids them first [*Truth it in Love.* So the Originall hath it. Ἀληθεύοντες ἐν ἀγάπῃ; *Being sincere in Love, ye may grow up in him.*] Where there is not sincerity of Affection to God, to *Christ*, to his *Saints*, to his *Truth*, there will never be growing up in Christ. And therefore amongst other things which Saint *Peter* willeth Christians to lay aside, that they may grow, he reckoneth up *Hypocrisie*, and *Guile*, 1 Pet. 2. 1. Grafts rotten, or not sound at the pith, will never grow.

3. Suckers drawing away the nourishment. Inordinate Lusts.

3. Nor yet (in the 3d place) if there bee *Suckers* to divert and draw away the nourishment from them. And such are all sinfull and inordinate *lusts*; whatever it is that the soul is inordinatly affected with, or carried towards, be it profit, or pleasure, or honour, or the like; this will hinder the growth of Grace. And therefore that we may grow up heavenward, see that we *mortifie our members which are upon Earth*, Col. 3. 1, 2, 5. That we may *run with patience the race which is set before us, lay we aside every weight, and the sin which hangeth so fast on*, Heb. 12. 1. That we may *perfect Holinesse in the fear of God, let us cleanse our selves from all filthinesse of flesh and spirit*, 2 Cor. 7. 1.

4. Canker-fret.

4. A fourth Impediment to the growing of the *Graft*, is the *Canker-fret*. And such

Malice and *Envy* to the Christian. And therefore (as the Apostle directs, 1 *Pet.* 2. 1.) to bee layd aside by those who would grow in grace. Where these lodge in the soul, they will bee like the *Canker-worm* to the plant, which hindereth the growth thereof. Malice and Envie.

5. And so (in the fifth place) will *Mosse* overgrowing it. And such is *carnall security*, and *spirituall slothfulness* unto the Christian. *Security*, when Christians are overgrowne (as it were) with a good opinion of themselves and their own estates; this will keep them from growing in Grace. So it did the church of *Laodicea*. *She said she was rich, and increased in goods*, &c. and that it was which kept her so poor, *Rev.* 3. Whilest the *five foolish virgins slept*, they looked not out for oyle for their lampes, *Matthew* 25. Nothing more banefull to spirituall growth then this. 5. Mos overgrown: Carnall Security.

And *slothfulnesse* the like. This wee see is a *moth*, a *worme* to a mans temporall estate. [*A slothfull person* (saith Solomon) *is brother to a great Waster*] Prov. 18. 9. And so is it to a mans spirituall estate; when men are (as it were) *settled upon their lees*, living at ease, loath to pull their hands out of their bosoms, to put forth themselves in duties and endeavours. A slothfull person is like a tree overgrown with Mos, which will never thrive: and therefore, amongst other Impediments, take we heed of this. So the Apostle giveth the Spirituall Slothfulness.

Caveat, *Hebr.* 6. 12. Having in the verse foregoing exhorted Christians to *shew all diligence to the full assurance of Hope unto the end*, he addes, *That ye be not slothfull.*]

6. A barren soyl. Without, or Under dead Ordinances.

6. The last impediment is a *barren soyle*. This I touched upon before. If the soyle be dry and barren, there is no hope the plantation should prosper. No more is there that Christians should grow and thrive in their spiritual estate, living in a barren soyle. Living (I mean) *without Ordinances*, or *under flat and dead Ordinances*; or living in a *neglect of Ordinances*, where there are no means for spirituall growth, or as good as none. Where Christians, meerly for temporall accomodations, and advantages, are content to *live in Mesheck, and have their habitations in the tents of Kedar*, in places where they cannot enjoy God in his publick ordinances, or else fancying to themselves a state of perfection, shall *lay aside Ordinances*, looking upon them (as some at this day call them) as *flat and low dispensations*, pretending to live above them by an *immediate Communion* with Jesus Christ; alas, in so doing they consult evil to their own souls. As soon may a graft prosper in a dry, barren soyle, where it hath no water, as for a Christian in an ordinary way to grow in Grace without Ordinances. No, they *that are planted in the house of the Lord*, if they will flourish, it must be in the Courts of their God; that is, under publick Ordinances.

Psal. 120. 5.

Laying aside Ordinances.

Psal. 29. 12.

Being

Being *engrafted by Ordinances*, they must *grow up under Ordinances.*

That we may do so, content not our selves with the bare *enjoyment* of them, but *make use* of them. Conscionably attending upon the *Word* in the publick Ministry thereof, *As new born Babes desire the sincere milk of the word, that we may grow thereby*, 1 Pet. 2.1. To this joyne the *Sacrament of the Lord's Supper*, an Ordinance (as I said) instituted by Christ, as to *confirm* unto the Christian his union and communion with Jesus Christ, so to further his growing up in him. To these add *Prayer, Meditation, Communion of Saints.*

That we may grow, be conscionable in the use of all Ordinances.

Above all, seeking still after a nearer *union* with *Jesus Christ*. I conceive it is not without an Emphasis that the Apostle in the forecited place, *Ephes.* 4.15. calleth the Christians growth in grace, a *growing up into Christ*. Εἰς αὐτὸν, not only a growing up *in* him, but *into* him. Intimating, that they who would grow up *in* Christ, must grow more and more *into* him. So doth the *Graft*, That it may grow *upwards*, it groweth *downwards*, it groweth into the *Stock*. And labour we to do the like. That we may grow in grace, labour to grow *into Christ* daily: going more and more *out of our selves*, in the renouncing of our selves, our own *righteousnesse, worthinesse, abilities, graces*: (*viz.* in respect of affiance, confidence in them;) grow into Christ, making him our *all in all*; fetching rom him that nourishment, whereby we

Still seeking a nearer Union with Jesus Christ.

may grow up unto eternall life. Thus have I done with a seventh Resemblance, wherein I have insisted far beyond what I purposed when I took it up, the sweetnesse of the Subject having drawn forth my Meditations beyond their intended staple. I shall be more brief in those two other which remain.

8. *Resemb.* A third Benefit, Fructification. Fructification a Benefit.

A third *Benefit* which floweth unto the beleever from his *union* and *communion* with Jesus Christ, is *Fructification*, Fruitfulnesse. I call it a *Benefit*, and so it is; There being nothing more beneficiall unto the beleever then this. Herein these *Trees of Righteousnesse* differ from other *trees*: Other trees, if they bear fruit, all the benefit is the *Owners*: Not so here; God is no gainer by the fruits of these *Trees of Righteousnesse*. *Can a man be profitable unto God*, (saith *Eliphaz* in *Job*, chap.22. 2,3.) *as he that is wise may be profitable for himselfe? Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy way perfect?*] *If thou be righteous* (saith *Elihu*, chap.35.7.) *what givest thou him, or what receiveth he of thine hand?*] No, *My goodnesse extendeth not unto thee*, (saith *David*, *Psal.* 16.2.) The chiefe profit and benefit of what duty and service a Christian doth to his God, is his own. *If thou be wise, thou shalt be wise for thy selfe*, (saith *Solomon* to his son) *Prov.* 9.12.] If he would hearken to his fathers instruction, the good, the benefit should be his own. In this sense Christians bringing forth

forth fruit unto *God*, bring forth fruit unto themselves. The Benefit is their own.

And this Benefit are all they made partakers of who are engrafted into Christ. The *Graft* being put into the *Stock*, and growing up in it, it *bringeth forth fruit* in it. So doth the *believer* in Christ. So our Saviour himselfe, prosecuting this similitude, giveth us the Resemblance, *John* 15. 5. *He that abideth in me, and I in him, he bringeth forth much fruit.*]

Of which all beleevers, being ingrafted into Christ, are made partakers.

Object. But what, doth every Branch that is engrafted in this Stock so? what say we then to the second *verse* of that *Chapter?* where our Saviour saith, that *Every branch in me which bareth not fruit, shall be taken away.*] So that it seemeth there may be some branches belonging to this Stock, which yet remain barren, not fruit-bearing.

Objection answered.

Ans. To that it is easily answered by distinguishing. There is a two-fold *Implantation*, a two-fold engrafting into Christ. The one *Exterior*, and outward; the other *interior*, and inward. The former is, when men cleave unto Christ only in an *outward profession*, like branches tied on to the stock, and so seem to be engrafted into him; seem so, both to themselves, and others; but are not so in truth. The later is, a *Reall Insition*; when men are truly incorporated into Christ, by the work of the Spirit through faith. Now as for the former of these, if they be barren and fruitlesse, it is not to be wondred at; they

A twofold Implantation { Outward, Inward. }

being but dead branches, having no true union and communion with the Stock. But so are not the other. Those that are truely engrafted into Christ, none of them but are in their measure *fruitfull*.

It is that which *David* saith of the *righteous man*, Psal.1.3. *He shall be like a tree planted by the rivers of water, that bringeth forth fruit.*] *They which are planted in the House of the Lord, they shall bring forth fruit.* Psal.92.13,14.] Hence is it that God's people are so often compared unto that Tree, whose Epethite is, The *fruitfull Vine*.

Psal.8. 8. 14. Isai. 5.2. John 15. 1,2. Psal. 128.3. Isai. 32,12.

Quest. But what are these *fruits* which these *engrafted Branches* bring forth?

Gospel fruits, good works.

Ans. I answer, The fruits of *good works*. So the Apostle explaineth it, *Col.*1.10. *Being fruitfull in every good work.*] These are the fruits of these *Trees of Righteousnesse*; even *fruits of Holinesse and Righteousnesse*. [*Ye have your fruit unto holinesse,*] Rom. 6. 22. [*Being filled with the fruits of Righteousnesse,*] Phil.1.11. These are the fruits which grow upon these engrafted branches. *Inward graces* [*The fruit of the Spirit is love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance:*] (as the Apostle reckons them up, *Gal.* 5.22.) shewing forth themselves in *outward operations*, and exercises of the duties of *Piety* towards God, *Justice*, *Charity*, *Mercy* towards men: in walking *righteously*, *soberly*, *godly*. These are *Gospel-fruits*; and not unfitly so called. *Fruits*, being

Tit.2.12. Not unfitly called Fruits,

1. *Dele-*

1. *Delectable.* So are *fruits* unto *man:* delectable to the *eye*, to the *palate*. And so are good works unto God: *Fruits of holinesse and righteousnesse*, brought forth by a *Tree of righteousnesse*; good works performed by a justified person, they are gratefull, they are *acceptable to God by Jesus Christ*, 1 Pet. 2.5. *With such sacrifice God is well pleased*, Heb.13.16. And 1. Delectable Gen.3.6.

2. *Profitable.* So are *good fruits*, and so are *good works:* As delectable to *God*, so profitable to *man*. *Godlinesse is profitable for all things*, 1 Tim.4.8. πρὸς πάντα ὠφέλιμος. *Nunquam non, & nunquam non utilis.* Profitable at *all times*, in *all places*, in *all occasions*. The tree bringeth forth fruit *upwards*, but it is for the benefit of those which are *below*. A Christian bringeth forth fruit *unto God*, but the comfort and benefit thereof extendeth to *himselfe*, and *others*. *My goodnesse extendeth not unto thee, but unto the Saints which are upon earth*, Psal.16.2. 2. Profitable. Grotius ad loc. Rom.7.4.

3. Again, Fruits *give evidence to the Tree* which beareth them; shewing it to be a *living tree*, and of *what kind* it is; *The tree is known by its fruits*, Mat. 12.33. And of such use are *good works* to the Christian: They are evidences discovering a man to *himselfe*, and *others*; shewing him to be a *living tree*, and a *good tree*, a *Tree of Righteousnesse*, a branch of that generous Vine, one truly engrafted into Jesus Christ. Such fruits do all these engrafted branches bring forth. 3. Giving evidence to the Tree.

This Benefit Beleevers have from their engrafting into Christ.

And this benefit they have from their *engrafting into Christ*. *Fructification* is a consequent of *Insition*. That Christians are thus fruitfull, it floweth from that *communion* which they have with Jesus Christ. Two things there are, (as I shewed you) wherein the Christian hath communion with Christ: *viz.* in his *Merit*, and *Spirit*. His *Merit* unto *Justification*; his *Spirit* unto *Sanctification*. And from hence is it they bring forth such fruits, fruits acceptable to God.

1. Through his Merit.

1. This they have from the *Merit* of Christ. Thereby their persons are *justified*, and themselves made *good trees*: which they must be, before their fruits can be good: *Make the tree good, and his fruit good*, Mat.12.33. Hereby their *persons* come to be accepted, and consequently their *Works*. *God had a respect unto Abel, and to his offering*, Gen.4.8. First, the *Person*, then the *Sacrifice*. Works performed by an unjustified person, whatever they be *materially* in themselves, yet *formally* they cannot be good; so good as to find acceptance with God.

2. By his Spirit,

2. And (secondly) This they have from the *Spirit of Christ*. This it is that worketh all these works in, and for the beleever; who is but λόγικον ὄργανον, a *reasonable Instrument*, acted by the Spirit of God, in supernaturall performances. So as these fruits are more properly the *fruits of the Spirit*, then of the *Beleever*: *The fruits of the Spirit are love, and peace, &c.*] This benefit the *Graft* receiveth

Col.5.22.

ceiveth from the *Stock*, communicating *sap*, and moisture unto it. And this benefit doth the believer receive from *Jesus Christ*, communicating his *Spirit* unto him.

Applic. By this then (to make some Application of this Resemblance,) trie we our selves, whether we be truely engrafted into Jesus Christ, or no. Do we *bring forth fruit, and such* fruit? If not; feed not our selves with a fancy of *Faith*, or *Justification* by faith: Saint *James* hath put it beyond all controversie, in his second *Chapter* of his *Epistle*, were he tels us, *ver.* 17. That *Faith, if it have not works, is dead, being alone.*] Again, *ver.* 26. *As the body without the spirit is dead, so faith without works is dead also.*] *Dead*, viz. as to *Justification*, and *Salvation*. As *Abraham* and *Sarah's* bodies were said to be *dead*, in that they were unapt for generation, *Rom.* 4. 19. Even so *faith* without works is said to be *dead*, in as much as it is unapt and unable to produce those desired and intended effects, to *justifie*, to *save*. True it is, *works* are not properly a *Cause* of *Justification*, as *faith* is commonly said to be, (*viz.* an *instrumentall* cause:) yet they are a *necessary concomitant* of that faith which justifieth; requisite qualifications in the person justified. That trite distinction of *fides sola, & solitaria*, clears this point well: *Though faith alone justifie, yet not that faith which is alone.* If *faith* justifie the *person*, it is *works* that must justifie that *faith*. [*Shew me thy faith without works*, (saith Saint

By this try our mysticall Implantation.

Faith without works, Dead.

Saint *James*,) *And I will shew thee my faith by my works*, ver.18. The former *impossible*, the later *infallible*. An *Evangelicall Obedience*, that is, an *uniform, impartiall, universall* obedience, (such in desire and indeavour, though not in performance,) is an undoubted evidence of a true saving justifying faith. Such an one may conclude to the comfort of his own soul, that he is truely engrafted into Christ.

Barren Christians, no true ingrafted Branches.

But so cannot others: *Barren Christians*, such as have nothing to speak for them, but the *leaves* of an outward profession, (if that;) onely the *Name of Christ* called upon them; In the mean time expressing nothing of the *power and life of Christ*, in the course of their lives and conversations: All they can say for themselves is no more then the proud Pharisee's boast, *They are not as others are*; They are free from grosse, open, and scandalous evils; no Drunkards, no Swearers, no Adulterers; (I wish all that hear me this day could but say so much,) *Negative Christians*: But as for positive acts of *Holinesse* and *Righteousnesse*, works of *Piety, Charity, Mercy*, they have no acquaintance with them: Let not such deceive themselves; certainly they are yet strangers unto this *Mysticall Implantation*, they have no part nor portion in this blessed Priviledge.

Luke 18.11.

Much lesse such as are fruitfull works.

But what then shall we say to those who are *fruitfull in evill works*? whose *fruit tendeth all to sin*, (as *Solomon* speaketh, *Pro.*10.16.)

Fruitfull

Fruitfull in the *works of the flesh*, such as those reckoned up by the Apostle in that black list, *Gal.5.19. Now the works of the flesh are manifest, which are these, Adultery, Fornication, Uncleannesse, Lasciviousnesse, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murder, Drunkennesse, Revellings, and such like.*] Where these, any of these raigning evils are to be found, there shall need no other evidence to discover what *Stock* a man belongeth to; *viz.* the *Old Stock*, the *Old Adam*, the Stock of corrupted nature. Were a man engrafted into Jesus Christ, that *grace of God which hath appeared to him*, would teach him another lesson, and effectually teach it him: *viz.* to *deny ungodlinesse, and worldly lusts, and to live soberly, and righteously, and godly, in this present world.* Every of us put our selves upon the triall, and passe sentence according to evidence. Tit.2.12.

Use By way of Exhortation, (in the second place,) As many of us as perswade our selves of an interest in this priviledge; that we are thus *planted together with Christ*, see that we evidence it to our own souls, and to the world, by bringing forth *fruits worthy of such a Stock.* So the Apostle presseth it upon his *Colossians*, Col.1.10. *That ye might walk worthy of the Lord unto all pleasing:*] Ἀξίως τοῦ Κυρίου, worthy of the Lord; that is, so as becometh those who have so near a relation to Jesus Christ; those who have union and communion

Evidence our ingrafting into Christ by our fruitfulnesse.

nion with him. All of us who lay claim to this Priviledge, this Dignity, let us so walk. And how shall we do it? why, *Being fruitfull in every good work.*] So it followeth.

1. Being fruitfull in good works: which 1. Is God's end in our Ingrafting.

1. *Being fruitfull in good works.* 1. This is the end of this *mysticall Insition*: viz. *Fructification.* Wherefore doth the *Planter* put *Grafts* into a *Stock?* but for *Fructification, Multiplication, Melioration*; that they may bring forth fruit, and much fruit, and good fruit: This is God's end in engrafting men into this noble Stock, the *Lord Jesus*, that they might bring forth such fruit in him. [*Ye are his workmanship, created in Christ Jesus unto good works*, Ephes. 2.10.

2. This he expects, and will require.

2. This being God's end, he expects it, and will require it. The *Husbandman* having planted his *Vine* in a *fruitfull hill*, he *looked that it should bring forth grapes*, Isai. 5.2. And the *Owner* in the Gospell, having *let out his vineyard*, he sends his servants to demand the *fruits* thereof, *Luke* 20.10. When our *Saviour* came to the *fig-tree*, he came *looking for fruit*, Mat.21.19. And *John the Baptist* preaching to the *Pharisees* and *Sadduces*, he cals upon them to *bring forth fruits meet for repentance*, Mat. 3.8.

3. To this end he exerciseth patience.

3. To this end it is that God exerciseth such *long-suffering* and *patience* towards the sons of men, that they might have time to bring forth fruit. The *Husbandman, Luke* 13. 6. came year after year, *three years* successively, to his *fig-tree*, still waiting for fruit.

4. Barren trees shall be cut down.

4. Which not finding, he ordereth it to be cut down: [*Cut*

[*Cut it down, why cumbreth it the ground?* ver.7.] Barren Christians are but a cumber to the ground that bears them, a burden to the earth they tread upon. And still remaining unfruitfull, and that under the means of *fruitfulnesse*, they have just cause to look for the *Axe*: [*Now is the axe laid to the root of the trees: Every tree which bringeth not forth good fruit, shall be hewen down*, Mat. 3. 10.] *Every branch in me which beareth not fruit, my Father taketh away*, John 15.2.] 5. Whereas *fruit-bearing Grafts*, being an honour both to the *Planter*, and the *Stock*, they shall be *pruned*, they shall be *manured*, they shall want nothing to make them more fruitfull. So shall it be with *fruit-bearing Christians*; They being an *honour* to their *God*: [*Herein is my Father glorified, that ye bear much fruit*, John 15.8.] And an *honour* unto *Christ* their *Head*, their *Root*, their *Stock*: they shall want nothing to make them more fruitfull. [*Every branch that beareth fruit, my Father purgeth it, that it may bring forth more fruit*, John 15.2.] And 6. *Having their fruit unto holinesse* here, they shall have their fruit unto *happinesse* hereafter: [*Now being made free from sin, and become servants unto God, ye have your fruit unto holinesse, and the end everlasting life*, Rom. 6. 22.] Let these motives be to us effectuall perswasions to take out this lesson. *Be we fruitfull in good works.*

5. Fruit-bearing Grafts shall want nothing to make them more fruitfull.

6. They shall have their fruit unto happiness.

2. And (secondly,) *In every good work*: Other

2. In every good work.

ther Trees bare but one kind of fruit; these *Trees of Righteousnesse* must bear many. That *Tree of life in the midst of the Paradise of God*, spoken of, *Revel.*22. 1,2. is said to *bear twelve manner of fruits*. Such should these *Trees of Righteousnesse* be, fruitfull in all kinds of good works: not only in works of *Piety* towards *God*, but also of *Charity*, and *Mercy*, towards *men*.

The Exhortation pressed upon young and old: *Be fruitfull.*

And this let me in the Name of God presse upon every soul here present, both *young* and *old*. Let not the one say, it is *too soon*, *The time of fruit is not yet*. It is noted in the Gospel by Saint *Mark*, (and it is worth our noting,) that when *Christ* came to the *fig-tree*, it is said, [*The time of figs was not yet*:] yet he *cursed* it, because it had deceived him with a flourishing show, making shew of bearing fruit sooner then ordinary, but yet was barren. Christians! none of us know how soon Christ may come unto us in the way of generall, or particular Judgment, looking for fruit. Let none therefore say, *The time of fruit is not yet*: nor let any say, *It is past*. The Trees of *God's planting*, *Trees of Righteousnesse*, are never *superannuated*, never past bearing, so long as they stand: [*They that are planted in the House of the Lord, &c. they shall bring forth fruit in their age*, Psalm. 92.13.] Be we fruitfull then, and at all times fruitfull: Like that Tree in the *Revelation*, which brings forth fruit *every month*: Or like the *Lemmon*, and some other trees of

of like nature, which bear fruit all the year long.

1. Now that we may do so, Let our first work be (let me presse that again, which can never be pressed too much) to *make sure our Insition*, that we are engrafted into Christ, united to him by faith: Till this be done, it is but a preposterous course to think of doing any other good work. So much our *Saviour* insinuateth in that answer which he returned to some of the *Jews*, *John* 6. 28, 29. when they demanded of him, *What shall we do, that we might work the works of God?* Why, (saith he,) *This is the work of God, that ye believe on him whom he hath sent.* This is that *first* work, and the *great* work; without which it is in vain to go about any other work. In as much as, *Without faith it is impossible to please God*, Heb. 11. 6. The *Graft* may as soon bear fruit out of the *Stock*, as the *Christian* out of *Christ*: *Ye are created in Christ Jesus unto good works*, (saith the Apostle,) *Ephes.* 2, 10. A *Virgine* must be *married* before she can bring forth children to the joy of her Parents. So must *Christians* be first *married unto Christ* before they can *bring forth fruits unto God*, Rom. 7. 4.

Direction 1. Make sure our Insition into Christ.

2. Being in Christ, *abide in him*: [*Abide in me, and I in you. As the branch cannot bear fruit of it selfe, except it abide in the vine; no more can ye, except ye abide in me*, John 15. 4. Abide in Christ, and that not onely (according

Direction 2. Abide in him.

H. Grotius ad loc.

(according to *Grotius* his *Socinian* Glosse;) *Obediendi, Imitandique proposito*, by a *constant purpose of obeying and imitating him.* This is a truth, but not the whole truth: Abide in him, *scil. per fidem*; by *persevering in a true and lively faith*; continually resting upon him for whatever it is we stand in need of. So doth the *Branch* abide in the *Stock*; and so abide we in *Jesus Christ*.

Piscator. Diodat. ad loc.

3. *Direction.* Imitate him.

3. And thus abiding in him, now *imitate* him. Now propound him as a pattern for our Imitation: [*He that saith, he abideth in him*, (saith Saint *John*,) *ought himselfe also so to walk, even as he walked*, 1 John 2.6.] In this the *Spirituall engrafting* (as I once before told you) differs from the *naturall*. There the *Graft* brings forth fruit after its own kind. Not so here; Here the *Graft* must follow the *genius* of the *Stock*. The *Christian* must *shew forth the vertues of Christ*, 1 Pet. 2.9. bringing forth such fruit as Christ himselfe brought forth. What Saint *Peter* saith of the *passive Obedience* of Christ, 1 Pet. 2.21. [*He suffered for us, leaving us an Example, that we should follow his steps*;] may as truely be said of his *Active*. He was *made under the Law*, yeilding obedience to it for our sakes; that we should follow his steps. Thus having *washed his Disciples feet*, John 13. 13, 15. he tels them, *I have given you an Example, that ye should do as I have done unto you*;] *viz.* Be ready to serve one another in *love*.

love. Thus propound we Jesus Christ as a Pattern for our Imitation.

4. And thus abiding in him, and imitating him; now, *bring forth fruit in him*: [*Every Branch that beareth not fruit in me, my Father taketh away.*] So the former Translation (not without warrant from the Originall) readeth that 2d *verse* of the 15th of *John*: It is not enough for a man to be in Christ, and to bear fruit; but he must bear fruit [*in him:*] fetching power and vertue from him; acting what he doth in his strength; even as the *Graft* beareth fruit *in the Stock*, by a power derived from the Stock.

4. *Direction* Bring forth fruit in him.

πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν. John 15.2.

5. And this fruit *bring we forth unto God.* To this end it is that we are *married unto Christ*, (as the Apostle tels us,) *viz. That we should bring forth fruit unto God*, Rom.7.4.] *Unto God*; with an eye 1. To his *Command*, making that both the *Spring* and *Rule* of our obedience. 2. To his *Glory*, making that our *end*, our ultimate and last end. 3. To his *Reward*; expecting from him the fruit of our fruit; that μισθαποδοσίαν, (as the Apostle phraseth it, *Heb.* 11. 26.) that *Récompence of Reward*, that *Crown of Glory*, wherewith God will crown this his own *grace*, in those who so glorifie him, by *rendring to every one*, (though not *propter*, yet *secundùm*; though not *for*, yet) *according to his deeds*; [*To them who by patient continuance in well doing seek for glory, honour, and immortality, eternall life*, Rom. 2. 6,7. Those who have *their fruit unto Holinesse*

5. *Direction.* Bring forth fruit unto God.

here, their *end shall be everlasting life*, Rom 6.22. And thus have I done with this third Benefit. The fourth is yet behind, which I shall but lightly touch upon, having occasionally glanced at it before. And that is,

9. *Resemb.* A fourth Benefit. Sustentation.

4. *Sustentation.* This benefit the *Graft* receiveth from the *Stock*; being weak and tender of it selfe, it is supported, and upheld by it. The like benefit doth the *Christian* receive from *Christ*; being engrafted into him, he receiveth sustentation, supportation from him. This is that which the Apostle tels the *Gentiles*, *Rom.* 11. 18. They being engrafted into the *Stock of Abraham*; *Now*, (saith he,) *thou bearest not the root, but the root thee.*] So it did, in as much as their salvation depended upon the *Covenant of God*, made with *Abraham*. And thus doth *Jesus Christ* bear all those who are truely engrafted into him: In which respects, he is called sometimes by the name of a *Foundation*: [*Other Foundation can no man lay*, (saith *Paul*) *then that is laid, which is Jesus Christ*, 1 Cor.3.11.] Christ a *Foundation*, and that not only in respect of his *Doctrine*, *Precepts*, *Promises*, (as *Grotius* carrieth it) but most properly in respect of his *Person* and *Office*. In the former way, the Apostles are called a *Foundation*: [*Ye are built upon the Foundation of the Prophets and Apostles*, Ephes.2.20.] *viz.* In respect of their *Doctrine*. So they were a *secondary* and *subordinate* Foundation, laying the Elect upon Christ, upon whom also themselves were laid.

Christ a Foundation, How. *Christi historia, praecepta & promissa.* Grotius ad loc.

Christ

Christ is a *Foundation* in the later way; *viz.* In respect of his *Person* and *Office*: the *Foundation of foundations*, bearing up his Church, and every member of it; as the Foundation doth the stones and timbers which are laid upon it; Or, (to hold to the Metaphor in the Text,) As the *Stock* supporteth and beareth up the *Graft*; which it doth against all wind and weather.

Applic. A ground of strong *consolation* to all that are in *Christ Jesus*, thus truely engrafted into him: being thus made one with him, they shall be *supported* by him, so as nothing shall be able to *separate them from him*, or *from the love of God in him*. So doth the *Stock* support the *Graft*. The *Graft* being put into it, and incorporated in it, embodied with it, now it is safe in the *Stock*: So as however the *leaves* may be stripped off, & the top broken off, yet there is no severing it from the *Stock*. Such is the *inseparable union* betwixt Christ and the believer, even like that *personall union*, betwixt the two natures in Christ himself: The *Humanity* being once engrafted into the Stock of the *Divinity*, thenceforth they were no more to be severed. Death separated the *soul* from the *body*, but neither from the *Godhead*. Even such is the *mysticall union* betwixt Christ and the believer: being once ingrafted, incorporated into Christ, now he standeth sure. [*By him we have accesse by faith into this grace, wherein we stand*, (saith the Apostle,) *Rom.*5.2.] However he may suffer in the *outward*

Consolation to all that are in Christ.

They shall be supported by him.

The union betwixt Christ and the believer inseparable.

ward man, be stripped of his leaves, of his estate; deprived of outward accommodations and comforts; and in the end be cut down by death: And suffer in the *inward man* by the *buffetings of Satan*: yet nothing shall be able to sever him from the Stock, to separate him from Christ. *Paul's* wishing himselfe *separated from Christ*, for his countrey men the *Jewes* sake, *Rom.9:3.* doth not imply a *possibility* in the thing, but onely imports the *ardency of his affection* for the glory of God, and the salvation of his brethren: for which, (had it been possible) he could have been contented to have been so separated. But that cannot be; *Once in Christ, and ever in Christ.* No separating of the believer and him: *Who shall separate us from the love of*
Rom.8.35,36. *Christ?* (saith the Apostle, *Rom.8.35.*) *Shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword?* These, all these, God's Saints are here subject to, [*As it is written, For thy sake we are killed all the day long.*] But it is not any of them, all of them, that can sever the believer from Christ. Nay, *In all these we are more then conquerours*, (*i.e.* triumphant Conquerours) *through him that loved us*; through Christ. Nothing shall separate the believer from Christ, or from the love of God in Christ. So it fol-
Ver. 38,39. loweth, *I am perswaded that neither life, nor death, &c.. shall be able to separate us from the love of God in Jesus Christ.*

The Stability of a regenerate man's estate. Such is the *Stability of a regenerate man's estate,*

estate, that being in Christ, he may now bid defiance to whatever it is that threatneth his salvation. As the *Graft* being grown into the *Stock*, and made one with it, it standeth firm against all storms and tempests. Being committed unto the *Stock*, it is now in *safe custody*. So are they who have by faith committed their souls unto *Jesus Christ*, receiving him as their *Saviour* and *Lord*, they are now in his *custody*: Even as the *Stock* taketh the *Graft* into custody, apprehending, and holding it fast: so doth *Christ* the *believer*. The believer *apprehending*, and applying Christ, *is apprehended of him*: As *Paul* saith of himself, Phil.3.12. *I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus.*] And this custody is a *safe custody*. Christ will keep what is committed to him: [*Of all that thou hast given me, I have lost none, but the son of perdition*, (saith he to his Father) *John* 17.12. *Judas*, the *son of perdition*, so called, (I will not say with *Grotius*, *Non ex ullâ Dei destinatione, sed ex merito: Not at all by God's Predestination, but his own merit*, (so indeed the *Arminian* would have it:) but more soundly with *Beza* and others,) *Et destinatione, & merito*: both by *destination* and *merit*; one ordained to perdition, to just condemnation for his malicious wickednesse: He miscarried indeed, being never given unto Christ, as the rest were. As for the rest, he *kept them*, he *lost none* of them. No more will he any of those who are given

Judas never given to Christ, as the other Apostles were.

unto him actually to believe on him. [*This is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day*, John 6.39.] Raise it up, and that unto *life*, *eternall life*. This is the *Father's will*; and this the *Son* will faithfully performe. So it followeth, [*This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and him will I raise up at the last day*, ver.36.] Thus doth the *Stock* (as it were) raise up the *Graft* in the *Spring time*, by sending up into it that *sap*, which during the winter was hid in it selfe, being gone down into the Root. And thus will *Jesus Christ* raise up all that are in him. Having raised them up unto a *spirituall life* here, he will raise them up to an *everlasting life* hereafter: which he will do by communicating unto them that *vertue of his Resurrection*, (as *Paul* calleth it, *Phil.* 3.10.) that Spirit and that Power, whereby himselfe was raised from the dead.

Christ raiseth up the believer, as the Stock the Graft.

Use 2. What remains then, but that all of us *commit our souls unto Jesus Christ*, by faith rowling and casting them upon him, in a full assurance of being safely kept by him. [*I know whom I have believed* (saith *Paul*,) *and I am perswaded that he is able to keep that which I have committed to him against that day*, 2 Tim.1.12.] He is able to do it, and he *will* do it. *Faithfull is he who hath promised*, Heb.10. 23. *Faithfull is he who hath called you, who also*

Commit our soules unto Jesus Christ.

also will do it, 1 Thes. 5. 24. What will he do? *Preserve your spirit, soul and body blamelesse unto his coming.*] Were our souls in our own custody, how apt would they be to miscarry? An experiment whereof we have in our *first Parents*. But being thus committed unto Jesus Christ, they shall now be *kept by the power of God, through faith unto salvation*, 1 Pet. 1. 5. And thus have I done also with this fourth and last Benefit, which maketh up a ninth Resemblance.

There is yet one more behind, and that is that which the Apostle himselfe here instanceth in; *viz.* that *Communion* which is betwixt Christ and the believer in *life*, and *death*. So is it betwixt the *Graft* and the *Stock*: being *planted together*, they *live and die together*. And so is it betwixt *Christ* and the *believer*; The believer being engrafted into him, he hath communion with him, and is made conformable to him, first in his *death*, then in his *life*. So it followeth in the Text, [*For if we have been planted together in the likenesse of his death, we shall be also in the likenesse of his Resurrection.* Upon these two I shall insist severally; beginning with the former, wherein we have the second Doctrinall Proposition, which I took notice of in the Text.

10. *Resemb.* Communion in life and death.

Believers are planted together with Christ in the similitude of his death.] In the *Similitude*; So the Originall hath it, τῷ ὁμοιώματι, which is to be construed here not *Datively*, as

Propos. 2. Believers planted with Christ in the likenesse of his death.

Beza Gr. Annot. as the Vulgar Latine readeth it, *Similitudini*; *To the likenesse*: But *Ablatively*, *Similitudine*, or *Conformatione*; In the likenesse, or conformablenesse of his death.

The phrase explained. *Quest.* But what is here meant by this phrase? Or how are Christians said to be thus engrafted in the likenesse of the death of Christ?

Ans. In way of answer, I might here shew you the different opinions of Expositors, whom I find not agreed about it.

1. *Cyrill* apprehends that Christians are said to be engrafted in the *Similitude of Christ's death*; because (saith he) Christ's death was rather a *similitude*, a likenesse of a death, then a true death: In as much as he was so quickly raised up from the grave, as if he had been rather asleep, then dead. But this construction *Beza* looketh upon not only as forced, and making nothing to the Apostles purpose in the Text, but also dangerous. *Beza Gr. Annot. in Text.*

2. *Basil* (in the second place) conceives the Apostle in this expression to point at the *Instrumentall Cause* of our spirituall Insition, and engrafting into Christ; which is, *Baptisme*. This (saith he) is here called ὁμοίωμα τοῦ θανάτου αὐτοῦ, the *Similitude of the death of Christ*, in as much as it carrieth a representation and resemblance of his death. And so by engrafting in the similitude of his death, should he no more but to be incorporated into Christ by *Baptisme*, which is a similitude of his death. But this Interpretation, though pious and safe, yet here it cannot be

be admitted. *Beza's* reason is convincing: *Baptisme* carrieth a representation, not only of the *Death* of Christ, but also of his *Resurrection*; and so not only of the Christian's *Mortification*, but also of his *Vivification*: Which two the Apostle here plainly distinguisheth the one from the other. *Beza ibid.*

3. *Chrysostome* (in the third place) conceives that there is no *Emphasis* at all in the phrase. The *Similitude of Christ's death* (saith he) is the same with the *death of Christ*. And so indeed the phrase is to be understood in that 2d of *Philip.* 7. where it is said of Christ, that he was ἐν ὁμοιώματι ἀνθρώπων γενόμενος, *made in the likenesse of men*; that is, he was made a true man, like unto others in all things, sin onely excepted. But here we shall finde the phrase importing somewhat more. Heb. 4. 5.

4. Not to hold you any longer in suspence: Conclude we it with *Calvin*, *Beza*, *Martyr*, *C. Lapide*, and others. Believers are said to be engrafted with Christ in the likenesse of his death in a two-fold respect. The phrase imports two things: 1. *A conformity of the one to the other.* 2. The *ground, and rise, and cause of that conformity.* The Christian's *conformity* with Christ in his death: He is *engrafted in the similitude* thereof, made like unto Christ in his death: dying, though not the same kind of death, yet a death like it. The *ground* and *cause* of this conformity is, *Christ* himself, and his *death*, from whence the

The phrase imports two things.

the believer receiveth that power, that vertue to do what he doth, as the *Graft* doth from the *Stock*. He is grafted together with Christ *in the likenesse of his death*. Put these together, and they give us the full force and Emphasis of this elegant and comprehensive expression. I shall handle them severally. At this time of the former, The believers conformity to Christ in his death.

1. The Christian's conformity to Christ in his death.

He is engrafted in the *likenesse of Christ's death*:] that is, he is made *conformable* to Christ in his death. This is that which *Paul* wisheth for himselfe, *Phil.* 3.10. *That I may know him*, (viz. *Christ*,) &c: *being made conformable unto his death*; συμμορφούμενος τῷ θανάτῳ αὐτοῦ. And this all true believers are in their measure made partakers of: They are conformed unto Christ in his death; carrying a representation and resemblance of his death.

P. Martyr ad loc.

Quod in Christo factum est per naturam, id in nobis fit per Analogiam & proportionem: (as *Martyr* borrows it from *Chrysostome*.) What was done in *Christ* in a *naturall* way, is done and performed in the *believer* by way of *Analogy*, proportion, resemblance. *Christ* died, and so the *believer* dieth; the one a *naturall*, the other a *spiritualll* death; the one carrying a *similitude* of the other.

Christ's and the Christian's death, a death unto sin.

Quest. But what *Death* is this?

Ans. Why, in one word, A *death unto sin*. So the Apostle himself explaines his own meaning, *ver.*2. *How shall we that are dead to sin, live any longer therein?* So again, *ver.*10,11. where

where first speaking of *Christ*, he saith, *In that he died, he died unto sin*;] and then speaking of *Christians* in the next *verse*, he biddeth them, [*Reckon ye also your selves to be dead indeed unto sin.*] *Christ* died, and the *believer* dieth; both *unto sin*; the one by way of *Expiation*, suffering and satisfying for the sins of others; the other by way of *Mortification*, killing and crucifying his own sins. This is the *death* which carrieth with it a resemblance of the death of *Christ*. And of this death all true believers are made partakers in their measure. Thus this main *Proposition* again subdivides and branches it selfe into two distinct *Doctrinall Conclusions*, which I shall insist upon severally, beginning with the former; which informes us that,

The one by way of Expiation, the other of Mortification.

Doct. 1. True Mortification carrieth a Resemblance of the death of Christ in five particulars.

The Christian's death unto sin, carrieth a Representation of the death of Christ. It is ὁμοίωμα τοῦ θανάτου. It is the *similitude* of his death; carrying a lively resemblance of it. That it doth so, will clearly appear, if we bring them together, and compare the one with the other.

For the *Death of Christ*, we know, or may know, what kind of death it was. Divers particulars are observable and considerable about it. To let passe others, Take we notice of these five, which are usefull to our present purpose. The *Death* of Christ was 1. A *true* death. 2. A *voluntary* death. 3. A *violent* death. 4. A *painfull* death. 5. A *lingring* death. Such was his *naturall* death; and such is the Christian's

stian's *spirituall* death: His death for sin, and the Christian's death to sin. Touch upon the particulars.

1. *Resemb.* A true Death.

1. A *true Death.* Such was the death of *Jesus Christ*, his *naturall* death; not a *putative*, seeming death: (as those old Hereticks, the *Marcionites*, and *Manichees* imagined,) but a true *reall* death. A true separation of his soul from his body. *He powred out his soul unto death*, (saith the *Prophet*) *Isai.* 53.12. *He gave up the Ghost*, (saith the *Evangelist*) Mark 15.37. And such is this *spirituall death* in the believer, his death unto sin; a true death, a true *separation of the soul from the body of sin.* Such is the work of true *conversion* in the soul, which is *a turning of the soul from all sin unto God.* [*Repent, and turn your selves from all your transgressions*, Ezek. 18.30. Not only from one sin, but from all. As in *death*, the soule is separated not only from one member of the body, (as it is in a *Paralysis*, a *numbe Palsie*, where one part is dead, being deprived of *sense* and *motion*,) but from all. So is it in true *conversion.* The soul is separated from the *whole body of sin*, and every member of it. So separated from it, that it *hates and abhors* it. [*Ye that love the Lord, hate evill*, Psal. 97.10. *I hate every false way*, Psal. 119. 104. *What I hate, that I do*, (saith Saint *Paul*) Rom. 7.15. Such is the work of true *conversion* in the heart of a regenerate person: it causeth a *reall separation* of the soul from the body of sin.

A Separation of the soul from the body of sin.

Ap-

Applic. Which discords (to make some short *Application*, as I go) make many to be as yet strangers unto this blessed work: It may be they have parted with some sins, but they are not *dead to sin*: No, their souls are not separated from the body of sin. Those sins, (which it may be) they have left for fear, or shame, or some other sinister respects, yet they have their hearts still. Like a dear *wife*, who carrieth her affectionate *Husband's heart* into the grave with her.

False Mortification discovered.

——*Illa habeat secum, servétque sepulchro.*

Thus do mens hearts oft-times cleave to their sins, which in respect of actuall communion, they are separated from. They do not *hate* them, nor yet any sin, as *sin*: For then they would hate all sinne, *A quatenùs ad omne, &c.* He that hateth any sin as sin, hateth all sin. But so do not they: No, However (it may be) there is a kind of *Antipathy* in their natures, by reason of their *Constitution*, or *Education*, against some sins, yet there are others which are sweet and delightfull to them. Now, as for such, they are not made conformable unto Christ in his death. His death was a true death, a separation of the soul from his body.

Secondly, A *Voluntary* Death. Such was the Death of Jesus Christ. [*He poured forth his soul unto death,*] Isai. 53. 12. *He gave himself for our sins*, Gal. 1. 4. Laying down

2. *Resemb.* A Voluntary Death.

down his life. [*Therefore doth my Father love me, because I lay down my life*, John 10. 17. *No man taketh it from me, but I lay it down of my selfe, verse* 18.] This he did in way of *voluntary obedience* unto his Father. *He was obedient unto the death, &c.* Philip 2. 8. What herein he did, all the men and divels in the world could not have enforced him to. His Death was a voluntary and spontaneous act. And herein it was a pattern of true *Mortification*; which is a voluntary and willing death. Whatever Gods people do in way of duty to God, they do it *willingly*: [*Thy people shall come willingly in the day of thy power*, Psa. 110. 3.] And as in all other actions, and services, so in this; they are a willing people. In *Mortification* a Christian *dyeth* unto sin, is not *put to death*. So much is imported in those phrases of *Mortifying*, and *Crucifying* of sin. [*If ye through the spirit do mortifie the deeds of the flesh, ye shall live*, Romans 8.] *They that are Christs have crucified the flesh, with the lusts and affections thereof*, Gal. 5. 24.] And so, of *putting off the old man*; [*That ye put off concerning the former Conversation, the old man*, Ephes. 4. 22.] All voluntary, and spontaneous acts: Such is true *Mortification*. Not when sin *dyeth of it selfe*; or is put to death *accidentally* by some other means; but when the *man himself* puts it to death. When a man putteth off the rags of the old *Adam*: not when he is stripped of them. In this resembling

Such is true Mortification a voluntary act.

sembling the death of Christ, which was a voluntary death.

Applic. And if so, what a deal of *Counterfeit Mortification* will this one touchstone discover? Many there are, who seeme to have left their sinns, but it is against their wills. No thanks to them. They are *enforced* to do what they do. *Enforced,*

Counterfeit Mortification discovered: being inforced,

1. It may be, through the present sense of some *temporall inconvenience* they see attending upon them. Thus the prodigall waster happily leaveth his riotous and luxurious courses of drinking and gaming: How so? Because he findeth them prejudiciall to his estate, to his health.

1 By the sense of some temporal Inconvenience

2. It may be they have a *clamorous conscience*, which will not let them be quiet, but continually dogs them. And thereupon they are faine to let go their sins; parting with them as a *night-robber* doth with his *prey*, which he leaveth behind him, because the *dogs* come with open mouth at him. Upon this account it was that *Judas* was so willing to be rid of his *thirty pieces of silver*. No thanks to him; they were too hot for him to hold. Thus do many men part with their sins, as a *sick man* parts with his meat, or *Medicine:* which he would faine keepe, but it maketh him sick, and thereupon his stomack easeth it selfe of it.

2. Through clamours of conscience.

3. Happily they part with them not out of any dislike they have of them; but for *fear*; servile

3 Through fear of punishment. Temporall: from Man, or God.

servile fear: Fear of *punishment*: Punishment *Temporall*, or *Eternall*. Temporall from *Man*, or from *God*. Of the former kind, how many? They abstaine from such and such evils; but no thanks to them; They dare do no otherwise. The fear of man is upon them. The penalty of the law deterrs them. Of the latter not a few. They see wrath is gone out against them from the Lord. Some temporall Judgment hangs over their heads, like *Damocles his sword*, threatning of them. This maketh them to let go their sinns, parting with them as the dog with his bone, when the *whip* is over him. This it was that made *Ahab* for a time act the part of a *penitent*. Who that looketh upon him in that penitentiall garbe, cloathed with sack-cloth, fasting, and walking so demurely, but would take him for a *Mortified Convert*. But no thanks to him; the *Prophet* had rung him such a peal as made *both his ears to tingle*. He had denounced the judgements of God against him in such a terrible manner as made him for the time to put on that disguize. Or, haply, the fear of *eternal punishment* is upon them. Upon this account do men sometimes part with their sins. Even as *sea-men* in a stress, part with their goods, which they cast over-board with their owne hands: Not that they are out of love with them; but because they love their lives better. they see they must either part with them, or *perish* with them. Or like a *Cut-purse*, who being apprehended by a *Sergeant*, drops the

1 King. 21. 17.

Eternall.

purse

purse which he hath cut or drawn: not that he is weary of it, but because he knoweth if that should be found about him, it would hang him. Even thus do many part with their sins, when *conscience* being awakened, they see hell gaping upon them. It may be, God's Serjeant [*Death*,] in their apprehensions, hath arrested them, ready to carry them before the dreadfull Tribunall of a just and terrible God; And they know that if such and such sins be found about them, there is no way but eternall condemnation for them. And hereupon they cast them away, it may be, seriously resolving never more to own them, or to have any acquaintance with them.

All far from true Mortification.

Thus many seem to *leave* their sins, to part with them, who are yet far from *mortifying* of them. When men shall leave sin, being *enforced* so to do, through the sense of some present inconvenience, or through the clamorousnesse of an accusing conscience, or meerly through fear of punishment temporall, or eternall; this is but a *counterfeit Mortification*. True Mortification must be a *voluntary action*; not *Involuntary*, nor yet *Mixt*. I call that a *mixt action*, which is partly voluntary, and partly involuntary. As in that fore-named instance of the *Seaman*, casting his goods over-board; which he doth partly with his will, and partly against it. This must be *altogether voluntary*.

Mortification altogether voluntary.

Not but that there may be some *reluctancy*

betwixt the *flesh* and *spirit* about this work. Such a reluctancy we find in the *humane nature* of *Christ* about his naturall death. When he saw that *bitter cup* coming towards him, he passionately deprecates it in that thrice repeated Petition; *Father, if it be possible, let this cup passe from me*, Mat. 26. 39.] yet was his death a true *voluntary* death. So in the Christian's death unto sin; there may be a reluctancy betwixt the *flesh* and the *spirit*, and yet the action a *voluntary* action. An *action* is said to be *voluntary*, or *involuntary*; according to the *superiour faculties of the soul*, not the *inferiour*. If the *reasonable* part be consenting, the action may be called voluntary, though there be some reluctancy in the *sensitive* appetite. Thus in the *Christian*, in whom there is *nature* and *grace*, *flesh* and *spirit*, an unregenerate, and a regenerate part, if the superiour and better part be willing; and that *will*, not a *velleitas*, but a *volitio*, not a *wishing*, but a *willing*; an advised, deliberate will, with full consent of the *inward man*: now though there be some reluctancy in the *flesh*, in the unregenerate part, yet may this be said a true voluntary act.

Notwithstanding some reluctancy in the flesh.

And is our *Mortification* such? Can we say with the blessed Apostle, *Rom. 7. ult.* that, However *with our flesh we serve the law of sin*, yet *with our mind we serve the Law of God*?] *Delighting in it after the inward man*, ver. 22. So that we are *dead to sin*, according

according to the *inward man*, the regenerate part. If so, now though we find a *Law in our members rebelling against the Law of our minds*; yet be not discouraged, this in God's acceptation shall go for true *Mortification*, a true *death unto sin*; In as much as it carrieth with it this resemblance of the death of Christ, which was a *voluntary* death.

Thirdly, The Death of Christ was a *violent* death: though *voluntary*, yet *violent*. Violent, because not *naturall*. He did not die alone, but was *put to death*. So saith Saint *Peter*, 1 Pet. 3.18. *He was put to death in the flesh*: θανατωθεὶς. In course of nature *Christ* might have lived many a year upon the earth, when he was crucified, being then but about the three and thirtieth year of his age. His death was a *violent* death: *He was brought as a lamb to the slaughter*, Isai. 53.7. The *materiall Temple* did not fall down alone, it was *pulled down*: And so was the *mysticall Temple* of *Christ's Body*. [*Destroy this Body*, John 2.19.] And herein again was his death a true pattern of the Christian's *Mortification*, his dying unto sin: which is both *voluntary*, and *violent*. Voluntary, in respect of the *Person*, but violent in respect of the *Sin*. Not when sin dieth alone, but when it is *put to death*; and that whilest it might yet live longer. It is nothing to die to sin, when sin dieth *to us*, *in us*. Herein lieth, (as I may say,) the *life of this death*,

3. *Resemb.* A violent Death.

herein is the truth of *Mortification*, whe a man (as it were) layeth violent hands upo his sins; cutteth them off being yet in the *flower*, *strength*, *vigour*: not when they di for age. When he pulleth up these *weeds*, no when they wither of themselves. So much is insinuated in these fore-named expressions of *mortifying*, of *crucifying the flesh*, the *body of sin*, &c: each importing a *violent* death. Such is the death of sin in the Christian, a *violent* death

Another touch-stone for Mortification.

Applic. And is it so? Here then we have another touch-stone, whereby we may discover a great deal of false and counterfeit mortification in the world. Many have *left* their sins, who have not *mortified* them: No, if their sins be dead, they died a *naturall death*, they died alone. As for them, they were so far from offering *violence* to their lusts, from putting them to death, that they would willingly have saved their lives, if it had lyen in their power. And being dead, they follow them to their graves, as they do their *dear friends*, mourning and lamenting over them that they must part. Thus doth the *aged Adulterer* part with his inordinate lust; being now gray-headed, and his *body dead*, (as it is said of *Abraham's*,) he leaveth the tricks of his youth, (as he counts and calls them.) But no thanks to him: they have left him. His sin dieth according to the course of nature, dieth for age. And thus a man that was *intemperate in his youth* (which

Rom. 4.19.

(which yet is not ordinary,) sometimes he becometh sober, and abstemious in his age. But what is the cause of it? why the reason inducing him to it is no other, then that which old *Barzillai* gave unto *David*, why he was not willing to follow the Court, 2 *Sam.* 19.34. He was now *grown old*, so as he could not *discern betwixt good and evill*, he had *no taste in that he eat, or in that he drunk*. Upon the like ground the aged sinner leaveth his *intemperance*; Time having snowed upon his head, and plowed upon his forehead, he cannot now find that sweetnesse, that delight in his sin, which formerly he did. And upon this account they two part, Sin dying to him, not he to his sin.

Applied to aged sinners.

Now here give me leave, (I beseech you) to make bold with every *hoary head*,) every *wrinckled face* that heareth me, that looketh upon me this day; and put you upon the triall a little, whether you be truely dead to sin, or no. It may be your sins, the sins of your youth, aud you, are parted; but let me ask you the question, *Upon what terms did ye part?* Whether did you forsake them, or they you? Which is it that standeth chargeable with this desertion? Which was it that gave the *bill of divorce* to the other? you to your lusts, or your lusts to you? Your sins are dead; but what death died they? A *naturall*, or a *violent* death? If the former; that is no *true Mortification*. For all this, you may yet be alive to your sins,

though they be dead to you. Hence is it that *late repentance* in an aged sinner, is always looked upon as suspicious, and seldome found to be true; because that sins then die alone without any violence offered to them.

Enquire how our sins died, whether a naturall, or violent death.

Christians! you cannot be too *jealous*, too suspicious of your selves in a matter of so great consequence as this. Too *credulous* you may easily be, too *cautelous* ye cannot. And therefore, if some sins be dead within you, impannell a *Jury*, call a *Coroners enquest* upon them in your own souls, and make enquiry how they came by their death: Whether they died a *violent*, or a *naturall* death. Search what *wounds* they have received; and whether they were *deadly* wounds, or no. Enquire what *weapon* it was that slew them: whether the *Sword of the Spirit*, that *two edged Sword*, the *Word of God*. What *purposes*, what *resolutions* have been taken up and levelled against them: What *prayers*, and *tears* have been spent upon them. If you find not these signes, you may give in your verdict, that they died a *natural* death; which is no *true Mortification*, in as much as it doth not carry the similitude of the death of Christ in this particular, which was a *violent* death.

What to be done when some sins are dead alone.

Quest. But here happily some may say, In this case, what shall wee do? finding our sins to be dead *alone*, in what way shall we now attain unto true *Mortification*?

Ans. To

Ans. 1. To this I shall answer in a word. 1. If they be dead, then *bury them*. Bury them out of the *sight of God*, and out of the *sight of your consciences*; and that by suing forth the pardon of them in the Name of Christ; never resting untill God hath been pleased to cast in a *Quietus est* into your bosomes, assuring you that, as they are *dead to you*, so they are *dead to him*, and shall never rise up in judgement against you. If they be dead, bestow your *prayers* upon them for the covering of them. So doth *David* upon the *sins of his youth*, which he desireth God not to remember: *Remember not the sins of my youth*, Psal. 25. 7. Bury them.

1. Bury them out of sight.

2. And bury them as the use is to bury those whom we call *Felones de se*, those who are their own executioners, make away themselves; *Drive a stake through them*, and *cast stones upon their graves*: Shew your detestation of them after they are dead. If your sins be dead already, so as you cannot take vengeance on them as you desire, yet deal with them as the *souldiers* dealt with our *Saviour*, *John* 19. 32, 33, 34. who when they came and found that he was already dead, and so had prevented their intentions in *breaking of his legs*, according as the custome was, they *pierced his side*, and *let out his heart blood*, to make him sure for reviving again. Or as those enraged persecutors in the *Marian dayes*, dealt with that man of God, that renowned Confessour *Martin Bucer*, who

2. Cast stones upon their graves.

being long before dead and buried, and so out of the reach of their malice, they *took up his bones, and burnt them*, taking vengeance (as they thought) upon his *Relicks*. After the like manner let *aged sinners* deal with their *sins*. Are they dead by the course of nature; and so have prevented your mortifying of them; your breaking of their bones? yet pierce the *pericardium* of your own souls, pierce your own hearts by true and unfeigned repentance for them, letting out the *life blood* of them, working your hearts to an utter abhorrence and detestation of them, making them sure for ever reviving again. And take vengeance upon the *relicks*, the remainders of them. You are dead to such or such a sin, as touching the *outward act*: never rest till you be dead to it also as touching the *inward affection*; till you have brought your hearts to this frame and temper, that you cannot think of the sins of your youth without abhorrence, and loathing of them, and your selves for them. Thus deal with those sins that are dead already.

3. Fall upon those which are alive.

3. As for those which are yet *alive*, *fall upon them*, speedily bringing them forth to execution. There is no *natural man*, but hath some sin or other still ruling and reigning in him. As in an *aged sinner*, in whom many other sins are dead, yet it may be *covetousnesse* liveth, (for that sin many times begins to live, when many other sins begin to die,) or *malice* liveth, and reigneth in him, &c.

&c. Now if you would be avenged of your sins, *execute the Survivour.* As in a *treasonable conspiracy*, which is not detected till long after the plotting and acting of it, the surviving traitour suffereth for all the rest; So let it be here. Your *sins* have *conspired* against you, sought your ruine and destruction all your dayes; This (it may be) hath been hid from you, you have not been aware of it, and so have walked upon the pits brink, the *brink of hell*, not fearing any thing, and so let your sins alone: But now arise, for the *Philistins are upon you.* Behold the traitours, (your lusts) they are in your bosome: Thereof (happily) some are dead, but bring forth the *Survivours*; let them suffer for the rest; let not them also go in peace to their graves. If *covetousnesse*, or *malice*, or any other sin be yet alive, make sure it die a *violent* death. This will onely minister comfort unto you, that you are truely mortified persons, truely dead unto sin, when you are in this particular made conformable to Christ in his death, when your sins die a *voluntary*, but withall a *violent* death.

And what I say unto you, let me speak it unto all. All that hear me this day, be they *old* or *young*, let me speak unto you concerning your *sins*, as *Gideon* once said to his son *Jether*, concerning the two captivated Princes of *Midian*, *Zeba*, and *Zalmunnah*, *Up and slay them*: Or as *Elijah* to the men of *Israel*, concerning the *Idolatrous Priests*, and *Prophets*, The same counsell given to all. Judg.8.20.

body of sin dieth as Christ died, a *violent* death.

4. *Resemb.* A painfull Death. Such was the death of Christ: Painfull to his body.

In the fourth place, it is also a *painfull* death. Such was the death of *Jesus Christ*, a dolorous and painfull death: Painfull in his *body*. The *Jewes* and *Romanes* had many kinds of death: Amongst all, none more painfull then *crucifying*, specially after the *Roman* manner: where the malefactour was *fastned alive to the Crosse*, his hands and feet being nailed thereunto, and so bearing the whole bulk of his body distended after that manner. Such was the death of *Jesus Christ*; being put to death under a *Roman Power*, he was crucified after the *Roman manner*: a painfull death. And as painfull, so *dolorous*: *It pleased the Lord to bruise him, he hath put him to grief*, (saith the Prophet *Isaiah*,) Isai. 53. 10. As painfull to his *body*, so dolorous to his *soul*; attended with *Agonies*, both *anteecedent*, and *concomitant*; before it, and in it. *Before* it: What an *agony* do we find him in in the *Garden*? Luke 22. 44. *Being in an agony* (saith the Text) *his sweat was as were great drops of blood.* Whether a *bloody sweat* or no, cannot from thence certainly be concluded (as *Grotius* notes it out of *Theophylact*, and *Euthimius*.) The Text saith onely, It was ὡσεὶ θρόμβοι αἵματος, *as it were drops of blood.* But however, a strange and extraordinary kind of sweat it was, arguing a vehement conflict of soul, caused by a deep apprehension and sense of his Fathers wrath due unto sin

Rabbini aiunt, Non fuit mos in Israele, ut clavos figerent in pedibus, aut manibus hominum qui lapidati, aut suspensi fuissent. Martinius in Symbolum.

Dolorous to his soul.

In the Garden.

Sudor vix solet θρομβοῦσθαι. Grotius ad loc.

sin and sinners, whose Surety he then was.

And as *before* his death, so *in* it. As in the *Garden*, so upon the *Crosse*. There also Christ had his *agonies*, his *soul-conflicts*. These were those ὠδῖνες θανάτου, those *pains* (or *pangs*) *of death*, from which Saint *Peter* tels us, *Christ was loosed*, Acts 2.24. ὠδῖνας. The word properly signifies the *pains of a woman in travell*. Such were the *pains* of *Jesus Christ* in his *death*, (which the Prophet calleth the *travell of his soul*, Isai.53.11.) like the pains of a woman *dying in travell*: which the Psalmist calleth the *pains of hell*. So he speaketh of himselfe, being a *Type of Christ*, Psal. 116.3. *The sorrowes of death compassed me, and the pains of hell gat hold upon me.*] Not onely the *sorrows*, or *cords of death*, *Kebli Maveth*, the [*Cables*] of death, (as our *English* word answers the *Hebrew*, both in sound and sense;) but the *pains of hell* took hold upon him. The one upon his *body*, (as *malefactours* who are pinioned with *cords* when they are led to execution, or as *dead bodies* that lie bound in the grave, as the story tels us of *Lazarus*, *John* 11.44.) The other upon his *soul*: And such were the *pains* which took hold upon our blessed Saviour in his *Passion*; which extorted from him that passionate expostulation, *My God, my God, why hast thou forsaken me?* complaining of that which was more grievous to him then a thousand deaths, his Fathers present derelictiõn, withdrawing his wonted presence from him. Such was the death of Jesus Christ

Upon the Crosse.

Gravissimi dolores, quales esse solent mulierum in partu morientium. Grotius ad Act. 2.44.

Vide Diodat. in Psal. 18.5.

Mat.27.46.

And

A pattern of Mortification, which is a painful work.

And herein again behold it a true pattern of the Christian's *Mortification*, his death unto sin; which is also a painfull death. *Mortification is a painfull work*: The very word imports no lesse. To kill a man, or mortifie a member, will not be without pain. And so much is insinuated in those other expressions which the Spirit of God maketh use of to set forth the nature of this work: as where it is called a *Circumcision*; *Be circumcised to the Lord; and take away the foreskin of your hearts*, saith the Prophet *Jeremiah*, *Jer.* 4. 4. By that allusive Periphrasis setting forth the nature of true *Mortification*; which is a *spiritual Circumcision*, a cutting off of the superfluitie of sinfull and inordinate lusts. Now *Circumcision* was a painfull work, specially to *aged* persons: so the *Shechemites* found it, of whom the story tels us, *Gen.* 34. 25. that being *circumcised*, they were so soar the third day after, as that they were not able to stir to defend themselves. Such is the *spiritualll Circumcision*, a painfull work, specially in aged, confirmed sinners, causing a soarnesse in the soul.

Elsewhere it is called, a *Suffering in the flesh*: So Saint *Peter* phraseth it, 1 *Pet.* 4. 1. *He that hath suffered in the flesh, hath ceased from sin*:] Meaning thereby the Christians *Mortification*, which is a suffering in the flesh, an irksom and painfull work to flesh and blood. And as a suffering in the flesh, so a *Crucifying of the flesh*, Gal. 5. 24. *They that*

are

are Christs, have crucified the flesh.] Now *crucifying* (as I shewed you) is a painfull death. Elsewhere we finde it compared to a *Plucking out the right eye*, a *Cutting off the right hand*, *Matth.* 29. 30. Such is the mortifying of the members of the *Body of sin*, inordinate lusts, some of which may be as near and dear to a man, as his right eye, or hand: A painfull work.

Thus doth this death unto sin carry with it a likenesse to the death of Christ: it is attended with *agonies* and *soul-conflicts*, Agonies *before* conversion and *after*.

Attended with Agonies

Before it. Ordinarily this work is not wrought without some compunction of spirit, some pricking of the heart: so were the *Jews* affected at the hearing of *Peter*'s Sermon, *Acts* 2.37. κατενύγησαν τῇ καρδίᾳ *They were pricked at their hearts*. They were inwardly touched, and deeply affected with the apprehension of the hainousnesse of that sin of theirs, in crucifying the Lord of life, and of the wrath of God hanging over their heads for it. In like manner the *Jaylor*, in that known place, *Acts* 16. 30. What an *agonie* do we there find him in? when he came trembling, and fell down at the Apostles feet, crying out, *Sirs, what shall I do to be saved?* Such *agonies* the beginning of Conversion is ordinarily attended with.

Before Conversion:

True indeed, it must be acknowledged, that these *Agonies* are not alike in all, whether for *degree* and measure, or *continuance* of them:

Which are not alike in all.

them: yet in an ordinary way, true and sound *conversion* is not without some of them. As in the *naturall birth*, so in this *new birth*, all have not the like pains and throws, yet none but are in some degree sensible of some of them: some soul-conflicts, some remorse of conscience for sin, whereby the heart is *pricked*, nay, *rent* and *broken*: So it is in true *Repentance*; *Rent your hearts, and not your garments*, Joel 2.13. *A broken and a contrite heart O God thou wilt not despise*, Psal. 51. 17. *viz.* a heart broken and rent with a kindly apprehension of sin, and of Gods just displeasure against it: such *agonies* is the soul subject to in the beginning of Conversion.

Agonies after Conversion.

And the like afterwards. As in the *naturall*, so in this *new birth*, there are *after-pains*, after-throws: The Christian, though the main work be done, though he be delivered of *sin* in respect of the *guilt*, and *reigning power* of it; yet he hath still some remainders of sinfull corruption left in him, which draw many a *groane*, many a *sigh* from his heart. *Wee also which have the first fruits of the Spirit* (saith the Apostle, *Rom.* 8. 23.) *even wee our selves groan within our selves, waiting for the adoption, &c.* [*We*,] we beleevers; [*which have the first fruits of the Spirit*,] the first degree of *Regeneration* conferred upon us here, as a pledg and assurance of the full crop of perfect *Glorification* hereafter; [*even wee our selves groane within our selves:*] That which the frame of heaven and earth do by a kinde

kind of secret sympathy and instinct, we do out of a certain knowledge, and well grounded judgement, sighing and groaning under the burden of sin, which lieth upon us, earnestly desiring a full and finall deliverance, with a fruition of that glorious inheritance which is entailed upon us in and by our Adoption. Such are the *groans of mortified Saints*, Saints dying unto sin: like the groans of dying men, whose souls being weary of their bodies, earnestly desire a dissolution. Thus do God's Saints *groan within themselves*, (or rather, his *Spirit* within them,) earnestly desiring to be freed from the body of sin: *O wretched man that I am*, (saith the Apostle,) *Who shall deliver me from the body of this death!* Rom. 7. 24. Thus doth he crie out, being wearied by continuall conflicts with the remainders of sinfull corruption; that *body of sin*, (as he calleth it, *ver.* 6. of the *Chapter* foregoing:) This he there calleth the *body of death*; *Corpus mortis*, i.e. *Corpus mortiferum*; because it was as a death to him to be so infested with it, (like a living man tied to a dead) threatning him with spirituall and eternall death; And therefore he earnestly desireth to be freed from it, accounting himselfe a wretched and unhappy man, so long as he was in any degree so molested by it. Thus doth this death unto sin carry with it a conformity to the death of Jesus Christ, being as his was, a dolorous and painfull death. Rom. 6. 6.

Applic. Which may serve us yet as ano-

Counterfeit, Mortification discovered.

ther touch-stone to discover a great deal of *counterfeit Mortification* by. Many think they are dead unto sin, who are in truth nothingless. It may be, sin is *asleep* in them: It may be, it is *dead to them*; but they are not *dead to it*. So much appeareth in that there were no *pangs* in this death. It is a difference betwixt *death* and *sleep*; There are pangs in the one, not so in the other. And the like difference there is betwixt a *naturall*, and a *violent* death. In the former, when a man dieth according to the course of nature, (the light of life going out like a lamp when the oile is spent,) there is no great pain. As *David* speaking of *wicked men*, who sometimes live in pleasure, and die with ease, he saith, *they have no bands in their death*, Psal.73.4. But *violent Deaths*, they have their *bands*, and their *pangs*: And so hath this *spiritnall death*, this death unto sin: being (as I showed you in the last resemblance,) a *violent* death, it will not be without some pangs or other. *Sin hath a strong heart*, and so there will be pangs in this death.

Examine what Agonies we have felt for, or about sin.

I beseech you, bring it home to your selves, you that suppose your selves to be thus dead unto sin: Examine your own hearts; what *pangs* were there in this death? what *agonies*, what soul conflicts have you at any time felt? what compunction of heart, what affliction of spirit have you suffered for sin? And that not only for the *guilt* of it; That may, and often is to be found in a Reprobate: we

see

see it in *Judas*. When he had betrayed his Lord and Master; what a compunction of spirit did the apprehension of the guilt of that sin work in him?) But for the *power* of it: This it was that troubled *Paul*; to find the *body of sin* so vigorous and active in him: to find *such a law in his members rebelling against the law of his mind, and bringing him into captivity to the law of sin*, Rom. 7.23. And this it is that troubles the Christian. Though the *guilt* of sin be taken away, yet is he not wholly freed from the *power* of it. Though it do not rule in him as a *Prince*, yet it *tyrannizeth* over him, oft-times carrying him, contrary to the bent of his regenerate mind, to the omitting of what he would do, the committing of what he would not. And this to him is an affliction of spirit, causing frequent conflicts within him. Now, have you found, do you find the like symptomes in your selves? Surely, where the soul never felt any of these pangs, these agonies, it may well suspect that sin may be asleep, or (it may be) dead to the man, but the man is not dead to it.

No death unto sin without some agonies.

True indeed, (as I said) these *pangs* are not alike in all. As in the death of the body, some have an εὐθανασίαν, (as Physicians call it) a more gentle and easie death then others: so is it in this *spiritualll death*, this death unto sin; to some it is more easie then to others; God according to his various dispensations brings off the work of Regenera-

tion, and Mortification, in a more easie way to one then to another. Yet is there no death specially a *violent* death, (and such is this death unto sin,) but it hath some pangs, some agonies.

The least Agonies in true conversion.

Quest. But happily here some may say, What are the least of these *pangs*, these *agonies*, that may be in this death? What is the least measure of this *compunction of spirit*, this soul-affliction, that is requisite unto true *Mortification?*

Ans. To this I answer, (and I shall do it with as much indulgence and tendernesse as may be,) There must be

1. A sense of sin, and wrath.

1. A *sense of sin*, and of the *wrath of God* due unto it. Such a sense we find in *Jesus Christ*: He was very sensible of the weight and burden of those sins which lay upon him, and of the wrath of God his Father due unto them. This it was that put him into that *preternaturall*, if not *supernaturall* sweat. And such a sense in measure there must be in the soul of every Christian before he come to die unto sin. He must first feel sin as a *Burden*; (*Come unto me, ye that are weary and heavy laden*; *viz.* under the weight and burden of sin:) a burden ready to sink him into hell; subjecting him to the wrath and displeasure of God.

Mat. 11. 28.

2. A sorrow for sin.

2. From this sense of sin kindly working upon the soul, there ariseth an inward *sorrow* for sin. Such an affection we find also in our blessed *Saviour* before his passion, *My soul*, (saith

(saith he, speaking to his Apostles) *is exceeding heavy*, (περίλυπος, *undiquaque tristis*, beset and surrounded with sorrowes,) *even unto death*. And such an affection in measure there is in every true convert, every mortified sinner. The apprehension of sin worketh in him an inward sorrow and griefe, even that *godly sorrow*, (as the Apostle calleth it, 2 *Cor.* 10. 7.) λύπην κατὰ Θεόν; *a sorrow according to God*, that is, 1. Coming from God. 2. Well pleasing to God. 3. For offending of God. 4. Bringing the sinner unto God. Such a sorrow the Apostle there maketh a necessary ingredient to that *Repentance* which is not to be repented of. Mat. 26. 38.

3. From this sorrow for sin, (in the third place) springeth a serious and unfeigned *desire of being freed*, and delivered from it. Such an affection also we find in our blessed *Saviour*. Feeling the burden of the sins of the world lying upon him, he was very desirous to be freed from it. *I have a baptisme to be baptized with*, (saith he to his Apostles, meaning his *passion*, his death,) *and how am I straitned untill it be accomplished?* Luke 12. 50. And the like affection shall we find in a regenerate soul, *viz.* a serious and earnest desire of being freed and delivered from that sin, whereof it is made so sensible; And that not onely from the *guilt* and *punishment*, but also from the *power* and *dominion*, *tyranny* and *molestation* of it, *O wretched man that I am, who shall deliver me from the Body of this death?* 3. A desire of being freed from the guilt and power of it.

4. And fourthly, This desire being unfeigned, 4. A striving against si-

ed, it will expresse and put forth it selfe in answerable indeavours, in effectuall *strivings* against sin: *Ye have not yet resisted unto blood, striving against sin*, Heb. 12.4. How did our blessed Saviour wrestle in the Garden? *offering up prayers and supplications, with strong crying and tears, to him that was able to save him*, Heb. 5.7. Thus will a regenerate soul wrastle with God about the death of sin; praying against it; watching against it; going out in the strength of God against it; engaging in a continuall war, a deadly feud against it.

Now these are the least of these *soul-conflicts*, wherewith this spirituall death, this death unto sin is attended. And are we strangers unto these? Do we not know what it is to be thus sensible of sin; to be thus affected with sin; to be thus desirous of deliverance from sin; to be thus ingaged against sin? Deceive not our selves, we are as yet strangers unto this blessed work; we do not yet know what this true death unto sin meaneth; which also in this particular resembles the death of Jesus Christ: It is a *painfull* death.

5. *Resemb.* A lingring death.

The last particular is yet behind, wherein I shall be brief. This death is a *lingring* death. Such was the death of *Jesus Christ*: *Crucifying* is a lingring death. Christ hung divers hours upon the Crosse, three at the least; *from the sixth hour to the ninth*, (saith Saint *Matthew*, *cap.* 27. *ver.* 45.) that is, from our twelve to three, before he gave up the Ghost.

And

And herein again doth the Christan's death unto sin carry a resemblance of that his death; It is also a *lingring death*; wherein sin is not put to death all at once, but languisheth by little and little. This is looked upon as one of the main differences betwixt *Justification*, and *Sanctification*. The former is a perfect work, admitting of no degrees. True indeed, in respect of *manifestation*, and in the *sense* of the person justified, it is graduall; but not in it selfe. The person justified may apprehend his justification more clearly then he did; but he cannot be more *justified* then he was. *Justification* being a *plenary absolution*, a full discharge of the sinner from the guilt and satisfactory punishment of all his sins, *past*, *present*, and *to come*. True, there is a difference betwixt the one and the other. Sins *past*, and *present*, are *actually* pardoned, by a *formall Application* of the generall pardon unto them; sins *past* onely *virtually*. The former *in themselves*; the later *in the subject*, or person sinning; from whom it is required only to shew forth that pardon which is granted, and by faith to apply it to himself in respect of the renewed particular acts of sin. In the mean time, the *Grant* is perfect and full, So as *God beholdeth no iniquity in Jacob, neither doth he see any perversnesse in Israel: viz.* so as to impute it unto condemnation: but so is not *Sanctification*: The believer, though he be perfectly freed from the *guilt* of sin, yet not so from the *power* of it: still sin *dwelleth* in him. *It*

Justification perfected at once.

Vide Ames. Medul. cap. 27. sec. 23, 24.

Numb. 23. 21.

Not so Sanctification.

is no more I, (saith the Apostle) *but sin that dwelleth in me*, Rom.7.17. Thus is sin to the Christian, not only a *lodger* for a night, but a *dweller*, like a *rebellious Tenant*, that will keep possession in despite of his Owner, till the house be pulled down over his head. And as dwelling, so *acting*, working: Though not *ruling* as a Lord, yet *molesting*, and *tyrannizing*. *I see another law in my members, rebelling against the law of my mind*, (saith regenerate *Paul*, meaning the *law of sin*, Rom. 7.23.) Thus is the believers *sanctification* (whereof *mortification* is a part,) an imperfect work.

In Mortification, sin receiveth its deaths-wound, but is not quite dead.

True it is, in a regenerate soul, the *body of sin* hath received its *deaths-wound*; and in that respect it may be said to be *dead*; (as we say of a man that is mortally wounded, that he is a dead man;) but it is not quite dead. Still it stirreth and moveth; dying but by degrees. What the Apostle saith of the *renewing of the new man*, 2 Cor. 4.16. *The inward man is renewed day by day.*] we may say it of the *destroying of the old man*; It is destroyed day by day. As *Paul* saith of himselfe in respect of *afflictions*, 1 Cor.15.31. *I die daily*, (which he did, as in regard of his continuall expectation of, and preparation for death, so in respect of the many crosses and tribulations wherewith he was continually assaulted, which rendred his life a dying life, or a living death;) so may we say of the *Christian* in respect of his sins; he *dieth daily*. His death

unto

unto sin, is a *dying*, a continued act. So much the Apostle insinuates, *Col.* 3. where he puts persons *mortified* upon the duty of *Mortification*. Such were his believing *Colossians*, to whom he there writeth; They were *dead*, (as he telleth them) *ver.* 3. [*Ye are dead*;] dead to the world, and dead to the flesh; dead to sin; yet he puts them upon this duty, *Mortifie ye your members which are on the earth*,] ver. 5. The like he saith to his *Romans*, chap. 8. whom in the 9th *verse* he approves, that they were not in the *flesh*; yet in the 13th *verse*, he puts them upon this duty; *If ye mortifie the deeds of the flesh, ye shall live*. There is not the most sanctified soul upon earth, but hath some remainders of corruption left in it; which God in his wise providence permits for the 1. *Trying*. 2. *Exercising*. 3. *Humbling*. 4. The making his own *rich grace* so much the more *glorious* by renewing and multiplying of pardons unto them. Thus is this death unto sin like unto the death of Jesus Christ, a lingring death.

Death unto sin a dying.

Applic. And is it so? Here is a ground of *consolation* to a drooping and dejected soul; which feeling the stirring and vigorous acting of sin in it, thereupon questions its own estate, calls in question the truth of its *mortification*, whether it be truely dead unto sin, or no. Let not this discourage: *Jesus Christ* was not dead as soon as he was fastned to the Crosse. Is the work of Mortification begun? Hast thou taken the same course with the *body*

Consolation against the stirrings of sin

of

of sin, that the *Jewes* did with the *Body of Christ*? Hast thou *arraigned*, *accused*, *condemned* it, and *fastned it to the Crosse*? *Arraigned* it at the Bar of God's Judgement; *Accused* it by way of humble and hearty confession; *Condemned* it, passing the sentence of eternall condemnation upon thy selfe for it; and then *fastned it to the Crosse*, begun the execution of it, set upon the mortification of it, with a serious and unfeigned resolution of using all means for the destroying, and killing, and abolishing thereof? If so, now though it still strive and struggle, let not that disheaten: So will a *crucified man* do; and yet in the eye of the Law, and in the account of all that see him, he is a dead man. And so is the *body of sin*, when it is thus *crucified*; Though it do still move and stir, yet upon a *Gospell-account*, and in God's estimation, it is dead: and it shall certainly die. The *crucified man*, by little and little he bled to death: So shall this *old man*; where the work of Mortification is once truly begun, it shall bleed to death; the strength of it daily decaying. As *Haman's* wife and friends once told him concerning *Mordecai*, *Hest.* 6.13. If *Mordecai were of the seed of the Jewes*, before whom he had begun to fall, he should not prevaile, but should *surely fall before him*: So may it be said of a *regenerate* person: Being of the *Seed of Abraham*, according to the Spirit, a *Jew inwardly*, (as the Apostle calleth Believers, *Rom.* 2. *last.*)

of

of the faith of *Abraham*, having an inward principle of true grace in his soul, now that *body of sin* which hath begun to fall before him, it shall not prevail, (thenceforth *it shall not have dominion over him*,) but it shall surely fall. Rom.6.14. Having received the deaths-wound, it shall decay and languish more and more. As it was betwixt the two houses of *David* and *Saul* in the same Kingdome, 2 *Sam*.3.1. So shall it be betwixt the *regenerate* and *unregenerate* part in the same person. The one shall wax stronger and stronger, the other weaker and weaker. The promise is expresse, *He that hath begun the good work* (whereof *mortification* is a part) *he will perfect it to the day of Jesus Christ*. This *Paul* was confident of in the behalfe of his *Philippians*, *Phil*.1.6. And this let all true beleevers rest confident of in respect of themselves.

Use 2. Onely let not this confidence make any *secure*, *fearlesse*, *carelesse*. God will perfect *this good work in you*, but how? *Nempè vobis cooperantibus* (as *Grotius* glosseth upon it,) *You working together with his grace*. And this let all beleevers bee excited unto. Having received this *grace* of God, now *work wee together with that grace*, setting our selves to this *mortifying* work. Not looking upon it as the work of a day, or a month, or a year, but of our whole life time; continue we our endeavours, making a daily progresse in this work; every day labouring to weaken the body of sin more and more; praying against it, watching

Onely continue the indeavours of Mortifying it.

watching against it, striving against it. Think it not enough that sin hath received the deaths wound. A *Wild beast*, though mortally wounded, may yet turn again, and indanger him that lanced him: And so may sin the soul of a regenerate person. And therefore having begun this good work, the mortifying of sin, go on in it. As the *Romans* were wont to deal with their *Malefactors*; Having fastned them to the Crosse, then they *brake their legs*, and *peirced their side*, to let out their vitall blood. Even thus deal wee with the *body of sin*, using all means for the through mortification of it; breaking the bones, the power and strength of sin, and peircing the *heart* of it by renewed contrition and repentance; letting out the vitall blood of it; never resting till we have let sin wholly out of our heart, till the heart be brought to an inward loathing and detestation of all sin; and so to feel the whole body of sin daily decaying, languishing, dying. Such is the Christians death, a *copy* and *counterpane* of the death of Jesus Christ, resembling it in the properties thereof, a *True*, *voluntary*, *violent*, *painfull*, *lingring* death. And thus have I done with the former of these conclusions, which informs us, that *The Christians death unto sin, carries with it a resemblance of the death of Christ for sin*, It is ὁμοίωμα τοῦ θανάτου αὐτοῦ, *the likenesse* or Representation of his death. The second and third follow.

All true Beleevers are partners in this death; *and*

and that, by a vertue flowing from Jesus Christ. Upon these two I shall insist severally by way of Doctrinall Explication, and Illustration, jointly by way of practicall Application: Begin with the former.

All true beleevers are partners in this death. Doctrine 2. All that are in Jesus Christ, are thus *conformable to him in his death.* This the Apostle here layeth down by way of supposition, [*If we have been planted together in the likenesse of his death*;] Taking it for granted, that all who are *ingrafted into Christ*, have a mysticall *union* with him, they have also a *communion* with him, and that first in his *Death.* This is that which he hath told us in the two verses foregoing. [*Know ye not* (saith the 3d verse) *that so many of us as were baptized into Jesus Christ, were baptized into his death?* Again, ver. 4. *Therefore wee are buried with him by baptism into death.* And thus he here inculcates again the same thing under a different expression, [*If we have been planted together in the likeness of his death.*] So are all true beleevers. Being in Christ, they die with him: being dead *to sin*, as he died *for sin.*

All beleevers are dead unto sin.

That they are so, we find it often asserted by this Apostle, as in this chapter, ver. 2. *How shall wee that are dead to sin* (saith he) *live any longer therein?* and again ver. 11. *Likewise reckon ye your selves to be dead indeed unto sin.*] So elswhere; This is that he tels his *Colossians Colos.* 3. 3. *For ye are dead.*] dead to the world, to the flesh, to sin. This he saith of himselfe

Confirmat.

Gal.

Gal.6.14. The world is crucified to me, and I unto the world.] And the like of all others, *Gal.5.24. They that are Christs, have crucified the flesh.*] All in effect speaking one and the same thing with this in the Text; that all which are in Christ, are ingrafted with him in the likenesse of his death; being dead to sin, as he died for sin.

Explication.

What this death unto sin is.

Quest. But what is this *death unto sin?* Or how are Christians said to be *dead unto sin?*

Ans. It is not my purpose here largely to insist upon the Doctrine of *Mortification*, which, as I have touched upon already, in handling of the *verses* fore-going, so I shall meet with again and again in the *verses* following. Briefly, To be *dead unto sin*, is not to be wholly freed from the *Inhabitation*, and *molestation* of it; to be delivered from the *body of sin*, to have it eradicated, plucked up by the roots. No, that is contrary to universall experience: None but find and feel that *fomes peccati*, *corruption of nature*, the *body of sin*, still dwelling, and living, and working in them; But to be freed from the *dominion*, the *reigning power* of sin. To have the vigour and strength of sin, (which is the *life* of sin) so broken, so enervated and weakned by the work of the Spirit of grace dwelling in the soul, as that it doth not rule, and reign, and bear sway as it did before regeneration. This it is to be dead to sin. So much we may learn from this Apostle, who explains his own meaning in the 12th *verse* of this

Chap-

Chapter: Having in the former *verse* bid his *Romans*, *Reckon themselves dead unto sin*, he adds in this *verse*, *Let not therefore sin reign in your mortall bodies, that ye should obey it in the lusts thereof.*] This *reigning power* of sin, when it hath the upper hand of the motions of the Spirit of God in the soul, beareth such a sovereign, incontroulable sway in it, so overpowring the faculties of it, as that the man is wholly overcome by it, made a servant, yeilding a willing and spontaneous obedience to it, making either none, or, at best, a weak and vain resistance against it: this is the *life* of sin. Now when this *power* is broken, when it is conquered by a superiour power, the power of the Spirit of grace, so as the believer is freed from the dominion of sin; now though sin do still live in him, yet he is said to be dead to it.

And he may be said so to be, and that in a threefold respect. In regard of *Acceptation*, *Inchoation*, *Assurance*.

The regenerate person dead unto sin, three wayes.

1. In regard of *Acceptation*. God beholding the believer in and through Christ, he beholdeth him not as he is in himselfe, but as he is in Christ; and so he beholdeth him as *crucified*, as *dead with Christ*. Besides, *where there is a willing and ready mind, God accepteth a man according to what he hath, and not according to what he hath not*. So the Apostle informeth us, 2 *Cor*. 8. 12. God measures men's *bounty*, and *liberality*, (for of that the Apostle there speaketh,) not by their *hands*, or *purses*,

1. In regard of God's acceptation.

purses, but by their *hearts*. And so is it in all other *duties*, and *services*. *Desires* and *indeavours* (where they are reall,) with God go for actuall *performances*. Now this is the Christian's *desire*: He desireth nothing more then to be freed from the body of sin, *O wretched man that I am! who shall deliver me from the body of this death?* And this he seriously *indeavours*; he doth what in him lieth to kill and destroy it. Now this in God's gracious acceptation is *death* unto sin.

As it is in the committing of sin, *Intentions* in God's account go for *actions*: *Wanton looks* are *Adultery*: *Whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart*, Mat. 5.28. *Murdering intentions* are *murder*: *Whosoever hateth his brother is a murderer*, 1 John 3.15. He is so, though not before *man*, yet before *God*; who judgeth men by their *hearts*. Even so is it in the killing, *mortifying of sin*: He that hath designed the death of it, desiring and indeavouring it, he is in God's gracious acceptation looked upon as *dead to sin*.

2. In regard of Inchoation.

2. In regard of *Inchoation*. The work of *Mortification* is begun: In a regenerate person sin hath received a *deadly wound*, and it begins to die; It hath already lost much of that power and strength which it had. And in this respect it may be said to be *dead* to him, and he to it. Even as a man that is in a *consumption*, having lost his bodily strength, and his radicall moisture being in great measure

sure exhausted and spent, such a one may be said to be a *dead man*, dead whilest he liveth. So, though sin do still live in a regenerate person, yet in as much as it is in a *consumption*, the power and strength of it gone, it may be said to be *dead*. It *lieth a dying*. Now we say of a man in that case, a man that is drawing home, that he is a *dead man*. He hath begun to die.

3. In respect of *Assurance*. Sin in a regenerate person having begun to die, it shall *certainly* die, it shall *speedily die*. *Certainly*, The wound which it hath received is incurable, a deadly wound, so as though it may live for a time, yet it shall languish and decay more and more till it be utterly extinct; which it shall be, and that *speedily*; The death of sin is not far off to such a one. The story in the Gospel tels us of a certain *Disciple*, who asked leave of his *Master Christ*, that before such time as he followed him, he might *first go and bury his Father*, *Mat.* 8.21. Now here some move the question, What, was his Father *dead*, that he would go bury him? Most probably he was not, onely he was very *aged*, having one foot in the grave, so as in course of nature he could not live long, and in that regard he looketh upon him, and speaketh of him as a *dead man*, ready for the grave. So is it with the *body of sin* in a regenerate person; It is dying, and cannot live long: It is much infeebled already, and by *death* (which is not far off from any) it shall utterly be extinguish-

3. In respect of Assurance

ed and abolished. Death separating the *soul* from the *body*, shall separate *sin* from both. *He that is dead is freed from sin*, (saith the Apostle, *ver.* 7. of this *Chapter*:) which is true (as to the regenerate) in a *literall*, as well as a *mysticall* sense. Thus you see the former of these Propositions briefly opened and cleared: *All that are Christs, are dead to sin, as he died for sin.* As briefly of the later.

Doct. 3. The Believer dead to sin, from the death of Christ.

D. 3. *This their death to sin, is from the death of Christ for sin.*] So much the Metaphor in the Text imports. Believers are *planted together with Christ in the likenesse of his death*; that is, they are made conformable to Christ in his death, and that by a *vertue flowing from his death*. Thus the *Graft* dieth with the *Stock*; it dieth *in* it, and *by* it. The death of the one is the cause of death in the other. Thus is the believer said to be engrafted with Christ in the likenesse of his death; he dieth *with* Christ, and the death of Christ is the *cause* of that death in him. This is that which the Apostle saith of himselfe, *Gal.* 6. 14. *God forbid that I should glory, save in the Crosse of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world.*] *Paul* was a *mortified man*, dead to the world, and dead to sin; But how came he so to be? why this he attributes to the *Crosse of Jesus Christ*; διὰ, by *whom*, or by *which*; it may be referred to either. It was the *Crosse* of Christ, the *Death* of Jesus Christ, which was the cause of this death in him. And so is it in all other be-

The death of Christ the cause of his death.

believers. The *Cause* of it. And that not only, Not onely,

1. The *Meritorious* Cause: True, so it is. 1. Meritorious.

This is one of the *benefits* which Jesus Christ merited and purchased for his Elect by his death, that they might die unto sin; *He bare our sins in his own body upon the tree; that we being dead unto sin, should live unto righteousnesse*, 1 Pet. 2. 24. Christ by his death merited for his people not only a deliverance from the *guilt*, but also from the *power* of sin. But not only so;

2. Nor yet onely the *Exemplary* Cause of it, (as *Pelagians* of old, and *Socinians* at this day would have it.) True, it is so also; Christ was a *pattern* and *example* to the Christian, as in his *life*, so in his *death*: *He suffered for us, leaving us an example, that we should follow his steps*, 1 Pet. 2. 21. He died for us, leaving us an example, that we should die to sin, as he died for sin, But this is not all. 2. Exemplary.

3. In the third place then, it is the *Efficient* Cause, working this death in the believer, by a secret *vertue* issuing from it. Thus are Christians here said to be *engrafted with Christ in the likenesse of his death*; *Non tantùm imitatione, sed & virtute*, (as *Beza* rightly,) not only by way of *Imitation*, conforming themselves unto his death, as the pattern of their Mortification; but also by way of *Efficacy*, being conformed thereunto by a vertue flowing from Christ, and his death. And so much the word in the Text, (as *Beza* notes upon it) doth here insinuate, which is not ὁμοιότητι, but ὁμοιώματι; a word (saith he) of *passive* signification, importing 3. But also, Efficient. *Beza Gr. Annot. in Text.* *Ibid.*

Conformatione mortis ejus. Beza.

not barely a *conformity*, but a *conformation*, (as he renders it,) not only a being like, but being *made like*; and that by a power and vertue out of themselves; *viz.* the power and vertue of *Christ*, and his *death*, working an answerable death in them. And so much that word used by the Apostle to the same purpose, *Phil.* 3. 10. implies, *Being made conformable unto his death*; Συμμορφούμενος, *conformis factus*, or *configuratus*; not *conforming my selfe*, viz. by way of *Imitation*, but being *made conformable*, *viz.* by a power out of my selfe, the power and vertue of Christ's death. And this is that which the Authour to the *Hebrews* plainely asserts, *Heb.* 9. 14. where he layeth down this as one of the fruits of Christ's death, *The blood of Jesus Christ purgeth our consciences from dead works, to serve the living God.*] *Dead works*; So he calleth sinfull lusts, not *formally*, as if they had no life, no activity in them; but *effectively*, because they are deadly works, bringing death upon the sinner that liveth in them. Now, from these, (saith the Apostle) the *Blood of Christ cleanseth* the conscience of the sinner; and so it doth not only in respect of the *guilt* of sin in *Justification*, but also the power of it in *Sanctification*; from which it so freeth the sinner, as that he may now *serve the living God*. The former of these is done by the *merit*; the later by the *vertue* of Christ's death. The death of Christ being applied unto the soul by faith, there issueth a *vertue* from him, a *mortifying vertue*, causing such a death unto sin in the believer. Thus are they ingrafted in the *likenesse of his death*.

Q. but how then is this work attributed unto them? If it be wrought in them by a *forreign power*, by a vertue flowing from Christ's death, how then are they said to *mortifie* and *crucifie* sin? *Mortifie yee your members which are on the earth*, Col.3.5. *If ye mortifie the deeds of the flesh, ye shall live*, Rom. 8. 13. *They which are Christ's, have crucified the flesh*, Gal.5.24. So that it seemeth, there is some power in a man's self to effect this work.

How believers are said themselves to mortifie sin.

Answ. For answer hereunto, the Solution will be easie, if we do but take notice who, and what manner of persons they are, of whom, and to whom the Apostle there speaketh: They were not meer *carnall* men, men *dead in sins*; but they were *Christians*, such as he presumed to be already *dead to sin*, (as he saith of his *Colossians*, Col.3. 3.) such as were already made partakers of the *grace* and *spirit* of God; now being such, he speaketh of them, and to them, as men who through the assistance and inablement of the Spirit, that grace received, were inabled to do what he there speaketh of. But so are not others: Meer *carnall* men, being destitute of the Spirit of Christ, however they may out of *morall Principles* do somwhat to the *restraining* of sin, yet to the *mortifying* of it, they can do nothing: No; this is the work of that Spirit, which worketh all the works of regenerate persons in them and for them: *Not that we are sufficient of our selves*, (saith the Apostle) *to think any thing as of our selves; but our sufficiency is of God*, 2. Cor.3.5.

They co-operate with grace received.

Without mee (or, *severed from mee*) *yee can do nothing* (saith our Saviour to his Apostles) *John* 15.5. nothing which belongeth to true *Piety*: *It is God that worketh in us both to will and to do, of his good pleasure*, Phil.2.13. *Mortification* is a *supernaturall work*, the work of an almighty Power, wherein men are but *Instruments*, the *Spirit* of Christ the *principall Agent*: *If ye through the Spirit do mortifie the deeds of the flesh, ye shall live*, Rom.8.13.

A twofold Mortification: 1 Habitual. 2 Actuall.

For further Resolution, I might yet minde you of an usefull Distinction. There is a twofold *Mortification*; the one *Habituall*, the other *Practical*. The former *habituall* and *inward*, consisting in a change of the heart, turning the bent and inclination of it from and against all sin: Now this is the immediate and onely work of the *Spirit of grace*, breathing and working where it will. The later is *practicall*, or *outward* (or rather, *actual*) mortification; *viz.* the exercise or putting forth of that inward grace, the acting of that principle in resisting of *Temptations*, in suppressing and subduing, bringing under and keeping under *inordinate lusts*, watching against sinfull and inordinate *acts*: Now this is the work of a *regenerate person* himself co-operating, working together with the *Spirit of God*, as a *Rational Instrument* with the *principal Agent*; acting out of that supernaturall principle of grace which he hath received; so *shewing forth the vertue of Christ*, even that vertue which is derived from the death of Christ. So as still this Truth re-

remaineth unshaken, that *Mortificatoin*, or this *death unto sin*, is wrought in the Beleever by a *vertue* flowing from Christ and his Death, as from the *stock* to the *graft* implanted in it. And thus have I (with as much brevity as might be) passed thorow the Doctrinall part of these two Propositions. That which remains is the Application, wherein I will not be long.

Examine whether we be dead unto sin.

Applic. In the first place, Every of us bring it home to our selves, enquiring concerning this *Conformity*, whether we be thus *planted together with Christ in his death*, made thus conformable to him in his death, or no: Are we thus dead to sin, or no? It is a Question of high concernment: Great are the things which depend upon this Qualification; no less then *life* it self: *If we be dead with Christ, wee shall also live with him*; so you have it in the 8th verse of this Chapt. This our *dying to sin* insures our *resurrection to life*, eternall life; *For if we have been planted together in the likeness of his death, we shal be also in the likness of his resurrection.*] Every of us then enquire as concerning this *Death*, whether we be made partakers of it, whether we be thus *dead unto sin*, or no?

Qu. But how shall we know it?

Evidence of it, A freedome from the service of it.

Answ. Here I shall not trouble you with many Evidences. In the verse next but one after the Text (*ver.*7.) you shall meet with one, which may serve in stead of many: *He that is dead* (saith the Apostle) *is freed from sin.*] Rom.6.7. Mark it; He that is dead to sin, is freed from sin. How freed from it? Why, not onely in

respect of *guilt*, *justified from it* (as the Margin in our Translation readeth it, according to the proper signification of the word δεδικαιωται) but also in respect of *service*. This it is which the Apostle there principally aims at, as appeareth from the words foregoing, where he tels us that *our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin: For he that is dead, is freed from sin*: *viz.* from the service of it. He *ceaseth from sin*; so S. *Peter* hath it, 1 *Pet.* 4. 1. *He that hath suffered in the flesh, hath ceased from sin*: that is, he which is crucified with Christ, dead with him, (for that is there meant by *suffering in the flesh*) he hath *ceased from sin*. How ceased from it? What, wholly from the committing of it? Not so: through infirmitie he falls into sin now and then; aye, but he doth not make a practice of it; he doth not *live in it* (as the verse following explains it,) *He that is dead, is freed from sin, that he no longer should live the rest of his time in the flesh* (in this mortal life) *to the lusts of men*. Thus the mortified person *ceaseth from sin*: though through the infirmity of the flesh he may fall into it, yet he doth not live in it, make a practice of it, devote himself to the service of it, so as to make it his businesse. Now, do we find such a cessation from sin in our selves?

Ver. 6.

Q. But may there not be a *Cessation*, where there is no *Mortification*? may there not be a cessation from sin, where there is no mortification of sin?

True cessation from sin is,

A. Yes,

A: Yes, there may. Let me therfore in a few words shew you what kind of cessation that must be which giveth evidence to the truth of *mortification*. Briefly, It is an *universall* cessation, arising from an *inward Principle*.

1. An *universal* cessation; not in respect of the *Acts*, but the *Kinds* of sin. *He that is dead is feed from sin*, ἀπὸ τῆς ἁμαρτίας, from *Sin*; not this sin, or that sin, but all sin: no more *living* to the *lusts of men*; any lusts: So much is insinuated, where Mortification is called a *putting off of the body of sins*, Col. 2. 11. Not a *member* of this body, but the *whole* body. *Death* is a *superfedeas* to all *natural operations*, it runneth thorow the whole man, and every part of it, closing the ey, deafning the ear, binding the tongue, the hand, the foot, &c. Such is true *mortification*, a through work, running through the *whole man*, and through the *whole body of sin*. Through the *whole man*; not only the *outward* man, but the *inward*, causing a cessation from *sin* not only in the ourward *Action*, but in the inward *Affection*. Ὁ θανὼν οὐκ ὀπὶ θυμεῖ (saith the Heathen Poet,) *The dead man longs not*: Even so doth this *spiritualll death*, it puts an end to all the inordinate longings of the soul; so as *sinful affections* do not finde that allowance which sometimes they did. *They which are Christs have crucified the flesh, with the lusts and affections therof*, Gal. 5. 24. viz, the inward affections of the soul, whether *irascible* or *concupiscible*, (as *Grot.* explains that place.) A mortified person ceaseth not only from *practical*, but *contemplative* wickednesse.

1. Universall.

Anacreon, citat. per Beram in Rom. 6. 7.

He

He doth not *regard iniquity in his heart*, (as *David* speaketh of himself, *Psal.*66.18.) And as it runs through the *whole man*, so through the *whole Body of sin*. Not killing one sin and sparing another; like *Saul*, who made a *Cull* amongst the cattell, sparing the *fattest*. So indeed do some deal by their lusts, mortifying some, not others; their fat, pleasurable, profitable sins, these they will spare, as serviceable to them. So doth not the true *mortified* person. He dealeth impartially; setting himself against all sin, secret sins as well as open, small sins as well as great. He doth not willingly spare any. Where this work is *partial*, it evidenceth it not to be right. Dying to sin imports an universall Cessation from sin.

1 Sam. 15.15.

2. Springing from an inward Principle.

2. It springeth from an *inward principle*, from an inward change in the heart. This is the difference betwixt a man that is *bound* and a man that is *dead*. Each ceaseth from motion; but the one (the dead man) doth it from an inward principle; he hath neither power, nor will to move: The other from outward restraint; He would move, but cannot. Thus do wicked men sometimes cease from sin, abstain from the outward Acts of sin; but no thanks to them, there are some restraints upon them: In the mean time their will is the same that ever it was. As it is with a *theefe* in the *Prison*, being manacled, and shackled, now he ceaseth from robbing, and pilfering; but yet it may be he is as very a theef as ever he was. The outward *act* is restraine, but the

the inward disposition not changed. But in a regenerate person there is an inward change, from whence this cessation proceedeth. This *Practical* Mortification springs from an *Habitual* Mortification. His heart is turned from, and against all sin, dead to it. He doth not finde that taste, that sweetnesse in sin which sometimes he did: Nay, he loatheth, abhorreth it, he hath a secret *Antipathy* against it; against sin as sin. And thereupon it is that he endeavours the Mortification of it; As a man that killeth a *snake*, not out of any particular quarrell which he hath against it, but out of that generall enmity that is betwixt his nature and the whole brood of *Serpents*. Gen. 3. 15.

Now bring we our supposed *Mortification* to these Touch-stones. Is it so *Universall?* springing from such an *inward Principle* in the soul? Reaching to all sins? proceeding from an inward change in the heart? If so, now conclude it, we are in the number of those who are *planted together with Christ in the likeness of his Death*. Otherwise, our *Cessation* from sin being only *partiall* or *occasionall*, this evidenceth it to bee no true Mortification.

This Triall being made, now two sorts of persons come to be dealt with. Such in whom this work is begun: Such in whom it is wanting: A word or two to Each.

Use. 2. For the former, let them be taught whe-

Application to mortified persons: Let them glory in Christ

whither to give the *praise* and *glory* of this work; viz. to *Jesus Christ*. He it was that *merited* this benefit for them; and he it is that *effecteth* it in them, by letting out and sending forth the vertue of his death, making it efficacious in them for the killing of the *Body of* sin. This could we never have done of our selves; If it be done, If the work of Mortification be begun, If there be an *Habituall* Mortification wrought in the soul, this is the work of *Jesus Christ*, a fruit and effect of his Death. That is the *Stock* from whence this *Mortifying vertue* issued; And therefore not unto our selves, but unto him be the glory of the work: *Paul* will glory in nothing but in the *Crosse of Christ, by which he was crucified to the world*, Gal. 6. 14.

Application to unregenerate persons: who are

Use. 3. For those which want it. Let them be first *Exhorted*, then *Directed*.

1 Exhorted to seek after this work.

1. *Exhorted* to seek after this blessed work; never to give rest unto their souls untill they finde such an *habituall Mortification* wrought in them. Arguments or Motives I shall need no other then those which I have hinted already: If we be not thus *dead with Christ*, we shall never *live with him*: If wee be not thus *Crucified*, mortified with him, we shall never be *glorified* with him. If wee be not thus ingrafted in the *likenesse of his death*, we never shall be in the *likenesse of his resurrection*.

2 Directed to go to the crosse of Christ.

2. *Directed* how to attain what they desire: in what way, and by what means this blessed work

work may be both begun and carried on. Go to the *Crosse of Jesus Christ*: That is the *Stock* from whence must issue this mortifying vertue, for the crucifying, killing of sin. It is not all our own *Purposes, Resolutions, Promises, Vowes, Covenants, Endeavours, Undertakings* in our own strength, that will effect the mortifying of sin: No, this is the work of a *supernatural power*, a fruit and effect of the *death of Jesus Christ*. And therefore whoever of us would have this work wrought in us, let us have recourse to his *Crosse*, his *Death*; and that in a three-fold way; By way of *Meditation, Application, Imitation*.

1. By way of *Meditation*: Seriously, upon sad and deliberate thoughts consider and contemplate the *Death of Jesus Christ*; how shamefull, how painfull, how bitter it was: How he being the *Eternal Son of God*, drank the Cup of his Father's wrath; and that for the sins of the World; to the end that he might free and deliver sinners from *sin*; not onely from the *guilt*, but also from the *power* of it. *He died unto sin once* (as the Apostle speaketh in *ver.* 10. of this Chapt.) for the expiating, for the abolishing of *sin*: And shall we *live in that for which he died?* What were this, but (in as much as in us lyeth) to *make the death of Christ of none effect?* This Meditation being seriously wrought upon the heart, wil be of speciall force to cause it to rise against *sin*. What, did *sin* cost the *Lord of life* so deer? Was the nature of sin so heinous, that nothing but the *blood* of

1 By way of Meditation.

of the Son of God, could expiate it? Did sin cast him into such a *bloody agony*, such a *hell of sorrowes*? What, was he made a *curse* for sin; and shall we yet live in it? Did he die for sin, and shall not we die to it? Suffer we this Mediation to sit upon our hearts, untill it hath made an impression upon them.

2. By way of Application.

2. To Meditation joyn *Application*. *Generalities* do not affect. And therefore bring we this generall truth home to our selves by a *particular Application*. Thus Christ died for the sins of the world, and for *my* sins: *Who gave himselfe for our sins*, (Gal. 1. 4.) *that he might deliver us from this present evill world.*] *Who loved me, and gave himselfe for me*, Gal. 2. 20. Thus bring we home the death of Jesus Christ by *faith*. Applying first the *merit* of it unto our selves. By the eye of *faith* behold we all our sins fastned to the *Crosse* of Jesus Christ, and our selves discharged from the *guilt* of them by that plenary satisfaction imputed unto us through faith. Then *hang upon the Crosse of Christ*, by faith sucking vertue from it: as the *Graft* sucketh juice from the *Stock* wherein it is engrafted, so suck we vertue from Christ, and his death, for the mortifying of sin; by faith depending upon him for a continued influence of his grace and Spirit, that so he may *work* that in us which he hath *merited* from us; freeing us from the *power*, as well as for the *guilt* of sin.

3. By way of Imitation.

3. To Application (in the third place,) now add *Imitation*, which now cometh in the right place.

place. We have seen how Christ died, what kind of death his was. His death was a *true* death, a *voluntary* death, a *violent* death, a *painfull* death, a *lingring* death. Propound we this as a *pattern* for our Imitation & writing after this *Copie*, indeavouring to find the like death in our selves in respect of sin. A *true* death, a true separation of our souls from the body of sin. A *voluntary* death, that we may willingly die unto sin, in obedience to the Will and Command of our heavenly Father. A *violent* death, that we mortifie sin whilest it might yet live. A *painfull* death, that we affect and afflict our own hearts with godly sorrow for those sins, whereby we have offended so gracious a God. A *lingring* death, that we die daily, every day indeavouring to weaken the body of sin more and more. So *dying*, we shall *live*, live the life of *Grace* here, and *Glory* hereafter. So much the later part of the Text assures us, to which I now come: *If we have been planted together in the likenesse of his death,*

We shall be also in the likenesse of his Resurrection.]

The second Part of the Text.

Here have we the *second Part* of the Text; and therein the Apostles *Position*, or *Inference* deduced from, and built upon his former *Supposition*. *If we have been, &c: we shall be also, &c.*

The words explained.

We shall be also.] Ἀλλὰ καὶ (saith the Originall,) which the Vulgar *Latine*, (by a small mistake (as may be supposed) reading for ἀλλὰ καὶ, ἅμα καὶ) tenders *Simul etiam*, *Together*

Vide Beram. Gr. Annot.

ther also; but more properly *Erasmus*, and after him *Beza*; *Nimirùm etiam*; *Even so*, so also.

Ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.

We shall be in the likenesse of his Resurrection.] In the Originall the sentence is *Elleipticall*, and imperfect; the words running thus, [*We shall be of his Resurrection.*] Now what word, or words shall be called in for the making up this defect, and completing of the sense, is a question. *Erasmus* supplies it by *Participes erimus*, [*Even so we shall be partakers of his Resurrection*:] that is, we shall be in the number of those to whom the Resurrection of Christ, (the benefit thereof) doth appertain. But (as *Beza* notes upon it) the Phrase in the Originall, (εἶναι ἀναστάσεως, *to be of his Resurrection*,) will hardly admit that sense. Others more fitly make up the defect, by calling in those words in the former part of the *verse*, the *Antecedent* part of the *Proposition*, which are to be repeated κατὰ τὸ κοινὸν, in common, *viz. We shall be planted together in the likenesse.* [*If we be planted together in the likenesse of his death, we shall be also planted together in the likenesse of his resurrection.*] The like defective expression (as *Beza* parallels it) we meet with, *John* 5. 36. *I have a Testimony*, (saith our Saviour) *greater then of John.*] So the Originall hath it, Μεῖζω τοῦ Ἰωάννου, *majus Johannis*, *greater then of John*, *viz.* then that *Testimony* of *John*. So here; *If we have been planted together in the likenesse of his death*; even so, σύμφυτοι ἐσόμεθα τοῦ ὁμοιώμα-

μαῖς,

ment. We shall be also planted together in the likenesse of his Resurrection.

The words being thus rendred and opened, they hold forth unto us two main Doctrinall *Propositions*, answerable to those in the former part.

1. *That all true believers being made conformable to Christ in his death, they shall be also in his Resurrection.*

2. *This their conformity with Christ in his Resurrection, is wrought in them by a vertue flowing from Christ and his Resurrection.*

Two Doctrinall Propositions.

Thus is it betwixt the *Graft* and the *Stock*. The Graft being *dead* with the Stock, (seeming so to be) in the winter, it *reviveth* with it in the Spring. After the *Winters death*, it partakes of the *Springs Resurrection*. And this it obtains by a vertue issuing from the Stock, transfusing sap and juice into it. Even thus is it betwixt *Christ* and the *believer*. The believer being *dead with Christ* here, (dead to sin, as he died *for* sin,) he shall be *raised with him*. Being conformed to him in his *death*, he shall be also in his *Resurrection*; And that by a *vertue* flowing from him, and his Resurrection. Both comprehended under this phrase of being [*engrafted in the likenesse of his Resurrection.*] I shall insist upon them severally. Begin with the former.

Propositi. 1. Believers conformable to Christ in *his* Resurrection.

[*Believers being made conformable to Christ in his death, they shall be also in his Resurrection.*] Being engrafted in the likenesse of the one, they shall be also in the likenesse of the other.

other. They shall be *engrafted in the likeness of his Resurrection*; that is, they shall be made partakers of a Resurrection, which carries with it a resemblance, a likeness of his Resurrection.

Instar ejus resurgens. H. Grotius ad Text.

Quest. But what *Resurrection* is this? Here is the first and main Question.

A twofold Resurrection. { Corporall. Spirituall.

Ans. For answer whereunto, we may take notice of a two-fold *Resurrection* spoken of in Scripture; a *corporall*, a *spiritual* Resurrection; the one of the *Body*, the other of the *Soul*. The later of these is the *first Resurrection*, so called (as it is commonly taken) by Saint *John*, *Rev.* 20. 6. where he pronounceth them *blessed*, who have their part in the *first Resurrection*. True indeed, the *Resurrection* there spoken of, is properly a *generall Resurrection of whole Churches and Nations*; like that of the *restoring of the people of the Jews*, which was represented unto the Prophet *Ezekiel*, by the *resurrection of those dry bones*, Ezek. 37. And is called by the Apostle, *Life from the dead*, Rom. 11. 15. Such a *Resurrection* shall there be of the *Church* after the *thousand years*, (a set time determined and appointed by God;) it shall be raised up from a low estate to a flourishing condition, chiefly in regard of *spiritual privileges*. This is the *first Resurrection*, (saith the *verse* fore-going.) But to *have part in the first Resurrection*, is, not barely to *live* in those times, to be eye-witnesses of that *church state*, but to *share* in it, to feel the power and efficacy of those means, those *Ordinances*, which

which shall then be plentifully afforded, and powerfully dispensed, in the quickning of them spiritually, in raising them up from the death of *sin*, to the life of *grace*. This is a *Resurrection*, the *first Resurrection*, the Resurrection of the *soul*: The other, the *second Resurrection*, the Resurrection of the *body*; of which the Apostle discourseth in that 1 *Cor.* 15. and frequently elsewhere.

Quest. Now which of these shall we conceive the Apostle to aim at here in the Text? And which of these is it that carries such a Resemblance of the *Resurrection of Jesus Christ*?

Ans. To this it is variously answered. Amongst expositours, some are for the one; others for the other. *Chrysostome*, *Origen*, *Tertullian*, with divers other after them, understand it of the former, the *second Resurrection*. And they contend, it must be so understood. How else saith the Apostle here, *We shall be also of his Resurrection*? speaking not in the *present*, but in the *future* tense; not *sumus*, but *erimus*; not we *are*, but we *shall be*. Now (say they) as for that *first Resurrection*, that is past already with believers. In this sense *Hymenæus* and *Philetus*, and their followers, were not mistaken, when they held that *the Resurrection was past already*, 2 Tim. 2. 18. True, it is so, being understood onely of the *first Resurrection*, the Resurrection of the *soul*, that is past in a regenerate person, in whom the work of *Sanctification* is begun, he is already

The Text by some understood of the former.

raised from death to life. But there is a *second Resurrection*, a Resurrection of the *body*, which they heretically denyed, and that is to come: And of that (say they) speaketh the Apostle here in the Text, [*If we have been planted together in the likenesse of his death, we shall be also of his Resurrection.*]

By others of the later.

2. Others, and that the greatest part, understand it rather of the former of these, the *first Resurrection*, the Resurrection of the *soul*, when it is raised from the death of sin, to the life of righteousnesse. Of this speaks the Apostle in the *verse* fore-going, [*That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newnesse of life.*] And of this Resurrection it is, (say they) that here he speaketh; the *first Resurrection*.

Why the Apostle here useth the future tense?

Object. But how then, saith he, We *shall be*; speaking of believers? *We shall be planted in the likenesse of his Resurrection?* What, are they not so already? Upon their believing on Christ they are engrafted with him in the likenesse of both these; both of his *Death*, and *Resurrection*. Being regenerated, they have both the parts of *Sanctification* wrought in them; not onely *Mortification*, but also *Vivification*. As they are dead to sin, so they are quickned, and raised to a new life.

The first Resurrection imperfect. *Beza Gr. Annot.*

Ans. To this *Beza* returns answer. True they are so, but they are so but in part. The work is but *imperfect* in them. As they are but in part dead, so they are but in part raised

to newnesse of life. Such a mutuall, both *Relation*, and *Proportion*, there is betwixt these two; this *death*, and this *life*; this death of *sin*, this life of *grace*. Where the one is, the other is. But as the one is *imperfect*, so is the other: And so as the one increaseth, so doth the other. And hereupon (saith he) the Apostle chooseth rather to speak in the *future*, then in the *present* tense: rather we *shall be*, then we *are*, or *have been*: because as we are not yet quite dead unto sin, there being still some remainders of corruption left in the soul; so neither are we wholly raised from the dead to a new life. Only the work is begun, daily increasing more and more, untill it shall come to full perfection in heaven. And therefore, saith the Apostle, *We shall be also in the likenesse of his Resurrection.*

Quest. Now, which of these wayes shall we take? Which of these *Expositions* shall we pitch upon?

Ans. Truth is, Each carries a fair aspect with it. And (for my own part) I see no inconvenience in taking them in both: Onely I must acknowledge, the *later* of them I look upon as most properly and principally intended and aimed at by the *Apostle*; yet so as not excluding the *former*. In such a joynt sense that phrase of the *Apostles* is expounded, *Phil.* 3. 10. where he maketh it his wish, that he might *know the power of Christ's Resurrection*; that is, that he might by experience find the same power put forth in him, which

Both may here be understood, though principally the later.

raised Christ from the dead, working in him a *double Resurrection*; first, raising him from the *death of sin to the life of grace* here, and then from the *death of nature to the life of glory* hereafter. And in a like joynt sense are we to understand the same Apostle in the 8th verse of this *Rom.6. If now we be dead with Christ we believe that we shall also live with him.* Live with him, *viz.* in the life of *grace* on earth, and *glory* in heaven: Both which make up one and the same life, onely differing in degree; whence it is that they are both comprehended under that one word of *Glorification*, Rom.8.30. *Whom he justified, them also he glorified*; Glorifieth here in this life in *Sanctification* begun, in the life to come in *Sanctification* perfect: *Grace is Glory inchoated, Glory is Grace consummated.* And thus not unfitly may we understand the language of the Text, as intending this *twofold Resurrection*; the *first Resurrection*, whereof Christians in measure already are, and shall be made partakers in this life: the *second Resurrection*, whereof they shall be made partakers in the life to come. And of each of these we shall find it true which the Apostle here insinuates in the Text, that they carry with them a *Resemblance of the Resurrection of Jesus Christ*: Each of them is ὁμοίωμα ἀναστάσεως αὐτοῦ. a *Representation of his Resurrection*. The truth hereof I shall shew you, by comparing the one with the other; And this I shall do severally; beginning first with the first.

Each carrying a Resemblance of Christ's Resurrection.

1. The

1. The *first Resurrection*, the raising up of the soul from the death of sin to the life of righteousnesse; this is a work which carrieth with it a resemblance of the *Resurrection of Jesus Christ*. A resemblance of *a* Resurrection, and of *his* Resurrection. Of a Resurrection in *generall*; of his Resurrection in *particular*. Touch upon each distinctly.

1. The spiritual Resurrection carrieth a resemblance,

1. In the generall. This *spiritualll Resurrection* carrieth with it a resemblance of a *corporall Resurrection*. It is ὁμοίωμα ἀναστάσεως: And hence it is that we find it so familiarly set forth under this expression: *If you be risen with Christ*, Col. 3. 1. *He hath raised us up together*, Ephes. 2. 6. Bring them together, we shall find the one answering to the other. See it in five or six particulars.

1. In generall, of a corporall Resurrection.

1. They are alike in the *Order of the work*. *Resurrection* presupposeth a *Death* going before it: A man must first die before he can be capable of a *Resurrection*. Herein lieth the difference betwixt *Resurrection* and *Resuscitation*; the raising a man from his *bed*, and from his *grave*. In the one he is raised onely from *sleep*, in the other from *death*. This is peculiarly ἀνάστασις *resurrection*: Which word, however it may be sometimes used for any *kind of raising again*, As *Luke* 2. 34. it is opposed to *falling*: [*Behold this Child* (meaning *Jesus*) *is set for the falling and rising again of many in Israel.*] Ἀνάστασις opposed to πτῶσις: yet most commonly in Scripture phrase it importeth a *raising from the dead*. And such is this

1. *Resemb.* In the Order of the work.

this *spiritual Resurrection*. It is such a Resurrection as presupposeth a *Death*; So much the Text giveth us clearly to understand, [*If we have been engrafted in the likenesse of his death, we shall be also in the likenesse of his resurrection.*] Such was the Resurrection of *Christ*; He first died, before he rose again. And such is the Resurrection of the *Christian*, a resurrection which in order followeeh a *death*: The Christian must first *die to sin*, before he can be raised up to this new life, this life of *Righteousnesse*. This is the order which the Spirit of God in Scripture every where prescribeth and layeth down, *Psal.*34.14. *Depart from evill, and do good*, Isai.1.16,17. *Cease to do evill, learn to do well*, 1 Pet.3.11. *If any man will love life, and see good dayes, let him eschew evill, and do good.* As in *naturall* works, *Privation* goeth before *Generation*; so in this *spiritual* work, *Privation* must go before *Regeneration*. A thing must put off its old form, and cease to be what it was, before it can put on another form, and become what it was not. Thus must a Christian first put off the *old man*, before he can put on the *new*, *Ephes.*4. 22, 24. He must cease to live the life of *sin*, before he can live the life of *grace*.

True, in *time*, these two go together; but in *order*, the one goeth before the other; as *Death* doth before *Resurrection*. A man is not capable of a corporall Resurrection untill he be dead; There must first be a separation of the soul from the body: And so

must

must it be here. Before man can be made partaker of this spirituall Resurrection, he must die to sin; There must be a separation of his *soul* from the *body of sin*; otherwise he can never live unto God. *Mortification* in order goeth before *Vivification*.

Applic. Which (by the way) may convince many to be as yet strangers unto this *blessed life*: However (happily) they may perform many duties and services unto God, yet they do not *live unto God*. How should they? they never yet knew what it was to *die*, to *die unto sin*. Their souls are not yet separated from the *body of sin*: they are not turned from, and against all sin. Some sins there are which their soules do yet cleave unto, are wedded to; they like them, love them, and live in them. Against such the evidence is too clear, they are strangers unto this Resurrection, which in order followeth after death. Here is a first resemblance.

Some convinced to be strangers to this Resurrection.

2. This *spirituall* resembles a *corporall Resurrection*, as in the *Order*, so in the *Nature of the work*. What is the *Resurrection of the body*? but a *motion from death to life*; a raising of a dead body from the grave of the earth to a new life, and that by the return of the soul unto it, which was for a time separated from it; inabling it to exercise the operations of a naturall life. And such is the *spirituall Resurrection*; a motion from death to life, from the death of *sin*, to the life of *righteousnesse*, caused by the return of the *Spirit of God* unto the soul, inabling it to exercise the operations of a spiri-

2. *Resemb.* In the Nature of the work.

unto the coming of our Lord Jesus Christ.] Where truth of *Sanctification* is vouchsafed, the whole man partakes of it. No part of *soul* or *body* in a Regenerate person but feeles the vertue of the spirit of Grace purging out old corruption, infusing new qualities. In the *Soul*, the *understanding*, that is renewed, [*Be ye renewed in the spirit of your minde*, Eph. 4.23.] and that by putting a *new light* into it, [*Ye were sometimes darkenesse; but now ye are light in the Lord*, Ephes.5.8. The *Will* and *Affections* they are renewed, having new *Motions*, new *Inclinations*, new *Dispositions* put into them; new *desires*, new *feares*, new *loves*, new *joyes*, new *sorrows*, new *hopes*, new *confidences*. In the *Body*, all the members are renewed in respect of their *Obedientiall faculty*, being no longer what they were, *Instruments of unrighteousnesse unto sin*, but *Instruments of Righteousnesse unto Holinesse*, Rom. 6.13. Thus the beleever *being in Christ*, he is made a *New Creature*. *Old things are past away*, *All things are become new*; 2 Corinthians 5.17. Thus doth the *Grace of Christ*, equalize the *sin of Adam*. *Adams sin*, like a desperate *poyson*, it spread it selfe through the whole man, infecting all, bringing death upon all. So doth the *Grace of Christ*, like a Soveraigne *antidote*, it diffuseth it self through the whole man, healing, restoring, renewing all: The salve is as large as the soare. Here is a third Resemblance, in the *Integrity* of the work.

4. See

4. See a fourth, in the *Difficulty of the work.* *Resurrection* is a work of difficulty. To raise up a dead body from the Grave, is a work that transcends the power of nature. In no one thing did *Christ* more manifestly, and mightily declare himself to be the *Son of God* then in this, in raising up others and himselfe from death to life. *Declared to be the Son of God with power, by the Resurrection from the dead,* Romans 1. 4.] And such is this *spiritu-all Resurrection*; the raising up of a dead soul from the grave of sin, to an heavenly life. It is a work which men or Angels cannot do. In respect of difficulty, no ways inferiour to a *Resurrection*: A work of a mighty, almighty power. So the *Apostle* setteth it forth, *Ephesians* 1. 19, 20. Where he prayeth for his *Ephesians*, that, amongst other things, they might *know* (know by experience) *what is the exceeding greatnesse of his power towards them which beleeve. According to the working of his mighty power which hee wrought in Christ, when hee raised him from the dead.*] Such is that power which God manifests in raising up dead souls from the death of sin to the life of Righteousnesse, it is ὑπερβάλλον μεγεθος τῆς δυνάμεως, *exceeding greatnesse of power*, no less then that ἐνεργείαν τῆς κράτους τῆς ἰσχύος, that *effectuall working of the power of his might, which hee put* forth, in raising Christ from the grave.

Resemb. 4. The difficulty of the work.

Applic. Much then are they mistaken, who

Conversion more then a Morall swasion.

who conceive the work of the *holy Ghost*, in producing and breeding *faith* and *Holinesse* in the soul, to be no more but a *morall swasion*, to which it is in the power & choice of man himself to yeeld or not to yeild. Surely such a *swasion* cannot be said to be the working of Gods *mighty power*, like that wherby he raised Christ from the dead. *Resurrection* imports more then a swasion. They are not all the Arguments and perswasions that can be used, that will raise a dead man from his grave. There must be a new principle of life put into that lifeless carkass to give motion to it. So is it here. They are not all the most perswasive Arguments that can be suggested to, and pressed upon a dead soul, that can cause it to arise from the dead. There must be a principle of a spiritoall life breathed in the face of it, by the Spirit of God, before it can awake and arise.

Why men are called upon to arise, which of themselves they are not able to do.

Obj. But why then are men themselves called upon so to do? *Awake thou that sleepest, and stand up from the dead, &c.* So the Apostle exhorts *Eph* 5.14. speaking from the prophet *Isa.* cap. 60.1. (as it is commonly taken,) or rather (as *Beza* notes it) cap. 28.19. It should seem then, that man hath some power in himself to perform what here he is put upon.

The Exhortation Eph. 5.14 directed to Beleevers.

A. To this it is answered. As for that exhortation, it may be conceived to be directed to *Beleevers*; Even they sometimes *sleep*. So did the *five wise Virgins*, as well as the *foolish*. *All slumbred and slept*, Mat. 25.5. And they may seem sometimes to fall into a *dead sleep*, through

the

the surplusage of carnall security. Now, as for them, the Exhortation is not vain, to call upon them to awake and arise, inasmuch as they be able to do this by the power of that spirit which they have already received: But suppose it be directed to others, who *lie in trespasses and sins*, yet such Exhortations are not useless unto them; for as much as through those means God is pleased to convey his *grace* and *spirit*, whereby he enables them to do what he requireth from them. Thus in raising *Jairus his daughter* from the *death*, Christ our Saviour calls to her, *Talitha Cumi*, *Damosell, arise*, Mark. 5. 41. And in raising *Lazarus* from the *grave*, he cries unto him, *Lazarus come forth*, John 11. 43. not that either the one, or the other had power of themselves to do what was commanded, but there was a power went forth together with the word; like that which went forth with the *creating word* at the first, *God said, Let there be light, and there was light*, Gen. 1. There was a power went forth with the word, giving a being to that which was not. Thus doth God *call things which are not, as if they were*, Rom. 4. 17. By his word making things to be what they were not. And thus doth he call upon dead souls to awake and arise; by and through his *word* conveying that spirit and power unto his Elect, whereby they are enabled to do what of themselves they cannot. The *first Resurrection* is a work of no lesse power, no lesse difficulty than the second.

Such exhortations not useless to others.

5. To these adde, in the fifth place, *Resemb.* 5.

This

In the indisposition of the Subject.

This spirituall resembles the corporall Resurrection in the *Indisposition of the Subject*. The dead Corps lying in the grave, it hath no disposition, no aptitude, no inclination to rise again. As it cannot raise it selfe, so neither can it do any thing in a way of *tendency* towards its own resurrection. It can no wayes fit, or prepare it self for it: Nay, it cannot so much as *will*, or *desire* it. Even such an *indisposition* is there in a *dead soul* to this *first Resurrection*. A soul dead in sin, as it cannot raise it selfe to the life of grace, so neither can it do any thing which tendeth that way. Such an *Impotency* is there in man since the fall: All are now by nature *ἀσθενεῖς*, *without power*: [*When we were yet without strength, Christ died for us*, Rom. 5. 6.] Not able to contribute ought towards this blessed change. Not able to do any thing by way of *preparation*, to fit themselves for the receiving of the grace of God, no, nor yet so much as *will* and desire it; when the grace of God first meeteth with man, it findeth him a *meer patient*, like a dead body lying in the grave, having only a *passive capacity*, rendring him a subject capable of receiving the impressions of grace, and so of having a new life put into him.

Man hath not only an outward, but an inward Impediment to this Resurrection.

So indisposed is man naturally to the work of God's grace; not only having an *outward Impediment*, (as *Papists* and *Arminians* would have it,) like a *Prisoner*, (as some of them frame the similitude,) who having fetters upon his legs, cannot walk; but yet he hath an inward

inward power in himselfe so to do, if that outward impediment were removed. Not onely so, but man hath also an *inward impediment*: Being like a *dead carkass* lying in the grave, which though all the grave-clothes be taken from it, yet it cannot move nor stir, untill a new life be put into it: Until God doth breathe the breath of a new life into the soul, the man is whole indisposed unto this blessed change.

I might go a step further, and shew you how he is not onely indisposed to this life, but *averse to it*. In which respect the *first Resurrection* goeth beyond the *second*. The *second Resurrection* meeteth with a Body, which though of it selfe it be indisposed to live again, yet it maketh no resistance, no opposition against its own resurrection. But in the *first Resurrection*, when God cometh to raise up a dead soul from the grave of sin, he finderh it not only indisposed, but *opposite* to it, making resistance against the work of his grace: *Ye stiffe-necked and uncircumcised in heart and ears, ye do alwayes resist the Holy Ghost: As your fathers did, so do ye*, (saith Saint *Stephen* to the *Jewes*,) Acts 7. 51. To these I might yet add one more.

Man not only indisposed, but averse to this Resurrection.

6. This spirituall resembles the corporall Resurrection in the *efficient causes* of it; and that both *Principall*, and *Ministeriall*, and *Instrumentall*. In the *second Resurrection*, the Resurrection of the body, the *Principall Efficient* is *God* himselfe; the *Ministeriall*, the *Angels*;

Resemb.6. The Efficient Causes of it.

gels, the *Instrumentall*, the sound of a *Trumpet*. You have them all together, 1 *Thes.* 4.16. *The Lord himselfe shall descend from heaven with a shout, with the voice of an Archangel, and with the Trumpet of God, and the dead in Christ shall arise.*] Now see a resemblance of all these in the first Resurrection. The same *Principall Efficient*; *God. God quickneth the dead*, Rom.4. 17. as dead *bodies*, so dead *souls*. The like *Ministeriall*, and *Instrumentall* Cause. Herein God maketh use of his *Angels*, and of his *Trumpet*: His *Angels*, the *Angels of the Churches*, the Ministers of the Gospell, whom he now sendeth forth to *gather together his Elect from the four winds*, from one end of Heaven to the other, *Mat.*24.31. His *Trumpet*, is his *word* in the mouth of his Ministers. A spirituall Trumpet, shadowed out by those *silver Trumpets* under the Law, by the sounding whereof the *Priests* called the people to the publick Assemblies on earth. Thus do the Ministers of the Gospel, by *lifting up their voice like a Trumpet*, (as it is given in charge to the Prophet *Isaiah*, *Isai.*58.1.) by preaching and publishing the Gospell, they call men to the Kingdom of God; Hereby awakening and raising them up. *The hour is coming, and now is*, (saith our Saviour) *when the dead shall hear the voice of the Son of God, and they which hear it shall live*, John 5.25. Men dead in sin hear the voice of Christ in the Ministery of his Word, and thereby (the *Spirit* concurring with

Revel.2.& 3.

Numb.10.2.

with the *Ordinance*, and giving efficacy to it,) hey are quickned and raised up to a new, pirituall, and heavenly life; Even as dead odies shall be at the last day raised from their raves by the *voice of an Arch-angel, and ound of a Trumpet.*

Thus then you see this *Generall* made out: low that the *first resurrection*, the resurection of the soul from the death of sin, to he life of righteousnesse, carries with it the esemblance of [a] *Resurrection*, resembling it n the *Order*, in the *Nature*, in the *Integrity*, in the *Difficulty* of the work, in the *Indisposition of the Subject*, in the *Efficient Causes* of it, both *Principall*, *Ministeriall*, nd *Instrumentall.*

Now come we (in the second place) to see ow it resembleth the Resurrection of Christ, o it doth. It is ὁμοίωμα ἀναστάσεως αὐτοῦ, the *imilitude of his resurrection.* That it is so, vill appear in four or five particulars: The rincipals whereof we shall find hinted uno us in the *verse* before the Text, in the later part of it; where the Apostle saith, that *Ve are buried with Christ by baptisme into eath.*] *That like as he was raised from he dead to the Glory of the Father, so we also hould walk in newnesse of life.*] In which passage we may take notice of two things touching the *Resurrection of Christ*, both usefull to ur present purpose. 1. That *he was raised* n *a new life.* 2. That he was raised up *to the lory of God the Father.* The former of these

2. The spirituall Resurrection resembles the Resurrection of Christ.

Two generall Resemblances taken from the verse foregoing.

is insinuated: [*Like as Christ was raised from the dead, so we also should walk in newnesse of life:*] intimating, that Christ was raised up to a *new life*. The other expressed, [*Christ was raised from the dead to the Glory of the Father.*] So *Beza*, and others read it, [*To the Glory,*] conceiving the Preposition διὰ put for πρὸς, *By* for *To*. The like we find 2 *Pet.* 1.3. [*Him that hath called us to glory* and *vertue.*] The Originall hath it, διὰ δόξης, *by glory*, put for πρὸς δόξαν, *to glory*, as our Translation renders it. So here, Christ was raised from the dead *by the Glory*, i.e. *to the Glory* of the Father. And in both these we shall find the Christian's spiritu-all Resurrection resembling his corporall Resurrection.

Generall 1. In the newness of his life.

1. In the *newnesse of life* whereunto he is raised. *Christ* was raised to a new life, a life different from that which before he lived. Herein did his *Resurrection* differ from the Resurrection of those others whom we read to have been raised again from the dead. In the *Old Testament*, the *son of the widow of Zarephath*, 1 King.17.22. the *Shunamites son*, 2 King.35.36. the man that was cast into *Elisha's* Sepulchre, and touched his bones, 2 *King*. 13.21. In the *New Testament*, the *son of the widow of Naim*, Luke 7.15. *Jairus his daughter*, Mat.9.25. *Lazarus*, John 11.43. *Tabitha*, or *Dorcas*, Acts 9.40. All these were raised from the dead, but they were raised to the *same life* which formerly they lived.

Such was the the life of Christ after his Resurrection.

lived. But so was not the *Lord Jesus*: He was raised up to a *new life*, new both for *kind* and *continuance*. For kind, he was raised from a *naturall*, to a *spirituall* life: for continuance, he was raised from a *mortall*, to an *immortall* life. And herein the Christian's first Resurrection carries with it a resemblance of his Resurrection. Being

Such is the Christian's life.

1. In the *Generall*, a raising up of the soul to a *new life*: [*That we should walk in newnesse of life*,] καινότητι ζωῆς, put for ζωὴ καινή; Newnesse of life, for a new life. Such is the Christian's life, to which he is raised in and by his spiritual Regeneration; A *new life*. That it is so, and in what respects it may be said so to be, I shewed you at large in opening of the former *verse*: I shall now only remind you of the heads. It is a *new life*, having a new *principle*, a new *rule*, a new *end*, ordered after a new *manner*.

1. In the generall, a new life.

1. Having a *new Principle*. Before regeneration, what was the principle of his life? why, the *Flesh*. The unregenerate person is one that *walketh after the flesh*, Rom.8.1. that is, sinfull corruption; whereunto all meer naturall men are *servants*, (as *Peter* describeth those pernicious seducers, 2 *Pet*. 2.19.) Out of this principle it is that they *act*, being themselves acted by the *spirit of Satan*, as *Paul* saith of his *Ephesians*, Ephes. 2.3. *In times past ye walked after the Prince of the air, the spirit that worketh in the children of disobedience.*] This was the *old Principle*.

1. Having a new Principle.

ciple. But now behold a *new Principle:* even the *Spirit of God*, that Spirit of *Holinesse*, or *Sanctification*, (as *Paul* calleth it, *Rom.*1.4. πνεῦμα ἁγιωσύνης, that Spirit which dwelt in the humane nature of Christ, and raised him, that also dwelleth in every true believer. So saith the Apostle, *Rom.* 8. 11. 2 *Tim.* 1.14. where speaking of the Spirit of God, he calleth it an *indwelling Spirit.* Even as the soul dwelleth in the body, so doth this spirit dwell in the soul of a regenerate person, animating and actuating it. Whence it is that the believer is said to *live in the spirit*, Gal.5. 25. and to *walk in the spirit*, ver.16. and *to walk after the spirit*, Rom. 8. 1. and to *be led by the spirit*, ver.14. and to *serve in newnesse of spirit*, Rom.7.6. καινότητι πνεύματος, put for πνεύματι καινῷ; *newnesse of spirit*, for a *new spirit*; even the Spirit of God, by which believers are acted, and according to the dictates, directions, motions whereof they now order the course of their lives, and conversations. Thus is the regenerate man's life a *new life*, having a new *Principle*.

3. A new Rule. 2. And secondly, a *new Rule.* What is the unregenerate man's rule which he walketh by? Why, at the best, carnall *reason.* It may be, the *precepts of men*, humane Laws and Constitutions, which he dare not transgresse for fear of the penalty. It may be, *example*; *Vivitur exemplo*—; the *custom of the times*, the *course of the world:* [*In times past*,

past, ye walked according to the course of the world, Ephes. 2. 2. κατὰ τὸν αἰῶνα τοῦ κόσμου, *Mundaneitatem mundi*, (as the *Syrian* Interpreter, and *Tremelius* render it,) the *worldlinesse of the world*. It may be his *rule* is to walk *without rule*: Such is the course of licentious persons, who walk (as *Paul* saith of some of his *Thessalonians*, 2 Thes. 3.11.) ἀτάκτως, *irregularly, disorderly*, making their *will* their *rule*. But so doth not the regenerate person: His life is a *regular* life; his conversation is an *orderly* conversation. So *David* describeth the righteous man, *Psal.* 50.23. He is one that *disposeth his way*, (as the *Hebrew* hath it,) that *ordereth his conversation*; walking by *rule*. And what *rule*? Why, the *rule of the new creature*: [*As many as walk according to this rule, peace shall be upon them, and mercy*, Gal.6.16.] which is the rule of the word, the rule of faith and obedience: According to this rule doth the regenerate person walk. It is *David's* prayer unto God for himself; *Psal.*119.133. *Order my steps in* (or, *according to*) *thy word*. And in the 9th *verse* of that *Psalm*, propounding the question, *Wherewith shall a young man cleanse his way*? he answers, *By taking heed thereunto according to thy word*. Here is a *new rule*.

3. A *new End*. What is the unregenerate man's end? In living he liveth to *himselfe*, to his own *honour, profit, pleasure, ease*. Still in whatever he doth, he reflects upon himself, 3. A new End.

making *selfe* the ultimate and last end of all. But now the *new creature* hath a *new end* of his life; not *himselfe*, but *God*: *None of us liveth to himselfe*, (saith the Apostle *Rom.* 14. 7,8.) *but whether we live, we live unto the Lord, &c.* Thus doth the true Christian live; *He liveth to the Lord.* 1. Acknowledging him to be his Soveraign Lord, and himselfe his servant, in duty bound to yeild obedience to him in doing, in suffering his will. 2. Framing and ordering his life and conversation according to his will in all things. 3. Depending upon him for protection, provision, wages. 4. Referring and applying his life in the whole course of it to his honour and glory: *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God,* 1 Cor. 10.31. This a Christian should do: And this, so far as he is *regenerate*, he doth. And thus is his life a new life, having a *new end.*

4. Ordered after a new manner.

4. Ordered after a *new manner.* His conversation is a new conversation, far different from what it was. Time was, when it was a *vain conversation.* So Saint *Peter* calleth the conversation of all men before the grace of God meet with them, 1 *Pet.* 1. 18. μάταια ἀναστροφή; a *vain conversation*: And so it is: 1. Proceeding from the *vanity of their minds*, Ephes. 4.17. And 2dly, In regard of the *unprofitablenesse, fruitlesnesse* of it: *Men weary themselves for very vanity*, (as *Habakuk* speaketh, *Hab.* 2.13.) *What fruit had ye in*

those

those things whereof ye are now ashamed? (saith *Paul* to his *Romans* here,) *ver.* 21. of this *Chapter*. A vain, and a *carnall* conversation, intending chiefly the fulfilling the lusts of the flesh: *We in times past had our conversation in the lusts of our flesh*, Ephes.2.3. Perhaps it was a *filthy* conversation, like that of those wicked *Sodomites*, 2 *Pet.* 2.7. It may be, a *blind*, *superstitious* conversation, like that of *Pauls* before his conversion, *Gal.* 1.13. zealously bent against God, against his truth, servants, purity of worship, power of godlinesse: Such it was. But now behold a *new life*, a new conversation, *viz.* such a conversation, as *becometh the Gospel*, *Phil.* 1.27. a *good* conversation, *Jam.* 3.13. an *honest* conversation, 1 *Pet.*2.12. a *profitable* conversation he that was ἄχρηστος, *unprofitable* before, is now εὔχρηστος, *profitable* to himselfe, and others, (as *Paul* saith of *Onesimus*,) *Philem.*11,12. An *upright* conversation, *Psal.* 37.14. an *holy* conversation, 1 *Pet.* 1.15. an *heavenly* conversation, *Phil.* 3.20. Thus is the believer raised as Christ was, to a *new life*. This in the *Generall*.

2. In *Particular*: This *new life* to which the believer is raised, resembles the life of *Christ*, both for *kind*, and *continuance*: For *kind*, it is a *spirituall* life; for *continuance*, an *immortall* life. Such was the life to which *Christ* was raised; therein differing from the life of others whom we read to have been raised again. They were raised up to the same

2. In particular, Resembling the life of Christ; being as his was.

same life which they lived before, to a *naturall* life, to a *mortall* life. A *naturall* life, so as they stood in need of meats and drinks, and such other supports of nature as they did before: When our Saviour had raised *Jairus his daughter*, he presently commanded to give her meat, *Luke* 8.55. And as a naturall, so a *mortall* life: They all died again. But it was otherwise with our blessed Saviour; The life which he was raised to, was a *spirituall*, an *immortall* life. A *spiritual* life, not upheld by creature supports and comforts, as formerly it was. True, our Saviour did use some of the creatures after his Resurrection, as the story informs us of his eating the *broyled fish*, and *honey-combe*, which his Disciples gave him, *Luke* 24.42. But this he did not out of any *necessity of nature*, but onely for the confirmation of his Disciples faith in the truth of his Resurrection, and reality of his present apparition. He lived then a *spirituall* life; and that an *immortall* life: He was raised from the dead, *no more to return to corruption*, (as *Paul* hath it in his Sermon at *Antioch*,) *Acts* 13.34. *Christ being dead, he dieth no more*, (saith our Apostle, *ver.*9. of this *Chapter*:) *In that he died, he died to sin once*, *ver.* 10. And in both these doth the Christian's spirituall Resurrection carry a resemblance of his Resurrection; being a raising up of the soule to a *spirituall*, to an *immortall* life.

1. To

1. To a *spirituall life*. Such is the life of a *regenerate* person. He that before was only a *naturall man*, (as *Paul* cals the unregenerate person, 1 *Cor*.2.14.) ψύχικος ἄνθρωπος, nay σάρκινος, a *carnall man*, (as *Paul* saith of himselfe, so far forth as he was unregenerate, *Rom*.7.14.) living onely a naturall, a carnall life; he is now made a *spirituall man*, (as *Paul* cals him, 1 *Cor*.2.15.) ὁ πνευματικός, indued with the Spirit of God, and so living a spirituall life: Not living by *sense*, or yet by *carnall reason*, as sometime he did; but by *faith*: *The life which I now live in the flesh*, (saith the Apostle,) *I live by the faith of the Son of God*, Gal. 2. 20. *Paul* still lived a *naturall life*, he lived in the flesh; but it was after a *spirituall manner*, he lived by *faith*. So doth every regenerate person in measure; so far forth as he is regenerate, he liveth a spirituall and heavenly life; having *spirituall meat and drink*: (as the Apostle cals the *Manna*, and *water in the wilderness*, 1 Cor.10.3,4.) Seeking after spirituall, and heavenly things: Whilest others mind nothing but earthly things, (as *Paul* saith of sensuall persons, *Phil*. 3.19.) profits, and pleasures, and honours, *curvæ in terras animæ, &c.* having their souls bowed downwards, groveling upon the earth, like the *Serpents brood*, feeding upon dust; the regenerate person, so far forth as he is regenerate, he minds and *seeketh the things which are above*, Col. 3.2,3. His *conversation*, his πολίτευμα, is

1. A spirituall life.

chief

chief negotiation and businesse is in heave *Phil.*3.20. The chief things which his though are most seriously intent upon, and taken u about, are heavenly things.

How a Christian useth the things of this world.

As for the things of this world, true, h useth them: but how? why, even as our *Sa viour* did the *broyled fish* and *honey-combe*, as if he used them not. He hath learned th distinction of *Augustines*, or rather of *Paul* 1 *Cor.*7. 30,31.) betwixt *uti* and *frui*, *usi* and *enjoying*: He *useth earth*, and earthl things; but he *enjoyeth God*, and heavenl things: making the one his *viaticum*, h *voyage-provision*; the other his *possession*, h *portion*: *Thou art my portion, O Lord*, (said *David*,) *Psal.*119.57. As for the things of th life, his heart doth not run after them in such an inordinate way, as sometimes it did. This it is which our *Saviour* meaneth in *Joh.*4.14 *Whosoever shall drink of the water that I shall give him, shall never thirst.*] So again, *Joh.*6.35 *He that cometh unto me shall never hunger, and he that believeth in me shal never thirst:*] that is he shal find a full satisfaction in me, as that he shal not hunger and thirst after other things as somtimes he did; his soul shal not run out inordinately after creature-comforts, to seek for happinesse and contentment in them. Thus doth the life of this *new-creature* carry with it (in measure) a conformity to the life of Jesus Christ after his Resurrection; being, as his was, a *spiritual* life.

An immortal life.

2. And (secondly,) an *immortall* life. Thus

was

as *Christ* raised, never to die again. And so the Christian raised: So the Apostle himself maketh out this Resemblance, *ver.* 9,10, 11,12. of this *Chapter. Christ being raised from the dead, dyeth no more; death hath no more dominion over him, &c: Likewise reckon ye your selves also dead unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortall bodies, &c.*] Christ being raised from the grave, he returns no more to his old lodging, to his former state. He never came under the power and dominion of death again. Even so the Believer, being once raised up from the grave of sin, he dieth no more. Expresse to this purpose is that of our *Saviour*, John. 11.25,26. *He that believeth on me, though he were dead, yet shall he live; And whosoever liveth, and believeth on me, shall never die.*] This are we to understand, not only of the *second Resurrection*, (as *Arminians* would have it, who that they might decline the evidence of this Text, make use of that subterfuge,) but also, and most properly of the *first Resurrection*, the raising up of the soul to a spirituall life: Of such a life speaketh our *Saviour* in *Joh.*5.25. *The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they which hear it, shall live.*] Understand it not only of a *corporall Resurrection*, (as *Grotius* would have it, in which sense yet it is true which is there said, but of a *Spiritual Resurrection*. [*The Dead*] such as are spiritually dead; dead in sin: [*They shall hear the voice*

voice of the Son of God.] They shall hear Christ speaking to them in the Ministery of his word. [*And they which hear this word,*] hear it with faith, [*They shall live,*] live a spirituall life, the life of grace here, and glory hereafter. And in a like sense, are we to understand this passage in this 11th *Chapter*: wherein our *Saviour* (as *Diodate* observeth upon it,) according to his usuall custome, taketh occasion from the *corporall Resurrection* before spoken of, to instruct *Martha* in the doctrine of the *spirituall Resurrection*. And speaking of this Resurrection, he saith, *He that believeth on me, though he were dead*:] dead in trespasses and sins, [*yet shall he live,*] live a spirituall life. [*And whosoever* (so) *liveth, and believeth on me, shall never die*;] never die a spirituall death again, never come under the power and dominion of sin again, never totally fall from the grace which he hath received. That *incorruptible seed* by which he is regenerated, shal abide in him; that Spirit of grace which he hath received, shall maintain this spirituall life in him. True indeed, the *body* is still subject unto death, but not so the soul. *If Christ be in you*, (saith the Apostle) *the body is dead because of sin, but the spirit is life because of righteousnesse*, Rom. 8. 10. that is, (as *Diodate* and *Beza*, and others expound it,) the body is yet subject to corporall death through the remainders of sin that are in all regenerate persons; but [*The spirit is life*;] even that little spark of the

the Spirit o grace, that is still life unto the soul here, and shall be both to soul and body hereafter, through the most perfect righteousnesse of Christ imputed unto them. Their *bodies* they are daily decaying, *daily dying*, as *Paul* saith of himselfe, 1 *Cor.*15.31.) but not so their *souls*: *Though our outward man perish, yet our inward man is renewed day by day*, 2 Cor.4.16.] And as for the *second death*, that shall have no power over them: *Blessed and holy is he that hath his part in the first Resurrection; on such the second death shal have no power*, Rev.20.6. The *second death* is *eternall death*, so expounded *chap.* 2. *ver.*8. And from this death are they freed who have their part in this *first Resurrection*.

The Believer an immortall creature.

O the blessed condition of a Believer! The very day that he is raised up from the death of sin to the life of grace, he is made an *immortall creature*. That grace of God which *bringeth this life, bringeth immortality* with it, (as the Apostle puts them together,) 2 *Tim.* 2.10. The believer dieth no more: As for the death of *nature*, it is not worth the name of death to him; being only an entrance and passage into life, and the poison and bitternesse of it being taken away. As for those true and terrible deaths, *spirituall death*, the death of the soule; *eternall death*, the death both of soul and body, these the believer is no more subject to. Or though subject to them, (as in himself he is,) yet he shall be so *kept by the power of God through faith*

unto

unto salvation, as he shall never actually come under the power of them. He that will make a believer being once risen with Christ, (raised from the grave of sin,) subject to die again, subject to fall away from the grace of God *totally* and *finally*, and so to be brought under the power of the second death, may as well make Christ subject to death after his Resurrection. *Christ being risen from the dead, he dieth no more.* All the men and divels in the world could not drag him to the grave again, being once risen from it. The soul that is once risen with Christ, quickned by his Spirit, it is not all the power of hell that can bring it to the grave of sin again, that can bring it under the power of a spirituall and eternall death. Herein the Christian's *first Resurrection*, his soul-Resurrection answers the bodily Resurrection of *Jesus Christ*. He is raised as Christ was; in the *generall* to a *new life*; in the *particular*, to a *spirituall*, to an *immortall* life.

Generall 2. The believer raised to the glory of God his Father.

And thus also is he raised as Christ was, *To the Glory of God the Father.*] There is the second Generall. Thus was Christ raised, To the Glory of his Father, and that both *actively*, and *passively*: Actively, to the *glorifying* of him. Passively, to be *glorified* with him.

Thus was Christ raised. 1. Actively to glorifie him.

1. To *glorifie him*: [*Father, glorifie thy Son, that thy Son also may glorifie thee*:] So our Saviour begins his prayer, *John* 17. 1. This *Jesus Christ* now doth; being risen from

from the dead, and living and reigning with his Father, he maketh it his work to *glorifie him*. *In that he liveth*, (saith the Apostle, *ver.* 10. of this *Chapter*,) *he liveth unto God*; that is, with God, to the *Glory* of God.

2. *To be glorified with him*: [*And now, O Father, glorifie thy Son with the selfe same glory which I had with thee before the world was*: (So he goeth on *John* 17.15.) This *Glory*, the *Godhead* of Christ, the second Person, reassumed after his Resurrection; and the *Manhood* was assumed to the participation of the same glory, in such a degree and measure as it was capable of. Thus was Christ raised from the dead to the Glory of the Father. 2. Passively, to be glorified with God.

And in this, the *Christian's Resurrection* carrieth with it a like resemblance of his Resurrection. He is thus raised from the death of sin to *the glory of God his Father*. *Actively*, to the *glorifying* of him: *Passively*, to be *glorified* with him. Thus is the believer raised.

1. *To the glorifying of him*. This is the end wherefore God bestoweth this his grace upon his Elect people, *viz.* that they should *be to the praise of his glory*, Ephes. 1. 12. which they are, when his grace shineth forth in them. Now they are to the glory of God, glorifying of him themselves: *Therefore glorifie God in your bodies, and in your spirit, for they are Gods*, 1 Cor. 6.20. And others glorifie God on their behalfe: *Let your light so shine before men, that others seeing your good works, may* 1. Actively to the glorifying of God.

glorifie your Father which is in heaven; Mat. 5.16. Thus is the believer raised to the glory of God, in as much as those fruits of *Righteousnesse* and *Holinesse*, which are conspicuous in his renewed conversation, they are by Jesus Christ to the praise and glory of God, *Phil.* 1.11.

2. Passively, to be glorified with him.

2. He is raised to be *glorified with God his Father*. *God hath called us to glory and vertue*, (saith Saint *Peter*,) 2 *Pet.* 1.3. to *vertue* on *earth*, to *glory* in *heaven*. Thence is it (as I told you) that *Sanctification* is comprehended under the name of *Glorification*, *Rom.* 8. 30. The one is a pledge of the other; *Grace* ends in *Glory*. The *glory which thou gavest me*, (saith our Saviour) *I have given them*, *John* 17. 22. speaking, not of that *power of working miracles*, (called the *glory of God*, John 11. 40.) which he gave unto his Apostles after his Ascension, (as *Grotius* apprehends it,) but of that *eternall glory* which himselfe was now to enter upon. This he had *purchased* for them, and all believers; this he had *promised* to them, and this in due season he will *confer* upon them: *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory*, ver. 24. This shall all believers do: *They shall continually be with the Lord, beholding his glory*. And beholding it, they shall be *transformed* into it. *We all with open face as in a glasse, beholding the glory of the Lord, are changed into the same image, from glory to glory*,

ry, 2 Cor. 3. last. from grace to grace, and from grace to glory. To this believers are called, to *the obtaining of the glory of the Lord Jesus Christ*, 2 Thes. 2.15. And this they shal have possession of,

Christ waited for his Glory after his Resurrection, and so doth the Believer.

Though not presently: I might add that as another Resemblance, which I shall onely touch upon. Christ being raised from the dead, he was raised to the glory of God his Father, yet was he not presently possessed of that *Glory*: He *waited for a time*, during his *forty dayes* betwixt his *Resurrection* and *Ascension*. In the mean time, he was not perfect, as he should be. So much he willeth *Mary* to take notice of, *John* 20.17. where he saith to her, *Touch me not, for I am not yet ascended unto my Father*;] intimating to her, that he would not have her to fix her thoughts so much upon his present condition, in as much as that was not the highest pitch of his *Exaltation*, which was to follow upon his *Ascension*. Thus fareth it with the *Christian*: though he be raised up to the glory of God his Father, made an *Heir of glory*, as all true believers are, *If children, then heirs, heirs of God, and joynt heirs with Jesus Christ*, Rom. 8.17. Through the grace of God already vouchsafed to them, they are made in measure *meet to be partakers of the inheritance of the Saints in light*, (as the Apostle hath it, *Col.* 1.12.) yet is he an *heir under age*, having a *Jus ad rem*, but not *in re*, a *Right* to heavenly glory through Christ; but not the

actuall *possession* of it. For this he must *wait: We which have the first fruits of the spirit,* (saith the Apostle, *Rom.* 8.23.) *even we our selves groan within our selves, waiting for the Adoption, even the Redemption of our bodies.*] Believers they have received the *first fruits of the spirit*, those graces of the spirit which are to them a pledge and assurance of the full crop of perfect glorification in due season: But this they must wait for untill the time appointed of the Father. They are raised up to the glory of God the Father, but not *presently glorified.* I shall proceed no further. Thus you see this *Parallel* made out; and withall the first branch of the former Proposition made good, *viz.* that *the Christian's first,* his spirituall Resurrection, *carries with it a resemblance of Christ's Resurrection.*

2. The believers corporall Resurrection resembling Christs.

And so shall his *corporal resurrection.* There is the 2d branch: upon which I shall not insist long, looking upon the former as principally eyed by the Apostle in this place. As the believer is conformable to the *resurrection of Christ* in this *first resurrection*, the resurrection of his *soul*, so he shall be in the *second Resurrection*, the resurrection of his *body.* This shall carry a resemblance of Christ's Resurrection. As Christ was raised, so shall the believer be raised. The Paralel or Comparison betwixt these two, I might shew you in divers particulars: I shall mention some few of the principall, reducing them to two heads. The Christian's Resurrection shall resemble the Resurrection

of

of Christ, both in the *verity*, and *quality* of it.

1. In the *Verity of it*, It shall be a *true Resurrection*: Such was the Resurrection of *Jesus Christ*, a true Resurrection. The same body that was buried, was raised again: *Destroy this Temple*, (saith our Saviour to the *Jewes*,) *and in three dayes I will raise it up again*, Joh.2.19. *This he spake of the Temple of his Body*, (saith the Evangelist, *ver.*21. *This Temple* the *Jews* destroyed; & *this Temple* he raised up again. Not *another Temple*, another Body in the room of it, but the same body. That it was so, he sufficiently manifested it to his *Disciples* after his Resurrection; conversing with them to that end, that they and others might be assured of the truth of his Resurrection. To this end he not only *spake* to them, but *eat* with them; withall shewing them his martyred, crucified *body*: *Behold my hands, and my feet, that it is I my selfe: handle me, and see, &c*: (so he speaks to his *Disciples*,) Luke 24.39,40. And afterwards, when *Thomas*, not being at that time present with the rest, was not satisfied concerning it, he so far condescended to his weaknesse, as to permit him to *put his fingers into the prints of the nails, and thrust his hand into his side*, John 20. 27. Thus did Christ manifest the reality of his Resurrection, by audible, visible, sensible demonstrations: *He was both heard, and seen, and handled, that none might ever question the truth of it*. Such was his Resurrection.

And such shall the *Believers* Resurrection be,

Two generall Resemblances.

1. In the Verity of it.

Christ's Resurrection a true Resurrection.

Ipse & auditum, & visus, & ne phantasma crederetur, etiam contrectatus. Tertul. adverſ. Praxeam.

Such shall the Believer's be

be, a *true* Resurrection. The *same body* which dieth, shall rise again; not another created, and substituted in the room of it, (as the *Manichees*, and some other Hereticks of old fondly dreamed,) but the same individuall body. This was an Article of *Job's* faith, *I know* (saith he) *that my Redeemer liveth, and shall at the last day stand on the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for my selfe, and mine eyes shall behold, and not another*, Job 19. 25,26,27. *Job* was confident that that very body which he should lay down in the grave, should be raised up at the last day. And hereof *Paul* was as confident as he, 1 *Cor.*15.53. *This corruptible must put on incorruption, and this mortall must put on immortality:*] Τὸ φθαρτὸν τοῦτο, τὸ θνητὸν τοῦτο: *This corruptible, this mortall.* So the Apostle spake, (saith *Tertullian*,) *tenens utique carnem suam*; *touching or pointing at his own flesh: This very flesh and blood*, this *Numericall*, *Identicall* Body shall rise again: *Resurget caro, & quidem omnis, & quidem ipsa, & quidem integra*, (so the same Authour.) There shall be a Resurrection of the *flesh*, of *all flesh*, of the *same flesh*, and of the *whole flesh*.

Tertul. adversus Marcion.

Tertul. libro de Resurrectione.

That it shall be so, and must be so, *Paul's* reason is convincing, 2 *Cor.* 5. 10. *We must all appear before the Judgement Seat of Christ, that every one may receive the things done in the body, whether good, or evill.*] This is the *end* of the Resurrection, that there may be a compensation,

The same body shall be raised again.

pensation, a retribution; a gracious remuneration, a just retaliation, according to what men have done in the body. Now should there *another body* be substituted in the room of that body, which was the soulscompanion here upon earth; this *new body* having done neither *good* nor *evill*, what equity or congruity, that it should receive either *reward*, or *punishment*? The same body that *sinned*, must *suffer*. The same body that *suffered* for Christ, shall be *glorified* with Christ. And therefore the same body shall rise again: As *Christ* was raised, so shall all *Believers* be, for the *verity* of their Resurrection. But this is common with them to all others.

2. In the second place, Their Resurrection shall resemble his in the *Quality* of it. His Resurrection was a Resurrection *unto life*, and that life a *spiritnall* life, and a *glorious* life, and an *eternall* life. And such shall the Resurrection of all true Believers be.

2d *Generall Resemblance.* In the Quality of it: being

1. A *Resurrection to life*. Therein differing from the Resurrection of others. So our Saviour sets it forth, *John* 5.29. *The hour is coming in the which all that are in the graves, shall hear his voice, and shall come forth; they that have done good, unto the Resurrection of life; and they that have done evill, unto the Resurrection of damnation.*] Thus shall Believers have a peculiar Resurrection. Whence it is that they are called the *Children of the Resurrection*, Luke 20.36. because they shall

1. A Resurrection to life.

obtain a better Resurrection, (as the Authour to the *Hebrews* calls it, *Heb.* 11.35.) better then others. Their Resurrection shall not be a bare ἀνάστασις, but an ἀναβίωσις, not onely a *Resurrection*, but a *Resurrection to life*. Ἀνάστασις ζωῆς, (as our Saviour there calleth it,) *the Resurrection of life*. Such shal be *the Resurrection of the just*, (as our Saviour cals it, *Luke* 14.14.) Such as are Evangelically just, through the righteousnesse of Christ imputed to them, themselves also endeavouring after righteousnesse. [*They shall come forth to the Resurrection of Life*:] whereas others, [*They that have done evill*,] the *workers of iniquity* (as our Savior describeth them, *Mat.*7.28. *Luke* 13.27. therein speaking in the language of the *Psalmist*, Psal. 5.5. & 125.5.) Such as make a practice of sin, they shall come forth to the *Resurrection of Judgement*, (so the Originall hath it, ἀνάστασιν κρίσεως,) that is, of *condemnation*, punishment. So it is explained *Mat.* 25. *last*. *These shall go into everlasting punishment, but the righteous into life eternall.*] In this shal the resurrection of believers resemble the resurrection of Christ, It shall be a resurrection unto life.

2. And that life a spirituall life.

2. And that life (in the 2d place) shal be a *spiritual Life*. Such was the life of *Jesus Christ*, (as I have shewn you) after his Resurrection. And such shal the lives of God's Saints then be. They shal then live a *spiritual life*, their *bodies* being then made *spiritual bodies*: That is the Apostles Epethite, 1 *Cor.*15.44. *So shal it be in the Resurrection of the dead*, (dead *Saints*.) *It*

it

s sown a natural, it is raised a spiritual body.] The *body*, whilest it liveth here, is a *natural body*, σῶμα ψυχικὸν, an *animal* body, maintained by *natural means*, as meats and drinks, & breathing and sleeping, as other Animals are; subject to all the *infirmities* of impaired nature, sicknesses, age, death. Such it is. But in the Resurrection it shall be elevated to an higher state of perfection, made a *spiritual* body, σῶμα πνευματικὸν. Not in respect of *substance*, as if the *body* should be turned into a *spirit*, or into an *Aery, Ethereal Substance*, (as some have fondly imagined,) but in respect of the *Qualities* and *Perfections*, which it shall then be endued with. It shall then subsist without the help of naturall *supports*: neither shall it thenceforth be subject to any such naturall *infirmities*. *That which was sown in weakneſſe, shal be raised in power*, 1. Cor. 15.43. The body shall be maintained in that state to which it is raised by the continued influx of a supernaturall power, so as the person shall thenceforth live after a sort an *Angelical Life*, according to that of our Saviour, *Mat.* 22.30. *In the Resurrection, they neither marry, nor are given in marriage, but are as the Angels of God in heaven.*] Not standing in need of any *natural*, much lesse *carnal* comforts, or contentments, such as the flesh was here delighted in. In which respect also the *body* may be said then to be a *spiritual* body, in as much as it shall then be freed from all *carnal desires*, being wholly subject

subject to, and ruled by the *Spirit*. Th
shall Believers be raised to a spiritu
life.

3. A glorious life.

3. And that (in the third place) a *glorio*
life. Such was the life of *Jesus Christ*, n
which he was raised. A *Præludium* where
he shewed unto some of his *Disciples* in th
his *Transfiguration* upon the Mount, *Ma*
17. 2. *He was transfigured before them*, (said
the Text,) *and his face did shine as the sun, a*
his raiment white was as the light.] A dark Re
presentation of that transcendent light a
glory, whereinto he was to enter, and whe
of he was to be swallowed up after his Re
surrection. *Ought not Christ to suffer the*
things, and so to enter into his glory? (said
he to his Disciples.) *Luke* 24. 26. This he di
upon his *Ascension* into heaven. From thence
forth he enjoyed a glorious life, even his b
dy being made a *glorious body*, (as the Apo
stle calls it,) *Phil.* 3. 20. σῶμα δόξης, a bod
of glory: Such was his Resurrection.

And herein shall the *Believer's Resurrecti*
on answer his: It shall be a *Resurrection unt*
Glory. [*It is sown in dishonour, it is raised in*
glory, (saith the Apostle of the body of a be
liever,) 1 *Cor.* 15. 43. To which that of the sam
Apostle answers, *Phil.* 3. *last*. *He shall change*
our vile bodies, that it may be like unto his
glorious body.] The bodies of God's Saint
whilest they *live*, are *vile bodies*, σώματα τα
νώσεως, *Bodies of abasement*, *vileness*, (a
the Original there hath it,) subject to man
fold

old infirmities, diseases; some of which are so loathsome, as may well denominate them *vile* bodies: much more when they are *dead*. The *soul* being departed, (which was as *salt* to them whilest it dwelt in them,) now they become putrifying, stinking carcasses, fit for nothing but to be removed out of sight. Thus are they *sown in dishonour*, buried out of sight, that they may not be noisome and offensive to the living. But they shall be *raised in glory*, *glorious* bodies; made in their measure conformable to the glorious body of Jesus Christ, partaking with him in the *same glory*, the same for *kind*, though not for *degree*. A representation hereof we see in *Moses*, who having been with God for a time in the *Mount*, he came down with his *face shining*, Exod.34.30. *Behold the skin of his face shone.*] By the reflex of the divine Glory which he there beheld, his face became *glorious*, (as the *Greek* there translates it, and the Apostle alledgeth it, 2 *Cor*.3. 7.) Even so shall the *bodies* of God's Saints, when they shall come to stand in the presence of their glorified *Saviour*, beholding his *glory*, (which they shall do, *Father, I will that they also whom thou hast given me, be with me, where I am, that they may behold my glory which thou hast given me*, John 17. 24.) they shall be transformed into it. [*We know that when he shall appear, we shall be like him*, (saith Saint *John*,) *for we shall see him as he is*, 1 John 3.2. Like him in *glory*: *When Christ who is our life shal appear, then shal we also appear with him in glory*, Col.3.4.

4. Last.

4. An Eternal life.

4. Lastly, This life being a glorious life, it shall also be an *eternall* life. Such was the life of *Jesus Christ*, (as I shewed you:) *Christ being risen from the dead, dieth no more*. And such shall the Resurrection of all that are Christs be: *This corruptible must put on incorruption, and this mortal must put on immortality*, 1 Cor. 15.53. As the death of the *wicked*, to which they shall be raised, shall be *eternall*; *Their worm dieth not, and their fire goeth not out*, Mar. 9.44. So shall the life of the *righteous*: *These shall go into everlasting punishment, but the righteous into life eternall*, Mat. 25. *last*. In this respect also they are said to be ἰσάγγελοι, *like unto*, or *equall to the Angels*, Luke 20. 35, 36. *They which shall be accounted worthy to obtain this world, and the Resurrection from the dead*, (viz. this Resurrection of life) *They neither marry, nor are given in marriage*, (there is no need of *generation* in heaven, where there is no *corruption*,) *neither can they die any more, for they are equal unto the Angels, and are the children of God, being the children of the Resurrection*.] *viz.* of this blessed Resurrection, the *Resurrection of the just*, which carrieth with it a resemblance of the Resurrection of *Jesus Christ*. And thus I have dispatched the Doctrinal Part of this first Proposition here held forth unto us: *viz. That Believers are, and shall be made conformable to Christ in his Resurrection*. They are so here in their *first*, they shall be hereafter in the *second Resurrection*.

And

And this Conformity of theirs floweth from Christ and his resurrection.] There is the secon *Proposition*, which I shall dispatch with all possible brevity, and so come to the *Application* of both together. [*The Beleevers conformity to Christ in his resurrection, floweth from Christ and his resurrection.*] So much is insinuated in the phrase in the Text (as I shewed you.) To be *Ingrafted with Christ in the likenesse of his resurrection*, is to be made partaker of such a resurrection as resembles his, and that by a vertue flowing from him, and his resurrection. Thus doth the *Graft* revive with the *Stock* in the Spring time, and that by a *vertue* which it receiveth from the Stock. And thus is the Christian raised by a *vertue* flowing from *Christ*, into whom hee is ingraffed: Christ himself being the *principal Efficient* cause of this resurrection. That he is so, wee shall need no other testimony then that of his own, *John* 11. 25. *I am the Resurrection and the Life:*] that is, the author and worker of the resurrection: so he is both of the *first* and *second* resurrection: The Author both of *spiritualll* and *eternall* life to the Beleever. *In him was life* (saith St *John*, speaking of Christ) *Joh.*1.4. It was so, and is so, and that *originally*, as water in the fountain. Thus was *natural* life in the *Father*; thus is *spiritual* and *eternal* life in the *Son*. *As the Father hath life in himself, so he hath given to the Son to have life in himself*, John 5.26. God the Father being himself the originall

*Propos.*2. This Conformity floweth from Christ, and his Resurrection.

Christ the principal Efficient of this resurrection in the believer.

ginall and beginning of *natural subsistenc* and life in all the creatures, he hath given i his Son *Christ* as *Mediator*, that he shou be the Author of *spirituall* and *eternal* life t all that are given to him, to all his Elec quickning whom he pleaseth. *As the Fath raiseth up the dead, and quickneth them, ev so the Son quickneth whom hee will*: so yo have it ver. 21. of that 5th chap. And hence it that he is called a *quickning spirit*, 1 Co 15.45. *The first man Adam was made a livin soul, the last Adam was made a quickning spi rit*, πνεῦμα ζωοποιοῦν. *Jesus Christ* being th *Head* and *Stock* of all his Elect, is appointe by God to be the author, and procurer, an conveyer of spirituall and eternall life to al his off-spring, by the communication of hi spirit to them; which both *restoreth* life un to the dead, and *preserveth* it in them perpe tually: Neither of which the *first Adam* could do. He indeed lived a *naturall* life himself, and did, in a naturall way, by way of *propagation*, convey a naturall life to his Posterity; but he could not *preserve* that life, much lesse *restore* it to himself or them. He was onely a *living soul*: But Christ is a *quickning spirit*, quickning dead souls, and quickning dead bodies; the Author both of the *first* and *second* resurrection.

Christ the author of the first Resurrection.

1. Of the *first resurrection*, the resurrection of the *Soul*: This beleevers obtain from, by, and through *Jesus Christ*. So much our Apostle willeth them to take notice of, and

and acknowledg, ver. 11 of this *Rom. 6. Likewise reckon ye your selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*] That beleevers are alive unto God, that they live a spiritual life, this they owe unto *Jesus Christ*; and are to attribute to him, as being the *root* of their life. So much the phrase in the Originall there imports, which is not διὰ Χριστοῦ, but ἐν Χριστῷ, *In Jesus Christ*: Even as the *Graft* liveth in the *Stock*, so is the beleever alive unto God *in Jesus Christ*, receiving from him that vertue whereby this life is begun, maintained, perfected in him. This it is to be *quickned with Christ*, Col. 2.13. and to be *risen with Christ*, Col. 3.1. viz. not onely to be quickned and raised as Christ was, but to be quickned and raised by a power and vertue flowing from him, and his resurrection. This is that *vertue* which *Paul* so earnestly desired to be made partaker of, *Phil.* 3. 10. *That I may know him, and the vertue of his resurrection*, δύναμιν τῆς ἀναστάσεως: that is, that power and vertue whereby Christ himself was raised from the dead; or, a power and vertue flowing from his resurrection, working the like effect in himself, in raising him to the life of *grace* here, and *glory* hereafter. This *spiritual life* is the fruit of Christs resurrection; so may we understand that place of the Apostle Saint *Peter*, 1 *Pet.* 1.4. where he saith of beleevers, that *They are begotten again to a lively hope, by the resurrection of Jesus Christ.*] So they

are

are, not onely in respect of *assurance* of their Resurrection unto *eternal life*, whereof the Resurrection of Christ is the pledge; but also in regard of their *New-birth* it self, which is a fruit of Christ's Resurrection, wrought in them by a vertue flowing from Christ, being risen from the dead.

Of the second Resurrection.

2. And as their first, so their *second Resurrection*. Hereof the Resurrection of Christ is not only the *Pattern* and *Pledge*, but also the *Cause*. So the Apostle sets it forth, 1 *Cor.* 15.21. *Since by man came death, by man also came the Resurrection of the dead.*] *Adam* being the *Head* and *Root* of all *mankind*, he transmitted his sin and death unto all his Offspring, all that were in him when he so sinned and died: Even so *Christ* the *Head* and *Root* of all his *Elect*, he communicates his *righteousnesse* and *life* to all that are in him. This he *merited* for them by his death; and this he *applieth* and *conveyeth* to them through his Resurrection. [*As in Adam all die, so in Christ shall all be made alive:* (so the Apostle goeth on,) *ver.*22. *All*, *viz.* that are in Christ. As for others, it is true, they shall be raised again, and that *by* Christ: *viz.* by the power of Christ as a Judge. *The hour is coming, in which all that are in the graves shall hear his voice, and shal come forth*, John 5. 28,29. But those which are Christs shall all be raised up *in* him, ἐν τῷ Χριστῷ. Being *in* him, they shall be raised up *in* him, by a vertue flowing from him, as from the *Head* to the *members*,

embers; as from the *root* to the *branches*. Here-
y shall their dead bodies be quickned, raised,
hanged; *He shal change our vile body*, (saith
he Apostle) *Phil.3. last*. This is the work of
esus Christ, which he shall effect, *According
the working whereby he is able to subdue all
hings to himselfe*,] κατὰ τὴν ἐνέργειαν, accor-
ing to that *efficacious working of a mighty
wer*. A *power* not unlike that which the
ory tells us, went forth from him upon the
omans touching his garment, *Mark* 5.30.
esus knowing that vertue had gone out of him.]
δύναμις ἐξελθοῦσα, not an *Adventitious* ver-
e, such as God was pleased to put forth at
e request of his *Prophets*; but it was a pow-
residing in Christ, and so issuing from him
an efficacious way for the healing of her
irmity. Even such a *power*, such a vertue
all go forth from *Jesus Christ* at the last
y, for the quickning and raising up all
ose who have here touched him by a true
d lively faith. Such as are *buried with him*,
ll be *raised up by him*. Even as the story
s us of that *dead man* who was cast into
Prophet *Elisha's* Sepulchre, 2 *King*. 13.
upon the *touch of his bones* he *revived*,
stood upon his feet. Even so shall all
se who are here buried with Christ by
tification, they shall be raised up unto a
itual life here, and to an *eternal* life here-
r; and all this by a vertue flowing from
. Being *engrafted in the likenesse of his
h, they shal be also in the likenesse of his*

resurrection. And thus have I passed through the *Doctrinal* Part of these two Propositions, or Conclusions. The *Practical* Part is yet behind; wherein I shall desire you to go along with me with your best attentions, lending me not onely your *ears*, but your *hearts*.

Applic. Enquire whether we be made partakers of this Resurrection.

Use 1. What hath been spoken (in the first place) I shall bring it home by way of *Enquiry*. We have heard what ones all true *believers*; all that have *union with Jesus Christ*, all that are truely *engrafted* into him, are: How they are *made conformable to him*, (as in his *death*, so) in his *resurrection*: As in the one by *mortification*, dying unto sin; so in the other by *vivification*, rising to newnesse of life. Now every of us put the question to our selves, *Nunnam ego talis?* Am I such a one? Am I thus *engrafted* with Christ in the likenesse of his resurrection? This we are all of us *Sacramentally* in our *Baptisme*; which being a Sacrament of our *Insition*, or engrafting into Christ, represents unto us, (according to the twofold Ceremony used in the first Institution of it, *viz. Immersion*, and *Emersion*,) a twofold mystery, *viz. Mortification*, and *Vivification*; both which we meet with in the *verse* before the Text. [*We are buried with Christ by baptisme, that like as he was raised from the dead by the glory of the Father, even so we also should walk in newnesse of life.*] But are we so *really* and *spiritually*? If so then may we comfortably assure our selves of our *union* with Jesus Christ, and consequently

quently of our Interest in the merits of his death, unto our *Justification*, of which the Apostle discourseth in the *Chapter* foregoing. Certainly, this *communion* is a fruit of our *union*: an undoubted evidence that we are ngrafted into Christ, if we be thus raised up with him.

So are *all*, and *only* the true *members of esus Christ*. When *Christ* rose out of the rave, he left none of his *members* behind im. True, the *grave-cloaths* he did: these 'eter and *John* found in the Sepulchre, when ey came to visit their Lord there, *John* 20. 6,7. *They saw the linnen cloaths lying, and e napkin which was about his head, wrapped gether in a place by it selfe.*] But the *body* as gone, not a member of it left. Thus ere are many who *cleave* unto *Christ*, nd unto his *mysticall Body*, in an outward ofession, (as those *grave-cloaths* did to s *natural* body,) who upon a strict scruny, will be found still lying in the grave sin. But not so any of the true *members* Christ. All that have a true reall spiriall *union* with him, they have also a *communion* with him, and *conformity* to him in s resurrection. They are made partakers this *first Resurrection*, which carries with a resemblance of his resurrection. Now, is o with us? Are we thus *engrafted with him the likenesse of his Resurrection?*

Which is common to all, and proper only to the members of Christ.

Quest. But how shall we know whether be, or no?

How this shall be known?

An usefull Question.

Ans. A Question not unusefull: The rather, in regard that there are many who deceive themselves herein, taking shadowes for substances. Even as *Saul* judged of *Samuel*, & his *Resurrection*, 1 *King*. 28. 12. He thought it to have been the *true Samuel*, and a *true Resurrection*; when it was nothing but a *spectrum*, an *Illusion*. And as *Herod* thought of *John the Baptist*, that he was *risen from the dead*, when there was no such matter, *Mat*. 14. 2. Thus do many judge of themselves; they flatter their own hearts with an apprehension of a *Resurrection*, that they are raised from the grave of sin, whereas in truth, their souls still lie rotting, and putrifying, and stinking there. That none of us may be mistaken in a matter of so great consequence, and concernment, let me present you with some evidences whereby the truth of this *Resurrection* may be discerned where it is, and our selves may certainly know whether we be made partakers of it, or no.

Evidences of the first Resurrection.

Enquiry, 1. Have we heard that voice of Christ.

1. In the first place then, Have we ever *heard the voice of Christ*, or no? By this means it was that *Lazarus* his body was raised from the grave, *John* 11. 43. by the voice of Christ speaking to him, and calling upon him. And by the same means shall the *generall Resurrection* at the last day be effected. *The hour is coming, in which all that are in their graves shall hear his voice, and shall come forth*, John 5. 28, 29. And by the like means is this *first Resurrection* wrought.

wrought. *The houre cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear it, shall live:* so you have it *verse* 25. of that *Chapter*, our Saviour there speaking of the *first Resurrection*, (as I have already shewed you.) Now, have we ever heard this *voice of Christ?* Have we heard Christ speaking to us in his *word*? The voice of his *Ministers* we have often heard, but have we ever heard the voice of *Christ?* Fares it not with some of us as it did with young *Samuel*, who had often heard *Elie's* voice, but had never heard *the voice of the Lord:* and therefore he is said as yet not to *know the Lord*, 1 Sam.3.7. *viz.* by way of extraordinary Revelation, by voice and speech. Is it not so with some of us? we have often heard *Elie's* voice, but have we ever heard the voice of the *Lord?* We have often heard the voice of Christ's *Ministers*, but have we ever heard the voice of *Christ* himselfe? We have heard the one sounding in our *ears*, but have we heard the other entring into our *hearts*, awakening us from our dead sleep?

As it is in *sleep*, so it is in *death*, (whereof sleep is the image,) the *body* first *awaketh*, before it riseth out of the bed or grave: *Many of them that sleep in the dust of the earth shall awake*, (saith *Daniel*, speaking of the generall Resurrection,) *Dan.*12 2. And thus is it in this *first Resurrection*. Before the soul can

arise, it must *awake*: *Awake thou that sleepest, and stand up from the dead*, Ephes. 5. 14. Now, have we heard the voice of Christ *awakening* us? Have we found such an effectuall work of the word upon our hearts? rousing us out of the dead sleep of our sinfull security, opening our eyes, making us truely appehensive and sensible of our present condition, causing us to look about us, and to entertain serious thoughts about a *Resurrection*, of getting out of the state of sin, into a state of grace? Have we heard the voice of the *Law*, and the voice of the *Gospel*? & *Christ* speaking in both?

In the Law. Have we heard the voice of the *Law*? *Christ* speaking to us as he did to *Israel* at Mount *Sinai*, where *his voice shook the earth*, Heb. 12. 26. which it did both *literally*, shaking the *mountain*, Exod. 19. 18. and *metonymically*, shaking the *persons* that heard it: *So terrible was the sight, that Moses said, I exceedingly fear, and shake*, Heb. 12. 21. Now, have we heard such a voice? Have we found at any time such an effect in the word? so shaking us, making such an *earth-quake*, such a *heart-quake* in our souls? In the vision which *Ezekiel* saw of the *Resurrection of those dead and dry bones*, Ezek. 37. he tels us that before they were quickned and raised up, there was a *noise, and a shaking*, ver. 7. And the story informs us concerning those which seconded Christ, and attended upon him in his Resurrection, *Mat.* 8. 27. that before their Resurrection, the *earth did quake, and the rocks rent, and then the graves*

were

were opened, and many bodies of Saints which slept, arose, & came out of the graves, &c. v. 51. 52 53. Such *Preparatives* God is pleased oftimes, and for the most part, to make use of, in the working of this *first Resurrection*. Not that hee is tyed to an *uniformity* in his way of working, alwaies to work after the same manner. No, his dispensations (as in other of his works, so) in this are various. But ordinarily so it is. Before dead soules arise and come out of the grave of sin, there is a *shaking*, and an *Earthquake*, and a rending *of the Rocks*. God prepares the hearts of his people for this blessed work by some degree of a *Legall contrition* and *compunction*; giving the soul to feel somewhat of the *spirit of Bondage*, letting into it some sense and apprehension of sin, and the wrath of God due unto sin.

After this cometh the *still voice*; As it was in *Eliahs* vision at Mount *Horeb*, 1 Kin. 19. 11, 12. *After the whirlewind, and the Earthquake, and the fire, came the still small voice.* Thus fareth it ordinarily in the work of *Conversion*. After the *Whirlewind*, and the *Earthquake*, and the *fire* of the *Law*, cometh the *still voyce* of the *Gospell*, quieting the soul with the offers of grace and mercy, letting into it some comfortable apprehension of Reconciliation with God through Christ; withall exciting it to lay hold upon that mercy, and to indeavour to walk answerably to it in newnesse of life. Now have we heard

In the Gospel.

this *voice of the Son of God*? Have we heard *Christ* thus speaking to our souls, making his word effectuall unto us in this way? If so, here is an hopefull evidence that this blessed change is begun, and that we have a part in this *first Resurrection*. Whereas otherwise, are we strangers to this *voice*? never felt any such power in the word? We may justly conclude our selves strangers to this blessed work; surely we are as yet in our graves, under the power of a spirituall death.

Enquiry. 2. Have we received the spirit of Christ.

2. Let a second enquiry be, Have we received *the spirit of Christ*? we know by what meanes it is that the *dead body* is raised, by putting a spirit into it. Thus we read of *Jairus his daughter*, Luk. 8.55. After that Christ had called upon her, saying, *Maid arise, her spirit came again* (saith the Text) *and shee arose straightway*. By a like meanes doth Jesus Christ effect this *Resurrection* of the soule by putting his spirit into it. By this meanes was his own *Body* raised, *Hee was put to death in the flesh, but quickned by the spirit*, 1 Pet. 3. 18. *viz.* that divine and eternall spirit which dwelt in his humane nature: And by the same meanes are *dead soules* quickned. By this means were those *dry bones* made to live again, *Ezek.* 37.5. *Behold* (saith the Lord) *I will cause breath to enter into you, and you shall live*. Now what were those *dry bones*? and what was this *Breath*? you may see the Interpretation of both in the sequels. *These bones are the whole house of Israel*, ver. 11. *And*

yee

ee shall know that I am the Lord, when I have pened your graves, O my people, and brought ou up out of your graves, and shall put my pirit in you, and yee shall live, ver. 13, 14. This is the *Breath* put into these dry bones, even the *spirit of God* put upon his people being then in *Babylon*, causing them to live again, restoring them to a flourishing condition. By the same meanes doth Christ cause *dead soules* (being *Captives unto sin*) to *live*, by putting his *Spirit* into them. Hence is it that he is called a *Quickning spirit*, 1 *Corin.* 15.45. Because by this meanes hee shal quicken the dead *Bodies* of his Saints at the last day, *Hee shall quicken your mortall Bodies by his spirit which dwelleth in you*, Rom.8. 11. And by the same meanes hee now quickneth *dead soules*, by communicating his *Spirit* into them: Which in this respect the Apostle calleth, *The Spirit of life*, Rom.8.2. Now then, have we received this *Spirit*? It was *Pauls* question to those new *Converts*, Act.19. 2. *Have ye received the Holy Ghost*?]. This he spake concerning the *Extraordinary gifts* of the Spirit which flourished in the Church at that time. Let me propound the same question in a more ordinary sense: *Have we received the Holy Ghost*? Have we received the *Spirit of Christ*? As it was *Pauls* question to his *Galatians*, Gal.3.2. *Received ye the Spirit by the works of the Law, or by the hearing of faith*? Taking it for granted, that they had received the Spirit. And so have all

those

those who have any true union with *Jesus Christ*, *If any man have not the spirit of Christ, he is none of his*, Rom.8.9. Now have wee received this spirit by the hearing *of faith*? Have we so heard the voice of Christ in the doctrine of faith, the Gospell, as that wee have received the spirit of Christ? If so, questionlesse this Spirit will have the same operation and effect in our *soules*, that it had in the *Body of Christ*. As it raised up the one, so it will raise up the other. Whereas otherwise, being voyd and destitute of this Spirit of Christ, we may (like dreaming men) fancy and imagine our selves to be risen, but we are yet in the grave.

This Quickning spirit how discerned.

Question. But the Question here will run on. How shall we know whether we have received this *Quickning Spirit*, or no. A Question that will be very usefull in the resolution of it. The rather, because there are so many who pretend to this *spirit*, (never more then at this day) who yet are meere strangers to it.

By the fruits and effects of it.

Answer. For your satisfaction, know, that this *Quickning spirit*, where it is, discovers it selfe by the *fruits* and *effects* of it. Of these fruits and effects I might name many. I shall only single out three of the Principall, which will be properly usefull to our present purpose. This Quickning Spirit, where it dwelleth in the soul, it is to it a *Spirit of Illumination*, a *Spirit of Faith*, a *Spirit of sanctification*. A threefold work whereby

Which in working this Reaction, are.

the Spirit effecteth this first Resurrecti-
in the soul: being to it, first, a Spirit
Illumination: secondly, of *Faith*: thirdly, Of
ulinesse.

1. A *Spirit of Illumination*. Here is the
ginning of this work, it beginneth in *Light*;
ven as in the *first Creation*, the first born of
ods works was *Light*. *God said, Let there*
Light, Gen. 1. 3. So is it in this *new Crea-*
on, the first work is *Light*: *The Light shineth*
darkness, John 1. 4. a new light shining
to the soul of man, which since the fall, is
come a dungeon of darkenesse. As it
as with *Peter*, when *God* sent his *Angell* to
etch him out of *Prison*, Acts 12. 7. *he caused*
light to shine in the prison: So is it with *dead*
ouls, when God sendeth his *Angells*, his
Ministers, to fetch them out of the *prison*,
he dungeon of the grave, he causeth a *light*
o shine forth unto them; A supernaturall
ight, the light of divine and heavenly know-
edg to shine forth into their Hearts. *God who*
ommanded the light to shine out of darknes, hath
shined into our hearts, (saith the Apostle,) *to*
give the light of the knowledg of the glory of
God, in the face of Jesus Christ, 2. Cor. 4. 6. God's
Ministers (being his Instruments in the work
of Conversion) they communicate that light
of knowledg unto others which themselves
have received, making known the glorious
grace of God shining in the face of Jesus
Christ, revealed and manifested in and by him:
without which *Illumination* there is no *Rege-*
neration.

1. It is a Spirit of Illumination.

Hence

Baptisme anciently called φώτισμος, Illumination, and why?

Leigh. Critic. Sacra.

Grotius Beza ad loc.

Hence was it that the *Greek* Fathers anciently called Baptisme, (which is the Sacrament of *Regeneration*,) by the name of φώτισμος, *Illumination*; taking the ground of it (as is conceived) from that of the Apostle, *Heb.6.4.* where he speaks of those that were *once enlightned*, φωτισθέντος, which the *Syriack* renders, *qui ad baptismum descendunt*, such as had been *baptized*. And not unfitly may it be so called, in as much as all those who are *baptized* with the *Holy Ghost*, they have their minds illustrated with the beams of this divine and heavenly light. Without such *illumination*, no *regeneration*. Hence is it that the twofold state of man, the state of *nature*, and the state of *grace*, are called the one *darknesse*, and the other *light*: *Ye were sometimes darknesse, but now ye are light in the Lord*, Ephes.5.8. And the work of *Conversion* is described to be a *turning from darknesse to light*, Acts 26.18. and a *calling out of darknesse into a marvellous light*, 1 Pet.2.9 Now, have we received this Spirit of *Illumination*? Hath this light shined forth unto us? shined into our *minds*: and shined into our *hearts*? Into our *minds*, enlightning our *understandings* with some measure of *speculative knowledge* in spiritual & heavenly mysteries? Certainly, without this there can be no true work of *Conversion*, no spirituall *Resurrection*. God doth not bring men out of their graves blindfold; He first openeth their eyes: *Paul was sent to the Gentiles to open their eyes*, Acts 26.18. *to turn them*

em from darknesse to light; from the darkesse of ignorance to the light of knowdge, which shineth into the mind. And ito the *heart*; *He hath shined in our hearts*, saith the Apostle,) ἐν ταῖς καρδίαις ἡμῶν. And he doth in the hearts of his people, giing them not onely a *speculative*, but an *ffective* knowledge: not onely to know he truth, but to be affected with it, to love :, believe it, embrace it, to *receive a love f the truth*, (for the want of which those apostates fell away, 2 *Thes.* 2. 10.) Now, iath this light thus shined not onely into ur *minds*, but into our *hearts*? then may ve conclude, that we have received the Spiit of Christ, even this *quickning spirit*, beginning this work of a spirituall resurrection n our souls. Whereas otherwise, Do we til *sit in darknesse*? surely, we are as yet *in the hadow of death*.

2. This *Quickning Spirit*, is a *Spirit of Faith*. So it is to all who have any part in his first Resurrection. *We having the spirit of faith*, (saith *Paul* to his *Corinthians*) 2 Cor. 4. 13. that is, the Spirit of God, working faith in the soul. This it doth in all whom it quickneth; first, revealing Christ unto them, then it inclineth their hearts to close with him upon those Gospel terms upon which he is offered, to receive him as a *Saviour*, and as a *Lord*. And so it uniteth them unto him, *ingrafting* them into this *Stock*, from whence they receive this *quickning vertue*, and

2. A Spirit of Faith.

and are made conformable to Christ in his resurrection. This is conveyed unto believers through *faith*: [*That we might receive the promise of the spirit through faith*, (saith the Apostle, *Gal.*3.14.) The *Promise* he there speaketh of, is the promise of the *Spirit of Regeneration*, (as *Diodate* expounds it.) This is the promise which the *Prophets* make such frequent mention of, *Isai.*44.3. *Jer.*31.33. &c. Now this promise of the spirit is received by *faith*, faith on *Jesus Christ*, which is the *purifying grace*, [*Purifying their hearts by faith*, Acts 15.9.] The *sanctifying grace*, [*They which are sanctified by faith in me*, Acts 26.18.] and the *quickning grace*, by, and through which this spirituall life is conveyed from Christ into the soul. Expresse is that of our Saviour, *John* 11. 25. *I am the resurrection and the life, He that believeth on me, though he were dead, yet shall he live.*] Though he be dead in sin, yet shall he live a spirituall life upon his believing. Which life is therefore called the *life of faith*, because faith is both the *beginning*, and the principall *Act* of this life, *The just shal live by his faith*, Rom.3.11. *The life which I now live in the flesh, I live by the faith of the Son of God*, Gal. 2. 20. *He that liveth and believeth on me*, (saith our Saviour) *ver.*26. of that 11th of *John*, speaking of this spirituall life, whereof faith is both the first and principall *Act*.

Now, have we received this *Spirit of Faith*? Have we felt this work of the spirit upon our hearts,

hearts, drawing and inclining them thus to receive *Jesus Christ*, thus to close with him, thus to rest upon him, thus to give up our selves unto him? If so, surely we are in the number of those that have part in this *first Resurrection*. Otherwise, being yet in a state of *unbeliefe*, we are also in a state of *death*.

3. This *Quickning* Spirit is also a *sanctifying spirit*, a *spirit of sanctification*. Such was the spirit whereby *Jesus Christ* was raised. *He was declared mightily to be the Son of God, according to the spirit of sanctification, by the resurrection from the dead*, Rom. 1. 4. That Spirit which raised up *Jesus Christ*, was the same divine spirit which sanctified his humane nature wherein it dwelt. And such is this *quickning Spirit* to all in whom it dwelleth. Being to them a Spirit of *Faith*, it is also to them a Spirit of *Sanctification, purifying their hearts through faith*. Hence is it that the Apostle puts these two together, *Sanctification of the spirit, and beliefe of the truth*, 2 Thes. 2. 13. *Faith* and *Holinesse* never go asunder. Where the Spirit of Christ is a *Spirit of faith*, it is also a *Spirit of holinesse*, changing the heart, putting into it a new quality of *holinesse*, turning the bent of it from and against all sin unto holinesse and righteousnesse, working in it an unfeigned hatred of the one, and love to the other. 3. A Spirit of Holinesse.

Now, have we received this *Spirit* also? Do we find such an inward change wrought in

in our hearts? Do we find the *Law of* a Law of Holinesse written upon them law contrary to the *law of sin*; so the A stle calleth that sinfull corruption wh dwelleth and reigneth in all unregener persons, commanding evill actions, as were, with authority, putting the sinner up on them, inclining, and after a sort, forcing him to the committing of sin, *Rom.* 7. 23. *The law of sin which is in my members.*] Now, have we received a law contrary to this? a *law of holinesse*, having the clean contrary effects, commanding with authority that which is holy and good, putting us upon it, carrying the soul with a strong impulsion towards it, turning the bent of the heart that way? so as that we can say with the Apostle, that *with our inward man we delight in the law of God*, Rom.7.22. that *with our mind we serve the law of God*? ver.25. If so, surely, this is no other but *that law of the spirit of life in Christ Jesus*,] (as the same Apostle calleth it,) *Rom.* 8.2. The law of this quickning spirit communicated from Christ, as from the Head unto his members, quickning and raising them up unto this spirituall life. Whereas otherwise, are we still under the *law of sin*? certainly, we are also under the *power of death*. So much the Apostle insinuates in the next words, where he puts these together; [*the law of sin, and death*:] He that is freed from the one, is freed from the other. But he that is under the power of the one, under the

the power of *sin*, is also under the power of the other, under the power of *death*. Thus have you a second evidence whereby we may all of us judge of our selves, whether we be engrafted with Christ in the likenesse of his Resurrection: *viz.* Have we received the *Spirit of Christ?* a Spirit of *Illumination, Faith, Sanctification?*

Take a third. *Do we live the life of Christ?* This do all that are raised with Christ, they are in their measure made conformable to him in his life; In their lives expressing his *vertues: Ye are a chosen generation, &c.* (saith Saint Peter, speaking to believers,) *that ye should shew forth the vertues of him who hath called you out of darknesse into his marvellous light,* 1 Pet. 2. 9. This do those who are raised with Christ, they shew forth the *vertues of Christ*; that is, (as some expound it, and that not improperly,) they do in their lives and conversations expresse those graces and vertues which were so eminent and exemplary in him. They not onely *have* them, but they *hold them forth.* They do ἐξαγγέλλειν, the word properly signifieth *prædicare*, to *preach.* So clearly do they expresse the vertues of Christ, as that their *lives* are as so many *Sermons* upon the life of Christ: each a counterpane to that Originall: This do all who are risen with Christ, they propound Christ as a pattern for their imitation, practising his vertues to the life.

Enquiry 3. Do we live the life of Christ?

Shewing forth his vertues by way of imitation.

Quest. What vertues?

Imitable vertues in Christ.

Ans. The imitable *vertues* in Christ were many: I shall instance in some of the chief; and those I shall but touch. His *Inoffensivenesse, Meeknesse, Patience, Humility, Obedience, Love, Mercy, Contempt of the world, Heavenly-mindednesse*: All these were eminent in the life of Christ, and all these doth the true believer that is risen with Christ shew forth in his life and conversation.

1. Inoffensivenesse.

1. *Walking inoffensively.* So did our blessed Saviour: In his whole course he was *inoffensive, harmlesse*: *He did no sin, neither was their guile found in his mouth*, 1 Pet. 2. 22. *He was holy, harmlesse, undefiled*, Heb. 7. 26. In which respect he is so often called by the name of that most innocent of creatures, *The Lamb of God*, John 1. 29. &c. And this vertue they which are risen with Christ do expresse; being also *innocent, harmlesse*: [*Harmlesse as Doves*, Mat. 10. 16. *Inoffensive*: [*Herein do I exercise my selfe, to have alway a conscience void of offence towards God, and towards men*, (saith *Paul*) Acts 24. 16. True it is, the world *takes* offence at them, (as so it did at *Jesus Christ*,) but their desire and care is not to *give* any just offence.

2. Meeknesse.

2. They imitate Christ in his *Meeknesse*, a vertue eminent in him: *He cometh unto thee meek*.] It is spoken of *Sion's King*, Mat. 21. *I beseech you by the meeknesse and gentlenesse of Christ*, (saith *Paul*,) 2 Cor. 10. 2. In this respect also he is compared to the *Lamb*: *He was led as a lamb to the slaughter*, &c. Isai. 5

And this vertue the true Christian in his measure expresseth. He is one of *the meek of the earth*, Zeph. 2.3. One that *sheweth out of a good conversation his works, with meeknesse of wisdom*, Jam.3.13. One that endeavoureth to restrain and bridle the *passions* of his heart, not casting the reins upon their necks, suffering them in a customary way to break forth in an inordinate manner. One that in the purpose of his heart *layeth aside wrath, anger, malice*, 1 Pet.2.1. One that is *gentle, and easie to be intreated, ready to forgive*, and forget injuries: all which were eminent in *Jesus Christ*.

3. In *Patience*. In this respect also was Christ a *lamb*, a *sheep*. His patience in sufferings was most exemplary: *He was led as a lamb to the slaughter, and as a sheep that is dumb before the shearer, so opened he not his mouth*, Isai.53. *When he was reviled, he reviled not again; when he suffered, he threatned not, &c.* 1 Pet. 2. 23. And herein the true Christian carries some resemblance of him: He is one that *in patience possesseth his soul*, Luke 21.19. Exercising this grace in all changes of conditions. *Tribulation* in him *worketh patience*, Rom. 5. 3. *Here is the patience of Saints*, Rev. 13.10. & 14. 12. They are *companions in the patience of Jesus Christ*, Revel.1.9. 3. Patience.

4. *Humility*. A vertue also most eminent in *Christ: Learn of me, for I am meek and lowly*, Mat. 11.29. However, *being in the form* 4. Humility.

of God, he thought it no robbery to be equall with God, (without any usurpation he might have challenged an equality with God his Father, being co-essentiall and co-equall with him in respect of his divine nature,) yet *he made himselfe of no reputation, and took upon him the form of a Servant; He humbled himselfe, &c.* Phil.2.6,7. And herein doth the true Christian resemble him, being one of *a contrite and humble spirit*, Isai.57.15. One that *humbleth himselfe in the sight of God*, Jam.4.16. Not *doing what he doth through vain glory, but in lowlinesse of mind preferring others before himselfe*, Phil.2.3. This did Jesus Christ, and this those which are risen with Christ at least desire to do.

5. Obedience. 5. *Obedience*: Hereof was Christ the great *Exemplar*, and *Pattern*. *He humbled himself, and became obedient even to the death, &c.* Phil.2.7. *He sought not his own will, but the will of him that sent him*, John 5.30. & 6.38. the will of his Father. This he *did*, and this he *suffered*, both out of a principle of *voluntary obedience*: And in this those who are his, resemble him; they are a people *willing and obedient*, Isai.1.19. willingly obeying God for himselfe, and those which are set over them under him, for his sake.

6. Love. 6. *Love*: *Walk in love as Christ also hath loved us*, Ephes.5.2. *He loved the Church, and gave himselfe for it*, ver.25. *Greater love hath no man then this, that a man should lay down his life for his freinds*, John 15.13. This hath Christ

Christ done, and more: While *we were yet sinners*, (*enemies*,) *Christ died for us*, Rom.5. 8. And herein are those which are Christs, conformable to Christ in their measure: They are all (in a good sense) of *the Family of Love*. Such as *love God above all*, with *all their heart, &c.* and *their neighbours as themselves*, Mat. 22. 37,39. The true Christian is one that *loveth the Lord Jesus in sincerity*, Ephes.6.24. One that loveth the *Saints*, and that because they are *Saints*, and so consequently, *all Saints*, Ephes.1.15. One that loveth and imbraceth the *Image of God*, where-ever he meeteth with it: One that loveth his *enemies*, ready to *do good to them that hate him; praying for those which despitefully use him*, Mat.5.45. Thus the *same mind* is in those who are engrafted into Christ, *which was in Christ himself*, Phil. 2.4.

7. *Mercy*: *Jesus Christ* was and is a *merciful High Priest*, Heb.2.17. In the dayes of his flesh he was ready to shew mercy both to the *souls* and *bodies* of all those that sought it from him: The like bowels of mercy there are (in measure) to be found in all that are Christs: they are such as have *put on bowels of mercy*, Col.2.12. *The wisdome which is from above is full of mercy*, Jam. 3.17. 7. Mercy.

8. *Contempt of the world*: Christ was neither *covetous*, nor *ambitious*: He professeth his *Kingdom* was *not of this world*, John 18. 36. And therefore when a *Crown* was offered him, and forced upon him, he refused it, 8. Contempt of the world.

John 6.15. Disdaining to do any homage to *Satan*, though it were for all the *Kingdoms upon earth*, Mat. 4.8. In this those which are Christs resemble him: They looking upon the *fashion of this world* as transitory, passing away, they *use it as not abusing it*, 1 Cor. 7.31. Not suffering their affections to run out inordinately after the things thereof: not *seeking great things for themselves*; not placing their happinesse here below.

9. Heavenly-mindednesse.

9. Lastly, *Heavenly-mindednesse*: In this sense, (though not onely in this, as *Grotius* would have it,) Christ saith of himselfe that he was in *heaven* whilest he was upon *earth*; so he tels the *Jews*, John 3.13. *The Son of man which is in heaven*:] So he was properly according to his *Godhead*, which still kept residence in heaven; and so he was according to his *Manhood*, having his *affections*, and his *conversation* there: So much his continuall discourse shewed, which from *earthly* things still ascended up to *heavenly*: And in this those which are risen with Christ, resemble him in their measure; having their πολίτευμα, their *chiefe negotiation* and business in Heaven; (as I shewed you lately from *Phil.* 3.20.

Grotius Com. in John 3.13.

Thus we see how they who are risen with Christ, *live the life of Christ*, expressing all the aforesaid *vertues* in the course of their lives and conversations. Now, put the Question to our selves, Do we this in our measure? Are the like *fruits* to be found in us? If so surely

urely, these are no other but fruits and con-
equences of this first Resurrection: But if
therwise, If our lives carry no such, but
ontrary impressions; not expressing the *ver-*
tues of the *second*, but altogether the *vices* of
he *first* and *old Adam*; certainly, we are
s yet under the power of the *first*, bound
yet unto the *second death*. Many other *Shib-*
oleths might I give you, whereby those
which have any part in this *first Resurrection*,
ay, be differenced from them which have
ot. But these may be sufficient.

This triall being made, two sorts of per-
ons will come now to be dealt with all; Such
yet have no part in this first Resurrection:
uch *as have*. Let me speak to them several-
y: I begin with the former.

1. Such as are yet *in the grave of sin*;
nder the power of a spiritual death, stran-
ers to this first Resurrection: let me speak
nto you in the like language that our *Savi-*
r did once to *Lazarus*, John 11. 43. *La-*
arus, come forth: or as *Peter* did to *Dorcas*,
Acts 9. 40. *Tabitha, arise*:] Come ye forth
f that grave of sin, wherein your souls lie
putrifying and corrupting: Arise, stand up
om the dead. So the Apostle cals upon those
f your condition, *Ephes.* 5. 14. *Awake thou*
hat sleepest, and arise from the dead.] *A-*
wake, ἐξυπνάτε, the word (as both *Beza* and
Grotius note upon it) properly signifieth the
wakening of a *drunken man*, that is, *somno*
inóque sepultus, buried (as it were) in sleep,

1. Application to such as are yet in the grave of sin.

Let them awake and arise from the dead.

and wine; his coming to himselfe again. As it is said of *Noah*, Gen.9.24. *Noah awake from his wine*. And so the Prophet *Joel* speaking to the *Drunkards* of his time, he bids them *awake: Awake ye drunkards*, Joel 1.5. In the like language the Apostle there speaketh to the *Christians* of his time, who were corrupted in their judgements with that pestilent errour of *Saducaisme, denying the Resurrection of the dead*, affirming the *Resurrection* mentioned in Scripture to be no other but the *renewing of the world by the Gospel*, and the *spiritualll Regeneration of the soul* by the grace of God, (an errour hatched in those times, and revived in ours, even amongst our selves.) This *errour* the Apostle there looketh upon, (as we may do upon all errour) as having in it an *inebriating property*, intoxicating and stupifying the souls of them that were possessed with it; and thereupon he calls upon them to awake from that drunkennesse. Ἐκνήψατε δικαίως, *Awake unto righteousnesse*, or *righteously*: that is, so awake, as that you may henceforth live and walk as becometh *Saints*, in *holinesse* and *righteousnesse*. The same say I to all *habituall* and *customary sinners*; such whose souls are cast into this dead sleep, in whom *custome* in sinning hath taken away the *sense* of sin; (and I wish I could speak loud enough, so speak as you might hear me:) *Awake you, Awake from sin unto righteousnesse, Awake, arise, stand up from the dead, that Christ may give you light and life.*

Motives

Motives to presse this *Motion*, I shall not be many: Take one for all. *Except you thus arise, better never arise*: Except you thus *arise here*, better never *arise hereafter*: Unlesse you have your part in this *first Resurrection*, better you should never have your part in the *second Resurrection*. This later you shall have, your *bodies* shall be raised again at the last day: O that you may then *awake unto life*, that your *Resurrection* may be unto you a *Resurrection of life*; awake, arise here: *Many that sleep in the dust of the earth shall awake*, (saith *Daniel*,) but how? *some to everlasting life, and some to everlasting shame and contempt*, Dan. 12. 2. Now, I know there is none of you, but would willingly have your portion with the former of these, to awake in the *Morning of the Resurrection* unto *everlasting life*: That you may so do, *awake here*; Awake and arise from *sin*, unto *righteousnesse* and *holinesse* here; otherwise, never look to awake to *life* and *happinesse* hereafter. They, and only they shal be exempted from the *power of the second death*, who have their *part in this first Resurrection*, Rev. 20. 6.

Motive. Better never rise, then not thus arise.

To let in the Motion, that it may enter and take place with those whom it concerneth, give me leave in the next place, to meet with a *shift* or two, whereby men do use to bear off the blow, to evade the force of this Exhortation: We *will awake and arise*, (say some,) but *it is yet too soon*. We *would awake and arise*, (say others,) but *we fear it is now too late*.

A twofold Evasion met with, and answered.

Thus

Thus, while the one *presumeth*, and the other *despaireth*, both lie stil in the same grave. To meet with both these briefly.

Evasion 1. The presuming shift: It is too soon to arise.

1 For the *presuming* shift: We will awake and arise; but it is yet *too soon*. Thus did the people in *Haggai*'s time put off the raising and building of the *materiall Temple* with a *nondum tempus*; *This people saith, The time is not come, the time that the Lord's house should be built*, Hag. 1. 2. Thus do many put off the raising up of this *spiritualll Temple*: They wil arise, but the time is not yet come. A shift like that which *Solomon's sluggard* maketh use of, *Prov.* 6. Being called upon to awake and *arise*, verse 9. *How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?* He replyeth in the next verse, *vers.* 10. *Yet a little sleep, a little slumber, a little folding of the hands to sleep*: He wil arise, but not yet. Even thus do many poor sinners put off the *call of God*, calling upon them to awake and arise out of the dead sleep of sin; *Yet a little more sleep*, &c. They wil arise from sin to righteousnesse; but not yet. *Modo & modo, By and by*, hereafter. It may be, they think it is yet *early day* with them; their *sun* is but new risen: It is but the morning of their age, their youthful season, and they must give youth the swinge: They think it is with *Men* as with *Horses*; *If they are broke too soon, they are spoiled*. They are afraid lest that impious *Proverb*, which was never yet verified in any, should prove true

rule in them, *Young Saints, old Divels*; and therefore they wil leave this work to their old age. When they have nothing else to do, then they wil begin to think of this work, to look towards God; when they are about to leave the *earth*, then they will begin to think of *heaven*.

Ans. Fond men! Is this the time to begin to *live*, when you are ready to *die*? Is this the time to *rise from the graves of sin*, when you are *falling into the grave* of the *earth*? Is this the time to *rise to righteousnesse*, when you cannot *rise from your bed*, or *couch*? Is this the time to begin to look towards *heaven*, when you begin to stoop, and look downwards towards the *earth*? Of all other, *old age* wil be found to be the unfittest time for this *work*. You know whose Exhortation it is, *Eccl.* 12. 1. *Remember now thy Creator in the dayes of thy youth, while the evill dayes come not.* Such are the dayes of *old age*, evill dayes, in respect of the manifold infirmities, diseases, aylements which attend upon it. *Ipsa senectus morbus est*; *Old age in itself is a disease*? and being so, it is the most improper time for *this work* of *Repentance* and *Amendment of life*. *How can a man be borne when hee is old*? (saith *Nicodemus*, speaking of himself) *John* 3. 4. So may we say of being *born again*; How shall an *old sinner* be made a *young Saint*? The work of Regeneration being deferred untill old age, wil then be found both *difficult* and *suspicious*.

Old age the unfittest time for this work.

Regeneration deferred to old age, is

1 *Difficult*:

1. Difficult.

1. *Difficult.* The *Grave of sin* is like the *Grave of the earth.* The longer a man lyeth in it, the more difficult will his Resurrection be. When *Lazarus* had lyen four days in the grave, *Martha* thought that Christ came too late, that there was no possibility of a recovery. *Lord,* (saith she) *By this time he stinketh, for he hath been dead four days.* John 11. 39. The like we may say of aged confirmed sinners, who have lyen not four dayes, but (it may bee) forty, sixty, eighty years rotting and putrifying in the grave of sin, so as they *stink already*, their lives and conversations have been scandalous and offensive to all that have come neere them many a day; How do we think that such putrified soules should ever bee raised again? In such the work of *Regeneration* cannot but be apprehended to be a *difficult* work. It was the speech of *Sarah*, when the Angell told her shee should *conceive and bring forth a son in her old age,* having been to that day barren, *What* (saith she) *shall I, after that I am waxen old, have pleasure?* Gen. 18. 12. So may an aged sinner say concerning the work of *Regeneration.* What, shall I who am now waxen old, gray-headed in sin, *shall I ever have pleasure?* shall I find delight in spiritualls and heavenly things, which to mee hitherto have been dry and saplesse? Shall the *Immortall seed of the word* become fruitfull in me? Shall the *new man* be conceived,

shall

shall *Christ be formed* in my soul, which hath hitherto been as *barren*, as *dead*, as ever *Sarahs womb* was? This, though to God it is *possible*, and *easie*; yet to man it will be found a *difficult* work. *Women* who never had a child till their age, oftimes pay deare for it, before they see it. Aged sinners will finde *Repentance* to bee *bitter*, the worke of Regeneration *difficult*.

2. And as difficult, so *suspicious*. *True Repentance is never too late, but late Repentance is seldome true*, seldome sincere. Aged sinners, if they begin to forsake their sins, and looke towards God, and towards heaven, it may be suspected that it is not *love to God*, that *draweth* them, but *fear of Hell* that *driveth* them to it. 2 Suspicious.

Upon these grounds let all be perswaded not to *put off the call of God*. Doth Christ by the *Trumpet of his word* summon you (as at this time he doth) to arise and come forth of the grave of sin? do not say that it is *too soone*. Wil you think thus to put off the *Archangel* at the last day, when you shall heare the dismall sound of his *Trumpet*, *Surgite Mortui*, *Arise ye dead, and come to Judgment?* wil you then plead that it is *too soon* to arise? you wil arise herafter? I beseech you think upon this now, what answer you must then return to the summons of your *Corporall* Resurrection, and return the same now to this summons of your *spiritual* Resurrection. Doth Christ Put not off the call of God.

Christ call unto you, and bid you arise from sin? (He doth so:) do not put him off with delayes. *To day, if yee will hear his voyce* (saith the Authour to the *Hebrews*, Heb. 3.7. citing the words of the Psalmist, *Psal.* 95.7.) Now whilest salvation is offered, now take the present opportunity, and make use of it: Σήμερον, *To day*. The time of this life is but a *Day*. *Your Father Abraham rejoyced to see my day*, (saith our Saviour, speaking of the term of his own life upon earth) *John* 8.56. And this *day* is the *day of our first Resurrection*. Arise therefore whilest this day lasteth. This is the great work which we have to doe, every of us, while we are here upon earth: and therefore *work this work of God whilest this day* lasts, knowing, that *the night is coming, wherein there is no working* (as our Saviour tels his disciples, *John* 9.4.) And how much of this day is yet behinde, how nigh this *night* may be, who can tel? How knowest thou, but that thy *Sun may goe downe at noon*? and therfore defer not to answer the call of Christ, calling upon thee to arise.

None know whether God wil call again.

Which if thou shalt do; How knowest thou whether ever hee wil call again, or no? We know what our *Saviour* once said to his Disciples, when hee had *twice* awakened them, and yet coming to them the *third* time and found them sleeping; *Sleep on now*, (saith hee) *and take your rest*; Matth. 26.45. As if he should have said, Now take your course;

ırse; ye may sleep, for me, as long as you
l, I will never awaken you more; or you
have little list to sleep ere long, whether
wake you or no. Christians! there is none
you but Christ hath come unto you once
d again, many times, calling upon you in the
inistery of his word, bidding you *awake*,
ise. Now, what do you yet sleep? Take
ed lest that terrible doome proceed out of
s lips, *Sleep henceforth, and take your rest.*
restlesse Rest. There is a time when Christ
ill call no more. *My spirit shall not ever*
rive with man, Gen. 5. 3. And what know-
t thou whether this be not the last time of
sking. And therefore, if he do now knock at
ne door of any of your hearts, call upon you
y the inward *motions of his spirit*, as hee
oth by the *outward Ministery of his word*,
o not put him off as *Felix* did *Paul*, Act. 24.
5. saying, you will *hear him another time*;
when you have a convenient leisure you will call
or him: So you may, and yet he not *an-*
wer. *Because I have called, and ye refused,*
(saith *Wisdom*) *therefore ye shall call upon me,*
but I will not answer, Prov. 1. 24, 28. So dan-
gerous a thing is it to *try conclusions* with Je-
sus Christ; to try whether the *winde will*
blow again, whether the *Cock will crow again*,
whether the *Trumpet will sound again*. Doth
it now sound in any of your *hearts*, as it
doth in your *ears*, calling upon you to arise
from sin unto righteousnesse? do not say, It
is too soon.

2 But

Evasion 2. The despairing shift.

2. But is it now *too late?* There is the second shift, no lesse dangerous then the former: I have lien a long time in the grave of sin, rotting and putrifying there; I am an habituated, inveterate sinner. Is there yet any hope for me?

Repentance in age difficult to man, not to God.

Ans. This was the Argument that shook *Martha's* faith. Her brother had lien *foure dayes* in the grave. But what saith our Saviour to her? *Said I not unto thee, If thou wouldst believe, thou shouldest see the glory of God?* John 11.40. The like I say unto thee: Art thou an aged sinner? Suppose one of those the Prophet *Isai.* speaketh of, *Isai.* 65.20. *A sinner of an hundred years old?* yet only *believe*, & thou shalt see, thou shalt feel the *glory of God*, the glorious power and grace of God in changing thee yet before thy change cometh, working this *Resurrection* in thee, and for thee. To thee this work is now more difficult; not so to him who *is the Resurrection and life.* It was all one to Christ in the dayes of his flesh, to raise up the *Courtiers son* from the *sick bed*, John 4.46. and *Jairus his daughter* from the *death-bed*, Mat. 9.25. and the *widow of Naim's son* from the *Biere*, Luke 7.14. and *Lazarus* from the *grave*, and that after his *three dayes buriall*, John 11.43. True indeed, in the last of these, it is said, that he *groaned in himselfe* once, and again, *ver.* 33.38. But this he did, either by way of *sympathy*, expressing his griefe and compassion towards *Mary*, and the rest of the mourners; or

else by way of *Antipathie*, expressing his anger and indignation against *Martha*, and the rest of those faithlesse ones, who so far questioned his power in effecting what hee had undertaken; not in regard of any apprehended *difficulty* in the work: which, when hee came to it, hee effected with a word, *Lazarus, come forth.* Is it so, that you are not only *dead in sin*, but have lyen long in that state, under the power of this death; yet despair not.

But in this state I have often withstood the Call of God; Oft have I heard the *voyce of Christ*, but have not answered it. Oft have I felt the *strivings of the Spirit* of *grace*, but have checked, resisted, quenched the motions thereof.

Doubts Answered. *Repl.* 1. Resisting the call of God.

And so had the *Jews* done, as *Stephen* tels them to their face, *Acts* 7.51. *Ye stiff-necked, and uncircumcised in hearts and ears, ye do always resist the holy Ghost;*] yet *Peter* invites them to *repentance*, with assured hopes of mercy upon their coming in, and accepting the offer, *Act.* 2.38. *Repent ye therfore, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gifts of the holy Ghost.* Of which gifts, the chiefest is this of *Regeneration.*

Ans.

But I fear, I am in the number of those of whom S. *Jude* speaks *ver.* 12. of his Epistle, *A tree that is twice dead*; a relapsed Apostate, one that hath *fallen away from the grace of God* after that I was once *enlightned*:

Repl. 2. The case of Apostacy.

one that hath fallen back again into a *state of sin* and death, after that in my owne and others apprehensions I had begun to have the *life of grace*. So as I fear, I am also (he speaketh) *plucked up by the roots*, forever cut off from all hope of *spiritual union* and *Communion* with Jesus Christ, under an impossibility of ever being *renewed*, of ever partaking in a second spiritual Resurrection.

Answ. *Answ.* Still this makes the case more difficult: yet despaire not. Surely, *Lazarus* died again after his first resurrection; yet shall his body be raised again at the last day. Believe it, Christ is able to do as much for thy *Soul*, as he will do for his *Body*. And this, if thou beest not stil wanting to his grace, he will do; Restore thee from this Apostacy.

Quest. What to be done to attain this Resurrection.

Quest. But what then *shall I do*, that I may be made partaker of this grace? that I may have my *part in this first resurrection*? nay, being a *dead man*, what *can I do*? A dead man is a meer *patient* in the work of his own resurrection.

Ans. *Answ.* True, and so is a *sinner* in the first act of his own *Conversion*, (as I have before shewed you.) In thine own strength without *Christ*, thou canst do nothing in this work (as our Saviour tells his Disciples, *John* 15.5.) what *Paul* saith of a dead *Body*, 1 Cor. 15. 43. we may say of a dead *Soul*, *It is sown in weakness*: Being dead in sin, it is in a state of *impotency*, not able to raise it self, or to

con

ontribute ought toward it own resurrection. ut yet this thou mayst doe, and this be thou irected to do.

1. *Wait and attend upon God in the use of those means* whereby he ordinarily effecteth his Resurrection: This could that poor, *impotent, bed-rid man* in the Gospel do, *John* 5. though he could not *put himselfe into the waters*, yet he could *lye at the pool*. And the ke maist thou doe: Though thou canst not quicken and raise up thy self; yet thou maist attend upon those means whereby God is wont to convey that grace, whereby he effecteth this work; which is the *Ministry of the word*. By this means it was that those *dead bones* were quickned, *Ezek.* 37. viz. by the *Prophets prophecying* upon them, *verse* 4. *Hee said unto mee, Prophecie upon those bones, and say unto them, O ye dry bones, hear the word of the Lord.*] And by this means it is that *dead souls* are *quickned*; by the *Ministry of the word*. This is the *Trumpet of Jesus Christ*: Here is the *voyce of Christ* to be heard, whereby he *quickneth* the dead: And therefore with care, diligence, conscience attend upon this Ordinance, hearkning and listning to hear the voyce of Jesus Christ.

Direct. 1. Waite upon God in the use of means.

2. *Not hardening our hearts*. Let that be a second direction. *To day, if you will hear his voyce, harden not your hearts*, Heb. 3.7. This men of themselves can do. Though they cannot *soften* their own hearts, yet they can *harden* them; and that by resisting the motions

Direct. 2. Not hardening the heart.

of the spirit of grace. Now, would you have your part in this first Resurrection? take heed of thus *hardning your hearts*, take heed of *resisting*, *quenching* the first Motions of this spirit; but give way to them; let in the voyce of Christ into your soules. Let in the voyce both of the *Law* and *Gospel*.

Let in the voice of the Law.

The voyce of the *Law* for the awakening of you. This is the first use of the *Law*, to rouse and awaken dead souls, to convince poor sinners of the *sinfulnesse* and *misery* of their Naturall Condition. Let it bee useful to you in this way. Give way to the *spirit of conviction* for the awakening of you. Were it possible that a dead man could be awakened, and made apprehensive and sensible of that state wherein he is, being under the power of death; to see how he *hath the grave for his house, and maketh his Bed in the darknesse, where corruption and the worme claime kindred of him*, being his onely Companion (as *Job* describeth that state, *Job* 17. 14.) he should not need to be perswaded to arise, and come forth, and to accept of a *Resurrection*, being tendred to him. Surely so would it be with poor sinners. Were their consciences but once thoroughly awakened, and themselves made apprehensive of the misery of their naturall condition, how their soules ly putrifying and stinking in the grave of sin, they should need no other argument to induce them to come out from thence, and to ac-

ce

cept of this new life offered and tendred unto them. Suffer your selves therefore to be thus *awakened*. Give way to the discoveries of the Law; bringing them home to your selves in your own particular, that so you may see and feel your selves in a *state of sin* and *death*, under the power of a *spiritualll death*, bound over unto *Eternall* death.

Let in the voice of the Gospel. Answering it.

Being thus awakened by the Law, now hearken to the sweet voice of Christ in the *Gospel*, calling upon you and commanding you to arise and *stand up from the dead*. Lending not only your *ears*, but your *hearts* to this call; closing with it, returning answer to it, as old *Elie* adviseth young *Samuel* to do in a like case, 1 *Sam.* 3. 9. *Speak Lord, for thy servant heareth.* Thus when *Christ* shall be pleased to call upon you *outwardly* in the Ministry of his word, *inwardly* by the motions of his spirit, inviting, perswading, requiring you to arise from sin to Righteousnesse, give entertainment to this call of his, accepting this offer of grace, by *faith* receiving *Christ* himselfe into your hearts, yeelding up your selves unto him to be framed and fashioned according to his will. So doing, he wil communicate himself unto you in this blessed way, being unto you *Resurrection and life*. For this you have his expresse promise, with an *Ecce*, a (*Behold*) before it, that you may take the better notice of it, *Revelation* 3. 20. *Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will*

come in and sup with him, and he with me. The [*Doore*] there spoken of is the doore of mens *Consciences*. At this door Jesus Christ [*standeth*] attending and waiting with much patience upon poor sinners. Thus standing at this Doore, he [*knocketh*;] this he doth by outward *means*, and inward *Motions*, as one desirous of admittance. Now (saith he,) [*If any one hear my voyce*] not only giveth me the bare hearing, but harkneth, attendeth to what I say, [*And openeth the door*,] thereupon letting me into his heart, receiving me by faith, accepting me as a Saviour and a Lord, [*I will come and sup with him*,&c.] I wil now communicate my self unto him in the most intimate way, letting into his soul the sweetest and most efficacious influences of my grace and spirit for the carrying on and perfecting that blessed work which is there begun. This will *Jesus Christ* doe to the soul that thus hearkneth to his voyce, to his *Admonitions*, *Exhortations*, *Offers*, *Promises*, receiving him by *faith*, cleaving to him by *Love*, submitting to him by *Obedience*, he will be to it *Resurrection* and *Life*.

The main work is to close with Jesus Christ.

And therefore let your first and main work be thus to *close with Jesus Christ*, thus to let him into your soul; thus to receive him that so you may come to have *union* with him. From that union wil flow this blessed *Communion*: Having union with his *Person*, you shall have Communion in his *Resurrection*. So hath the

a *Graft* with the *Stock*. Having union with it, it hath also communion with it in the things *Resurrection*, and that by participating of that sap and juice which is in it. Thus being made one with Christ by *faith*, ye shall be made partakers of that same *spirit* whereby Christ himself was raised from the dead, which will have the same effect in you that it had in him.

And therefore again and again, be perswaded to *close with the Lord Jesus*: Not thinking it enough that you are put into him by a *Sacramentall Insition*, as all persons Baptized are: or that you cleave unto him by an *outward visible profession*, as all Hypocrites and carnal Gospellers do; but that you may have a true *spiritualll coalition*, a reall *Mysticall union* with him. Being thus ingrafted into him, you shall be made *conformable to him in his Resurrection*: you shall hee raised from this *death of sinne*, to this *life of grace*, as he was from the *death of nature* to the *life of Glory*.

But all this while I must remember I have been speaking to *dead men*; and consequently, that unlesse *Jesus Christ* himselfe shall please to second this word with his own spirit, all that I have said, or can say in this case, will prove but lost labour. As it was in the raising of the *Shunamites son*, 2 Kings. 4. 31. *Gehezi*, *Elisha's* servant, hee cometh first, and layeth his *Masters staffe* upon the face of the Child, and this

Without his concurrence, all motions or endeavours this way are in vain.

he did by his Masters direction and appointment, *verse* 29. but all in vain: Til *Elisha* himself come, and *stretch himselfe upon the child, putting his face to his face*, &c. there was no awakening, no reviving; *verse* 21. Thus have I, as a poore servant, a Minister of Jesus Christ, laid a *Gospell command* upon you, requiring you in his name to awake, and arise; but unlesse my Master himselfe, the *Lord Jesus* (the true *Elisha*, the *Health of God*, as the word signifieth) unlesse he come, and make an *effectuall Application of himselfe* unto your souls, breathing into the face of them the breath of a new life, all my endeavours will be to no purpose. And therefore let me (in the close of this Point) direct and desire you to look up unto him who is the *Resurrection and life*, earnestly imploring this grace and favour from him, that he himselfe would be pleased to undertake this work, communicating unto you that *Quickning spirit*, whereby your hearts may be inclined, and your selves inabled to *arise* and *stand up from the dead*, to awake and arise from sin unto Righteousness, which of your selves you are not able to do. I have done with the former sort, such as are as yet strangers to this first Resurrection.

אֱלִישָׁע ab אֵל *Deus*, & יֵשַׁע *Salus*.

Application to such as are thus risen with Christ.

Come we now to the latter: *Such as are in their measure made partakers of it.* As for you, Let me (in the first) place excite you to a *thankefull acknowledgement* of this so great a mercy. This is the end of all that

Part. 1. nkfull lercy.

Grace

grace which God is pleased to exercise upon his people, viz. that *They should be to the praise of his Glory*, Eph. 1. 12, 14. *That they should shew forth the praises of him who hath called them out of darknes into a marvellous light*: So our new Translation readeth that of S. *Peter*, 1 *Pet.* 2. 9. And the Originall wil bear it; The word Αρετὰς signifying both *vertues* and *Praises*. And this be you excited to do; you that are made partakers of this so peculiar a favour. Which, whether it be a mercy worth the acknowledgment, do but consider the *greatness of the work*, the *Freeness of the Agent*, and the *Indisposition of the subject*, and then give sentence. For the *greatnesse of the work*, it is a *Resurrection*. For the *freeness* of the Agent, it is a *Resurrection*. For the *Indisposition* of the subject, still, (I say no more) it is a *Resurrection*. *Resurrection* is a great work. It is so to raise up a dead *body*. It is no lesse to raise up a dead *soul*. A work of a mighty, *almighty power*, even of that ὑπερβάλλον μέγεθος δυνάμεως, that *exceeding greatness of power*, (as the Apostle calleth it) *Eph.* 1. 19. No lesse then that *effectuall working of that mighty power of God, which hee wrought in Christ when he raised him from the dead*. And what is it that should move God to exercise this power upon you, rather then upon others? surely, not any thing in your selves. *Dead bodies* are all alike indisposed to a Resurrection: And so are *dead souls*. That God hath made you the objects of this power, it is only his *free grace* that moved

The first Resurrection a mercy worth the acknowledging.

moved him to it. All the *sons of Adam* by nature are like so many *carcasses* buried together in the same *Church-yard*, or lying together in the same *Golgotha*, or *Calvery*, the same *Charnell-house*. You that are now *made alive unto God*, time was when you were in the same condition with the rest of the world. *Dead in trespasses and sins, even as others*, Eph. 2. 1, 2. Now, how is it that Christ hath been pleased to sound the *Trumpet* (as it were) upon your graves? to pick and single you out from the common heap? to make you the objects of his *power* and *mercy*, whilest in the mean time he hath suffered so many millions of souls on each side of you to sleep in eternall death? Surely, this is no other but that which the same Apostle calleth ὑπερβάλλον πλοῦτος χάριτος, *Ephes.* 2. 7. the *exceeding riches of his grace in his kindnesse towards us in Christ Jesus.*] Who but will acknowledge it a speciall favour, a singular kindnesse which Christ shewed unto *Lazarus*, in coming unto him, and that before he was *sent for*, to raise him up from the dead? He might have had far more *noble Patients* to have done so miraculous a cure upon: He might have manifested this his power upon the *Kings* and *Princes*, and *Potentates* of the earth, from whom he might have expected a better recompence then he could from *Lazarus*: yet he neglects them, and singles out him. Here you will say, (as the *Jews* did, when they saw Christ weeping for this his deceased friend,)

end.) *Behold how he loved him*, John 11.36. his was a declaration of singular affection to *Lazarus*: no lesse is that affection which he hath manifested unto you: you were as truely dead as ever *Lazarus* was; you in your *soules*, as he in his *body*. Now, Christ hath come unto you, and that *before* you sent for, (otherwise he had never come) working the same, nay, a greater work upon you: raising you up from the *grave of sin*, not to a *temporary*, (as he did *Lazarus*,) but to an *eternall*, an *immortall* life: Sure I am, he might have had more *noble Patients*; he might have made choice of the *Princes* and *Potentates* of the world, the *wise*, the *rich*, *&c.* But them he hath passed by, many of them, most of them: *Not many wise men after the flesh, not many mighty, not many noble are called*, 1 Cor. 1.26. Him hath he singled out to be the object of this power and mercy. Herein acknowledge the exceeding riches of his grace, and give him the glory of it by a thankfull acknowledgement.

To raise up your hearts thereunto, look first *downwards*, into the hideous, darksome, loathsome *dungeon of the grave*, from which you are raised; that wretched state of sin and death from whence you are delivered. Then look *upwards*, to that blessed state, this blessed life to which ye are raised: Look *inwards*, into your selves, and there behold the Image of God in measure restored, the first fruits of the spirit already laid

Divers considerations stirring up the heart to this acknowledgement.

laid in, assuring to you the full crop of heavenly glory in due season. Look *about you*, and behold on each side millions of souls still sleeping, rotting, stinking in the grave, abiding under the power of sin and death; and then see whether here be not matter for a *thankfull Gratulation*. When the *Israelites* saw the *Egyptians* lie dead upon the sea-shoar, themselves being come safe to land, they could not but break forth into praising and magnifying of God: *Then sang Moses and the children of Israel this song unto the Lord*, Exod. 14. 30. & 15. 1. Such a difference hath God put betwixt you, and others: raised you from the grave, where others lie dead. Give unto him the praise and glory of this his free and rich grace: *Inwardly* acknowledging it, *outwardly* expressing that acknowledgment, by *speaking* to his praise, and *living* to his praise: so *living, as Christ himselfe lived after his Resurrection*.

Exhort. 2. Live as Christ lived after his Resurrection.

2. Which let me exhort you unto (in the second place.) Are you in the number of those who have their part in this *first Resurrection*? Are you risen with Christ? then *walk as you have Jesus Christ himselfe for an Example*, so living as Christ himself lived after his Resurrection.

Quest. But how is that?

Ans. Take it in three or four particulars:

1. No more returning to the grave again.

1. See that you *return to the grave no more*. This did *Lazarus*. And this, is is supposed,

did those *Saints* which accompanied and tended upon Christ in his Resurrection. they returned to their graves again, they ed again: But so did not *Christ* himselfe; *Christ being risen from the dead, he dieth no more*, ver. 9. of this Chapter. No more do you. hath God begun to raise you from the grave f sin? do not return thither again. Take heed f ever returning to your former state.

Object. But happily, (some may say:) What need such a Caveat as this, There being no fear of such an *Apostacy*? Those who are once raised with Christ, shall never die again: *He that liveth and believeth on me, shall never die*, John 11. 26. They who have once their *part in this first Resurrection*, shall never come under the *power of a second death*. Such cannot fall away *totally* and *finally* from this grace of God.

A Caveat not uselesse, though Saints be not subject to totall and finall Apostacy.

Ans. What then? Shall any hereupon take liberty to *continue in sin*, and to live as they list? Surely then, whoever thou art, that shalt dare thus to turn the grace of God into wantonnesse; that makest such *desperate use* of so *comfortable a Doctrine*; drawest such poisonous and damnable *inferences* and consequences from such sweet and comfortable *premisses*, thou mayest take that unto thy selfe which *Simon Peter* once said to *Simon Magus*, Acts 8. 21. and conclude, that as yet, *Thou hast no part, nor lot in this matter.*] Thou art as yet a stranger to this *mysticall Resurrection*: and it

1. To continue in sin that grace may abound, a desperate conclusion.

it may be feared, art like so to be. *Paul* will tell such perverters and abusers of this grace of God, that *their damnation is just*, Rom. 3. 8. And Saint *Jude* maketh this a character of a man *ordained of old to condemnation*, that shall dare thus to *turn the grace of God into lasciviousnesse*, Jude *ver.* 4. This for you.

2 Saints may fall foulty, and fearfully, though not totally and finally.

2. In the second place, as for true *Beleevers*, such as are made partakers of this grace (the grace of *Regeneration*) it is true, they shall be so upheld by that *Manutenentia Divina*, so *kept by the power of God through faith unto salvation*, as that they shall never *totally* and *finally* fall from it; but yet they may fall *foulty* and *fearfully*: so fall, as the story tels us that *Eutichus* did, who *fell from the third loft*, Acts 20. 9. so as they may be *taken up for dead*. Though their *life may be still in them*, (as *Paul* saith of him, *ver.* 10.) yet they may be dead in their own and others apprehensions: They may lose that *strength* and *vigour*, with that *sense* and *feeling* which sometimes they had; so as though they do not return to the *grave* againe, yet their *life may draw nigh to the grave*; so as they may be accounted both by themselves and others, *amongst them that goe down to the pit, free among the dead* (as *Heman* saith of himself, *Psal.* 85. 3, 4, 5.) They may be brought *to the gates of the grave* (as *Hezekiah* said of himself, *Isa.* 38. 10.) Such may the condition of a true beleever be.

3. As

3ly. As for others, such as have a name to live, they may die again: *Self-deceiving hypocrites*, those *walking ghosts*, who seemed to have been partakers of this *Resurrection*, they may return to the grave again, *losing all that which they seemed to have*, (as our Saviour saith of the formall Professour) *Luke* 8. 18. losing all those common graces, which (like *Bristol Diamonds*) for a time sparkled, and shone forth in them: Such *Apostacie* is no *Raritie*. Saint *Peter* can tell us of *Dogs returning to their vomit again; and Swine, after they have be washen, returning to their wallowing in the mire again*. Such as, *After they have escaped the pollution of the world, through the knowledg* (or acknowledgment) *of the Lord and Savior Jesus Christ, yet are again entangled therein, and overcome*, 2 Pet. 2. 20. 21. And the Authour to the *Hebrews* wil tel us of some, who *having been once enlightned* (by the word) *and have tasted of the heavenly gift*, (have felt some flashes of inward peace and joy) *and were made partakers of the holy Ghost*, (the common gifts and graces of the Spirit) *and have tasted the good word of God*, (have found some relish in the sweet and saving promises of the Gospel) *and the powers of the world to come*, (have had some ravishing apprehensions of the joyes and glory of heaven) *yet they fall away* (by a total apostacie, returning to their former condition, being brought wholly under the power of sin again;) so you have it *Hebr.* 6. 4, 5, 6. Now in the fear of God,

3. Such as have a name to live, may die again.

condition. God, take heed this prove not your condition. Which, if it do, mark what follows; *Your later end will be worse then your beginning*: and it would have been *better for you never to have known the way of righteousnesse, then having known it, to turn from the holy Commandement*; so you shall finde it, 2 Pet. 2. 20. This will put you into a desperate state, under an impossibilitie (in an ordinary way) of ever being *renewed again unto repentance*: so you have it, *Heb.* 6. 4, 6. *If yee shall thus sin wilfully, after that ye have received the knowledge of the truth, there remaineth for you no more sacrifice for sins, but a certain fearfull looking for of judgment and fiery indignation*: so you may read it, *Hebr.* 10. 26, 27. *Trees* which are *twice dead*, what can they look for, but to be *plucked up by the roots*, cut off from all union and communion with Jesus Christ? *Jude* 12. So desperate is the condition of *wilful Apostates*, such as having been in measure wrought upon by the grace and spirit of Christ illuminating, convincing, and in measure *changing* and *reforming*, (though not *regenerating*) them; If they shall willingly and wilfully return to their former state, it puts them into a most dangerous and desperate condition.

And therefore, Is it so, that God hath begun this work, this change in any of you? Take heed of *looking back*: Come not nigh the *verge*; the *brink of the grave* again: do not henceforth give way to any one sinne,

so

so as to *live in it*, to *continue* in it. This the Apostle here in the former part of this chapter presseth upon these his Romans; *How shall we that are dead unto sin live any longer therein?* vers. 2. Beleevers are *dead to sin*; nay *risen from sin*; how shall they *live*, or ly in it? we would account it a madnesse in a man that is raised from the grave, to return thither again, and to make his abode there. It is no lesse for Christians that are risen from the grave of sin, to returne to it, to live and continue in it. In this imitate your heavenly *pattern*, who being raised from the dead, *dyed no more*.

Exhort. 2. Evidence this Resurrections by the action of a spirituall life.

2. Being raised from the dead, *evidence your Resurrection*. So did your *Saviour*. Being raised from the grave, he evidenced the truth of his *Corporall Resurrection*, *shewing himself alive after his Passion by many infallible proofs* (as the Evangelist hath it) Act. 1. 3. specially by doing the actions of a *naturall life*, *speaking* to his Disciples, and *eating* with them. Thus do you evidence the truth of your *spiritualll Resurrection*. Evidence it both to your *selves* and *others*, and that by doing the *Actions of a spiritualll life*; approving your selves unto *God* and *man* in all duties of *Piety*, *charity*. Being *delivered out of the hands of these your enemies*, *Sin*, *Satan*, *Hell*, *Death*, *now serve God in Holiness and Righteousness all the days of your life*.] *Thus yeeld up your selves unto God, as those that are alive from the dead, and your members as instruments of Righteousnesse*

 unto

unto God (as the Apostle presseth, *ver.* 13. of this Chapter.) Thus being now brought into a *new state*, walk answerable to it, and this by living a *new life*: so did our blessed Saviour after his *Resurrection* (as I have shewed you.) He lived after another manner than before he died: Do you the like. *Hic diuinum vitam vlsert, alios mores postulat*: The *new state* calls for a *new life* and conversation. Herein lieth the principall part of Christians *conformitie to Christ* in his Resurrection; *That like as Christ was raised from the dead by the glory of the Father, so he also should walk in newnesse of life*; so you have it in the words before the Text.) And therefore, *As concerning your former conversation, put off the old man, and put on the new*: so you have the Exhortation, *Ephes.* 4. 20, 24. *You were sometimes darknes*, (you were so during your abode in the grave of sin;) but *now* (being risen) *yee are light in the Lord, walk therefore as children of light*: so it follows, *Ephes.* 5. 8. *In times past ye walked according to the course of this world*, &c. (so the Apostle describeth your former state, *Eph.* 2. 3.) but now, being brought into a new state, *henceforth be not conformed to this world, but be ye transformed*, &c. (so the same Apostle presseth it, *Rom.* 12. 2.) Be ye *metamorphosed*; so living now as becometh men of another world. So did your *Saviour* after his Resurrection (as I shewed you:) and so do you. As for the *comforts* of this present world, *use them*; but

use not *abusing* them: so use them as not *using* them. Seeking after *spiritual* things, spiritual *Meates* and *Drinks*, spiritual *riches* spiritual *pleasures* and *delights*. These are suitable to your new state. *If ye be risen with Christ, seek the things which are above*, Col. 3. 1. Hereby evidence that you have your part in this *first resurrection* by walking answerably to this new condition. With all, *living to the Glory of God*. So did your Saviour (as I have showen you in opening of the former verse,) he was raised from the dead (as by, so) *to the Glory of God his Father*, that he might glorifie him. Herein be you conforme to your pattern. Being raised from the dead by the glory of God, now *be you to his glory*, making this the end of your life, to glorifie God; *Glorifie him both with your spirits, and with your Bodies*; both which are his by more then a single right.

3. Are you thus risen? then *wait for the day of your change*, the day of your *Translation*. So did your blessed *Saviour* after his Resurrection; he made his abode here upon earth for *forty dayes*, waiting for his *Ascension*. Do you the like who are made partakers of this *first Resurrection*. The day of your *Translation* is not farr off; *Forty dayes*; At most, a few yeares: In the meane time wait for it. So do all they who have received the *first fruits of the Spirit*. *They wait for the Adoption*, viz. the *Redemption of their Bodies*, Romans 8. 23. There

Exhort. 3. Wait for the day of Translation.

is a twofold *Adoption*, and a twofold *Redemption*: *Duplex υἱοθεσία, duplex ἀπολύτρωσις.* A twofold *Adoption*; the former *inchoate*, which gives a *Jus ad rem*, a right unto the Inheritance. The other *compleat* and perfect, which giveth a *Jus in re*, putteth the person adopted into the actuall possession of that Inheritance, which was insured upon him in his Adoption. In like manner a twofold *Redemption*; The one of the *soul*; when it is delivered from the *power* and dominion of *Sin*; the other of the *Body*, when it shall be delivered from the *power of Death*: the one is the *first fruits*, the other the *crop*. You who have received the former, wait for the later; wait for the *coming of Jesus Christ*. This is the testimony which *Paul* giveth to his beleeving *Corinthians*, 1 *Cor.* 1.7. *They came behinde in no gift, waiting for the coming of the Lord Jesus Christ.* There a is twofold *coming of Christ*, (besides his *coming in the flesh*, and in the *spirit*) viz. his coming in *particular*, and in *generall Judgment*. In the former way he cometh at the *day of death*: In the later at the day of the *generall Resurrection*. Now waite ye for both these. Waite for your *particular change*: *All the days of mine appointed time will I waite till my change shall come*, saith *Job*, *chapter* 14. *verse* 14.) wait for that *generall change*. This is the *coming of Christ* which the Apostle there aimes at; calling it ἀποκάλυψιν Κυρίου; The *Revelation of the Lord Jesus*. Then shall

shall Christ be revealed to be what he is: And then shall those who are his, participate in the same *Revelation*; they shall be revealed to be what they are. *Now are we the sons of God*, (saith Saint *John*) *and it doth not appear what we shall be. But we know, that when he shall appear, wee shall be like him*, 1 John 3. 2. Like him in Glory. *When Christ who is our life shall appeare, then shall yee also appeare with him in glory*, Collossians 3. 4. Waite therefore for this *Revelation*. *Waite* for it, and that first with *Patience*, then with *Assurance*.

1. With *Patience*. So will they who have a lively and well grounded hope, they will wait with patience for the thing hoped for. So saith the Apostle, *Rom.* 8. 25. *If we hope for that we see not, then do we with patience wait for it.*] Thus wait yee for the *second Resurrection*. Your *soules* being raised, waite yee for the Resurrection of your *Bodies*; that blessed Resurrection unto life, whereof this first Resurrection is the pledg, and assurance. Wait for it with *patience*. What though God do deferr it for a time, holding you in suspence, under hope? It is no more then he did to his own *Son*, who after his Resurrection was not presently translated, presently glorified, he tarried his time, his *fortie days*. Think not much that you do the like. Nay suppose he be pleased to exercise you with many kinds of *trials* and

1. With Patience.

Tribulations, during your abode here upon earth, yet *gird up the loyns of your mind, and hope unto the end, for the grace that is to be brought unto you at the revelation of Jesus Christ*, (as Saint *Peter* exhorts) 1 *Pet.* 1.13. The *grace* which shall then be brought, is the *grace of life*, (as he calls it, *cap.*3. *ver.*7.) even *eternall life*. For this *grace* wait unto the end, and that with *patience*.

3. With Assurance.

3. And as with patience, so with *Assurance*. Having your part in this *first Resurrection*, ye shall have your part in the *second*, even in the *Resurrection of life*. The one is a pledge of the other: being in your measure made conformable unto Christ in his resurrection here, ye shall be fully hereafter; when you shall be raised up to the participation of the same glory, which Christ after his Resurrection in due season entred into. This the Spirit of God in Scripture layeth down as an unquestionable truth, which all true believers may be confidently assured of: *We know*, (saith Saint *John*,) *that when he shall appear, we shall be like him, &c.* 1 John 3.2. *We know*, (saith Saint *Paul*,) *that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the Heavens*, 2 Cor. 5.1. And hereupon, (saith he,) *We that are in this Tabernacle do groan, being burdened, not that we would be unclothed, but cloathed upon, that mortality might be swallowed up of life*, ver. 4. which it shall be at the day of the *generall Resurrection*. In the

the confident assurance whereof, let all those who have their part in this first Resurrection, wait and look out for that day. *In this we groan earnestly*, (saith the same Apostle there, ver. 2.) *desiring to be cloathed upon with our house which is from heaven.*] So shall the *soul*, upon the separation of it from the *body*; and so shall the *whole man*, upon the resurrection of the body. Then shall *soul* and *body* be cloathed with celestiall glory. Let all the Lord's people in a confident expectation hereof *wait* for it.

4. And waiting for it, (in the fourth place,) *Prepare for it*: and that by *finishing the work* which you have here to do upon earth. So did your blessed *Saviour* prepare for his *Ascension*. After his Resurrection he had yet some works to do upon earth; as *viz.* to *confirm* the faith of his Disciples of the present and succeeding ages, in the truth of his own Resurrection; to *impower* and *commissionate* them, and their successours, for *teaching* and *baptizing* of all nations; and to instruct them in some other things pertaining to the Kingdome of God. And all this he doth, (as you may see, *Acts* 1.3. *Mat.* 28.18,19.) so finishing the remainder of that work which his Father had given him to do before his Ascension. Look you upon him, and do likewise: Whilest you are upon earth, *work the works of God*: you know not how nigh the time of your dissolution, your translation may be; and therefore do good while you may; not

Exhort. 4. Prepare for it.

neglecting, not letting slip any opportunity which God offereth you for doing any service to him, or to his Church: that so, when the time of your dissolution shall approach, you may be able to say with the blessed Apostle, 2 *Tim.* 4. 8. *We have fought the good fight, we have finished our course, we have kept the faith.*] Which whosoever can say in truth, and sincerity, though it hath been in great weaknesse, yet may he go on, and apply what follows; *Henceforth, there is laid up for me a crown of righteousnesse, which the Lord, the righteous Judge shall give unto me at that day.*] Thus being risen with Christ, imitate him, so living as Christ lived after his Resurrection.

Exhort. 5. Rise more and more.

5. I have but one word more, and I shall dismisse the Text, and you. In the third place, Are you in your measure made partakers of this Resurrection? then labour daily to *rise more and more*. Herein the *spiritual Resurrection* differs from the *corporall*: The *corporall Resurrection* is perfected at once, *uno actu*: it admits of no degrees. It is otherwise in the *spiritual Resurrection*: This is *gradual*, never perfected, till grace be swallowed up of glory: The Christian's rising to newnesse of life, is like the *Suns rising* upon the earth, which is by degrees, higher and higher, till it cometh to the *Zenith*, the mid-heavens. The comparison is *Solomon's*, Prov. 4. 18. *The path of the just is as the shining light, which shineth more and more unto the perfect day.* Such is the path of the righteous

the work of *Sanctification*; herein he ma-
th a progression, going as the *Travellers*
to *Sion, from step to step, from strength to*
ength, Psal.84.7. This is a work not perfe-
ed at once, *The inward man is renewed day*
day, 2 Cor.4.16. So much, (as I told you,)
e Apostle here in the Text insinuates, where
eaking of this first Resurrection, he speak-
th of it not in the *present*, or *preterperfect*,
ut in the *future* tense: not we *are*, but we
hall be planted together in the likenesse of
is Resurrection.] Thus is it with *Mortifica-*
ion, in the best it is an imperfect work: *Non-*
lum prorsus mortui sumus peccato, (saith *Beza*
upon the Text:) We are not as yet *wholly*
dead unto sin. However the relicks and re-
mainders thereof are not imputed to believers,
yet they are not altogether freed from the
power of it. And so is it with *Vivification*,
this first Resurrection; They who have their
part in it, are not yet wholly risen. Here the
School distinction takes place, *Totus homo, sed*
non totum hominis, The *whole man* is risen, but
not the *whole of the man*. In a regenerate per-
son, the *whole man* is renewed, every part, *spi-*
rit, *soul*, and *body*; but not *wholly*: stil there
are some relicks of the *old man*, some remain-
ders of corruption left in him: still he doth
hærere in luto, his *feet* do still after a sort stick
fast in the *mire of corruption*: alluding where-
unto, (as may be conceived,) our Saviour
tels his *Disciples*, John 13.10. that, *He who*
is washen needeth not, save only to wash his feet.

A metaphor or similitude, taken from a m washing himselfe in a river, whose *body* washen and clean, onely his *feet* being in a mire, still need washing: Or (as *Gratius* prehends it,) from a man coming out of *Bath* bare-foot; his body is clean, onely his feet are soiled with dust. So is it with bel vers who are washen in the bloud of Chri they are freed from the *guilt* of sin, and th are freed from the *reigning power* and dom nion of sin. The *whole man*, the person is wa shen, but not the *whole of the man*; still the is some soile which cleaveth unto their *feet* some relicks of sinfull corruption remaine to be washen away: They which are *rise* have yet need to *rise more and more*. And th do you: Are you risen? yet rise; *rise daily* As *Paul* saith of his *dying*, 1 Cor. 15.31. *I die daily*. So let it be with your rising from sin to righteousnesse, *Rise daily*: And that

1. In respect of the acts of sin.

1. In respect of the *Acts of sin*. You daily fall into sin, and therefore rise daily from sin: *The just man falleth seven times a day, and riseth up again*, (saith the Wise-man,) *Prov.* 24.16. It is true, as well of falling into the evill of *sin*, as of *misery*. Thus he falls *seven times*, a day, that is, often. Now, daily falling, rise again daily by the renewed acts of repentance, renewing your *sorrow* for sin, your *resolution* against it.

2. In respect of carnall and sinfull security.

Secondly, In respect of *carnall and sinfull security*, wherewith the most sanctified souls are subject to be surprized and over-

en. Even the *five wise virgins* slept, as ll as the foolish, *Mat.* 25.5. From this p arise daily: *Awake, thou that sleepest, and ise up from the dead*; (saith the Apostle, eaking to believers, as well as others,) *Eph.* 14. Though they do not sleep *as others*, 1 *hes.* 5.6. yet they are subject to sleep *as well* others: though they do not sleep a *dead* eep, as *Lazarus* did, of whom our Saviour ith, *I go to awake him out of sleep*, John 11. 2. (Such is the sleep of unregenerate persons,) yet they may sleep a *deep sleep*, such s *Peter*, and *James*, and *John* did in the *Mount*, where their Master was *transfigured*, *Luke* 9.32. and the rest of the Disciples in he *Garden*, where their Master was *apprehended*; of whom it is said, they were *heavy asleep*, *Mat.* 26.43. Though they do not sleep in a *state of sin*, yet they may for a time sleep in some *particular sin*. So did *David*, who lay divers moneths in those foule sins of his: And so did *Peter* for a while, till the *crowing of the cock awakened him*. In this respect, then awake, and arise daily: shaking off this *sinfull security*; stirring up your selves to an holy vigilancy and watchfulnesse over your hearts and lives.

3. And (thirdly,) thus arise also in respect of the *power of sin*: Still there are, and will be some relicks of habituall corruption left in the soul; somewhat of the *old Adam* remaining to be put off: [*That ye put off the old man*,] saith the Apostle, speaking to his believing *Ephesians*, Ephes. 4. 22. 3. In respect of the power of sin.

In

In this the *Believer's* Resurrection is unto *Lazarus* his, who coming out the grave, brought his *grave-clothes* him, John 11.44. Thus is it in this *Resurrection*; though the person be brou out of the *grave* of sin, yet he hath *grave-clothes* still hanging about him; fo remainders of corruption which are yet be put off. *Paul* writing to his *Colossia* *Col.*3. though for the main, he looked on them as such as *had put off the* *man*, (as he saith, *ver.*9.) yet he press upon them a further degree of *mortifica* *on*; [*But now put you off all these thing* *anger, wrath, malice, &c.* ver.8.] Lo hen what are the *rags of the old man*; even sinfull lusts, inordinate affections. And the are Christians to be daily putting off mo and more. This do you who are risen wi Christ; every day labour to get more an more strength against your corruptions, more full conquest over them: that you may find your souls daily advancing to further distance from the state of sin, rising more and more out of this grave.

4. In respect of newnesse of life.

4. And thus arising from sin, *rise daily n* *newnesse of life*; indeavouring a further *n* *novation of the new man*: That it may be renewed more and more, as in *knowledge*, [*Ye have put on the new man, which is renewed in knowledge*, (saith the Apostle,) *Col.*3.10. so in *holinesse* and *righteousnesse*, which are the other parts of this *new man*, as the Apostle tels us,

Ephes.

*Ephes.*4.24. Have you begun to put on this *new man?* put it on daily more and more, by endeavouring to *grow in grace, and in the knowledge of your Lord and Saviour Jesus Christ*, (as saint *Peter* exhorts in the close of his second *Epistle*,) *Adding one grace to another; to faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godlinesse, &c*: (as the same Apostle directs, *Pet.*1.5,6.) That so you may *come behind in no grace, no gift*, (as *Paul* saith of his *Corinthians*, 1 Cor.1.7.) Then adding one *degree* of grace to another, *faith* to *faith*, *The righteousnesse of God*, (saith the Apostle) *is revealed from faith to faith*, Rom.1.17. that is, from one degree and measure of faith to another. According as faith is revealed more and more, so is the *Righteousnesse of Justification* more assured unto the soul. Labour to get your *faith*, (which is the *radicall grace*, the very *heart* of this *new-man*,) confirmed and strengthened daily: not neglecting such *means* as God hath appointed for that end: amongst which, the *Sacrament of the Lord's Supper*, (whereof some of you have this day been made partakers,) is a chief and principall one. Then seek after the like growth and increase in *love*, in *humility*, in *patience*, & so in all other graces. These are the *members* of this *new man*, let it be your care that (as it is in true *Augmentation*, which is *secundùm omnes partes*, a proportionable growth in every part,) every of these may grow and *increase with the increase of God*: Thus do you

you *perfect holinesse in the feare of G*
(as the Apostle exhorts, 2 *Cor.* 7. 1.)
ing thus *changed into the Image of Christ f*
glory to glory, as by the spirit of the Lord, (as
more it a last of the 3d. chap. of that *Epist*

5. In respect of heavenlimindednes.

5. And lastly: Rise more and more in
spect of Heavenlimindednesse. Your *bo*
are like *ponderous bodies*, still tend
downwards towards the Earth: A
therefore let it bee your daily worke
raise and serue them upwards by freque
Meditation, and *Contemplation* of *Heave*
and *Heavenly things*; and in particular,
that *heavenly Glory* to which Christ is
fied [*Beholding as in a glasse the glory*
the Lord] saith the Apostle in the place
named, 2 *Corin.* 3. last.) which *Grotius*
pounds of the *Glory of Christ in his King*
dome of Glory. This [*Behold as in a glass*,
that is (saith hee) seriously and attentiv
consider and contemplate it. With all
bouring to raise your *Affections* thith
If you be risen with Christ, Col. 3. *Set you*
Affections on things which are above; and n
on things on the earth, Col. 3. 1, 2. *Let thoughts*
Minde things above, and let them have you
Hearts, your *Affections*. As for the *thing*
of this world, labour daily to sit more loo
to them, that so you may bee willing to part
with them, when ever God shall be pleas
to call you hence. Thus being *Risen*, you
daily more and more.

Which that you may do, still *look*
after

ter *a further and more intimate Union and* ommunion *with the Lord Jesus Christ*, by hose *spirit* it is that you are, and must e raised: That you may more and more articipate of that *vertue* which is in him. *aul* had no small share in this vertue, yet ee desireth that he might still have further experience of it. [*That I may know im, and the vertue of his Resurrection.*] hilip. 3. 10. Let the same be your desire nd indeavour, that you may daily feele his divine vertue put forth in you more and more, raising you up more and more from he *death of sin* to the *Life of grace* here. Then rest assured, the same vertue shall at the last day raise you up from the *death of nature* to the *Life of Glory*. Being here made conformable unto Christ in your *first Resurrection*, you shall be also in the *second*, which shall be to you a *Resurrection of life*.

Still seeking after a more intimate union and full communion with Jesus Christ.

And thus I have at the length, through the good hand of God leading and conducting me, passed thorough this excellent portion of Scripture, wherein you have held forth unto you that great *Gospel Mystery* of the *Christians Union and Communion* with, *and conformity to Jesus Christ, both in his death and Resurrection*. The sweetnesse of the subject hath drawn forth my meditations beyond the staple which I first intended them. May but my labours herein prove acceptable and profitable unto you, I have what I aimed at. Which that they may be, let us Pray.

FINIS.

Wisdom

The fear of the Lord is the beginning of wisdom

Learning & Knowledge

Virtue and Honesty

Learn to live

Arthur Mills

Martha Mills

Charlotte