

CHRIST

SET FORTH

In his {
 Death,
 Resurrection,
 Ascension,
 Sitting at Gods
 right hand,
 Intercession,

As the {
 CAUSE
of Iustification.
 OBJECT
*of Iustifying
 Faith.*

Upon Rom. 8. VER. 34.

TOGETHER WITH
A TREATISE

DISCOVERING
 The Affectionate tenderneffe of
 CHRIST'S HEART now in Hea-
 ven, unto Sinners on Earth.

By THO: GOODWIN, B.D.



L O N D O N,
 Printed by W. E. and J. G. for Robert Dawlman.
 M D C X L II.



TO THE READER.



That the scope of this treatise it selfe is, the Title-page and the Table that followes, will sufficiently informe you: I shall onely here acquaint you, with what was mine, in a few words. I have by long experience observed many holy and precious soules, who have clearely and wholly given up themselves to Christ, to be saved by him his owne way; And who at their first conversion (as also at times of desertion,) have made an entire and immediate cloze with Christ alone for their Justification, who yet in the ordinary course and way of their spirits, have bene too much carried away with the Rudiments of Christ in their owne hearts, and not after Christ himselfe: The streame of their more constant thoughts and deepest intentions running in the channell of reflecting upon, and searching into the gracious dispositions of their owne hearts, so to bring down, or to raile up (as the Apostles words are, Rom. 10. 8.) and so get a sight of Christ by them. Whereas Christ himselfe is nigh them

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(as the Apostle here speaks, if they would but nakedly look upon himselfe through thoughts of pure and single faith.

And although the use of our owne graces by way of signe and evidence of Christ in us be allowed us by God, and is no way derogatory from Christ, if subordinated to faith, and so as that the heart be not too inordinate and immoderate in poring too long, or too much on them, to fetch their comfort from them, unto a neglect of Christ: yet as pleasures that are lawfull, are unlawfully used, when our thoughts and interio is are too long, or too frequent, or too vehement in them, so as to dead the heart, either to the present delighting in God, or pursuing after him, with the joint strength of our soules, as our onely chiefest good: so an immoderate recourse unto signes, (though barely considered as such, is as unvarractable, when thereby we are diverted and taken off from a more constant actual exercise of daily thoughts of faith towards Christ immediately, as he is set forth to be our righteousness, either by the way of Assurance, (which is a kind of enjoyment of him,) or Recumbency and renewed Adherence in pursuit after him.

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

Now

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Now to rectifie this error, the way is not wholly to reject all use of such evidences, but to order them, both in the location, as also the illic of them: For the location, so as that the use of them goe not before, but still shoud follow after an addressse of faith first renewed, & acts thereof put forth upon Christ himselfe. Thus whensoever wee would goe downe into our owne hearts, and take a view of our graces, let us be sure first to looke wholly out of our selves unto Christ, as our justification, and to cloze with him immediately, and this as if we had no present, or by past grace, no evidence our being in him. And if then whilst faith is thus immediately clasping about Christ, as sitting upon his Throne of Grace, we finde either present or fore-past graces comming in as Hand-maids, to attend and witnesse to the truth of this adherence unto Christ, (as after such single and absolute acts of faith, it oftentimes falls out.) The Holy Ghost (without whose light they shine not) bearing witnesse with our spirits, that is, our graces, as well as to our spirits. And then againe, for the illic of them, if in the closure of all, we again let fall our viewing and comforting our selves in them, or this their testimony, and begin afresh (upon this encouragement) to act faith upon Christ immediately with a redoubled strength: if thus (I say) we make such evidences to be subservient onely unto faith, (whilst it makes Christ its Alpha & Omega, the beginning and end of all) this will be no prejudice at all to Christs glory or the workingz of faith it selfe, for by this course the life of faith is still actually maintained, and kept upon wing in its full urc, and exercise towards Christ alone for justification. Whereas many Christians doe habitually make that onely but as a supposed or taken

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for

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for granted principle, which they seldom use, but haue laid up for a time of need: But actually live more in the sweet and comfort of their owne graces, and the graces working thereof in duties towards Christ.

The Reason of this defect among many other I haue attributed partly to a Barrennes (as Peters penitency) in the knowledge of the Lord Jesus Christ, and of the things revealed about him, as might be matter of food to worke and feede upon: As also to a want of skill (which men want assurance) to bend and bow, and subinate to the use of a faith of meere adherence, all those things that they know and heare of Christ as made justification unto us. It being in experience a matter of the greatest difficulty, (and yet certainly most feasible and attainable) for such a faith, as can yet onely relie & cast it self upon Christ for justification, yet rightly to take in, and so to make use of all that which is or may be said of Christs being made righteousnesse to us, in his Death, Resurrection, &c. as to quicken and strengthen it self in such acts of meere Adherence, untill Assurance it self comes, for whose use and entertainment all such truths be more faire and directly to be received by it. They all serve as a fore-right wind to assurace of faith, to fill the sailes thereof, & carry it on with a more full and constant gale, (as the word used by the Apostle for Assurance imports) whereas to the faith of a poore recumbent, they serve but as a halfe-side wind, unto which yet, through skill, the sailes of such a faith may be so turned and applyed towards it, as to carry a soule on with much ease and quietnesse unto Christ, the desired Haven. It notwithstanding waiting all that while, for a more faire and full gale of assurances in the end.

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Now to helpe or instruct beleevers in that latter, namely the use of such a skill, is not so directly the drift of this Treatise, I having reserved that part (if God assist me and give leisure, and this find acceptance) unto another about the acts of justifying Faith, wherein this art now mentioned is to be the maine scope. That which I have here endeavoured, is, to set forth to all sorts of beleevers (whether they have assurance or not) Christ as he is the Object of our faith as justifying, and as the cause of justification to us, and so I send forth this as a premise and preparatory to that other. And to that purpose I have run over some few Articles of our Faith or Creede, as I found them put together in one bundle by the great Apostle, namely Christ, in his Death, Resurrection, Ascension, Sitting at Gods right hand, and Intercession, and have handled these no further, then as in all these he is made Justification unto us, therein having punctually kept unto the Apostles scope. By all which you may (in the mean time) see, what abundant provision God hath laid up in Christ, in the point of justification) for all sorts of beleevers to live upon: Every thing in Christ, whatsoever he was, or whatsoever he did, with a joynt voice speaking justification unto us. You may see also that God hath in Christ justified us over and over, and thereby come to discern what little reason you have to suffer your hearts to be carried aside to other comforters, and so be spoiled and bereft of these more immediately prepared, and laid up for us in Christ himselfe. To have handled all those considerations which his obedience unto death affords unto the usefulness of a beleever, and his comfort therein, in this small treatise, would have made that part too disproportioned to

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the rest: it alone deserves, & will require a distinct Treat, which therefore I have cast into another method, and so in this Treatise have toucht only upon what may for the present be sufficient to furnish that part, so keep company with its fellows. Onely when I had thus presentea Christ along from his Death, Resurrection, and Ascension, unto his Sitting in Heaven, and there performing that great part of his Priesthood, the worke of Intercession, I judged it both homogeneall to all these, and conducing to the greater encouragement of beleevers in the exercise of their faith, to subjoyne that other Treatise, How Christs Heart now he is in Heaven stands affected to us sinners here below. And a better token, (take the Argument it selfe, if I could have fully represented it) how to present unto his Spouse I know not, then a true character of her Husbands heart now he is in glory: And (but for methods sake) I would have placed it first, it being more suited to vulgar capacities, whose benefit I aime at. Now in that discourse I confesse I have not aimed to keepe so strictly unto the matter of justification only, as in the other I have done, But have more generally discussed it, and shewne how his heart stands towards us, under all sorts of infirmities whatsoever, either of Sin or misery, yet so as it wil serve for the matter of justification also. The Father of our Lord Jesus Christ, grant us according to the riches of his glory, that Christ may dwell in our hearts by faith, and that we may know the love of Christ, which passeth knowledge. Amen.

THO. GOODWIN.



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in this TREATISE.

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SECT. I.

SHEVVING BY VVAY
of INTRODUCTION, that
CHRIST is the EXAMPLE,
and OBJECT of *Justifying Faith*.

ROM. 8. 34.

*Who is he that condemneth? It is Christ that dyed; yea
rather, that is risen againe, who is even at the right
hand of God, who also maketh intercession for us.*

CHAP. I.

*The scope of these words: That they were Christs origi-
nally. Christ the highest example of Beleeving.
Encouragements to our faith from thence.*



These words are a triumphing chal-
lenge, uttered by the Apostle in the
name of all the [Elect,] for to he be-
gins it in the 33. ver. foregoing, *Who
shall lay any thing to the charge of Gods
[Elect?] It is God that justifies, And then follow
these words, Who shall condemne? (namely, Gods
elect,) It is Christ that dyed, &c.* This challenge we
finde first published by Jesus Christ himselfe, our
onely

onely Champion, *Esay* 50. (a Chapter made of, and for Christ) *ver. 8. He is neere that justifies me, who will contend with me?* They were Christs words there, and spoken of Gods justifying him; and these are every Beleevers words here, intended of Gods justifying them. Christ is brought in there uttering them as standing at the High Priests Tribunall, when they *spat* upon him, and *buffeted* him, as *ver. 4, 5.* when he was condemned by *Pilate*, then he exercised this faith on God his Father, *He is neere that justifies me.* And as in *that* his condemnation he stood in our stead, so in this his hope of his *Justification* he speaks in our stead also; & as representing us in both. And upon this the Apostle here pronounces, in like words, of all the Elect, *It is God that justifies, who shall accuse? Christ* was condemned, yea, *hath dyed, who therefore shall condemne?* Loe here the communion we have with Christ in his death and condemnation, yea, in his very faith: if he trusted in God, so may we, and shall as certainly be delivered. *Observe* we first from hence by way of *promise* to all that follow,

That Christ lived by faith as well as we doe.

In the first of *Iohn ver. 16.* we are said to *receive of his fulnesse grace for grace:* that is, Grace answerable and like unto his; and so (among others) *Faith.*

For Explication hereof.

First, in some sence he had a *faith for Justification* like unto ours, though not a *Justification through faith*, as we have. He went not, indeed, *out of himselfe*, to rely on another for righteoufnesse,

for

for he had enough of his owne (he being *The Lord our righteoufnesse*;) yet he beleeves on God to justify him, and had recourse to God for justification: *He is neer (sayes he) that justifies me.* If he had stood in his own person meereley, and upon his owne bottome onely, there had beene no occasion for such a speech; and yet consider him as he stood in our stead, there was: for what need of such a Justification, if he had not been some way neer a condemnation? He therefore must be supposed to stand here (in *Esay*) at Gods Tribunall, as well as at *Pilates*, with all our sins upon him: And so the same Prophet tels us *Ch. 53. 6. God made the iniquities of us to meete on him.* He was now made *sin*, and a *curse*, and stood not in danger of *Pilates* condemnation only, but of Gods too, unlesse he satisfied him for all those sins. And when the wrath of God for sin came thus in upon him, his faith was put to it, to trust & wait on him for his Justification, for to take off all those sins, together with his wrath from off him; and to acknowledg himselfe satisfied, & him acquitted. Therefore in the *22. Pf.* (which was made for Christ when hanging on the Crosse, and speaks how his heart was taken up that while) he is brought in as putting forth such a faith as here we speak of, when he called God his God, [*My God my God*] then, wheras to his sence, he had *forsaken him*, [*why hast thou forsaken me?*] Yea he helped his faith with the faith of the Fore-fathers, whom upon their trust in him God had delivered: *Our Fathers*, (says he) *trusted in thee; they trusted and thou didst deliver them:* Yea, at the *5. v.* we find him laying him-
selfe

B 2

Obfer.

Christ an example of beleeving.

Explained.

1. He had a faith for the justification of himselfe.

selfe at Gods feet, lower then ever any man did, [*I am a worme*] (sayes he) (which every man treads on, and counts it a matter of nothing for to kill) [*and no man*] as it follows, and all this, because he *bare our sins*. Now his deliverance and justification from all these, to be given him at his resurrection, was the matter, the businesse he thus trusted in God for, even that he should rise again, and be acquitted from them. So *Psal. 16.* (a Psalm made also for Christ, when to suffer, and to lie in the grave) *ver. 8, 9, 10.* *The Lord is at my right hand, I shall not be moved: Therefore my heart is glad, my flesh also resteth in hope, Or (as in the Originall [dwels in confident surenesse] thou wilt not leave [my soule] in hell, that is under the load of these sins, and thy wrath laid on me for them) neither wilt thou suffer thy holy One (in my body) to see corruption.* This is in substance all one with what is here said in this one word, *He is neere that [justifies] me,* for Christs Resurrection was a Justification of him, as I shall hereafter shew.

Neither 2. did he exercise faith for himselfe only, but for us also; and that more then any of us is put to it, to exercise for himselfe: for he in dying, and emptying himselfe, trusted God with the merit of all his sufferings aforehand, there being many thousands of soules to be saved thereby a long while after, even to the end of the world. He dyed and betrusted all that stock into his Fathers hands, to give it out in Grace and Glory, as those for whom he dyed should have neede. And this is a greater trust (considering the infinite number of his

2. A faith for the justifying of us.

his elect, as then yet to come) then any man hath occasion to put forth for himselfe alone. God trusted Christ before he came into the world, and saved many millions of the Jews upon his bare word: And then Christ, at his death, trusts God againe as much, both for the salvation of Jews and Gentiles, that were to beleve after his death. In *Heb. 2. 22, 13, 14, 15.* it is made an Argument, that Christ was a man like us, because he was put to live by faith like as we are (which the angels doe not) and to this end, the Apostle brings in these words prophesied of him, as spoken by him of himselfe, [*I will put my trust in him*] as one proofe that he was a man like unto us. Now for what was it that he trusted God? By the Context it appears to be this, that he should be the salvation of his brethren and children, and that he should have a seede and a generation to serve him, and raise up a Church to God to praise him in. For this is made his confidence and the issue of his sufferings in that fore-cited *Psal. 22.* from *ver. 22.* to the end.

How should the consideration of these things both draw us on to faith, and encourage us therein, and raise up our hearts above all doubtings and withdrawings of spirit in beleiving! For in this example of Christ we have the highest instance of beleiving that ever was. He trusted! God (as we have seene) for himselfe, and for many thousands besides, even for all his elect; and hast not thou the heart to trust him for one poore soule? Yea Christ thus trusted God, upon his single Bond; but we for our assurance, have both Christ and God bound to us, even God with his surety, Christ,

Use.
To draw on to faith, and encourage us therein

(for he is Gods Surety as well as ours.) A double Bond from two such Persons, whom would it not secure? If God the Father and God the Son thus mutually trusted one another for our salvation, whom would it not induce to trust them both, for ones own salvation, when as otherwise they must be damned that will not? 1. This example of Christ may teach and incite us to beleve: For did Christ lay downe all his glory, and empty himselfe, and leave himselfe worth nothing, but made a Deed of Surrendring all he had into his Fathers hands, and this in a pure trust that God would *justifie many by him*, (as it is in *Esay 53.* and shall not we lay downe all we have, and part with what ever is deare unto us afore hand, with the like submission, in a dependance and hope of being our selves justified by him? And w. 1. 2. it may encourage us to beleve: Hast thou the guilt of innumerable transgressions comming in, and discouraging thee from trusting in him? Consider but what Christ had, (though not of his owne:) Christ was made (as *Luther* boldly (in this sense that we speak of him) speaks) *the greatest sinner* that ever was; that is, by imputation: for the sins of all Gods chosen met in him: And yet he trusted God to be justified from them all, and to be raised up from under the wrath due of them. Alas, thou art but one poore sinner, & thy faith hath but a light and smal load laid upon it, namely, thy own sins, which to this summe he undertook for, are but as an unite to an infinite number: *God laid upon him the iniquities of us all.* Christ trusted God for his own Acquittance from the sins of all the world, and when

Especially against the greatnelle of finnes.

when that was givē him, he yet again further trusted him, to acquit the world for his satisfaction sake.

But thou wilt say, Christ was Christ, one personally united to God, and so knew that he could satisfie him; but I am a sinfull man. Well, but if thou beleevest, and so art one of those who are one with Christ, then Christ speaking these words in the name both of himselfe and of his Elect, (as hath been shewed) thou hast the very same ground to utter them that he had, and all that encouraged him, may embolden thee, for he stood in thy stead. It was onely thine, and others sins that put him in any danger of condemnation; and thou seest what his confidence before-hand was, that God would justifie him from them all: And if he had left any of them unsatisfied for, he had not been justified; and withall in performing his own part undertaken by him, he performed thine also, and so in his being justified, thou wert justified also: His *confidence then*, may therefore be thine *now*: onely *his* was in and from *himselfe*, but *thine* must be *on him*: yet so, as by reason of thy *communion* with him in his both *condemnation* and *justification*, thou mayst take & turn all that emboldned him to this his trust and confidence, to embolden thee also in thine, as truly as he did for himselfe. Yea in this thou hast now a farther prop and encouragement to thy faith, then he then had; for *now* (when thou art to beleve) Christ hath *fully performed* the satisfaction he undertooke; and we *now* see *Iesus crucified*, acquitted, yea *crowned with glory and honour*, as the Apostle speaks: But he, when he took up this *triumph*, was (as *Esay* here fore-

foretold and prophecyed it of him) but as then entering upon that work. The Prophet *seeing the day* of his arraignment and Agonie, utters these words as his; shewing what thoughts should then possesse his heart, when *Pilate* & the Jews should condemn him, and our sins come in upon him, *God is neere that justifies me, who therefore shall contend with me?* But now this comes to be added to our challenge here, that *Christ HATH dyed, and is also risen again;* that he *WAS* condemned & justified, *who therefore shall condemne?* may we say, and say much more.

But thou wilt yet say, He knew himselfe to be the *Son of God*, but so doe not I. Well, doe thou but cast thy selfe upon him, to be adopted and justified by him, with a *giving up thy soule to his saving thee his owne way*, and (though thou knowest it not) the thing is done. And as for that (to great and usuall) *discouragement* unto poore soules from doing this, namely, the *greatnesse* and *multitudes of sins*, this very *example of his faith*, and the consideration of it, may alone take off, and help to remove it, more then any I have ever met with: for *He* in bearing the sins of his Elect, did beare as great and infinitely more sins then thine, yea, all sorts of sins what ever, for some one of his elect or other, (for he said upon it, that *All* (that is, all sorts of) *sins shall be forgiven unto men*, & therefore were *first born by him* for them) and yet you see how confident afore-hand he was, & is now clearly justified from them all: And by vertue of *his being justified from all sorts of sins*, shall *all sorts of sinners in and through him* be justified also: and therefore why mayst not thou hope to be from thine? certainly for

for this very reason our sins simply and alone considered can be supposed no hinderance.

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

CHAP. I I.

The Scope and Argument of this Discourse, is either Direction to Christ as the Object of Faith, or Encouragement to Beleevers, from all those particulars in Christ mentioned in the Text.

Faith and the supports of it, or rather *Christ*, as by his *Death* and *Resurrection*, &c. hee is the foundation of *Faith*, and the cause of our Justification, is the main subject of these words: All which therefore to handle more largely, is the intended subject of this Discourse. And therefore as we have seene *Christs faith for us*, so now let us see what *our faith* is to be towards him: Onely take this along with you, for a right bounding of all that follows; That *the Faith* (the object and support of which I would discourse of) is onely, *Faith as justifying*; for Justification was properly here the matter of *Christs faith* for us, and is also answerably here held forth by *him*, as that faith which Beleevers are to have on *him*. Now faith is called *justifying*, onely as it hath *justification* for

its object, and as it goes out to Christ for Justification: So that all that shall be spoken must be confined to this alone, as the intendment of the Text. And concerning this, the Text doth two things:

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

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

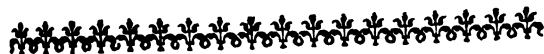
- | | | |
|--------|---|---------------------------|
| Christ | } | 1. Dyed. |
| | | 2. Rose againe. |
| | | 3. Is at Gods right hand. |
| | | 4. Intercedes. |

So that (for the generall) I am to do two things: and therein I shall fulfill the Texts scope.

1. *Direct your faith to Christ, as to its right object.*
2. *To encourage your faith, from these severall actions of Christ for us,* and shew how they all containe matter of triumph for faith in them, & also teach your faith how to triumph from each of them: & herein I am to keepe close to the argument propounded, namely *faith as justifying,* or to shew how faith, seeking justification in *Christ,* may be exceedingly raised from each of these particulars, & supported by them, as by so many pillars of it. So as although *Christs* Death, Resurrection, &c. may fitly serve to encourage our faith in many other acts: as meth to put forth, (as in point of Sanctification to

be

be had from Christ, into which his Death and Resurrection have an influence) yet here we are limited to the matter of Justification onely, [*It is God that justifies, who shall condemne, seeing Christ hath dyed?*] and herein to shew how his Death, Resurrection, &c. may, and doe afford matter of comfort and triumphing in point of Justification, from all these. And thus you have the summe of these words, and of my scope in this ensuing Treatise.



CHAP. III.

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

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

1. Christ is the object of our faith, in joynt commission with God the Father.
2. Christ is the object of faith, in opposition to our owne Humiliation, or Graces, or Duties.
3. Christ is the object of faith, in a distinction from the Promises.

C 2

First,

Christ the object of faith three ways.

Two things in the Text.

1. Christ the object of faith for justification.

2. His Death, Resurrection, &c. matter of triumph unto faith.

1. As in joynt
commission
with God the
Father.

Faith to eye
both God and
Christ in seek-
ing justifica-
tion.

Yet God the
ultimate ob-
ject.

First, Christ is the object of faith, in joynt
commission with God the Father. So here, *It is
God that justifies, and Christ that dyed*: They are
both of them set forth as the foundation of a Be-
leevers confidence. So elsewhere, Faith is called
a beleeving on him (namely, God) *that justifies the
ungodly, Rom. 4. 5.* and *a beleeving on Christ, Acts 6.*
Wherefore faith is to have an eye unto both, for
both doe alike contribute unto the justification of
a sinner. It is Christ that paid the price, that per-
formed the righteoufnesse by which we are ju-
stified, and it is God that accepts of it, and im-
putes it unto us: Therefore Justification is ascri-
bed unto both. And this we have, *Rom. 3. 24.*
where it is attributed unto them both together,
[*Being justified freely by his grace, through the re-
demption that is in Iesus Christ.*] Where we see,
that Gods free grace, and Christs righteoufnesse,
doe concur to our justification. Christ paid as
full a price, as if there were no grace shewne in
justifying of us; (for mercy bated Christ no-
thing) and yet that it should be accepted for us,
is as free grace, and as great, as if Christ had
paid never a farthing. Now as both these meet
to justifie us, so faith in justification is to look at
both these: So it followes in the next *ver.* of
that 3. *Rom. 25.* [*Whom God hath set forth to be a
propitiation [through faith] in his blood.*] And
though it be true, that God justifying is the ul-
timate object of our faith, (for Christ *leads us by
the hand* (as the word is, *Ephes. 2. 18.*) *unto God:*
and 1 *Pet. 1. 21.* we are said *by Christ to beleeve*

*on God who raised him, that so our faith and hope
might be on God*) yet so, as under the New Te-
stament, Christ is made the more immediate ob-
ject of faith, for God dwelling in our nature is
made more familiar to our faith then the Person
of the Father is, who is meerly God. Under the
Old Testament, when Christ was but in the
Promise, and not as then come in the flesh, then
indeed their faith had a more usuall recourse un-
to God, who had promised the Messiah, of
whom they then had not so distinct (but onely
confused) thoughts, though this they knew,
that God accepted, and saved them through the
Messiah: But now under the New Testament,
because Christ, as Mediator, exists not onely in
a promise of Gods, but is come, and manifest
in the flesh, and is *set forth by God,* (as the Apo-
stles phrase is) to transact all our businessses for
us betweene God and us. Hence the more usu-
all and immediate addresse of our faith is to be
made unto Christ; who as he is distinctly set
forth in the New Testament, so he is as distinctly
to be apprehended by the faith of beleevers. *Ye
beleeve in God,* (sayes Christ to his Disciples,
whose faith and opinion of the Messiah was till
Christs Resurrection, of the same elevation with
that of the Old-Testament-beleevers) *beleeve
also in me*: Make Me the object of your trust for
Salvation, as well as the Father. And therefore
when *Faith* and *Repentance* come more narrowly
to be distinguished by their more immediate ob-
jects, it is *Repentance towards God,* but *Faith to-
wards*

Christ, under
the New Te-
stament, the
more immedi-
ate object.

wards our Lord Iesus Christ, *Act. 20. 21.* not but that God and Christ are the objects of both, but that Christ is more immediately the object of Faith, and God of Repentance: So that we beleeve in God through beleeving in Christ first, and turne to Christ by turning to God first. And this is there spoken, when they are made the summe of Christian doctrine, and of the Apostles preaching: And therefore the faith of some being much enlarged to the mercies of God and his free grace, and but in way of supposition unto Christ, or in a taking for granted, that all mercies are communicated in and through Christ, yet so, as their thoughts work not so much upon, nor are taken up about Christ; although this may be true faith under the New Testament, in that God and his free grace is the joynt object of faith, together with Christ and his righteousness, and the one cannot be without the other, and God oft-times doth more eminently pitch the streame of a mans thoughts in one chancell rather than in another, and so may direct the course of a mans thoughts towards his free grace, when the streame runs lesse towards Christ, yet it is not such a faith as becomes the times of the Gospel; it is of an Old-Testament-straine and *Genius*: whereas our faith now, should in the more direct and immediate exercises of it, be pitch upon Iesus Christ, that *through him* (first apprehended) *our faith might be in God*, (as the ultimate object of it) as the Apostle speaks. And so much for the first.

The

The second is, that Christ is to be the object of our faith, in opposition to our owne Humiliation; or Graces, or Duties.

1. We are not to trust, nor rest in Humiliation, as many doe, who quiet their consciences from this, that they have been troubled. That Promise, [*Come to me you that are weary and heavy laden, and you shall find rest*] hath been much mistaken; for many have understood it, as if Christ had spoken peace and rest simply unto that condition, without any more adoe; and so have applyed it unto themselves, as giving them an interest in Christ: Whereas it is onely an inviteiment of such (because they are most apt to be discouraged) to come unto Christ, as in whom alone their rest is to be found. If therefore men will set downe their rest in being *weary and heavy laden*, and not come to Christ for it, they sit down besides Christ, and will lye downe in sorrow. This is to make *John* (who onely prepared the way for Christ) to be the Messiah indeed, (as many of the Jews thought) that is, to think the eminent work of *Iohns* Ministerie (which was to humble, and so prepare men for Christ) to be their attaining Christ himselve. But if you be *weary*, you may have rest indeed, but you must come to Christ first: For as, if Christ had dyed onely, and not arose, we had *been still in our sins*, (as it is *1 Cor. 15. 17*) so though we dye by sin, as flaine by it, (as *Paul* was, (*Rom. 7. 11, 12, 13.*) in his humiliation) yet if we *attaine not to the resurrection of faith*, (so the work of faith is expressed,

2. Christ the object of faith in opposition to all in our selves.

1. Not to rest in humiliation.

pressed, Col. 3. 12, 13.) we still remaine in our sinnes.

Secondly, we are not to rest in graces or duties; they all cannot satisfie our owne consciences, much lesse Gods Justice. If Righteousnesse could have come by these, then Christ had dyed in vaine, as Gal. 2. ult. What a dishonour were it to Christ, that they should share any of the glory of his righteousness? were any of your Duties crucified for you? Graces and Duties are the Daughters of Faith, the Off-spring of Christ; and they may in time of need indeed nourish their mother, but not at first beget her.

In the third place, Christs Person, and not barely the Promises of forgiveness is to be the object of faith. There are many poore soules humbled for sin, and taken off from their owne bottome, who, like Noahs Dove, fly over all the Word of God, to spy out what they may set their foot upon, and eying therein many free and gracious Promises, holding forth forgiveness of sins, and justification, they immediately close with them, and rest on them alone, not seeking for, or closing with Christ in those Promises: Which is a common error among people; and is like as if Noahs Dove should have rested upon the out-side of the Ark, and not have come to Noah within the Ark; where though she might rest for a while, yet could she not ride out all stormes, but must needs have perished there in the end. But we may observe, that the first Promise that was given, was not a bare word simply pro-

2. Not in Duties or Graces.

3. Christs person the object of faith, in a distinction from the Promises.

promising forgiveness, or other benefits which God would bestow; but it was a Promise of Christs Person as overcoming Satan, and purchasing those benefits, [*The Seed of the woman shall break the Serpents head.*] So when the Promise was renewed to Abraham, it was not a bare Promise of blessednesse and forgiveness, but of that Seed, that is, Christ, (as Gal. 3. 16.) in whom that blessednesse was conveyed, [*In thy Seed shall all the Nations of the earth be blessed.*] So that Abrahams faith first closed with Christ in the Promise, and therefore he is said to see Christs day, and to rejoyce in embracing him: And so all the succeeding Fathers (that were Beleevers) did, more or lesse, in their Types and Sacraments, as appears by 1 Cor. 10. 1, 2. And if they, then much more are we thus to look at Christ, unto whom now he is now made extant, not in Promises onely, but is really incarnate, though now in heaven. Hence our Sacraments (which are the seals added to the word of faith) doe primarily exhibit Christ unto a Beleever, and so (in him) all other Promises (as of forgiveness, &c.) are ratified and confirmed by them. Now there is the same reason of them, that there is of the Promises of the Gospel, (for they preach the Gospel to the eye, as the Promise doth to the eare) and therefore as in them the soule is first to look at Christ, and embrace him as tendered in them, and then, at the Promises tendred with him in them, & not to take the Sacraments as bare seals of pardon and forgiveness: So (in like manner) in receiving of, or ha-

How the Promises are the object of faith. How Christ in the Promises.

ving recourse to a Promise, (which is the word of faith) we are first to seek out for Christ in it, as being the foundation of it, and so to take hold of the Promise in him. Hence Faith is still expressed by this its object, Christ, it being called *Faith on Christ*. Thus *Philip* directs the Eunuch, *Acts 6. 31. Beleeve on the Lord Iesus*. The Promise is but the casket, and Christ the jewell in it; the Promise but the field, and Christ the Pearle hid in it, and to be chiefly lookt at. The Promises are the meanes *by which* you beleeve, not the things *on which* you are to rest. And so, although you are to look at forgiveness as held forth in the Promise, yet you are to beleeve on Christ in that Promise, to obtaine this forgiveness. So *Act. 26. 18.* it is said of Beleevers by Christ himselfe, [*That they may obtaine forgiveness of sins, by faith which is on me.*]

And to clear it farther, we must conceive, that the Promises of Forgiveness are not as the Pardons of a Prince, which meerly containe an expression of his royall word for pardoning, so as we in seeking of it, doe rest upon, and have to do only with his word and seal w^{ch} we have to shew for it: but Gods Promises of pardon are made in his Son, and are as if a Prince should offer to pardon a Traytor upon marriage with his child, who in, and with that pardon he offers in such a relation, so as all that would have pardon, must first seek out for his child: and thus it is in the matter of beleeving. The reason of which is, because Christ is the Grand Promise, in whom *all the Promises*

Promises are Yea and Amen, 2 Cor. 11. 29. and therefore he is called *The Covenant, Esay 49. 8.* So that, as it were folly for any man to think that he hath an interest in an Heire's lands, because he hath got the writings of her estate into his hands, (whereas the interest in the lands goes with her person, and with the relation of marriage to her; otherwise, without a title to her selfe, all the writings will be fetcht out of his hands againe) so is it with all the Promises; they hang all upon Christ, and without him there is no interest to be had in them: *He that hath the Sonne, hath life, Iohn 1. 5, 12.* because Life is by Gods appointment onely in *him*, as *ver. 11.* All the Promises are as Copy-hold land, which when you would interest your selves in, you enquire upon what Lord it holds, and you take it up of him, as well as get the Evidences and Deeds for it into your hands; the Lord of it will be acknowledged for such in passing his right into your hands: Now this is the tenure of all the Promises; they all hold on Christ, in whom they are *Yea and Amen*; and you must take them up of him. Thus the Apostles preached forgiveness to men, *Acts 13. 38. Be it knowne that through this man is preached to you the forgiveness of sins.* And as *they preached, so we are to beleeve*, as the Apostle speaks, *1 Cor. 15. 11.* And without this, to rest on the bare Promise, or to look to the benefit promised without eying Christ, is not an Evangelicall, but a Jewish faith, even such as the Formalists among the Jews had, who without the Mes-

fish closed with Promises, and rested in Types to cleanse them, without looking unto Christ the end of them, and as propounded to their faith, in them. This is to goe to God without a Mediator, and to make the Promises of the Gospel to be as the Promises of the Law, *Nehushsan*, (as *Hezekiah* said of the *Brazen Serpent*) a piece of braffe, vaine, and ineffectuall: like the waters of *Bethesda*, they heale not, they cleanse not, till this *Angel of the Covenant* come downe to your faith in them: Therefore at a Sacrament, or when you meet with any promise, get Christ first downe by faith, and then let your faith propound what it would have, and you may have what you will of him.

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

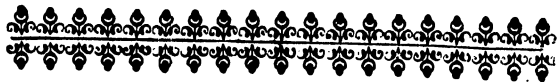
1. There are *absolute* promises, made to no Conditions, as when Christ is said to *come to save sinners*, &c. Now in these it is plaine, that Christ is the naked object of them: so that if you apply not him, you apply nothing, for the onely thing held forth in them is Christ.

2. There are *Inviting Promises*; as that before mentioned, [*Come to me you that are weary*] The promise is not to wearinesse, but to *comming* to Christ; they are bidden *Come to him*, if they will have rest.

3. There are *Assuring Promises*, as those made to such and such qualifications of sanctification, &c. But still what is it that is promised in them, which

Three sorts of Promises, and how Christs Person is the object of faith in applying them all.

which the heart should onely eye? It is Christ, in whom the soule rests and hath comfort in, and not in its grace; so that the sight of a mans grace is but a back-doore to let faith in at, to converse with Christ, whom the soule loves. Even as at the Sacrament, the elements of Bread and Wine are but outward signes to bring Christ and the heart together, and then faith lets the outward elements goe, and closeth, and treats immediately with Christ, unto whom these let the soule in: So Grace is a signe inward, and whilst men make use of it onely as of a bare signe to let them in unto Christ, and their rejoycing is not in it, but in Christ, their confidence being pitcht upon him, and not upon their grace; whilst men take this course, there is and will be no danger at all in making such use of signes: and I see not, but that God might as well appoint his owne work of the new creation within, to be as a signe and help to communion with Christ by faith, as he did those outward elements, the works of his first creation; especially, seeing in nature, the effect is a signe of the cause. Neither is it more derogatory to see grace, or to Christs honour, for God to make such effects, signes of our union with him, then it were to make outward signes of his presence.



SECT. I I.

CHRIST the object and support of
faith for Justification, in his death.

ROM. 8. 34.

Who shall condemne? Christ hath dyed.

CHAP. I.

*How not Christs Person simply, but Christ as dying is
the object of Faith as justifying.*

O come now to all those foure particulars of or about Christ, as the object of faith here mentioned; and to shew both how Christ in each is the object of faith as justifying; and what support or encouragement the faith of a Beleever may fetch from each of them in point of Justification, which is the Argument of the maine Body of this Discourse.

First, *Christ as dying* is the object of justifying faith, [*Who shall condemne? Christ hath dyed.*]

For the explanation of which, I will

1. Give a direction or two.

2. Shew

2. Shew how an encouragement, or matter of triumph, may from hence be fetcht.

1. The first Direction is this, That in seeking forgiveness, or justification in the Promises, as Christ is to be principally in the eye of your faith, so it must be *Christ as crucified, Christ as dying*, as here he is made. It was the Serpent as *lift up*, and so looked at, that healed them. Now this direction I give to prevent a mistake which soules that are about to beleeve, doe often run into: For when they heare that the person of Christ is the maine object of faith, they thus conceive of it, that when one comes first to beleeve, he should looke onely upon the personall excellencies of Grace and Glory which are in Jesus Christ, which follow upon the Hypostaticall Union; and so have his heart allured in unto Christ by them onely, and close with him under those apprehensions alone. But although it be true, that there is that radicall disposition in the faith of every Beleever, which if it were drawne forth to view Christ in his meere personall excellencies abstractively considered, would close with Christ for them alone, as seeing such a beauty and suitableness in them; yet the first view which an humbled soule alwayes doth, and is to take of him, is of his being a *Saviour*, made *sinne*, and a *curse*, and obeying to the death for sinners. He takes up Christ in his first sight of him, under the *likenes of sinfull flesh*, (for so the Gospel first represents him, though it holds forth his personall excellencies also) and in that representa-

1. Direction

Rom. 8. 3.

sentation it is, that he is made a fit object for a sinners faith to trust & rest upon, for salvation, which in part distinguisheth a sinners faith whilst here on earth, towards Christ, from that vision or sight which Angels and the souls of men have in heaven of him. Faith here views him not onely as glorious at Gods right hand, (though so also) but as crucified, as made sin, and a curse, and so rests upon him for pardon; but in heaven we shall see him as he is, and be made like unto him. Take Christ in his personall excellencies simply considered, and so with them propounded as an Head to us, & he might have been a fit object for Angels and men even without sin to have closed withall; and what an addition to their happinesse would they have thought it, to have him for their husband! but yet, so considered, he should have been, and rather is, the object of love, then of faith or affiance. It is therefore Christ that is thus excellent in his person, yet farther considered, as clothed with his garments of blood, and the qualifications of a Mediator and Reconciler; it is this that makes him so desirable by sinners, and a fit object for their faith (which looks out for justification) to prey and seize upon, though they take in the consideration of all his other excellencies to allure their hearts to him, and confirme their choice of him. Yea I say farther, that consider faith as justifying, that is, in that act of it which justifies a sinner; and so, Christ taken onely or mainly in his Personall excellencies, cannot properly be called the object of it: But the *Formal*
ratio,

ratio, the proper respect or consideration that maketh Christ the object of faith as justifying, must necessarily be that in Christ, which doth indeed justifie a sinner; which is, his obedience unto death. For the act and object of every habit or facultie, are alwayes suited, and similar each to other; and therefore Christ justifying must needs be the object of Faith justifying. It is true, that there is nothing in Christ with which some answerable act of faith in us doth not close; and from the differing considerations under which faith looks at Christ, have those severall acts of faith various denominations: As, faith that is carryed forth to Christ and his personall excellencies, may be called *uniting* faith; and faith that goes forth to Christ for strength of grace to subdue sinne, may (answerably to its object) be called *sanctifying* faith; and faith as it goes forth to Christ (as dying, &c.) for justification, may be called *justifying* faith: For faith in that act looks at what in Christ doth justifie a sinner; and therefore Christ considered as dying, rising, &c. doth in this respect become the most pleasing and gratefull object to a soule that is humbled; for this makes Christ suitable to him as he is a sinner, under which consideration he reflects upon himselfe, when he is first humbled. And therefore thus to represent Christ to Beleevers under the Law, was the maine scope of all the Sacrifices and Types therein, *All things being purged with blood, and without blood there being no remission, Heb. 9.* Thus did the Apostles also in their

their Sermons. So Paul in his Epistle to the *Corinthians*, seemed by the matter of his Sermon to have *known nothing but Christ, and him as [crucified.]* 1 *Cor.* 2. 2. as Christ above all, so Christ, as crucified above all in Christ, as suiting their condition best, whom he endeavoured to draw on to faith on him. Thus in his Epistle to the *Galatians*, he calls his preaching among them, the *preaching of faith, Chap.* 3. 2. And what was the main scope of it, but the *pictured out* (as the word is) *of Christ crucified before their eyes?* ver. 1. so he preached him, and so they received him, and so they *began in the spirit,* ver. 3. And thus also doe the seals of the Promises (the Sacraments) present Christ to a Believers eye; as they hold forth Christ, (as was in the former direction observed) so Christ, *as crucified*; their scope being to *shew forth his death till he come,* 1 *Cor.* 11. 26. the Bread signifying *Christ's body broken*, in the sufferings of it; and the cup signifying the sufferings of his soule, and the *pouring* of it forth *unto death.* And hence likewise, as faith it selfe is called *Faith on Christ*, (as was before observed) so it is called *Faith on his blood,* Rom. 3. 24, 25. because Christ as shedding his blood for the remission of sinnes, is the object of it: So the words there are, [*Whom God hath ordained to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins.*] And look how God hath ordained and set forth Christ in the Promise, under that picture of him doth faith at first close with him. And one reason simi-

lar

lar to the former, may be grounded on the 24. ver. of that 3. to the *Rom.* *Being justified freely by his grace, [through the redemption that is in Christ]* And as (I shewed before, in the reason of the former direction, that) all Promises hold of his Person, as being Heire of all the Promises; so the speciall Tenure upon which forgiveness of sins doth hold of him, is by purchase, and by the redemption that is in him. So that, as the promise of forgiveness refers to his person, so also to this redemption that is in him. Thus both in *Eph.* 1. and *Col.* 1. [*In whom we have redemption through his blood, even the forgiveness of sinnes.*] His person gives us title to all the promises, and his blood shews the tenure they hold on; a purchase, and a full price, (*ἀντίλυτρον*, an adequate price) 1 *Tim.* 2. 6. And as *sin is the strength of the Law*, and of the threatenings thereof; so *Christ's satisfaction is the strength of all the Promises in the Gospel.* In a word, an humbled soule is to have recourse to that Christ who is now alive, and glorified in heaven, yet to him as once crucified and made sinne. He is to goe to Christ now glorified, as the *Person from whom* he is to receive forgiveness, &c. but withall, to him as crucified; as *through whom* (considered in that condition he then was in) he is to receive all.



C H A P. I I.

What in Christs death, faith seeking justification, is especially to eye and look as.

1. Direction.

Faith is especially to look at Christs end and mind in dying:

Namely, that sinners might have forgiveness.

Without this, the meditation of the story of his Passion, unprofitable.

NOW then a second Direction for faith towards *Christ* as *dying*, is, Faith is principally and mainly to look unto the *end*, *meaning*, and *intent* of God and Christ in his sufferings, and not simply at the Tragick story of his death and sufferings. It is *the heart, and mind, and intent of Christ in suffering*, which faith chiefly eyeth, and which draweth the heart on to rest on Christ crucified. When a Beleever sees that Christs aime in suffering for poore sinners, agrees and answers to the aime and desires of his heart, and that *that* was the end of it that sinners might have forgiveness, and that Christs heart was as full in it, to procure it, as the sinners heart can be to desire it, this draws his heart in to Christ, to rest upon him: And without this, the contemplation and meditation of the story of his sufferings, and of the greatnesse of them, will be altogether unprofitable. And yet, all (or the chiefe) use which the Papists, and many carnall Protestants make of Christs sufferings, is to meditate upon, and set out to themselves the grievousnesse of them, so to move their hearts to a relenting, and compassion to him, and indignation against the Jews for their crucifying of him, with an admiring of his noble

noble and heroickall love herein: and if they can but get their hearts thus affected, they judge and account this to be grace; when as it is no more then what the like tragickall story of some great & noble personage, (full of heroickall vertues and ingenuity, yet inhumanely and ungratefully used) will work, and useth ordinarily to work in ingenuous spirits, who read, or heare of it: yea and this oft-times, though it be but in the way of a fiction: Which when it reacheth no higher, is so far from being faith, that it is but a carnall and fleshly devotion, (springing from fancie which is pleased with such a storie, and the principles of ingenuity stirred towards one who is of a noble spirit, and yet abused. Such stories use to stir up a principle of humanity in men, unto a compassionate love, which Christ himselfe at his suffering found fault with, as being not spirituall, nor raised enough in those women who went weeping to see the *Messiah* so handled; *Weep not for me*, (sayes he) that is, weep not so much for this, thus to see me unworthily handled by those for whom I dye.

And therefore accordingly as these stirrings are but fruits of the flesh, so humane inventions, as Crucifixes, and lively representations of the story of Christs Passion unto the sight of fancy, doe exceedingly provoke men to such devotionall meditations and affections: but they work a bare historicall faith only, a historicall remembrance, and an historicall love, (as I may so call them.) And no other then such doth the

reading of the story of it in the Word, work in many, who yet are against such Crucifixes. But saving, justifying faith chiefly minds, and is most taken up with the maine scope and drift of all Christs sufferings: for it is that in them, which answers to its owne aime and purpose, which is, to obtaine forgiveness of sins in Christ crucified. As God looks principally at the *meaning of the Spirit* in prayer, *Rom. 8.* so doth faith look principally to the *meaning of Christ* in his sufferings. As in all other Truths a Beleever is said to *have the mind of Christ*, *1 Cor. 2. ult.* so especially he minds what was the mind and heart of Christ in all his sufferings. And therefore you may observe, that the drift of all the Apostles Epistles, is to shew the intent of Christs sufferings; how he was therein set forth to be a *propitiation for sinne*; *to beare our sinnes upon the tree*; *to make our peace*, &c. *He was made sinne*, that we might be made the *righteousnesse of God in him*. As in like manner, the scope of the Euangelists is to set forth the story of them, (for that is necessary to be known also.) And thus did that Euangelicall Prophet *Isaiah* chiefly set forth the intent of Christs sufferings for justification, *Esay 53.* throughout the *Chap.* as *David* before had done the story of his Passion, *Psal. 22.* And thus to shew the use and purpose of his sufferings, was the scope of all the Apostles Sermons, holding forth the intent of Christs passion to be the justification and salvation of sinners: *This is a faithfull saying, and worthy of all acceptation, that Christ came into the world*

world to save sinners, *1 Tim. 1. 15.* and they still set forth what the plot was, at which God by an ancient designement aimed at, in the sufferings of Christ, which was an end higher then men or Angels thought on, when hee was put to death. And thus faith takes it up, and looks at it. And upon this doth *Peter* (in his Sermon, *Acts 2.*) pitch their faith, where having first set forth the hainousnesse of their sin in murdering the Lord of life, then to raise up their hearts againe, (that so seeing Gods end in it, they might be drawne to believe,) he tells them, that *All this was done by the determinate counsell of God*, *ver. 23.* and that for a further end then they imagined, even for the redemption of sins through his Name, as in the close of that Sermon he shews. It was not the malice of the Jews, the falsenesse of *Judas*, the fearfulness of *Pilate*, or the iniquity of the times he fell into, that wrought his death, so much as God his Father plotting with Christ himselfe, and aiming at a higher end then they did: there was a farther matter in it; it was the execution of an ancient contrivement and agreement, whereby God made *Christ Sinne*, and laid our sins upon him. *God was in Christ*, (not *imputing our sinnes to us*, but) *making him sinne*, *2 Cor. 5. 20.* Which Covenant Christ came (at his time) into the world to fulfill: *Sacrifice and burnt offering thou wouldst not have*, (*Heb. 10. 5.*) *Loe, I come to doe thy will*, and that will was *to take away sinnes*, *ver. 4, 10, 12, 14, 15, 16.* These words Christ spake when he took our nature, and when he came into the world,

world, clothed with infirmities like unto us sinners. *Rom. 8.3. God sent his Son in the likeness of sinfull flesh, and for sin condemned sin in the flesh*: Mark that phrase [*for sin*] [*ὑπὲρ*] is there put for [*propter*] as *John 10. 33.* « *ὑπὲρ ἕνεκα* » not for a good work: That is, not because of a good work, or for a good works sake. So here, [*For sinne*] that is, because of sin, sin was the occasion of his taking the likenesse of *sinfull flesh*: what, to encrease it: no, but to *condemne* it, as it follows: that is, to cast and overthrow it in its power and plea against us; that instead of sins condemning us, he might condemn sin, and that we might have *the righteousness of the Law*, *ver. 5.* This phrase [*for sinne*] is like unto that in *Rom. 6. 10.* [*He dyed unto sinne*] that is, for sins cause; for so the opposition that follows, evinceth, [*In that he loveth, he loveth unto God*] that is, for God and his glory. So he dyed meerly for sin, that sin might have its course in Justice, and for its sake suffered death, so putting to silence the clamour of it. The death of Christ was the greatest and strangest design that ever God undertook, and acted; and therefore surely had an end proportionable unto it. God that *willeth not the death of a sinner*, would not for any inferiour end will the death of his Sonne, whom he loved more then all creatures besides. It must needs be some great matter for which God should contrive the death of his Sonne, so holy, so innocent, and separate from sinners: neither could it be any other matter, then to destroy that which he most hated; and that was,
Sin:

Sin: and to set forth that which he most delighted in, and that was, Mercy. So *Rom. 3. 25, 26.* And accordingly Christ demeaned himselfe in it, not at all looking at the Jews, or their malice, but at his Fathers command and intent in it. And therefore when he was to arise to goe unto that place where he should be taken, *As the Father gave me commandment,* (sayes he) *so doe I: Arise; let us goe hence,* *Iohn 14. 31.* And when Judas went out at Christs owne provocation of him, *What thou doest, doe quickly,* (sayes he) *the Sonne of man goeth as it was determined*: he lookt to his Fathers purpose in it. When he went out to be taken, it is said, *Iohn 18. 4. Jesus knowing all things that should befall him, went forth.* And when he was in his Agony in the Garden, whom doth he deale with, but his Father? *Father,* (sayes he) *if it be possible, let this cup passe*: and God made his Passion of so great necessity, that it was even impossible that that cup should passe. Indeed, had Christ stood in his owne stead, it had been an easie request, and justice to grant it; yea, so he tells *Peter*, that he could command millions of Angels to his rescue; but he meerly submits unto his Father, *Not my will, but thy will be done,* (sayes he) for God had laid upon him the iniquities of us all, *Esay 53.*

Let our faith therefore look mainly to this designe and plot of God and of Christ in his suffering, to satisfie for our sins, and to justifie us sinners. When we consider him as borne flesh and blood, and laid in a manger, think we withall,
F that

that his meaning was to condemne *sin in our flesh*, *Rom. 8.4.* So when we read of him fulfilling all, or any part of righteousness, take we his mind in with-all, to be, that the *Law might be fulfilled in us*, as it follows there, who were then represented in him; and so the fulfilling of it is accounted ours. Behold we him in his life time, as *John* the Baptist did, even as the *Lamb of God, bearing and taking away the sins of the world*: and when upon the Crosse, let our faith behold the iniquities of us all met in him: [*Surely he hath borne our sorrowes,*] [*bearing our sinnes in his body on the tree*] and thereby once offered to beare the sinnes of many, *Heb. 9. &c.* This intent of Christ in all that he did and suffered, is that welcome newes, and the very spirit of the Gospel, which faith preys and seifeth on.

1. Pet. 3.



C H A P. I I I.

What support or matter of triumph Christs death affords to faith for Justification.

Now having thus directed your Faith to the right object, Christ, and Christ as dying; let us secondly see what matter of support and encouragement faith may fetch from Christs death, for Justification. And surely that which hath long agoe satisfied God himselfe for the sins of many thousand soules now in heaven, may very well serve to satisfie the heart and conscience of any sinner now upon earth, in any doubts

in

The fulnesse
of Christs sa-
tisfaction.

in respect of the guilt of any sins that can arise. We see that the Apostle here, after that large discourse of Justification by Christs righteousness, in the former part of this Epistle to the *Rom.* and having shewed how every way it abounds, *Chap. 5.* he now in this *8. Chap.* doth as it were sit down like a man over-convinced; as *ver. 31.* *What then shall we say to these things?* He speaks as one satisfied, and even astonished with abundance of evidence; having nothing to say, but onely to admire God and Christ in this work; and therefore presently throws downe the Gauntlet, and challengeth a dispute in this point with all commers: Let Conscience, and carnall reason, Law, and Sinne, Hell and Devils bring in all their strength, *Who is he shall lay any thing to the charge of Gods Elect? who shall condemne?* Paul dares to answer them all, and carry it with these few words, [*It is God that justifies, It is Christ that dyed:*] And (as in *ver. 37.*) [*We are more then conquerours in all these.*] It was this that brought in the Prodigall, that in his *Fathers house there was bread* [enough.] And so likewise he (who ever he was) who was the Author of the *130. Psal.* when his soul was in deep distresse by reason of his sins, *ver. 1, 2.* yet this was it that settled his heart to wait upon God, that there was *plenteous redemption with him.* Christs redemption is not meerey *ἀντιλutron*, a price or ransom equivalent, or making due satisfaction according to the just demerit of sinne; but it is *plenteous redemption*; there is an abundance of the gift of righteousness, *Rom. 5. 17.* and *unsearchable riches of Christ,*

F 2

Christ,

Christ, Ephes. 3. 8. • Yea, 1 Tim. 1. 14. [*the grace of our Lord* (that is, of Christ, as ver. 12.)] *was abundant* but the word reacheth farther, it *was over-full, redundans, more then enough*: And yet (sayes Paul, ver. 13.) I had sins enough to pardon, as one would think that might exhaust it, *I was a blasphemer, &c.* But I found so much grace in Christ, even more then I knew what to doe withall.

I shall not insift so largely on this first Head of Christs dying, as upon those three following, because it is the main subject of another Discourse, (which, through Gods grace, I intend to publish, though in another method) Onely (for a taste) to instance in some few particulars, shewing how Christs satisfaction may be opposed, and set against the guilt of a poore sinners offences. What is there that can be said to aggravate sin in the generall, or any mans particular sins, that may not be answered out of this, *Christ hath dyed?* and something not be considered in it, which the conscience may oppose thereto? So that what ever evill, which according to the rules of spirituall reason, (which the righteous Law proceedeth by, and containeth as the foundation of its righteousness in condemning or aggravating sinne) a mans conscience may suggest to be in sinne; oppositely hereunto, may a mans faith, according to the like rules of true spirituall reason, shew a more transcendent goodnesse to have been in Christs death, (which the Gospel reveales) and so may oppose the one to the other,

How Christs satisfaction may be set against the guilt of any sins, and so made use of by faith.

other, and have as good reason to shew why sinne should not condemne (from CHRISTs death) as Conscience can have, that the Law may condemne.

As first, Is sinne the transgression of the Law? Christ dying, the Law-maker, was subjected to the Law, and will not that make amends? Is sin the debasement of Gods glory, manifested in his Word and Works? Christs dying was the debasement and emptying of the brightnesse of his glory in the highest measure, being personally manifested in the flesh. The one of them is but as the darkning the shine or lustre of the Sun upon a wall, but the other is as the obscuring of the Sun it selfe. Sins highest evill lies in offending God; but Christs righteousness is (oppositely) the *righteousnesse of God himselfe, or Iehovah made our righteousness*: So that God in *our sinne* is considered but as the *object against whom*; but God in this *our righteousness*, is the *subject from whom*, and *in whom* this righteousness comes, and is seated: And so his God-head answerably gives a higher worth to it, by how much the alliance which the subject hath to an action of its owne, that proceeds from it, is nearer then that which an object hath, against which the action is committed.

Or secondly, what peculiar aggravations or circumstances are there in thy sinnes, to weigh down, with which some circumstances in Christs obedience and death may not be paralleld, to lift thee up againe?

1. Against the heinousnesse of sin in the generall.

2. Against any aggravation of particular sins

1. Against the greatnesse of the act of any particular sin what ever.

As first, Is it the greatnesse of thy sinne in the substance of the fact committed? hath there been lewdnesse in thy wickednesse? (as the Prophet speaks) Consider what guilt of how hainous crimes God suffered to be laid to Christs charge by profane men, when he was made an offering for sinne. He dyed as a Traitor to his Prince, and a blasphemmer of God in the highest kind of blasphemy, as making himself *equall* with God; an Impostor, a Seducer, yea a Devill, yea a Prince of Devils, then whom a murderer was esteemed more worthy to live. Which imputations, though by men unjustly charged on him, yet by God were so ordered as just, in respect of his bearing our sins. For him who was holines it self, to be made the greatest of *sinners*, yea to be made *sin*, and the worst of *sins*, and accordingly to suffer frō God & men; what greater satisfaction for the taking of sins away can be desired or imagined?

2. Against the badnesse of the heart in sinning.

Or secondly, dost thou aggravate thy sins by the naughtinesse of thy heart in sinning, and sayst that the inward carriage thereof hath been much worse then the outward? Look thou into the heart of Jesus Christ dying, and behold him struggling with his Fathers wrath, thou wilt find the sufferings of his soule more then those of his body, and in them to lie the soul of his sufferings.

3. Against the delight and greedinesse in sinning.

Thirdly, may thy sin be aggravated, in that thou didst commit it with so great delight and greedinesse, and pouredst out thy heart unto it? Consider that Christ offered himselfe more willingly then ever thou didst sin: *Loe I come* (sayes he,

he, *Psal. 40.*) *I delight to do thy will*: and how am I *frained till it be accomplisht*? *Luk. 12. 56.* And though to shew how great an evill and misery it was in it selfe, he shewed an averfenesse to it; yet as it was his Fathers will for our salvation, hee heartily embraced, and drank off that cup unto the bottome.

Fourthly, didst thou sin with much deliberation, & when thou mightst have avoided it? There was this circumstance in Christs sufferings to answer that, that he *knew all he was to suffer*, and yet yielded up himselfe, as *Iohn 18. 4.*

4. Against deliberatenesse in sinning.

Fiftly, Hast thou sinned presumptuously, and made a covenant with death and hell? Christ in like manner offered up himselfe by a covenant and complot with his Father so to doe.

5. Against presumption in sinning.

Sixtly, Are there any especiall circumstances of time, and place, &c. that aggravate thy sins?

6. Against aggravating circumstances of person, time, place, &c.

As first, that so great a person in the Church should scandalize the Name of God in sinning: Why, how great a Person was Christ? even equall with God the Father; and yet how greatly humbled? even to the death; his offices of King, Priest, and Prophet being debased with him; how great a name had he? as *Heb. 1. 4.* which notwithstanding was dishonoured more then ever any mans.

Or 2. that thou sinnedst at such a time, or in such a company, which sometimes serve to make a sin the more hainous: Consider how God contrived to have the shame and affliction of his Sons death aggravated by all these circumstances: It was

of deaths the most accursed ; At a time most solemne ; In a place most infamous ; With company most wretched.

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

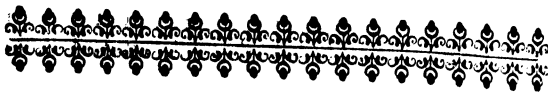
Therefore (to conclude) get your hearts and consciences distinctly and particularly satisfied in the all-sufficiencie of worth and merit which is in the satisfaction that Christ hath made. As it is a fault and defect in humiliation, that men content themselves with a generall apprehension and notion that they are sinners, and so never become thoroughly humbled; so is it a defect in their faith, that they content themselves with a superficial and generall conceit, that Christ dyed for sinners ; their hearts not being particularly satisfied about the transcendent all-sufficiencie of his death. And thence it is, that in time of temptation, when their abounding sinfulness comes distinctly to be discovered to them, and charged upon them, they are then amazed, and their faith non-plust, as not seeing that in Christ, which might answer to all that sinfulness : But as God saw that in Christs death which satisfied him ; so you should endeavour by faith to see that worth

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

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

G

S E C T.



SECT. III.

FAITH supported by Christs
RESURRECTION.

ROM. 8. 34.

— Yea rather, that is risen againe.

CHAP. I.

Christs Resurrection supporteth faith two wayes :

1. By being an evidence of our Justification.
2. By having an influence into our Justification.

The necessity of Christs Resurrection, for the
procuring our Justification.

He next thing to be lookt at in Christ, as he is the object of justifying faith, (and from whence our faith may seek and fetch support and comfort in the matter of Justification) is Christs Resurrection; upon which we see here, the Apostle putteth a [rather] Yea rather than is risen againe. There must therefore be some speciall thing in the Resurrection of Christ, which it contributes to our faith and justification,

Some speciall thing in Christs Resurrection for our Justification.

tion, for which it should have a [rather] put upon it, and that comparatively to his death. Now to shew wherein this should lie, consider how the Resurrection of Christ serveth to a double use and end, in the matter of Justification.

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

It serveth to a double use to support our faith.

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

Secondly, if you would have a reason of the thing, how it comes to passe, that we who are Believers cannot be condemned; *Christ is risen,* sayes he: He alledgeth it as a cause, that hath such an influence into Justification it selfe, as it makes all sure about it.

1. By way of Evidence: Although Christs obedience in his life, and his death past, do alone afford the whole matter of our Justification, and make up the summe of that price paid for us, (as hath been shewn) so as faith may see a fulnesse of worth and merit therein, to discharge the debt: yet faith hath a comfortable signe and evidence to confirme it selfe in the beliefe of this, from Christs Resurrection after his death: It may fully satisfie

1. By way of Evidence.

Faith hath a visible signe of it, that God is satisfied.

satisfie our faith, that God himselve is satisfied, and that he reckons the debt as paid: So that our faith may boldly come to God, and call for the Bond in, as having Christs Resurrection to shew for it, that the Debt is discharged. And hence the Apostle cryes *Victoria* over Sin, Hell, and Death, upon occasion of (and as the *Coronns* and conclusion of that) his large Discourse about Christs Resurrection, *1 Cor. 15. 55, 56, 57. O death, where is thy sting?* that is, Sinne, and the power of it: for so it followes, *The sting of death is sinne:* and *O grave, where is thy victory?* Thanks be to God who hath given us victory, through *Iesus Christ our Lord*: namely, as risen againe; for of his Resurrection, and of that chiefly, had he spoken throughout that Chapter.

2. By way of Influence.

2. But surely this is not all, that it should onely argue our Justification by way of Evidence: This alone would not have deserved such a [*rather*] to be put upon it, if Christs Resurrection had not had some farther reall causall influence into Justification it selfe, and been more then simply an evidence of it to our apprehensions. Therefore secondly, in Justification, although the *materiale*, or matter of it, be wholly the obedience and death of Christ; yet the act of pronouncing us righteous by that his obedience, (which is the *formale* of Justification) doth depend upon Christs Resurrection. Ordinarily there hath been no more expresse concerning this dependance, then that the Resurrection of Christ justifies by working actuall faith, to lay hold

Though the matter of our Justification be the price of Christs death, yet the act of pronouncing us righteous, depends on the Resurrection.

hold upon what Christ hath done in his life and death, which is called the *applying* of it, (of which more anon.) But that speech of *Paul*, *1 Cor. 15. 17.* seems to import more, *If Christ be not risen againe, [ye are yet in your sins, [and your faith is in vaine:]]* That is, although you could suppose faith to be wrought in you upon the merit of Christs dying, yet it would be *in vaine*, if Christ were not risen againe, for your title to Justification it self would be void: *You were yet in your sins.* Which is said, because his Resurrection was it, wherby sins (though satisfied for in his death) were taken off, and they acquitted from them: Which I take to be the meaning also of that *Rom. 4. ult. He was delivered for our sins, [and rose againe for our Justification.]* When the Apostle sayes, *for our sins he was delivered*, he means, his laying down *that* which was the price for them, a satisfaction for them, which his death was: And in that sense, *He dyed for our sins*; that is, his death stands in stead of our death, and so satisfies for sin. But yet still *that* upon which the act of Gods justifying us, & his discharge given us from our sins, and whereby he reckoneth us justified, that depends upon his Resurrection. *He rose againe for our justification.* Note that Justification there imports the act of *imputation*, and reckoning us just, which he had spoken of in the verses immediately fore-going, *ver. 22, 23, 24.*

In a word, to the full discharge of a Debt, and freeing the Debtour, two things are requisite:
1. The payment of the debt: 2. The tearing or cancelling the Bond, or receiving an Acquittance for the

the freeing of the Debtor. Now the Payment was wrought by Christs death, and the Acquittance to free from the debt, was at, and by his Resurrection.



CHAP. I I.

For the explanation of both these is shewne, how Christ sustained a double relation; First, of a Surety for us; Secondly, of a Common person in our stead: The difference of these two, and the usefulness of these two considerations, for the explaining all the rest that follows, in this whole Discourse.

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

1. Of a *Surety*, bound to pay the debt for us, and to save our soules.

2. Of a *Common person*, or as an Attorney at Law, in our stead. And both these as they have a distinct and differing consideration in themselves, so those severall considerations of them will conduce to the understanding of those two things fore-mentioned, as wayes and arguments to shew how the Resurrection of Christ may support our faith, both by way of *evidence* that the debt is paid, and by way of *influence* that we are thereby acquitted, and cannot be condemned. The notion of

of his being risen, who is our *Surety*, clears the first, and that of his rising as a *Common person*, illustrates the other. And I shall here a little the largelyer insist upon the explication of these two relations, because their consideration will be of use through all the rest that follows, to illustrate thereby the influence that his Ascension, and Sitting at Gods right hand, &c. have into our Justification; and so I shall carry them along throughout this Discourse.

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

1. To be a Surety, what.

2. A *Common person* with, or for another hee goes for, is one who represents, personates, and acts the part of another, by the allowance and warrant of the Law: so as what he doth, (as such a common person, and in the name of the other) that other whom he personates, is by the Law reckoned to doe: and in like manner, what is done to him, (as being in the others stead and room) is reckoned as done to the other. Thus by our Law, an Attorney appears for another, & money received by him, is reckoned as received by him whom it is due unto. Thus the giving possession of an estate, a re-entry made, and possession taken of land, &c. if done by, and to a man who is his lawfull Attorney, it stands as good

2. A Common person, what.

good in Law unto a man, as if in his owne person it had been done. So Embassadours for Princes represent their Masters : what is done to them, is reckoned as done to the Prince; and what they do according to their Commission, is all one as if the Prince, whose Person they represent, had done it himselfe. In like manner also the marriages of Princes are transacted, & solemnized by Proxie, as a Common person representing his Lord, and in his name, is married to a Princess in her Fathers Court; and the Lawes of men authorize it, and the marriage is as good, as if both Princes themselves had been present, and had performed all the Rites of it. And thus to be a *Common person*, is more then simply to be a *Surety* for another; it is a farther thing : and therefore these two relations are to be distinctly considered, though they seem to be somewhat of a like nature. Thus an Attorney is a different thing from a *Surety* : A *Surety* undertakes to pay a debt for another, or the like; but a *Common person* serves to perform any common act, which by the Law is reckoned, and virtually imputed to the other, and is to stand as the others act, & is as valid, as if he had done it. So as the good and benefit which is the consequent of such an act, shall accrew to him whom he personated, and for whom he stood as a *Common person*. *Adam* was not a *Surety* for all Man-kind, he undertook not for them, in the sense fore-mentioned; but he was a *Common person* representing all Man-kind; So as what he should do, was to be accounted as if they had done it. Now the better to expresse

The difference betweene these two.

Adam a *Common person*, but not a *Surety*.

expresse and make sure our Justification in and by Christ, according to all sorts of Laws, (the equity of all which God usually draws up into his dispensations) God did ordain Christ both to be a *Surety* for us, and also a *Common person* representing us, and in our stead. That as Christ tooke all other relations for us, as of an *Husband, Head, Father, Brother, King, Priest, Captain*, &c. that so the fullness of his love might be set forth to us, in that what is defective in any one of these relations, is supplied and expressed by the other : Even thus did God ordaine Christ to take and sustaine both these relations, of a *Surety* and a *Common Person*, in all he did for us, thereby to make our justification by him the more full and legall; and *justifie* (as I may so speake) your *Justification* it selfe or his justifying of us, by all sorts of *legall* considerations what ever, that hold commonly among men in like case : and that which the *one* of these relations or considerations might not reach to make good, the *other* might supply; what fell short in the one, the other might make up; and so we might be most legally and formally justified and made sure never to be condemned.

Christ ordainned to be both, and the reason why.

H

C H A P.

CHAP. III.

The first Head: *The EVIDENCE of Justification in Christs Resurrection affords to faith; explained by two things: 1. By shewing how Christ was made a Surety for us. 2. How his Resurrection as a Surety holds forth the evidence.*

Concerning the first of those two Heads at first propounded, namely, the *Evidence* which Christs Resurrection affords unto our faith in point of *non-condemnation*: I have two things to handle in this Chap. to make this out: First, how Christ was made a *Surety* for us, and what manner a *Surety* he did become: secondly, what the consideration hereof will contribute to that *evidence* which faith hath from Christs *Resurrection*.

For the first, Christ was appointed by God, (and himselfe also undertook) to be our *Surety*. This you have, *Heb. 7. 22. He was made Surety of a better Testament, or Covenant; namely, of the New.* The Hebrew word for *Covenant*, the *Septuagint* still translated [*Διαθήκη*] *Testament*: the word in the Hebrew being of a large signification, & comprehending both a *Covenant*, and *Testament*; And so in the New Testament it is used promiscuously for either: And indeed, this *new Covenant of Grace* is both. Of this Covenant Christ is the *giver*, the *plighter of his troth* for it, the *Surety*, the *Promiser*, the *Undertaker*. The Verb this comes of, is [*ἐπιχειρῶ*], [*promittere*] which comes from [*ἐπι χείρ*], [*in manus*] striking hands, or giving ones hand, as a signe of a covenant; and so, to bargain with, or make up a covenant. *Prov. 22. 26. Be not thou*

one

one of them that strike hands, or of them that are *sureties for debts*: Which whole verse the Septuagint reads, *Give not thy selfe eis ὑμῶν, to Suretyship.* The same word that is here used by the Apostle. It was the manner both of the Jews and Romans also, to make Covenants by *striking of hands*: And in Testaments, the Heire and Executor shook hands, or the Executor gave his hand to fulfill it. And the word [*εὐχρισμῶς*] is used, not onely in promising to pay a debt for another, but also in becoming a pledge for another, for to undergoe death, or a capitall punishment in anothers roome: as in that famous story of friends, namely, *Euephenus* and *Eucritus*: *Eucritus* did [*εὐχρισθῆναι ὑπὸ τῆς ἐξουσίας*] willingly become a surety for *Euephenus*, when condemned to dye by *Dionysius* the tyrant. This very word is used by *Polyenus*, the Historian of that fact. Now such a *Surety* every way did Christ become unto God for us, both to pay the debt, by undergoing death in our stead, and so to satisfie God; and then as the Heire to execute his Will and Testament: He became a Surety of the whole Covenant, and every condition in it, take it in the largest sense; and this of all, both on Gods part, and on ours. For us he undertook to God to work all our works; and undergoe all our punishments; to pay our debts for us, and to work in us all that God required should be done by us, in the Covenant of Grace. And thus to be a Surety, is much more then simply to be an Intercessour, or Mediatour, (as *Pareus* well observes.) God did

Suretyship not onely used in matters of debt, but in criminal causes punished with death; and is put for being a pledge for another.

Christ undertook as a Surety for both, to satisfie God, & to work all in us also.

(as it were) say to Christ, What they owe me, I require it all at your hands; and Christ assented, and from everlasting struck hands with God, to doe all for us that God could require, and undertook it under the penalty that lay upon us to have undergone. Yea, Christ became such a Surety in this for us, as is not to be found among men. On earth, Sureties are wont to enter into one and the same Bond with the Creditors, so as the Creditour may seize on which of the two he will, whether on the Debtour, or on the Surety, and so (as usually) on the Debtor first, for him we call the Principal, but in this covenant, God would have Christs single Bond: and hence Christ is not onely called the Surety of the Covenant for us, but *The Covenant*, *Esay 49. 8.* and elsewhere. God making the Covenant of Grace primarily with him, and with him as for us, thereby his single Bond alone was taken for all, that so God might be sure of satisfaction: therefore he laid all upon Christ, protesting that he would not deale with us, nor so much as expect any payment from us, (such was his grace.) So *Psal. 89. 19.* where the mercies of the Covenant made betweene Christ and God, under the Type of Gods Covenant with *David* are set forth, *Thou speakest in vision to thy holy One*, and saidst, *I have laid help on one who is [mighty].* As if God had said, I know that these will faile me, and break, and never be able to satisfie me; but you are a mighty and substantiall person, able to pay me, and I will look for my debt of you. And to confirme this,

A strange difference between Christs Suretyship, and that of men for others on earth

God makes the Covenant of Grace principally with Christ for us.

God requires payment of our debt from Christ first.

this, (then which nothing can give stronger consolation, or more advanceth Gods free grace) when God went about the reconciling the world in and by Christ, and dealt with Christ about it, the manner of it is expressed to have been, that God took off our sins from us, and discharged us, (as it were) meaning never to call us to an account for them, unlesse Christ should not satisfie him, and laid them all on Christ, so as he would require an account of them all from him first, and let him look to it; and this he did to make the Covenant sure. Thus *2 Cor. 5. 19.* it is said, (the Apostle speaking of Gods transaction of this businesse with Christ) that *God was in Christ*, namely, from everlasting, *reconciling the world* (of Elect Belevers) *to himselfe, not imputing their trespasses to them, and made him sin who knew no sinne.* Observe, that as he laid our finnes on Christ, so withall, he discharged us, in his compact betweene Christ and himselfe, [*not imputing their trespasses to them.*] So then, all laid upon Christ, and he was to look to it, or else his soule was to have gone for it. This is not the manner of other Creditours; they use to charge the Debt on both the Surety and the Debtour; but in this Covenant (of Grace namely) Christs single Bond is entred, he alone is *The Covenant*: so as God will have nought to say to us, till Christ failes him. He hath engaged himselfe first to require satisfactions at Christs hands, who is our Surety.

Now then 2. for to make use of this notion, for the

of this is a strong evidence to faith, of justification from Christs Resurrection.

the clearing of the point in hand. It might afford us matter of unspeakable comfort, onely to hear of Christs having been arrested by God for our debt, & cast into prison, and his Bond sued, and an Execution or Judgement served on him, as the phrases are, *say* 3. 8: For hereby we should have seen, how God had begun with our Surety, (as minded to let us alone) and that it lay on him to discharge the debt, who was so able to doe it: And thereby we might also see, how he was *made sin for us*, and therefore we might very well have quieted our hearts from fearing any arrests, or for Gods coming upon us, till we should heare that our Surety were not sufficiently able to pay the debt, (as you have heard he is.) But yet our hearts would stil be inquisitive (for all that) to hear whether indeed he hath perfectly satisfied God or no, and would be extremely solicitous, to know whether he hath satisfactorily performed what he undertook; and how he got cleare of that engagement, and of being made sinne for us. And therefore the Apostle comforts Believers with this, that Christ shall the next time appear without sinne. * *Unto them that look for him he shall appear the second time without sinne, unto salvation.* One would think it no great matter of comfort to us; to hear that Christ should appear without sinne; for who would imagine that it could be otherwise with *The holy One, The Lord of Glory*? there is no wonder in that: Ay, but (sayes the Apostle) your very salvation is interested in this; as neerly as is possible: It is well for you that Christ is now *without sinne*; for he

* Heb. 9. 28.

It declaring unto faith, that Christ that was in this death in a le sin for us, hath now discharged all, and is without sin.

he having as your Surety undertooke to satisfie for sinne, and having accordingly beene *once made sinne*, when on earth, and arrested for it by God at his death; in that now he is got cleare of that engagement, (which could be no way, but by satisfaction, which he undertooke) this doth plainly evince it, and ascertain you, that you shall never be condemned for it: for by the Law, if the Surety hath discharged the debt, the Debtour is then free. And therefore no news would or could be more welcome to sinners, then to have a certaine and infallible evidence given, that their Surety were well come off, and had *quitted all*, to satisfaction.

Now then to evidence this, serveth his *Resurrection, Christ is risen*: Nothing so sure. Therefore certainly the debt is discharged, and he hath paid it to the full, and so is now without our sinne, and fully got cleare of it. For God having once arrested Christ, and cast him into prison, and begun a tryall against him, and had him to judgement, he could not come forth, till he had paid the very utmost farthing. And there is the greatest reason for it, to ascertaine us that can be: For he was under those bonds and bolts, which if it had been possible would have detained him in the grave, as *Act. 2. 24.* *The strength of sin*, and Gods wrath, and the curse against sin, (*Thou shalt die the death*) did as cords hold him, (as the Psalmists phrase is.) Other debtours may possibly breake their prisons; but Christ could not have broke through this, for the wrath of the All-powerfull God, was this prison; from which there was no escaping, no baile; no thing would be taken to let him goe out, but full satisf-

And so that God will never come up in the sinners.

How then is an evidence, Christs Resurrection, that the debt is paid, and God satisfied.

satisfaction. And therefore to hear that Christ is risen, & so is come out of prison, is an evidence that God is satisfied, and that Christ is discharged by God himself; and so is now *without sin*, he walking abroad again at liberty: And therefore the Apostle proclaims a mighty *victory* obtained by Christs Resurrection, over *Death, the Grave, the strength of sinne, the Law*, 1 Cor. 15. 55, 56. and cries out, *I thank be to God who giveth us the victory, through Jesus Christ our Lord, ver. 57.* You may now rest secure in deede, *Christ is risen, who therefore shall condemne?*

CHAP. IV.

The second Head propounded, the INFLUENCE CHRISTS Resurrection hath into Justification. Two Branches of the Demonstration of this. First, that Christ was a Common person, representing us in all he was, or did, or suffered, handled at large. More especially a Common person in his Resurrection.

Now secondly, to come to that other Head propounded, the Influence Christs resurrection hath into our justification. The demonstration or making out of which depends on two things put together: The first, how Christ was appointed by God, and himselfe acted the part of a *Common person*, representing us in what he did, & more particularly in his Resurrection. Of this in this Chapter.

The second is, how from that consideration ariseth, not onely an evidence to our faith, but a *reall influence* into our justification, and non-condemnation. So as, *Who shall condemne?* because CHRIST is risen againe, as a Common person,

person, representing us therein.

For the first of these, to illustrate and prove it in the generall, that instance of *Adam* serves most fitly, and is indeed made use of in the Scripture, to that end. *Adam*, as you all know, was reckoned as a common publique person, not standing singly or alone for himselfe, but as representing all Man-kind to come of him: So as by a just Law, what he did was reckoned to his posterity, whom he represented. And what was by that Law threatned, or done to him for what he did, is threatned against his posterity also. Now this man was herein a lively type of our Lord Christ, as you have it, Rom. 5. 14. [*Who was the type of him who was to come.*] Unto which purpose, the titles which the Apostle gives these two, Christ and *Adam*, 1 Cor. 15. 47. are exceeding observable; he calls *Adam, The first man*; and Christ our Lord, *The second man*: and both for that very purpose and respect which we have in hand: For, first, he speaks of them, as if there had never been any more men in the world, nor were ever to be for time to come, except these two: and why? but because these two betwene them, had all the rest of the sons of men hanging at their girdle; because they were both Common persons, that had the rest in like (though opposite) considerations included, and involved in them. *Adam* had all the sons of *Men* borne into this world, included in himself, who are therefore called *earthly men*, ver. 48. in a conformity to him *the earthly man*, ver. 47. and Christ the second man had

§. I.
That Christ was a Common person, proved.

1. In generall, by a parallel with *Adam*,

the Type of Christ herein.

all his Elect, (who are the first-borne, and whose names are written in heaven, and therefore in the same *ver.* are oppositely called *heavenly men*) included in him. You see how he summes up the number of all men in two, and reckons but two men in all; these two, in Gods account, standing for all the rest. And farther observe, that because *Adam* was in this his *being*, a common person unto his, the shadow and the lively Type of Christ, who was to come after him; that therefore he is called *The first man*, (of these two) and Christ *The second man*, as typified out by him.

Now if you aske, wherein Christ was a *Common person*, representing us, and standing in our stead; I answer, If in any thing, then in all those conditions and states wherein he was, in what *he did*, or *befell him*, whilst *here on earth especially*: For he had no other end to come downe into this world, but to sustaine our persons, and to act our parts, and to have what was to have, been done to us, acted upon him.

Thus first, in their two severall conditions, qualifications, and states, they both were *Common persons*: That is, look what state or condition the one or the other was made in, is by a just Law to be put upon those whom they represented. So the Apostle reasons from it, *ver.* 48. [*As*] is the *earthly man*, (namely, the first man, *Adam*) [*such*] are the *earthly*: namely, to be earthly men as well as he; because he who was a Common person representing them, was in his condition but an *earthly*

Particularly:
In what things
Christ was a
Common per-
son.

Especially in
what he was, or
did upon earth

¶ 2.

1. *Adam* and
Christ Common
persons,
in their condi-
tions, and qua-
lifications, and
states.

earthly man: And oppositely, by the same Law, it follows, [*As*] is the *heavenly man*, (namely, the second man, Christ) [*such*] are and must be the *heavenly*, who pertaine to him, because he also is a Common person, ordained to personate them: and *Adam*, who came after him, was therein but his Type.

And as thus in this place to the *Corinths* the Apostle argues Christ to be a Common person, in respect of his condition and state, by an argument of parallels taken from his Type, *Adam*; So secondly, in that 5. to the *Romanes*, he argues Christ to have been a Common person, in his actions which he did on earth; and this also from the similitude of *Adam*, whom *ver.* 14. he therein makes to have been Christs Type. And he speaks of *Adam* there, as a Common person, both in respect of *what he did*, namely, his [*Sinne*]; and also in respect of *what befell him* for his sin, namely, [*Death*], and condemnation. And because he was in all these not to be considered as a *single Man*, but as one that was *All men*, by way of representation: Hence, both what he did, they are said to doe in him; and what condemnation or death was deserved by his sin, fell upon them all, by this Law of his being a publique person for them.

1. For what he did: He sinned, you know; and *ver.* 12. *All are said to have sinned*, namely, in his *sinne*; Yea, and according to those words in the Greek, [*ἐν αὐτῷ*] which are added there, you may render that sentence (and the Original bears

2. Christ a
Common per-
son, in respect
of what he did,
or what he suf-
fered, illustrat-
ed by the par-
allel of
Adam.

1. *Adam* a
Common per-
son, in what he
did.

bears it, and it is also varied in the Margent) thus, [In whom] all have sinned; namely, in Adam, as in a publique person. Their act was included in his, because their persons were included in his.

2. Adam a Common person in what befell him for what he did, as in death and his condemnation threatened.

And 2. for what befell him for sin, that befell them also by the same Law of his being a person representing them. Hence ver. 12. Death is said to passe upon all men, namely for this, that Adams sin was considered as theirs, as it there follows. It is said to passe, even as a sentence of death passeth upon a condemned Malefactor. And ver. 18. Judgment is said to come by that one mans offence, upon all men, to condemnation. Now in Gen. 2. 17. the threatening was spoken only to Adam, as but one man, In the day that thou eatest thereof, thou shalt surely die: And Gen. 3. 19. that sentence seems onely to passe upon him alone, [Vnto dust thou shalt returne.] Yet in threatening Adam, God threatned us all; and in sentencing Adam to death, he sentenced us also: The curse reacheth us too; Death passed upon all men then, and therefore by a just Law Death reigns over all, as ver. 14. and 17. because Adam was in all this, a Common person representing us, and so in our stead; and so all this concerns us, as truly and as neerly as it did him. I say by a just Law; for indeed the Scripture upon the equity of this Rule, pronounceth a Statute out against all men; that they should die, Heb. 9. 27. Statutum est, It is appointed by a Statute Law, that all should die. Now if you search for this Statute, when and where enacted, you will find, that the Originall Record and Roll is that in Gen. 3. 9. spoken onely.

Rom. 5.

onely of Adam, but holding true of us; [To dust thou shalt returne.]

Just thus the matter stands in the point of our justification and salvation, betweene Christ and Elect Beleevers; for Adam was herein his Type. Christ was considered and appointed of God as a Common person, both in what he did, and in what was done to him: So as by the same Law, what he did for us, is reckoned or imputed to us, as if we our selves had done it; and what was done to him, tending to our justification and salvation, is reckoned as done to us. Thus when Christ dyed, he dyed as a Common person, and God reckoneth that we dyed also. When Christ arose, he rose as our Head, and as a Common person, and so then God accounts that we rose also with him. And by vertue of that communion which we had with him in all those actions of his, it is; that now when we are born againe, we do all rise both from the guilt of sin, and from the power of it; even as by vertue of the like communion we had with (or being one in) Adam, we come to be made sinfull, when we begin first to exist as men, and to be first borne.

Thus in his death he was considered as a Common person, and God reckoned us dying then; and would have us reckon so also. So Rom. 6. 10. the Apostle speaking of Christ, saith, In that he dyed, he dyed unto sinne once, but in that he liueth, he liueth unto God. Then ver. 11. speaking of us, he sayes, [Likewise reckon] you your selves to be dead unto sinne, but alive unto God, through Iesus Christ

§. 3.
Answerably
Christ obtained
a Common
person, both in
what he did, or
was done to
him.

Exemplified
by one instance
in his dying.

Christ our Lord. The meaning whereof is plainly this, that whereas regenerate men are for the present in the reality but *imperfectly* mortified and *dead to sinne*, as considered in themselves, and in respect of the work of it, as wrought in them; yet that being considered in Christ as their Head, and a Common person representing them, they may λογίζεσθαι, they may truly by a way of faith reason or reckon themselves wholly dead, in and through Jesus Christ our Lord; in that he once dyed perfectly unto sin, as a *Common person* representing them. So as what yet is wanting in the work of Mortification, in their sense and experience of it, they may supply by faith, from the consideration of Christ their Head, even themselves to have dyed, when he dyed. The Apostle, I say, would have them by reason conclude or inferre (for so the word λογίζεσθαι signifies, as Chap. 3. 28. therefore we conclude, &c. it is the same word) from Christs death, that they are dead: which Conclusion cannot be made, unless this be one of the Propositions in this Argument, That we dyed in Christ, when hee dyed; and so though in our selves we are not yet wholly dead to sin, nor perfectly alive to God; yet through Iesus Christ your Lord and Head (sayes he) reckon your selves so; in that (as ver. 10.) he dyed, and now lives; and you were included in him. And indeed, this Consideration the Apostle suggests unto our faith, both as the greatest encouragement against imperfect mortification begun; that yet we may comfort our selves by faith, as reckoning our selves

selves wholly dead in Christs death, and so may assure our selves, we shall one day be perfectly dead in our selves by vertue of it; and withall, as the strongest argument also & motive unto Mortification, to endeavour to attain to the highest degree of it: which therefore he carryes along in his Discourse throughout that whole Chapter. He would have them by faith or spirituall reasoning take in, and apprehend themselves long since dead to sin in Christ, when he dyed; and so should think it the greatest absurdity in the world to sin, even the least sinne, we being dead long since, and that wholly, when Christ our Head dyed: And how shall we that are dead to sinne, live any longer therein? And ver. 7. He that is dead, is free from sinne; and how then shall we doe the least service to it? Now all this he puts upon Christs dying, and our dying then with him: ver. 6. [Knowing this, that our old man is crucified with him, (even when he was crucified) that it might be destroyed] one day in us, fully and perfectly: Christs Body representing therein as a publique person, the Elect, and their body of sin conjunct with them. So as thus by faith they are to reason themselves wholly dead to sin in Christ, and to use it as a reason and motive to stir up themselves not to yeeld to the least sin. I use this expression of being wholly dead, because if he had spoken meerly of that imperfect mortification begun in us, the argument would not have been a perfect motive against the least sinnes. [We who are dead, how shall we live in sinne,] or yeeld unto the

the least sinne? For it might be said, Alas, we are but imperfectly dead; and from an imperfect death could but an imperfect argument have been drawn. But the Scripture elsewhere tells us, that *Christ by his death hath [perfected] for ever all that are sanctified*: so *Heb. 10.* So as in his death they may reckon themselves perfectly dead by faith, and perfectly sanctified, though yet the work be not actually and fully perfected.

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

Now as this place holds forth Christ as a Common person in his Death representing us; so other places hold forth the like of his Resurrection. In the *1 Cor. 15. 20.* the Apostle argues, that Elect Beleevers must and shall rise, because *Now Christ is risen from the dead, and is become the first-fruits of them that sleep.* See the force of this Argument founded upon this notion and consideration, that Christ was a Common person representing all the rest; and this strongly presented in that expression of his being *the first-fruits*, in allusion to the Rite in the Leviticall Law. All the sheaves in a field being unholy of themselves, there was some one sheafe in the name and room of all the rest, (which was called the *first-fruits*) which was lift up, and waved before the Lord; and so all the sheaves abroad in the field, by that act done to this one sheafe, were consecrated unto God,

God, (*Levi. 23. 10. &c.*) by vertue of that law. The meaning of which Rite, the Apostle expounding, allegeth *Rom. 11. 16.* [*If the first-fruits be holy, all the lump is holy also,*] Thus when we were all dead, Christ as the *First-fruits* riseth, and this in our name and stead, and so we all rise with him and in him. And although the Saints departed are not, in their owne persons, as yet risen, (as wee all who are now alive, are not in our own persons yet dead) yet in the meane time, because thus they are risen in Christ, as their *First-fruits*; hence, in the very words following, hee saith, they are but asleep, [*He is become the first-fruits of them that sleep,*] because they remaine alive in Christ their Head, and shall rise one day: because [*in him*] they virtually are already risen; and this in Gods account in as true and just a sense, as we (though personally alive) are yet all reckoned *dead in Adam*, because he as a Common person had the sentence of death pronounced on him, by vertue of which we must dye; and this by the force of the same Law, even of that which wee have inculcated of being a *Common person*, representing us. And indeed, so it followes, (which argues this to be the Apostles meaning) *ver. 21.* *For as in Adam all die, even so in Christ shall all be made alive.* His argument lies thus: *Adam* was the *first-fruits* of them that dyed; *Christ*, of them that rise. Hence therefore we are elsewhere said (though in respect to another life) to be *risen with Christ*, *Ephes. 2. 5, 6.* & (which is yet more) *to sit together with him in heaven*: because he as a Common person representing us, sits there in

§. 4.
More particularly, how Christ was a Common person in his Resurrection, and therein representing us.

our name and stead, as you shall heare when I come to it in the Text, in the next Section.



CHAP. V.

The second branch: *How Christs representing us as a Common Person in his Resurrection, hath an Influence into our Justification, made forth by two things: 1. How Christ at his Resurrection was justified from our sin: 2. That we were all then justified in him as a Common person.*

NOW then to come to the other branch of the Demonstration, namely, how this relation to us as a Common Person *representing us in his Resurrection*, hath a *reall influence* into our *Justification*: And this is the point I drive at, and for the clearing of which that large and general discourse by way of digression in the former Chapter was but to make way for.

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

1. That Christ himselfe was *justified*, and that at his *Resurrection*.

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

For the explicating of the first: As Christ was in his death made sinne for us, and so sustained our persons in his satisfying for sin by his death,

(which

§. 1.
1. That Christ himselfe was justified at his Resurrection.

(which is the matter of our righteoufnesse) so in and upon his Resurrection he was justified and acquitted from our sins by God, as having now fully in his Death satisfied for them, which I make forth by these three things put together:

First, in reason, if that Christ were made sinne for us, and satisfied for it, there must then some *Act* passe, whereby Christ should be pronounced acquit of our sinnes, and fully cleare of them, and so be himselfe formally justified, in respect of those sins, for which he undertook to satisfie. For according to the course of all Proceedings, if a charge of guilt be formally laid, there must be as formall an *Act* of acquitting, and of giving a *Quictus est*: There is no man, but for his owne discharge and security would desire it. Nor is there any wise man that payes a debt for which he is legally sued, that will not have upon the payment of it, as legall an Acquittance. *Paul*, when he was cast into prison by a publique *Act* of Authority, he stood upon it to have a publique *Act* of Release from the same Magistrates, and would not goe forth of prison privily, though themselves sent to him so to goe out, *Acts* 36.37. Now God himselfe did lay the iniquities of us all upon Christ, *Esay* 53.6. and had him to prison, and to Judgement for them, *ver.* 8. There must therefore some *Act* passe from God, legally to take them off from him, and declaring him discharged, to deliver him from Prison and Judgement.

And *De facto* it is evident, that there was some such

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Made forth by three things laid together.

1. There must have been some *Act* passe from God, when Christ was acquitted and justified from our sin by God.

That there was such an *Act* passed.

such *Act* passed from God; for as we read, that Christ vvhile he lived, and also in his Death, was *made sin, and did beare the sin of many*, as the phrase is, *Heb. 9. 28.* So we read in the very next words, that *he shall appeare the second time [without sinne,]* which must needs be spoken in a direct opposition to his *having born* our sins, and appearing then with all our sins laid to his charge. He appeared charged with them then, but now he shall *appeare* as apparently and as manifestly to be without those sins, (for of our sins it must needs be meant) and so to be discharged of them as fully, as ever he appeared charged with them: For it is said, *He shall [appeare] without sin*; and therefore to the judgements of all it shall be made manifest, that *that* God that once charged him with them, hath now fully discharged him of them. The Apostle speaks of it as of a great alteration made in this respect betweene Christ as he was whilst on earth, and Christ as he is to appeare the second time, and is now in heaven. And this alteration or discharge must necessarily be made by God; for he is the Creditour vvho followed the Sür, and therefore he alone can give the Acquittance.

Now secondly, from hence it will follow, that there must be some *time* when this alteration was first made, and discharge given, when Christ from being sin, as he was made, should become without *sinne*, through Gods acquiting of him; and this, say I, was at his *Resurrection*. It is not deferred as then to be first done, when he is to appeare

2. There must be some season of time when this discharge from our sins was first made unto Christ.

appeare the second time, though then it *appeares* indeed, but it is really done before; for hee comes then to judge others for sinne. Now in reason, when should this Acquittance or Justification from our sins be first given to Christ, and legally pronounced on him, but when he had paid the last farthing of the debt, and made his satisfaction compleat: which was then done, when he began to rise: for his lying in the grave was a part of his Humiliation, and so of his Satisfaction, as generally Orthodoxe Divines hold. Now therefore when he began to rise, then ended his Humiliation; and that was the first moment of his Exaltation. His Acquittance therefore bears Date from thence, even from that very houre.

Hence thirdly, we read, as that Christ was *condemned*, so that he was *justified*. Thus *1 Tim. 3. 16.* God is said to be *manifest in the flesh*, and then that this God-man was *justified in the spirit*: That is, whereas God was manifest or appeared *in flesh to condemne sinne in the flesh*, as *Rom. 8.* that same God-man was also *justified in the spirit* from all those sins, and so *received up to glory*, as it follows there. And not to goe far, the very words of this my Text, [*It is God that justifies*] are taken out of *Esay 50. 8, 9.* and as there, they are first spoken by Christ of himselfe, then, when he gave *his back to the smiters, in his death*, (as in the verses before) and vvvas put to death as a *condemned man*, he comforts himselfe vvith this, [*He is neere that justifies me, who shall condemne?*]

And

3. That this must needs be, and was first made to him at his Resurrection.

And when was that done, or to be done, but at his Resurrection? So the phrase in *Timothy* imports, if you compare it with another in *Peter*, *1 Pet. 3. 18. Being put to death in the flesh, [and quickned in (or by) the spirit.]* *Paul*, he sayes, [*Justified in the spirit,*] *Peter*, he sayes, [*Quickned in the spirit:*] both meane one and the same thing. By [*Spirit*] is meant the power of his God-head, and *Divine nature*, whereby he was at once both raised from the grave, and from under the guilt of sin together. He was at once both quickned, (or raised) and justified also. And that by [*Spirit*] they mean his *Divine nature*, the opposition in both places evidently implies; for it is opposed to his [*Flesh*] or humane nature. Now because he was quickned (or raised) by the power of the God-head, and at that raising him, he was justified also by God, and declared justified by that Resurrection, (as he had been declared condemned by his death) Hence, to [*be justified*] is put for his *Resurrection*, for that was his justification, or declaration to all the world, that he was justified from all the sins laid to his charge. And that other place I cited out of *Isaiab*, hath the same meaning also; for Christ there comforts himselfe against the Jews condemning him, and putting him to death, with the hopes of Gods justifying of him, when he should have gone through that work. And Christs meaning there is this, *God will raise me up, and acquit me*, though you condemne and kill me. In the other Prophets you shall find Christ still comforting himselfe against his

his condemnation at his death, with the thoughts of his *Resurrection* which he fore-saw as shortly to follow after it; as here in *Esay* he comforts himselfe with these hopes of his being justified after their condemnation of him. For instance, *Psa. 16. 9. My flesh shall rest in hope, thou wilt not leave my soule in hell, nor suffer thy holy One to see corruption.* Which words (you know) *Peter* in the *Acts* doth twice interpret of Christs Resurrection. In like manner here in *Esay*, against his death and condemnation he comforts himself with the hopes of Gods justification of him at his Resurrection, *He is neere who justifies me, (and he shall help me) who shall condemne?* And further, to confirm & strengthen this notion, because his Resurrection was the first moment of this his justification from our sins, therefore it is, that God calls it his first begetting of Christ, [*This day have I begotten thee*] speaking manifestly of his Resurrection, *Acts 13. 35.* And the reason of his so calling it, is, because all the while before he was covered with sin, and the likenesse of sinfull flesh. But now having flung it off, he appears like Gods Son indeed, (as if newly begotten). And thus also there commeth to be the fuller conformity betweene Christs justification & ours: For as our justification is at our first being *born again*, so was Christs also at this his first *glorious begetting*. He was under an *Attainder* before; here was the *Act of Restitution* first passed. And as at our Conversion (which is to us a Resurrection) we *pass from death to life*; (that is, from an estate of death and condemnation, unto justification of life) so did Christ also at his Resurrection, (which to him was a re-beggetting) passe from

HEIR CON-
GREGATION
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AND THE
GOSPEL
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from an estate of death and guilt laid on him, to an estate of Life & Glory, and justification from guilt; and so shall appear, as the word is, Heb. 9. ult. (as he doth now in heaven) *without sin*, for he became to be without sin frō that very moment. Thus I have shewn how Christ was justified at his *Resurrection*

Now then in the 2. place, I am to shew that this his justification, and pronouncing him without sin, thus done at his Resurrection, was done to him as the *First-fruits*, and as to a *Common person* bearing our persons, & so, in our names. From whence will necessarily follow, as the Conclusion of all, That the persons of all the elect Beleevers, have been justified before God in Christ, as their Head, at, or from the time of his Resurrection; and so that Act of Justification to have been so firmly past, as it cannot be revoked for ever.

Now this is proved, first, by the very same reason or respect that he was said to be the *first fruits of them that sleep*, as representing the rest in his Resurrection, (which I shewed at large in the former Chap. upon the same ground he is to be so lookt at also in this his Justification pronounced upon him at his Resurrection, even as the *first fruits* also of them that are *justified*. And so in the same sense, & by the same reason that we are said to be *risen with Christ*, in his Resurrection; we must also be said to be *justified with him, in this his justification*, at his Resurrection. And indeed, (to enlarge this a little,) as there is the same reason & ground for the one that there is for the other, (he being a publike person in both) so the rule will hold in all other things which God ever doth to us, or for us, which are com-

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§. 2.
That Beleevers were all justified in Christ his justification, as a Common person representing them.

Proved that the analogy of the former instance.

In all things which God doth unto us Christ is the first-fruits, and God doth them first upon him.

and were done to him; that was the *first-fruits*, and they have been done *in us*, or to us, and *with him*. Yea, what e-
to do for us, and in us, what e-
benefit he meant to bestow up-
thing first to Christ, and (some
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that so it might be by a solemne formall
and be made sure to be done to us
time, having first been done
our persons; and that by this
(when done to us) be ef-
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to sanctifie us, he sanctifies
in him as a Common person sancti-
For their sakes I sanctifie my selfe,
that ye also may be sanctified through thy truth,
He sanctifies the humane nature of
personall, that he may sanctifie Christ
(that is, his body) and him *first*, as a
Common person representing us, that so we be
and representatively sanctified in
may be sure to be sanctified afterwards in
our own persons, by means of his sanctification.
And so in like manner for our sakes he was *justi-*
ified in the Spirit; because we were to be *justi-*
fied, and so to be justified first in him, and with
him as a Common person. Now this rule holds in
all things else bestowed; for Paul pronounceth
of them all, that *God hath blessed us with all spiri-*
tual blessings in Christ Iesus, Ephes. 1. 3. which God
did

Thus in Sanctification Christ first sanctified, then we in him.

So in all blessings else.

from an estate of death and guilt laid on him, to an estate of Life & Glory, and justification from guilt; and so shall appear, as the word is, Heb. 9. ult. (as he doth now in heaven) *without sin*, for he became to be without sin frō that very moment. Thus I have shewn how Christ was justified at his Resurrection.

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§. 2.
That I beleevers shall be justified in Christ his justification, as a Common person representing them.

Proved first, by the same reason or respect that he was said to be the first fruits of them that sleep.

In all things which God doth unto us Christ is the first-fruits, and God doth them first upon him.

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mon with Christ, and were done to him; that in them all Christ was the *first-fruits*, and they may be said to have beene done *in us*, or *to us*, *by us*, *in him*, and *with him*. Yea, what ever God meant to doe for us, and in us, what ever privilege or benefit he meant to bestow upon us, he did that thing first to Christ, and (some way) bestowed the like on him as a Common person, that so it might be by a solemne formall Act justified, and be made sure to be done to us in our persons, in due time, having first beene done to him representing our persons; and that by this course taken, it might (when done to us) be effected by vertue of what was first done to him. Thus God meaning to sanctifie us, he sanctifies Christ first, in him as a Common person sanctifying us all: *For their sakes I sanctifie my selfe, that they also may be sanctified through thy truth*, John 17. 19. He sanctifies the humane nature of Christ personall, that he may sanctifie Christ my selfe, (that is, his body) and him first, as a Common person representing us, that so we being virtually, and representatively sanctified in him, may be sure to be sanctified afterwards in our own persons, by means of his sanctification. And so in like manner for our sakes he was justified in the Spirit; because we were to be justified, and so to be justified first in him, and with him as a Common person. Now this rule holds in all blessings else bestowed; for Paul pronounceth of them all, that *God hath blessed us with all spiritual blessings in Christ Jesus*, Ephes. 1. 3. which God did

Thus in Sanctification Christ first sanctified, then we in him.

So in all blessings else.

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did so order, (that as he speaks of ordaining saluation to be by faith *Rom. 4. 16.*) that all those blessings might be sent to all the seed. For this formall investiture of entering us into all blessings by such solempne acts, done to Christ as our Head and Representor of us, makes what he intends to bestow, sure before-hand, by an irrepalable act and sentence, which hath its warrant in all Laws of men, as I have shewne, and shall anon again urge.

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

1. Proved by the equity of that Law, that in *Adams* condemnation we were all condemned.

Christ much rather a Common person in his being justified, then *Adam* was in his condemnation.

Christ, by being justified from sinne, could have no standing for others. Thus as by the offence of one, judgement came upon so condemnation, even [so] by the righteousness of that one, the free gift came upon all men (namely, the justification of life. He parallels *Adam* with a *Christ*, only with this difference between *Adams* being a Common person for us, and *Christ* being the ground of our being condemned, and *Christ* his being a Common person for us, (and our Acquittance in him) the sentence of condemnation came upon all by a necessary, and a publique person for us) but *Christ* being appointed thus a Common person for us, it was by a free gift of grace; and therefore in that manner by a free gift of grace it is that the reputation of that which he did, or was done to him, is reckoned ours. As then in *Adam* when he sinned, (as the Apostle speaks) *Christ* were all justified, when he was justified in his death *Christ* was a publique person for us; and in all that befell him; so in his Resurrection, and in all that was then done to him; and so, in this his being then justified. And as when he dyed, the Just was put to death for the unjust, (as *Peter* speaks) so when he rose and was justified, the Just that needed no justification was justified for the unjust, who else had been condemned; and so we were then justified with him.

How our faith in Christs Resurrection just matter of Triumph about his Resurrection. An explication how we are justified by his Resurrection although justified in Christ at his Resurrection.

And hereupon I grounded this Triumph of our Faith here, in Christs Resurrection, *Who shall see after these things is risen*: The meaning whereof is, that we are justified by his Resurrection, (*[My Father is risen with me]* and a *[rather]* is put upon this rather than upon his death; for this act was the discharge from all sin and condemnation, and the full Acquittance given to Christ, and is to us also considered as an Acquittance, whereby we have the satisfaction and pardon of our sins: This is the first Act of Absolution: And this is the Original Act, which is upon Record before God and Christ, and our Justification and Remission (when we are justified by his Resurrection) is but a Copie fetcht from this Record, and Sentence then pronounced. And this Court Sentence to ratifie and make Act of, (even so have them done by another representing one person) is common among men, (as these instances I formerly gave do shew) An Attorney at Law receives a debt, or an Acquittance for a debt, paid or given for another man,

as if the man himselfe, had paid the Debt, or had the Debtour had paid for him selfe. Yea, Acts of the highest concernment are transacted, as the marriage, by Proxy solemnized, their persons representing their persons, and their wives carrying their wives in their stead: such Acts are thereby made as irrevocable, as if themselves had in person done so: if we were justified when Christ was justified, our justification would be reversed, but stands as legall and irrevocable, as if that God or man ever were justified. And *Who then shall con-*

For further explication sake, (lest there should be any doubt) let me adde this, That it is necessary we be justified in our owne persons by his Resurrection, standing this former Act thus legall, whereby we lay hold upon what he hath done for us in Christ, to the end that our beleeving may according to the promise *whom he justifie* his justifying of us unto all the world; which untill vve doe beleeve, hee will not doe: For according to the revealed Promise of his Word, (vvhich he professeth to performe at the latter day) there is a curse and condemnation pronounced against whomever which we stand til he shall take it off, by giving us faith; unto which he hath, in the same Word made the promise of justifying us in our

A. Caution.

one in Christ. Yet
 although when we
 are actually and
 by Christs Resurre-
 ction, and justified, this act and
 sentence doth not
 doth not stand upon us, and so
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 this former act so by vertue of
 justified in our hearts to be actually ju-
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 on by faith doth
 illustrate our condemnation in Adam,
 and this justification in Christ, doe in this
 hold parallel. That as in Adam we were
 all-viewed, (as Adam all dye) (and
 that hee was the first, whoe came out
 all should dye, *Statutum est*, It is appointed that
 owe yet we are not actually in our
 hearts condemned, till we are borne of
 downe, we personally dye, untill we lay
 downe. Even so is it in the matter of our
 Justification, which is done virtually in Christ, and
 in our hearts, which we believe, is actually passed
 but a *Statutum est*. Now I call this former
 sentence of condemnation passed upon a Malefactor,
 he is called a *dead man*, that is, he is so virtually
 and in Law, (as we say) though naturally he dye
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who is he that shall condemne?
 interpreters agree, and as the
 those words are spoken by
 for ver. 5. he speaks of Gods
 his will, (the same expressi-
 by Christ, *Psal.* 40. 6.) and farther
 to the smiters, and my cheeks
 pulled off the haire, and I hid not my
 and spitting: (all which you may
 Christs sufferings, *Mat.* 26. 27. and 27. 26.)
 of Gods having
 the tongue of the learned, to speak a word
 him that is weary: (which you may
 Christ, *Mat.* 11. 28.) Now those
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 therefore Paul here puts a [rather]
 upon his Resurrection.

And further to establish this, as you heard be-
 fore out of *Rom. 6. 10.* that in respect of Sancti-
 fication we were *dead with Christ*, even then when
 he dyed, is in the *Coloss. 13.* we are said to
 be *risen with him*, in respect of our justification,
 (which is the thing in hand.) The words are, *And
 you being dead in your sins, (namely, the guilt of your
 sins) and the uncircumcision of your flesh, (that is, in
 respect*

respect of the power of corrupt nature) *hath he
 quickned together with him, [having forgiven you all
 your trespasses.]* See here, the forgivenesse of our
 sins, or our justification, is called a *quickning*, or a
raising up of us, (as the *12. ver.* hath it) *together with
 him*, in a conformity and relation to that justifica-
 tion from our sins, which at his *Resurrection* he re-
 ceived in our names. His meaning is, he was justi-
 fied then, & in our names; and so we are now justi-
 fied through the vertue of that our communion
 with him therein: For if you mark the connexion
 of the words with what follows, *ver. 14.* you will
 finde this *forgiving of their trespasses (ver. 13.)
 through their being quickned together with him*, not
 onely to have been done when they beleevd,
 and so when they had that justification personally
 first applyed to them, (of which, it is true, the
 words in the *12. ver.* are to be understood) but al-
 so *then* to have been done, *when he having* (as it
 follows in the *14. ver.*) *blotted out the hand-writing
 of Ordinances* which was against us, *nailing it to his
 Crosse*, and *having spoiled Principalities and Powers*,
 and got the victory, (namely, in his rising again)
 had *made a shew of them openly*, (in his ascending
 to heaven) *triumphing over them* [*ἐνδύτης*] *in him-
 selfe*, (as the Margent hath it) (of which words I
 shall farther speak in the next Head) So as *then*
when Christ did this in himselfe, then were our sins
 forgiven; then were we acquitted with him, and
 triumphed with him; he doing all this in our
 stead, representing us.

brings in Christ
 those very words)
 like triumph) to
 condemn? It is
 Christ is dead, &
 Christ spake those
 the name of all his
 in his justificati-
 very respect Paul
 of all Elect Be-
 ally intended of
 of himself, and
Justifias me, (sayes
) Me, or mine
 And *Who shall*
) (sayes Paul)
) for Christ
 for them, and
 emption, and
 of him-
 lookt for from
 Resurrection, (as
 Paul here puts a [rather]
 this, as you heard be-
 in respect of Sancti-
 Christ, even then when
 13. we are said to
 of our justification,
 The words are, *And*
 the guilt of your
of your flesh, (that is, in
 respect

respect of the power of corrupt nature) *hath he quickned together with him,* [having forgiven you all your trespasses.] See here, the forgiveness of our sins, or our justification, is called a *quickning*, or a *raising up of us,* (as the 12. ver. hath it) *together with him,* in a conformity and relation to that justification from our sins, which at his *Resurrection* he received in our names. His meaning is, he was justified then, & in our names; and so we are now justified through the vertue of that our communion with him therein: For if you mark the connexion of the words with what follows, ver. 14. you will see *this forgiving of their trespasses* (ver. 13.) *through their being quickned together with him,* not onely to have been done when they beleevd, and so when they had that justification personally first applied to them, (of which, it is true, the words in the 12. ver. are to be understood) but also *then* to have been done, *when he having* (as it follows in the 14. ver.) *blotted out the hand-writing of Ordinantes* which was against us, *nailing it to his Crosse,* and *having spoiled Principalities and Powers,* and got the victory, (namely, in his rising again) *had made a shew of them openly,* (in his ascending to heaven) *triumphing over them* [*ἐν δόξῃ*] *in himselfe,* (as the Margent hath it) (of which words I shall farther speak in the next Head) So as *then* when Christ did this in himselfe, then were our sins forgiven; then were we acquitted with him, and triumphed with him; he doing all this in our stead, representing us.

C H A P. V I I.

How all this, both the support of our faith, and our Justification by Christs Resurrection, is sealed up to us in Baptisme. The Conclusion. How faith may make use of Christs Resurrection in its pleas to God.

AND all this our communion with Christ in his Resurrection, both in respect of Sanctification, (which the 6. of the *Rom.* holds forth) and of Justification, (which this place in the *Coloss.* holds forth) is lively (as both places declare) set out, and sealed up to us, in the Sacrament of Baptisme. *Rom.* 6. 3, 4. we are said to be buried with him in Baptisme, &c. and *Col.* 2. 12. Buried with him in Baptisme, wherein also you are risen with him. The eminent thing signified and represented in Baptisme, is not simply the blood of Christ as it washeth us from sin, but there is a farther representation therein of Christs Death, Buriall, and Resurrection, in the Baptized's being first buried under water, and then rising out of it, and this not in a bare conformity unto Christ, but in a representation of a communion with Christ, in that his Death and Resurrection: Therefore it is said, [*We are buried with him in Baptisme:*] and, [*Wherem you are risen with him:*] It is not simply said, like as he was buried, and rose, but [*With him.*] So as our communion and one-nesse with him in his Resurrection, is represented to us therein, and not

not onely our conformity or likenesse unto him therein. And so Baptisme representeth this to us, that Christ having once in himselfe sustained the persons of all the Elect, in his Buriall and Resurrection, that now upon the party himselfe who is baptized, is personally, particularly, and apparently re-acted the same Part againe, in his Baptisme, thereby shewing what his communion with Christ before was, in what was then done to Christ; that he then was buried with Christ, and rose with him: and upon that ground, is now in this outward sign of Baptisme, (as in a shew or representation) both buried, and also riseth againe.

And moreover, hence it is, that the Answer of a good conscience, (which is made the inward effect of this Ordinance of Baptisme, *1 Pet.* 3. 21.) is there also attributed unto Christs Resurrection, as the thing signified and represented in Baptisme, and as the cause of that answer of a good conscience: *Even Baptisme* (saith he) *doth now also save us* (as being the Ordinance that seals up salvation) *not the putting away of the filth of the flesh, or the washing of the outward man; but the answer of a good conscience towards God, [By the Resurrection of Iesus Christ.]* To open these words: Our consciences are that principle in us, which are the seat of the guilt of all the finnes of the whole man; unto whose Court they all come to accuse us, as unto Gods Deputy: which Conscience is called Good or Evil, as the state of the man is. If his sinne remain unpardoned, then as his estate is damnable, so his conscience is evil:

evil: If his sins bee forgiven, and his person justified, his conscience is said to bee good: Conscience having its denomination from the mans state, even as the Urine is called good or bad, as the state of the mans body is healthful or unsound, whose Urine it is. Now in Baptisme, forgiveness of sins, and justification, being sealed up to a believers faith & conscience, under that lively representation of his Communion with Christ in his Resurrection: hence this is made the fruit of Baptisme, that the good conscience of a believer sealed up in Baptisme, hath wherewithall from thence to answer all accusations of sin, that can, or doe at any time come in upon him; and all this as it is there added, [*By vertue of the resurrection of Iesus Christ:*] namely, in this respect, that his Communion with Christ in his Resurrection, hath been represented in his Baptisme as a ground of his faith, and of that Answer unto all accusations. So that indeed, the same thing that Paul sayes by way of triumph and defiance to all accusations, *Who shall condemne? [Christ is risen]* the very same thing Peter here mentions, though not by way of Defiance, yet of a Believers Answer and Apologic, That if sinnes doe come to condemne or accuse, a good conscience is ready to say, *Christ is risen, and I was then justified in him*; There is my Answer, which nothing in heaven nor hell is able to reply unto. *This is the answer of a good conscience, by the Resurrection of Iesus Christ.*

Application.

Now to crown this second Pillar of Faith with
this

this *Coronis* or Conclusion, by way of Application or Direction to a believers faith, How to make use of Christs Resurrection in point of non-condemnation. You heard before, out of Rom. 6. that in respect of Mortification (as the Apostle there reasoneth) we may be truly said to have been *perfectly dead* to all sinne in Christs *dying unto sin once*: and through his representing us therein as dying unto sinne, *in and with him*. So as although we be for the present but imperfectly mortified in our selves, yet when corruptions arise, the Apostle bids us help our selves against them by faith, [*reasoning*] our selves to stand wholly dead to sin, when Christ dyed; and so to conclude from thence, that we shall one day be fully dead to sin, because we then did perfectly dye in Christ unto it: which kinde of *reasoning* also God would have us use as a motive (and of all motives that are in the Gospell it is the strongest) against any corruption when as it ariseth, *Shall I that am dead to sin in Christ (and so am freed from it) shall I live any longer therein?* *Ver. 2.* Now as God would have our faith make this use of our Communion with Christ in his death, in point of *sanctification*; just so, when guilt of sin ariseth in thy conscience to accuse or threaten condemnation, [*reason*] thou thy selfe (as the Apostles word is in that other case) or *reckon thy selfe* (as our translation hath it) *justified* in Christ, in his Justification, which was done at his Resurrection. Yea, and seeing God would have thee use thy Communion with Christ in his

How Faith is to make use of this in pleading our Justification.

Death, as an argument to move thee to mortifie sin, (bidding thee to reckon thy self dead to sin in Christ) doe thou desire him in like manner, to reckon thee as justified at Christs Resurrection (for the ground of both is the same) and return that as an argument to him, to move him to justify thee. And this is that answer of a good conscience which Peter speaks of, this is the meaning of Pauls challenge, *Who shall condemne? Christ is risen.*

And should thy heart object, and say, But I know not whether I was one of those that God reckoned justified with Christ when he arose: Then go thou to God, and aske him boldly, whether he did not doe this for thee, and whether thou wert not one of them intended by him; put God to it, and God will (by vertue of Christs Resurrection for thee) even himselfe [*Answer*] thy faith this question, ere thou art aware; He will not deny it: And to secure thee the more, know, that however Christ will bee sure to look to that, for thee; so as that thou having been then intended, (as if thy heart be drawne to give it self up to Christ, thou wert) shalt never be condemned.

S E C T.



S E C T. IV.
 FAITH supported by Christs
 ASCENSION, AND
 Sitting at Gods right hand.

ROM. 8. 34.
Who is he that condemneth? It is Christ, [who is even at the right hand of God.]

C H A P. I.

A Connexion of this third Head, with the two former: Shewing how it affords a farther degree of Triumph. Two things involved in it: 1. Christs Ascension: 2. Christs power and authority in heaven.



Come next to this third great Pillar and support of Faith, *Christs Being at Gods right hand*: and to shew how the view and consideration hereof may strengthen faith seeking justification, and pardon of sinne: *Who is he that condemneth? Christ is even at Gods right hand.*
 In the opening of which, I shall keep to the begun

begun method, both by shewing how *Justification* it self depends upon this, and the evidence thereof to us: both which the Apostle had here in his eye, and from both which our faith may derive comfort and assurance. And I meane to keep punctually to the matter of *Justification* onely, as in the former.

These two latter that remain here in the Text, (*Christs sitting at Gods right hand*, and his *interceding for us*) are brought in here by the Apostle, as those which have a *redundant force* and prevalence in them, for the *non-condemnation* of the Elect: that although the two former abundantly served to secure it, yet these two added to the former, do make the triumph of faith more complete and full, and us *more then Conquerours*, as it after follows. Nor doth this place alone make mention of *Christs sitting at Gods right hand* (which I now am first to handle) in *this its relation*, and *influence* into our *Justification*, & the assurance of faith about it: but you have it to the same end, use, and purpose, alleadged by that other great Apostle, 1. *Pet.* 3. from the 18. to the 22. And if the scopes of these two Apostles in both places be compared, they are the same. Here the *Resurrection* of Christ and his *sitting at Gods right hand* are brought in as the ground of this bold *challenge & triumph* of faith: and there, in *Peter*, is mentioned the *Answer or Plea of a good conscience*, in a beleever justified, which it puts into the Court, and opposeth against all condemning guilts: (so it is called, *ver.* 21.) The Apostle alleadging the *Resurrection*

tion of *Iesus Christ* as one ground of it, (*the answer of a good conscience, by the Resurrection of Iesus Christ*;) And then further to back and strengthen this *Plea or Answer* of a good conscience, the Apostle puts his *Ascension and sitting at Gods right hand* into the Bill, as further grounds confirming it, so it follows, [*who is gone into Heaven, and is at the right hand of God, Angells, and Authorities, and Powers, being made subject to him*:] All which the Apostle here expresseth in one word (as enough to carrie it) that *Christ is even at Gods right hand*. The soule hath a sufficient answer against condemnation in *Christs death*, and *Resurrection*, full enough, though it should stop there; yea therein can faith triumph, though it went no further: for it can shew a full satisfaction given in his death, and that accepted by God for us; and Christ acquitted, and we in him: Therefore faith (you see) comes to a *rather* there. But then, let it go on, to consider *Iesus sitting at Gods right hand*, and making *intercession* for us; and then faith will triumph and insult over all accusers, be more then a Conqueror; then it comes not to a *rather* onely, (as here) but to a *[much more]* shall we be saved by his life, thus *Rom.* 5. 10. And the meaning thereof is, that if his death had power to pay all our debts, and justify us at first, then much more hath his life this power: So that his death is but the ground and foundation of our faith herein, and the lowest step of this ladder, but these other, are the top & full triumph of faith therein. And our spirits should rise, as the Apostle here riseth: Faith upon these wings may

not onely fly above the Gun-shot of all accusations, and condemners, but even cleane out of their fight, and so far above all such thoughts & fears, as it may reach to a *security that sins are forgotten, and shall be remembred no more.* What joy was there in the Disciples, when they saw *Christ risen?* *Ioh. 20.* Therefore in the *Primitive times*, it was used as a voice of joy: and to this day the Grecian Christians so entertain each other, at that time of the year, with these words, *The Lord is risen: your Surety is out of Prison, fear not.* But (as Christ said in another case, so say I) what will you say, if you see your *Surety ascended up to Heaven*, and that, as *far above Angels and Principalities* (as the Apostle speaks, *Eph. 1.*) *as the Heavens are above the Earth:* will you not in your faiths & hopes proportionably ascend, and climb up also, & have thoughts of pardon, as far exceeding your ordinary thoughts as the *heavens are above the earth?* Therefore first view him, as *ascending into Heaven*, ere ever he comes to be at *Gods right hand*, and see what matter of triumph that will afford you, for that you must first suppose, ere you can see him at Gods right hand, and so is necessarily included, though not expressed here: But that place fore-quoted out of *Peter* (*1 Pet. 3.*) gives us both these two particulars included in it: 1. His *Ascension*, [*Who is gone into Heaven,*] And 2. his *power and authority there*, [*Is at Gods right hand, and hath all power and authority subject to him*] and prompts both these, as fit matter to be put into a *good conscience* its *Answer* and *Apologie* why it should not be condemned: & therefore both

may

may here as well come in *into faiths triumph*; and that as being intended also by the Apostle, and included in this one expression. He speaks with the least, to shew what cause faith had to triumph, for the least expression of it: his purpose being but to give a hint to faith, of that which comprehensively contains many things in it, which he would have us distinctly to consider for our comfort.



CHAP. I I.

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

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

And herein, first there is not nothing in it to consider, *what he then did*, and what was his *last Act* when he was to take his rise, to fly up to Heaven. He *blessed his Disciples*, and thereby left a blessing upon earth with them, for *all his elect*, to the end of the World: The true reason and minde of which blessing them was, that he being now to go to execute the eternall office of his Priest-hood in Heaven, (of which God had sworn, *Thou art a Priest for ever after the order of Melchisedec*.) As *Melchisedec* in the Type, *blessed Abraham*, and in him *all the faithfull as in his loins*, (therefore the Apostle said that *Levi paid tithes*

1. By considering what was the last action he did when he was to Ascend: Blessing his Disciples.

unto Melchisedec in Abrahams loines; therefore he was blessed in his loines) so did Christ begin this new and second part of his Priest-hood, with blessing the Apostles, and in them, all the elect, to the end of the World. This was the last thing that Christ did on earth; yea this he did, whilst ascending; he was taken up, whilst he did it: So Luke 24. 50. 51. And thus solemnly he now did this, to shew that the curse was gone, and that sin was gone; and that action speaks thus much, as if Christ himselfe had said; *O my brethren* (for so he styled his Disciples, after his Resurrection) *I have been dead, and in dying made a curse for you: now that curse I have fully removed, and my Father hath acquitted me, and you, for it: and now I can be bold to blesse you, and pronounce all your sins forgiven, and your persons justified.* For that is the intendment and foundation of blessing, [*Blessed is the man whose sins are forgiven him*] and therefore that was the true meaning of his blessing them: which he reserved thus as his last Act, to shew, how by his death he had redeemed them from the curse of the Law, & now going to Heaven, was able to blesse them with all the spirituall blessings that are there, and which Heaven can afford; for Heavenly they are called in that respect, *Ephes. 1. 4.* And as in *Abraham* (blessed by *Melchisedec*,) all the faithfull were blessed: so, in these Apostles, all the elect to come are blessed: As when God individually blessed *Adam* and *Eve*, at the first Creation; yet he in them, blessed all that were for ever to come of them: so

To shew the curse was removed, and their sins pardoned.

And in blessing his Apostles thus he blessed all that should believe in him.

so Christ in blessing them, blessed us, and all that shall believe, through their word, to the end of the World. And that they were thus then to be considered, as common persons, receiving this blessing for us all; appeareth by Christs words then uttered; [*I am with you to the end of the World*] (*i. e.* with you, and all your successors, both Ministers, & other believers) *Mat. 28. ult.* And Christ herein did, as God did before him: When God had done his worke of creation, He looked upon all he had done, and saw that it was good, and he blessed it: Thus did Jesus Christ; now that he had by that one offering, perfected for ever all the elect, he comfortably vieweth, and pronounceth it perfect, and them blessed; and so goes to Heaven, to keepe and enjoy the Sabbath of all there.

Now Secondly let us see him Ascending; and see what comfort that will also afford our faith, towards the perswasion of Justification. The Apostles stood gazing on him, and so doe you lift up your hearts to gaze on him by faith, and view him in that act, as he is passing along into Heaven, as leading sin, hell, death, and devill in triumph, at his Chariot wheeles. And therewith let your faith triumph, in a further evidence of justification. Thus *Ephesians 4. 8.* out of the *68. Psalm* ver. 18. the Apostle saith, *When he ascended up on high* [*he led captivity captive:*] (to which Hebraisme the Latine phrase [*vincere victoriam*] to win a victory doth answer) then He led captive all our spirituall enemies, that would have captived us, they being now captived. Now leading of captives is alwaies after

A second support from the very Act of Ascending.

How it was an act of Triumph over death, hel, sin, &c.

after a perfect *victory*. And therefore, whereas at his *Death* he had *conquered* them, at his *Rising*, *scattered* them, now at his *Ascension* he *leades them captive*: And so that *Psal.* in the *Type*, begins, *ver.* 1. *Let God [arise] and let his enemies [be scattered;] let them flee before him:* so at his *Resurrection* they did: And then he ascends in triumph (as here) in token of *victory*, [he is ascended up on high *ver.* 18.] he ascends as *David* after his *victory*, up to *Mount Sion* (for the celebrating of which that *Psal.* seemes to have beene made by *David*) whereof this was the intended *Type*. And two [*Actus triumphales*] *triumphing Acts* there were, here mentioned; 1. *Leading the captives* bound to his *Chariot* wheels; as the manner of the *Roman* triumphs was, when the *Conqueror* went up to the *Capitol*; and other *Heathens* in *Dauids* time: As *Achilles* led *Hector* captive, who tied his feete to his *Chariot* wheels, and dragged him dead round about the walls of *Troy*: Now thus did *Christ* then deale with our *sinnes*, and all other enemies. The *Second act* is *casting abroad of gifts*, [*He gave gifts to men.*] It was the *custome* at their triumphs to *cast new Coines* [*missilia*] abroad among the multitude; so doth *Christ* throw the greatest *gifts* for the good of men, that ever were given. Therefore, *who shall condemne* ? *sins* and *devills*, are not only dead, but *triumphed over*. Compare with this, that other place, *Colos.* 2. 15. *Having spoiled Principalities and powers, he made a shew of them openly [triumphing] over them [in himself:]* So I reade it, and the *Greecke* beares it, and so it is in the margin varied:

Two Acts of
Triumph in
it.

varied: it is a manifest allusion unto the manner of *Triumphs* after victories among the *Romans*; even unto two of the most notable *parts* thereof; the first of *spoiling* the enemy, upon the *place*, ere they stirred out of the field: and this was done by *Christ* on the *Crosse*, [*Having spoiled them first*] as *ver.* 14. hath it. He speaks it of the *devills* our enemies, and *accusers*; they had all *Gods* threatenings in his *Law*, and the *Ceremoniall Law* (the *Bond* for our debt unto the *Morall Law*) to shew for it; in these lay the *power of the Devill* over us, that he could boldly come to *God* and accuse us, and sit our *bond*; And therefore *Heb.* 2. 14. he is said to have the *power of Death*. Now *Christ* first tooke away all his *power*, and spoiled him of all his *ensignes*, *weapons*, and *colours*; which he did on the *place* where the *battail* was fought, namely, *on the Crosse*; and *nailed our bond* thereto, and having paid the *debt*, left the *bond* canceled, ere he stirred off the *Crosse*. But then having thus spoiled these enemies on the *Crosse*; hee further makes a *publique triumphall* shew of them in his own person, which is a *second Act*; as the manner of the *Roman* Emperors was, in their great triumphs, to ride through the *City* in the greatest state, and have all the *spoiles* carried before them, and the *Kings* and *Nobles* whom they had taken, they tyed to their *Chariots*, and led them as *Captives*: And this did *Christ* at his *ascension*: (for of his *triumphing* at his *Ascension*, I take this *Triumph* in this *Epistle* to the *Colos.* to be understood; and so to be interpreted by that forecited 4. of the *Ephesians* :)
He

He plainly manifesting by this publique open shew of them at his Ascension, that he had spoiled, and fully subdued them on the Crosse. That which hath diverted Interpreters from thinking this of 2. Col. to have been the triumph of his Ascension, hath been this, That the triumph is said to have been made [*ἐν αὐτῷ*] which they interpret [*in it*] as if it referred to the Crosse, (mentioned ver. 14.) as the place of it; when as it may as well be translated [*in himselfe*] i. e. [*in his own power and strength,*] noting, how he alone did this, which other Conquerours doe not; they conquer not in themselves, and by themselves, which Christ did. And yet it was the Law, that if the Roman Emperours or Generals themselves took any thing in War, they had a peculiar honour to dedicate it in triumph more peculiarly: Now Christ conquered in himselfe, and therefore triumphed in himselfe, and himselfe alone. And thus it became our Redeemer (like another Sampson) not onely to break Sins bars, and sling off Hell-gates, and come out of that Prison he was in; but as in signe of a Trophie, to take them on his back, and carry them up the hill, (as Sampson (the Type of him) did the gates of the City to an high hill) himselfe triumphantly carrying them on his own shoulders.

Now did Christ then, who was your Surety, thus triumph? then let your faith triumph likewise; for this was not onely done by your Surety, but in your stead; seeing this [*for us*] here, is to be put to each thing mentioned. The Apostle calls for this

at our hands here, *We are more then Conquerors,* sayes he, ver. 37.

Then, thirdly, see him *entring into Heaven*; when he comes first to Court after this great undertaking; how doth God looke on him? is God satisfied with what he hath done? As (you know) when a Generall comes home, there useth to be great observing how the King takes his service, as performed according to commission; Christ as a Surety undertook for sinners, fully to conquer all our enemies, and God bade him look that he did it perfectly, or never see his face more: Heb. 5. He was to be perfect through sufferings, and those sufferings to be such as to perfect us also; Heb. 10. Now behold your Surety is like a Conqueror entred Heaven: let that convince you; that he hath satisfied the debt, and performed his commission to a tittle: God would never have suffered him to come thither else; but as soon as ever his head had peept into Heaven, have sent him downe again to performe the rest; But God lets him enter in, and he comes boldly, and confidently, and God lets him stay there: therefore be convinced, that he hath given God full satisfaction. Christ himself useth this argument, as the strongest that could be brought to convince the World, that his righteousness (which he had in his Doctrine taught them,) was the righteousness which men were only to be saved by, the true Righteousnesse of God indeede. John 16. 9, 10. He shall convince the world of righteousness: that is, worke faith in the hearts of men, to believe and lay

A third support to faith from Gods first entertainment of Christ when he came first to Heaven.

That this is a further evidence that God is satisfied for sin.

lay hold on my righteousnesse, as the true righteousnesse that God hath ordained: and this because (sayes he) *I go to my Father, and you shall see me no more*: That is, by this argument and evidence it is, and shall be evinced, that I who undertooke to satisfie for sin, and to procure a perfect righteousnesse, have perfectly performed it: and that it is a *righteousnesse* which Gods justice doth accept of, to save sinners by; In that I after my death, and finishing this worke, will *ascend* up to my Father, into *Heaven*, and keepe my *standing there*, and *you shall see me no more*: Whereas, if I had not fulfilled all righteousnesse, and perfectly satisfied God, you may be sure there would be no going into Heaven for mee, nor remaining there: God would send me down again, to doe the rest, and you should certainly *see mee* with shame *sent back again*; but *I goe to Heaven and you shall see me no more*.



CHAP. III.

Shewing what evidence also Christs sitting at Gods right hand, having bene our Surety, affords to our faith for justification.

Now then in the next place, for his *being, or sitting at Gods right hand*, which is the second particular to be spoken of. As soone as Christ was carried into Heaven, look, as all the *Angels fell downe and worshipped him*; so his Father

ther welcommed him, with the highest grace that ever yet was shewne; *The words* which he then spake, we have recorded *Psal. 110. Sit thou at my right hand, till I make thine enemies thy footstool*. You may by the way observe, for the illustration of this: how upon all the severall parts of performance of his office, either God is brought in speaking to Christ, or Christ to his Father. Thus when he chose him first to be our Mediator, he takes an oath, *Thou art a Priest for ever after the order of Melchisedec*. Againe, when Christ came to take upon him our nature, the words he spake are recorded, *Loe I come to doe thy will, a body hast thou fitted me*: so *Heb. 10. out of the 40. Psal. Likewise when he hung upon the Crosse, his words unto God are recorded, Psal. 22. 1. My God, my God, why hast thou forsaken mee?* In like manner when he rose againe, Gods words used then to him are recorded, *Thou art my Sonne, this day have I begotten thee, Psal. 2.* (which place is expounded of the Resurrection, *Acts 13. 33.*) which is as much as if he had said, *Thou never appearedst like my Sonne till now; for whereas I chose a Son to be glorified with power and Majesty, hitherto thou hast appeared onely as a Son of man, [Enosh, sorry man] hitherto thou hast been made sin, & a curse, not like my Son; but hast appeared in the likeness of sinfull flesh, and of a servant all besmeared with bloud; therefore this is the first day wherein I make account I have begotten thee; even now when thou first beginnest to appeare out of that sinfull hue, and likenesse of sinfull flesh: now I*

The welcome God gave Christ when he came to Heaven. The words he first spake to him.

owne thee for my Sonne indeed. And in him, he owned us all, thus at his Resurrection. And then last of all when he comes into Heaven, the first word God speakes to him is, Sonne, *sit thou at my right hand*; thou hast done all my worke, and now I will do thine; (he gives him a *Quies est*) rest here, *sit here till I make all thy enemies thy foote-stoole*.

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

For the *first*; The phrase of [*Sitting*] doth betoken *rest*, when *work is fulfilled*, and finished. Christ was not to returne, till he had accomplished his worke. *Heb. 10.* The Apostle comparing the force and excellencie of Christs Sacrifice, with those of the Priests of the old Law, sayes, that *Those Priests [stood] daily offering of Sacrifices, which can never take sins away.* Their *standing* implied, that they could never make satisfaction for, as to say, *We have finished it*: But Christ (sayes he, *ver. 12.*) *after he had offered up one sacrifice for ever, [sate downe]* &c. Mark how he opposeth their *standing*, to his *sitting downe*. He sate as one who had done his work. Thus *Heb. 4. 10.* *He that*

His sitting downe at Gods right hand, affords a double evidence.

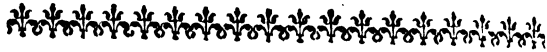
1. That he had perfectly and completely performed all his work that was to be done by him for our justification.

is entred into his rest, (speaking of Christ, as I have elsewhere shewne) *hath ceased from his work, as God from his.*

Secondly, this his being at *Gods right hand*, as strongly argues that God is satisfied: for if God had not been infinitely well pleased with him, he would never have let him come so neere him; much lesse have advanced him so high as *his right hand*. And therefore in that place even now cited, (*Heb. 10. ver. 10, 11, 12.* compared with the former verses) *this* is alledged as an evidence that *Christ had for ever taken sinnes away*, (which those Priests of the Law could not doe, who therefore often offered the same Sacrifice, as *ver. 11.*) That *this man, after he had offered one Sacrifice for sinnes for ever, [sate downe on the right hand of God]* as thereby shewing (and that most manifestly) that he had at that once offered up such a satisfactory Sacrifice, as had pleased God for ever; and thereupon took up his *place* at Gods right hand, as an evidence of it; so possessing the highest place in Court. This *setting him* at Gods right hand, is a *token of speciall and highest favour*. So *Kings* whom they were most pleased with, they did *set at their right hands*, as *Solomon* did his *Mother*, *1 Kings 2. 19.* and so *Christ* the *Church* his *Queen*, *Plal. 45. 9.* and it was a favour which God never after vouchsafed to any. *Heb. 1.* *To which of all the Angels did he say, Sit thou on my right hand?* Therefore *Phil. 2.* it is not onely said that he exalted him, but [*superexaltavit*] *he highly exalted him*, so as never any was exalted: for he was made thereby higher

2. That God also accepted it, and was infinitely well pleased with it.

higher than the heavens. Thus much for the first Head.



CHAP. IV.

Demonstrates in the second place what influence Christs Ascension hath in a beleivers non-condemnation, upon that second premised consideration of Christs being a Common person for us. The security that Faith may have from thence.

WE have thus seen what triumphing evidence and demonstration, both Christs Ascension, and sitting at Gods right hand, doe afford us for this, that *Christ* being considered as our Surety, hath therefore undoubtedly subdued our enemies and sins, and satisfied God. Let us now consider further, what force, efficacy, and influence these two (both his *Ascending* and *sitting at Gods right hand* as an *Head*, and *Common person* for us) have in them towards the assured working and accomplishment of the salvation of believers, his Elect; And from the consideration of this which is a second Head, our faith may be yet further confirmed and strengthened in its confidence. *Who shall condemne? it is Christ, that is at Gods right hand.* I shall take in (as in the former) both his *Ascension* and *sitting at Gods right hand*.

1. And first for his *Ascending*, consider these two things in it which may uphold our confidence.

1. That the great end and purpose of that his *Ascending*

Sect. 4. from Christs sitting at Gods right hand.

ascending, the errand, the businesse he *Ascended* for, was to *prepare and provide a place for us*, and to make way for our comming thither. This he assures his Disciples of, *John 14. 2. In my Fathers house are many mansions: I go to prepare a place for you: as Ioseph was secretly sent before by Gods intendment to prepare a place in Egypt for his Brethren*, whom Gods providence meant to bring after him: so more openly doth *Christ Ascend* to Heaven, *professedly* declaring that to be his businesse; [*I go to prepare a place for you*] and it is my Fathers house (saith he) where I can provide for you and make you welcome. You heard before, what welcome God gave *Christ*, when he first arrived there; and what he said to him, and *Christ* said (as it were) again to God: I come not alone, I have much company, many of my brethren, and followers to come after (for it was the declared and avowed end of his comming to *prepare a place for them*) I prayed when I was on earth, that where I am they might be also; (*John 17.*) and now I am come hither, my traine must come in too, I am not compleate without them, If you receive me you must receive them also, and I am come to take up lodgings for them. Thus the Captain of our salvation, (being made perfect through sufferings, and then crowned with glory and honour, in bringing of many Sons to Glory; as *Heb. 2. 10.*) of which company he was Captain) is brought in saying to God, *ver. 13. Behold I and the Children which God hath given me*, (he speaks it, when brought to glory) *I am their Captain*, and they must

1. That the great end of his *Ascending* and entering Heaven, was to prepare a place for us and bring us thither.

must follow mee; *Where I am they must be: Lo I am here, and am not to come alone, but to bring to glory, all the Children which thou hast given me.* They shall be all welcome (saies God) theris roome enough for them: [*many mansions*] so that we neede not feare, nor say in our hearts doubting and despairing, *Who shall ascend up to Heaven for us, to bring us thither?* (as *Rom. 10.*) Christ hath done it, That is the first thing, but that is not all.

2. That he entred in our very names and stead, took possession in our right.

2. He entred into Heaven in our very names, and so is to be considered in that act as a *Common person*, (as well as in his Death and Resurrection) and so representing us, and also taking possession in our right, and *we in him*; as a guardian takes possession for Heirs under age: *Heb. 6. 20.* *the fore-runner is for us entred into Heaven, the [fore-runner for us] that is, our fore-runner.* A fore-runner is a fore-runner of followers, and of such as stay not long behinde, and usually goes before as a harbinger, to provide, and take up lodgings for them that are to come, and writes the names of those who are to come, over the doores of such and such roomes, that they may not be taken up by any other. And so *Heb. 12. 23.* *the names of the first borne* are said to be *written in Heaven*, or enrolled there; And *1. Pet. 1. 5.* their places or mansions in Heaven are said to be [*reserved for them*]: they stand empty as it were, yet taken up, so as none shall take them from them; their names and titles to them being entred, and *superscribed*. And so he truly

ly entred [*pro nobis*] for us, that is, in our stead, and in our names, as a *Common person*: and therefore the *High-Priest* (in the Type) entred into the Holy of Holies, with all the *names of the Tribes* on his Breast: even so doth Christ with ours; even as a *Common person* in our names, thereby shewing that we are likewise to come after him: and this is more then simply to *prepare* a place; it is to *take possession* of a place, and give us a *Right* thereto.

So that your Faith through this consideration; may see your selves as good as in Heaven already: For Christ is entred as a *Common Person* for you. Justification hath two parts, First, *Acquittance* from sin, and freedome *from condemnation*: as here, *Who shall condemne?* And Secondly, *Justification of life*, as it is called *Rom. 5. 18.* that is, which gives title to eternall life: Now dying and rising as a *Common person* for us, procures the first, sets us perfectly enough in that state of freedome *from condemnation*; But then, this *Christ* his *entring into Heaven*, as a *Common Person*, sets us *farre above* that state of Noncondemnation: *It placeth us in Heaven* with him. You would think your selves secure enough, if you were ascended into Heaven. As *Heman* said of his condition, that he was *free among the dead*, that is, he reckoned himselfe (in his despaire) *free of the company in Hell*, as well as if he had beene there; thinking his name enrolled among them, and his place taken up: so you may *reckon your selves* (as the word is, *Rom. 6.*) *free of the company of Heaven,*

What comfort faith may derive from this. We may behold our selves in heaven already.

and your places taken up there; so that when you come to die, you shall go to heaven as to your *own place*, by as true a title, though not of your own, as *Indas* went to *Hell* (which is called *his own place*, as *(Act. 1.)* the Apostle speaks) What a start is this? how far have you left below you pardon of sins and non-condemnation? you are got above. How securely may you say, *Who shall condemne? Christ hath ascended, and entered into Heaven.* This is the first branch of the second Head: *The influence that Christs Ascension hath into our justification and salvation.*



CHAP. V.

Demonstrateth in like manner what influence Christs sitting at Gods right hand hath into our justification, upon that second consideration, of his being a Common person. And the security faith may have from thence.

The consideration of his *sitting at Gods right hand* may in respect of *the influence*, that it must needs have into our salvation, yet adde more security unto our *Faith*; if we either consider the *power and authority* of the *place* it selfe, and what it is to sit *at Gods right hand*; Or secondly, the *relation*, the *person* he beares and sustaines in his *sitting* there, even of a *Common person*, in our right. And both these being put together will adde strength mutually each to other, and un-

to

to our faith; both to consider, *how great a prerogative* it is to sit at Gods right hand, and *what* such a one as sits there hath power to doe; and then that *Christ* (who is invested with this power, and advanced to it,) he *possesseth* it all *as our Head*, and in *our Right*, as a *Common person* representing us. And

1. Consider the *prerogatives of the place* it selfe; they are two:

1. *Soveraignty of power*, and *Might*, and *Majestie*.

2. *Soveraignty of authority* and judgment: either of which, may secure us from non-condemnation.

1. *Soveraignty of power* and *might*: this the phrase [*sitting at Gods right hand*] implies, *Mat. 26. 64.* where Christ himselfe expoundeth the purport of it: *Hereafter you shall see the Sonne of man sitting on the right hand [of power:]* And so, *1 Ephes. 20. 22.* this is made the priviledge of Gods *sitting him at his right hand*, *ver. 20.* that *he hath put all things under his feete*, *ver. 22.* A phrase importing the highest *soveraignty* and *power*, not used of any *Creatures*, *Angels*, or *Men*: none of them have other things *under their feet*, (*i.e.*) in so low a subjection as to be their *vassals*; especially, not [*all things*]; and therefore by that very phrase, *the putting all things under his feete*, the Apostle argues in that second to the *Heb.* that *that man* of whom *David* in the *8. Psalm* (there cited by him) had spoken, was no other but *Christ*; not *Adam*, nor the *Angells*; for to neither of these hath God subjected *all things*, *ver. 5.* but

P 2

§. 1.
1 The prerogatives of the place, which are two.

1 Soveraignty of Majesty and power.

All things committed to him.

By considering two things.

to *Christ onely ver. 8.* who sits in the highest Throne of Majesty: And to make his seate the easier, hath a world of enemies made his foote-stoole, even all his enemies; (so *Psal. 110.*) which is the highest triumph in the world. Now to what end hath God committed this power to him, but that himselfe may be his owne Executor, and Administrator, and performe all the Legacies which he made to those whom hee died for? as the expression is *Heb. 9. 15, 16, and 17. verses.* that none of his heires might be wronged. Fairer dealing then this could there ever be, nor greater security given to us. This to have beene Gods very end of investing *Christ* with this soveraigne power, is declared by *Christ* himselfe, *John 17. 2.* Thou hast given him power over all flesh, that he should give eternall life to as many as thou hast given him: And accordingly at his *Ascension*, to comfort his Disciples, in the fruit of their Ministry, *Mat. 21. 18.* he saies, *All power is given to mee in Heaven. and in Earth.* What holy confidence may this breede in us? He is at Gods right hand, and we are in his hands, *John 10. 28.* and all his Enemies are under his feet, who then can pul us out? *Revel. 1. 18.* saies *Christ*, I have the Keyes of Hell and Death. The Key is still in the Scripture phrase the Ensigne of Power and authority. Now *Christ* hath, both, the Keyes of Death, the postern gate out of this world; and of Hell, even of the broad gates of that eternall prison; So as none of his can be fetched out of this world by Death, but *Christ* he must first open the doore; much lesse, can any go to Hell without

Which power
God hath com-
mitted to him
to save his
Elect.

What security
this affords.

without his warrant. Yea *Matth. 16. 19.* He hath the Keyes of the Kingdome of Heaven also, to open to whom he will. By his *Resurrection*, we may see and rest assured, that he hath the Keyes of Death and Hell, (for he unlockt the doors, and came out from thence) and by his *Ascension* and came out from thence) and by his *Ascension* and sitting at Gods right hand, that he hath the keyes of heaven, whose doore he hath unlockt, and now set open. What need we then feare Hell, when *Christ* our Redeemer hath the keyes of it?

Secondly, to sit at Gods right hand, imports all judgement to be committed to him: for sitting was a posture of Judges; a phrase used to note out their authority. So *Prov. 20. 8.* A King that [sitteth] on the throne of judgement, scattereth the wicked with his eyes: and so doth *Christ* his and our enemies. See what *Christ* sayes, *John 5. 21, 22.* The Sonne of man raiseth up whom he will; for the Father [judgeth] no man, but [hath committed all judgement] to the Sonne. Now if he who loved us so, and dyed for us, be the Judge himselfe, then Who shall condemne? *Christ* sits on Gods right hand. This is the very inference that after followeth, *ver. 24.* of that 5. Chap. of *John*, He that beleeves, shall not come into condemnation: *Christ* utters it upon his having said he had all judgement committed to him, in the fore-going *ver. 22.* on purpose that he might from that consideration, ascertaine Beleevers of their non-condemnation. For what need we feare any Under-officers, when we have the Judge thus for us?

But then (in the last place) add that second particular

P 3

2. Prerogative.
All judgement
and authority
committed to
him.

§. 2.
2. Particular.
Both which
being his, as he
is a Head to
his Elect.

ricular mentioned to all these, that Christ *sits there as an Head*, as a *Common person*, for us. First as an *Head*; so *Eph. 1.* when the Apostle had so hyperbolically set forth his *power*, of being advanced unto *Gods right hand*, *ver. 21.* *farre above all Principalities and powers, and above every name that is named, not only in this world, but that which is to come; and how God hath put all things under his feet: he adds, and [hath given him to be head over all things to the Church.]* Observe now, he is said to sit there *over all things*, not in his *own pure personall right* simply, as it is his *inheritance*, as he is the Son of God, (as *Heb. 1. ver. 3, 4, 5.* it is affirmed of him) but he sits thus over all as a *Head to the Church*. That same [*over all things*] comes in there, betweene his being a [*Head*] and [*to the Church,*] on purpose to shew, that he is *set over all, in relation to his Church*: So that we see, that our relation is involved, and our right included in this exaltation of his; and so put into his commission; for this prerogative is there said to be *given him*. He sits not simply as a *Son*, but as an *Head*; and he sits not as an *Head* without a *Body*, and therefore must have his *Members* up to him: Wherefore in the next *ver.* it is added, *Which is his body, yet, his fullness*: so as Christ is not compleat without all his *Members*, and would leave heaven, if any one were wanting; It were a lame, maimed body, if it wanted but a toe. Christ is our *Element*, and he being ascended, we are *sparks* that fly upwards to him. He took our *Flesh*, and carryed it unto heaven, and left us his *Spirit* on earth, and both

as

Therefore hee
must have all
his members
up to him.

as *pawnes* and *earnests* that we should follow.

Nay farther yet, he is not onely said to sit as our *Head*, but we are also said to *sit together with him*: That is, made the up-shot of all in the next Chapter, *Ephes. 2. 6.* So that as we *arose* with him, (he being considered as a *Common person*) and *ascended* with him, as was said; So yet farther, we *sit together with him in the highest heavens*, (as there) *en rois en cieux [in supercaelestibus]* in his *exalted estate above the heavens*, (as is the meaning of that phrase): not that *Christs being at Gods right hand* (if taken for that *sublimity of power*) is communicable to us; that is Christs prerogative onely: So *Heb. 1. 5.* *To which of all the Angels did he ever say, Sit thou at my right hand?* Yet so, as his *sitting in heaven*, as it is indefinitely expressed, is understood to be as in our right and stead, and as a *Common person*; and so is to assure us of *our sitting* there with him, in *our proportion*. So *Rev. 3. 21.* it is expressly rendred as the mind and intendment of it, *Him that overcommeth, I will grant to sit with me in my throne, even as I also am set downe with my Father in his throne.* There is a *proportion* observed, though with an *inequality*: we sit on *Christs Throne*, but *He* onely on his *Fathers Throne*: that is, *Christ* onely sits at *Gods right hand*; but *we*, on *Christs right hand*: And so the *Church* is said to be at *Christs right hand*, *Psal. 45. 9.* Yea farther, (and it may afford a farther comfort to us in the point in hand) this represents, that at the latter day we shall sit as *Assessors* on his *Judgement-seat*, to judge the world with him. So *Mat. 19. 28.* and

Especially seeing he sits as representing them, and they sit together with him.

How to sit at Gods right hand is Christs prerogative alone.

And yet, How we may be said to sit in his Throne.

And representing our sitting at the latter day as Judges with him.

and Luke 22.30. *When the Sonne of Man shall sit in his glory, ye shall sit upon twelve thrones, judging the Tribes of Israel.* So as thus our sitting with him, it is spoken in respect to *Judgement*, and to *giving the sentence* of it; not a sentence shall passe without your votes: So as you may by faith not onely look on your selves, as already in heaven, sitting with Christ, as a Common person, in your right; but you may look upon your selves as Judges also: So that if any sinne should arise to accuse or condemne, yet it must be with your votes. And what greater security can you have then this? for you must condemne your selves, if you be condemned: you may very well say, *Who shall accuse? Who shall condemne?* for you will never pronounce a fatall sentence upon your owne selves.

And so if we be condemned, it must be with our own votes and consent.

The triumph of faith there-upon.

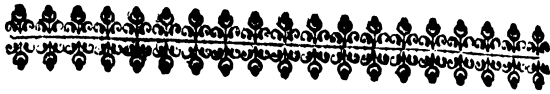
As then *Paul* triumphed here, so may we; for as the present we sit in heaven with Christ, and have all our enemies under our feet. As *Ioshuah* made his servants set their feet on the necks of those five Kings; so God would have us by *faith* to doe the like to all ours; for one day we shall doe it. And if you say, *We see it not*; I answer, as *Heb. 2.* the Apostle saith of Christ himself, [*Now we see not yet*] *all things put under him, ver. 8.* [*Now not under him*] (for he now sits in heaven, [and expects] by faith, when his enemies shall be made his foot-stoole, as *Heb. 10, 12, and 13. ver.*) [*but we see*] (for the present) *Iesus crown'd with glory and honour, ver. 9.* and so may be sure that the thing is as good as done; and we may, in seeing him thus crowned, see our selves

selves sitting with him, and quietly wait and expect (as Christ-himselfe doth) till all be accomplished, and our salvation finished and fully perfected.

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

2

SECT.



SECT. V.

The Triumph of faith from Christs
INTERCESSION.

ROM. 8. 34.

Who also maketh intercession for us.

CHAP. I.

A connection of this with the former: and how this adds a further support. Two things out of the Text propounded to be handled. First, The concurrence of influence that Christs intercession hath into our Salvation. Secondly, The security that Faith may have there-from for our Justification.

WE have scene Christ *sitting at Gods right hand as a Judge and King*, having all authority of saving or condemning, in his own hands; and having all power in Heaven and Earth, to give eternall life to them that believe: And the confidence that this giveth us.

Let us now come to his *Intercession*, and the influence

fluence which it hath into our *Justification* and salvation, which as it strikes the *last stroke* to make all sure; so, as *great a stroke* as any of the former: therefore (as you have heard) that there was an *All-sufficiency in his Death* [*Who shall condemn? it is Christ that dyed:*] a *Rather* in his Resurrection: [*yea rather is risen again,*] a *much rather* [πολὺν μᾶλλον] that he *lives* and is at *Gods right hand*; Rom. 5. 10. The Apostle riseth yet higher to an *eis τὸ παντάλῃς* [*saving to the utmost,*] put upon his *intercession*; Heb. 7. 25. *Wherefore he is able to save to the utmost, seeing he ever lives to make intercession.* So that if you could suppose there were any thing which none of all the former three could doe or effect for us, yet his intercession could do it to the *utmost*: for it selfe is the uttermost and highest. If *Money* would purchase our Salvation, his *Death* hath done it, which he laid downe as a *price* and an equivalent rancome, (as it is in 1. Tim. 2. 6.) If *Power* and *authority* would effect it, his *sitting* at Gods right hand, invested with all power in Heaven and Earth, shall be put forth to the utmost to effect it. It *favour* and entreaties added to all these (which oft times doth as much as any of those other) were needfull, he will use the utmost of this also, and for ever make *intercession*. So that if *Love*, *Money*, or *Power* (any of them, or all of them) will save us, we shall be sure to be saved, *saved to the utmost* [eis τὸ παντάλῃς] all manner of wayes, by all manner of meanes; saved over and over.

For the clearing of this last generall head, The

Intercession of Christ, (and the influence and security it hath into our *faith* and *justification*) I shall handle two things, and both proper to the Text.

First, Shew *how* unto all those other forementioned *Acts* of *Christ* for us, this of *Intercession* also is to be added by him for the effecting our salvation, and the securing our hearts therein. This that particle [*Also*] in the Text calls for: *Who also maketh Intercession for us.*

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



CHAP. II.

The first Head explained by two things. First, Intercession one part of Christs Priesthood, and the most excellent part of it.

Towards the Explanation of the first of these, two things are to be done.

First, To shew how great, and necessary, and how excellent a part of *Christs Priesthood*, his *Intercession*, and *praying for us* in heaven is.

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

For the first, I will proceede therein by degrees.

First, It is one part of his Priest-hood. You must know, that *Christ* is not entred into heaven simply, as a *fore-runner* (which hath been explained) to take up places for you, but as a *Priest* also: *Made a Priest, after the order of Melchisedec*, which is more then simply a *Fore-runner*. Yea, his sitting at Gods right hand is not onely as a *King* armed with power and authority to save us; but he *sits* there as a *Priest* too: Thus *Heb. 8. 1. We have such an High Priest who is set downe at the right hand of the Majesty on high.*

In the old Leviticall Priest-hood, the High-Priests office had two parts, both which concurred to make them High-Priests.

Two parts of the High-Priests office.

First, Oblation, or offering the Sacrifice.

Secondly, Presentation of it in the Holy of Holies, with Prayer and Intercession unto God, to accept it for the finnes of the people. The one was done *without*, the other *within* the Holy of Holies. This you may see in many places; especially *Levit. 16. 11, 15, 16.* where you have the Law about the High Priests entering into the Holy of Holies; he was not to come into the holy place, till first he had offered a Sacrifice for himselfe and the people, *ver. 11. and 15.* and this *without*. Then secondly, when he had killed it, he was to enter with the bloud of it into the Holy of Holies, and sprinkle the Mercie-seat therein with it, *ver. 14, 17.* and to go *with*

with Incense, and cause a cloud to arise over the Mercie-seat: And this you have also, *Heb. 13. 11.* it is said, that *The blood of those beasts that were burnt without the Camp, was brought into the Sanctuary by the High-Priest:* And in that *16. of Levis.* you shall finde the *Atonement* made as well by the blood, when brought into the Holy place, *ver. 16.* as by the killing of the beast, *ver. 11.* Both these were acts of the High-priesthood for Atonement.

And this was done in a Type of the Priestly office of Christ, and the parts thereof: So *Heb. 9. 23.* he calls all those transactions under the Ceremoniall Law, the [*patterns*] of things heavenly; instancing in this part of Christs office, *ver. 24.* For Christ (saves he) is not entred into the Holy places made without hands, (as that was) which are [*the figures of the true,*] but into heaven it selfe, to appear in the presence of God for us. Now then in answer to this Type, there are two distinct parts of Christs Priesthood:

First, the offering himselfe a Sacrifice up to death, as *Heb. 9. 26.* which answers to the killing of the Sacrifice without the Holy of Holies: for answerably he was crucified without the City, *Heb. 13. 12.*

Secondly, he carryed this his blood into the Holy of Holies, namely, the Heavens, *Heb. 9. 12.* where he appeares, *ver. 24.* and there also prays in the force of that blood. And the Type of those prayers was that cloud of Incense made by the High-Priest; so it is expressly interpreted, *Rev. 8. 3.* &c. The Angel Christ is said to have had much Incense, to offer it with the prayers of all the Saints: Which Incense

1. Christs offering up himselfe.

2. Entering into the Heavens to intercede.

Incense is his owne prayers in heaven, which he continually puts up when the Saints pray on earth, and so perfumes all their prayers, and procures all blessings for them.

Both these parts of his Priest-hood the Apostle *Iohn* mentions in his first Epistle, *Chap. 2. ver. 2.* where, as he calls Jesus Christ a propitiation for our sins; (that is, an Oblation, or Sacrifice offered up for us;) So likewise he calls him our Advocate: both going to make up this his office. And indeed, this latter of Intercession, and bringing his blood into the Holy of Holies, (or heaven) is but the same action continued. That blood which he offered with tears and strong cryes on the Crosse, (where he likewise interceded,) the same blood he continues virtually to offer up with prayers in the heavens, and makes Atonement by both; onely with this difference: On earth, though he interceded, yet he more eminently offered up himselfe; In heaven, he more eminently intercedes, and doth but presents that offering.

Secondly, this was so necessary a part of his Priest-hood, that without it he had not been a compleat Priest. Thus *Heb. 8. 4.* If he were on earth, he should not be a Priest: That is, If he should have abode on earth, he should not have been a compleat Priest. *Paul* saith not, that if he had offered that his sacrifice on earth, he had not been a Priest, for that was necessary; but that if he had staid still on earth, after he had offered it, he had not been a Priest, that is, a perfect Priest; for he had then left his office imperfect, and had done

Both proved.

Without Intercession he had not been a perfect Priest.

done it but by halves, seeing this other part of it (the work of Intercession) lay still upon him to be acted in heaven. Thus the High-priest, his Type, if he had only offered Sacrifice without the Holy of holies, had not been a perfect High-Priest: For to enter into the Holy of holies, and to act the part of a Priest there, was the proper, peculiar work of *the High-Priest*, as such. Which shews, that Christ had not been an High-Priest, if he had not gone to heaven, and Priested it there too, (as I may so speak) as well as upon earth. Yea, if Christ had not gone to heaven, and were not now become a Priest there, then the Levitical Priest-hood were still in force, and should share the honour with him; and the High-priest must continue still to goe into the Holy of holies. To this purpose you may observe, that so long as Christ was on earth, though risen, the Types of the Law held in force, and were not to give way, till all the truth signified by their Ministry, was fully accomplisht; and so, not untill Christ was gone into heaven, as a Priest, and there had begun to doe all that which the High-priest had done in the Holy of holies, and as his Type fore-signified. And this is plainly the meaning of what follows (in that *Heb. 8. ver. 4.*) as the reason or demonstration why that Christ should not have been a Priest, if he had not gone to heaven, (not onely as a King, but as a *Priest* too, as he had affirmed, *ver. 1.*) *Seeing* (sayes he) *that there are Priests upon earth, that doe offer gifts according to the Law.* The force of the Reason lyes thus: There are already

This the peculiar work of the High-Priest, who was in this Christs Type.

already Priests, and that of a Tribe he was not of, that *offer gifts on earth*, before he came into the world. And therefore if that had beene all his Priest-hood, to be a *Priest on earth*, they would plead possession before him, having been Priests before him. And then he further backs his reason by this, that *those Priests served* (as it follows *ver. 5.*) *unto the example and shadow of heavenly things.* And therefore it is onely a *reall* Priest-hood in Heaven which must put them out of place; and till such a Priesthood comes, they must serve still, for the *truth* (which these served to shadow out) is not till then fulfilled. This you have also, *Ch. 9. 8.* *The first Tabernacle was to stand untill a Priest went into Heaven*, and did act that office there: so that if Christ will be a *Priest alone*, he must become a Priest interceding in heavē: or else High-priests must come up again, and share that office with him; and so hee should as good as fall from his office, and lose all that he had done.

Yea, thirdly, *this part* of his Priesthood, is of the two the more eminent, yea, the *top*, the *height* of his Priesthood; And this is held forth to us, in the Types of both those *two orders* of Priesthood that were before him, and figures of him; both that of *Aaron* and *Melchisedec*: This was typified out in that Leviticall Priesthood of *Aaron* and his fellows: The *highest* (service) of that office, was the going into the *Holy of Holies*, and making an *atonement* there: yea this was the height of the High priests honour, that he did this alone, and did constitute the *difference* between

him (as he was High priest,) and other Priests: For they killed and offered the sacrifices without as well as he, every ordinary Priest did that: But none but the High Priest was to approach the Holy of holies with blood, and this but once a yeere. Thus Heb. 9. 6, 7. The Priests (namely those inferior Priests) went alwayes (that is, daily, morning and evening) into the first Tabernacle, (or Court of Priests, which was without the Holy of holies) accomplishing the service of God; namely, that offering of the daily sacrifice: But into the second, (namely, the Holy of holies) went the [High-priests] alone every yeere: So then this was that high and transcendent prerogative of that High-Priest then, and which indeed made him High-priest; and answerably the highth of our High-priests office (although he alone also could offer a satisfactory sacrifice, as the Apostle shews, Heb. 9. and 10. yet comparatively) lay in this, that he entred into the heavens by his blood, and is set downe on the Majesty on high, and in the vertue of his sacrifice there doth intercede. I know but one place that calleth him the Great High-priest, (higher before then Aaron) and that is, Heb. 4. 14, 16. And then it is in this respect, that he is passed into the Heavens, as it follows there.

2. The excellency of this part of his Priesthood was likewise typified out by Melchisedech's Priesthood, which the Apostle argueth to have been much more excellent then that of Aarons, in as much as Levi, Aarons Father, payed Tythes to this Melchisedech in Abrahams loyns. Now Melchisedech

dech was his type, not so much in respect of his oblation, or offering of sacrifice, (that work which Christ performed on earth) but in respect of that work which he [for ever] performs in Heaven: therefore that same clause (for ever) still comes in, in the quotation and mention of Melchisedech's priesthood in that Epistle; because in respect of that his continuall intercession in Heaven, Melchisedech was properly Christs type. And accordingly you may observe, Psal. 110. when is it that that speeck comes in [Thou art a Priest for ever after the order of Melchisedech] but then, when God had him sitting at his right hand, ver. 1. So that as the transcendent excellencie of Christs Priesthood was typified out by Melchisedechs rather then Aarons, as being the better priesthood of the two, so this, the most excellent part thereof, was typified out thereby, namely, that wch Christ for ever acteth in heaven.

And 3. To confirm this, you shall find this to be made the top nation of this Epistle to the Heb. and the scope of it chiefly to discourse of Christs eternall Priesthood in heaven; & to shew how therein Melchisedech was a type of him. This is not onely expressed both in Heb. 7. 21. and 25. where this same [for ever] is applied to his Intercession, ver. 25. but more expressly in Chap. 8. 1. where the Apostle puts the emphasis upon this part of his Priesthood, saying, That of the things which we have spoken, or which are to be spoken, (for the word ἐν τῷ κειμένῳ will beare either) this is (sayes he) the summe or argument of all: the word is κεφάλαιον, and signifies as well The head, the chiefe, the top of all, and

This the chief argument of the Epistle to the Heb.

above all, as it doth the sum of all. And what is it that he thus professeth to be both the maine subject and argument of this Epistle, and the top and eminent thing in Christ he intends to discourse of? It follows, That *We have* [such an High-Priest] as is (set down at the right hand of the throne of the Majesty in the heavens. And of the Priestly office he alone discourseth both before and after; and in the following verses calleth his Ministerie or office, (in respect to this) *A more excellent Ministerie, ver. 6. he being such a Priest as was higher then the heavens,* as he had set him out in the latter part of the former Chap. And therefore you may observe, how in his Preface to this Epistle to the Heb. in the first Chap. ver. 3. he holds up this to our eye, as the argument of the whole, saying, *When he had by himself purged our sins, he sat down on the right hand of the Majesty on high.*

Yea, to conclude this, *All his Priesthood* would have been ineffectuall, if he had not acted the part of a Priest in heaven, by *Intercession* there: for by his death he did but begin the execution of his office; in heaven he ends it: and if he had not fulfilled his office in both, the worke of our salvation had not beene fully perfected: it was therefore as necessary as oblation it self. Not but that his *Death* was a perfect oblation: it was perfect for an oblation, to which as such nothing can be added. There needed no more, nor any other price to be paid for us; by that one offering, he perfects us for ever; as Heb. 10. 14. and became himselfe perfect thereby, Heb. 5. 9. And in the 9. Chapter ver. 12. *By his own blood he entred into the Holy place,* [having

His oblation
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[having obtained] eternall redemption for us. Mark how before he entred by his blood into heaven, he had fully [obtained] a redemption, and that eternall, that is, for ever sufficient; which done, he became through his Intercession in heaven an applying cause of eternall salvation, as Heb. 5. 10, 11. hath it. So that as in his death he paid the full summe of all he owed: unto which payment nothing can be added, (no not by himselfe; though he would come and die again, it was made at that [once] as perfect (that is, for an oblation) as ever himselfe could make) But yet still by Gods ordination there remained another further action of another kind that was to be added to this of oblation, and that is *Intercession*, or *praying* for us in Heaven: otherwise our salvation by his death were not perfected: for if his Priesthood be imperfect, our salvation then must needs be so. The presenting of that his Sacrifice in heaven, was the consummation of his Priesthood, and the performance of that part there, the perfection of it.



CHAP. III.

The second: *The speciall peculiar influence that Intercession hath into our Salvation and Justification, and the Reasons why God appointed it to be added to the former.*

TO come now more particularly to shew that proper and speciall influence that Intercession hath into our Salvation, and what it addes to the

Oblation of Christs death, (though in its kinde perfect) in order, to the effecting our salvation; and so shew the more inward reasons why God ordained (for upon his ordination alone this is to be put) this work of Intercession in heaven to be joynd with his death. And both these I shall put promiscuously together; for in laying down the *Reasons* why God thus ordered our *salvation* to be brought about by it, that *influence* alio which *Intercession* hath into our *salvation*, will together therewith appeare.

The *Reasons* either respect ¹ *God himselfe*, who will have us *so saved, as himselfe* may be most *glorified*; Or ² respect us and our *salvation*: God [*ordering all*] the links of *this golden chaine* of the *Causes of our salvation*, as should make [*our salvation on most sure*] and stedfast, (as *David* in his last Song speaks, *2 Sam. 23.5.*) Or ³ respect *Christ* himself, whose glory is to be held up, & throughout continued as the *Author and Finisher of our Salvation*, *Beginner and Ender of our Faith and Justification*.

The first sort of *Reasons* respect *God himselfe*.

1. In generall: God will be dealt with all like himselfe, in and throughout the whole way of our *salvation*, from first to last, and carry it all along as a *Superiour wronged*, and so keepe a distance between himself and *sinners*, who still are to *come to him by a Priest*, and a *Mediator*, (as *Heb. 7.25.* hath it) upon whose mediation and intercession *for ever*, (as there) (at least till the day of *Judgement*) their *Salvation* doth depend: and therefore though *Christ* in his dispensation of all *things* downward.

First sort of reasons respect God.

1. In generall. God will be dealt with like himselfe.

downward, doth carry it as a *King*, as one having all power to *justifie* and *condemne*, (as hath beene shewne) yet *upward, towards God*, he carries it as a *Priest* who must still *intercede* to do all that which he hath power to do as a *King*: Therefore in the second *Psal.* after that God had set him up as *King upon his holy hill*, *ver. 6.* namely, in heaven, and so had committed all power in heaven and earth to him; then he *must* yet *ask* all that he would have done; *Aske of me, and I will give thee*, &c. *ver. 8.* sayes God to him: For though he be a *King*, yet he is Gods *King*; *I have set [My King]* &c. and by asking him, God will be acknowledged to be above him. But more of this hereafter.

But 2. more particularly. God hath two *Attributes* which he would have most eminently appear in their highest glory by Christs effecting our *salvation*, namely, *Justice*, and *Free grace*; and therefore hath so ordered the bringing about of our *salvation*, as that *Christ* must apply himselfe in a more especiall manner unto each of these, by way of *Satisfaction* to the one, of *Entreaty* to the other: *Justice* will be known to be *Justice*, and dealt with upon its owne tearmes; and *Grace* will be acknowledged to be *Free grace*, throughout the accomplishment of our *salvation*. You have both these joynd, *Rom. 3.23,24,25.* *Being justified [freely through his grace] by the [Redemption] that is in Christ Iesus: That he might be [just] and the justifier of him that beleeves.* Here is highest *Justice*, and the *freest Grace* both met to save us, and both ordained by God to be declared and set forth, as

2. More particularly for the glory of Gods Free grace.

Which looks to be applyed unto in a way of entreaty and Intercession.

ver. 25. and 26. have it. I said before, that God justifies and saves us through free grace, so absolutely, freely, as if his Justice had had no satisfaction. Now therefore our salvation depending & being carryed on, even in the application of it, by a continuation of *Grace* in a free way, notwithstanding satisfaction unto Justice; therefore this free grace must be sought to, and treated with like it selfe, and applyed unto in all, and the soveraignty and *freenesse* of it acknowledged in all, even as well as *Gods Justice* had the honour to be satisfied by a price paid unto it, that so the feverity of it might appeare and be held forth in our salvation. Thus God having two attributes eminently to be dealt withall, his Justice and his free Grace, it was meete that there should be two eminent actions of *Christis Priesthood*, wherein he should apply himselfe to each according to their kind, and as the nature and glory of each doth require. And accordingly in his death he deals with *Justice*, by laying downe a sufficient price; and in his Intercession, he entreateth *Free grace*, and thus both come to be alike acknowledged. In the 4. Heb. 16. we are encouraged to come boldly [to the Throne of grace] because we have an High-priest entred into the Heavens: Observe how it is called [a Throne of grace] which our High-priest now in heaven officiates at: So called, because his Priesthood there deals with free grace chiefly, it is a Throne of Grace, and so to be sued unto; therefore he treateth with God by way of Intercession. Of this Throne of Grace in heaven,

heaven, the *Mercie-seat* in the Holy of holies was the Type. And as there the High-priest was to bring the *bloud* and *Mercie-seat* together, he was to sprinkle the bloud upon it; so Christ. And as the High-Priest was to go into the Holy of holies by *bloud*, so with *Incense* also, (that is, *Prayer*;) To shew, that *Heaven* is not opened by meere *Justice*, or bringing onely a price in hand for it; but by *Grace* also, and that must be entreated; and therefore when the Priest was within that holy place, he was to make a Cloud over the *Mercie-seat*, (which cloud of Incense is *Prayer*, whereof Incense was the Type, Rev. 8. 3.) And thence it is, that Christ hath as much work of it still in heaven as ever, though of another kind: He dealt with *Justice* here below, to satisfy it, and here got mony enough to pay the debt; but in *heaven* he deals with *Mercy*. Therefore all the Grace he bestows on us, he is said first to receive it, even now when in heaven. Acts 2. 33. it is said of him, after his going to heaven, and that he was exalted, &c. that he received the promise of the Spirit, which Ioh. 14. 16. he told them he would pray for. And this is part of the meaning of that in Psal. 68. 18. He ascended up on high, and [received] gifts for men, sayes the Psalmist: The Apostle renders it, Ephes. 4. [gave] but you see, it was by receiving them first, as fruits of his Intercession and asking after his ascending; He is said both to give, as being all of his own purchase; and as having power as a King also both to doe and bestow all he doth, and yet withall he is said to receive all that he gives, because as a priest

Priest he intercedes for it, and *asks it*. Free grace requires this. This is the first thing.

1. Gods justice
look upon it.

Yea, Secondly, Justice it selfe might stand a little upon it, though there was enough in Christ his death to satisfie it; yet having been wronged, it stood thus far upon it, (as those to whom a debt is due, use to doe) namely, to have the money brought home to Gods dwelling house, and laid downe there. God is resolved not to stoop one whit unto man, no nor to Christ his Surety. Justice will not onely be satisfied, and have a sufficient ransome collected and paid, as at Christs death; but he must come and bring his bags up to heaven: justice will be paid it upon the Mercie-seate: For so in the Type the blood was to be carried into the Holy of holies, and sprinkled upon the Mercie-seat. And therefore his Resurrection, Ascension, &c. were but as the breaking through all enemies, & subduing them, to the end to bring this price or satisfaction to the Mercie-seat; and so God having his money by him, might not want wherewithall to pardon Sinners: so as the blood of Christ is currant money, not only on earth, but in heaven too, whither all is brought, which is for our comfort, that all the treasure which should satisfie God, is safely conveyed thither, and our Surety with it.

Second sort of
reasons, it was
best for the
effecting our
salvation.

The second sort of reasons why God ordained Christs intercession to be joyned to his Death, are taken from what was the best way to effect and make sure our salvation, and secure our hearts therein: and these reasons will shew the peculiar

peculiar influence that Intercession hath into our Salvation, and therein as in the former.

First *in generall*, God would have our salvation made sure, and us saved all manner of wayes, over and over. ¹ By *ransome and price*, (as Captives are redeemed) which was done by his *Death*, which of it selfe was enough; for it is said, *Heb. 10. to perfect us for ever.* ² By *power and rescue*; so in his *Resurrection*, and *Ascension*, and *sitting at Gods right hand* which also was sufficient, Then ³ again by *Intercession*, a way of favour and *entreaty*; and this likewise would have beene enough, but God would have all wayes concur in it; whereof notwithstanding not one could fail; a three fold cord, whereof each twine were strong enough, but all together must of necessity hold.

1. In generall,
God would
have us saved
all manner of
wayes.

Secondly, The whole *Application* of his redemption, both in *justifying* and *saving* of us first and last, hath a speciall dependance upon this his *Intercession*. This all Divines on all sides doe attribute unto it whilst they put this difference betweene the influence of his death, and *that* of his intercession into our salvation; calling his *death Medium impetrationis*; that is, *the meanes of procurement or obtaining* it for us; But his intercession, *Medium applicationis*, the *meanes of applying* all unto us. Christ purchaseth salvation by the one, but *possesseth* us of it by the other: Some have attributed the *Application* of *Iustification* to his *Resurrection*, but it is much more proper to ascribe it to his *Intercession*; (and what causall influence his *Resurrection* hath into our *Iustification*, hath been

2. The Appli-
cation of Re-
demption to us
from Christs
Intercession.

afore in the third Section declared.) But that his eternall Priesthood in heaven, and the work of its Intercession, is the applying cause of our eternall salvation, in all the parts of it, first and last, seems to me to be the result of the connexion of the 8, 9, and 10. verses of the 5. Chap. to the Hebrews: For having spoken of his obedience and sufferings unto death, ver. 8. and how he thereby was made perfect, ver. 9. he sayes, *And being* (thus first) *made perfect, he became* [the Author] (or applying cause, *am*) of eternall salvation, unto all them that obey him; and this by his being become an eternall Priest in heaven, after he was thus perfected by sufferings: for so it follows, ver. 10. *Called of God an High-priest, after the order of Melchisedech: And Melchisedechs Priesthood was principally the type of his Priesthood in heaven, as was before declared.* One leading instance to shew that his Intercession was to be the applying cause of salvation, was given by Christ, whilst he was on earth, thereby manifesting what much more was to be done by him in heaven, through his Intercession there: when he was on the Crosse, and as then offering that great sacrifice for sin, he at that time also joyned prayers for the justification of those that crucified him, *Father, [forgive] them, for they know not what they doe:* So fulfilling that in *Exod. 53. ult. He bare the sins of many, and made Intercession for the transgressours.* And the efficacy of that prayer then put up, was the cause of the conversion of those three thousand, *Acts 2.* whom ver. 35. the Apostle had expressly charged with the

crucif-

crucifying of Christ, whom *ye by wicked hands have taken, crucified, and slaine.* These were the first fruits of his Intercession, whose prayers still doe reap and bring in the rest of the crop, which in all ages is to grow up unto God on earth.

3. And more particularly, as the whole Application in generall, so our Justification, in the whole progresse of it, depends upon Christs Intercession. As

1. Our first actual or initial Justification, (which is given us at our first conversion) depends upon Christs Intercession: Therefore in the fore-mentioned prayer on the Crosse, the thing he prayed for was *Forgiveness, Father forgive them.* You heard before that Christs death affords the matter of our justification, as being that which is imputed, the ransome, the price, the thing it self that satisfies: And that his Resurrection was the original act of Gods justifying us in Christ; We were virtually justified then in Christ his being justified as in a Common Person. But besides all this, there is a personal or an actual Justification to be bestowed upon us, that is, an accounting and bestowing it upon us in our own persons, which is done when we beleeve, and it is called (*Rom. 5. 1.*) *a being justified by faith,* and (*ver. 10.*) *receiving the atonement:* now this depends upon Christs Intercession; and it was typified out by *Moses his sprinkling the people with blood,* mentioned *Heb. 9. 19.* which thing Jesus Christ as a Mediator and Priest doth now from Heaven: For *Heb. 12. 24.* it is said, *You are come to Heaven, and to Jesus the Mediator of the new Covenant,*

3. More particularly our justification depends upon it.

1. The first act of our justification and our conversion depends upon it.

and (as it is next subjoyned) to the blood of sprinkling: he shed his blood on the Crosse on earth, but he sprinkled it now as a Priest from Heaven: For it is upon Mount Sion, to which (he had said first in the former verse) ye are come; and so to Christ as a Mediator standing on that mount, and sprinkling from thence his blood: and so therein there is an allusion unto Moses, Christs Type, who sprinkled the people with the blood of that ceremoniall covenant, the type of the covenant of grace. Now in the 1 Pet. 1. 2. The sprinkling of Christ his blood, as it is there made the more proper work of Christ himselfe, in distinction from the other persons, (and therefore was done by Moses, who was his type) so is it also put for our first justification. And this sprinkling (as it is there mentioned) is from the vertue of his intercession: And therefore in that place of the Heb. forecited, he attributes an intercession unto it, as the phrase that follows, which [speaks] better things, &c. doth imply, of which more hereafter. Yet concerning this first Head, let me adde this by way of caution, (which I shall presently have occasion to observe) that though this our first justification is to be ascribed to his Intercession, yet more eminently Intercession is ordained for the accomplishing our salvation, & this other more rarely in the Scripture attributed thereunto.

Secondly, The continuation of our Justification depends upon it. And as his Intercession is the virtuall continuation of his Sacrifice; so is it the continuing cause of our justification: which though it be an act done once, as fully as ever, yet is it done

2. The continuance of our justification depends upon it.

over every moment, for it is continued by acts of free Grace, & so renewed actually every moment. There is a standing in Grace by Christ spoken of Rom. 5. 2. as well as a first access by Christ, and that standing in grace, and continuing in it, is afterwards ver. 11. attributed to his life, that is, as it is interpreted Heb. 7. 25. his living ever to intercede. We owe our standing in grace every moment, to his sitting in Heaven, and interceding every moment; There is no fresh act of justification goes forth, but there is a fresh act of intercession. And as though God created the World once for all, yet every moment he is said to create, every new act of providence being a new creation; so likewise to justify continually, through his continuing our free grace to justify as at first; and this Christ doth by continuing his Intercession: he continues a Priest for ever, and so we continue to be justified for ever.

3. There is hereby a full security given us of justification to be continued for ever. The danger either must lie in old sins comming into remembrance, or else from sins newly to be committed. Now first, God hereby takes order, that no old sins shall come up into remembrance, to trouble his thoughts, (as in the old Law, after the Priests going into the Holy of holies, their sins are said yet to have done, Heb. 10. 3.) and to that end it was that he placed Christ as his Remembrancer for us, so neere him, to take up his thoughts so with his obedience, that our sinnes might not come into mind: not that God needed this help to put himself in mind, but one-ly

3. A full security of our justification given thereby for ever.

1. Against the remembrance of sins past.

ly for a formality sake, that things being thus really carryed between God and Christ for us, according to a way suiting with our apprehensions, our faith might be strengthened against all suppositions and feares of after reviving our guilts. Look therefore, as God ordained the *Rain-bow* in the heavens, that when he lookt on it, he might remember his Covenant, never to destroy the world againe by water; so he hath set Christ as the *Rain-bow* about his Throne. And look as the *Bread* and *Wine* in the Lords Supper are appointed on earth to shew forth Christs death, as a Remembrancer to us; so is *Christ himselfe* appointed in heaven to shew forth his death really, as a Remembrancer thereof to his Father; and indeed, the one is correspondent to the other: Onely the Papists have perverted the use of the Lords Supper, by making it on earth, a *commemorative sacrifice* to God, when as it is but a Remembrancer thereof to men: and besides, their Priests therein do take upon themselves this very office of presenting this sacrifice to God, which is proper onely to Christ in Heaven; But God when he would make sure not to be tempted to remember our sins any more, nor trouble himselfe with them, hath set his Christ by him to put him in minde of his so pleasing an offering. So the High-Priests going into the Holy of holies, was for a memoriall, and therein the Type of Christ. And this is plainly & expressly made the use of this execution of his Priestly office in Heaven, *Heb. 8.* where the Apostle having discoursed of that part of his office (as the

the chiefe thing he aimed at in this Epistle, *ver. 1.* and of the necessity of it *ver. 3, 4,* and *5.* and excellencie of it, in this respect, *ver. 6.*) he then shews, how from thence the *new Covenant* of pardon came to be sure and stedfast, that *God will remember our sins no more,* *ver. 12.* which he there brings in as the proper use of this Doctrine, and of this part of his Priesthood.

2. As by reason of intercession, God remembers not old sins, so likewise *he is not provoked by new.* For though God when he justifies us should forgive all old sins past for ever, so as never to remember them more, yet new ones would break forth, and he could not but take notice of them: and so, so long as *sinne continues,* there is need of a *continuing intercession.* Therefore for the securing us in this, it is said, *Rom. 5. 10.* *That if when we were enemies, we were reconciled to God by the death of his Sonne; much more, being reconciled, we shall be saved [by his life.]* Where we see, that his Death is in some more speciall manner said to procure reconciliation at first for sinnes of *unregeneracie,* and to bring us to Christ; but then his life and Intercession, or *living to intercede,* is said to keep God and us friends, that we may never fall out more. What Christ did on earth, doth more especially procure reconciliation for sinnes which we doe in the state of nature; so as notwithstanding them, God resolves to turne us from that state, and draw us to Christ: But sinns which we commit after conversion, (though pardoned also by his death) yet the pardon of them is more especially attributed

2. To prevent the accusing & condemning us by new sinnes for times to come.

Intercession principally intended for sinnes committed after conversion.

to his *life and intercession*, as a daily preservative; continuall plaister (as some call it) to heale our finnes. So that it would seeme, that God out of his eternall love doth bring us to Christ, and draws us to him through the beholding the reconciliation wrought by his death, and so give us at first conversion, unto Christ; and we being brought to him, he sprinkles us with his blood; and then God layes to him, Now doe you look to them, that they and I fall out no more. And to that end Christ takes our cause in hand by that eternall Priesthood of his; and from that time begins more especially to intercede for us. And thus finnes after the state of grace, may be said more eminently to be taken away by that part of his Priesthood, which he now in heaven performs. That place also, *1 Iob. 2. 1, 2.* seems to make this the great end of Intercession, [*if any man sinne*, (that is, if any of the company of Believers, to whom alone he wrote) *we have an Advocate with the Father:*] so as Intercession principally serves for sins to come, or committed after grace received. Thus also in his prayer, *Joh. 17.* which was left as a *pastor* of his Intercession in heaven, he prays for his Elect as Believers, *pray for them [that shall believe] through their merit*. Not but that finnes after conversion are taken away by his death; and finnes before it, by his Intercession also: for Christ interceded for them who crucified him, and by vertue of that Intercession, those three thousand were converted, (as was observed.) But the meaning only is, that it

In what sense his death doth more eminently prevail for the pardon of finnes after conversion and his Intercession for those before.

more eminently the work of reconciliation for sins before conversion, is attributed to his death; & for sins after conversion, to his Intercession: Even as the Persons of the Trinity, though they have all a like hand in all the works of our salvation; yet we see that one part is attributed more to one Person, and another to another.

A third sort of reasons why God ordained this work of *Intercession* to accomplish our salvation by, doe respect *Christ* himselfe, whose *honour* and *glory*, and the *perpetuation* of it in our hearts; God had as well in his eye in the ordering all the workings of our salvation, as *much* as his owne, *That all might honour the Sonne as well as the Father*, as *Christ* himselfe speaks. Now therefore for the maintaining and upholding his glory, and the commings in thereof, did God ordaine after all that he had done for us here below, this work of Intercession in heaven, to be added to all the rest, for the perfecting of our salvation. As

First, it became him, and was for his honour, that none of his offices should be vacant or lye idle, and he want employment in them: All *offices* have *work* to accompanie them; and all *work* hath *honour* (as its reward) to arise out of it. And therefore when he had done all that was to be done on earth, as appertaining unto the *merit* of our salvation, he appoints this full and perpetuall *work* in heaven, for the applying and possessing us of salvation, and that as a Priest, by praying and interceding in the merit of that one oblation of himselfe. God would have *Christ* never

3. So that his Intercession should be for Christ.

1. That none of Christs offices should be vacant.

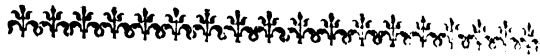
never to be out of office, nor out of work. And this very reason is more then intimated, *Heb. 7. 24, 25. This man, because he continueth ever, hath an unchangeable Priest-hood,* (or, as *ver. 21.* expounds it) *for ever.* And the work of his Priesthood is interpreted, *ver. 25.* to be *ever to make intercession.* The meaning is, that God would not have him continue to be a Priest in title onely, or in respect onely of a service past, and so to have onely the honour of Priesthood perpetuated to him out of the *remembrance* of what he *once had done,* (as great Generals have, even in time of peace, the glory of some great battail fought continued to them in their titles, or rewards for ever.) But God would have him have as the renoune of the old, to a perpetuall spring of honour by new work, and employment in that office which he is continually a doing, so to preserve the verdure of his glory ever fresh and Greene, and therefore ordained a continuall work for him. And the summe of the Apostles reasoning is this. That seeing *himselfe* was to be *for ever,* so should his work and Priesthood be, that so his honour might be for ever: So *ver. 28.* concludes it, *Consecrated or perfected for evermore.*

Secondly, for the same reason also, it became him that the whole worke of our salvation first and last, and every part of it, every step and degree of accomplishment of it, should be so ordered as he should continue still to have as great and continuall a hand in every part, even to the laying of the top stone thereof, as he had in laying the

2. That Christ might have a continuall hand in each, and every work of our salvation to the last.

first foundation and corner stone thereof. And this you have expressed, *Heb. 12. 2. Looking to Iesus the beginner and perfecter of our faith.* Two things had been said of him, as two causes of two effects; and we must looke to him in both. 1. He is to be looked at, as *Dying,* (*enduring the Crosse*) as there he is set forth. 2. As *sitting at Gods right hand, and interceding;* (as that whole Epistle had represented him.) We are to look at these two as causes of a *double effect:* to looke at his *dying,* as that which is the beginning of our faith, (so according to the Greeke, and the margent of our translation) and at his *sitting at Gods right hand,* as an intercessor, for the *finishing of our faith* thereby, and so of our finall salvation. For as *Christs worke* began in his life and death; (which is put for all his obedience here below) so our *first believing* (as was said) begins by vertue of his death at first: and as his worke *ends* in his *intercession,* and sitting at God his right hand; so answerably is our *faith and salvation perfected by it,* that thus he might be left out in nothing, but be the *Alpha and Omega, the Beginning and the Ending,* to whom be glory for ever. So that wee are to looke upon our Mediator, CHRIST, as doing as much *worke* for us in *Heaven* at this instant, as ever hee did on *Earth:* here *suffering,* but there *praying,* and *presenting* his sufferings. All his work was not done, when he had done here: that worke here was to leede the harder piece of the two, yet soone dispatched; but his work in heaven, though sweeter still, yet lyes on

his hands for ever : therefore let us leave out none of these in our believing on him.



C H A P. I V.

The second Head. *The great security the consideration of Christs Intercession affords to faith for our Justification, shewed 1. By way of evidence. By two things.*

And so I come (as in the former I have done, to shew what strong grounds of *security* and *triumph* our faith may raise frō this last act, namely, Christs Intercession for us, in the point of justification; *Who shall condemne? it is Christ that intercedes*: And this was the second generall propounded, and therein to proceed also according to the Method taken up in the former.

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

2. What *powerfull* efficacy and *influence* this must be of, that *Christ intercedes*.

First, to handle it by way of evidence.

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

1. From the very intent and scope of the *work* of intercession it selfe, and what it is ordained by God to effect.

2. From the end of Jesus Christ himself, who *lives* in Heaven on purpose to *intercede* for us. Our salvation it is both *Finis operis*, the end of the *work*,

§. 1.
To evidence these two demonstrations.

work, and *finis ipsius operantis*, in some respect the end of Christ himselfe the interceder; and both these doe lay the greatest engagement that can be upon Christ to accomplish our salvation through his intercession.

1. For the work it self, Intercession you have seen is a part of the office of Christs Priesthood, as well as his dying, and offering himselfe: now all the works of Christ are & must be perfect in their kind, (even as Gods are, of which sayes *Moses*, *Deut. 32. 4. His work is perfect*) for otherwise he should not be a perfect Priest. Now the perfection of every work lies in order to its end for which it is ordained; so as that work is perfect that attains to such an end as it is ordained for, and that imperfect, which doth not. Now the immediate direct end of Christs Intercession, is the actual saluation of Believers, Elect, and persons whom he dyed for. The end of his death is *Adoptio juris*, purchasing a right unto salvation; but of Intercession, *procuratio ipsius salutis*, the very saving us actually, and putting us in possession of Heaven. To this purpose, observe how the Scripture speaks concerning Christs death, *Heb. 9. 12. He entred into heaven having obtained Redemption*, or found redemption, that is, by way of right, by procuring full title to it. But of his Intercession, it sayes (*Heb. 7. 25.*) that by it Christ is able to *save to the utmost, them that come unto God by him*: that is, actually to save, and put them in possession of happiness: that is made the end and scope of Intercession there; and that phrase *to save to the utmost*

to the utmost, notes out a *saving indeed*, a doing it (not by halves, but) wholly, and throughly, and completely: *ἡ τὸ πᾶσι* is to save altogether, to give our salvation its last act and complement, that is the true force of the phrase, even to effect it, to the last of it, all that is to be done about it. Thus also *Rom. 5.9*, and 10. *We are justified by his death, but [saved] (namely, completely) by his life,* (that is,) his *living to intercede*. So that the very salvation of Beleevers is it that is the work [the τὸ ἕργον] of Christs Intercession.

What security
this affords.

Now what security doth this afford? for to be *saved* is more then to be *justified*, for it is the actual possessing us of heaven. So then, do but grant that Christs *Intercession* is as perfect a work in its kind as Christs death is in its kind, and you must needs be saved. The perfection of Christs death, and the work thereof, wherein lay it (as on Christs part to be performed) but in this, that he should lay downe a Ransome sufficient to purchase salvation for such and such persons as God would save: and so the perfection of it lies in the worth and *sufficiency* of it, to that end it was ordained for: it being a perfect sacrifice in it self, able to purchase eternall redemption for us, and to make us *salvable* against all sins and the demerits of them, and to give us *right* to Heaven: and had it wanted a graine of this, it had then been imperfect. Now then answerably, for intercession, the comfort of our souls is, that the proper work that lies upon Christ therein, is the compleat saving those very persons, and the *possessing* them of Heaven, this is the

the τὸ ἕργον, the proper worke thereof. To outvie the demerits of our sins was the perfection of his death, but to *save our soules* is the end and perfection of his Intercession; Our *sins* are the object of the one, and our *soules* of the other. To that end was intercession added to his death, that we might not have a *right* to Heaven in vaine, of which we might be dispossessed. Now therefore upon this ground if Christ should faile of our souls salvation, yea, but of any one degree of glory (purchased by his death to any soule) which that soule should want, this work of his would then want and fall short so much of its perfection. That place in *Heb. 7.* sayes not only that Christ will doe his utmost to save, but *save to the utmost*.

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

Well, but intercession undertakes the worke absolutely: For Christ prays not conditionally in Heaven, *If men shall believe* &c. as we doe here on earth; nor for propositions only, but for persons; and therefore he prays to cure that very infidelity. Now as if a Physitian undertakes to cure a mad man (if he knowes what he doth) he considers the madnesse of his Patient, and how he will teare off what is applied, and refuse all Physick; hee therefore resolves to deal with him accordingly, and so to order him as he shall not hinder that help which he is about to afford him; and so upon those tearms he undertakes the cure: even so doth Christ when by intercession hee undertakes to save us sinners; he considers us what we are, and

Object.

Resp.

For Christ otherwise should not be as perfect a Priest in interceding as he was in dying.

how it is with us, what unbelief is in us, yet undertakes the matter, and so to save us is the scope and end of this his work, which if he should not accomplish, he after all this should not be a perfect Priest. It was the fault that God found with the *Old Priest-hood*, that it *made nothing perfect*, Heb. 7.19. and therefore *ver. 12. the Law was changed, and the Priesthood was changed* together with it, (as there you have it.) Now in like manner Christs Priesthood should be imperfect, if it made not the elect perfect, and then God must yet seek for another Covenant, and a more perfect Priest for this would be found faulty, as the other was. So then our comfort is, if Christ approve himselfe to be a *perfect Priest*, *we who come to God by him* must be perfectly saved. It is in this office of his Priesthood, and all the parts of it, as in his Kingly office: The worke of his Kingly office is to subdue all enemies, to the last man, even fully to do the thing; and not onely to have power, and to goe about to doe it: so as if there should be any one enemy left unsubdued, then Christ should not be a perfect King. The same holds in his Priestly office also; he should not be a perfect Priest, if but one soule of the elect, or those he intercedes for, were left unsaved. And this is indeed the top and highest consideration for our comfort in this argument, that Intercession leaves us not till it hath actually and compleatly saved us; and this is it that makes the Apostle put a further thing upon Intercession here in the Text, the upon that other his *sitting at Gods right hand*. So as we

we are in this respect as sure of attaining unto the utmost glory of our salvation, as Christ to have the full honour of his Priesthood. A man saved is more then justified; and Christ cannot reckon his work, nor himselfe a perfect Priest, untill we are saved. *Who shall condemne? it is Christ that intercedes.*

Besides, the consideration of the nature and scope of this *work it selfe*, which Christ upon his honour of acquiting himselfe as a *perfect Priest*, hath undertaken; There is in the second place a farther consideration that argues him engaged by a stronger obligation, even the losse of his owne honour, his office and all, if he should not effect salvation for those that come to God by him; so much doth it concern him to effect it. Of all the works that ever he did, he is most engaged in this; it will not only be *the losse of a businesse* which concerns him, and of so much work, but *himselfe* must be *lost* in it too: And the reason is, that he intercedes as a *Surety*. He was not onely a *Surety on earth* in dying, (and so was to look to do that work thoroughly, and to be sure to lay downe a price sufficient, or else himselfe had gone for it: hee pawned in that work, not onely his honour, but even his life and soule to effect it, or lose himselfe in it) but he is a *Surety* now also in heaven, *by interceding*. This you may find to be the scope of *Heb. 7.22.* by observing the coherence of that *22. ver.* (wherein he is called a *Surety*) with *ver. 23, 24, 25.* that title and appellation is there given him, in relation unto this part of his office

§. 2.
2. Demonstration: It is one end of Christs life in Heaven.

His honour engaged to effect.

That Christ is a *Surety* as well by *interceding*, as by *dying*.

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

He was a Surety on earth, and is a Surety still in heaven; onely with this double difference, which ariseth first from the different things which he undertook for then, whilst on earth, and for which now he undertakes in heaven: That on earth he was a Surety to *pay a price* so sufficient, as should satisfie Gods justice; which having paid, he was discharged (in that respect, and so far) of that Obligation, and his Bond for that was cancelled, but so as still he remains a Surety, bound in another Obligation as great, even for the bringing to salvation those whom he dyed for; for their persons remained still unsaved, though the debt was then paid: and till they be saved, he is not quit of this Surety-ship and engagement. And secondly, these two

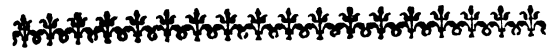
Surety-

The difference
of these two
Suretyships.

Surety-ships doe differ also by the differing *PAINS* which he was engaged to forfeit, by failing in each of these works: for the payment of our debt, his *soule* it selfe lay at the stake, which he offered up for sin; but for the saving of the persons, all his honour in heaven lies at stake: *He lives to intercede*; He possesseth Heaven upon these tearms, and it is one end of his life; so that as he must have sunk under Gods wrath if he had not paid the debt, (his soule standing in our souls stead) so he must yet quit heaven, and give over living there, if he brings us not thither. It is true, he intercedes not as a *Common person*, (which relation in all other forementioned acts he still bore; thus in his death he was both a *Common person*, and a *Surety* representing us, so as we died in him; so likewise in his Resurrection we arose with him, and in his Ascension we ascended, &c. but yet he intercedes not under that relation, namely, not as a *Common person*;) for we must not, cannot be said to intercede in him, for this last work lay not upon us to doe. He doth it wholly for us indeed, but not in our stead, or as that which we should have done, though on our behalfe; for it being the last, the crowne of all his works of mediation, is therefore proper to him as Mediator, and his sole work as such. Thus in like manner the first work of Incarnation, and answerably the last of Intercession, in neither of these was Christ a *Common person* representing others, though a *common Saviour* of others in these; for the one was the

foundation of all, the other the accomplishment of all, and so proper onely to himselfe, as Mediatour. But although he intercedes not as a Common person, as representing us in what we were to have done for our selves, yet so as that other relation of a *Surety* is continued still in that work; he stands engaged therein as an Undertaker for us, and so as a *Surety, intercedes*: Such as *Judah* was for *Benjamin*, *Gen. 43. 9. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me beare the blame for ever*: So sayes Christ for us. And therefore *Sponsio*, or *undertaking* for us, is by Divines made a great part of this part of his office. Now the consideration of this may the more secure us; for the more peculiarly and solely it is his work, the more his honour lies at stake, and the more he will set himselfe to effect it; yea, and being by way of *Suretyship*, it concerns him yet more neerly, for he hath engaged, (and if he should faile,) might even lose that honour which he hath now in heaven.

C H A P.



C H A P. V.

The prevalencie of Christs Intercession, and the powerfull influence it hath into our salvation: Demonstrated, first, from the greatnesse of Christ, and his favour with God.

THUS we have heard what matter of support to our faith (by way of evidence) this must needs afford, that Christ *intercedes*. Let us consider now, what further assurance will arise to our faith, from the *influence* which Christs Intercession must needs have, to effect and carry on our salvation to an assured issue. The work of Intercession being effectually to procure our salvation, and to continue the pardon of our sins, and hold us in favour with God: therefore the *influence* and energie it hath herein, must needs lie in that *potencie* and *prevalencie* which this intercession of Christ hath with God, to obtain any thing at his hands for us, and so to continue his favour towards us. Now to raise up our apprehensions, how potent and prevalent this Intercession of Christ must needs be, let us consider both the *Person interceding*, namely, *Christ*; and the *Person with whom* Christ intercedes for this favour, which is, *God*; the one the Sonne, the other the Father; and so the *greatnesse* of Christ with God, and the *graciousnesse* of God to Christ; together with the *one-nesse* of wills, and unity of affecti-

The prevalencie of Christs Intercession, and the influence of it into our justification.

Demonstrated,

ons

ons in them both : So that Christ will be sure to aske nothing, which his Father will deny; and his Father will not deny any thing which he shall ask.

1. From the greatnesse of Christs person, and his interest in God who intercedes.

Now first for the *greatnesse* of Christ the Intercessor, that is, his *greatnesse with God* the Father. This is often urged in this Epistle to the *Hebrews*, to perswade confidence in us, in this very point in hand: thus *Heb. 4. 14, 16. Seeing we have a [great] High-priest, let us come boldly: And whilst Great and Priest are thus joyned together, the more comfort and boldnesse wee may have, the greater he is: For he is a Priest in relation to his dealing with God for our pardon; as he is a Priest, he deales in nothing else; and the greater the person is, who useth his interest herein, the better, the sooner he will prevaile. And he is there said to be Great, because great with God, in prevailing with him; and indeed so great, as it is impossible but he should prevaile. It was the greatnesse of his person, which did and doth put such an influence into his death, that it was (as you heard) a price, more then enough, to satisfie Justice, even to overflowing: And therefore *Who shall condemne? It is Christ that dyed.* And the greatnesse of his person must needs have as much influence to make Intercession prevalent. In a matter of intercession, the person that intercedes prevails more then any other consideration whatsoever. We see what great friends doe procure oftentimes with but a word speaking, even that which money, no nor any thing else could have*

have obtained. Now Christ must needs be great with God in many respects.

First, in respect of the neernesse of his alliance to him, He is the *naturall Son* of God, God of God, and therefore certaine to prevaile with him. This is diligently still put in, almost in all places, where this part of his Priest-hood (his Intercession) is mentioned, in the Epistle to the *Heb.* So in the 4. of the same Epistle, *ver. 14. We have a great High-priest entred into the heavens, Jesus, [the Son of God.]* So *Heb. 7. 25. and 28. ver.* compared, the Apostle having said, *ver. 25. that He is able to save to the utmost, (seeing he ever lives to make Intercession)* he doth *ver. 28. devolve* this ability of his to save (ultimately) upon his being the *Sonne*: thus in the 28. *verse*, in the end of that discourse, this is made as the Basis of all: [*The Law (saith he) makes men High-priests which have infirmity*] (which infirmity or disability of theirs, is mentioned in opposition unto what he had just before spoken of the great ability of this our High-priest in his interceding, *ver. 25. in those words, He is [able] to save to the utmost.*) Those Priests whom the ceremoniall Law made, (*Aaron* and his sonnes) are unable to save, they have infirmity: Now what is it in him that makes this difference, and him so able above what they were? *The word of the Oath makes the [Son]* (sayes he) *who is perfected* (as you have it in the *Greeke*, and *margent*) *for evermore.* He mentions this his Son-ship principally in relation to his Intercession, which there he had discoursed of. Intercession is a carrying on our salvation in

Demonstrated by three things:

1. The neernes of his alliance, that he is Gods naturall Son.

How great an influence this hath into Intercession to make it prevalent.

a way of grace and favour, as his *death* was by way of *satisfaction*. And answerably it may be observed in the Scripture, that as the *all-sufficiency* of the *satisfaction* of his *death*, is still put upon his being *God*; and so upon the *greatness* of his *Person* considered in *respect* of his *nature* or *essence*, namely, his *God-head*: So in like manner, that the *prevalencie* of his *Intercession* is founded upon the *nearness* of his *relation* unto *God*, his *allyance* to him, and the *being* his *Sonne*. Thus for the first. When *Redemption* is spoken of, the *sufficiency* of the *price* is eminently put upon his *God-head*, [*The blood of God.*] Thus also *Heb. 9.* where when he had (*ver. 12.*) shewne how *Christ* had purchased and obtained a *perfect redemption*, he then argues the *sufficiency* of it from his *God-head*, *ver. 13, 14.* *For if the blood of Bulls and of Goats, and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who [through the eternal spirit] offered himself, &c.* The *eternal spirit* is his *God-head*. Thus answerably when he speaks of the prevailing of his *Intercession* in *Heaven*, he puts it upon his *Sonne-ship* [*Iesus the Sonne,*] he mentions the *nearness* of the *relation* of his *person* to *God*, as being that which draws with it that great *respect* of *favour* & *grace*, he being by this great with *God*, as great in himselfe. All matters of *Intercession* are carried we know by way of *favour*: And therefore looke how prevalent in a way of *merit*, his being *God* makes his *death* in its kinde; no lesse prevalent doth his being

ing the *Sonne of God*, make his *Intercession* in its kinde, namely, in a way of obtaining *grace* and *mercie*: yea so prevalent of it selfe it is, that we might build upon it alone, even as much as upon his *death*. And indeed, *Christ* intercedes not only in the *vertue* and *strength* of his *satisfaction*, (though in that also) and of his *obedience* to his *Father*: but also in the *strength* of his *relation* as a *Sonne* who pleads his own *grace* and *interest* in *God*, as he is his *Sonne*; which is a *consideration* that doth always *actually* exist and abide: Whereas his *obedience* (though perfect) was but once *offered up*, and its *existence* is but *virtually*, but he continues a *Sonne for ever*, not *virtually* only, but *actually*. And therefore it is added in that seventh to the *Hebrews, ver. last*, that the *Gospell* ordained the *Sonne* [*perfected for ever.*] The meaning whereof is, that he is not only a *Priest* perfected in the time past by that perfect offering once made, but in that he is the *Sonne*, he remains a *perfect Priest for ever*, for time to come: whom therefore no *imperfection* in his office, no *failing* or *missing* of his *suits* can befall. So as if it could be supposed that his *obedience* (because past so long ago) might be forgotten: yet never this, that he is a *Sonne*: That for ever abides, and of it selfe were enough to *prevaile*. And how effectually must the *intercession* of such a *Sonne* be, who is so great a *Sonne* of so great a *Father*, equall with him, and the *expresse Image* of his *Person*? never any *Sonne* so like, and in so peculiarly a *transcendent* manner a *Sonne*, as the *relation*

relation of Sonne-ship among men is but a shadow of it! Christ is *one* with his Father, as himselfe often speaks; and therefore if his Father should deny him any thing, he should then cease to be one with him, he must then *deny himselfe*, which God can never do. He is in this respect [*the Beloved*] as he is called, *Ephes. 1. 6.* as on whom (originally and primarily) all the beames of Gods love doe fall. *Solomon* (the type of Christ) was *the beloved of God*, *2 Sam. 12. 24.* and had his name from thence, (namely) *Iedidiah*, that is, *beloved of the Lord*: And to shew how beloved he was, God, whē he came first to his Kingdome, bade him *ask what he should give him*, *1 King. 3. 5.* Now the like God sayes to Christ when come first to his Kingdome also, *Psal. 2. 8. Ask of me and I will give thee*; namely, when he had set him as King on his holy hill, *ver. 6.* And of him he sayes, *This is my well-beloved Sonne in whom I am well pleased, heare him.* God bids us therefore and upon that respect to *heare him*; and that speech was but the eccho of his own heart, in that he himselfe is so well pleased with him for this that he is his Sonne, as he himselfe will heare him in every thing, yea, and is so pleased with him, as that although Christ had never did, nor obeyed the Law; yet simply, because he is his Sonne, he hath so full an acquiescencie of all desires in him, and complacencie of delights, that he could deny him nothing. How prevalent then must Christs intercession needes be, though there were nothing else to be considered?

And

And that God had indeed this as one maine consideration, upon which he made him a Priest thus to intercede, those words doe testifie, *Heb. 5. 5, and 6. He that said unto him, Thou art my Sonne, this day have I begotten thee; As he saith also in another place, Thou art a Priest for ever, after the order of Melchisedech*: These latter words are not onely a Paraphrase (as some think) meerly to shew that [*He*] that said, *Christ was his Sonne*, said also, *He was a Priest*; but it is to shew the foundation of his call to that office. The great consideration that fitted him for it, was, that he was Gods Sonne; especially that fitted him for that part of his Priest-hood, which was to remain *for ever*, (of which that *110. Psal.* and the Epistle to the *Heb.* doe especially speak.) Neither is the meaning of the fore-cited place onely to shew that he was Gods Sonne, it was his birth-right to be a Priest: so as if God would have any Priest at all, it must be he: And so upon that consideration, he that said to him, *Thou art my Sonne*, said, *Thou art a Priest*; and that being his right, he therefore called him to it, because he was his Sonne, (for according to the Law of Nature, the eldest in the family was to be Priest; and so Christ, even as God-man, being *the first-borne of every creature*, and the naturall first begotten Some of God, had right to be the prime leader of that great *Chorus* in that eternall worship in heaven:) That (I say) is not all the meaning of those words, nor all that God considered in it, when he thus ordained him to be a Priest; but

That God had this consideration of his being his Sonne, when he ordained him a Priest to intercede; as that which would fit him for this work.

he had a further and more peculiar respect unto this especiall part of his Priesthood, his *Intercession*, (as that clause *for ever* imports) as for which, he being his naturall Son, (so neerly allyed to him, would transcendently fit him, and give such an omnipotent prevalencie and effectualnesse to his requests, that he would be the most absolute perfect Priest for ever, (in this respect) that could be. That as God himselfe is perfect, and his power irresistible, so his Priesthood through this relation might be perfect also, and his requests undenyable. Thus did God order it to strengthen our faith. And that indeed God did consider this relation of his to him to this very end is evident by that of the 2. *Psal.* (out of which that saying [*Thou art my Son*] is cited) *ver. 7, and 8. Thou art my Son, this day have I begotten thee*; and what follows: *Ask of me and I will give thee, &c.* He connects both these together, namely, *intercession*, (that part of his Priestly office of asking) with his *Son-ship*, for that is it which moveth God to grant all that he asks. God loves Christ as he loves himselfe, and therefore can deny him nothing, as he cannot deny himselfe. And so by the way, this clears the ground of the Apostles quoting those words of the 2. *Psal.* in the 5. to the *Hebrews* as a proofe of Christs call to the Priesthood, which Interpreters have been troubled how to make out, for as you have seene) that speech [*Thou art my Son, ask, &c.*] is all one as if he had said, *Thou art a Priest*; and so was as fit and full a place to prove his being a Priest in the holy Ghosts intent, as is that

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And secondly, hee intercedes not onely as a Sonne, (and in that respect a Priest perfect enough for ever) but also as a *Sonne* who hath bene *obedient* to his Father, and hath done at his request, and for his sake, the greatest service for him, and the most willingly that ever was done: And you all know how much former services done, doe always forward suits. In the 5. of the *Heb. ver. 8, 9, 10.* it is said, that *though he were a Son, yet learned he obedience*, and thereby became perfect. The Apostle had said in the verses before, that in respect of his being his Son, God had called him to this office, as one that was thereby sufficiently qualified to be a Priest that might prevaile; and yet in these verses he further adds, that though he was a Son, (and in that respect a Priest perfect enough) yet he was to be *obedient* also, and thereby yet to become in a further respect a perfect Highpriest also, even in respect of service

2 His patience with God, from his having been so obedient a Sonne.

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2. His potentie with God, from his having been so obedient a Sonne.

service done, and obedience performed. And so shews that he coms to have a further perfection & power of prevailing in his priestly office added to that relation of Sonne-ship, spoken of *ver. 5.* And therefore it followes, that he *being thus become perfect*, namely, through his obedience, *he became Author of eternall salvation unto all them that obey him, called of God an High-priest for ever, &c.* That therefore which makes him yet more potent, (that he may be sure to prevaile) is his obedience, and service done; and this alone also were enough to carry any thing. And both these considerations of his Sonne-ship and obedience, as giving an efficacie to his Intercession, you have also in that *Heb. 7.* from *ver. 26.* to *28.* he had spoken of the power of Intercession, *ver. 24, 25.* how he was able to save to the utmost; and then in the following *verses* he shews the ground of it, first in his fore-past obedience, *ver. 26.* 1. *Active*, For such a High-priest became us, who was [holy, harmlesse, undefiled.] And such a Priest he was, and therefore able thus to save by his Intercession: For such an one who was holy, harmlesse, and no guile found in his mouth, what requests come out of such lips, must needs be accepted. Then 2. he mentions his *Passive* obedience, *ver. 27.* He offered up himselfe once, and thereby made so full a satisfaction, as he needed not to doe it but once; and in the strength of both these he intercedes: for to that purpose doth the mention of both these there come in. And then he addes that other which we before insisted on, that

that he is *the Sonne*, which follows in the next words, *ver. 28.* And accordingly you shall finde Christ himselfe urging this his obedience, as the foundation of all those his suits and requests for us that follow after. So in that last prayer, *Iohn 17.* (which is as it were a pattern or instance of his Intercession for us in Heaven). *I have glorified thee on earth, I have finished the worke thou gavest me: ver. 4.* And whereas two things may be distinctly considered, in that his obedience. 1. The worth of it, as a price in the valuation of Justice it selfe; 2. The desert of favour and grace with God; which such an obedience and service done for his sake, might in a way of kindnesse expect to finde at his hands: you may for your comfort consider, that besides what the worth of it as a price, which I shall urge in the next Chapter, might exact of Justice it selfe betweene two strangers (as we use to say) he having well paid for all that he asks; he hath moreover deserved thus much grace and favour with his Father, in that this obedience was done for his sake and at his request; and this it calls for even in way of remuneration and requitall as of one kindnes with the like: That therefore his Father should heare him in all the requests that ever he should make, yea so transcendent was the obedience which he did to his Father, in giving himselfe to death at his request, (and it was done at Gods sole entreaty, *Loe I come to doe thy will*) as he can never out-aske the merit of this his service. And (which may yet further encourage us here-

Two things to be distinctly considered in his obedience, and both making it prevalent with God.

herein) he hath nothing at all left to aske for himselfe simply, for he hath need of nothing. So that all his favour remaines entire, for to be laid forth for sinners, and employed for them: and then adde this thereto, that all he can aske for them, is lesse, yea farre lesse then the service which he hath done to God comes to; our lives, and pardon, and salvation, these are not enough; they are too small a requitall. So that besides his *naturall* grace, and interest which he hath with his Father, as hee is his Sonne, (which can never be lessened) this his *acquired* favour by his *obedience* must needs make him prevaile, seeing it can never be requited to the full. Some Divines put so much efficacy in this, that they say, Christs very being in Heaven, who once did this service, and so putting God in minde of it by his very presence, is all that intercession, that the Scripture speakes of; so sufficient they thinke this alone to be.



C H A P. VI.

Secondly, the Prevalencie of Christs Intercession, demonstrated from the righteousness of the cause he pleades even in Justice: How forcible the cry of his blood is, himselfe appearing to intercede with it.

BESIDES favour and grace in all these respects, he can & doth plead *Justice* and *righteousnesse*, and is able so to carry it: so you have it, 1 *Iohn* 2. 1. and 2. *ver.* *We have an Advocate with the Father, Iesus Christ [the righteous.]* An Advocate hath place onely in a cause of Justice, and this Christs Advocateship is executed by pleading his own satisfaction: so it follows, *Who is a propitiation for our sins*; and can plead his owne righteousness so farre, that Justice it selfe shall be faine to save the worst of sinners. He can turne Justice it selfe for them, and handle matters so, as Justice shall be as forward to save them as any other Attribute. So that if God be said to be *righteous in forgiving us our sins, if we doe but confesse them*, (as *Chap.* 1. of this 1. *Epist.* of *Iohn*, *ver.* 9.) then much more when *Iesus Christ the righteous* shall intercede for the pardon of them, as he adds in the second *ver.* of the ensuing *Chap.* and this if he will be *just*. The worst Case he will make a good one; not with colouring it over, (as cunning Lawyers doe) or extenuating things:

things; but with pleading that righteoufnesse, which being put into the opposite ballance, shall cast it for thee, be there never so many finnes weighed against it: Yea, and he will be just in it too, and carry all by meere righteoufnesse and equity.

This explication.

In the explication of this Branch, my purpose is not to insist upon the demonstration of that *all-sufficiens fulnesse* that is in Christs satisfaction, such as may in justice procure our pardon and salvation, (because it will more fitly belong to another Discourse) but I shall absolve this point in hand by two things which are proper to this head of *Intercession*.

By two considerations,

First, by shewing how that there is even in respect to Gods Justice a powerfull *voice of Intercession* attributed unto Christs *bloud*; and how prevalent that must needs be in the eares of the righteous God.

Secondly, especially when Christ himselfe shall joyne with that cry and *Intercession* of his blood, himselfe in Heaven appearing and interceding in the strength of it.

1. How an Intercession and appeale to Gods justice is attributed to Christs bloud.

For the first, the Apostle *Heb. 12. 24.* doth ascribe a voice, an appeale, an *Intercession* unto the blood of Christ in Heaven. *The blood of sprinkling* (sayes he) [*speakes*] *better things then the blood of Abel.* He makes Christs very blood an Advocate to *speak* for us, though Christ himselfe were silent; as he sayes in another case, *Abel, though dead, yet speaketh, Heb. 11. 4.* Many other things are said to cry in Scripture, (and I might shew how

how the cry of all other things doe meet in this) but *Bloud* hath the loudest cry of all things else, in the eares of the Lord of Hosts, the *Judge* of all the world, as he is in the 23. *ver.* of that 12. *Chap.* styled. Neither hath any cry the care of Gods justice more then that of *bloud*; *The voyce of thy brothers bloud* (sayes God to Cain) *cries unto me from the ground, Gen. 4. 10.* Now in that speech of the Apostle forecited, is the allusion made unto the blood of *Abel*, and the cry thereof: And he illustrates the cry of Christs blood for us, by the cry of that blood of *Abel* against *Cain*, it *speaks better things then the blood of Abel*: And his scope therein is by an *Antithesis* or way of opposition, to shew, that Christs blood calls for *greater good* things to be bestowed on us for whom it was shed, then *Abels* blood did for *evill* things, and vengeance against *Cain*, by whom it was shed. For look how loud the blood of one innocent cries for justice against another that murdered him; so loud will the blood of one righteous (who by the appointment and permission of a supream Judge, hath been condemned for another) cry for his release and non-condemnation, for whom he dyed. And the more righteous he was, who laid downe his life for another, the louder still is that cry, for it is made in the strength of all that worth which was in him, whose blood was shed. Now to set forth the power of this cry of Christs blood with justice, let us compare it with that cry of *Abels* blood in these two things, wherein it will be found

This cry of his blood, illustrated by a twofold comparison, with the cry of the blood of *Abel*, in all which it exceeds it.

found infinitely to exceed it in force and loudness.

First, even the blood of the wickedest man on earth, if innocently shed, doth cry, and hath a power with Justice against him who murdered him. Had *Abel* murdered *Cain*, *Cain*'s blood would have cryed, and called upon Gods Justice against *Abel*: but [*Abels blood*] (there is an emphasis in that) *Abels*, who was a Saint, and the first Martyr in Gods Kalender, and so his blood cries according to the worth that was in him. Now *Precious in the sight of the Lord is the death of his Saints*; and the blood of one of Them cries louder then the blood of all Man-kind besides. Now from this I argue, If the blood of a Saint cries so, what must the blood of the *King of Saints* (as Christ is called, *Revel. 15.*) then doe? If the blood of one member of Christs body, what will then the blood of the head, far more worth then that whole body? how doth it fill Heaven and Earth with out-cries, untill the promised intent of its shedding be accomplisht? And (as the Antithesis carries it) looke how the blood of *Abel* cryed for the ruine and condemnation of his brother *Cain*, so does Christs blood on the contrary for our pardon and non-condemnation; and so much the lower, by how much his blood was of more worth then *Abels* was. This was the *blood of God*; so *Act. 20.* *Who therefore shall condemne?*

But 2. *Christs* blood hath in its crie here a further advantage of *Abels blood* attributed to it: For that cryed

cryed but from earth, *from the ground*, where it lay shed, and that but for an answerable earthly punishment on *Cain*, as he was a man upon the earth; but Christs blood is carried up to Heaven: for as the High-priest carried the blood of the Sacrifices into the Holy of holies, so hath Christ virtually carried his blood into Heaven, *Heb. 9. 12.* And this is intimated in this place also, as by the coherence will appeare. For all the other particulars, (of which this is one) whereto he sayes the Saints are come, they are all in Heaven: *You are come* (saies he *ver. 22*) *to the City of the living God, the Heavenly Hierusalem, and to an innumerable company of Angels, to the Church of the first borne, who are written in Heaven, and to God the Iudge of all, and to the spirits of just men made perfect*: All which things are in Heaven; neither names he any other then such: And then adds [*And to the blood of sprinkling which speakes, &c.*] as a thing both speaking in Heaven, and besprinkled from Heaven, yea, wherewith Heaven is all besprinkled, as the Mercie-seat in the Holy of holies was, because sinners are to come thither. This Blood therefore cries from Heaven, it is next unto God who sits Judge there, it cries in his very eares; whereas the cry of blood from the ground is further off, and so though the cry thereof may come up to Heaven, yet the blood it selfe comes not up thither, as Christs already is. *Abels* blood cryed for vengeance to come down from heaven, but Christs blood cries us up into Heaven: like to that voice *Revel. 11. 12.* [*Come up hither.*] So
John

John 17. 24. Where I am, let them be, for whom this blood was shed.

An explication
in what sense
Christs blood
is said to cry.

But though this speaking, this voice, and intercession, be attributed to his blood, yet it is but in a Metaphoricall and improper (though reall) sense: as also that this blood is in Heaven, is spoken, though in a reall, yet not a proper sense. Some Divines of all sides, both Popish and Protestant, would make the whole work of Intercession, to be onely *Metaphoricall*. It is true indeede, the voice and intercession of his blood apart considered, is but Metaphoricall, (I grant) and yet reall, such a voice as those *groanes* are that are attributed to the *whole creation*, *Rom. 8. 22.* But Intercession as an act of Christ himselfe, joyned with this voice of his blood, is most properly and truly such.

2. Consideration: Christ himselfe living & joyning with the cry of his blood, how prevalent it must needs be.

Therefore in the second place, adde to this *Christs* own intercession also, which was the second thing propounded, That *Christ* by his own Prayers seconds this cry of his blood: that not only the blood of *Christ* doth cry, but that *Christ* himselfe being alive doth joyne with it: how forcible and prevalent must all this be supposed to be? The blood of a man slain doth cry, though the man remain dead, even as of *Abel* it is said, (though to another purpose) *that being dead he yet speaketh*, *Heb. 11.* but *Christ* liveth and appeareth: *Vivis, & in caelum caelorum venit*, He follows the suit, pursues the Hue and cry of his blood himselfe. His being alive, puts a life into his death. It is not in this as it was in that other, the first
Adam:

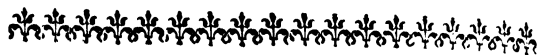
Adams sinne and disobedience. *Adam* although he himselfe had beene annihilated when he dyed, yet he having set the stock of our nature a going in propagation of Children, his sin would have defiled and condemned them to the end of the world, and the force of it to condemne is neither furthered nor lessened by his subsisting & being, or his not being: it receives no assistance from his personall life, one way or other. And the reason is, because his sinne condemnaes us in a *naturall* and *necessary* way: But the death of *Christ* and his blood shed, these saving us in a way of *grace* and *favour* unto *Christ* himselfe and for his sake, that very being alive of *Christ*, that shed this blood, adds an infinite acceptation to it with *God*, and moves him the more to hear the cry of it, and to regard it. In a matter of favour to be done for the sake of another man, or in a suit or matter of justice that concerns another, who is interested in it, that mans being *in vivis*, his being alive, puts a life into the cause. If *David* would have respect to *Jonathan* (when dead) in his children, he would much more if himselfe had been alive. *God* made a Covenant with *Abraham*, *Isaac*, and *Jacob*, to remember their Seed after them, And why? They are alive, and were to live for ever, and though dead, shall rise againe. So *Christ* reasoneth from it, *Mat. 22. 32. I am the God of Abraham, Isaac, and Jacob: God is the God of the living, (sayes he) and not of the dead: and so, though Abraham be ignorant of his children (as the prophet speakes) and should not intercede for them,*

them, yet because *Abrahams* soul lives, and is not extinct, (as the Sadduces thought) but shall live again at the Resurrection; therefore God remembers, and respects his covenant with them; for he is a God of the living, and so his Covenant holds with them whilst they live. The old covenant of the first Testament ran in the names of *Abraham, Isaac, and Jacob* [The God of Abraham, Isaac, and Jacob] but this new covenant runs in the name of Christ, *The God and Father of our Lord Jesus Christ*; so *Eph. 1. 3.* and so he becomes our God and our Father in him. And God being thus our Father, because Christ's Father, and Christ (in whose name the Covenant runs) being *alive*, and God by Covenant the God of a living, not of a dead Christ; This therefore works effectually with him to respect his blood and hear the cry of it; and this, though Christ were absent, much more then when he is present also, and on purpose *appeareth in the presence of God for us*; as it is *Heb. 9. 24.* He is alive, and so, able to follow his owne suit, and will be sure to see to it, and to second the cry of his blood, if it should not be heard.

To illustrate this by the helpe of the former comparison begun; If as *Abels* blood cries, so also it proves that *Abels* soul lives to cry; that both his cause cries and himselfe lives to follow it: So that the cry of *Abels* blood is seconded with the cry of *Abels* soule that lives, how doubly forcible must this needs be? And thus indeede you have it, *Revel. 6. 9.* where it is said that [the soules] of them which were slain for the testimony which they

held,

held, [cried] with a loud voyce, saying, How long, O Lord, holy and true, dost thou not avenge our blood? Yea, see that not onely their blood cries, but their soules live, and live to cry. And it is not spoken Metaphorically of their soules, but what is truly done by them now in Heaven, it being mentioned to shew how and by what God was moved to bring vengeance on the Heathenish Empire of *Rome* that had shed their blood. Now not only Christ's soule (as theirs) lives to cry, but his whole person; for he is *risen againe*, and lives to intercede for ever. In the *Revel. 1. ver. 18.* Christ appearing to *John*, when he would speake but one speech that should move all in him, he sayes but this, *I am he that liveth, and was dead*, and dyed for thee. And whose heart doth it not move, to reade it with faith? and doth it not move his Father (think you) who was the chiefe cause and motioner of his death) to think, *My Sonne* that was dead, and dyed at my request for sinners, is now alive againe, and liveth to intercede, and liveth to see the travaile of his soule fulfilled and satisfied? God pronounceth this upon it in that *53. of Esay, ver. 10.* *By his knowledge (or faith in him) shall he justify many; even as many as he dyed for. Who then shall condemne? Christ that was dead is alive, and liveth to intercede.*



CHAP. VIII.

Thirdly, The prevalencie of Christs intercession, and of his grace with his Father, demonstrated from the greatnesse and absolutenesse of his power, to doe what ever he asks.

3.
From the great power over all things, that God the Father hath put into his hands, and therefore will deny him nothing.

A Third demonstration both of Christs greatness with God, & his power to prevail for us, is taken from this, that God hath put all power into his hand, to doe what ever hee will, hath made him his King to doe what pleaseth him either in Heaven, Earth, or Hell; yea to doe all that God himselfe ever meanes to doe, or all that God desires to doe: And certainly if his Father hath beene so gracious to him as to bestow so high and absolute a soveraignty on him, as to accomplish and effect what ever he meanes to do, surely his purpose was never to deny Christ any request, that he should after this make: he would never have advanced the Humane nature to that absolutenesse else. Those two great Monarchs made great grants and largesses, the one to *Esther*, the other to *Herodias* daughter; but yet they were limited only to the halfe of their Kingdoms: so *Mar. 6.* and *Est. 5. 6.* and the royall power in their Kingdomes, they meant still to retain and reserve wholly to themselves: But God having placed Christ on his Throne, bids him ask even to the whole of his Kingdom, for God hath made

made him a King, sitting on his Throne with him, not to share halves, but to have all power in heaven and earth; *He hath committed all judgement to the Sonne*, to save and condemne whom ever he will; and so farre as the Kingdome of God goes, or is extended, he may doe any thing. So *Iohn 5. 21.* *As the Father raiseth up the dead, so the Sonne quickeneth whom he will; for as the Father hath life in himselfe, so hath he given to the Sonne to have life in himselfe, ver. 26.* and hath in like manner given authority to execute judgement also, as the *Sonne of man*, (namely, of himselfe) *ver. 27.* as he had said, *He had given him to have life in himselfe, ver. 26.* (not dependently, as we have, but independently) so to execute judgement also, *ver. 27.* So that Christs will is as free, and himselfe as absolute a Monarch and King of himselfe, as God himselfe is. He indeed hath it not *à seipso*, but *in seipso*; not *à seipso* originally, but from his Father; but *in seipso* independently.

Now then, if he who is King, & may and doth of himselfe command all that is done, as absolutely as God himselfe doth, (I speak in respect of the execution of things downward, by second causes) if he, over and above, to honour his Father, will aske all that himselfe hath power to doe, what will not be done? *Qui rogat, & imperare potest*; He that can, and doth command what ever he would have done, and it is straight done, if he shall ask and entreat, what will not be done? As a King who sues for Peace, backt

Though Christ as King can command all things, yet to honour his Father he intercedes for what himselfe commands.

That this is a consideration upon which God denyes him nothing.

with a potent Army which is able to win what he entreats for, must needs treat more effectually: So doth Christ sue for every thing, with power to effect it. Remember that he is said here in the Text, first to be at Gods right hand, and then to intercede. He treats the salvation of sinners, as a mighty Prince treats the giving up some Towne to him, which lyes seated under a Castle of his, which commands that Towne: hee stands treating with the Governour, having his Ordnance ready for the battery, and to bring all into subjection, as *2 Cor. 10. 4.* And this is a consideration that God himselfe took, in that *2. Psal.* when he made him that promise, (*Ask & I will give thee*) why he made so large a grant: He had said before, *ver. 6. I have set my King upon my holy hill of Sion,* (which made him (one would think) past asking) and above the condition of an Intercessour. Now God sayes of him, He is *My King*, not in respect of his commanding God, (that were blasphemie to think) but it is spoken in respect of commanding all below him. God having set him in his Throne, to doe as much as he himselfe would (or meanes) to have done, sayes, He is my King to rule all, not so much under me, as for me, and in my stead; yet absolutely, and in himselfe, *The Father judgeth no man.* Now when the Father had first made and constituted him thus great a King, then he bids him Ask, to whom he had first given this absolute power to command. We may (without blasphemy) say of this God-man, that God hath
(not

(not onely not the heart, as being his Father, but) not the power to crosse any thing he doth. Thus saith hath he God unto him. Onely he (who in respect of this his power is to be honoured as the Father, as *John 5. 23.* yet) to honour his Father, who gave this power originally to him as Mediatour; He is to ask for that which of himselfe he yet can doe. And therefore (sayes God) though thou art a King, (so *ver. 6.*) and all my Kingdome, even *the utmost ends of the earth* are *thine inheritance* by a naturall right, now that thou art my Sonne, (as *verse 8.*) yet because thou art *My King*, of my appointing, and *I have set thee on the Throne*, (as the word is, *ver. 6.*) and (*Thou art my Son, and I have begotten thee*) therefore acknowledge my grant in all, *Ask of me, and I will give thee the utmost ends of the earth for thy inheritance*: I cannot deny thee, but I would have thee aske; And therefore Christ asks. Yet still withall remember, that he asks, who can command the thing to be done: and yet, as he must ask ere the thing be done; so if he aske, it must needs be granted. These are the termes betweene this Father and this Sonne; who (in a word) had not beene so great a Father, if he had not had a Sonne thus great, that himselfe could not deny what this Sonne would have done: it is for his owne honour, to have such a Sonne: So *John 5. 23. That they might honour the Sonne, as they honour the Father*, therefore *All judgement is committed to him.* Now then, if he who hath so much power, will joyne the force of entreaty
with

with a Father that so loves him; if he who is *The Word of his Father*, that commands, creates, and upholds all, as *Heb. 1.* [*He spake, and it was done*] if he will become a Word to his Father, and speak a word for us, and aske all that he means to doe; how forcible will such words be?

How forcible Christs prayers and intercession must needs be, by an influence from the prevalence of ours.

Therefore observe Christs manner of praying, *John 17.* (which Prayer is a plat-form of Intercession in Heaven) *ver. 24.* [*Father I will*] *that they whom thou hast given mee, be where I am.* He prays like a King, who is in joint commission with God. If God puts that honour upon our Prayers, that we are said to *have power with God*, as *Jacob, Hof. 12. 3.* that if God be never so angry, yet by *taking hold of his strength*, wee hold *his hands*, as *Esay 27. 5.* that God cries out to *Moses*, like a man whose hands are held, *Let me alone*, *Exod. 32. 10.* yea that he accounts it as a *command* and a *Mandamus*, so he styles it, *Esay 45. 11.* [*Command ye mee*] so unable is he to go against it. Then how much more doth Jesus Christs Intercession bind Gods hands, and command all in heaven and earth? Therefore *Zach. 1.* you have Christ, *the Angel of the Covenant*, brought in interceding with the Father for his Church, and he speaks abruptly as one full of complaints, and in an expostulating way, [*O Lord of Hosts, how long, wilt thou not be mercifull to Hierusalem and the Cities of Iudah?*] and *ver. 13.* *Zachary* saith that he observed, that the *Lord answered the Angel with good words and comfortable.* God was faine to give that

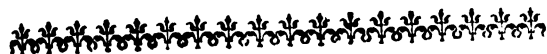
him good words (as we use to say) that is, words that might pacifie him as words of comfort to us, so good words in respect to the Angels complaint. And you may observe, how in the answer God returns upon it, (which he bade *Zachary* write) God excuseth it (as it were) to Christ, that his Church had beene so long and so hardly dealt withall; as if beyond his intention, he layes the fault on the instruments, *I was but a little displeas'd, but they helpt forward the affliction*; *ver. 15.* This is spoken and carried after the manner of men, to shew how tender God is of displeasing Christ our Intercessor: that when Christ hath (as it were) beene a long while silent, and let God alone, and his people have beene ill dealt withall; he on the suddain in the end intercedes and complains of it, and it is not only instantly redressed, but excused for times past, with *good words, and comfortable words.* Christs Father will not displease him, nor go against him in any thing.

Now that you may see a reason of this, and have all cavils and exception taken away, that may arise against this; and how that there is an impossibility that it should be otherwise: know, that this Father and this Sonne, though two Persons, have yet but one will betweene them, and but one power betweene them, (though the Sonne *ad extra* outwardly executes all) *John 10. 30.* *My Father and I are one*; that is, have but one and the same power to save you, and one minde and will: So also, *John 5. 19.* *the Sonne can doe nothing of himselfe, but what he sees the*

A farther explication of this demonstration.

the Father doe, and what ever he doth, the same the Father doth also: they conspire in one, have one power, one will: and then it is no matter though God commit all power to the Sonne, and that the Sonne though he hath all power, must ask all of the Father, for to be sure what ever he asks, the Father hath not power to deny; for they have but one will and power. They are one; so as if God deny him, hee must deny himselfe, which the Apostle tels us he cannot doe, 2. Tim. 2. 13. And so in the same sense that God is said not to have power to deny himselfe; in the same sense it may be said, he hath not power to deny Christ what he asks. Therefore God might well make him an absolute King, and betrust him with all power; and Christ might well oblige himselfe, notwithstanding this power, to ask all that he meanes to doe; for they have but one will and one power, so as our salvation is made sure by this on all hands. [I come not to doe my will, but the will of him who sent me; and his will is, that I shall lose none of all those whom he hath given mee,] Iohn 6. 38, 39. And therefore who shall condemne? It is Christ that intercedes. As who shall resist Gods will? (as the Apostle speakes) so who shall resist or gain-say Christs Intercession? God himselfe cannot, no more then he can gain-say, or deny himselfe.

C H A P.



C H A P. VIII.

The potencie and prevalencie of Christs Intercession, demonstrated from the graciousnesse of the Person with whom he intercedes, considered first as he is the Father of Christ himselfe.

WE have seen the greatnesse of the Person interceding, & many considerations from thence, which may perswade us of his prevailing for us. Let us now in the next place, consider the graciousnesse of the Person, with whom he intercedes, which the Scripture for our comfort herein doth distinctly set before us, to the end that in this great matter, our joy and security may every way be full. Thus in that 1 Iohn 2. 1. when for the comfort and support of Beleevers, against the evil of the greatest sins that can befall them after conversion, the Apostle minds them of Christs Intercession in those words, *If any man sinne, we have an Advocate, Iesus Christ the righteous*: mentioning therein the power and prevalencie of such an Advocate, through his own righteousnesse: But yet over & above all this, the more fully to assure us of his good successe herein for us, he also adds, [An Advocate with the Father.] He insinuates and suggests the relation and gracious disposition of him, upon whose supream will our case ultimately dependeth, [The Father] as affording a new comfort and encouragement, even as great

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as doth the righteousnesse and power of the Person interceding. He sayes not, [*With God onely*] as elsewhere, but [*With the Father.*] And that his words might afford the more full matter of confidence, and be the more comprehensive, and take in all, he expresseth not this relation of God limitedly, as confined to his Fatherhood, either unto Christ onely, or us alone: He sayes not onely [*An Advocate with his Father,*] though that would have given much assurance, or [*With your Father,*] though that might afford much boldnesse, but indefinitely he sayes [*With the Father,*] as intending to take in both, to ascertain us of the prevailing efficacy of Christs Intercession, from both. You have both these elsewhere more distinctly, and on purpose, and together mentioned, *Iohn 20. 17. I goe to my Father, and your Father,* sayes Christ there: And it was spoken after that all his Disciples had before forsaken him, and *Peter* denied him; when *Christ* himselfe would send them the greatest cordiall that his heart could utter, and wrap up the strongest sublimation of comforts in one pill; What was it? Go tell them, (sayes he) not so much that I have satisfied for sinne, overcome death, or am risen, but that I *Ascend*: For in that which Christ doth for us being ascended, lyes the height, the top of our comfort. And whereas he might have said, (and it had been matter of unspeakable comfort) I ascend to heaven, and so where I am, you shall be also; yet he chooseth rather to say, [*I ascend to the Father,*] for that indeed

In that he is both the Father of Christ, and also our Father.

deed contained the foundation, spring, and cause of their comfort; even that relation of Gods, [his Fatherhood] with which Christ was to deal after his ascending, for them. And because when before his death he had spoken of his going to his Father, their hearts had been troubled, *Iohn 14. 28.* they thinking it was for his owne preferment onely, (as Christs speech there implies they did) therefore he here distinctly addes, *I ascend to my Father and your Father, to my God and your God.* He had in effect spoken as much before, in the words fore-going, *Goe tell my Brethren,* but that was onely implicitly; therefore more plainly and explicitly he sayes it, for their further comfort, [*I goe to my Father, and your Father.*] And consider, that Christ being now newly risen, and having as yet not seen his Disciples, and being now to send a message, his first message, a Gospel of good tidings to them, (and that in a briefe sentence) by a woman; he chooseth out this as the first word to be spoken from him now, when he was come out of the other world, at their first heare-say of his return, he utters forth at once, the bottome, the depth of all comfort, the summe of all joy; then which the Gospel knows no greater, nor can go higher: So as if Christ should intend now at this day to send good news from Heaven to any of you, it would be but this, I am here an Advocate, interceding with my Father, and thy Father. All is spoken in that. Even [*He*] could not speake more comfort, who is the God of comfort. Now therefore

let us apart consider these two relations, which afford each of them their proper comfort and assurance; both that Christ is ascended, and intercedes with *his own Father*; and also with *Our Father*: and therefore how prevailing must this Intercession be?

1. That Christ intercedes with *his Father*.

First, Christ intercedes with his Father, who neither will nor can deny him any thing. To confirm this, you have a double Testimony, and of two of the greatest witnesses in Heaven: both a Testimony of *Christs* owne, whilst he was on Earth; and Gods own word also declared, since Christ came to Heaven. The 1. in the 11. of *John*, whilst Christ was here on earth, and had not as then fully performed that great service which he was to finish, which since he having done, it must needs ingratiate him the more with God his Father. When *Lazarus* was now foure dayes dead, *Martha*, to move Christ to pittie her, first tels him, that if he had been there before her brother dyed, that then he had not dyed: and then (as having spoke too little) shee adds, yea thou canst (if thou pleasest) remedie it yet. *But I know* (sayes she, *ver. 22.*) *that even now* (though he be so long dead) *what ever thou wilt ask of God, God will give it thee.* Here was her confidence in Christs Intercession, though this were a greater worke then ever yet CHRIST had done any. And Christ seeing her faith in this, he confirms her speech when he came to raise him, and takes a solemn occasion to declare, that God had never denied him any request that he had ever put

put up to him, first thanking God particularly that he had heard him in this, *ver. 41. Father, I thank thee, that thou hast heard me.* He had (it seems) prayed for the thing at her entreaty; and now, before the thing was done, he (being assured his prayer was heard) gives thanks; so confident was he of his being heard. And then secondly, shews upon what this his confidence at this time was grounded, his constant experience that God had never denied him any request; for it follows, *ver. 42. And I know that thou hearest me alwayes,* (and therefore was so bold, as to expresse my confidence in this, before the thing was done) *but because of them who stood by, I said it.* As if hee had said, Though I gave this publique thanks for being heard onely in this one miracle, and at no time the like so publicly; yet this is no new thing, but thus it hath been alwayes hitherto, in all the miracles I have wrought, and requests I have put up, which made me so to give thanks before-hand: and this is not the first time that God hath heard me thus; which I speak, that they might beleve. Thus he was never denied on earth, from the first to the last. For this was one of his greatest miracles, and reserved unto the last, even a few dayes before his crucifying.

And now he hath performed the service designed him, and is come to heaven, let us secondly heare God himselfe speake, what hee meanes to doe for him. You heard before, when he came first to heaven, what God said to him, and

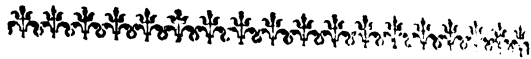
and how he welcommed him with a [*Sit thou at my right hand, till I make thine enemies thy foot-stool.*] And before Christ opened his mouth to speak a word, by way of any request to God, (which was the office that he was now to execute) God himselfe prevented him, and added, [*Thou art my Sonne, this day have I begotten thee: Ask of me, and I will give thee, Psal. 2. ver. 8.*] He speaks it at Christs first comming up to heaven, when he had *his King on his holy hill*, as *ver. 6.* Christ was new glorified, which was as a new begetting to him, *To day have I begotten thee:* And this is, as if he had said, I know you will ask me now for all that you have dyed for; and this I promise you before-hand, before you speak a word, or make any request unto me, you shall ask nothing but it shall be granted; and this I speak once for all, as a boone and a grace granted you upon your birth-day, as the solemnest celebration of it, (for such was his Resurrection, and Ascension, and sitting at Gods right hand) *This day have I begotten thee; Ask of mee and I will give thee.* So full of joy was his Fathers heart, that he had his Sonne in Heaven with him, whom he had begotten from everlasting, and ordained *to this glory*, who was lately dead, and in a manner lost, and therefore now (as it were) new begotten. Gods heart was so full, that he could not hold from expressing it in the largest favours and grants. And whereas Kings upon their own birth-dayes, use to grant such favours to their favourites: So *Herod* on his birth-day to the

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Daughter of *Herodias*, promised with an oath to give her whatsoever she would ask, *Mat. 14. 7.* God himselfe having no birth-day, nor being of himselfe capable of it, yet having a Sonne who had, he honours him with that grace upon that day; and if *Q. Esther* (a Subject, yea, a slave in her originall condition) was so prevalent for the *Jews* her People and Nation, when their case was desperate, and when there was an irrevocable decree past (and that not to be altered) for their ruine and destruction, then what will not Christ (so great a Sonne, even equall with his Father) prevail for, with his Father, for his brethren? be their case, for the time past, never so desperate, be there never so many threatnings gone out against them, never so many presidents and examples of men condemned before for the like sins, and in the like case, yet Christ can prevail against them all.

Bb

CHAP



C H A P. I X.

The potencie of Christs Intercession, demonstrated, in that he intercedes with God, who is Our Father: How Gods heart is as much inclined to heare Christ for us, as Christs is to intercede.

SEcondly, Christ is an Advocate for us with *Our Father*: You may perhaps think there is little in that; but Christ puts much upon it: yet so much, as if that God would however grant all that Christ himselfe means to ask, whether Christ asked it or no. This you have expressly in *Iohn 16. 26, 27. At that day* (sayes Christ) *you shall ask in my name, and I say not to you, that I will pray the Father for you; for the Father himselfe loveth you.* To open this place, where he sayes [*at that day;*] The day he meanes through this whole Chapter, is that time vvhhen the holy Ghost should be shed upon them: for throughout his discourse, he stil speaks of the fruits of his Ascension, and of giving the Comforter, vvhich was done upon his ascending, and vvas the first fruits of his priestly office in Heaven. Thus *Peter* informs us, *Act. 2. 33. He being* (sayes he) *exalted by the right hand of God, and having receaved* (namely by asking, *Ask and I will give thee* of the *Father the promise of the holy Ghost, he hath shewed forth this, which you now see and heare.* Now of that time, vvhhen he shall be in Heaven, he sayes,

say not that I will pray for you: vvhich is not meant, that Christ prays not for us in heaven, but rather those very vvords are the highest intimation, that he vvould and doth pray for us, that can be. When men vvould most strongly intimate their purpose of a kindnesse they mean to doe for one, they use to say, I doe not say that I love you, or that I will doe this or that for you; which is as much as to say, I will surely doe it, and doe it to purpose. But Christs scope here is, as in the highest manner to promise them that he would pray for them; so withall, further to tell them for their more abundant assurance and security, that besides their having the benefit of his prayers, *God himselfe so loveth them* of himselfe, that indeed that alone were enough to obtaine any thing at his hands, which they shall but ask in his name; so as he needs not pray for them, and yet he will too. But now in this case, if he himselfe pray for them, and they themselves in his name, and both unto a Father, who of himselfe loveth them, and who hath purposed to grant all, before either he, or they should ask; vvhath hope must there needs be then of a good success? this is both the meaning of this place, and a great truth to be considered on by us, to the purpose in hand: That it is the meaning of the place, the manner of Christs speech implies, [*I say not that I will pray the Father for you, for the Father himselfe loveth you.*] It is such a speech as Christ used upon a cleane contrary occasion, *Iohn 5. 45. Doe not thinke* (sayes he) *that I will accuse*

cuse you to the Father, there is one who accuseth you, even Moses, &c. He there threatens the obstinate and accursed *Pharisees* with condemnation: Never stand thinking that it is I (sayes he) who am your onely enimie and accuser, that will procure your condemnation, and so prosecute the matter against you meereley for my own interest; no, I shall not neede to doe it: though I should not accuse you, *your owne Moses in whom you trust*, he is enough to condemne you, he will doe your errand sufficiently, you would be fure to be damned by his words and sayings; I shall not neede to trouble my selfe to come in and enter my action against you too, *Moses* and his Law would follow the suit, and be enough to condemne you to Hel. So as this Speech doth not implic that Christ will not at all accuse them: no, he meanes to bring in his action against them too: for he after sayes, *If he had not spoke to them, they had had no sinne*, and therefore he meant to bring the greatest accusation of all. Now in an opposite (though parallel) speech here, to comfort his Disciples, he sayes [I say not that I will pray for you] that God may save you, I who your selves shall see will dye for you, I say not that I will pray for you, not I. But though I speake this to insinuate in the highest manner, that I will (for if I spend my blood for you, will I not spend my breath for you?) yet the truth is, that the case so stands, that but for Gods own ordination, I should not neede to doe it, *for the Father himselfe loves you*: (that is) the Father of his own motion,

and

and proper good will taken up of himselfe towards you, and not wrought in him by me, doth love you, and beares so much love to you, as he can deny you nothing, for he is *your Father* as well as mine. How much more then shall you be saved, when I shall strike in too, and use all my interest in him for you? Christ on purpose useth this speech, so to dash out of their hearts that conceit, which harboureth in many of ours, who look upon God in the matter of Salvation, as one who is hardly entreated to come off, to save sinners, and with whom Christ (through the backwardnesse of his heart) hath so much adoe: and we are apt to think that when he doth come off to pardon, he doth it only & meereley at Christs entreaty, and for his sake, having other wise nominate motion in himselfe sufficient to encline his heart to it; but that it is in this transaction by Christ with him, as a Favourite procures a Pardon for a Traitor, whose person the King cares not for; onely at his Favourites suit and request he grants it, which else he would never have done. You are deceived, sayes Christ, it is otherwise: my Fathers heart is as much towards you, and for your salvations, as mine is: Himselfe of himselfe loveth you. And the truth is, that God took up as vast a love unto us of himselfe at first, as ever he hath borne us since: and all that Christ doth for us, is but the expression of that love which was taken up originally in Gods owne heart. Thus we find, that out of that love he gave Christ for us: So *John 3. 16. God so loved the world (of elect) that he*

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gave his onely begotten Sonne to dye, &c. Yea, Christs death was but a meanes to commend or let forth that love of his unto us: So Rom. 5. 8. it was God also that did himselfe give the persons unto Christ, and under-hand let him on work to mediate for them: *God was in Christ reconciling the World to himselfe*: He onely used Christ as his instrument to bring it honourably about. *All the Blessings* he means to give us, he first purposed and intended in himselfe: (so Eph. 1. 3, 5, 9, 11. compared) *out of the good pleasure of his will*, yet [in Christ] as it is added there, as the means through which hee would convey them: yea Christ adds not one drop of love to Gods heart; onely he draws it out, he brocheth it, and makes it flow forth, whose current had otherwise bene stopt. The truth is, that God suborned Christ to beg them on our behalf for an honourable way of carrying it, and to make us prize this favour of it the more; but so, as his heart is as ready to give all to us, as Christs is to ask, and this out of his pure love to us.

The Intercession therefore of Christ must needs speed, when Gods heart is thus of it selfe prepared to us. In *Esay 53. 10.* it is said, *The pleasure of the Lord shall prosper in his hand*: If our salvation be in Christs hand, it is in a good hand; but if it be the pleasure of the Lord too, it must needs prosper. And it is said of our hearts and prayers, that *He prepareth the heart, and heareth the prayer*; much more therefore when his owne heart is prepared to grant the suit, will he easily

ly heare it. When one hath a mind to doe a thing, then the least hint procures it of him: So a father having a mind to spare his child, he will take any excuse, any ones mediation, even of a servant, a stranger, or an enemy, rather then of none. Now when Christ shall speak for us, and speak Gods owne heart, how prevalent must those words needs be? *Dauids soule longing to goe forth unto Absalom*, (2 Sam. 13. ult.) whom notwithstanding (for the honour of a Father, and a Kings State-politic, and to satisfie the world) he had banisht the Court for his Treason; when *Joab* perceived it, that *the Kings heart was towards Absalom*, (Chap. 14. 1.) and that the King onely needed one to speake a good word for him, he subornes a woman, a stranger (no matter whom, for it had bene all one for speeding) with a made tale to come to the King; and you know how easily it tooke and prevailed with him, and how glad the Kings heart was of that occasion: even so acceptable it was to him, that *Joab* could not have done him a greater kindnesse; and that *Joab* knew well enough. Thus it is with Gods heart towards us, Christ assures us of it, and you may believe him in this case, for Christ might have tooke all the Honour to himselfe, and made us beholding to himselfe alone for all Gods kindnes to us; but he deales plainly, and tels us that his Father is as ready as himselfe; and this for his Fathers honour and our comfort, And therefore it is that, *John 17.* in that this prayer so operated on this discourse, he pleads our election.

election, *John 17.6. Thine they were, and thou gavest them me*; Thou commendedst them unto me, and badeest me pray for them, and I doe but commend the same to thee again. In the High-priests breast-plate when he went into the Holy of Holies, were set twelve stones, on which were written the names of the twelve Tribes: the mysterie of which is this, Christ beares us and our names in his Heart, when he goes to God: and moreover, we are Gods jewels, precious in his own account and choise. So God calls them *Mal. 3. 17. Made precious to him out of his love. So Isai. 43. 4.* So that God loves us as jewels chosen by him, but much more when he beholds us set and presented unto him in the breast-plate of Christs heart and prayer.

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

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

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

2. In that he rose again as a common person, this assures us yet further, that there is a formall, legall, and irrevocable act of Justification of us passed and enrolled in that Court of Heaven between Christ and God: and that in his being then justified, we were also justified in him, so that thereby our justification is made past recalling.

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

4. Therefore he sits at Gods right hand, vvhich imports his being armed and invested with all power in Heaven and Earth to give and apply eternall life to us.

5. And last of all there remains Intercession to finish and compleat our salvation; to doe the thing, even to save us. And as Christs death & Resurrection were to procure our Justification: so his sitting at Gods right hand and Intercession are to procure salvation; and by faith we may see it done, and behold our soules not onely sitting in heaven, as in Christ a common person sitting there in our right; as an evidence that we shall come thither: but also through Christs Intercession.

on begun we may see our selves actually possessed of heaven. And there I will leave all you that are believers by faith possessed of it, and solacing your soules in it, and doe you feare condemnation if you can.



CHAP. X.

The use of all: Containing some Encouragements for weake Beleevers, from Christs Intercession, out of
H B B. 7. 25.

Now for a Conclusion of this Discourse I will adde a brieve Use of *Encouragement*; and this, suited to the lowest Faith of the weakest Beleever, who cannot put forth any act of Assurance, and is likewise discouraged from comming in unto Christ. And I shall confine my selfe onely unto what those most comfortable words (as any in the booke of God) doe hold forth, which the Apostle hath uttered concerning Christs Intercession (the Point in hand) [*Wherefore he is able to save to the utmost, those that come to God by him: seeing he ever liveth to make Intercession for them,*] words which I have had the most recourse unto in this Doctrinall part, of any other, as most tending to the clearing of many things about *Intercession*: And which I would also commend to, and leave with poore Beleevers to have recourse unto for their comfort, as a sufficient Abundary of *Consolation* unto them

their Soules, and as a *Catholicon* or universall Cordiall against all faintings and misgivings of spirit whatsoever.

In the words observe,

1. A *Definition of Faith* by the lowest acts of it, for the comfort of weake Christians:

2. *Encouragements* unto such a *Faith*, opposite to all misgivings and discouragements whatsoever.

1. A *Definition of Faith*; and such, as will suit the weakest Beleever. *It is a comming unto God by Christ for Salvation.*

1. It is [*a comming*] to be saved. Let not the want of *Assurance* that God will save thee, or that Christ is thine, discourage thee, if thou hast but a heart to *Come* to God by Christ to be saved, though thou knowest not whether he will yet save thee, or no. Remember that the Beleevers of the New Testament are here described to be [*commers*] to God by Christ; Such as *goe out* of themselves, and rest in nothing in themselves, do *come* unto God through Christ for Salvation, though with trembling.

2. It is a *Comming* [*unto God.*] For he is the ultimate object of our Faith, and the person with whom we have to do in believing, & from whom we are to receive Salvation, if ever we obtaine it.

3. It is a *Comming* unto God [*by Christ:*] which Phrase is used in this Epistle in an allusion to the worshipers of the Old Testament, who when they had sinned, were directed to go to God by a *Priest*, who with a Sacrifice made an

Atonement for them. Now Christ is the great and true High-Priest, *by whom we have access to the Father*, 2. Ephes. 18. The word is *προσέρχεται*, a leading by the hand. Doest thou not know how to appeare before God or to come to him? come first to Christ, and he will take thee by the hand, and go along with thee, and leade thee to His Father.

4. It is a comming unto God by Christ [*for Salvation.*] Many a poore soule is apt to thinke that in comming to God by Faith it must not aime at it selfe, or its own Salvation: yes, it may, for that is here made the errand or business which faith hath with God in comming to him; or which it comes for, and this is secretly couched in these words: for the Apostle speaking of the very aime of the heart in comming, he therefore on purpose mentions Christs ability to save: [He is able to save.]

Secondly, Here are many encouragements to such a Faith as is not yet grown up unto assurance of Salvation.

1. Here is the most suitable object propounded unto it, namely, *Christ as Interceding*, which work of Intercession because it remains for Christ as yet to doe for a soule that is to be saved, and which he is every day a doing for us; therefore it is more peculiarly fitted unto a *Recumbents Faith*. For when such a soule comes and casts it selfe upon Christ, That thing in Christ, which must needs most suit that kind of Act, is that which is yet to be done by Christ for that soule. Now for that soule to

come

come to Christ to die for it, and offer up himselfe a Sacrifice, (as Sinners did use to come to the High-Priest to sacrifice for them) this were bootlesse, for (as it is *ver. 27.*) he hath at once done that already. And as for *what is already past and done*, such a beleevers faith is oftentimes exceedingly puzzled, what manner of act to put forth towards Christ about it: as (for example) when it is about to come unto God, & it heares of an *Election* of some unto salvation from all eternity made by him; because this is an act already past by God, the soule knows it to be in vain to cast it selfe upon God for Election, or to come unto him to elect & choose it selfe. And so in like manner, when the soule lookes upon *Christs Death*; because it is done and past, it knowes not how to take it in in beleeving, when it wanteth assurance that Christ dyed for it, (though it should come to Christ to bee saved by vertue of his death.) But there is this one worke that remaines still to be done by him for us, and which he is daily a doing; and that is, *Interceding*, for he lives ever to *Intercede*, or to pray for us in the strength and merit of that his Sacrifice once offered up. This therefore is more directly & peculiarly fitted unto a *Faith of Recumbency*, or, of *Comming unto Christ*: the proper act of such a Faith (as it is distinguished from *Faith of Assurance*) being a *casting ones selfe upon Christ for some thing it would have done or wrought for one*. Hence Intercession becomes a fit object for the aime and end of such a Faith, in this its comming to Christ.

C o m e

is, it being a thing yet to bee wrought and accomplisht for me by Christ, is therefore a firme marke for such a Faith to leuell at in its comming to Christ. Those Acts of God and Christ which are past, *Faith of Assurance* doth more easily comply with: such a Faith takes in with comfort that Christ hath *died* for me, and *risen* again, and doth now *Intercede* for me, and so I shall certainly be saved: but so cannot this weake faith doe. Come thou therefore unto Christ, as to save thee through his Death past, and by the merit of it, so for the present, and for the time to come, to take thy Cause in hand, and to *Intercede* for thee: it is a great reliefe unto such a Faith (as cannot put forth Acts of Assurance, that what hath beene done by Christ hath been done for it) that God hath left Christ this work yet to doe for us. So as the Intercession of Christ may afford matter to such a Faith to throw it selfe upon Christ, to performe it for us, and it may set him aworke to doe it.

2. Now if such a soule aske, But will Christ upon my comming to him for salvation, be set avvork to intercede for mee, and undertake my cause?

I answer it out of those vvords, [*He lives to intercede for them who come to God by him.*] He lives on purpose to performe this vvork, it is the end of his living, the businesse of his life. And as he received a commandment to dye, and it was the end of his life on earth, so he hath received a command to intercede, and to be a common High-

High-priest for all that come to God by him. God hath appointed him to this work by an oath, *He sware, and would not repent, Thou shalt be a Priest for ever, after the order of Melchisedech*; and this is the end of his life in heaven. That as in the Old Law the High-priest (Christs type in this) *ought to offer up the sacrifice* of every one that came unto God by him, (as HEB. 5. 5.) in like manner Christ, for it is *his calling*, (as you have it, ver. 6.) Otherwise, as that woman said to Philip, when she came to him for justice, and he put her off, *Then cease* (sayes she) *to be a King*: So if Christ should deny any such soule to take its cause in hand, he must then *cease to be a Priest*. *He lives to intercede: He is a Priest called by God, as was Aaron, ver. 6.* Wherefore he *ought* to doe it, in that it is his *office*.

3. And if thy soule yet feareth the difficulty of its owne particular case, in respect of the greatnesse of thy sinnes, and the circumstances thereof, or any consideration whatsoever which to thy view doth make thy salvation an hard suit to obtaine: the Apostle therefore further addes, [*He is able to save to the utmost*] (what ever thy cause be) and this, through this his Intercession. That same word [*to the utmost*] is a good word, and vvell put in for our comfort. Consider it therefore, for it is a reaching vvord, and extends it selfe so farre, that thou canst not look beyond it. Let thy soule be set upon the highest mount that ever any creature vvvas yet set upon, and that is enlarged to take in and view

view the most spacious prospect both of sinne and misery, and difficulties of being saved, that ever yet any poore humbled soule did cast within it selfe: yea joyne to these all the objections and hinderances of thy Salvation that the heart of man can suppose or invent against it selfe: lift up thy eyes and looke to the *utmost* thou canst see, and Christ by his Intercession is able to save thee beyond the Horizon and furthest compasse of thy thoughts, even to the *utmost* and worst case the heart of Man can suppose. It is not thy having *laine long* in Sinne, *long* under *terrors* and *despairs*, or having sinned *often* after many enlightnings, that can hinder thee from being saved by Christ. Do but remember this same word [*to the utmost*,] and then put in what exceptions thou wilt or canst, lay all the barrs in thy way that are imaginable; yet know thou that the gates of Hell shall not prevail against thee.

4. Again, consider but what it is that Christ, who hath by his death done enough to save thee, doth yet further for thee in Heaven. If thou thoughtest thou hadst all the Saints in Heaven and Earth jointly concurring in promoting thy salvation, and competitours unto God in instant and incessant requests and prayers to save thee; how wouldest thou be encouraged? (shall I tell thee?) one word out of Christs mouth (who is the *King of Saints*) will do more then all in heaven and earth can doe: and what is there then which we may not hope to obtain through his Intercession?

And

And wouldest thou know whether he hath undertaken thy cause, and begun to intercede for thee? In a word, Hath he put his spirit into thy heart, and set thy own heart on work to make incessant Intercessions for thy selfe *with groans unutterable?* (as the Apostle hath it, *Rom. 8.*) This is the Echo of Christs Intercession for thee in Heaven.

5. (And lastly) If such a soule shall further object, But will he not give over suing for me? may I not be cast out of his prayers through my unbelieve? Let it here be considered, that he lives [*ever*] to intercede: And therefore if he once undertake thy cause, and getteth thee into his prayers, he will never leave thee out night nor day. He Intercedeth ever, till he hath accomplisht and finished thy salvation. Men have been cast out of good and holy mens prayers, as *Saul* out of *Samuels*, and the People of *Israel* out of *Jeremies*; but never out of Christs prayers; the *smoak* of his *Incense* ascends for ever, and he will intercede to the utmost, till he hath saved thee to the utmost. He will never give over, but will lye in the dust for thee, or he will perfect and procure thy *Salvation*.

Onely whilst I am thus raising up your Faith to him upon the worke of his Intercession for us; let me speak a word to you for him, so to stir up your love to him, upon the consideration of this his Intercession also. You see you have the whole life of Christ first and last, both here and in heaven laid out for you: He had not come to earth but for you: he had no other business here: *Vnto us a Son is born.*

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

F I N I S.