ANNE R.

WHEREAS *Our Trusty and Well-beloved* Richard Smith *of our City of* London *Bookseller, has humbly represented unto Us, that he has with great Labour and Expence, prepar'd for the Press a new Edition of the Sermons, and other Works written in* English *by the Right Reverend Father in God,* Dr. William Beveridge *Bishop of St.* Asaph, *deceas'd; and has therefore humbly besought Us, to grant him our Royal Privilege and Licence for the sole Printing and Publishing thereof, for the Term of Fourteen Years: We being willing to give all due Encouragement to Works of this Nature, tending to the Advancement of Piety and Learning, are graciously pleas'd to condescend to his Request: And do therefore by these Presents grant to him the said* Richard Smith, *his Executors, Administrators, and Assigns, Our Royal Licence for the sole Printing and Publishing the* English *Works of the said late Bishop of St.* Asaph, *for the Term of Fourteen Years from the Date hereof; strictly forbidding all Our Subjects within Our Kingdoms and Dominions, to reprint the same, either in whole, or in part; or to import, buy, vend, utter, or distribute any Copies thereof, reprinted beyond Seas, during the aforesaid Term of Fourteen Years, without the Consent and Approbation of the said* Richard Smith, *his Heirs, Executors and Assigns, under his or their Hands and Seals first had and obtained, as they will answer the contrary at their Perils. Whereof the Masters, Wardens, and Company of Stationers are to take Notice, that the same may be entered in their Register, and that due Obedience be rendred thereunto.* Given at our Court at *Kensington* the Fifth Day of *June*, 1708, in the seventh Year of Our Reign.

By her Majesty's Command,

SUNDERLAND.

SERMONS
Concerning the
DEATH, RESURRECTION, AND ASCENSION OF *CHRIST*, AND THE MISSION OF THE HOLY GHOST.

By the Right Reverend Father in GOD, WILLIAM BEVERIDGE, *D.D. late Lord Bishop of St.* Asaph.

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SERMON I.

A Good Friday Sermon.

ZECH. XII. part of Ver. 10.

And they ſhall look upon me whom they have Pierced, and they ſhall Mourn for Him, as one Mourneth for his only Son, and ſhall be in Bitterneſs for Him, as one that is in Bitterneſs for his firſt Born.

WE this Day commemorate the Paſſion of our Bleſſed Saviour, the Paſſion of the Son of God, the greateſt Myſtery that ever was known or heard of in the World; That Light it ſelf ſhould be darkned, Love rejected, Innocence accuſed, Juſtice condemn'd, Life die, even God Himſelf ſuffer, who is able to think upon it without Extaſies and Raptures? Who can ſpeak of it without Aſtoniſhment

 and Admiration? And yet how ſtrange ſoever it may ſeem to be, it is altogether as true too, as being atteſted by Truth and Veracity its ſelf.

And it is well for us it was ſo, even that he who ſuffered was truly God as well as Man; otherwiſe we had been all loſt and undone for ever; for if he had not been Man, he could not have ſuffer'd at all for us; ſo if he had not been God too, he could not have ſav'd us by his Sufferings; all the Virtue and Efficacy of his Paſſions depending altogether upon the Worth and Excellency of the Perſon that underwent them, who being God as well as Man, although he ſuffer'd only in his Manhood, yet that Manhood being at the ſame time united to the Godhead in the ſame Perſon, theſe his Sufferings could not but be of infinite Value and Merit, as being the Sufferings of God himſelf, who is therefore ſaid to have *purchaſed his Church with his own Blood*, Act. 20. 28.

And this indeed is the only Ground and Foundation of all our Hopes and Expectations from *Chriſt*; for he being both perfect God and perfect Man in one and the ſame Perſon, did by his own Oblation of himſelf once offered, make a full, perfect and ſufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World; whereby there is none of us, but in and thro' Him, may now obtain both the Pardon of all our Sins, and the eternal Happineſs and Salvation of our Souls, if we

we do but perform thoſe eaſie Conditions which are requir'd of us, in order to our having the Sufferings of our humane Nature in *Chriſt*, applied to our own particular Perſons: That ſo we may be look'd upon as having already undergone the Puniſhment of our Sins in him, who died in our ſtead, and by virtue of his Merit and Mediation for us, may be truly ſanctified, and by conſequence receiv'd into God's Grace and Favour here, and into his Kingdom and Glory hereafter. Serm. I.

And verily now that Chriſt hath done and ſuffer'd ſo much for us, we cannot ſurely but look upon our ſelves as highly oblig'd to do and ſuffer all we can for him, at leaſt, all that he expects from us, which indeed is but very little, or rather, nothing in Compariſon of his Love and Kindneſs to us. For what would he have us do for him? Only what he himſelf hath commanded in the Words of my Text, ſaying, *They ſhall look upon me whom they have pierc'd, and they ſhall mourn for him*, &c.

For that theſe Words are to be underſtood of Chriſt, is certain from the infallible Teſtimony of St. *John* himſelf, who having related the doleful Tragedy of our Lord's Paſſion, how they pierc'd his Hands and Feet with Nails, and his Side with a Spear, he ſaith, *That all this was done that the Scripture might be fulfill'd*, which ſaith, *They ſhall look on him whom they have pierc'd*, Joh. 19. 37. Where he plainly quotes the Words of my

Text, and applies them to our bleſſed Saviour; and indeed they cannot poſſibly be underſtood of any other Perſon in the World; for none could ſpeak theſe Words but one who was both God and Man. That he was God, is plain from the former part of the Verſe, where he ſaith, *I will pour upon the Houſe of David, and upon the Inhabitants of Jeruſalem, the Spirit of Grace and of Supplication.* For it is acknowledg'd by all, that the Spirit of Grace is not at the Diſpoſal of any Creature, but that it is only in the Power of God to beſtow it upon us. And therefore he that here promiſeth to pour out his Spirit upon his Church, could be no other than God himſelf: And then that he was Man too, appears from the next Words, even thoſe of my Text, *And they ſhall look upon me whom they have pierc'd.* For if he had not been Man, he would not have been capable of being pierc'd by them. In ſhort therefore, if he had not been God, he could not have ſaid, *I will pour upon them the Spirit of Grace and Supplication*; and if he had not been Man, he could not have ſaid, *They ſhall look upon me whom they have pierc'd.* And therefore he that ſpake theſe Words could be no other than Chriſt himſelf, there being no Perſon in the World that ever was, or ſo much as pretended to be, both God and Man, but only he.

And as theſe Words are ſpoken by Chriſt himſelf, ſo he ſpake them to his whole Church, and all the Members of it, which he

he here calls the Houſe of *David*, and the Inhabitants of *Jeruſalem*; under which Titles both in this and other Prophets, the whole Church of Chriſt is frequently comprehended, eſpecially in this Place, where the Spirit of Grace and Supplication is promiſed. For this Promiſe of the Spirit, cannot poſſibly be reſtrain'd only to the *Jewiſh* Nation, or Inhabitants of *Jeruſalem*, in a ſtrict and literal Senſe; it being a great Promiſe which was always made, and hath been all along fulfill'd to the Univerſal Church, or Congregation of faithful People diſperſed over the whole World. And therefore we, as Members of the Catholick Church, are all equally concerned in what is here ſaid. But we muſt take all together. And as we deſire Chriſt ſhould perform the Promiſe which here he makes to us, ſo we muſt be ſure to perform the Duties which he here requires of us, ſaying, *And they ſhall look upon me whom they have pierc'd, and ſhall mourn for him*, &c.

Serm. I.

Firſt, ſaith he, *They ſhall look upon me whom they have pierc'd*; which Words I confeſs, may ſeem to be a Promiſe, as well as a Command, our Saviour here promiſing to aſſiſt us with his Grace and Spirit, to look upon him as we ought to do; but ſeeing he neither promiſeth to enable us to do any thing but what himſelf commandeth us to do, I ſhall briefly conſider the Words only as containing Chriſt's Command to us, and by con-

Vol. VI. ſequence our Duty unto him; and that we may underſtand his divine Will and Pleaſure in them aright, we muſt know that the Verb הביט here uſed in the Original, ſometimes ſignifies the beholding any Object with our bodily Eyes, but in this place it cannot poſſibly be ſo underſtood, for in that Senſe the whole Church never did, nor ever ſhall ſee Chriſt, until we all appear before his Judgment-Seat; and therefore the Word muſt needs be here, as it is elſewhere uſed in a more large and metaphorical Senſe, even for our looking upon him with the Eye, not of Senſe, but of Reaſon and Faith.

And ſo it imports, that we ought to Contemplate often, and Meditate upon our Saviour's Death, not ſimply as in its ſelf conſider'd, but as ſuffer'd purely upon our Account. *They ſhall look upon me whom they have pierced*; implying that we ſhould look upon him as pierced, as crucify'd by our ſelves, for our Sins, ſo as to acknowledge and believe, that whatſoever he ſuffer'd, was not for his own, but only for our ſakes. That he bare our Grief and carried our Sorrows. He was wounded for our Tranſgreſſions, and bruiſed for our Iniquities, the chaſtiſement of our Peace was upon him, that by his Stripes we might be healed. He aſſumed our humane, that we might partake of his divine Nature. He was weary, that we might reſt; he hungred, that we might eat the Bread; and thirſted, that we might drink of the Water of Life.

He

He grieved, that we might rejoice; wept, that we might laugh; and became miſerable, to make us happy. He was apprehended, that we might eſcape; accuſed, that we might be acquitted; and condemn'd, that we might be abſolved. He dy'd, that we might live; and was crucify'd by Men, that we might be juſtify'd before God. In brief, *He was made Sin for us, that we might be made the Righteouſneſs of God in him*, 2 Cor. 5. 21. Serm. I.

And looking thus upon Chriſt, as dying for us, and bearing the Puniſhment of our Sins, that we might be freed from them; we are to look up unto him, as the Word alſo ſignifies, ſo as to expect and hope for Pardon and Salvation from him, humbly truſting and confiding, and believing on him, both for Grace to Repent, that our Sins may be pardon'd; and for Pardon of our Sins when we have repented; and likewiſe for his continual Aſſiſtance of us in the Performance of all ſuch good Works as he hath prepar'd for us to walk in; that we may do all things through Chriſt that ſtrengtheneth us, and be made ſo holy now, that in and through him, we may be happy for ever.

For which End, we muſt perform the other Duty alſo here enjoined, which I deſign chiefly to ſpeak to, expreſs in theſe Words, *And they ſhall Mourn for him, as one mourneth for his only Son; and be in Bitterneſs for him, as one that is in Bitterneſs for his firſt Born.*

In which Words, we may obſerve the Perſon chang'd, from the firſt to the third. In the foregoing Words it was ſaid, *They ſhall look upon me*, here *and they ſhall mourn for him*; which change in the Perſon is very common in the Prophets. But here it ſeems to imply, that though Chriſt himſelf ſpake the former Words, or at leaſt, the Prophet in the Perſon of *Chriſt*, ſaying, *They ſhall look upon me*; yet theſe that immediately follow, *And they ſhall Mourn for him*, were ſpoken by the Prophet only in the Name of *Chriſt*, as other Prophets uſe to ſpeak. And whereas he ſaith, *They ſhall Mourn for him, as one mourneth for his only Son, and be in Bitterneſs for him, as one is in Bitterneſs for his firſt Born*; although I do not queſtion, but the Prophet might allude to our Saviour's being the only begotten of the Father, and the firſt Born of every *Creature*, as the Apoſtle calls him, *Col.* 1. 15. yet I look upon the Words as intended principally to expreſs the Greatneſs of that Grief and Mourning which ſhould be in the Church for the Paſſion of our Bleſſed Saviour; like that of a Man that hath loſt his only Son, or his firſt Born; which being the greateſt Loſs a Man can ſuffer, it uſually cauſes the greateſt Sorrow that a Man can ſhew in this World.

Now in ſpeaking to this Duty, I ſhall firſt ſhew that there ought to be ſome Time ſet apart every Year to commemorate our Saviour's Paſſion, and to Faſt and Mourn for the Occaſion

Occasion of it; and then, secondly, I shall endeavour to assist and direct you in the Performance of it, Serm. I.

As for the First, I think it needful to speak something to it, both to justifie our present Meeting together upon this Occasion, and also because my Text its self leads me to it, and supplies me with an Argument for it; for when the Prophet hath told us how the Church shall Mourn for the Death of Christ, he in the next Words saith, *In that Day there shall be great Mourning in Jerusalem, as the Mourning of Hadadrimmon in the Valley of Megiddo.*

For the right understanding of which Words, we must know first, that *Hadadrimmon* was a City near *Jesreel*, in the Valley of *Megiddo*, which St. *Jerome* saith in his Time was call'd *Maximianopolis*. Secondly, Near to this City in the Valley of *Megiddo*, that pious King *Josiah* was slain by *Pharaoh-Necho*, King of *Egypt*, as we read in 2 *Chron.* 35. 21. Thirdly, Upon the Death of that good King, the Prophet *Jeremiah*, and the Church at that time made great Lamentations, and order'd that the Death of the said King should be lamented every Year, like the Death and Martyrdom of our late Sovereign of ever blessed Memory, as we may easily gather from the 25*th* Verse of the said Chapter; from whence also we may observe with St. *Jerome*, *Josephus* and others, that the Book of the *Lamentations* was written by the Prophet upon that Occasion,

ſion, and indeed it agrees exactly with the ſad and lamentable Eſtate of the Church immediately after the Death of *Joſiah*, although it be here and there interſperſed with ſome prophetical Expreſſions relating to the Deſtruction of *Jeruſalem*, which happen'd ſoon after; ſo that the Book of the *Lamentations* ſeems to have been a kind of Service-Book, or Office compoſed by the Prophet, and appointed to be uſed and inſerted into their publick Devotions every Year, upon the Day when they commemorate and lamented the Death of ſo good a King. Fourthly, This Anniverſary Mourning for *Joſiah* being occaſion'd by his Death near *Hadadrimmon* in the Valley of *Megiddo*, and the Inhabitants of that City being, as may be well ſuppos'd, the firſt that obſerv'd it, and the moſt ſtrict in the Obſervation of it: Hence it was afterwards call'd, *The Mourning of* Hadadrimmon *in the Valley of* Megiddo.

Now the Premiſes being thus conſider'd, it is eaſie to draw our Concluſion from them. For it is here ſaid, That the Mourning for the Death of Chriſt, ſhall be like that of *Hadadrimmon* in the Valley of *Megiddo*. But the Mourning of *Hadadrimmon* in the Valley of *Megiddo*, was an Anniverſary Mourning for the Death of King *Joſiah*. And therefore it neceſſarily follows, that the Mourning for our Saviour's Paſſion ſhould be Anniverſary too. For otherwiſe it would not be like to that; and for my own part, I can ſee no reaſon in the World, why theſe Words ſhould be inſer-

ted

ted here, and this Comparison used by the Prophet, but only to shew that it is the Will of God, that the Church should once every Year commemorate the Passion of our Blessed Saviour, with Fasting and Mourning, as the *Jews* did the Death of King *Josiah*. Serm. I.

To this we may add another Argument out of the old Testament also, drawn from the Day of Expiation, so religiously observed in that Church by the express Command of God himself. For the explaining whereof, we must consider first, that once every Year, *viz.* upon the tenth Day of the seventh Month, afterwards called *Tisri*, the High-Priest was to make Atonement for the People. For which End, amongst other things, there were two *He-Goats* presented before the Lord; whereof the High-Priest took one, and offered him up for a Sin-Offering, and with the Blood of it, he went into the Holy of Holies, which he never did but upon this Day. Then he took the other Goat, laid both his Hands upon the Head of the Goat, and confessed over him all the Iniquities of the Children of *Israel*, and laid them upon the Head of the Goat, and then sent him alive into the Wilderness, and therefore it was called *Azarel*, or the Scape-Goat, which as the Text says, *Bore upon him all their Iniquities into a Land not inhabited*, Levit. 16. Now this was a most exact Type of Christ, upon whom God hath laid the Iniquities of us all. The Goat that was offered up as a Sin-Offering, typified the humane Nature of Christ,

yet

yet was offered up as a Sacrifice for our Sins. The other the Scape-Goat, typified his divine Nature; which surviving the humane, by virtue of its Union to it, carried our Sins away into the Land of Forgetfulness, never to be remembred more. So that this was indeed the most lively Representation in the whole *Mosaick* Law, of that grand expiatory Sacrifice, which Christ, as God-Man, was to offer up for the Sins of the whole World. Secondly, Upon the Day that this was done, the People were commanded to afflict themselves. *This*, saith God, *shall be a Statute for ever unto you, that in the seventh Month, on the tenth Day of the Month, you shall afflict your Souls*, v. 29. that is, you shall afflict them with Fasting, as the *Jerusalem Targum* and *Jonathan* expound it, so do the *Arabick* and *Samaritan Versions*; and not only the *Fathers*, but *Philo Judæus* and *Josephus*, both learned Jews, say they fasted upon that Day till Evening: So says the *Talmud*; yea, the Prophet *Jeremiah* calls it the Fasting Day, *Jer.* 36. 6. and St. *Luke*, the Fast, *Acts* 27. 9. The *Jews* also call it the Fast, the great Fast, sometimes יומא, the Day, κατ' ἐξοχὴν, as the greatest Day in the whole Year: *Isaiah* calls it the Sabbath, *Isai.* 58. Yea God himself calls it שבת שבתון, a Sabbath of Rest, *Lev.* 16. from whence *Theodoret* rightly observes, that it was πολλῷ τοῦ σαββάτου σεβασμιωτέρα, much more sacred and venerable than the common Sabbath; all which shews in how great Esteem this

this Day was amongst them, and how strictly it was observ'd by the Appointment of God himself. Serm. I.

But what should be the Reason of all this? Why should this Day be so religiously observ'd above all others? For that we must consider in the third Place, that the Reason is assigned by God himself, who saith, *You shall then afflict your Souls, because on that Day Atonement shall be made for you to cleanse you, that you may be clean from all your Sins before the Lord*, Lev. 16. 30. and because it is יום כפורים, the Day of Expiations or Atonement, to make Atonement for you before the Lord, *Lev.* 23. 28. So that they were therefore to fast and afflict their Souls upon that Day, because upon that Day their Sins were expiated. Expiated how? By the Blood of Bulls and Goats. No; that is impossible, as the Apostle teacheth, *Heb.* 10. 4. but they were expiated by the Blood of Christ, then represented to them under the Types and Shadows before spoken of.

Hence I observe in the last Place, that although the Law it self was Ceremonial, and therefore abolish'd; yet the Reason of it is moral, and so obligeth us as much as it did them. For we believe and hope for the Expiation of our Sins by the Blood of Christ, as much as they did; and therefore the same Reason that obliged them to fast and mourn once every Year at the Representation of Christ's Death unto them, the same obligeth us to do the same at the Commemoration of it.

Besides,

Besides that, although the Sacrifices then offered were typical, and the Day on which they fasted Ceremonial, and therefore now not necessary to be observed, but rather necessary not to be observed by us: Yet Fasting it self is a moral Duty, and so of perpetual Obligation. And therefore seeing it hath pleas'd the most high God to declare it to be his Will and Pleasure, that his Church shou'd perform this Duty once every Year, upon the Account of *Christ*'s Suffering and making Atonement for us, I see no way how it is possible for us to be excus'd from fasting upon this Occasion, any more than we are or can be from fasting in general.

Especially if we consider what our Saviour himself said while he was upon Earth: For when some ask'd him, saying, *Why do the Disciples of John and of the Pharisees fast, but thy Disciples fast not?* He answered them, *Can the Children of the Bride-Chamber fast while the Bridegroom is with them? But the Days will come when the Bridegroom shall be taken away from them, and then shall they fast in those Days*, Mark 2. 20. In what Days? Even in those Days wherein he the Bridegroom was taken from them; that is, the Day whereon he was crucify'd, and the next Day while he lay in the Grave, not being restor'd to them again till his Resurrection. In those Days, saith he, they shall fast, and that not only at that time, but every Year after, when those Days return. And think not this to be any novel

novel Interpretion of these Words: I'll assure you it is near as old as Christianity it self, as appears from *Tertullian*, who liv'd in the very next Age to the Apostles. For he speaking of the Catholick or Orthodox Christians at that time, saith, *Certe in Evangelio illos dies jejuniis determinatos putant, in quibus ablatus est Sponsus.* They surely think or believe those Days in which the Bridegroom was taken away, to be determined or devoted to Fasting in the Gospel it self: And therefore both at that time, and ever after, those Days were religiously observ'd in the Church, as might easily be demonstrated. But as for the Day of the Passion it self, which we are now speaking of, the same ancient Father saith expresly, that upon that Day, there was in his Time, *Communis & quasi publica jejunii religio.* So that they reckon'd it a great Part of their Religion, to fast upon that Day; and so have all Christians in all Places and Ages ever since, insomuch that there is scarce any one thing in the whole Christian Religion, wherein all the Professors of it have so unanimously and perpetually agreed, as they have in the strict and religious Observation of this Day: Yea, at this very time, except some few amongst our selves, and one or two Neighbour Nations, go where you will, into any part of the known World, and if there be any Christians there, you will find them at this time of the Year, fasting and mourning for the Passion of Christ. This being one of those common Notions and general Serm. I.

Customs

Vol. VI. Customs which have spread over the Face of the universal Church, and have been receiv'd in all Places of the whole Christian World.

And therefore if any one seem to be contentious, and will, notwithstanding all this, indulge his Appetite upon this Day, I may answer him as the Apostle did the Seditious *Corinthians* in the like Case, That *we have no such Custom, neither the Churches of God.*

Thus I have briefly touch'd upon some of those many Arguments, which might be produc'd for the anniversary Commemoration of our Saviour's Passion; to which I might add, the great Reasonableness of the thing it self; but that will better appear under the second general Head, wherein I promis'd to assist and direct you in the Performance of this Duty: Which being the Work, the great Work of the Day, I hope you have spent some time already in it, and are now rightly dispos'd to hearken to any thing that may conduce to your better Observation of this Day, this great Day of Atonement, whereon the Son of God made Satisfaction for our Sins.

First therefore, in order hereunto, it is necessary that we seriously contemplate, and be heartily griev'd for the Sufferings which our Blessed Lord underwent for us, *That we look upon him whom we have pierced, and mourn for him as one mourneth for his only Son; and be in bitterness for him, as he that is in bitterness for his first born.* For which End we need not any ocular Representations of our Saviour's Passion,

ſion, ſuch as are us'd in the Church of *Rome*, to the great Scandal of the Chriſtian Religion, turning the Myſteries of our Faith into Matters of Senſe, as if we were to act altogether by Sight, and not by Faith. No, the moſt effectual Means is to meditate with Faith and Attention, upon the ſad and doleful Story of our Lord's Paſſion, as it is recorded in the holy Goſpels: Out of which I ſhall endeavour to repreſent it to you in few Terms. Serm. I.

But that you may be duly affected with it, I deſire you to carry two Things in your Minds all the while that I am ſpeaking of it. Firſt, That he who ſuffer'd was the Eternal Son of God, of the ſame Nature, Subſtance and Glory with the Father. Secondly, That all he ſuffer'd, was only upon our Account, and for the Expiation of *our Sins*, for he had no Sins of his own to ſuffer for: And therefore had it not been for Man's Sins, whoſe Nature he aſſum'd, he neither would, nor could have ſuffer'd at all.

Recollect your ſelves therefore, my beloved, and conſider each one with himſelf, what Sins you know your ſelves to have been guilty of; and remember, remember theſe were they which brought our Saviour with Grief and Sorrow to his Grave. Theſe were they which expos'd the Son of God to all the Malice that Men or Devils cou'd expreſs againſt him. Theſe were they which made the Maker of the World to be affronted, revil'd, blaſphem'd, rejected, deſpis'd, abus'd by his own Creatures.

Vol. VI. Indeed, they made his whole Life upon Earth, but as one continued Exercise of Patience and Self-denial. But to pass by the Misery and Trouble he underwent before, let me desire you only to accompany your Lord from the *Garden* to the *Cross*, and then tell me whether you have not all the Reason in the World to have Compassion for him, whose Passions were so great, so exceeding great for you?

First therefore, go into the Garden of *Gethsemane*, where you find your Saviour the Day before his Crucifixion, *Mat.* 26. See here what your Sins have done, into what a miserable Condition they have brought the Son of God himself, lying so heavy, pressing so hard upon him, that his whole Soul seems to be overwhelmed with Grief and Anguish for them. Why, what doth he say? Even that which should cut us to the very Heart to hear. *My Soul*, saith he, *is exceeding sorrowful even unto Death*, Mat. 26. 37. Wonder of Wonders! the Joy and Life of the whole World, is exceeding *sorrowful even unto Death*, and all for those Sins which we, ungrateful Wretches that we are, have lived and delighted in. But what? Shall our Lord be thus exceeding sorrowful for us, and we not sympathize with him? Express no Grief, no Sorrow for him, nor for those Sins neither that brought all this upon him? Surely it is impossible, or at least unreasonable.

Especially if you go but a little farther into the Garden, for there you see; oh! what

do we ſee there? The ſaddeſt Spectacle that ever mortal Eye as yet beheld, even the Son of God, the only begotten of the Father, lying flat upon the Ground, *Mat.* 26. 39. A ſtrange Poſture for ſo great a Prince, for Glory, for Majeſty, for Eminence it ſelf to lye in. But what is the Matter? Alas! the Reaſon is as plain as ſad, for he ſees a *Cup in his Father's Hand*, a Cup of deadly Poiſon, mix'd and compounded of all the Sins of Mankind, and of all the Fire and Brimſtone, the Wrath and Vengeance that was done unto them. This Cup he ſees approaching to him, brought by the Hand of his own Father; upon this the human Nature being left as it were to itſelf, began to ſhrink, as loath to drink down this bitter Cup. Hence it is that you find him in this doleful Poſture, wherein he offer'd up Prayers and Supplications with ſtrong Crying and Tears unto him that was able to ſave him from Death, ſaying, *O my Father, if it be poſſible, let this Cup paſs from me.* If it be poſſible, if thou haſt not abſolutely determined the contrary, and if it be poſſible for Mankind to be otherwiſe ſaved, *Let this Cup paſs from me:* But he had no ſooner ſpoke the words, but the divine Will exerts and manifeſts itſelf, upon which the humane immediately ſubmits; and therefore he adds, *Nevertheleſs not my Will, but thine be done.*

Serm. I.

And now *his Soul* was made *an Offering for Sin* indeed. For he hath no ſooner drunk this invenom'd Cup; but ſee how the Poiſon

 works? It puts him into a perfect Agony: His Veins ſwell, his Blood is enflam'd, it ferments and boils to that Height, that it forceth its Paſſage through his very Skin. *So that he ſweats Drops, great Drops of Blood,* Luk. 22. 44. How faſt do they trickle down his bleſſed Sides? As if all the Pores of his Body were now opened to let his Blood out, and Grief and Anguiſh into his Heart.

Conſider this all ye that are here preſent, and tell me whether ever *Sorrow was like unto Chriſt's Sorrow,* in the Day when God laid on him *the Iniquities of us all.* Tell me, how it was poſſible for the human Nature to have undergone it, unleſs it had been ſupported by the Omnipotence of that divine Perſon to which it was united? Tell me alſo how you can be able to endure your ſelves, when you remember how much the eternal Son of God endured for you. Verily, methinks the ſerious Conſideration of it, ſhould make our Hearts ſink within us; at leaſt it ſhould make us lament and mourn, loathe and abhor our ſelves, and repent in Duſt and Aſhes, that ever we ſhould be the Occaſion of ſo much Grief and Anguiſh, Horrour and Conſternation to the Son of God himſelf!

But alas! this is not all neither; for he was no ſooner got up, and a little recover'd from his Agony, but preſently, as if Hell was let looſe upon him; behold yonder comes a great Multitude of People with *Swords and Staves* to take him, and amongſt them his own

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perfidious Disciple, by whose Assistance they both find him out, and lay violent Hands upon him: And now we see what it is to fall into the Hands of the Rabble, against whose Rage and Fury, neither Majesty nor Innocence it self is any Security; for they have no sooner seiz'd him, but away they hurry him from Place to Place, affronting, abusing, tormenting him all the way; they *spit in his Face*, they *buffet* him, they *mock* him, they *blindfold* him, they *smite him with the Palms of their Hands*, they hale him from one Judgment-Seat to another, crying out wheresoever they come, *Crucifie him*, *crucifie him*; they prefer a Thief and Murderer before him, and never leave him till they have extorted a Sentence of Condemnation against him. Serm. I.

And now our Lord's condemn'd; he is *condemn'd* by those that could not have pronounc'd the Sentence against him, had not he himself at the same time vouchsafed them Breath to do it. He is condemn'd to *die*, to *die for us*, that we might not be condemn'd to eternal Death by him; he is condemn'd to *die the Death*, the shameful, the painful, *the accursed Death upon the Cross*, and all to redeem us from Shame, from Pain, and from all the Curses of the Law.

Oh the Power of divine Love! That ever the Judge of the whole World should thus suffer himself to be apprehended, accused, arraigned, condemned by those who must one *Day appear before his Judgment Seat*, and all

 that himſelf at that great Day might not condemn both them and all Mankind beſides.

But now he is condemn'd, will they offer to execute ſo ſevere, ſo unjuſt a Sentence upon him? Yes certainly, and that too with all the Malice and Fury that Hell it ſelf could put into them; for ſo ſoon as condemn'd, they immediately ſcourge him, *bow the Knee* before him in Mockery and Deriſion, they put a *Crown of Thorns upon his Head*, and inſtead of a Scepter, a *Reed into his Hands*; and in this ignominious manner they lead him to the Place of Execution, where the Croſs being fix'd in the Ground, they raiſe his ſacred Body upon it, and faſten his Hands and Feet unto it with Nails drove through them; and in this ſad Poſture they leave the great and glorious King of Heaven and Earth.

Now let us imagine our ſelves to have ſtood by the *Croſs* whilſt our Saviour thus hung upon it, and ſo exerciſe the ſame Paſſions as we ſhould have done, had we been really there; or howſoever let us but act our Faith, that Faith which is *the Evidence of things not ſeen*, and that will reallize theſe things unto us, as if we ſaw them before our Eyes. By this I ſee my Saviour, my dear, my only Saviour, hanging yonder upon a *Croſs*; I ſee his Hands ſtretched out and nailed to the tranſverſe Beam at the upper End, and his Feet towards the Bottom of it; I ſee both his Hands and Feet all bloody; how faſt doth the *Blood* guſh out of the Orifices which the Nails have made? What

ſharp

ſharp and cruel Pain muſt he needs feel in those Nerves and tender Parts thus pierc'd with Iron? Methinks I ſee the Pain firſt rais'd there, immediately diffuſe itſelf over his whole Body: His Head begins to ach, his Heart to pant, his Joints are all upon a Rack, and his Soul's tormented with the Senſe of God's Wrath and Indignation againſt Sin now laid upon him; methinks I ſee him all in a Flame, offering up himſelf as a whole *Burnt-Offering* for the Sins of Mankind in general, and for mine in particular; vile Wretch, unworthy Creature that I am, that ever I ſhould be the Cauſe that ſo pure, ſo holy, ſo divine a Perſon ſhould be thus afflicted. Serm. I.

But hark! What mournful Noiſe is that I hear? Wo is me, it is the Voice of my Lord, crying out in the Anguiſh and Bitterneſs of his Soul, *Eli, Eli, Lamaſabacthani? My God, my God, why haſt thou forſaken me?*

From whence I plainly ſee, that his Pain and Torment was now as great as it was poſſible for Man in the Perſon of God himſelf to undergo; for altho' he doubts not of God's Love and Favour to his Perſon, yet he finds and feels the utmoſt of his Wrath and Juſtice againſt the Sins of that Nature which he aſſum'd, and wherein he now ſuffers to that Height, that he here cries out as if he had been *forſaken by God* in the midſt of all his Troubles, and depriv'd of all that Comfort and Aſſiſtance which he was wont to receive from him.

My God, my God, why hast thou forsaken me? Oh who is able to express that Pain, that Grief, that Horror which our Lord was in for our sakes when he spake these doleful words? Which certainly was so exceeding great, that he was not able to endure it long, for he soon after commended his Spirit into his Father's Hands, and so *gave up the Ghost* and died. And died to the Astonishment of the whole World. Indeed all the while that he was upon the Cross, the Sun hid his Head as asham'd to behold so sad a Sight: And the Heavens put on their mourning Weeds, as condoling and sympathizing with their Lord and Master. But he was no sooner dead, but the whole Creation seems so surpriz'd, amaz'd, confounded at it; *The Veil of the Temple was rent in twain, the Earth quaked, the Rocks were split, the Graves were open'd, and many Bodies of Saints which slept arose.* What? And shall we alone, of all the Creatures in the World, be unconcern'd at it? Are our Hearts more senseless than the Earth? More hard than Rocks? More stubborn than the Graves? More dead than rotten Carcasses? How then is it possible for us, who caused all this Grief and Trouble to him, not to be grieved and troubled for it our selves? How is it possible for us to look *upon him whom we have thus peirced*, and not *mourn for him, as one mourneth for his only Son*; *and be in bitterness for him, as he that is in Bitterness for his first Born?* How is it possible for us to commemorate our Saviour's Passion,

ſion, as we do this Day, and not break forth into this, or the like Lamentation for it, *Oh that my Head were Waters, and mine Eyes a Fountain of Tears! that I might Weep Day and Night* for the Death of my bleſſed Saviour, and for my Sins which were the occaſion of it: That ever I ſhould have an Hand in his Blood, and be acceſſary to the Murder of the Son of God? *The remembrance of it is grievous to me, the burden of it is intolerable.* What ſhall I do with my ſelf? Why, this I am reſolv'd to do: Let others laugh and be merry if they can; for my part, I'll weep, lament and mourn my ſelf into an utter hatred and deteſtation of thoſe Sins which cauſed my Saviour himſelf to grieve, lament and die. Serm. I.

And that is the next Thing which is neceſſary to our right Obſervation of this Day. We muſt not only Mourn, but ſo Mourn *for him whom we have pierced*, as to hate and abhor thoſe Sins by which we pierced him: Otherwiſe we cannot be ſaid to Mourn, nor ſo much as to be ſorry for him. And if ſo, how few Mourners hath Chriſt among us? For how few are there amongſt us, but who are ſo far from hating, that they love and delight in thoſe Sins for which Chriſt ſuffered ſo much Pain and Sorrow? What elſe means that Luxury and Uncleanneſs, that Debauchery and Intemperance, that Pride and Self-conceitedneſs, that Fraud, Covetouſneſs, Hypocriſie, and indifferency for Religion, which

is

 is ſo common, ſo general amongſt us? Doth not this plainly argue, that notwithſtanding all that *Chriſt* hath done and ſuffered for us, we have ſtill more love for our Sins than we have for him, and ſtill prefer the World, our ſelves, our very Luſts, before him?

But how ſhall we anſwer for this, when we come to ſtand before Chriſt's Tribunal? Yea, what anſwer ſhall we return unto him, now that we are in his *ſpecial Preſence.*

Oh bleſſed Jeſu! we confeſs that we have nothing to plead for our ſelves before thee. We adore and magnifie thy Name, that thou vouchſafedſt to ſuffer for our Sins: But we loathe, we abhor our ſelves before thee, that we have not as yet ſufficiently loath'd and abhor'd our Sins for which thou waſt pleas'd to ſuffer. We humbly crave thy pardon for what is paſt, and for the future beſeech thee to endow us with that meaſure of thy *Grace* and *Holy Spirit*, that as thou waſt pleas'd to offer up thy ſelf for us, ſo we may offer up our ſelves wholly unto thee, as we deſire to do this Day.

This indeed was one great End of our Saviour's Death; and therefore this ought to be the great End of our *Commemoration* of it at this time; even that we may ſo mourn for our Sins, which was the Occaſion of it, as to deteſt and hate them; and ſo deteſt and hate them, as to forſake and leave them, and for the future, live wholly unto him that died for us;

us: Without which, all our *Fasting* and *Mourning*, and whatsoever else we do this Day, will avail us nothing. And certainly as the Death of *Christ* is the most effectual Means whereby we may, so it is the strongest Argument in the World too, why we should forsake our Sins, and turn to God. For what shall the eternal Son of God condescend so far as to become Man, in order to the Expiation of our Sins, and shall we yet continue in them? Shall he suffer Reproach in his Name, Pain in his Body, Sorrow at his very Heart for them, and yet we continue in them? Yea, shall he be arraign'd, condemn'd, and crucify'd for them too, and yet we continue in them? Oh *tell it not in Gath, publish it not in the Streets of Askalon, lest the Daughters of the Philistines rejoice, lest the Daughters of the Uncircumcised be glad*: Tell it not in Hell, publish it not in the Regions of Darkness, lest the Devil himself rejoice, and his Friends triumph to see the Son of God dying for the Sins of Men, and yet the Sons of Men still living in their Sins! What is, if this be not, to crucifie to your selves the Son of God afresh, and to put him to an open Shame? I know you cannot but all blame *Judas* for betraying, *Pilate* for condemning, and the *Jews* for crucifying your blessed Saviour. But what? Will you Act the same Tragedy over again, and do that your selves, which you so justly abhor in them? Oh that this might not be said of any one here present.

Serm. I.

But

But that you would all for the future be revenged of your Sins, for the Miſeries they brought upon your Saviour, and ſerve them, as they ſerv'd him, even *crucifie the Fleſh with its Affections and Luſts*, and give up your ſelves to him, who gave himſelf for you, on purpoſe that he might *Redeem you from all Iniquity, and purifie you to himſelf a peculiar People, zealous of good Works.* That this may be the happy Effect of your Meeting together upon this ſad and ſolemn Occaſion, give me leave to conclnde with this brief Exhortation to you.

Men, Brethren, and *Fathers,*

We have this Day been looking upon *him whom we have pierc'd*, and I hope, *Mourning for him*; we have conſider'd how much the eternal Son of God hath ſuffer'd in our Natures, that we might not ſuffer in our own Perſons unto all Eternity: How he became not only a Man, but *a Man of Sorrows, and acquainted with Grief, deſtitute, afflicted, tormented, crucified,* and all to ſatisfie God's Juſtice for our Sins, and to purchaſe for us all things neceſſary to make us happy. Now therefore that you have heard ſo much of what the Son of God hath ſuffer'd for your ſakes, you cannot ſurely but look upon your ſelves as highly oblig'd to do all you can for his ſake.

In his Name therefore, and for his ſake, I beſeech you all, *by his Agony and bloody Sweat, by his Croſs and Paſſion, by his Death and Burial*

rial, that you would dote no longer upon the Toys and Trifles of this lower World, but Love, Honour and prefer him your Saviour before all things in it. For his ſake, I beſeech you, to deny your ſelves, take up your Croſs, and follow him, avoiding whatſoever you know to be forbidden, and doing whatſoever is commanded by him. For his ſake, I beſeech you, *Let your Light ſo ſhine before Men, that others may ſee your good Works, and glorifie your Father which is in Heaven.* For his ſake, I beſeech you, to be conſtant in your Devotions to God, ſtedfaſt in the Profeſſion of your Faith, and zealous for that Religion which he hath preſcribed and ſettled amongſt you. For his ſake, I beſeech you, to be ſober and temperate in the Uſe of his Creatures, free and liberal in your Contributions to his poor Members, juſt and righteous in all your Dealings; in ſhort, I beſeech you all, for Chriſt Jeſus's ſake, to live continually in the true Faith and Fear of Almighty God, in humble Obedience to the King, and to all that are in Authority under him, in brotherly Love and Charity to one another; and when you have done all, put your full Truſt and Confidence in him, and him alone, both for the Pardon of your Sins, and for the Acceptance of your Perſons and Performances before God.

Serm. I.

Do but all this for his ſake, and then I dare aſſure you, you'll ſoon find the Fruit and Efficacy of his Death and Paſſion for you; for

for then he'll be your Advocate in Heaven, and plead your Cauſe before his Father; he'll take care that your Sins be all pardon'd, and your Obligations to Puniſhment cancell'd and made void; he'll ſupply you continually with the Influences of his Holy Spirit, and with all things neceſſary both for Life and Godlineſs; he'll carry you through all the *Changes and Chances of this mortal Life*, ſo as to make them all conſpire and work together for your Good; he'll defend you againſt all the Attempts and Contrivances both of Men and Devils, ſo that *the Gates of Hell* it ſelf ſhall never be able to prevail againſt you; and at laſt he will take you to himſelf, to live with him, to be Kings and Prieſts, and glorified Saints in Heaven; when all your Mourning for him ſhall be turn'd into Praiſes and Adorations of him, and you'll ſpend Eternity it ſelf, in doing that, which I humbly deſire you all to join with me in doing at this time, even in Praiſing and Magnifying the eternal God our Saviour, of whom we have been now ſpeaking in the Words of the holy Evangeliſt.

Unto him that loved, and hath waſhed us from our Sins in his own Blood, and hath made us Kings and Prieſts to God and the Father, to him be Glory and Dominion for ever and ever. Amen.

SER-

SERMON II.

A Good Friday Sermon.

JOHN XIX. 30.

And he bowed his Head, and gave up the Ghost.

WHenſoever we commemorate the Death of Chriſt, as we do this Day, we ought at the ſame time to remember alſo the Sins that cauſed it. And not only the Sins of Mankind in general, but ours likewiſe in particular; the Sins which we all know, every one himſelf, to have been guilty of, and the Condition they have brought us all into; for till this be done, we can never be duly affected as we ought, with the Conſideration of what the Son of God hath ſuffered for us.

For

Vol. VI. For this purpoſe therefore, let us firſt look back a little upon our former Lives, and take a ſhort Review of what we have, and what we have not done; what Duties we have neglected, and what Vices and Wickedneſs we have committed ſince we came into the World. And if we do this with a ſingle and impartial Eye, we may eaſily perceive that our whole Lives have been but as one continued Sin againſt him, in whom we live; and all our Thoughts, Words and Actions, a plain Contradiction to thoſe holy, and wiſe, and righteous Laws, which he that made us hath ſet before us; we contracted that Guilt by coming through the Loins of our ſinful Parents, for which we might juſtly have been condemned to everlaſting Darkneſs, before we had ever ſeen the Light of the Sun. And yet, as if that had not been enough, as we were Born, ſo we have lived all along in Sin. Our Childhood and Youth, at beſt, were ſpent in Ignorance and Vanity. And ſince we came to riper Years, how little Good how much Evil have we done? What Place? What Company? Or, what Condition were we ever in, wherein we carry'd our ſelves ſo wiſely and religiouſly as we ought? What ſpiritual Duty, or civil Employment did we ever ſet about, but we failed ſome way or other in the Performance of it? Which of us have anſwered the End of our Creation? We were all created to ſerve and honour our Creatour; which of us have done it as we ought? But

inſtead

inſtead of that, how have we all broken his Laws, abuſed his Mercies, ſlighted his Judgments, miſtruſted his Promiſes, deſpiſed his Threatnings, and ſo diſhonoured his ſacred and moſt glorious Name, through the whole Courſe of our Lives. Serm. II.

I need not deſcend to particulars, you cannot but all know, every one the Plague of his own Heart, and the ſeveral Miſcarriages of his own Life, which in the beſt of us, are ſo many and great, that the Remembrance of them muſt needs be grievous to us, and the Burden ſo intolerable, that it is a wonder that we are able to bear it, as conſidering whom we have offended, and what we have deſerved by them. By our Sins we have offended the Almighty Creatour and Governour of the World; for his Law being like himſelf, pure, and holy, and perfect, every Tranſgreſſion of it, is not only an affront to his Majeſty, but a repugnancy to his very Nature, and therefore muſt needs be very offenſive and diſpleaſing to him. Hence it is, that he hath expreſſed ſo much Anger againſt all Sinners, ſuch as we have all been. Which, if duly conſidered, is of it ſelf ſufficient to make our Hearts even ſink within us; that he that made and maintains us, ſhould be angry with us; that Wiſdom, Glory, Power, Juſtice, yea, Goodneſs, and Love, and Mercy it ſelf, ſhould be diſpleas'd at us, who can think of it without horrour and amazement? Eſpecially if we conſider withal, the ſad Effects of this divine Diſpleaſure and

Vengeance, which we have deſerved, and may juſtly expect to be executed upon us. Shame, and Pain, and Grief and Poverty, and ſickneſs, and temporal Death, theſe are the leaſt, and but the beginnings of them; for over and above theſe, we are liable every Moment to be caſt down headlong into the bottomleſs Pit of Hell, *where the Worm dieth not, and the Fire is not quenched*, Mark 9. 44, that is, where Mens Conſciences are perpetually gnawed and tormented with the Remembrance of their former Sins and Follies, and the Fire of God's Wrath is always burning in their Breaſts, never to be quenched or abated. This we have all deſerved a thouſand times over by our Sins, and therefore cannot but look upon our ſelves, at this time, as ſo many guilty Malefactors here aſſembled before the Judge of Heaven and Earth, who may juſtly condemn us when he pleaſeth, to theſe our deſerved Torments; we lye perfectly at his Mercy: And yet we have no ground in the World to hope for any at his righteous Hands, unleſs there be ſome way or other found out, whereby his Wrath may be appeaſed, and his Juſtice ſatisfied for the diſhonour we have done him, by the Sins that we have committed againſt him.

This therefore is the Work, the great Work which the Son of God himſelf undertook, and as upon this Day accompliſhed for us, when, as it is here ſaid, *He bowed his Head, and gave up the Ghoſt.* Which that

we may rightly underſtand, we ſhall conſider three Things. Serm. II.

I. *Who the Perſon here ſpoken of was, who thus undertook to make Atonement and Satisfaction for our Sins.*

II. *What he did for the Accompliſhment of it,* He gave up the Ghoſt.

III. *How we come to be ſo far intereſted in what he then did, as to obtain Pardon and Salvation by it.*

Firſt, As to the Perſon, he is here called *JESUS*, that is, a Saviour, which Name was given him before he was conceived in the Womb, upon this very Account, becauſe *He was to ſave his People from their Sins*, Mat. 1. 21. But to know what kind of Perſon this was, and is, ſo as to frame a right Idea of him in our Minds, we muſt take notice of three things eſpecially in him, which if we conſult the Oracles of God without Prejudice, we may eaſily find to be ſo peculiar to him, that they all three never did, nor can meet together in any other Perſon in the World, but only in him.

1. That he was the only begotten Son of God, begotten from Eternity, of the Eſſence or Subſtance of the Father, and therefore of the ſame Eſſence or Subſtance with him. The ſecond Perſon in the moſt bleſſed Trinity;

 really and truly God, coequal, consubstantial, coeternal with the Father and the Holy Ghost, one and the same God with them.

2. That in the *fulness of Time* he became Man also, born of a Woman, and therefore of the same Nature and Substance with the rest of Mankind, consisting of such a Soul and such a Body as other Men have.

3. That as he was both God and Man, so he was not, nor is one Person as God, and another Person as Man, but one and the same Person both as God and Man. The human Nature which he assumed, having no Subsistence out of his divine Person, but at its first Conception was so united to it, as to make but one Person with it. *So that as the reasonable Soul and Body is one Man, so God and Man is one Christ*, as it is expressed in the *Athanasian Creed.*

If you ask how this could be done, that the infinite and immortal God, should become also a finite and mortal Man? I answer, that we being fully assured by God himself that it is so, as we cannot question the possibility of it, so we ought not to be too curious in searching into the way and manner how it was effected. What is necessary for us to know concerning it, is as clearly, as so great a Mystery could be, revealed to us in the Answer which the Angel *Gabriel*, at the same time when it was done, gave to the Blessed *Virgin*, wondring how it was possible for her, who knew no Man, to bear a Son. *The Holy Ghost*, saith

 he,

he, *ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee: Therefore alſo that Holy Thing which ſhall be born of thee, ſhall be called the Son of God*, Luk. 1. 35. Where we may obſerve, that this great Myſtery was effected by the Almighty Power of God, the Holy Ghoſt himſelf coming in a wonderful manner upon the Bleſſed *Virgin*, and ſo overſhadowing her, as to cauſe her to conceive without the Help of Man, and at the ſame time uniting what was ſo conceived to the Son of God. And therefore what was then conceived, and afterwards born of that *Virgin*, is here called not an holy Child, or an holy Man, or Perſon only, but τὸ ἅγιον, *the holy Thing*; which plainly imports the whole Compoſition, God and Man in one Perſon, according to that famous Prophecy of *Iſaiah*, *A Virgin ſhall conceive, and bear a Son, and ſhall call his Name Immanuel*, Iſai. 7. 14. *Immanuel*, that is, *God with us*, as the Word ſignifies θεάνθρωπος, God and Man together. Serm. II.

But here we may farther obſerve, that it is here ſaid, that becauſe the Holy Ghoſt ſhould come upon the *Virgin*, *and the Power of the Higheſt ſhould overſhadow her: Therefore alſo that holy Thing which ſhould be born of her, ſhould be called the Son of God*; which ſhews that he was the Son of God, not therefore only becauſe as God, he was begotten from Eternity of the Father; but therefore alſo becauſe as Man, he was conceived by the Almighty Power of God. So that as *Adam* was

therefore called the Son of God, *Luk.* 3. 38. because he was formed immediately by God himself out of the Dust of the Earth. So *Christ* is therefore also called the Son of God, because he was formed likewise by the immediate Power of God, out of the Flesh of the *Virgin*. Neither is this the only thing wherein *Adam* and *Christ* agree; for besides their being both formed immediately by God himself: As *Adam* when he was first formed, was not only one particular Man, but all Mankind was contained in him; and therefore he was not called by any particular Name, but *Adam*, that is, Man in general. So also *Christ*, he was not only one particular human Person, but the human Nature in general was united to his divine Person, and therefore all Mankind, as partaking of that Nature, were as really contained in him, as they were in *Adam*. And hence it is, that he also is called *Adam* by the Apostle himself, saying, *The first Man Adam was made a living Soul, the last Adam was made a quickning Spirit*, 1 Cor. 15. 45. And the same Apostle, *Rom.* 5. shews at large, that *Adam* and *Christ* were equally the common Heads and Representatives of all Mankind, that all might recover by the one, what they had lost by the other. And as by one Man's Disobedience, *many were made Sinners; so by the Obedience of one, shall many be made Righteous*, v. 19. And elsewhere he saith, *As in Adam all die, even so in Christ shall all be made alive*, 1 *Cor.* 15. 22. Which I therefore observe here,

here, becauſe it will give us great Light, as we ſhall ſee preſently, into that myſterious, as well as moſt wiſe and gracious Method which *Chriſt* took to expiate our Sins, and to accompliſh our Salvation. Serm. II.

Which is the next Thing to be conſidered, even how this divine Perſon having thus taken our Nature upon him, made Atonement and Satisfaction to God for the Sins of Mankind, ſo as to put us again into a State of Salvation? I anſwer in general, he did it by laying down his Life: When, as it is ſaid in my Text, *He bowed his Head, and gave up the Ghoſt*; then did he make full and complete Satisfaction to God for the Sins of Mankind. But for our better underſtanding of this, before we come to ſpeak of his Death, it will be neceſſary to look back a little upon his Life, and conſider what he had done before in order to it.

For this purpoſe therefore we may obſerve, that *Chriſt*, after he was conceived by the Holy Ghoſt, and born of the Virgin *Mary*, lived about 30 Years as it were *incognito* in the World, being looked upon all that while as no more than a private Perſon. But then being baptized and conſecrated to it by the Holy Ghoſt, deſcending viſibly upon him, he publickly entered upon his Office, and ſet upon the Work he came to do, even to ſave Mankind. And from that time forward, whatſoever he ſpake, or did, or ſuffered, was doubtleſs ſome way or other in order to that End. His Words were all as ſo many Oracles utte-

red by God himſelf, to direct and inſtruct Mankind what to believe and do, that they might be ſaved. And as never Man ſpake as he ſpake, ſo never Man did as he did. For he went about continually doing Good, and diſperſing his miraculous Charity among the People; whereby he did not only cure their Bodies, but their Souls too, by convincing them that he was their Saviour, and ſo confirming their Faith in him, without which they could never be ſaved by him.

But at the ſame time that he began publickly to do Good, he began likewiſe to ſuffer Evil. Not that he had deſerved any himſelf, for as he was conceived and born, ſo he lived and died perfectly void of Sin. And therefore all his Sufferings from firſt to laſt, could be for no other, but only for the Sins of Mankind, in whoſe Nature he underwent them. And it is much to be obſerved, that whatſoever kind of Puniſhment we have deſerved for our Sins, he ſuffered the ſame for our ſakes, and in our ſtead. Have we deſerved to be tempted and hurried about by the Fiends of Hell? He was no ſooner baptiz'd, but he was led into the Wilderneſs, and there tempted by the Devil, who from thence carried him to *Jeruſalem*, and there ſet him upon a Pinacle of the Temple, and then hurried him to the Top of an exceeding high Mountain, and all to prevail with him, if it had been poſſible, to ſin againſt God. Have we deſerved Hunger, and Thirſt, and Wearineſs? He at the ſame time

time, fasted *fourty Days and fourty Nights, and was afterwards hungry*, Mat. 4. 2. And at another time was weary with his Journey, and so thirsty, that he desired a Woman of *Samaria* to give him a little Water to drink, *Joh.* 4. 6. 7. Have we deserved to live in Penury and Want of all things? He had not so much as an House to put his Head in, *Mat.* 8. 20. nor Money enough to pay his Tribute without working a Miracle, *ch.* 17. 27. nor Victuals, but what he was beholden to some good Women for, who ministred to him of their Substance, *Luk.* 8. 3. Have we deserved Shame, Reproach and Ignominy? Never did Man bear so much of that, as our Lord did for our sakes! He was despised and rejected of Men. He was reproached for being mad, and for dealing with the Devil. He was called a *Samaritan*, a *Glutton*, a *Wine-bibber*, a *Friend of Publicans and Sinners*. He was made the Derision and laughing-Stock of the Rabble. He was stripped, and then cloathed with Scarlet. He had Thorns put upon his Head for a Crown, and a Reed into his Hand for a Sceptre. He was mocked, he was spit upon, he was smitten upon the Head. He was haled from one Judge to another, and at last was hanged upon a Cross between two notorious Malefactors, *Mat.* 27.

Serm. II.

Have we deserved Grief and Sorrow of Heart? He was a Man of Sorrows, and acquainted with Grief. He wept, he was grieved, his Soul was exceeding sorrowful, even unto

unto Death, *Mat.* 26. 38. Have we deſerved Pain and Torment in our Bodies? He was in that Pain and Torment, that he ſweat great Drops of Blood, which fell down from his bleſſed Body to the Ground, *Luk.* 22. 44. Have we deſerved to be forſaken of all our Friends? He was forſaken of all his Diſciples, and betrayed too by one of them. Have we deſerved to be accuſed, arraigned, condemned for our Sins? He was accuſed, he was arraigned, he was condemned for them. In a word, have we deſerved Death? He hath ſuffered it, even the Death upon the Croſs.

And now we have brought our Lord unto the Croſs, let us dwell a little upon the Contemplation of what he did, and what he ſuffered all the while he was upon it, which was three long Hours together. One remarkable thing he did upon the Croſs was, that he prayed for thoſe who nailed him to it, that God would pardon that very Sin they committed in it, ſaying, *Father forgive them, for they know not what they do*, Luk. 23. 34. He extenuates their Crime as much as poſſible, by imputing it to their Ignorance; but it being a Sin never to be pardoned without him, he himſelf prays for the Pardon of it. Whereby he hath not only taught us by his Example as well as Precept, to love, and pray for our very Enemies, but hath certified us withal, that it is only by his Merits and Mediation for us, that our Sins can be forgiven. After this, ſeeing his Mother ſtanding by, he committed her to the

Care

Care of his beloved Disciple, *Joh.* 19. 26. 27. And so hath left us a great Example of that Care and Honour that Children ought to have for their Parents, not only while they live, but when they die. Then he converted one of the Thieves, to shew that Conversion comes from him. Serm. II.

These Things he did upon the Cross; but who is able to express what he suffered all the while he was upon it? He being fastened to it with Nails drove through his Hands and Feet, the most Nervous Parts of his pure and vigorous Body, the Pain of his Body could not but be the most exquisite and acute, that it was possible for any one to bear. And yet that was nothing in Comparison of what he suffered in his Soul, which was so overwhelmed with the Sense and Horrour of the Sins for which he suffered, that he cried out as if he had been forsaken by God himself, *Eli, Eli, Lamasabacthani, My God, my God, why hast thou forsaken me?* And now his Soul was made an Offering for Sin: A whole Burnt-Offering; wherefore being all in a Flame, and knowing also that all Things which the Prophets had foretold should be done unto him before his Death, were now accomplished, but only that one, *They gave me Gall for my Meat, and in my Thirst they gave me Vinegar to drink,* Psal. 69. 21. that this also might be fulfilled, he said, *I Thirst*; upon which some that stood by, having filled a Spunge with Vinegar mixed with Gall, they put it upon a

stalk

 ſtalk of Hyſſop, and ſo reach'd it up to his Mouth, which when he had received, he ſaid, it is finiſhed; that is, all that was neceſſary for me to do for the Salvation of Mankind before my Death, is now finiſhed; ſo that I have nothing elſe to do but to die. And having ſaid this, *He bowed his Head, and gave up the Ghoſt.*

His Hands and Feet being nailed to the Croſs, He could not bow his whole Body, but his Head being looſe, He bowed that, and ſo worſhipped and adored Almighty God His Father in the moſt ſolemn manner that He could, which plainly ſhews the extreme Ignorance, or rather Impudence of thoſe who deride and condemn this ancient and natural Way of Worſhipping God by bowing our Heads or Bodies towards Him: As if it were a mere Superſtitious Rite and Ceremony. For here we ſee our Lord himſelf did it, yea, it was the laſt act he did in his whole Life: And therefore it is ſtrange to me how any who pretend to be his Diſciples, ſhould either neglect it themſelves, or blame others for doing what their Maſter did. But becauſe it is here ſaid only, that *He bowed his Head*, we muſt not think that he performed only bodily Worſhip; for as St. *John* here ſaith, *He bowed his Head and gave up the Ghoſt*, St. *Luke* ſays that he ſaid, *Father into thy Hands I commend my Spirit*, and having ſaid thus, *He gave up the Ghoſt*, Luke 23. 46. From whence it appears, that at the ſame time that *He bowed his Head*, He ſaid,

ſaid, *Father into thy Hands I commend my Spirit*, and ſo worſhipped Him both in Body and Spirit too. Serm. II.

And having done this, He immediately gave up the Ghoſt, παρέδωκε τὸ πνεῦμα, He delivered it up accordingly into the Hands of his Father; which ſhews that his Soul was not forced from his Body by the Violence of the Pain, but He breathed it out of his own accord, as the Fathers frequently obſerve: Agreeably to what He himſelf ſaith, *Therefore doth my Father love me, becauſe I lay down my Life, that I might take it again: No Man taketh it from me, but I lay it down of my Self*, John 10. 18. And that he did ſo, appears likewiſe from his crying with ſo loud a Voice immediately before his expiring, as the *Evangeliſts* agree He did, when he uttered theſe Words, *Father, into thy Hands I commend my Spirit.* For if his Body had been ſo weak, as not to be able to contain his Soul any longer, he could not have ſpoke at all, much leſs ſo ſtrongly as he did. And therefore his ſpeaking ſo loud at the ſame time that he breathed out his Soul, clearly argues, that he might have kept it longer if he had pleaſed, and by conſequence, that he gave up the Ghoſt then, voluntarily and of his own accord. Inſomuch that the *Centurion* who ſtood by and heard it, could not but from thence conclude, that he was indeed the Son of God, *Mar.* 15. 39. in that He did not die as others do, by having their Souls forced from their Bodies, but by ſending it forth him-

 himself, before the time that it would otherwise have departed: As it is plain also that he did, in that he died before the two Thieves that were Crucified with him; for the Soldiers were forced to break their Legs to dispatch them, but they did not break his, because they saw that he was dead already, *Joh.* 19. 33. But his Body being so clear and strong, as before it was, could not but have held out longer than theirs, according to the ordinary course of Nature. And therefore his dying before them, plainly demonstrates that it was his own voluntary Act, and that to make his Sacrifice more acceptable and satisfactory for the Sins of Mankind, he offered up himself as a Free-Will Offering to his Father for them.

But some perhaps may say, what necessity was there that he should give up the Ghost? Had not he suffered enough before, to expiate our Sins, but he must needs die too? I answer, it is true, that he being God as well as Man, all his Sufferings were of infinite Value. But however, it was as necessary that he should suffer Death, as any other Punishment that we have deserved: As you may easily see, if you will but cast your Eye a little upon the first Establishment of the Gospel in Paradise, which in short was this; God said to *Adam* the same Day he was created, *Of the Tree of the Knowledge of Good and Evil, thou shalt not Eat; for in the Day that thou eatest thereof, thou shalt surely die*, Gen. 2. 17. *Adam* notwithstanding did eat thereof, and therefore God, who cannot

not lie, having ſaid it, it was neceſſary both that he ſhould die, and that he ſhould die that very Day wherein he did it. But ſee here the infinite Wiſdom and Love of God, who found out a way to make his Word good, and yet ſave Man from Death. For *Adam* at that time, was not only the only, but all the Men in the World, all Mankind being then in him; the whole Nature and Species of Man: For which Cauſe, as I obſerved before, he had no particular Name given him, but was called *Adam*, Man in general. Hence therefore the Death that was threatned in caſe of Diſobedience, was not threaten'd to him as a ſingle or particular Perſon, but to the whole Nature of Man contained in him; which therefore, according to that threatning, muſt have died that very Day, ſo as that there never would have been another Man upon Earth but only the Firſt, and he would not have continued a whole Day upon it. To prevent which, God was pleaſed immediately, in the Cool of the ſame Day, to unite, by Promiſe, the ſaid Nature of Man, to the Perſon of his own Son, and there to inflict that Death upon it, which he had before threatned againſt it. For he then promiſed, that the Seed of the Woman ſhould break the Serpent's Head, and the Serpent ſhould bruiſe his Heel, *Gen.* 3. 15. In which few Words are couched all the great Myſteries of the Goſpel. Chriſt's conception by the Holy Ghoſt of the Seed of the Woman, without the help of Man. His Conqueſt over Satan; he ſhall

Serm. II.

break

break the Serpent's Head; that is, he ſhall deſtroy the Works of the Devil, and ſo reſcue Man from that Sin and Miſery which the Devil had brought him into: And then, here is the way and manner how he ſhall do it, even by his Paſſion and Reſurrection. The Serpent ſhall bruiſe his Heel, that is, ſhall put his lower Part, his Humane Nature to death, but he ſhall bruiſe only one Heel, and therefore the other being ſtill whole, he ſhall riſe again. This is that πρωτευαγγέλιον, the Firſt Goſpel that was publiſhed to the World, which altho' it may ſeem ſomething obſcure to us now, yet *Adam* doubtleſs underſtood it as clearly as we do that which is written by the Evangeliſts.

Now this Promiſe being made the ſame Day that *Adam* fell, *Chriſt* was look'd upon as exiſting at the ſame time, becauſe what God ſaith ſhall be, is as certain as if it already was. And hence it is that the Apoſtle calls *Chriſt* the Second Man, 1 *Cor.* 15. 47. *The Firſt Man is of the Earth, earthy; the Second Man is the Lord from Heaven.* Becauſe when he was firſt promiſed, and ſo conſtituted our Saviour, there was never another Man in the World, but only the Firſt *Adam* and He. Hence alſo it is that he is called, *The Lamb ſlain from the Foundation of the World*, Rev. 13. 8. becauſe the Virtue aud Efficacy of his Death, commenced from the Time that God had firſt promiſed that he ſhould die, when he ſaid, the Serpent ſhould bruiſe his Heel. Hence alſo

he

he is ſaid to be a *Propitiation for the Sins of the* whole *World*, 1 Joh. 2. 2. becauſe the Sacrifice which he offered, looked backward as well as forward, ſo as to reſpect the Sins of all Mankind, from the firſt Man that was made, to the laſt that ſhall be born upon Earth. Hence laſtly, it appears, that that threatning, *In the Day that thou eateſt thereof, thou ſhalt ſurely die*, was punctually fulfilled; for tho' *Adam*'s Perſon, to which it was made, lived above *Nine Hundred* Years after, yet his Nature, or the Nature of Man in general, for which it was intended, died in effect, that very Day, in the Perſon of the Son of God.

From theſe Things thus briefly premiſed, it is eaſie to obſerve, not only that it was neceſſary that *Chriſt* ſhould die, but likewiſe that his Death was of the ſame extent and latitude with that which was threatned to *Adam*: which implied not only the Separation of the Soul from the Body, but likewiſe all manner of Pain and Miſery, Temporal, Spiritual, or Eternal, that our Nature is capable of. *Chriſt*'s Death was equivalent to them all. Inſomuch, that if Mankind had never committed any other Sin, but only that of eating the forbidden Fruit, no Man would have ever ſuffered any Puniſhment or Miſery at all, but only *Chriſt*. And therefore Children who have no other guilt upon them but that of *Adam*, if they are baptized, and ſo have the Merits of *Chriſt* applied to them, and then die without committing any actual Sin, they

are undoubtedly ſaved, as the Church always believed.

But it is not ſo with others; for Mankind in general, did not only contract Guilt by eating the forbidden Fruit, but our very Nature was poiſoned and corrupted with it, and hath been inclined to Sin and Wickedneſs ever ſince: Inſomuch, that ſo ſoon as ever Men are capable of doing any thing, they are ſtill prone to do ſomething they ought not to do, and to leave ſomething undone, which they ought to do; whereby it comes to paſs that, as the Wiſe Man ſaith, *there is not a juſt Man upon Earth, that doth Good and ſinneth not*, Eccleſ. 7. 20. But every Sin deſerveth Death as well as the firſt; and was implicitly threatned with it at the ſame time. And therefore unleſs *Chriſt*'s Death had reſpect to all other Sins as well as that, we are ſtill but where we were, liable every Moment to Death and Deſtruction.

But there is no fear of that; no doubt but there is as much Virtue in *Chriſt*'s Croſs, that Tree of Life, to heal us, as there was Venom in the Tree of Knowledge of Good and Evil to infect us: for He, the ſecond *Adam*, was ſet up on purpoſe to ſuffer all the Evil that was deſerved, and to reſtore all the Good that was loſt by the firſt, both to himſelf and his Poſterity. The firſt *Adam* incenſed God againſt us, the ſecond hath reconciled him to us. The firſt corrupted our Nature, the ſecond ſanctified it, by taking it into his own Perſon.

Perſon. By the firſt we were made Sinners, by the ſecond we are made Righteous. The firſt forfeited all our Happineſs, the ſecond hath purchaſed it for us again. The firſt made us ſubject to the Curſe of the Law, the ſecond redeemed us from it. By reaſon of the firſt, we all die; by virtue of the ſecond, we ſhall all be raiſed up to life. In ſhort, by the Fall of *Adam*, we are all guilty of many actual Tranſgreſſions; but by the Death of *Chriſt*, we are abſolved and diſcharged from them; that being a ſufficient ſatisfaction to God, not only for the firſt, but for all the Sins that were occaſioned by it; that is, for the Sins of the whole World, and of every Man that is in it; for it is ſaid, that *Chriſt taſted Death for every Man*, Heb. 2. 9. And therefore every Man muſt needs be concerned in his Death, ſo as to be capable of obtaining Pardon by it.

And the Reaſon is, becauſe *Chriſt* ſuffered in that Nature which every Man is of. And therefore every Man muſt needs be entituled to the Merits of theſe Sufferings. But theſe Sufferings are of infinite Merit; becauſe the Perſon that ſuffered was infinite. So that now every Man has infinite Merits in *Chriſt* to make Atonement for his Sins, and to purchaſe Pardon and Salvation for him; and by conſequence, if any Man miſs of it, he cannot impute it to any inſufficiency in *Chriſt*'s Merits and Power to ſave him, but he muſt aſcribe it wholly to his own neglect, in not

performing the Conditions required in the Gospel, whereby to apply to his own Person, the Merits of those Sufferings which *Christ* underwent in his Nature before, and when he gave up the Ghost; for he that doth this, can no more fail of Salvation, than *Christ* can fail to be a Saviour.

Which brings me to the last Question I promised to consider, even, How we come to be interested in what *Christ* hath done and suffered, so as to obtain Pardon and Salvation by it? A Question, the propounding whereof transports my Soul into Extasies of Joy, and Praise, and Thanks to God, for that the Thing it self is possible: That it is possible for us to obtain Pardon and Salvation by what *Christ* hath done and suffered for us; without him be sure it is as impossible for us to obtain either, as it is for God to lie. Whereas by him, our Sins may be as certainly pardoned, as ever they were committed; and our Souls as easily saved, as we can in Reason wish they should be; for, blessed be his great Name for it, we have a Saviour, *who is able to save to the utmost all that come unto God by Him*, Heb. 7. 21. A Saviour, who being God as well as Man, is of infinite Power, and therefore can do what he will; and of infinite Love and Pity, and therefore will do what he can for us. A Saviour, who being Man also as well as God, is perfectly acquainted with our Temper, and touched with the feeling of our Infirmities, and therefore perfectly knows both what we want,

want, and how to help us. A Saviour, who, being both God and Man in one and the ſame Perſon, was moſt exactly qualified both to ſuffer and to ſatisfie for our Sins, and ſo to reconcile both God to us, and us to God. A Saviour, who as Man, is always in Heaven, there making interceſſion for us; and as God is always upon Earth too, every where preſent with us, and ſo as God-man is at all Times, and in all Places, both able and ready to aſſiſt, defend, and comfort us. In a Word, we have a Saviour, who once died to purchaſe Pardon and Salvation for us, and ever lives to apply it to us. Serm. II.

But now the Queſtion is, How he doth that? and what he requires on our Parts in order to it? Which being a Queſtion concerning what our Saviour himſelf doth, and what all they muſt do who deſire to be ſaved by him, I ſhall not undertake to determine it of mine own Head, but ſhall conſult him about it, who beſt knows after what manner, and upon what Terms, we come to be actually poſſeſſed of the Purchaſe he hath made for us; which having coſt him ſo dear as it did, no leſs than his own Blood; as we cannot imagine that he ſhould require more of us, than what is abſolutely neceſſary to our being veſted in it; ſo we may be confident that he would take care to leave us ſuch Inſtructions about it, whereby we may eaſily underſtand what he would have us to do in order to it.

And indeed this he hath done abundantly in his holy Gospel, where his Divine sayings are recorded, on purpose, that Mankind may always know from his own Mouth, what to do in this Case. Now if we look into his Gospel, we shall find these and such like Expressions often coming from him. *For God so loved the World that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life*, Joh. 3. 16. And again, *he that believeth on the Son, hath everlasting Life; and he that believeth not the Son, shall not see Life, but the Wrath of God abideth on him*, v. 36. And elsewhere, *I am come a Light into the World, that whosoever believeth on me, should not abide in Darkness*, John 12. 46. And, *I am the Resurrection and the Life, he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die*, Joh. 11. 25, 26. And in the very last Words he spake to his Apostles before he left them, he said, *Go ye into all the World, and preach the Gospel to every Creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned*, Mar. 16. 15, 16.

If we run over all the Writings of the *Evangelists*, we shall meet with nothing more frequently proceeding from our Saviour's Mouth, than such Sayings as these; whereby he plainly gives us to understand, that the great thing that he requires of us, in order to our being interested in the Merits of his Death, for our

Pardon

Pardon and Salvation, is to believe in him, not only to believe him and what he ſaid to be true, but to believe in him as our Saviour, ſo as to put our whole truſt and confidence in him, and in him alone, both for our Salvation it ſelf, and for all things neceſſary in order to it. Serm. II.

Now as no Man can be ſaved, unleſs his Sins be firſt pardoned; ſo no Man's Sins can be pardoned, until he hath firſt repented of them. And therefore that we may be ſaved by *Chriſt*, we muſt believe and truſt on him, both for Grace to repent, that ſo our Sins may be pardoned; and alſo for the Pardon of our Sins when we have ſo repented; for both theſe things are wholly at his diſpoſal, whom *God hath exalted with his right Hand to be a Prince and a Saviour, for to give Repentance to Iſrael and Forgiveneſs of Sins*, Acts 5. 31. And therefore he himſelf immediately before his Aſcenſion ſaid, *That Repentance and Remiſſion of Sins ſhould be preached in his Name among all Nations*, Luke 24. 47. Still Repentance firſt, and then Remiſſion.

The firſt thing therefore which we ought to believe and truſt in *Chriſt* our Saviour for, is, that he will ſave us from our Sins, that he, or which is all one, God for his ſake will give us Grace to repent and forſake our former Sins, and to walk for the future in newneſs of Life. And verily we have all the Reaſon in the World to truſt in *Chriſt* for this, this being the great end of his Incarnation, Paſſion, Reſurrection, Aſcenſion, and Interceſſion for us,

 as the Scriptures teſtifie, 1. *Joh.* 3. 8. *Eph.* 5. 25, 26. *Tit.* 2. 14. 1 *Pet.* 1. 19. *Act.* 3. 26. *Eph.* 4. 7, 8. And what he deſigned in his gracious Undertaking for us, we cannot queſtion but he is able and willing to accompliſh in us. He ſanctified our humane Nature in general, by uniting it to his divine Perſon; and he ſanctifies our humane Perſons in particular, by making us partakers of his divine Nature, which he communicates to us by diſperſing his Holy Spirt from himſelf the Head into all the ſound Members of his Body, that is, to all that truly believe in him. And therefore he himſelf ſaith, *He that abideth in me, and I in him, the ſame bringeth forth much Fruit; for without me ye can do nothing*, Joh. 15. 5. From whence it is plain and evident, both that we can do nothing without him, and that there is nothing but we can do by him: As St. *Paul* found by his own Experience, when he ſaid, *I can do all Things through Chriſt which ſtrengthned me*, Phil. 4. 13. And if we do but believe in him as St. *Paul* did, we alſo ſhall receive the ſame ſtrength from him as St. *Paul* had, ſo as to be able to do all things by him. By him we can reſiſt the Devil and make him fly from us; and not only withſtand, but conquer all Temptations. By him we can crucifie the Fleſh with the Affections and Luſts, ſo as to ſuffer no Sin to reign any longer in our mortal Bodies, that we ſhould obey it in the Luſts thereof. By him we can overcome the World ſo as to live above it, even whilſt we are in it. By him

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we can be contented in all Conditions, and reſt fully ſatisfied with whatſoever happens to us. By him we can faſt, and pray, and read and hear, and receive his myſtical Body and Blood to his Glory and our own Comfort. By him we can feed the Hungry, cloath the Naked, inſtruct the Ignorant, ſupport the Weak, relieve the Oppreſſed, and do good to all Men, out of pure Obedience to his Commands. By him we can be meek, and patient, and humble and ſober, and juſt in all our Ways. By him we can have our Converſations always in Heaven, and our Hearts there, where our Treaſure is, where he our Saviour is, where our Portion and Eſtate lies. By him we can love, and fear, and honour, and Obey, and ſerve God with all our Hearts and Souls, with all our Might and Mind. In ſhort, by him we can be *holy*, *as he who hath called us is holy, in all manner of Converſation*; for he is the Fountain of all Goodneſs, and therefore by him we may be, and by him we may do good all our Days, if we will but believe and truſt on him to enable us. For that is the Means which he himſelf hath appointed, whereby to derive Grace and Virtue from him, to ſanctifie both our Hearts and Lives; for he himſelf ſaith, that *we are ſanctified by Faith that is in him*, Act. 26. 18. So that as none can be ſanctified by him, except they believe in him, none can truly believe in him, but they are certainly ſanctified by him. At leaſt ſo far, as that by his Aſſiſtance they ſhall ſincerely perform

Serm. II.

 perform whatſoever is required of them; and whatſoever they ſo perform, ſhall by his Merits and Mediation be as acceptable to God as if it was abſolutely perfect: For all true Believers are as St. *Peter* ſaith, *An holy Prieſthood, to offer up ſpiritual Sacrifices, acceptable to God by Jeſus Chriſt*, 1 Pet. 2. 5.

Now when we have thus, by a quick and lively Faith, obtained Grace and Power from Chriſt to repent, and bring forth Fruit meet for Repentance, then we may and ought to believe and truſt on him likewiſe for the Pardon of all our Sins, for his ſake, *in whom we have Redemption through his Blood, even the forgiveneſs of Sins*, Col. 1. 14. Eph. 1. 7. It was for this that he ſhed his Blood, that he gave up the Ghoſt and died. By which one Oblation of himſelf once offered, he hath made a full, perfect, and ſufficient Sacrifice, Oblation and Satisfaction, for the Sins of the whole World. And if for the Sins of the World, then for mine among the reſt. And if I believe in him as St. *Paul* did, I may ſay as he ſaid, *That Chriſt loved me, and gave himſelf for me*, Gal. 2. 20. For me in particular, ſo as to ſatisfie God's Juſtice for my Sins. And ſo all that rightly believe and truſt on him for it, do thereby apply and appropriate all the Merits of *Chriſt*'s ſufferings in their humane Nature, to their own particular humane Perſons; whereby all their Obligations to Puniſhment are cancelled and made void; and how many how great ſoever their Sins have been, they

they are all pardoned and done away, ſo that they ſhall neither riſe up to ſhame them in this, nor to condemn them in the World to come. They ſhall be, in this reſpect, as if they had never been; Chriſt has taken them all away, by ſuffering whatſoever was due to God's Juſtice for them. So that Almighty God is no longer angry with us, but is reconciled to us, and receives us into his Grace and Favour again, and is as well pleaſed with us, as if he had never been offended at us; and all for the ſake of his beloved Son, in whom he is well pleaſed, with all that repent and believe in him. And if our Sins be thus pardoned, our Perſons juſtified before God, and by the Merits and Mediation of his Son, it follows in courſe that our Souls ſhall be ſaved by him; for as the Apoſtle ſaith, *Whom he juſtified, them he alſo glorified*, Rom. 8. 30.

Serm. II.

Thus therefore it is, that we may be all intereſted in all the Merits of *Chriſt*'s Death, even by Faith, which as the Apoſtle ſaith, *is the Subſtance of things hoped for*, cauſing them to ſubſiſt in us, and ſo putting us into the actual Poſſeſſion of all thoſe glorious things which God hath promiſed, and we therefore hope for, upon the account of what his only Son hath done and ſuffered for us. By this we may all regain what we loſt by the Sin of our firſt Parents or our own. By this our Luſts may be all ſubdued, our Hearts cleanſed and our whole Man ſanctified in Soul, Body, and Spirit. By this our Sins may be all pardoned, our Puniſh-

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ment remitted, and our Persons justified before God. By this our Duty, though imperfect, may be accepted, and our Souls eternally saved. In short, by this all we who are here assembled, may as certainly be glorified Saints hereafter in Heaven, as we are now miserable Sinners upon Earth. And if any of us be not, the fault will be wholly our own; for we have all the Reason and Encouragement imaginable to believe and put our whole Trust and Confidence in our blessed Saviour for all things necessary to make us holy here, and happy for ever. For we have all the Miracles that he ever wrought to confirm us in it; we have the Examples and Experiences of his Apostles, Martyrs, Confessors, and all the Saints that ever lived, to assure us of it; and above all, we have the Word, the Promises, the Oath of God, of Truth it self, for it. So that we have more ground to believe in *Christ* for Grace and Pardon, and eternal Salvation, than we have to believe what we see, or hear, or understand; for our Senses may deceive us, and so may our Reason too: But God is of that infinite Wisdom, that he cannot be deceived himself; and of that infinite Goodness, that he cannot deceive us.

Nevertheless what saith our blessed Lord? *When the Son of Man cometh, shall he find Faith upon Earth?* I fear if he should come now, he would not find much. Nothing, I know, is more common than to talk of Faith, and pretend to it; but nothing, I doubt, is more

more rare than to have ſuch a Faith as the Goſpel requires, and we have now been ſpeaking of. Such a Faith as unites our Soul to *Chriſt*, and fixes our Hearts and Minds upon him. Such a Faith as continually derives Power and Virtue from him to work by Love. Such a Faith whereby *we look not at the things which are ſeen, but at the things which are not ſeen*, and ſo live by Faith, and not by Sight. Such a Faith as overcomes the World, purifies our Hearts, and adorns our Lives with all manner of good Works. This is the Faith that lays hold upon the Merits of Chriſt's Death, and applies them to us for the Pardon of our Sins and the Salvation of our Souls. And therefore thus it is that we muſt believe in Chriſt, as ever we deſire to be ſaved by him.

Which therefore that we may do, we muſt be ſure to make uſe of thoſe Means which God hath appointed for it; we muſt converſe much with the Word of God, the Object of our Faith; for as St. *Paul* ſaith, *Faith comes by hearing, and hearing by the Word of God*; Rom. 10. 17. We muſt earneſtly pray to Almighty God to give us Faith; for as the ſame Apoſtle ſaith, *Faith is the Gift of God*, Eph. 2. 8.

We muſt be very conſtant and ſerious both at our publick and private Devotions, wherein as we exerciſe our Faith in *Chriſt*, he ordinarily encreaſeth and ſtrengthneth it. We muſt often receive the Sacrament of our Lord's Supper,

Vol. VI. per, instituted on purpose to put us in Mind of his Death, and to confirm our Faith in it. We must keep the Blood of Christ always fresh in our Minds and Memories, and take all Occasions we can to ruminate upon it; especially at such times as the Church hath set apart for that purpose: As all the *Fridays* in the Year, except *Christmas-Day*, are to be observed as Days of Fasting and Abstinence only upon that account, because it was upon that Day that Christ suffered. And therefore as the very observing of that Day, should put us in mind of his Sufferings; so they that would observe it aright, should spend at least a good part of it in contemplating upon them, and acting their Faith in them, for the Pardon of those Sins for which he suffered. The same should be the Subject of our Meditations all the *Lent*, especially this the last Week of it; wherein the Church hath ordered the History of our Saviour's Passion to be read every Day, that so we may daily exercise our Faith in him. But above all, this Day is consecrated wholly and solely to the Memory of Christ's Death, that so we may repent of the Sins for which he suffer'd it, and act our Faith and Trust on him for the Pardon of them. This is the proper Work of this Day, and therefore let us now set about it in good earnest, thinking thus with our selves.

Oh! the breadth, the length, the depth, the height of the Love of God in *Jesus Christ* our Lord! Who is able to comprehend it? Who

Who can but admire and adore it? That ever the Almighty Creator of the World ſhould have ſo much Love and Pity for us his ſinful Creatures upon Earth, as to ſend his only begotten Son to die, to die upon the Croſs, and all for us and for our Sins againſt himſelf. Ungrateful Wretches that we are, that ever we ſhould commit ſuch Sins againſt him, which nothing leſs than the Blood of his beloved Son could expiate? *Oh that our Heads were Waters, and our Eyes a Fountain of Tears, that we might weep Day and Night*, and this Day eſpecially, that ever we ſhould be the Occaſion that the Son of God ſhould die! But wherefore did he die? to ſave Sinners! Then he died to ſave us, the chiefeſt of all Sinners. Why then ſhould we deſpair of Salvation, who have got ſuch an All-ſufficient Saviour as this is? One who is able to ſave to the utmoſt all that come to God by him. By him therefore, we will go to God; we will believe in him, we will put our whole Truſt and Confidence on him, both to be cleanſed from our Sins, and juſtified before God by him. Serm. II

O bleſſed Jeſu! who once, as upon this Day, ſufferedſt Death upon the Croſs, and art now at the Right Hand of thy Father in Heaven interceding for us, our Eyes are up to thee, all our hopes and expectations are from thee. Send down thy Holy Spirit, we beſeech thee, into our Hearts, to work in us true Repentance, to open our Eyes, *to turn*

us from Darkness to Light, and from the Power of Satan unto God. Blessed Lord our Saviour, we know thou hearest us, and believe thou wilt, according to thy Promise, grant our request; thou wilt give us thy Holy Spirit, whereby we shall mortifie the Deeds of the Flesh, and walk for the future in all thy Commandments blameless. *We can* now *do all things through Christ which strengtheth us.*

And now, what if our former Sins were many? What if they were great? God knows they are so. But he knows also that his own Son hath died for them; for whose sake therefore he is now reconciled to us; why then should we despond? What need we fear? What can Men or Devils do against us? What Evil can befal us? What good thing can be withholden from us? For as it is written, *Rom.* 8. *If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not but with him also, freely give us all things? Who shall lay any thing to the Charge of God's Elect? It is God that justifieth, who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the Right Hand of God, who also maketh intercession for us. Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? Nay, in all these things we are more than Conquerors through him that loved*

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us. For I am perſuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other Creature, ſhall be able to ſeparate us from the Love of God which is in Chriſt Jeſus our Lord. To whom with the Father and Holy Ghoſt, be all Honour and Glory. *Amen.*

SERMON III.

A Good Friday Sermon.

PHIL. II. 8.

And being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.

HE that reads, and firmly believes what is here written, cannot but fall down and worship God, adoring that infinite Wisdom, Justice and Mercy, that he manifested in the Redemption of fallen Man; for here we read, that our Redeemer *Jesus Christ*, being in the Form, subsisting in the Nature or Essence of God, *thought it not Robbery to be equal with God.* He did not think that he robbed God of any Glory,

Glory, or offered him any Injury or Affront, by asserting himself to be equal to him, of the same Substance, Wisdom, Power, and all other Perfections with him. Yet nevertheless, this glorious, eternal, infinite, almighty Person, subsisting thus in the Form of God, made himself of no Reputation: He emptied, debased, humbled himself, by taking upon him the Form of a Servant; being made in the Likeness of Men, a real and perfect Man, like to the rest of Mankind in all the integral or essential Parts of a Man. And being thus found in Fashion or Habit as a Man, in such a Soul and Body as other Men have, he humbled himself lower yet, becoming obedient, or subject to those Laws, which he, as Lord of all, had made for others, not only all his Life, but even to Death it self, and that too, not any ordinary or common Death, but the most painful, the most shameful, the most accursed Death that any Mortal could undergo, even *the Death of the Cross.*

Oh Mystery of Mysteries! That God himself should become Man, and die, and die upon the Cross too! Who can think of it without Astonishment and Admiration? Especially if we consider withal the Ends and Reasons of it, which are altogether as great and mysterious as the thing it self. Certainly, if we do that, we shall need no other Arguments to persuade us to join with the Catholick Church in the Celebration of it, as we do this Day.

Vol. VI. This therefore is that which I ſhall now offer at, even to conſider the great Ends and Reaſons, why this divine Perſon, ſubſiſting in the Form or Nature of God, took upon him the Form or Nature of Man, and ſo died. Not that I think it poſſible for me fully to comprehend, much leſs to explain ſo great a Myſtery; which I can no ſooner caſt my Eye upon, but 'tis immediately dazled with the Glory and Splendour of it. Howſoever, it being a Matter wherein we are all ſo highly concerned, and having it delivered to us in the Holy Scriptures, in as plain and perſpicuous Terms as the Nature of the thing would bear, I ſhall from thence endeavour to expreſs my Thoughts of it, as clearly as I can; humbly beſeeching him of whom I ſpeak, ſo to aſſiſt and direct me in ſpeaking of him, that I may utter nothing but what is agreeable to his Word, and becoming his Honour and Majeſty.

Firſt therefore, we may conſider, that although the moſt high God be infinitely happy in himſelf, yet he made all things for himſelf, even for his own Glory, which is the ultimate End of this, and of all his other Actions. Wherefore, when he made the World, he made two ſorts of Creatures in it, capable of reflecting upon, and acknowledging thoſe glorious Perfections which he diſplayed in the Creation of it; and they were Angels and Men. All which he made not only rational and free Agents, and ſo able to do the Work they

they were made for; but likewiſe of ſuch a Temper and Conſtitution, that their only Eaſe and Happineſs conſiſted in the doing of it. Ser. III.

The firſt of theſe, *viz.* the Angels being all made, and actually exiſting together, although moſt of them continued in the ſame State in which they were created, yet others fell from it, degenerating into wicked and impure Spirits; which not anſwering the End of their Creation, are always uneaſy and reſtleſs in their Minds, and tormented with the Senſe of their Sin, and of the Wrath of their Almighty Creator againſt them for it.

But as for Men, it was not ſo with them; for they never did, nor ever will, till the End of the World, all actually exiſt together. But at firſt, only one Man was made, and endued with Power to propagate his kind to others, and ſo ſucceſſively, till the whole Number of Individuals, or Perſons that God deſigned of that Nature, ſhould be made up.

But howſoever, ſeeing all Mankind were to proceed from, and ſo were vertually contained in the firſt Man, who was therefore called *Adam*; that is, Man in general; hence if he had ſtood, all Mankind muſt needs have ſtood with him; but he falling, all fell with him into the ſame wretched and miſerable Eſtate with the Devils or Apoſtate Angels before ſpoken of.

So that now of the two ſorts of Creatures which God made on purpoſe to know, wor-

ſhip and enjoy him that made them; a great Part of the one, and all the other, were loſt and undone as to all the Intents and Purpoſes of their Creation, and are become of themſelves as ſinful and miſerable, as they were deſigned by God to be holy and happy for ever.

And now there is occaſion given for the manifeſting two divine Perfections, which otherwiſe could not have been exerted, even vindictive Juſtice and Mercy; both which ſuppoſe Sin and Guilt; for if none had ever ſinned, none could ever have been juſtly puniſhed, nor would any have ſtood in need of Mercy. For though God is good, and kind, and gracious, and bountiful to all his Creatures, he could not properly be ſaid to be merciful to any, but to ſuch as have contracted Guilt, and ſo deſerved Puniſhment at his hands, as many of the Angels, and all Mankind had now done, and ſo were become proper Objects either of his Juſtice or Mercy, or both, as he ſhould ſee good to exerciſe them.

Wherefore the Apoſtate Angels having all ſinned, every one in his own Perſon, God was pleaſed to execute his Juſtice and Vengeance upon them to the utmoſt Extremity, having condemned them all to everlaſting Fire, which as our Saviour tells us, *is prepared for the Devil and his Angels*, Mat. 25. 41. And therefore St. *Peter* ſaith, that *God ſpared not the Angels that ſinned, but caſt them down to Hell, and delivered them into Chains of Darkneſs, to be reſer-*

reſerved unto Judgment, 2 Pet. 2. 4. And St. *Jude*, That *the Angels which kept not their firſt Eſtate, but left their own Habitation, he hath reſerved in everlaſting Chains, under Darkneſs, unto the Judgment of the great Day*, Jud. 6. So that not one of them can ever eſcape, but they are all made ſtanding, everlaſting Monuments of the divine Vengeance, and juſt Indignation againſt Sin, never to be appeaſed. Ser. III.

And the ſame might juſtly have been the Condition of all Mankind too; for they all ſinned in their common Head, and ſo fell from their firſt Eſtate, as well as the Apoſtate Angels, and therefore have deſerved the ſame Puniſhment which was inflicted upon them. But howſoever, ſeeing they did not all actually conſent in their own Perſons to the Sin of their firſt Parents, but only in their general Nature, which was then contained wholly in them; hence their great and moſt gracious Creator was pleaſed to ſhew Mercy towards them, but ſo as to manifeſt his Juſtice alſo, both againſt that original, and all the actual Sins they ſhould ever be guilty of, ſo as to make them the Objects both of his Juſtice and of his Mercy too: Of his Juſtice, by puniſhing the Sins they had committed; and of his Mercy, by pardoning thoſe who had committed them, upon ſuch eaſy Terms, that if it be not their own perſonal Faults, they may be all reſtored to the ſame Eſtate of Bliſs and Happineſs from which they fell.

For this therefore it was that Christ came into the World, for this it was that he did and suffered so much when here, and for this it was that he died upon the Cross, even for the Exaltation of God's Justice and Mercy, and so for the advancing of his Glory in the Redemption of Mankind from the State of Sin and Misery, into which they were fallen, to a State of Grace and Salvation.

Now we being all in the Number of those to whom the great Creator of the World hath been thus infinitely merciful as well as just, it must needs behove us very much to understand and apprehend this great Mystery aright, that so we may be duly affected with it, and thankful for it, and know what to do, that we may be really and eternally the better for it.

For which purpose therefore, we may consider, First, That the Person who undertook our Redemption, was none of the Creatures that God had made, but his only Son, whom he had begotten from Eternity, by communicating his own Essence to him, who is therefore here said to subsist in the Form or Essence of God. He subsists in it, and so is a distinct Person or Subsistence in it; but in that he subsists in it, he must needs be of it? it being impossible that any thing should subsist in the Essence of God, but what is of that Essence. Hence he is truly and properly God of God, Light of Light, very God of very God, begotten, not made, of one Substance or Essence with the Father, as the first general Coun-

Council determined out of the Holy Scriptures, and the Catholick Church hath always held both before and ſince. Indeed there is no one Truth more clearly reveal'd in the Goſpel than this is. And it is but neceſſary it ſhould be ſo: This being the very Foundation of our Religion, and of all our Hopes of being ſaved in it: Take away this, and our Redemption falls to the Ground, as being built wholly upon the divine Power and Nature of our Redeemer. And therefore *Turks* and *Socinians*, and all ſuch as deny the Divinity of our Saviour, do thereby deny him to be our Saviour too, and ſo make themſelves uncapable of being ever ſaved by him. But bleſſed be God, we have better learnt Chriſt; being fully aſſured out of his holy Word, that though he be a diſtinct Perſon from the Father, he is the ſame God, of the ſame divine Power and Nature with him.

This divine Perſon therefore, ſubſiſting in the Form of God, having undertaken our Redemption, for the effecting of it, took upon him the Form of a Servant, the Nature of Man, not of this or that particular Man, but of Man in general. So that the whole human Nature which was contained in *Adam*, was now aſſumed by Chriſt, who is therefore called *Adam* too, that is as I obſerv'd before, Man in general, *The firſt Man Adam was made a living Soul, the laſt Adam was made a quickning Spirit*, 1 Cor. 15. 45. Hence he is called alſo the *Second Man* by the ſame Apoſtle, ſaying,

ſaying, *The firſt Man was of the Earth, earthy; the ſecond Man is the Lord from Heaven*, v. 47. Why the ſecond Man? but becauſe he was looked upon as become Man from the time that he was firſt promiſed, whenas there was never another Man beſides in the World, but only the firſt Man *Adam*; and eſpecially, becauſe he was the next Man in general after *Adam*. All other Men betwixt them being only particular human Perſons, but *Adam* and *Chriſt*, ſuſtained the whole human Nature. In which Senſe, as *Adam* was the firſt, *Chriſt* was properly the ſecond Man. Neither is this a mere airy Speculation, but ſo great, ſo neceſſary a Truth, that our Salvation depends very much upon it; for all Mankind being contained, and therefore ſinning in the firſt Man *Adam*, unleſs there be another *Adam* or Man in general found out, who hath born the Puniſhment of that Sin, all Mankind muſt ſtill be ſubject to it: Whereas there being now another *Adam* ſet up, in whom the whole Nature of Man, and ſo all Mankind is contained, as well as in the firſt, by him we may be all freed from the Sin we contracted, and ſo repair all the Loſſes we ſuſtained in the firſt *Adam*, and be made as righteous by the one, as we were made Sinners by the other: As the Apoſtle proves at large, *Rom.* 5.

But here we muſt farther obſerve, that the humane Nature which the Son of God aſſumed, having no Subſiſtence out of the divine Perſon who aſſumed it, it could not make a Per-

Perſon of it ſelf diſtinct from the divine, but was ſo united to it, that although he had two diſtinct Natures, the one divine, communicated to him by the Father from Eternity; the other human, aſſumed by himſelf in Time, and ſo was really both God and Man, yet he was not one Perſon as God, and another as Man, but he was only one Perſon both as God and Man, as the third general Council determined againſt *Neſtorius*. And the ſame may be fully demonſtrated, not only from many particular Places in the Holy Goſpel, but likewiſe from the whole Scope and Deſign of it; for if he had been one Perſon as God, and another Perſon as Man, then all his Sufferings as Man, being the Sufferings only of a finite Perſon, would have terminated in himſelf, and could never have reached the reſt of Mankind. Whatſoever he might have merited for himſelf, he could not have merited any thing for us by them, in that he underwent them only as a mere humane Perſon, ſuch as every one of us is. So that by this means we ſhould ſtill be where we were, loſt and undone for ever. Whereas on the other ſide, *Chriſt*, both as as God and Man, being only one, and that a divine and infinite Perſon, whatſoever he did or ſuffered in his human Nature, it being done and ſuffered by an infinite Perſon, it could not but be of infinite Worth and Value, and ſo be able to reach and profit all that ſhould or could ever partake of that Nature wherein it was done or ſuffered; for be they never ſo many,

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many, both they and their Number is ſtill but finite; whereas his Merits could not but be like himſelf, infinite.

But this being the great Article upon which the main Streſs of our Salvation depends, it may not be amiſs to confirm and explain it a little farther to you: For which Purpoſe I might produce many of *Chriſt*'s own Sayings, and as many Paſſages out of the Writings of his holy Apoſtles, which make it both certain and clear. But I ſhall inſtance only in thoſe Words of St. *Paul* to the *Aſian* Biſhops, *Take heed therefore to your ſelves, and to all the Flock over which the Holy Ghoſt hath made you Overſeers, to feed the Church of God which he hath purchaſed with his own Blood*, Act. 20. 28. Where we find it expreſly ſaid, that God hath purchaſed the Church with his own Blood, which could not poſſibly be, unleſs the ſame Perſon who was God, had Blood wherewith to purchaſe it. But this Blood could be no other but the Blood of the human Nature; which if it had been an human Perſon, it could not have been truly called, as it is here, the Blood of God. But ſeeing the Blood which Chriſt ſhed as Man, was moſt certainly what it was here called, even the Blood of God, an infinite Perſon, it could not but be of ſufficient Value to purchaſe the whole Church, as it is here ſaid to have done.

From hence therefore we may infallibly conclude, that although the two Natures in Chriſt were preſerved entire and diſtinct from one ano-

another, after as well as before their Union to one Person, as the fourth general Council declared against *Eutyches* and his Followers; yet they were so united to one Person, that whatsoever was done in either Nature, was still done by one and the same Person. And by consequence, that whatsoever Christ either did or suffered as Man, was done and suffered by one who was really and truly God; when Christ as Man was derided, God was derided; when he was sorrowful, God was sorrowful, when he was crucified, it might be truly said that God was crucified; for so the Apostle himself speaks, saying, that *they crucified the Lord of Glory*, 1 *Cor.* 2. 8. which is the same in effect, as if he had said, they crucified God.

If we carry these Truths along with us, they will give us great Light into the Mystery of our Salvation by *Christ*; for seeing he was really and truly God, of the same Nature with the Father, and became really and truly Man, of the same Nature with us so as to be still but one Person both as God and Man; hence it necessarily follows, that when he humbled himself, and became obedient, as it is here said, the Obedience which he performed, infinitely exceeded the most perfect Obedience that all Mankind could ever have performed, if they had continued in their first and best Estate; for their Obedience could have been no more than what was due to God, and at the highest it would have been the Obedience

dience only of finite Creatures : Whereas his was the Obedience of God himſelf, which could not be properly ſaid to be due to himſelf. And therefore it is here ſaid, *that he humbled himſelf, by becoming obedient*, as the *Greek* Words import; for he having no previous Obligations upon him to obſerve thoſe Laws which he himſelf had preſcribed to Mankind, it was great Humility and Condeſcention in him to obey them. It is true, as Man he was bound to obey God, as othe Men are. But no Man ever was, or could be bound to perform divine Obedience, ſuch as *Chriſt* performed in his Manhood united to a divine Perſon, which was ſo exceeding great, ſuch infinite Obedience, that it could not but be of as great, as infinite Value and Merit for Mankind, in whoſe Nature he performed it.

Eſpecially conſidering that he was obedient, not only through the whole Courſe of his Life, but as the Apoſtle here ſaith, *unto Death*; unto Death, not as the Object, but the great and laſt Subject of his Obedience. God had ſaid to the firſt *Adam*, *In the Day thou eateſt thereof, thou ſhalt die the Death :* And the ſecond *Adam* accordingly died the Death, *even, the death of the Croſs*, in which were containtained all the Shame, the Pain, and Curſes that were due to the Sins of Mankind; which Death being undergone by the whole Nature of Man, in the Perſon of God, and ſo by God himſelf, it was more in it ſelf, and more ſatis-

satisfactory to the Divine Justice, than if all Humane Persons in the World should have suffered eternal Death; for theirs could have been no more than the Death of finite Persons; which if it could ever satisfie divine Justice, would not be eternal. But his being the Death of an infinite Person, it could not be but of infinite Value, and therefore as much as Justice it self could require for Sins committed against a Person that is infinite. And it being undergone in the Nature of Man, all the infinite value, merit, and satisfaction that is in it, must needs have respect or relation to those only, and to all those who partake of that Nature. And therefore it is said that *Christ tasted Death for every Man*, Heb. 2. 9. That *He gave himself a Ransom for all*, 1 Tim. 2. 6. That *He was a Propitiation for the Sins of the whole World*, 1 Joh. 2. 2. that is, as our Church expresseth it, *He by his one Oblation of himself once offered, made a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the Sins of the whole World, or of all Mankind, in whose Nature he did it.*

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Now these things being considered, it is easie to see what grounds we have to hope for Pardon and Salvation by *Christ*; for in order to the Pardon of our Sins, it was first necessary that God's Law and Justice should be satisfied for the Injury and Dishonour he hath received by them. But this *Christ* hath now done more effectually by dying in the Humane Nature, than all humane Persons could have

have done by dying eternally. So that it will be no violation of his Juſtice to pardon our Sins, ſeeing his own Son hath undergone the Puniſhment which was due unto him for them. Upon whoſe account therefore, he is now ready to ſhew us ſo much Mercy, as to diſcharge and acquit us of all our Sins, and to receive us again into his Grace and Favour upon our Repentance and Submiſſion.

And ſeeing both Reaſon and Juſtice require that we ſhould Repent of our Sins, and turn to God, before we be pardoned by him; *Chriſt* hath merited this alſo for us: and therefore is now exalted by the Right Hand of God, *to be a Prince and a Saviour, for to give Repentance to Iſrael, and remiſſion of Sins*, Act. 5. 31. firſt Repentance, and then Remiſſion: So that now by reaſon of his infinite Merits, he hath Power not only to Pardon our Sins if we do repent, but to give us Repentance alſo, that ſo they may be pardoned. Where, by Repentance, we are to underſtand all manner of Grace and Power to do whatſoever is required of us in order to our Pardon and Salvation; it is now all at Chriſt's diſpoſal. Inſomuch that as he himſelf tells us, *without* Him *we can do nothing*, Joh. 15. 5. But as his Apoſtle ſaith, *I can do all things through Chriſt that ſtrengtheneth me*, Phil. 4. 13.

But notwithſtanding the continual ſupplies of Grace and Virtue from Chriſt, whereby we are ſanctified or made ſincerely holy; yet by reaſon of the Remainder of Sins in us, neither

neither our Persons nor our Actions are perfectly Righteous, and by consequence, not acceptable in themselves to God. But this also our blessed Saviour hath taken care of, making up the defects and imperfections both of our Persons and Duties, with that most perfect and divine Obedience which he performed in our Natures. By which means we may be justified or accepted of, and accounted as Righteous before God, as if we were exactly so in our selves: So that, *as by one Man's Disobedience, many were made Sinners: so by the Obedience of one, shall many be made Righteous*, Rom. 5. 19. Ser. III.

But many, you may say, why not all? Christ did not take upon him the Person or Persons of one or more particular Men, but the Nature of Man in general, and died in it, why then are not all saved that are of that Nature; To which I answer, it is true, it is indeed a great Wonder, that *Christ* having died in the Nature of Man, and so put all Mankind into a Capacity of being saved by him, yet that all should not be saved by him. But this certainly cannot be imputed to any defect or insufficiency in his Merits, or Power to save them; but it must be wholly their own Faults, in that they will not do what God requires, in order to their having the Merits of Christ's Obedience and Sufferings in their humane Nature, applied and made over to their own particular humane Persons; that is, they will not believe in him, nor trust in

 those Promises which are made and sealed to us in his Blood: For this is the great Condition required on our parts, in order to our partaking of what he hath merited for us. As appears from the whole Tenour of the Gospel, yea, from Christ's own express Words, who best knew upon what Terms we should be saved by him; For *God so loved the World*, saith he, *that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life*, Joh. 3. 16. *He that believeth in him is not condemned; but he that believeth not, is condemned already, because he believeth not in the Name of the only begotten Son of God*, v. 18. And elsewhere, *He that believeth and is Baptized, shall be saved; but he that believeth not, shall be damned*, Mark 16. 16.

There are many such Expressions dispersed over the whole Bible; which plainly shew that the main Thing required of us, in order to our being saved by Christ, is to believe in Him, to have a sure Trust and Confidence on Him, for all Things necessary to our Salvation.

And the first and great Thing we must believe and trust in him for, is for Grace to Repent and forsake our Sins, for such a Measure of his Holy Spirit, whereby we may mortifie the deeds of the Flesh, and be sanctified throughout in Soul, Body and Spirit; for though our Humane Nature in general, be sanctified by its being united to the Divine Person, no Humane Person in particular can be

be ſanctified, but by partaking of the Divine Nature, communicated to us by the Operation of the Holy Spirit, which *Chriſt* is always ready to give to thoſe who believe in him for it, *Joh.* 7. 38, 39, Inſomuch, that whoſoever doth not receive Grace and Aſſiſtance from him to live ſoberly, righteouſly, and godly, in this preſent World, he may pretend what he will, but he doth not believe in Chriſt as he ought; for if he did, he could not fail of being purified and made holy by Him. This being the great End why Chriſt gave Himſelf for us, *that He might redeem us from all Iniquity, and purifie us to himſelf a peculiar People, zealous of Good Works*, Tit. 2. 14.

When by our believing in Chriſt, we have thus obtained Power and Grace to repent of our Sins, then we may, and ought to truſt in him alſo for the Pardon of thoſe Sins which we have thus repented of; ſtedfaſtly believing, that how many and great ſoever our former Sins have been, yet that now, upon our hearty and ſincere Repentance of them, God hath abſolved us from them all, for *Chriſt Jeſus*'s ſake, and hath accepted of that Death and Puniſhment which his own Son underwent in our Natures, as if it had been undergone by us in our own Perſons; ſo as to be now as perfectly reconciled to us, as if he had never been offended at all with us; yea, that he doth not only pardon and forgive us what is paſt, but he reckons us in the Number of righteous Perſons, and accepts of us as ſuch, in his beloved

Son; who knowing no Sin in himself, *was made Sin for us, that we might be made the Righteousness of God in him*, 2 Cor. 5. 21. And not only our Persons neither, but that our Actions also, even our sincere, tho' imperfect Duties and good Works, are all acceptable to God, through *Jesus Christ* our Lord, 1 *Pet.* 2. 5. And that being thus justified by him in time, we shall be glorified with him for evermore, *Rom.* 8. 30.

By such a regular and lively Faith as this (which always works by Love) none of us but may be really interested in all these glorious Things which the Son of God hath purchased for us with his own Blood; for Faith as the Apostle tells us, *is the Substance of things hoped for, and the Evidence of things not seen*, Heb. 11. 1. It is the Substance of things hoped for; that is, whatsoever good things we hope for upon the Account of what Christ hath done and suffered for us, and God hath promised to us for his sake; Faith is the very Substance of them to us, it causeth them to subsist in us, and so puts us into the actual Possession of them.

As, do we hope for *Christ's* Holy Spirit to sanctifie and make us Holy? By Faith, as we dwell in Christ, Christ's Spirit dwells in us; we are one with Christ, and Christ with us; and so we have the Substance of what we hope for, even his Divine Nature subsisting vertually in us, as our Humane Nature really subsisted in him. And therefore Christ himself

faith

faith, *that we are sanctified by Faith that is in him*, Act. 26. 18. Do we hope for Christ's Merits to pardon and justifie us before God? Faith is the Substance of them to us; applying and appropriating all the Merits of Christ's Obedience and Sufferings in our Nature to our own particular Person. And therefore it is that we are so often said to be justified by Faith, not as it is a Work in us, but as it is the Substance of Christ's Righteousness to us, so that we also are accounted as righteous by it. Ser. III.

The same may be said of all the great Blessings which Christ hath purchased for us, and God hath promised to us in him, and which by consequence we hope for from him. Faith is so the Substance of them to us, that by it we actually obtain and enjoy them. Insomuch, that they who have a strong and stedfast Faith in Christ, are so fully possessed of God's Love and Mercy in him, that nothing is able to remove them from it. A remarkable Instance whereof we have in St. *Paul*, who acting his Faith and Confidence in his Saviour cries out in a Triumphant manner, *Who shall lay any thing to the Charge of God's Elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the Right Hand of God, who also maketh Intercession for us. Who shall separate us from the Love of Christ? Shall Tribulation or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword! Nay, in all*

 these Things we are more than Conquerors through him that loved us. For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor heigth, nor depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord, Rom. 8. 33, *&c.*

Thus now I have endeavoured to unfold as much as I could, of the great Mystery of our Salvation by Christ. I am very sensible, that there are many things in it, which we are not able to conceive, and that we may conceive much more than we are able to express. Howsoever, from these great and necessary Truths which we have now premised, as plainly revealed in the Gospel, and therefore believed always by the Catholick Church, none of us but may easily discern what Cause we have to believe that Mankind in general, and by Consequence all we in particular, notwithstanding our Fall from our first Estate, are now capable of obtaining eternal Bliss and Happiness, which the fallen Angels are not capable of; for they as they have all sinned against God, so they must all bear every one the Punishment of his own Sins in his own Person. There being no other way whereby Almighty God can manifest his Justice and Displeasure against them for it; for as the Apostle observes, The Son of God took not on him the Nature of Angels, but the Seed of *Abraham*; and therefore the Apostate Angels are never the better for all

all his Sufferings as not being undergone in their Nature. And therefore their Case is desperate, their Misery unavoidable. It is true, they know and believe there is a God, but they cannot trust on him, nor expect any Mercy from him; for he never promised them any. And therefore they *believe and tremble*, as knowing that God is always angry with them, and can by no means be ever reconciled to them. And hence it is, that they can never Repent of their Sins; and if they did, it would, stand them in no stead. No: Sentence is past upon them, they are all condemned to everlasting Fire. And there is no Remedy, but they must endure it for ever. Ser. III.

But blessed be God, the Case is not so with us; for he himself hath provided us a Saviour, an All-sufficient Saviour, one who is able to save to the utmost *all that come unto God by him, seeing he ever liveth to make Intercession for them*, Heb. 7. 25.

Indeed, this is that which crowns all the rest; that as he once died to make Satisfaction for us upon Earth, he ever lives to make Intercession for us in Heaven, where he now is in our Nature united to his Divine Person; upon which Account, God hath so highly exalted him, even as he is Man, that he *hath given him a Name, which is above every Name, that at the Name of Jesus every Knee should bow, of things in Heaven, and things on Earth, and things under the Earth, and that every Tongue should confess, that Jesus Christ is Lord,*

 to the Glory of God the Father, Phil. 2. 9. 10. So that he is now *advanced above all Principality and Power, and Might and Dominion, and every Name which is named, not only in this World, but also in that which is to come, and God hath put all things under his Feet, and hath given him to be Head of all things to the Church*, Eph. 1. 21. 22. Such a glorious Saviour have we now in Heaven, whom the Angels themselves are bound to worship and continually do it: And though his Manhood be only in Heaven, his Divine Person, to which that Manhood is united, is every where upon Earth too. So that be we where we will, he is always present with us, and we may make our Applications to him when we please. He is here with us at this time, and knows every Word that I have said of him, and how every one of you are affected towards him. When we are at our Devotions, publick or private, He is there ready to assist and perfume them with his own Merits. When we are in Secret, where no body else sees us, be sure he doth. When we are in Streights, and know not whither else to go for Help, we may still go to him *who loved us and gave himself for us*; and hath therefore told us, that *those that come to him, he will in no wise cast out*, Joh. 6. 37.

This therefore is that which I would now advise you to: For which purpose you must give me leave to speak freely to you, for I come not to you in my own Name, but in his Name who died for you, who redeemed you to him-

himſelf with his own Blood, and therefore may well be allowed to be plain with you. Ser. III.

That you are all Sinners, I need not tell you; but I muſt tell you, that as ye are ſinful, ye cannot but be miſerable too; yea, therefore miſerable becauſe ſinful: So miſerable, that ye are all by Nature the Children of Wrath, whatſoever outward Proſperity ye may ſeem to enjoy; ye are always liable not only to be ſtrip'd of that, but to be tormented with all the Pain, and Shame, and Horror, that either your Souls or Bodies are capable of; for he that made you, is angry with you, and incenſed againſt you: And what will you do, if he ſhould riſe up to take Vengeance of you, for breaking thoſe wiſe, and good, and righteous Laws, that he hath ſet before you? Can you be able to dwell with everlaſting Burnings, or endure the Scorchings of a conſuming Fire? How would you be amazed and confounded if you ſhould ſee Omnipotence it ſelf ſetting it ſelf againſt you; Glory, Majeſty, Juſtice, yea, Goodneſs and Mercy it ſelf frowning upon you, demeaning it ſelf as angry and diſpleaſed with you, and therefore pouring down Fury, Vengeance and Indignation upon you every Moment?

Yet this is no more than what your Sins have made you all obnoxious to. Inſomuch, that if you look no further than your ſelves, you have no ground to expect one Moments reſpite out of the Infernal Flames, *prepared for the Devil and his Angels.*

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Consider this, and then tell me, what you think of a Saviour, one who can save you from your Sins, and from the Wrath of God that is due unto you for them? One that can reconcile Almighty God to you, and you to him? One who can alter your Estate and Disposition too, so as to make you equal to the Holy Angels themselves both in Grace and Glory? How happy would the Fiends of Hell account themselves, if they had such a Saviour? How earnestly would they flock after him, and strive which should embrace and love him most, which should serve and please him best, that so they might be restored by him to their former Estate again? But this is an Happiness which they can never hope for, it being designed only for Mankind. But it being designed for Mankind in general, all you that hear me at this time, may not only hope for it, but you may have it too if ye will; nay, it is God's Pleasure and Command you should; for he would have all Men to be saved, and by consequence you amongst the rest. And therefore if any of you be not, the only Reason is, because ye will not. *Ye will not*, as Christ said, *come to* Him, *that ye might have Life*, Joh. 5. 40. And no wonder then if you be not saved, when ye will not come to Him who alone can do it.

But are there any such Men in the World? Men that will not be saved tho' they may? Men that refuse Happiness when it is profered them? And had rather continue in Sin and

and Misery, than to be freed from it? I wish there were not, but fear there are too many such amongst our selves; some that think they can save themselves, and therefore will not be beholden to Christ for it. Others so much in love with Sin, that they will not part from it for all that Christ hath purchased for them, and therefore will not go to him, for fear lest he should make them Holy. But the greatest part of Mankind, and of those also who have given up their Names to Christ, are so much taken with the sensible Objects they converse with here below, that they prefer them before all that the Son of God hath or ever can do for them! Ungrateful Wretches! Is this the return you make the Son of God for all his Love and Kindness to you! What could he have done? What could he have suffered? What could he have procured more for you than he hath done? And is all this nothing? Not so much as the Dreams and Shadows of this transient World? Ser. III.

But I hope there are not many such amongst you, and heartily wish there were none at all. Howsoever, give me leave to deal plainly with you. Do ye really believe that Jesus Christ came into the World to save Sinners, or do ye not? If you do not, what make you here, especially upon this Day? Why are ye not rather at some *Turkish Mosk*, or *Idol-Temple*, or else about your worldly Business? What need you concern your selves about the Death of *Christ*, if ye do not believe that he died

to

to ſave Sinners? But do ye really believe that he died to ſave Sinners? Then he died to ſave you, who cannot but acknowledge your ſelves to be Sinners. And if ſo, what mean you, that ye mind not your Salvation by him, more than all things in the World beſides? Is it not the greateſt, the only Happineſs you can e'er attain to? Did the Son of God himſelf think it worth his while to lay down his own Life to procure it for you, and can you think it worth your while to lay down your Lives in the Purſuit of it? Certainly you cannot think ſo. But why then is it that you do not do it.

Eſpecially conſidering that how great an happineſs ſoever it be, there is not a Soul here preſent but may attain it, if you will but ſet your ſelves in good earneſt about it: Chriſt's Blood being of that infinite Value and Virtue, that it can both expiate and cleanſe you from all your Sins. As many Thouſands have found already by their own Experience, who once were miſerable Sinners upon Earth, as you now are; but are now by Chriſt made glorified Saints in Heaven. And why may not you be made ſo as well as they? You have all the ſame Saviour as they had, and he is both as able and as willing to ſave you, as he was to ſave them. Inſomuch, that if any of you periſh, your Blood will be upon your own Heads. And not only yours neither, but his too: In that you neglect and trample upon it, and will not make uſe of it

to

to the ſaving of your Souls, for which he ſhed it. Ser. III.

But let others do what they pleaſe, and take what follows. Let us who believe what we have now heard, even, that *Jeſus Chriſt* being in the Form of God, took upon him the Form of a Servant, the Nature of Man, and in it was obedient to Death, even the Death of the Croſs, that he might ſave us from our Sins, and make us happy; let us, I ſay, who profeſs to believe this, endeavour to live accordingly, that we may lay hold on that eternal Life which the Son of God hath purchaſed for us, at ſo dear a rate: For which purpoſe let us apply our ſelves to him in the ſincere and conſtant uſe of thoſe Means which he hath appointed for our obtaining Salvation by him; ſuch as Praying and Faſting, Reading and Hearing his Holy Word, and receiving his Myſtical Body and Blood, ſtill truſting in him to aſſiſt and influence them ſo with his Holy Spirit, that they may be effectual to the Ends for which he hath ordained them, even to the begetting and confirming our Faith in him, and ſo to the Mortifying our Luſts, and to the quickening us with newneſs of Life. Let us ſtudy his Goſpel, and whatſoever he hath there ſaid, let us therefore believe it, becauſe he who is Truth it ſelf hath ſaid it, and whatſoever he there Commands, let us therefore do it, becauſe he hath commanded it, who coming into the World on purpoſe to ſave us, would be ſure to command us nothing,

thing, but what is abſolutely neceſſary for our Salvation.

Wherefoever we are, let our Eye be ſtill upon him as always preſent with us, and interceding with his Father for us. *Whatſoever we do in Word or Deed*, let us *do all in the Name of the Lord Jeſus*, truſting on him for his aſſiſtance of us in the doing it; and for God's acceptance of it when it is done. Let our Minds be always running after him, and our Faith ſo ſtedfaſtly fixed on him, that we may continually derive Grace and Virtue from him, to ſubdue our Corruptions, to withſtand Temptations, to live above the World, and to walk in all the Commandments of God blameleſs. Whatſoever our Condition be in this Life, let us ſtill believe in him that died for us, to bleſs and ſanctifie it to the End for which he died, even to the Salvation of our Souls. Let us not Deſpond or Deſpair of God's Mercy to us, nor of any thing that is, or can be good for us; *For he that ſpared not his own Son, but delivered him up for us all, how ſhall he not but with him alſo, freely give us all things?* Rom. 8. 32.

Being thus prepared and qualified for it, let us put our whole Truſt and Confidence in him, to pardon and abſolve us from all our Sins, to defend and protect us from whatſoever is really Evil for us, to guide us into all Truth to confirm and ſtrengthen us in all goodneſs, to direct, aſſiſt, and bleſs us through the whole Courſe of our Pilgrimage here below,

 that

that when we depart out of this miſerable and wicked World, we may go to him who hath done theſe great things for us, and enjoy that Life which he hath purchaſed by his own Death, even Life with him, the eternal Son of God our Saviour, to whom with the Father and the Holy Ghoſt, be all Honour and Glory now and for ever *Amen.* Ser. III.

SER-

SERMON IV.

The Myſtery of our Reconciliation by Chriſt explain'd.

2 COR. V. 18, 19.

And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the Miniſtry of Reconciliation. To wit, that God was in Chriſt, reconciling the World unto himſelf, not imputing their Treſpaſſes unto them; and hath committed unto us the Word of Reconciliation.

AS Man is properly called a reaſonable Creature, notwithſtanding there may be here and there one that never had, or hath loſt the Uſe of Reaſon, and few that uſe it aright. So although there may perhaps be ſome particular

particular Men in the World which have no knowledge of God, and few that live as if they had; yet nevertheleſs Mankind in general may be truly ſaid to agree in the acknowledgment of that inviſible Being which we call God, that made and ſtill preſides over the whole World. There being no Nation we know of upon Earth, ſo barbarous and ſavage, but where People ſome way or other expreſs their Senſe and Fear of ſuch a Being, and do ſomething or other, whereby to get him to be favourable to them. And it is much to be obſerved, that almoſt all Mankind in all Ages and Places upon Earth, have concurred in the uſe of Blood for that purpoſe; ſome killing Beaſts, others Men, and ſome their own Children, thinking thereby to obtain the Favour of him that governs the World; and ſo procure ſomething which they think would be good for them, or elſe avert ſome Evil which otherwiſe might fall upon them.

Ser. IV.

How this ſhould come about, deſerves our moſt ſerious enquiry. That all Mankind ſhould have ſome general Notions of God, we cannot wonder, ſeeing the Knowledge of him was imprinted at firſt upon our very Minds; and tho' the firſt Impreſſions be much defac'd and worn out, yet there are ſuch Footſteps of them ſtill remaining, as are plainly viſible to the very Light of Nature; ſo that no Man that uſeth his Reaſon, can deny or doubt of the Exiſtence of the Deity, without offering violence to himſelf.

Vol. VI. But that God ſhould be pleaſed with Mens taking away the Life which He himſelf gives to his Creatures, is not only above, but ſeems contrary to our natural Reaſon, and to thoſe common Notions of the Divine Perfections, which are interwoven, as it were, in our frame and temper. And therefore as no Man could ever have thought this to be an acceptable Service to God, unleſs He himſelf had appointed and declared it: So the Knowledge and Practice of it could never have ſpread it ſelf, as it hath, all over the Earth, unleſs it had come from ſome common Root or Stock. But how it ſhould do ſo, we could never have known, but only from the Holy Scriptures: This being one of thoſe many wonderful things, which no certain Account can be ever given of, but only by Divine Revelation.

But there we find, that the common Parents of all Mankind having tranſgreſſed the Command, and ſo incurred the Diſpleaſure of Almighty God their Maker, and thereby made themſelves and their whole Poſterity, liable to the Death which he had threatned in caſe of their Diſobedience; He was graciouſly pleaſed to promiſe and declare to them, that one ſhould be born of the Seed of the Woman, who ſhould ſuffer Death for them, and ſo redeem all from it, who would believe the ſaid Promiſe, and truſt on his Word for the Performance of it; which therefore that all might do, he was pleaſed to ordain that the Death of this great Redeemer of Mankind, ſhould be foreſhewn

and

and represented by Sacrificing or killing of Beasts, all along until it should be actually done, which was not to be till many Ages after; that Mankind might all the while depend wholly upon his Word for it, and so give him the Glory due unto his Goodness and Truth. And according to the first of *Adam*'s Children that is reckoned among the Righteous, even *Abel*, Matt. 23. 35. offered of the Firstlings of his Flock, and of the Fat thereof; which he would not have done, if it had not been first commanded by God. But doing it in Obedience to his Command, and in Confidence of his Promise beforementioned, *God had respect to* him *and to his offering*, Gen. 4. 4. that is, he both approved of what *Abel* did, and accepted of him as a Righteous Person for the doing it; which being so remarkable a Thing, his Brethren could not but all take notice of it, and for the future do as he did, that God might shew the same respect to them as he had done to *Abel:* And likewise teach their Children the same Way, whereby to obtain the Favour of God. And so doubtless this Practice was continued all along until the Flood; which was no sooner over, but Righteous *Noah* also built an Altar, and took of every clean Beast, and of every clean Fowl, and offered Burnt-offerings on the Altar, *Gen.* 9. 20. *And the Lord smelled a sweet Savour*, v. 21. that is, he was well pleased with what *Noah* did, and with him for the doing it; which his Children observing, such of them as feared

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Vol. VI. God, and deſired his Favour, could not but take the ſame Courſe for it, and tranſmit it alſo down to their Poſterity: And all the Earth being overſpread by them, hence it came to be received and continued, more or leſs, in all the Parts of it, *Africa* it ſelf not accepted, that was peopled by the Offspring of *Ham*. Though he not being ſo careful to inſtruct his Children in it, as his Brethren were, it ſeems to have been more forgotten and diſuſed in ſome Places there, than in the other Parts of the World.

But although this way of appeaſing the Wrath, and conciliating the Favour of God, by killing and offering living Creatures to him, hath been thus received by univerſal Tradition in all the Parts of the Earth, and People generally have uſed it in all Ages; yet in Proceſs of Time, they came to uſe it only as an old Cuſtom received from their Forefathers, without knowing any thing of the Reaſon or Deſign of it; which therefore God was pleaſed to put his People the Jews in mind of, by ordering their Sacrifices to be offered in ſuch a manner, and with ſuch Circumſtances, as plainly ſhewed the Reſpect they had to the great Sacrifice which was to be offered, according to his Promiſe, for the Sins of the World; and that they were only Types and Shadows of that; and therefore had no Virtue in themſelves, nor Power to effect what was deſigned by them, but what they received from thence; which God's faithful People un-

derstood so well, that in all those typical Sacrifices they had still an Eye to that which was typified by them, as the great and only effectual Means, whereby to have Almighty God reconciled to them: Though all others having a Veil upon their Faces, could not so well see thro' the Types and Figures under which this great Truth was then represented. Ser. IV.

But now the Veil is taken away, so that all may see it. For now that this grand Sacrifice which was promised and typified all along from the Beginning of the World, hath been accordingly offered up by Jesus Christ, the only begotten Son of God, in the Body which he for that Purpose assumed. Now, I say, it is evident to all that do not wilfully shut their Eyes, that it is only in him, and by virtue of his Sacrifice, that Almighty God is reconciled to Mankind, so as to shew them any Grace or Favour. For this is now brought to Light by the Gospel; and is indeed the chief thing that is there revealed all along; and particularly in this Place by the Apostle, saying, that *God hath reconciled us to himself by Jesus Christ, and hath given unto us the Ministry of Reconciliatiation. To wit, that God was in Christ reconciling the World unto himself, not imputing their Trespasses unto them, and hath committed unto us the Word of Reconciliation.*

Which words containing the great Mystery of our Reconciliation to the most high God, I shall endeavour to give you as full and clear

Vol. VI. an Explication of them, as I can, by considering of these Things.

I. *What is here mean't by God's reconciling the World unto himself.*

II. *That he hath done it by Jesus Christ.*

III. *In what Sense the Apostle here saith, that the Ministry and Word of this Reconciliation is given aod committed unto us, and that by God himself.*

That we may clearly see into the Meaning of God's reconciling the World unto himself, it will be necessary to look back upon the Reason of his being angry with it; without which there would have been no Occasion or Subject Matter for a Reconciliation. For which purpose therefore, I shall endeavour to explain this first Question in these following Propositions.

1. Almighty God being infinitely great and good, and happy in himself, we cannot imagine what other End he could propose to himself in making the World, than his own Glory, even to manifest himself and the Glory of his divine Perfections. According to that of the Wise-Man, *The Lord hath made all things for himself*, Prov. 16. 4. And as this was the End of his making, so it is of his preserving and governing the World, and of all and every thing that he ever did, or doth, or will do in

in it. Whatsoever he doth, he doth it for his own Glory. Ser. IV.

2. Hence he made all things so as might best serve to that End. For *God saw every thing that he had made, and behold it was very good*, Gen. 1. 31. that is, every thing was exactly fitted to set forth his Glory, in the way and manner which he designed it should do so, and so answered his End in making it.

3. All the material World, and all Creatures whatsoever, which are not endued with Reason, always did, and still continue to accomplish his End in making them, by acting and moving always according as he would have them, and so discovering the Glory of his infinite Wisdom, Power and Goodness, in the Contrivance, Production, and Government of them. Thus *the Heavens declare the Glory of God, and the Firmament sheweth his handy Work*, Psal. 19. 1. And so doth every one of the least, as well as the greatest Things both in Heaven and Earth.

4. If he had made none but the material World, although he displayed his Glory in the making it; yet there would have been nothing to have seen it but himself; simple Matter not being capable of reflecting upon it self, or any thing else. Wherefore God was pleased to make some Creatures of a spiritual Nature, enduing them with Reason and Understanding to contemplate upon, admire and celebrate the infinite Perfections which he manifesteth in the World, and likewise with Liberty or Freedom

Vol. VI. of Will, that they might do what he commanded for his Glory; not like other Creatures, with a kind of natural Impulſe, but out of Choice, with the Bent and Inclination of their Minds. Of theſe he made two ſorts, the one purely ſpiritual, called Angels; the other partly ſpiritual, and partly material, or Spirit joined to Matter, which we call Men, created here upon Earth, as the other were in Heaven.

5. Of theſe two ſorts of reaſonable and free Agents, the firſt called Angels, being all created together, and left to uſe that Freedom of Will wherewith they were endued, the greateſt part of them choſe to continue in the ſame Eſtate wherein they were created, and have accordingly been ever ſince glorifying their Almighty Creator, and doing the Work which he for that purpoſe hath ſet them, *Pſal.* 103. 20, 21. *Rev.* 4. 10, 11. *Ch.* 7. 11, 12. and therefore always continue in his Love and Favour. But many of them abuſing the Freedom which God had given them, choſe to leave their firſt Eſtate, to lay aſide the Buſineſs, and tranſgreſs the Laws which he had preſcribed, whereby to advance his Honour and Glory; wherefore he that made them was juſtly diſpleaſed with them: And ſeeing they would not give him the Glory that was due to the Goodneſs which he manifeſted in making them, he manifeſted the Glory of his Juſtice in caſting them down to Hell, and *delivering them into Chains of Darkneſs, to be reſerved unto Judgment*, 2 Pet. 2. 4. As a Porter

ter dasheth that Vessel in Pieces, that is not fit for the Use to which he designed it. Ser. IV.

6. As many of the Angels, so all Mankind fell from their first Estate, though not as the other did, every one by his own personal Act; yet all in their common Head, *Adam*; for being all to proceed by successive Generations from him, and therefore contained in him, when he eat of the Fruit which God had forbidden him, they were all thereby corrupted, and made unfit for the Service for which they were created; insomuch, *that there is none that doth good, no not one.* None that serve and glorifie their Almighty Creator by observing the Laws which he hath set them. But they are all gone out of the way; they all neglect the Business which God sent them into the World about, and so have frustrated his holy End in making them; and therefore they are altogether fallen under his Displeasure, *they are all by Nature the Children of Wrath*, Eph. 2. 3. and might justly have been all condemned to that everlasting Fire which is prepared for the Devil and his Angels, before spoken of. Neither could they expect any other, seeing they as well as the fallen Angels, have offended him that made them, and dishonoured his holy Name, by making themselves uncapable of the Service he made them for, and so not answering his End in making them.

But, *Lastly*, there being now two sorts of Creatures in the World that have offended their

Vol. VI. their Almighty Creator, by not giving him the Glory which he deſigned to himſelf in creating of them, the fallen Angels and Men; he was pleaſed to retrieve and advance his own Glory another way by each of them. Upon the firſt he manifeſted, as I obſerved before, the Glory of his Juſtice, by condemning them to their deſerved Puniſhments: But in the other, he ſhewed forth the Glory of his Wiſdom, by finding out a Way whereby to reconcile them to himſelf, as the Apoſtle here ſpeaks, that is, to reſtore them again to his Favour; for that is the proper Meaning of the word, wherefoever it occurs in the New Teſtament, where one is ſaid to be reconciled to another, when that other is reconciled to him: As where our Saviour ſaith, that when one remembreth that his Brother hath ought againſt him, he muſt firſt be reconciled to his Brother, before he offer his Gift, *Mat.* 5. 23. 24. Where the Brother being the Perſon offended, it is plain, that by his being reconciled to his Brother, is meant his Brother's being reconciled to him, ſo as not to be any longer angry or diſpleaſed with him, for the Offence or Wrong which he had received from him. So here, where the Apoſtle ſays, that God was reconciling the World to himſelf, the Meaning is, that God was reconciling himſelf to the World, or to Mankind, as the word World here ſignifies, as well as in many other Places of Holy Writ; that is, God was pacifying himſelf, or appea-

ſing

ſing the Wrath which he had juſtly conceived against Mankind, for the Diſhonour he had received by their tranſgreſſing the Laws which he had enacted for the Glory of his holy Name. Thus the Apoſtle himſelf explains the meaning of God's reconciling the World to himſelf, by adding, *not imputing their Treſpaſſes unto them*; that is, not charging their Offences or Tranſgreſſions upon them, ſo as to puniſh them according as they deſerved, but forgiving and remitting them all to them, ſo as to be at Peace again with them, and receive them again into his Grace and Favour, as much as if they had never offended him. Which, in other Places of Scripture, is expreſſed by his being gracious and merciful unto them, by his loving and delighting again in them, and by his being as well pleaſed with them, as if he had never been diſpleaſed. This is that which is here meant by God's reconciling the World unto himſelf.

But how can this be? How can we imagine that the Lord moſt holy, ſhould ever be reconciled to the wicked World? He made Men to honour him, but they would not do it; but acted rather juſt contrary to what he for that purpoſe commanded them; which was a great Affront and Diſhonour to his divine Majeſty, in that he hereby ſeemed to loſe his End in making them. For which therefore his Wrath was highly incenſed againſt them; and who is able to abide it? *If one Man ſin againſt another, the Judge ſhall judge him; but*

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if a Man ſin againſt the Lord, who ſhall intreat for him, 1 Sam. 2. 25. None certainly can do it effectually for Men, without making Satisfaction to him for the Diſhonour which he hath received from them; which being impoſſible for any Creature to do, God himſelf was graciouſly pleaſed to undertake it. As we are here aſſured by his Apoſtle, ſaying, that *God had reconciled us to himſelf*. But how did he do it? He did it, as it is here alſo ſaid, in and through *Jeſus Chriſt*. *He hath reconciled us to himſelf*, ſaith the Apoſtle, *by Jeſus Chriſt*. And again, *God was in Chriſt reconciling the World unto himſelf*.

This is the great Myſtery revealed in the Goſpel of *Chriſt*, who is therefore called *the Prince of Peace*, Iſai. 9. 6. becauſe it is by him that our Peace is made with God. According to that of the ſame Prophet concerning him, *How beautiful upon the Mountains are the Feet of him that bringeth good Tidings, that publiſheth Peace*, Iſai. 52. 7. To the ſame purpoſe is that of the Prophet *Daniel*, ſpeaking of the preciſe time of *Chriſt*'s coming into the World, *Seventy Weeks are determined upon thy People, and upon thy holy City, to finiſh the Tranſgreſſions, and to make an end of Sins, and to make Reconciliation for Iniquity, and to bring in everlaſting Righteouſneſs*, &c. *Dan.* 9. 24. And accordingly when he was actually born, a *Multitude of the heavenly Hoſt, ſang, Glory be to God in the higheſt, on Earth Peace, good Will towards Men*, Luk. 2. 14. Whereby we are taught,

taught, that by him, whose Nativity was then celebrated by the Choir of Heaven, Almighty God was at Peace with the Earth, and had a good Will or Kindness again for Men, and that too in such a way, that his Glory was secured, yea, and advanced; it is *Glory in the highest.* The holy Angels themselves, who had hitherto been taken up with praising and glorifying the infinite Wisdom and Power which he manifested in the Creation of the World, and the Goodness which shined forth in all his Works, they had now new Matter of Praise and Thanksgiving in that their Almighty Creator and Governour, now displayed the Glory of his Love and Favour to their Fellow-Creatures upon Earth, notwithstanding their manifold Provocations of him, and that too in so wonderful a manner, that they could not but admire and adore him in the highest manner they could for it, saying, *Glory be to God in the highest.* And that we might know wherefore they gave this most high Glory to him, they add, *Peace upon Earth, good Will towards Men.* This is his Glory, the highest Glory, which the Angels themselves could praise him for.

Ser. IV.

And verily if we could look as far into this great Mystery, as the holy Angels do, we should soon be of their Mind, and join with them in glorifying him to the highest for it. But that we can never expect to do till we come to them: Howsoever, that we may have as clear a Sight of it as we are capable of in this mortal

Vol. VI. mortal State, we muſt firſt obſerve in general, that the glorious Perſon who was then born, the Prince of Peace, purchaſed our Peace for us with the Price of his own Blood: For, as his Apoſtle ſaith, *When we were Enemies, we were reconciled unto God by the Death of his Son*, Rom. 5. 10. *For he is our Peace, who hath made both Jew and Gentile one, and hath broken down the middle Wall of Partition between us, having aboliſh'd in his Fleſh the Enmity, even the Law of Commandments contained in Ordinances, for to make in himſelf of twain, one new Man, ſo making Peace; and that he might reconcile both unto God in one Body by the Croſs, having ſlain the Enmity thereby*, Eph. 2. 14, 15, 16. It was therefore by the Blood which he ſhed, by the Death which he ſuffered upon the Croſs, that our Peace and Reconciliation with God was made. As it was typified alſo in the *Moſaick* Law, by the Prieſts making Atonement or Reconciliation for the Sins of the People, with the Blood of the Sacrifice which he had before offered, *Lev.* 16. 15, 17. And accordingly we read, that in King *Hezekiah*'s time, the *Prieſts* brought forth the He-Goats for a Sin-Offering, and *killed them, and they made Reconciliation with their Blood upon the Altar, to make an Atonement for all Iſrael*, 2 Chron. 29. 24. Which was only a Type or Shadow of that grand Sacrifice which our true High Prieſt offered in his Body upon the Croſs, to make Atonement for the Sins of the World, that Almighty God might be at Peace, or as we

we say, at one again with us. According to that of the Apostle, *Wherefore in all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make Reconciliation for the Sins of the People. For in that he himself hath suffered being tempted, he is able to succour them that are tempted*, Heb. 2. 17, 18. But that we may fully understand how we are thus reconciled to God by the Death of his Son, our Saviour *Jesus Christ*, it will be necessary to observe these following Particulars. Ser. IV.

First, That the Apostle doth not only say, that God hath reconciled us to himself by *Jesus Christ*, but likewise, *that God was in Christ, reconciling the World unto himself*. It was still God's own Work, but he did it by *Christ*, and in him too: So that God was in *Christ* at the doing of it, and of every thing that was done in order to it. As we learn also from *Christ* himself, saying, *Believest thou not, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self, but the Father that dwelleth in me, he doth the Work*, Joh. 14. 10. Every thing therefore that was done by the Man *Christ Jesus*, was done also by God dwelling in him: *For in him dwelleth all the Fulness of the Godhead bodily*, Col. 2. 9. It was substantially united to his human Nature, so that he was God and Man in one and the same Person. And therefore when he offered up himself, it was God that

did it: The Blood he ſhed was the Blood of God, *Act* 20. 28. *And hereby*, ſaith St. *John*, *perceive we the Love of God*, *becauſe he laid down his Life for us*, 1 Joh. 3. 16. Which being ſo plainly revealed by God himſelf, how much ſoever it may ſeem above the Reach of our finite and corrupt Underſtanding, we have all the Reaſon that can be to believe it. And it is well for us we have ſo, ſeeing the main Streſs of our Reconciliation lies upon it; inſomuch that he who doth not believe this, can never believe it poſſible for him ever to find any Favour in the Sight of God. Whereas he who believes this, as all muſt do that believe the Scripture to be given by Inſpiration of God, may eaſily ſee, what ground we have to expect all the Favour we can deſire from him.

For from hence it appears, in the next place, that the Death which *Jeſus Chriſt* ſuffered for the Sins of the World, was more than the Death of all the Men in the World; foraſmuch as the Death of all the Men in the World, could have been no more than the Death of ſo many finite Perſons; whereas his was the Death of a Perſon that is infinite: And therefore not only as much, to the utmoſt, as was due to the Sins of all Mankind, but infinitely more. And ſo did not only ſatisfie the Juſtice, but likewiſe merited the Favour of God for them; and that too in the ſame way, wherein they had before loſt it. They had loſt the Favour of God, by not giving him the Glory which he deſigned to himſelf

ſelf in his Creation of them. But now his Glory was advanced more than they could ever have done it, if they had continued in their firſt Eſtate. For a divine Perſon having ſuffered the Puniſhment of their Sins, the Glory of his Juſtice appeared more glorioufly than it did, or could ever have done any other way. And by this means alſo a way was opened, whereby to diſcover the Glory of ſeveral other of his divine Perfections, which otherwiſe would never have ſhined forth as they now do in the World. Ser. IV.

For, *Thirdly*, His only begotten Son, having thus offered up himſelf as a propitiatory Sacrifice for the Sins of all Mankind, God in him, and upon the Account of his moſt meritorious Death, hath promiſed them his Grace and Favour again; and ſo hath engaged his Truth for the Performance of all ſuch Promiſes which he made in *Chriſt*; *for all the Promiſes of God in him are yea, and in him Amen, to the Glory of God by us*, 2 Cor. 1. 20. To the Glory of God; for that appeareth moſt glorioufly in all his Promiſes; the Glory of his Grace in making, and the Glory of his Truth in his fulfilling of them. So that, as *the Law was given by Moſes, Grace and Truth came by Jeſus Chriſt*, Joh. 1. 17. They came into the World by him, without him Mankind had never ſeen or known either of theſe divine Perfections; for God would neither have ſhewn them any Grace or Mercy, nor made them any Promiſes whereby to ma-

nifeſt his Truth unto them; whereas in *Chriſt*, his Grace and Truth appear as glorious in the World, as his Wiſdom or Power, or any other of his infinite Perfections. And ſeeing he doth all things for his own Glory, if we may take the Boldneſs to offer our Conjectures at the Reaſon of any thing which our Almighty Creator doth, this might be given as one, wherefore he was pleaſed to ſuffer Mankind to fall, even that the Glory of his Grace and Truth might appear in the Redemption of them by *Jeſus Chriſt*, which otherwiſe, as far as we can ſee, it could never have done.

Hence, *Laſtly*, therefore it is, that although *Jeſus Chriſt* dyed for the Sins of the whole World, and the Promiſes are accordingly made to all, yet none have his Grace actually conferred upon them, without believing his Word, and ſo giving him the Glory of his Truth, which he deſigned to himſelf in the Redemption of them. For without that, they do not anſwer his End in redeeming, no more than they did before in his creating them. And therefore have no Ground to expect any more Grace or Favour at his Hands; from whence alſo, we may ſee the Reaſon wherefore Faith is abſolutely required, as it is in God's holy Word, in order to our obtaining any of the Bleſſings which *Chriſt* hath merited, and God in him hath promiſed to us; even that God may be thereby glorified, as he is in all that believe, 2 *Theſſ.* 1. 10. And therefore all that believe in our *Lord Jeſus Chriſt*, according to what

what God hath revealed of him in his holy Word, and accordingly trust on the Promises which are there made and confirmed to Mankind in him, they have the said Promises actually fulfilled to them, so as to enjoy all the Benefits of *Christ*'s Death for the Pardon of their Sins, and for their Justification before God. *In him they have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace*, Eph. 1. 7. And though they be not perfectly righteous in themselves, yet through his Merits they are accounted righteous by God himself: *For he hath made him who knew no Sin, to be Sin for us, that we might be made the Righteousness of God in him*, 2 Cor. 5. 21. This was the End wherefore he who was no Sinner, suffered as a Sinner for us, that we who are not righteous may be accepted of as righteous through him. As our Sins were laid on him, his Righteousness is imputed unto us; and so we are justified freely by his Grace, through the Redemption that is in *Jesus Christ, whom God hath set forth to be a Propitiation*, or rather *a Propitiatory, through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God; to declare, I say, at this time his Righteousness, that he might be just, and the Justifier of him which believeth in Jesus*, Rom. 3. 24, 25, 26.

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These things being thus briefly premised, we may easily see, how God was in *Christ* reconciling the World unto himself; for as

Vol. VI. he himself tells us by his Apostle, *being justified by Faith, we have Peace with God, through our Lord Jesus Christ*, Rom. 5. 1. *And being now justified by his Blood, we shall be saved from Wrath through him*, ver. 9. Whereby we are assured, that upon our believing in his Son *Jesus Christ*, our Sins, for which he was justly offended with us, are done away by his Blood, and that he looks upon us no longer as Sinners, of the Stock of the first *Adam*, but as Members of the last *Adam Christ*, and in him as just and righteous Persons; and therefore is no longer angry, but at Peace with us, reconciled, and well-pleased with us in him, as much as if we had never offended or displeased him. According to that remarkable Saying of the Apostle to the *Colossians*, *You that were sometimes alienated, and Enemies in your Mind by wicked Works, yet now hath he reconciled, in the Body of his Flesh through Death, to present you holy and unblameable, and unreprovable in his Sight, If ye continue in the Faith, grounded and settled, and be not moved away from the hope of the Gospel*, Col. 1. 21, 22, 23. Where we see that God himself, in the Body of the Flesh, which he assumed, and through the Death which he suffered in that Body, reconciles those who before were Enemies, if they continue in the Faith, so as to present them holy, unblamable, and unreprovable in his own sight. Though he see their Faults, he doth not blame, so as to condemn them for them, having

ving taken the Punishment upon himself, and so hath discharged them by the Death he suffered for them in his own Body. So that he now looks upon them as holy and righteous Persons in his Son; and likewise makes them such in themselves, as far as they are capable of it in this their corrupt and imperfect State. He purifies their Hearts at the same time, and by the same Faith whereby he justifies their Persons. They being in *Christ*, *are* become *new Creatures*, 2 Cor. 5. 17. *Being created in Christ Jesus unto good Works*, Eph. 2. 10. And so are another sort of People from the rest of the World; a Communion of Saints, wholly enclined and addicted to Piety, and Virtue, and all manner of good Works, as other People are to Vice and Wickedness. And whatsoever they do in the Name of the *Lord Jesus Christ*, Col. 3. 17. *is acceptable to God through him*, 1 Pet. 2. 5. All the Defects in their good Works (which in the best are many) being perfectly made up, by that most perfect Obedience which he performed in their Nature and Stead, to Death it self, even the Death of the Cross. By means whereof he smells a sweet Savour, and is pleased with all the good Works they do, notwithstanding all their imperfections. *The Sacrifice of the Wicked is an abomination to the Lord, but the Prayer of the Upright is his delight*, Prov. 15. 8.

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Thus therefore it is, that God was in *Christ* reconciling the World unto himself,

ſuffering in him the Puniſhments which were due unto their Sins, and therefore abſolving all that believe in him, ſo as to accept of them as righteous, and dealing accordingly with them; for he now looks upon them as his own Children, his Elect and peculiar People, and is ſo perfectly reconciled to them, that he hath a ſpecial Love and Kindneſs for them; and all becauſe they believe in his Son *Jeſus Chriſt*, in whom he himſelf is well-pleaſed and by whom he hath reconciled them to himſelf. As we learn alſo from the Mouth of the Son himſelf, ſaying to his Diſciples, and in them to all that believe in him; *For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God*, Joh. 16. 27.

But here we muſt farther obſerve, that the Apoſtle ſaying, *that God was in Chriſt reconciling the World unto himſelf*, he thereby intimates, that this is no tranſient, but a permanent, or rather a continued Act: He did not only do it once, but he is always doing it: He is ſtill reconciling the World unto himſelf by *Jeſus Chriſt*, the Lamb of God, not who did, but who doth *take away the Sin of the World*, or is always taking it away, as the Word ὁ αἴρων implies, *Joh.* 1. 29. Though he offered up himſelf but once, yet by virtue of *that one Oblation of himſelf once offered, he is the Propitiation for our Sins; and not for ours only, but for the Sins of the whole World*, 1 Joh. 2. 2. continually propitiating or reconciling

ciling his Father unto all that truly believe in him. He is always the Mediator between God and them, 1 *Tim.* 2. 5. *their Advocate with the Father*, 1 Joh. 2. 1. *now appearing in the Presence of God*, Heb. 9. 24. *and ever living to make Intercession for them*, Heb. 7. 25. And so reconciling them unto God, and making their Peace with him whensoever there is an occasion for it; as there always is: The best Men doing nothing that is perfectly good, and many things so ill, that they could never continue in the Favour of God, if his Son was not continually interceding for them, and reconciling him unto them. But he the Sun of Righteousness shining continually in Heaven, and from thence reflecting his Righteousness upon them, both they themselves, and all the good Works they do, appear by that means, as if they were perfectly Righteous; and that is the Reason they always live under the Light of God's Countenance shining upon them, and are kept in his Love and Favour, even because their Advocate and high Priest is always making Atonement and Reconciliation for them. By means whereof every true Believer may say as St. *Paul* did, *I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord*, Rom. 8. 38, 39.

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Thus I have endeavoured to set before you,

Vol. VI. in as clear a Light as I could, the great Myſtery of the Goſpel; *to wit, how God was in Chriſt, reconciling the World unto himſelf*; whereby you may ſee, how you alſo may be reconciled to him, if ye will. Nothing now remains, but to conſider in what Senſe the Apoſtle here ſaith, *that God hath committed unto us the Miniſtry and Word of Reconciliation*; which may be ſoon diſpatched: For the Lord of *Sabbaoth*, the Almighty Creatour and Governour of the World, *dwelling in the Light which no Man can approach unto*; *whom no Man hath ſeen nor can ſee*: If he himſelf ſhould ſpeak unto us in his own divine Perſon, we could not ſee him that ſpeaks, much leſs ſhould we be able to bear what comes immediately from his infinite Height and Glory. And therefore as he was graciouſly pleaſed to take upon him our Nature, and in it to reconcile the World unto himſelf, ſo he is pleaſed likewiſe to make uſe of ſome that are of the ſame Nature, to declare and apply this his Reconciliation to the reſt of the World, that they might receive it from him by the Hands of ſuch whom they themſelves could ſee, and accordingly give him the Glory of his Grace and Truth, by taking it upon his Word, delivered to them by ſuch as he ſends to do it. I ſay, ſuch as he ſends; for none can take this Office upon them, unleſs they be called and ſent by God himſelf; *For how ſhall they Preach except they be ſent?* Rom. 10. 15. Other People may ſpeak the ſame things; but they cannot

cannot Preach the Gospel of Reconciliation, except they be sent by God himself to do it; no more than he who hath no Commission, can execute the Office of an Ambassador; wherefore the Apostle speaking in the Name of all that are sent by God, saith, *that God hath committed unto us the Word of Reconciliation*; that is, he hath given us Commission and Authority to propound and treat of Peace and Reconciliation with you in his Name, as his Ambassadors sent by him for that end and purpose. And therefore the Apostle immediately adds, *Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead to be reconciled unto God*, v. 20. And certainly to be an Ambassador for *Christ*, an Ambassador of Peace too, of Peace with the King of Kings, is an Office not to be slighted, as it is in this profane Age, but highly esteemed and magnified, as the most sacred, and most honourable Employment that any Man can have.

For here ye see, what our Office and Ministry is. *We are Ambassadors for Christ*; we come not in our own Name, but his; neither do we come to proclaim War, but to offer Peace; that Peace which he hath procured for you with his own Blood. You have all rebelled against Almighty God your Maker, and are therefore obnoxious to his displeasure. But he hath reconciled you to himself in our Lord and Master *Christ*: And sends us to declare and offer this his Reconciliation to you.

And

Vol. VI. And we according to our Inſtructions, pray you in his ſtead to accept of it; that you would ſtand out no longer, but take care to be reconciled to God, or to partake of that Peace and Reconciliation which he hath made for you.

For which purpoſe therefore, I pray you all in *Chriſt*'s ſtead, to repent and believe the Goſpel; forſake and avoid the Sins wherewith ye have hitherto diſhonoured and offended the moſt High God your Maker, and ſtudy for the future to ſerve and honour him, by doing all ſuch good *Works* as he hath ſet you: *And whatſoever ye do in Word or Deed, do all in the Name of the Lord Jeſus Chriſt*, believing and truſting on him to make your Peace with God. Do but this, and I aſſure you in his Name, that he will do it for you. He will reconcile you to Almighty God, and reſtore you to his Love and Favour, as much as if ye had never loſt it. And how happy will ye then be, when he that governs the whole World, ſhall become your Friend, and have a particular kindneſs for you? His Grace will then be alway ſufficient for you, and his Strength made perfect in your Weakneſs. His Spirit will be always ready to direct you what to do, and to aſſiſt you in the doing it. His holy Angels will miniſter unto you, and keep you by his order, in all your ways. His Bleſſing will be upon all ye have, and upon all ye do. His Power will protect you from all Evil, and make *all things work together for your good*, all the while ye are here below;

and

and when ye go hence, ye will go to *Christ* in Paradise, and there enjoy all the Fruits of that blessed Peace which he hath made for you, in their highest Perfection. Then you'll taste and see, what infinite Cause you have to bless God, to praise him, to worship him, to glorifie him, to give him Thanks for his great Glory, in reconciling you to himself by his only begotten Son *Jesus Christ*; *To whom with the Father, and Holy Spirit, be Honour and Glory for ever.* Amen.

SER-

SERMON V.

The Satisfaction of Christ explain'd.

1 JOHN II. 12.

My little Children, these things write I unto you, that ye sin not. And if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous: And he is the Propitiation for our Sins: And not for ours only, but also for the Sins of the whole World.

His Epistle, written by the Apostle and Evangelist St. *John*, is called his Catholick or General Epistle, because it is not written to any particular Person, as both his other are; nor

nor to any particular Church or Society of Christians, as most of St. *Paul*'s were; but this is written to the whole Catholick Church, to all Christians in general; which he calls his little Children. Little Children he might well call them, because the Church being as yet in its Infancy, they were but newly born again of Water, and of the Holy Ghost, or as St. *Peter* speaks, were *but new born Babes*, 1 Pet. 2. 2. at least in respect of him, who was a Father in the Church. And his little Children, because he had been a great Instrument in propagating the Church in which they were so regenerate and born again: And besides, he useth this endearing Compellation, *My little Children*, the better to shew the great Care and Love he had for them. Such as a Father hath for his little Children, that they might be the more ready to hearken to that fatherly Advice he was now to give them. As St. *Paul* for the same purpose saith to the *Corinthians*, *I write not these things to shame you, but as my beloved Sons, I warn you. For though you have ten thousand Instructors in Christ, yet have ye not many Fathers; for in Christ Jesus, I have begotten you through the Gospel*, 1 Cor. 4. 14, 15. So St. *John* here saith to all Christians, *My little Children, these things I write unto you, that ye sin not.*

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These things, all that went before, and all that follow after, all that I write in this Epistle, all these things I write unto you for this end

Vol. VI. end and purpose, *that ye sin not*; that ye allow not your selves in any known Sin, or rather, (as he afterwards expresseth it) that ye do not commit Sin, no Sin whatsoever, neither of Omission, nor of Commission; neither against the first, nor against the second Table; that ye never wilfully and deliberately transgress any one of God's Laws, either by doing what he hath forbidden, or not doing what he hath commanded; but that ye make it your constant Care and Study to *walk in all the Commandments and Ordinances of the Lord*, to the utmost of your Knowledge and Power, *blameless*. This was the great End of his writing these things unto them, as it is of all the holy Writings, that Men might know the Will of God and do it, and so not sin against him; which the Apostle therefore requires them to take special heed of above all things else; even, *that they sin not*; that they do not *turn the Grace of God into Wantonness*; that they do not abuse the great Doctrine he was about to deliver to them concerning the Propitiation which *Christ* hath made for their Sins; that they do not abuse it, so as to take Encouragement from thence to continue in Sin, or do any thing contrary to the Laws of God; but that they make it the chief Care of their whole Lives to avoid all manner of Sin, as much as possibly they can. *These things*, saith he, *I write unto you, that ye sin not.*

But

But then he adds, *And if any Man sin, we have an Advocate with the Father.* He had said a little before, *If we say that we have no Sin, we deceive our selves, and the Truth is not in us:* And again, *If we say that we have not sinned, we make him a Lyar, and his Word is not in us*, ch. 1. 8, 10. And therefore, notwithstanding the strict Charge he here gives to all Christians not to Sin, yet knowing and considering the Frailty of our Nature, he supposeth that any Man, after all his Care and Diligence, may sometimes fall into Sin, not only into the common Sins of humane Infirmity, which all are continually subject to, but likewise into some such Sin as may wound his Conscience to the quick, and lie so heavy upon his Mind, as to be ready to sink him down into Horror and Despair at the Remembrance of it. Now, what would the Apostle have a Man do in this Case? would he have him lay aside all hopes of Mercy, and despair of ever having his Sin pardoned? No, by no means. But he would have such a one look up to Heaven, and consider that we have an Advocate there; *If any Man sin, we have an Advocate with the Father*; we, all of us, as we have all sinned, we have all an Advocate to plead our Cause, and intercede with the Father for the Pardon of our Sins, and that no less a Person than *Jesus Christ* the Righteous, perfectly Righteous in every circumstance and punctilio of the Moral Law, *who needed not daily, as the High Priests under the Law, to offer up Sa-*

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crifice, first for his own Sins, and then for the Peoples, Heb. 7. 26. *For he did no Sin, neither was guile found in his Mouth*, 1 Pet. 2. 22. And therefore is compleatly qualified (which otherwise he would not have been) to intercede for the Pardon of other Mens Sins; and he is able to do it effectually too, in that *he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World*,

This is the Design and Meaning of the Words in general. But seeing they contain matter of such extraordinary use and comfort to all Sinners, (such as we all are) it will be worth our while to treat a little more particularly of them, and for that purpose to shew,

I. *In what Sense Christ is here said to be the Propitiation for our Sins.*

II. *That he being the Propitiation for our Sins, he is therefore a most powerful Advocate with the Father for us.*

III. *That seeing Jesus Christ the Righteous, is such an Advocate with the Father for us to our great comfort, we cannot fail of God's Mercy in the Pardon of our Sins, if we do but repent and believe the Gospel.*

First

First therefore we may observe, that Propitiation is originally a *Latin* word, and signifies the Appeasing the Wrath of God, or doing something whereby he may be rendred Propitious, Kind, or Merciful to us, notwithstanding that we have provoked him to anger by any Sin or Offence committed against him. And the Original word in my Text ἱλασμὸς is used by the *Greeks*, exactly in the same Sense, as might easily be shewn. But that we may fully understand the true Notion of the Word as it is here used, our best way will be to consider how it is used in the *Greek Translation* of the Old Testament, made long before St. *John*'s time; for he Writing to those who were generally accustomed to the Words and Phrases in that Translation, it cannot be supposed but he useth this, as well as other words, in the same Sense as it is used there; for otherwise they would not so well have understood him. Now there we find that ἱλάσκεσθαι and ἐξιλάσασθαι, all along answer to the כפר which signifies to appease, to pacifie, to reconcile a Person offended, to atone or make him at one again with the Offender. So both the *Hebrew* and *Greek* words are used, where it is said, *The Wrath of a King is as Messengers of Death, but a wise Man will pacifie it*, Prov. 16. 14. And also, where *Jacob* having sent a Present before him to his Brother *Esau* that was offended with him, saith, *I will appease him with the Present that goeth before me*, Gen 32. 20. He calls his Pre-

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ſent מנחה, a word commonly uſed for Offerings to God. That was his Propitiation, whereby his Brother was reconciled to him. So were the Sacrifices in the Levitical Law, they were the ἱλασμοὶ, the Expiations, or Propitiations, whereby God was atoned or appeaſed towards him which brought them, or as it is there expreſſed, they were accepted for him, to make Atonement for him, *Lev.* 1. 4. And when a Man had thus brought his Offering, and the Prieſt had therewith made Atonement for him, for the Sin he had committed, then it was forgiven him, as we often read, *Lev.* 4. 20, 26, 31. ch. 5. 10, 18. In all which Places, both the *Hebrew* and *Greek* words before mention'd, are uſed; the firſt by *Moſes* himſelf, the other by the *Seventy* which tranſlated him. And therefore we cannot doubt but that the *Greek* word in my Text, coming from the ſame Root, is here alſo uſed in the ſame Senſe, for ſuch a Propitiation, or propitiatory Sacrifice whereby God is reconciled, or rendred propitious to us, and our Sins are forgiven us; God accepting as it were of that Sacrifice inſtead of the Puniſhment which was due unto us for them.

The ſame appears alſo from ſeveral words derived from the ſame *Hebrew* Root, as כֹּפֶר which the *Seventy* ſometimes *tranſlate* λύτρα, or λύτρον, which ſignifies a Ranſome, a Price paid for the Redemption of a Man's Life that was forfeited by any capital Crime, ſomething given in Recompence and Satisfaction for the

Crime whereby it was done, *Exod.* 21. 30. Ser. V.
ch. 30. 12. *Numb.* 35. 31, 32. *Prov.* 6. 35.
ch. 13. 8. Sometimes Ἄλλαγμα Commutation, or Propitiation; as the vulgar *Latin* renders it, *Isai.* 43. 3. *Amos* 5. 12, Sometimes περικάθαρμα, *Piaculum*, or a Sacrifice offered for the Purging or Expiating some heinous Crime; or for the diverting some heavy Judgment from one to another, as *Prov.* 21. 18. where the wise Man saith, *The Wicked shall be a Ransome* (as we translate it) *for the Righteous*; that is, as he himself elsewhere explains it, *The Righteous is delivered out of Trouble, and the Wicked cometh in his stead*, Prov. 11. 8. Sometime they translate it ἐξίλασμα, Propitiation, Expiation, *Psal.* 49. 8. And so the *Jews* anciently used this Word in their common Discourse; for when one of them would shew the greatest Love he could to another, he would say, הנני כפרו, *Behold let me be his Expiation*; that is, as one of their most learned Writers interprets it, *Let his Iniquities be upon me, that I may bear the Punishments of them, Baal Aruch, in voce* כפר. which will give us great Light into the true Notion of the Word, as we shall see anon.

Another word from the same *Hebrew* root is כפרים, which is commonly used likewise for a Ransome, Atonement, Expiation, Propitiation, or the like. As where we read of the כסף הכפרים the Atonement Money, the *Seventy* render it τὸ ἀργύριον τῆς εἰσφορᾶς, the

Tribute Money that every Man was to give for the Ranſome of his Life, when the People were Numbred, *Exodus* 30. 12, 15, 16. The Sin-Offering of Atonement, τῆς ἐξιλάσεως, of Propitiation, as the *Seventy* tranſlate it, *Numb.* 29. 11. *Exod.* 30. 10. The Ram of the Atonement, in the *Greek*, κριὸς τοῦ ἱλασμοῦ (the word in my Text) the Ram of Propitiation, *Numb.* 5. 8. So *Ezek.* 44. 27. In all which Places, we ſee the word is uſed to denote ſomething offered or laid down for the Pardon of a Man's Sins, and ſo for the Redemption of his Life that was forfeited by them. But that which is moſt obſervable in this caſe is, that the great Day, when the two Goats were choſen, the one for a Sin-Offering, with the Blood whereof the High Prieſt made Atonement for the People in the moſt holy Place; and the other for the Scape-Goat, upon the Head whereof he confeſſed and laid the Sins of the People, and then ſent him away into the Wilderneſs, never to be heard of more, *Lev.* 16 15, 21, This Day, I ſay, is called יום כפרים, the Day of Atonement, or as the *Seventy* render it, by the word in my Text, ἡμέρα τοῦ ἱλασμοῦ, and which is the ſame, τοῦ ἐξιλασμοῦ, the Day of Propitiation, *Lev.* 25. 9. ch. 23. 27, 28. To which we might alſo add, that the Lid or Cover of the Ark where the Law lay, is called כפרת, which the *Seventy* tranſlate ἱλαστήριον, the Propitiatory, we the Mercy-Seat. But of that I may have occaſion to ſpeak more afterwards.

These things, I confess, may seem something too nice and critical, but I could not but take notice of them for the Satisfaction of my self, and of all that understand the Original Languages; as being of great Use to our finding out, what the Apostle here means by Propitiation, according to the common Notion of the Word he useth in those Days, and among those to whom he wrote; for hereby we way perceive, that by the word Propitiation here used, is meant such a Sacrifice or Offering made to God for the Sins of Men, which he is pleased to accept of as a sufficient Atonement and Satisfaction for the Dishonour and Injury that was done him by them, so as not to require the Punishments which were due unto him for them, but to forgive them all, and to become again as kind and propitious to the Persons that offended him, as if he had never been offended by them. For he is now propitiated, he is pacified, and reconciled to them; he receives them into his Love and Favour again, and so into the same State they were in before he was displeased with them.

But could any of those Levitical Sacrifices which we have discoursed of, be such a Propitiation for the Sins committed against God? No surely, not in themselves; for as the Apostle observes, *The Law having a Shadow of good things to come, and not the very Image of the things, can never with those Sacrifices which they offered Year by Year continually,*

make the Comers thereunto perfect; for then would they not have ceased to be offered: Because that the Worshippers once purged should have had no more Conscience of Sin. But in those Sacrifices, there is a remembrance again made of Sins every Year. For it is not possible that the Blood of Bulls and of Goats should take away Sins, Heb. 10. 1, 4. Howsoever they might serve to the *Purifying of the Flesh*, as the same Apostle speaks, ch. 9. 13. that is, to the cleansing of outward and Levitical Impurities, they could have no virtue in themselves, to take off the Guilt that was contracted by the Breach of the Moral Law. But all the Atonement or Propitiation that is said to be made by them for any Sin, was effected only by the Blood of *Christ*, typified and represented in them. For he is here said to be *the Propitiation for the Sins of the whole World.* And therefore no Sin in the World could ever be expiated, or have propitiation made for it any other way but by him. His being the only real and substantial Sacrifice that ever was offered, and all others were only Types and Shadows of his, and therefore could have no power or efficacy at all without it.

But his was so powerful and effectual to all intents and purposes, that he, as the Apostle here saith, *is the Propitiation for the Sins of the whole World*; that is, as our Church explaineth it, *he by the one Oblation of himself once offered, made a full, perfect, and sufficient Sacri-*

Sacrifice Oblation, and Satisfaction, for the Sins of the whole World, or of all Mankind. So that there is no Man in the whole World, but his Sins may be all pardoned by it, and he may be accepted of as Righteous before God, without any Violation of his Honour, Justice, or Truth. But this being the main Foundation of all our hopes of Pardon and Salvation, I shall endeavour to make it as clear as I can in these following Propositions. Sect. V.

1. The Eternal Son of God, when he became Man took not on him the Nature of any particular human Person, but the whole Nature of Man in general, which having no subsistence out of his divine Person, could not constitute another Person distinct from the Divine, but he was one only Person both as God and Man; *The Word was made Flesh.* Joh. 1. 14.

2. He in this Nature so assumed lived several Years upon Earth in perfect Obedience to the Moral Law, and at length died too in it. He was obedient all his Life until Death, *even the Death of the Cross*, Phil. 2. 8.

3. He could not have suffered this Death but for some Sin or other. For *Death is the Wages of Sin*, Rom. 6. 26. Therefore where there is no Sin, there can be no Death.

4. He could not suffer for any Sin of his own; for he had none to suffer for, *Dan.* 9. 20. *He did no Sin, neither was guile found in his Mouth*, 1 Pet. 2. 22. But was every way most perfectly righteous, and the only Man that ever was so; and therefore is pro-

 perly called in my Text, *Jesus Christ the righteous*. Hence,

5. That Death, and whatsoever else he suffered, he suffered it only for the Sins of Men, in whose Nature he suffered it. There were no other Sins that we know of in the World for which he might have suffered, except those of the fallen Angels; but he took not on him their Nature, and therefore could not suffer for their Sins. But he took upon him the Nature of Man the common Nature that all Men are of, and whatsoever he ever suffered, was only in that Nature, and by Consequence, for the Sins only of those who are of that Nature in which he suffered even for the Sins of Men as the Holy Scriptures all along assure us. *He was delivered for our Offences*, saith St. *Paul*. Rom. 4. 25. *He died for our Sins according to the Scriptures*, 1 Cor. 15. 3. *He was wounded for our Transgressions, and bruised for our Iniquities, the Chastisement of our Peace was upon him, and by his Stripes we are healed. All we like Sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the Iniquities of us all*, Isai. 53. 5, 6. And *he his own self bare our Sins in his Body on the Tree*, 1 Pet. 2. 24.

6. The Death which *Christ* thus suffered for Sins, was in a most proper Sense a Sin-Offering, a Sacrifice offered to God to make Atonement and Propitiation for Sins. This appears.

1. From

1. From the Testimony of the infallible Spirit of God, which in the Holy Scriptures frequently and expresly asserts it. As where speaking of *Christ*, He saith, *Thou shalt make his Soul an offering for Sin*, Isai. 53. 10. And elsewhere, *Walk in Love, as Christ also hath loved us, and hath given himself an Offering and Sacrifice to God for a sweet smelling Savour*, Eph. 5. 2. in allusion to the legal Sacrifices which are often said to be of a sweet Savour unto the Lord, *Lev.* 1. 9. 13, 17. Chap. 2. 2. *Gen.* 8. 21. The Words in the Original ריח ניחוח properly signifie a Saviour of Rest, which God was pleased to accept of, so as to rest and cease from Anger. Thus where *Christ* is said to be *made Sin for us*, 2 Cor. 5. 21. the meaning is that he was made a Sin-Offering, or a Sacrifice for our Sins, and so the Word is rendred, *Heb.* 10. 6. and should be so not only in the Place before quoted, but likewise *Rom.* 8. 3. *Heb.* 13. 11. For as the *Hebrew* Word חטאת so the *Greek* ἁμαρτία which answers to it, in all these Places, signifies a Sin-Offering as well as Sin, and cannot be here understood in any other Sense. The Epistle to the *Hebrews* all along declares this great Truth, as if it was written on purpose to convince us, that *Christ* properly offered up himself as a Sacrifice for our Sins; and that he did it only once, that being sufficient to expiate the Sins of the whole World. For he offered up himself without *Spot* to God, *Heb.* 9. 14. *He needed not daily as those High-Priests*

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Priests, to offer up Sacrifice first for his own Sins, and then for the Peoples, for this he did once when he offered up himself, Heb. 7. 27. He offered *one Sacrifice for Sins*, ch. 10. 12. And *by* that *one Offering he hath perfected for ever them that are sanctified* v. 14. So also Chap. 9. 25, 26, 27, 28. From all which it is as plain as Words can make it, that God himself looketh upon the Death of *Christ*, as a true expiatory Sacrifice, a Sacrifice offered up to him for the Sins of the World.

2. This appears also from the Nature of such Sacrifices under the Law, For they were always offered in the stead of him that brought them; who having by some Sin or Breach of God's Law, deserved Death, he brought some live Creature, such as God had appointed in that Case to the Priest, to be killed in his stead, and so to suffer that Death which he must otherwise have suffered himself. For God himself saith, *the Life or Soul of the Flesh is in the Blood, and I have given it to you upon the Altar, to make an Atonement for your Souls; for it is the Blood that maketh Atonement for the Soul*, Lev. 17. 11. where we see the Reason why the Blood made Atonement for the Soul of a Man, was because the Life or Soul of the Beast was in it. And so when the Beast was offered, the Soul of that was given and accepted instead of the Soul of the Offender that brought it; and therefore it made Atonement for his Soul. It was his כפרו his Expiation

ation bearing the Punishment which his Iniquities had deserved: So the *Jews* commonly used that Word, as I observed before. But for this purpose, he who brought the Sacrifice, was to put his Hand upon the Head of it, *And he shall put his Hand*, saith God, *upon the Head of the Burnt-Offering, and it shall be accepted for him to make Atonement for him*, Lev. 1. 4. It was by this means therefore, even by the Persons laying his Hand upon the Head of his Burnt-Offering, that it was accepted of for him and in his stead, to make Atonement for his Sins. This the *Jews* themselves acknowledge. One of the most Learned of them, even *Abarbinel* saith expressly, that if the High-Priest sinned through Ignorance against any of God's Commandments, it was but just that he should be punished with Death, and his Body burnt; but the Law required, שיביא פר בן בקר תחת עצמו וסמך ידיו עליו לרמוז שהוא תמורתו that he shall bring a young Bullock instead of himself, and shall lay his Hands upon him, to signifie that this is his Substitute, his Commutation or in his Place, *Abarb. pref. in Levit.* Hence all the Expiatory Sacrifices were properly Αντίψυχα, as some of the Ancients call them, as being offered ἀντὶ ψυχῆς instead of the Life of him that brought them. And that is the Reason, neither can any other be given, why in capital Crimes, as Murder, Idolatry, and the like, for which the Law required that they who committed them, should die themselves in their own Persons; for them there

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 was no Sacrifice ordained, becauſe the Man being to die himſelf, no Beaſt could be ſubſtituted in his place, or die in his ſtead.

Such were the expiatory Sacrifices under the Law; and ſuch was that which *Chriſt* offered up to God for us; he dyed in our room, and ſo made Atonement or Expiation of our Sins, as thoſe legal Sacrifices are ſaid to have done, or the Prieſt by them, for the Sins of thoſe who brought them; for he ſuffered ὑπὲρ ἡμῶν, for us in the Fleſh, 1 *Pet.* 4. 1. *He once ſuffered for Sins, the Juſt for the Unjuſt*, 1 Pet. 3. 18. *He died for all*, 2 Cor. 5. 14. He died for the *Ungodly*, Rom. 5. 6. *He taſted Death for every Man*, Heb. 2. 9. He himſelf ſaith, *This is my Body which is given for you, and this Cup is the New Teſtament in my Blood, which is ſhed for you*, Luk. 22. 19. 20. To which we may add the Place before quoted, where *Chriſt* is ſaid to be made Sin, or a Sin-Offering for us, 2 *Cor.* 5. 21. In all which Places, the original word is ὑπὲρ, which is commonly uſed to ſignifie a Commutation or Subſtitution of one for another. And tho' in ſome other Places it may, yet in theſe it cannot be taken in any other Senſe. This being the only Senſe that is proper to thoſe Places, that ſpeak of *Chriſt*'s dying or ſuffering for us; for his Death, as we have ſhewn, was moſt properly an expiatory Sacrifice. But ſuch Sacrifices were offered up for the Offender, ſo as to be ſubſtituted in his ſtead. And therefore when *Chriſt* is ſaid to have ſuffered for us, it muſt be ſo underſtood

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as that he did it in our stead, that being the only Sense of the Phrase, that is proper to such Sacrifices. Ser. V.

But to put the Matter quite out of Dispute, *Christ* himself saith, that he came to give himself, λύτρον, ἀντὶ πολλῶν, a Ransom instead of many, *Matt.* 20. 28. for that this is the proper Meaning of the Place, is evident, not only from the Notion of a Ransom, which implies it, but from the Particle ἀντὶ, which in the *Greek* Tongue usually signifies either Contrariety or Substitution. But here it cannot possibly be taken in the first Sense, and therefore must be in the latter, even for the Commutation or Substitution of one in the Place of another; that Christ gave his Life a Ransom instead of many, which must otherwise have died, and so gave his Flesh for the Life of the World, *Joh.* 6. 51. To the same purpose is that of St. *Paul*, where he saith, *that Christ gave himself*, Ἀντίλυτρον ὑπὲρ πάντων, *a Ransom for all*, 1 Tim. 2. 6. A Ransom for all, so as to be in the Place of all; or if ye will, a commutative Ransom, for so the Preposition ἀντὶ, joined to λύτρον, plainly signifies, and more emphatically than it would have done if used by it self; so that I do not see how it was possible that Christ's dying in our stead, could have been revealed more clearly to us by any words whatsoever, than it is by these. And they that strive to wrest these to any other Sense, might do as much to any other words that could be used in any Language whatsoever:

ver: And ſo would make all words ſignifie nothing but what they themſelves pleaſe; yea, the ſacred Oracles of God himſelf would be written in vain to ſuch People, who take not the Senſe of them from the words themſelves wherein they are delivered to us, but from their own Opinions and Fancies: How they will anſwer ſuch an Abuſe put upon God's word at the laſt Day, I know not, but fear they never think of that.

Moreover, the ſame thing even that the Death of Chriſt was properly a Sin-Offering, or a Sacrifice to expiate or make Atonement for Sin, appears alſo from the end of ſuch Sacrifices under the Law, which was, that the Sins for which they were brought, might be forgiven, and ſo God reconciled to the Perſon that brought them; for he having redeemed or purchaſed off that Death, which by the Law was due unto his Sins, by bringing another living Creature according to God's appointment, to ſuffer it in his ſtead, the Law was now looked upon as ſatisfied, and he was no longer obliged by it to die for his Sins, as he was before, for his Sins were forgiven; as it is frequently ſaid in the Law, *The Prieſt ſhall make Atonement for him, as concerning his Sin, and it ſhall be forgiven*, Lev. 4. 26, 31, 35. Chap. 5. 10, 13. Chap. 6. 7, *&c.* Numb. 15, 25, *&c.* It ſhall be forgiven, that is, it ſhall not be imputed to him, nor laid to his Charge, but taken off and removed, or put away from him, as the Law ſpeaks, *Deut.* 21. 8. ſo that he ſhall not

not die for it; as *Nathan* said to *David*, *The Lord also hath put away thy Sin, thou shalt not die*, 2 Sam. 12. 13. Thus when Atonement was once made by the Sacrifice which any Man had offered for his Sins, he was thereby redeemed or freed from that Death which he was before obnoxious or subject to, and God, *in whose Favour is Life*, Psal. 30. 5. was now reconciled, and become as gracious and propitious again to him, as if he had never been angry or displeased with him. This therefore was the way prescribed in the Law, whereby to obtain Forgiveness of Sins, and Reconciliation to God, even by the Death or Blood of such living Creatures as God for that purpose had ordained to be offered to him; as the Apostle observes, saying, *And almost all things are by the Law purged with Blood, and without shedding of Blood is no Remission*, Heb. 9. 22.

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But in this, as well as in other Respects, the Law had only the Shadow of good things to come, typifying and foreshewing the great End, and the glorious Effects of the Death of Christ, who was the true Lamb of God *that taketh away the Sin of the World*, Joh. 1. 29. *Who gave himself for us, that he might redeem us from all Iniquity*, Tit. 2. 14. *In whom therefore we have Redemption through his Blood, even the Forgiveness of Sins*, Eph. 1. 7. Col. 1. 14. For this End it was shed, as he himself saith, at the Institution of the Cup in his last Supper, *This is my Blood of the New Testament, which is shed for many, for the Remission of*

Sins

Vol. VI. *Sins*, Mat. 26. 28. And therefore, as St. *John* ſaith, *the Blood of Jeſus Chriſt cleanſeth us from all Sin*, 1 Joh. 1. 7. As well it might: *For if the Blood of Bulls and 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 up himſelf without Spot to God, purge your Conſcience from dead Works, to ſerve the living God?* Heb. 9. 13. 14. So that *being juſtified by his Blood, we ſhall be ſaved from Wrath through him*, Rom. 5. 9. even from the Wrath of God; *for if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we ſhall be ſaved by his Life*, v. 10.

There are ſeveral ſuch Places in his Epiſtles, where St. *Paul* ſpeaks of our Reconciliation to God by the Death of his Son, as *Eph.* 2. 16. *Col.* 1. 20, 21. And leſt we ſhould miſtake the true Notion of Reconciliation, he explains it, ſaying, that *God was in Chriſt, reconciling the World unto himſelf, not imputing their Treſpaſſes unto them*, 2 Cor. 5. 19. For from hence it appears, that by our Reconciliation unto God, the Apoſtle means alſo, God's Reconciliation unto us, in that he explains it by God's not imputing our Sins to us. And to make it yet more plain, he adds, that *Chriſt was made Sin*, or, *a Sin-Offering for us, that we might be made the Righteouſneſs of God in him*, v. 21. For to be made the Righteouſneſs of God, is the higheſt Expreſſion that can be

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of his Reconciliation to us, by virtue of that Sacrifice which his Son was pleased to offer for us, by dying in our room. To all which I shall add only one Place more, and that is, where the same Apostle saith, *Christ hath redeemed us from the Curse of the Law, being made a Curse for us*, Gal. 3. 13. whereby we are assured not only of *Christ*'s Redemption of us from the Curse of the Law, but likewise of the manner how he did it, even by being made a Curse for us; that is, by taking it upon himself, and bearing it in our stead. We by not continuing in all things that are written in the Law, are accursed by it: But *Christ* having suffered the accursed Death in our Nature and stead, he hath thereby freed our Persons from it: He hath redeemed us from all the Curses which are threatned in the Law against those who break it, and restored us to all the Blessings which are there promised to those who keep it. This, to me, seems to be the plain and natural Sense of the words; neither do I see how they can possibly bear any other.

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I have laid all these Places of holy Scripture as near together as I could, that we may at one View behold what firm Ground we have to believe, that one great End of *Christ*'s Death, and that upon which the rest depend, was to expiate our Sins, to discharge us from the Guilt we have contracted by them, to redeem us from the Punishments which they had made us obnoxious to, to fulfil the Word, to satis-

 fie the Juſtice, and to appeaſe the Wrath of God againſt us for them, to make up the Breach they had made between him and us, to reconcile him to us, ſo that he might without any Violation of his Word or Juſtice, be merciful and propitious to us, and receive us again into his Love and Favour, notwithſtanding our manifold Provocations of him. And this is that which the Apoſtle here means, by ſaying, that *Jeſus Chriſt the righteous, is the Propitiation for our Sins*; not he was, but is; the Death which he once ſuffered, being a continual Propitiation for the Sins which we continually commit.

And not for ours only, but alſo for the Sins of the whole World, which the Apoſtle adds, that we may not think that *Chriſt* is thus a Propitiation for the Sins only of his Apoſtles, or firſt Diſciples, or any other particular Perſons, but for all Mankind, from the Beginning to the End of the World, which he therefore calls the whole World; becauſe there never was, nor is, nor will be any Man in the World, for whom *Chriſt* is not a Propitiation. For though he did not actually die till many Ages after the Beginning of the World, yet his Death was as effectual a Propitiation for their Sins who lived in any of the Ages before, as it is for ours who live ſo many Ages after it happened. And the Reaſon is, becauſe it was promiſed and undertaken by him at the Beginning of the World, ſo ſoon as any Man had occaſion or need of it, when it was ſaid,

that *the Seed of the Woman should bruise the Serpent's Head*, and the *Serpent should bruise his Heel*, Gen. 3. 15. As a Man may purchase an Estate, and have the Possession and the whole Benefit of it, many Years before he actually pays the Price agreed upon for it, if he gives such Security for the Payment of it, as the Seller will accept of. So here *Christ* undertook the Redemption of Mankind at the Beginning of the World, promising or engaging his Word, to pay the Price agreed on at such a time, the Father accepts of his Word or Promise, as a sufficient Security, the best indeed that could be given; it being impossible that he should lie. Upon which *Christ* immediately entered upon his Purchase, and by virtue of that Blood which he should afterwards shed as the λύτρον or Price of Redemption for them, he was the Propitiation for the Sins of all Mankind, according to the Covenant made and published, first to *Adam*; afterwards confirmed to *Abraham* by God in *Christ*, Gal. 3. 17. who was therefore looked upon as slain for the Sins of the World, from the very Beginning of it. Yea and is said to be so. For, whatsoever some Criticks, to shew their Skill in playing with God's Word, have offered to the contrary, that is the plain and literal Sense of those Words in the *Revelations*, *whose Names are not written in the Book of Life, of the Lamb slain from the Foundation of the World*, Rev. 13. 8. For as for the new Sense, (if it might be called Sense) which

Vol. VI. they would put upon them, by making the words run thus, *Written from the Foundation of the World in the Book of Life of the Lamb slain*; it plainly perverts the Order in which the Holy Ghost hath placed them, without any Reason; for as for that which they usually give, even because it is said upon another Occasion, *whose Names were not written in the Book of Life, from the Foundation of the World*, Rev. 17. 8. that is no Reason at all: For here is no mention made of the *Lamb slain*, as there is in the other Text, which alters the Case much, and shews that the Holy Ghost design'd something else in that, than in this, even that the *Lamb was slain from the Foundation of the World*, and therefore hath placed the Words so that they cannot without Violence have any other Sense forced upon them. And after all, take the words how ye will, this great Truth is still contained and revealed in them; for if Mens Names were written from the Foundation of the World in the Book of Life of the Lamb slain, the Lamb must be supposed to be slain from the Foundation of the World, otherwise it could not have been the Book of the Lamb as slain. And to that which they bring to invalidate the common Reading and most obvious Sense of the words, we may oppose another Text which confirms it, even where it is said, we are redeemed with the *precious Blood of Christ, as of a Lamb without blemish, and without spot, who verily was foreordained before the Foundation of the World*,

but was manifest in these last times, 1 Pet. 1. 19, 20. From whence it appears, that *Christ* was slain, and his Blood shed in the Decree of God, before the Foundation of the World, as he was from the Foundation of it, in all the expiatory Sacrifices that typified and foreshewed it; for it was his Blood only that made them expiatory, without which they would have had no Virtue at all to cleanse or expiate Sin.

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But that the Death of *Christ* was both necessary and effectual for the Expiation of Sin from the Foundation of the World, appears also from the Argument which the Apostle useth, whereby to prove that *Christ* need not offer himself often, as the High Priest who went every Year into the holy Place with the Blood of others; *because he then must often have suffered since the Foundation of the World*, Heb. 9. 26. for this Argument would have no force at all in it, if the Expiation of Sin did not depend upon his Death all along from the Foundation of the World; which he therefore takes for granted by the *Hebrews* themselves, unto whom he wrote. And this seems to be St. *Paul*'s Meaning, where he saith, that *Christ was set forth a Propitiation for the Remission of Sins past*, Rom. 3. 25. even of those which were committed before he suffered. Besure St. *Peter* could mean nothing else, where speaking of the Fathers before *Christ*, he saith, *But we believe that through the Grace of the Lord Jesus Christ, we shall be saved even*

Vol. VI. *as they*, Act. 15. 11. καθ' ὃν τρόπον κἀκεῖνοι, after the ſame manner as they; which plainly ſhews that they who lived before, and they who lived after Chriſt, were all ſaved after one and the ſame manner, even by means of that Death which he ſuffered for the Sins of the World. He being the *Lamb of God*, the only *Lamb that taketh away the Sin of the World*, Joh. 1. 29. or as it is in my Text, *the Sins of the whole World*; the whole Race of Mankind from firſt to laſt. He gave himſelf *a Ranſom for all*, 1 Tim. 2. 6. *He taſted Death for every Man*, Heb. 2. 9. Not only for this or that, or the other Man, but for every Man in the World. And the Reaſon is, becauſe, as I obſerved before, he did not take upon him the Nature of any one, or more particular Men only, but the common Nature of all Mankind, the ſame that every Man is of. And therefore every Man hath an equal Right and Title to all the Merits of the Death which Chriſt ſuffered in that Nature. And every Man may and ought to believe that Chriſt dyed for him; as St. *Paul* did, where ſpeaking of Chriſt, he ſaith, *who loved me, and gave himſelf for me*, Gal. 2. 20. and every Man that truly believeth in him, ſhall moſt certainly be pardoned and ſaved by him; for he himſelf hath ſaid, *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life*, Joh. 3. 16. where we ſee, God hath made no Exception againſt any Perſon in the World;

World; and therefore no Man ought to except against himself or any other but every Man is bound by the Word of God, to believe, that whosoever believeth in him, according to the same Word, shall not perish, but have everlasting Life. Ser. V.

By this we see what Reason we have to believe that Jesus Christ is the Propitiation for the Sins of the whole World, and by Consequence, how truly he is called the Saviour of the World, *Joh.* 4, 42. 1 *Joh.* 4. 14. Neither is there Salvation in any other; *for there is none other Name under Heaven given among Men whereby we must be saved*, Act, 4. 12. But by him there is no Man but may be saved; for God is now so far from excluding any that he hath declared, that *He would have all Men to be saved and to come unto the Knowledge of the Truth*, 1 Tim. 2. 4. *not willing that any should perish, but that all should come to Repentance*, 2 Pet. 3. 9. Which shews, that God is so far reconciled to all Mankind, by the Death which his Son underwent for all, that he would have all Men to be saved by it. And so indeed all in some Sense are, at least for some time; for there is no Man but is saved from some Trouble or other, and all Men are saved for some time from that everlasting Fire which *is prepared for the Devil and his Angels*, which would never have been, if Christ had not been a Propitiation for their Sins for without that no Man could ever have received any sort of Deliverance or Salvation, nor any mercy or

Vol. VI. Favour at all from the Hands of God, but all Men muſt immediately have been condemned to the foreſaid *everlaſting Fire*; as is plain from thoſe for whom it was prepared, even *the Devil and his Angels.* For they were the Workmanſhip of God's own Hand, as well as Men are, and were made as knowing, as wiſe, as good, every way as excellent Creatures, as were ever made by him, and therefore might very well expect as much Favour from him as any other; but notwithſtanding, *God ſpared not the Angels that ſinned, but caſt them down to Hell, and delivered them into Chains of Darkneſs, to be reſerved unto Judgment*, 2 Pet. 2. 4. And all this immediately upon their ſinning againſt him; ſo that he never was merciful, or gracious, or long-ſuffering, or abundant in Goodneſs and Truth to them; he never forgave any one Iniquity, Tranſgreſſion or Sin, that any of them were guilty of; he never had any Pity or Compaſſion of them, nor ſhewed them any Kindneſs or Mercy at all from that time to this, nor ever will. Which, to me, is as clear a Demonſtration as the thing is capable of, that all the Mercy that God ſhewed to Mankind, is wholly upon the account of *Chriſt* our Saviour: If he had taken upon him the angelick, and not the humane Nature, God would have been merciful to the Angels only, and not to Men; but all Mankind muſt have been in the ſame Condition wherein the fallen Angels now are; but ſeeing he took not on him the Nature of Angels,

gels, but the Seed of *Abraham*, therefore God is merciful to Men only, and not at all to the Angels; to never a one of them, but to all Men; they all live some time on Earth, and not in Hell; they are all here free from many of the Punishments that might justly be inflicted on them; they all enjoy more or less of the good things of this Life. Though all have some, none have all the Troubles they have deserved. And though none may have all they desire, all have more than they deserve of outward and temporal Blessings, yea, God is so merciful to all Men, so long as they are upon Earth, that they are all the while in a capacity of attaining everlasting Life and Happiness: All which Mercies must be ascribed wholly to the great Propitiation which *Christ* had made for their Sins, without which they could neither have had any Mercy, nor have been capable of having any at all; no more than the apostate Angels are for want of a Saviour. Ser. V.

From whence we may see into the Apostle's meaning, where he saith, that *God is the Saviour of all Men, especially of those that believe*, 1 Tim. 4. 10. For all Men partake more or less of the Benefits of that Death which God the Son was pleased to suffer for them, and so he is one way or other a Saviour of them all; but in a more especial manner of those who believe; for to them *he is the Author of eternal Salvation*; and if he be not so to others, it is only because they do not believe in him; for

Vol. VI. for as we heard even now, we have God's own Word for it, that *whosoever believeth in him, shall not perish, but have everlasting Life*. And therefore nothing can ever hinder any Men from being saved by him, but their not believing in him.

It was by unbelief that the first *Adam*, and in him all Mankind, was at first destroyed: and *Christ* the second *Adam* having done all that was necessary on his part to restore them to their first Estate, he requires no more of them in order to it, than not to continue in unbelief, but to believe God's holy Word, and what is there said concerning him their Saviour, so as to believe in him as their Saviour, and accordingly to trust and depend upon him for all things necessary for their Salvation; if we do this, we shall certainly be saved. For this being the Condition required on our part, by thus believing in him, we apply to our selves the Merits of that Death which he suffered for all. The Propitiation which he hath made for the Sins of the World in general, being hereby made over to us in particular, for the Pardon of our Sins, and for God's reconciliation unto us: As under the Law, when a Man had committed a Sin, if he brought his Sin-Offering, and laid his Hands upon the Head of it, and slew it, testifying thereby his belief, that God would, according to his Word, accept of the Death of that Beast instead of his, the Priest with the Blood of his said Sin-Offering made Atonement for his Sins, and particularly for that for which he brought the

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Offering. So he who by Faith lays hold upon the Sacrifice which Christ hath offered for the Sins of the World, trusting, or as the Prophet speaks, *staying*, or leaning upon that alone for the Expiation of his Sins, he thereby becomes interested in it, it is his Sacrifice, his Sins are expiated by it, God accepting now of that Death which *Christ* suffered in his Nature, instead of that which he must otherwise have suffered in his own Person: And God being now reconciled to him by the Death of his Son, upon his Intercession, by virtue of his said Death, he gives his Holy Spirit to such a believer, to enlighten, quicken, sanctifie, and assist him in ordering his whole Conversation for the future, as becomes the Gospel of Christ. Ser. V.

And hence it is, that although our Reconciliation to God, depends wholly upon our believing in his Son, yet no Man can thus believe in him, but he will likewise obey and serve him; and whosoever doth not do so, may be confident that he doth not believe aright; for if he did, his Sins would be all pardoned, which it is plain they are not; for if his Sins were all pardoned, or taken away by the Blood of Christ, then God would be reconciled to him; and if God was reconciled to him, he would most certainly give him Grace to live according to his Laws; if God justified, or accounted him righteous by the Merits of his Son, he would also sanctifie or make him righteous by the Power of

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Vol. VI. his Holy Spirit. And therefore although Faith and Obedience be two diſtinct things in the Notion, they are never ſeparated in the Subject; but always go together, or rather, the one always follows upon the other, Obedience upon Faith. No Man can obey God, unleſs he believe in Chriſt; and no Man can believe in Chriſt, but he will obey God; for true Faith always works by Love, *Gal.* 5, 6. But *Love is the fulfilling of the whole Law*, Rom. 13. 10. *Matt.* 22. 37, 39. Or the doing of all ſuch good Works as God hath there prepared for us to walk in. So that, as our Church hath rightly declared, " Although good " Works, which are the Fruit of Faith, and " follow after Juſtification, cannot put away " our Sins, and endure the Severity of God's " Judgments, yet are they pleaſing and acce- " ptable to God in Chriſt, and do ſpring out " neceſſarily of a true and lively Faith, in- " ſomuch that by them a lively Faith may " be as evidently known, as a Tree diſcerned " by the Fruit, *Act.* 12.

But though he who believes in *Chriſt* cannot but obey him, yet it is not by his Obedience, but Faith, that he partakes of that Propitiation which *Chriſt* hath made for the Sins of the World; *For we are Partakers of Chriſt*, ſaith the Apoſtle, *if we hold the beginning of our confidence ſtedfaſt unto the end*, Heb. 3. 14. If we continue confident and fully perſuaded in our Minds, that Chriſt died for our Sins, ſo as ſtedfaſtly to truſt on him

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for Pardon and Grace, and all things necessary to our Salvation, we thereby partake of the Merits of his Death, and shall be accordingly pardoned, and sanctified, and saved by him. And that we may have ground sufficient whereupon to build this our most holy Faith, the infallible Spirit of God assures us in my Text, that *Christ is the Propitiation for our Sins*; and that we may not doubt but he is so for ours, as well as others, he acquaints us moreover, that he is the *Propitiation* for the Sins of the whole World, and therefore for ours be sure among the rest; that we as well as any others, may comfort and support our selves with it under the weight and burden of our Sins.

And so certainly we both may and ought to do; considering what I promised to shew in the next Place, that Christ being thus a Propitiation for our Sins, he is therefore a most powerful Advocate with the Father for us. *If any Man sin*, saith the Apostle, *we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins.* He first tells us, for our Comfort, that Jesus Christ is our Advocate, and then how he becomes to be so, such an Advocate that we may confidently rely upon him for the Pardon of our Sins, even because he is the Propitiation for them. For having offered up himself as a Sacrifice for our Sins, and so undergone the Punishment which was due unto us for them, he is thereby fully capacitated and enabled

 abled to be our Advocate with the Father, to plead our Cause, and to make effectual Intercession with him for the Pardon of those Sins which we have committed, but for which he hath suffered.

To explain this more fully, I need not trouble you with any critical Observations about the *Greek* word παράκλητος here used, for in this Place it is rightly translated according to the most usual Signification of the word, an *Advocate*, one who undertakes the Defence of a Person accused of some Crime to bring him off, that he may not be condemned, or at least, not have the Sentence executed upon him for it. Such a one, saith the Apostle, is *Jesus Christ* with the Father for us; and therefore in other Places he is said to be the Mediator betwen God and us, to make Intercession for us, to Mediate or Interpose himself so as to make up the Difference betwixt his Father and us, that he may not be angry with us; nor punish us, as we have deserved, for our Sins; but discharge or acquit us from them, so as to be reconciled and well pleased again with us, and receive us into the same Favour we should have had with him, if we had never offended him.

But there are three Things especially to be observed in this Case. *First*, that Christ is thus our Advocate by virtue of the Propitiation or propitiatory Sacrifice which he hath offered for our Sins; as was typified also under the Law; when a Man had committed a Sin,

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it was not presently forgiven him upon his offering and slaying a Beast for it; but when the Beast was slain, the Priest was appointed to take some of the Blood, and present it some way or other in the Tabernacle before the Lord, and by that means made the Atonement for the Sin that it might be forgiven. So that none but the Priest could make the Atonement, nor he any other way, than by means of the Sacrifice that was offered for the Sin. So here, *Christ* having offered himself as a Sacrifice for our Sins, our Sins are not thereby immediately pardoned, but he, as our Priest, by virtue of that Sacrifice, propitiates, atones, or reconcileth his Father to us, interceding with him to accept of that Death which he had suffered, instead of that which we had deserved, and so obtains our Pardon or Forgiveness.

But the clearest Type or Representation of this under the Law, was upon the Day of Expiation, only once a Year, when the High Priest made Atonement for the Sins of all the People: They having brought him two Goats, he cast Lots upon them, which should be for a Sin-Offering, and which for a Scape-Goat; the first he himself killed, and brought the Blood of it into the most holy Place within the Veil, and there sprinkled it upon the Mercy-Seat, and before it, and so made Atonement for himself, his Houshold, and all the Congregation of *Israel*, Lev. 16. 15, 17. And to shew that their Sins were now forgi-

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ven, he then took the Scape-Goat, and laying both his Hands upon the Head of the Goat, he confeſſed over him all the Iniquities of the Children of *Iſrael*, putting them upon the Head of the Goat, and ſo ſent him away into the Wilderneſs, and the Goat, ſaith the Text, *ſhall bear upon him all their Iniquities, unto a Land not inhabited*, v. 22. that is, into a Place where they ſhall never be heard of any more. Now all this was only a Figure of what *Chriſt* was to do for us: *For he*, as the Apoſtle ſaith, *being come an High Prieſt of good things to come, by a greater and more perfect Tabernacle, not made with Hands, neither by the Blood of Goats and Calves, but by his own Blood, he entered in once into the holy Place, having obtained eternal Redemption for us*, Heb. 9. 11, 12. He by his own Blood having obtained our Redemption, by virtue of that he entered into the holy Place, not that made with Hands, *but into Heaven it ſelf, now to appear in the Preſence of God for us*, v. 24. And there he continues to execute his Prieſtly Office; for if he were on Earth, he ſhould not be a Prieſt any longer, *Heb.* 8. 4. For when he had offered up his Sacrifice, he had done all that the High Prieſt had to do, until he went into the holy Place. But being now in Heaven, he there, as our High Preſt continually makes Atonement and Propitiation by the virtue of his Blood for our Sins, and that ſo effectually, that they are carried away no body knows where, they will never be heard of any

any more, so as to rise up in Judgment against us. And hence it is, that he is so powerful an Advocate with the Father for us; because he having paid the full Price of our Redemption, he hath that always to plead for us; or as St. *Paul* words it, *he is the one Mediatour betwixt God and Man, having given himself a Ransome for all*, 1 Tim. 2. 5, 6. And so, as *he was delivered for our Offences, he rose again for our Justification*, Rom. 4. 25. He rose again, and ascended up to Heaven, there to justifie us from our Sin, by means of that Death which he had suffered for them. Ser. V.

The next Thing to observed here is, that Christ doth this for us continually. The Apostle here saith, *we have an Advocate*, we have one now *with the Father*; and so may all believers in all Ages every Moment say, we have at this present an Advocate in Heaven, and he now appears in the Presence of God for us. It was not so under the Law, when the Priests could make Atonement only now and then, and the High Priest only once a Year; but there was then some shadow of it in the continual Burnt-Offerings, and the Fire that was always burning upon the Altar; but most especially in the Propitiatory, or Mercy-Seat, that was always in the most holy Place; for which we must know, that *Christ* is not only called ἱλασμὸς, the Propitiation of our Sins in my Text; and again, 1 *Joh.* 4. 10. but he is called also ἱλαστήριον, which we translate Propitiation, *whom God hath set forth a Propitiation,*

 Rom 3. 25. But it properly signifies the Propitiatory, answering to the *Hebrew* כפרת, the Mercy-Seat; which was the Cover to the Ark, or Chest, in which the two Tables of the Covenant, or the Law written with the Finger of God, was always kept. To this Ark, made of *Shittim* Wood, God commanded a Cover to be made of pure Gold, exactly of the same Dimensions with the Ark, two Cubits and an half long, and one and an half broad, *Exod.* 25. 10, 17. This Cover was called the Propitiatory or Mercy-Seat; and it was upon this, that the Blood of the Sin-Offering was sprinkled by the High-Priest on the Day of Expiation. At the two Ends of this Mercy-Seat were two Cherubims placed of beaten Gold, one at the one end, and the other at the other end; and they were so ordered, that their Wings overshadowed the Mercy-Seat, and their Faces both looked down towards it; and between these two Cherubims above the Mercy-Seat, God was pleased in a peculiar and wonderful manner to reside, to give his Answers, and shew himself Propitious to his People; *And there*, saith he, *I will meet with thee, and will commune with thee*, v. 22. Now all this was done to foreshew and typifie our Advocate with the Father, the true Mercy-Seat of pure Gold, all over pure and holy, set between God and his Law, to cover as it were, and hide the Law from him that he might not see how much we had broken it. This Propitiatory or Mercy-Seat, was just

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of the same Dimensions with the Ark in which the Law was kept; to shew that Christ should exactly observe the Law for us in his Life, and that the Propitiation which he should make for us by his Death, should be as broad and as long as our Transgressions of it. It was from this Mercy-Seat, that God shewed himself Propitious to his People, to put them and us in mind, that all the Mercy and Favour that he shews us, comes to us only by *Jesus Christ*. Upon the Day of Expiation, the High Priest sprinkled the Blood of the Sin-Offering upon the Mercy-Seat, and so made Atonement for the Sins of the People, to shew that Christ our true High Priest, makes Atonement for us, or reconciles his Father to us, by virtue of that Blood which he shed for our Sins; the Faces of the Cherubims were always looking towards the Mercy-Seat, to shew, that the Angels themselves admire those great Mysteries of the Gospel of Christ, and Man's Redemption by him; to which St. *Peter* alludes, where speaking of the Gospel, he saith, *which things the Angels desire to look into*, 1 Pet. 1 12. It was from the Mercy-Seat that God met and communed with his People; to shew, that it is only by Christ that he makes known his Will, and manifesteth his Love and Kindness to us. The Place where the Mercy-Seat stood, was called the Holy of Holies, or the most holy Place, as being a Type of that where our Advocate is now sitting at the Right Hand of God, *who is*

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not entered into the holy Places made with Hands, which are in the Figures of the true, but into Heaven it ſelf, Heb. 9. 24. But that which is moſt obſervable to our preſent purpoſe is, that altho' the High Prieſt went in to make Atonement for the People, by ſprinkling Blood upon it only once a Year, yet the Mercy-Seat or Propitiatory it ſelf alway ſtood in the ſame Place between the Majeſty of God, ſitting betwixt the Cherubim above it, and his Law lying in the Ark below it; and the Blood which was ſprinkled upon it once a Year, was never wiped of, but remained upon it all the Year long; which was ſo clear and exact a Type of Chriſt, that he is called by the ſame Name, the *Propitiatory*, the *Mercy-Seat*, or as the Apoſtle ſpeaks, *the Throne of Grace*, where Grace and Mercy ſits in all its Glory, and whereby alone we can ever obtain Mercy, *and find Grace to help in time of need*, Heb. 4. 16. Whereby was plainly repreſented Chriſt's continual Interceſſion or Mediation between God and us, and the means alſo whereby he makes it ſo effectual, even his Blood, which though he ſhed, not once a Year, but only once for all, yet the Virtue of it is always remaining before God in Heaven. By this, he ſitting as it were between God and us, quenches the Fire of his Wrath againſt us for breaking his Law, propitiates and reconciles him to us, procures the Gifts and Graces of his Holy Spirit for us, obtains his Favour to accept of what we do, and

and to justifie or account us righteous in him, notwithstanding our manifold Imperfections. By this he defends his Church and all the true Members of it, and makes all things work together for their good: In short, by this, he always continues to do every thing for us that is any way necessary to our obtaining eternal Salvation by him, and therefore is able to save them to the uttermost *that come unto God by him, seeing he ever liveth to make Intercession for them*, Heb. 7. 25.

And this brings me to the third and last Thing to be here observed concerning our Advocate, that he makes Intercession *for those that come unto God by him*, for those who believe in him, and so turn to God by him, for them, for all them he makes Intercession, but for none else. And so in my Text, *we*, saith the Apostle, *have an Advocate* with the Father, we who are his Faithful Servants and Disciples, we have an Advocate to intercede for us, but no other have one but we, and such as we are. That this is his meaning, appears from his saying afterwards, that he is the Propitiation not only for our Sins, but also for the whole World; whereby he plainly asserts that *Christ* died not only for believers, but for all Mankind; but he doth not say so of his Intercession, not we have an Advocate, and not only we, but the whole World; but only we, we Christians, we Believers, we the Disciples of *Jesus Christ*, we and none but we, have him for our Advocate with the Fa-

ther: And ſo in other Places of Scripture, though Chriſt be often ſaid to have dyed for the World, and for all Men, yet he is never ſaid to intercede for all, or for the World in general, or for for any but thoſe who believe in him.

The Prophet indeed ſaith, that *He maketh Interceſſion for the Tranſgreſſors*, Iſai. 53. 12. But admitting the Tranſlation, this is generally interpreted only of that Interceſſion he made upon the Croſs at his Death, which the Prophet there ſpeaks of, when he prayed the Father to forgive thoſe which crucified him, not of that which he makes in Heaven. And if it ſhould be underſtood of that, he there alſo maketh Interceſſion for Tranſgreſſors; he can make it for no other; for none but Tranſgreſſors have need of an Interceſſor; but he makes it only for ſuch Tranſgreſſors as believe in him for the Pardon of their Tranſgreſſions, and for Grace to ſerve God, and keep his Law for the future; ſuch Tranſgreſſors come to God by him, and therefore he maketh Interceſſion for them, as St. *Paul* ſaith he doth for the *Saints*, Rom. 8. 27. And afterwards ſpeaking of himſelf, and all true Chriſtians, and of *Chriſt*'s dying for them, he adds, *who alſo maketh Interceſſion for us*, v. 34. But it is no where ſaid, that he doth it for the World; but on the contrary, he himſelf ſaith plainly, that he doth not; where ſpeaking to the Father concerning his Diſciples, he ſaith, *I pray for them, I pray not for the World, but for them*

them which thou hast given me, Joh. 17. 9, 20. Ser. V.
I know these words are commonly brought as the great Argument to prove that Christ did not die for all, because he doth not here pray for all, but only for his Disciples; but this is a mere Fallacy; for he doth not here speak one word of his Death, but only of his Intercession; he doth not say, I will not die, but I do not pray for the World, but for those which thou hast given me. He hath said elsewhere as plainly as he could speak, both with his own Mouth, and by his Apostles, that *he gave his Flesh for the Life of the World*; that *he gave himself a Ransom for all*, and the like. But here he saith, and hath left it upon Record, that we may all know, that notwithstanding that he dyed for the World, yet he doth not pray or intercede for the World, but *for those only which are given him out of the World*, even such as believe in him, and come unto God by him. As the High Priest made Atonement only for the Children of *Israel*.

And hence it is, that although many of those for which *Christ* died, shall notwithstanding perish eternally, as the Apostle plainly intimates, by saying, *Destroy not him by thy Meat for whom Christ died*, Rom. 14. 15. and again, *Through thy Knowledge shall the weak Brother perish, for whom Christ died*, 1 Cor. 8. 11. Yet none of those who believe in him shall perish, but they shall, according to his word, all *have everlasting Life*, because *he ever lives to make Intercession for them*; and he

never intercedes in vain; the Father always hears him, *Joh.* 11, 42. Insomuch that if he interceded, as he dyed for the whole World, the whole World would be saved: And the only Reason why any are not saved by him, is because they will not believe and trust on him as their Saviour, so as to take his Yoke upon them, and do what he hath required in order to it; and therefore although he died, yet he will not intercede for them, but leaves them to perish in their Sins. And so they lose all the Benefit of his Death by their own Obstinacy and Unbelief.

I have endeavoured to make this as plain as I could in so few words, because it is a thing that is but very seldom, if ever, considered as it ought; and yet there is nothing of greater Use and Comfort to us. As for the Use, we may learn from hence, how indispensibly necessary it is to believe in our Blessed Saviour, and to use all means to come up to the Terms which he hath propounded to us in his Gospel; for otherwise, altho' he be the Propitiation for our Sins, yet we shall not have him to be our Advocate with the Father; and if he do not take our Cause in Hand, if he do not intercede for us, if he doth not propitiate and reconcile his Father to us, by the Blood which he shed for our Sins, all the World cannot help us, but we our selves must die in our Sins, and have our Portion with Unbelievers, in that *everlasting Fire which is prepared for the Devil and his Angels.*

But

But as for the Comfort which this great Doctrine affords to all true Believers, that is the last thing I promised to shew from these words, and that for which the Apostle at first wrote, and I have now endeavoured to explain them. *If any Man sin*, saith he, *we have an Advocate with the Father, Jesus Christ the righteous*, such an Advocate as is himself the Propitiation for our Sins, and such a Propitiation as is sufficient to propitiate the Father, not only for our Sins, *but for the Sins of the whole World:* But we have all sinned, we have all done wickedly, we have all broken the Laws of God, we have all done what we ought not to do, and we have all left undone what we ought to do, and so we have all sinned against God, and incensed his Wrath against us; we have all forfeited our Lives to him, and he may justly destroy us when he pleaseth; we lye perfectly at his Mercy; but how can we expect to find any Mercy at his Hands? What have we to plead for it? Shall we plead the many Services we have done him, the good Works we have performed for him? What Services did we ever do him, what Works did we ever perform to him, more than we were bound in Duty to do, whether we had ever sinned against him or no? How then can they satisfie his Justice, or appease his Anger for our Sins, although they were all as perfect and exact as his Law required them to be? But alas! all the good Works we ever did, are at the most but few, and at the best but bad, far short

Ser. V.

ſhort of what they ought to have been; and therefore are ſo far from meriting the Pardon of our Sins, that they themſelves want one; being in ſtrictneſs of Juſtice no better than Sins themſelves; ſo that we never did any thing ſo well, but God might juſtly condemn us for it.

But how then ſhall we ſupport our ſelves, ſo as not to ſink down into Deſpair under the Weight and Burden of our Sins? Shall we do it with the Conſideration of God's infinite Mercy? It is true, he is infinitely merciful, but he is infinitely juſt too: And tho' he be infinitely juſt in himſelf, he is infinitely merciful only in his Son. And therefore when we have done all we can, we muſt fly unto him for Refuge, without whom God never did, nor ever will ſhew Mercy to any of his Creatures that have ſinned againſt him, as we have all done; and therefore without him muſt of neceſſity be undone for ever.

But howſoever, let us not deſpond or deſpair of Mercy, tho' we can have none without *Chriſt*; there is none but we may have it by him, he hath purchaſed all Mercy for us with his own Blood; he hath born the Puniſhment of our Sins; he hath pacified the Anger of his Father againſt us; he hath propitiated or reconciled him to us; for *he was the Propitiation for our Sins*, and is now our Advocate to plead it for us, and to apply it to us, that our Sins may be pardoned and forgiven by it.

This

This therefore is that which the Apostle here propounds as the only Comfort that a Sinner hath; and it is certainly the greatest we can ever have; for seeing we have such an Advocate with the Father, *Jesus Christ the righteous*, we cannot fail of God's Mercy in the Pardon of our Sins, if we repent and believe the Gospel; as I promised to shew in the last Place. But this follows so necessarily from what we have already discoursed upon this divine Subject, that I need do no more now, than only to demonstrate what an extraordinary Comfort this is to us under the Sense of the many Sins that we have committed against God our Maker. And that will sufficiently appear, if we do but consider the many great and most glorious Effects of that Intercession which *Jesus Christ* our Advocate is always making in Heaven, for all that truly believe in him. Ser. V.

For this purpose therefore, let us apprehend our blessed Saviour as now exalted at the Right Hand of God, above all Principalities and Powers, and every Name that is named in the highest Heavens, and there managing the great Affairs of his Church in general, and of every sound Member of it in particular, that none who believe in him might perish, but that all of them may have *everlasting Life*. The first thing he doth, is to take care that the Blood he shed upon Earth may not be spilt in vain, but apply'd to the Use for which he shed it, even for the Pardon of the

Sins

Sins that ſuch Perſons have been guilty of: He ſees they have been guilty not only of Original, but of many Actual Sins in the Courſe of their Lives. He hath taken notice of them all along, and knows them all and every one, to an idle Word or vain Thought. And ſeeing his Father diſpleaſed with them for not obſerving the Laws which he hath ſet them, and his Hand ſtretched out to puniſh them for it, he as the Mediator, to keep off the Stroke, interpoſeth himſelf, he ſteps in as it were, between the Father and them, ſhewing him the Wounds which were made in his Hands and Feet, and Side for them; how he hath undergone that Death which the Law had threatned againſt them, and hath undergone it for them, and in their ſtead, and therefore intercedes that his Death may be accepted of inſtead of theirs, and the Puniſhments which he hath ſuffered for their Sins, inſtead of thoſe which they had deſerved by them: Upon which the Father, to ſpeak after the manner of Men, approves of what his Son pleads for them, declaring himſelf ſatisfied with the Propitiation which he had made for the Sins of the World; and ſeeing theſe are owned by his Son himſelf to believe in him, and to be real Members of his Body, in that he is become their Advocate, therefore upon his Interceſſion, he diſcharges and abſolves them from all their Sins; he draws in his Hand, and lays aſide the Wrath he had conceived againſt them, ſo as to be as propitious

and

and gracious to them, as if he had never been angry or displeased with them; by which means they are now out of all Danger: All their Obligations to the Punishments which they had deserved by their Sins, being now cancelled and made void by the most powerful Intercession of their Advocate with the Father for them. Ser. V.

And if this be not a Comfort, an exceeding Comfort to all true Believers, for my Part, I know not what is. For now their Hearts may be at Ease, the Sins which they have hitherto committed and repented of, being now so perfectly pardoned and done away, that none of them can ever rise up in Judgment against them, either to shame them in this, or to condemn them in the World to come. And although, do what they can, they will be sometimes apt to fall into one Sin or other, so long as they are in this imperfect State, they need not fear but their Advocate will take care that it shall not be their Ruin, he being ready upon all Occasions to make up the Breach, and to reconcile his Father to them.

And yet that is not all neither; for he by his Intercession, doth not only prevent the Execution of the Sentence which the Law hath passed upon them as Criminals, but he prevails so far, that notwithstanding they are still imperfect in themselves, yet they are accounted as just and righteous Persons in him, and that before God himself; who, as the Apostle saith, *made him who knew no Sin, to be Sin for us,*

that

that we might be made the Righteousness of God in him, 2 Cor. 5. 21. This was one great End both of the Sacrifice which he once offered, and of the Intercession he is always making for them, that as their Sins were imputed unto him, so his Righteousness might be imputed to them, that their Sins might not be only pardoned, but likewise their Persons justified or declared righteous in the Court of Heaven; which he therefore sees accordingly done: Interceding continually with the Father, that not only his Death, but his Righteousness also may be accepted of for them; *that they may be found in him, not having their own Righteousness which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith*, Phil. 3. 9. By which means they are now no longer reckoned among the Men of this World, but of the Communion of Saints, of the Houshould of God, his righteous Servants, his Sons, his Heirs, his Elect, his special and peculiar People; which must needs be acknowledged to be as great a Comfort and Happiness as any Man can have on this side Heaven. I am sure St. *Paul* thought so, when he gloried and triumphed in this above all things in the World, saying, *Who shall lay any thing to the Charge of God's Elect? It is God that justifieth, who is he that condemneth? It is Christ that dyed; yea rather that is risen again, who is even at the right of God, who also maketh Intercession for us*, Rom. 8. 33. 34.

But

But then we must further observe, that to make his Intercession always effectual for their Pardon and Justification before God, he always takes effectual Care also, that they themselves may perform whatsoever is required by the Terms of the new Covenant in order to it. As first, that they repent of those Sins for which he intercedes, that they may be pardoned; for without Repentance there can be no Remission: He himself hath said, *Except ye repent, ye shall all likewise perish*, Luk. 13. 3, 5. And therefore we can have no Ground to hope that he will intercede for the Pardon of our Sins, except we repent of them. But our Comfort is, that we have not an *High Priest which cannot be touched with the Feeling of our Infirmities, but was in all Points tempted like as we are; yet without Sin*, Heb. 4. 15. He having taken our Nature upon him, while he was upon Earth, where we now are, he was subject to all the common Infirmities of it, to Hunger and Thirst, and Weariness and Sorrow, and the like, and was also assaulted with all sorts of Temptations which such Infirmities make Men liable to; and it is particularly noted of him, as a thing extraordinary and peculiar to him, that he notwithstanding was without sin; but he being still in the same Nature, although free from all such Infirmities, yet he is still sensible that we cannot be so; but that his most faithful Disciples, which strive all they can, to walk exactly in the ways that he hath set them, will sometimes

Ser. V.

ſtep aſide, or ſtumble and fall down into one Sin or other; and if they ſhould lie or continue in it, and not riſe up again by an hearty and ſincere Repentance, they muſt inevitably periſh: And therefore he takes care all along to keep their Conſciences awake to check them for their Sins, to arm them againſt Temptation, to quicken and ſtrengthen their Reſolutions of Obedience and Watchfulneſs, and ſo ſupplies them from time to time with Grace to repent, that they may be pardoned; for that this is one great End of *Chriſt*'s Exaltation at the right Hand of God, is plain from the Apoſtle, ſaying, *Him hath God exalted with his right Hand to be a Prince and a Saviour, to give Repentance to Iſrael, and Forgiveneſs of Sins*, Acts. 5. 31.

But altho' they by *Chriſt*'s Aſſiſtance live in ſuch a continual Exerciſe of Repentance for the Sins and Infirmities they are continually ſubject to; yet after all, if their Faith fail, they can never be pardoned and juſtified before God; and yet they are in great Danger of this too, by reaſon of the many Temptations to which they are daily expoſed in this World; which may ſometimes be ſo ſtrong and violent, as to be ready to ſhake the ſtrongeſt Faith, and to deſtroy it too, if it be not ſupported by an Almighty Hand. But their Comfort is, that they have an Advocate in Heaven, *Who was in all things made like unto his Brethren, that he might be a merciful and faithful High Prieſt in things pertaining unto God*,

God to make reconciliation for the Sins of the People; for in that he himself hath suffered, being tempted, he is able to succour them that are tempted, Heb. 2. 17, 18. He knows by his own Experience, how busie the Devil is to tempt Men to Unbelief, to mistrust the Word of God, or to pervert it to a wrong Sense, that they may not rightly believe in it; he himself was so tempted, and therefore is able to succour them that are so; so able as to be willing also, and ready upon all occasions to do it for all his faithful Disciples, as we see he did it for St. *Peter*, saying, *Simon, Simon, Satan hath desired to have you, that he may sift you as Wheat, but I have prayed for thee, that thy Faith fail not*, Luk. 22. 31, 32. By this means St. *Peter* recovered himself from the great Temptation that he afterwards fell into; his Faith though shaken, never failed; but he lived and died both in it, and for it. Thus it is that Christ always intercedes for his faithful Servants; he prayeth that their Faith fail not, and so keeps them duly qualified for the Pardon and Justification which he hath purchased, and now solicites for them.

Ser. V.

For these therefore, and such like ends and purposes, he having popitiated and reconciled his Father to them, sends down the Holy Spirit upon them, to enlighten, quicken, assist, direct, sanctifie and govern them through the whole Course of their Lives. This he himself promised when he was upon Earth, saying, *I will pray the Father, and he shall give you another Comforter, even the Spirit of Truth*, Joh.

Vol. VI. 14. 16. For tho' this Promise was made chiefly to the Apostles and their Successors, in the Government and Ministry of the *Church*, yet it had respect also to all true Believers in it; as appears from this Saying, *He that believeth on me, out of his Belly shall flow Rivers of living Waters*, Chap. 7. 38. For as St. *John* assures us, *He spake this of the Spirit, which they that believe in him should receive: For the Holy Ghost was not yet given, because that Jesus was not yet glorified*, ver. 39. From whence it appears also, that the coming of the Holy Spirit upon Believers, is the effect of Christ's Intercession in Heaven for them. And this seems to be the Reason, why soon after his Ascension, he sent down the Holy Spirit in so visible and wonderful a manner, that all might take notice that they are beholden to his Intercession for all the Spiritual Gifts and Graces which they are endued with.

Of this, he himself hath given us a Specimen in the Intercession he made for his Disciples a little before his Passion, saying to his Father, *I pray not that thou shouldst take them out of the World, but that thou shouldst keep them from the Evil: Sanctifie them through thy Truth, thy word is Truth*, Joh. 17. 15, 17. *Neither pray I for these alone, but for them also which shall believe on me through their Word*, v. 20. Thus he then did, and thus he always intercedes for them, that they may be preserved and sanctified by the Spirit of Truth, which proceeding from him as well as from the Father, is diffus'd into all the sound Members of that Body

of which he is Head; whereby they are fortified against all Temptations, and enabled to do whatsoever is required of them. As St. *Paul* found by Experience, saying, *I can do all things through Christ which strengtheth me*, Phil. 4. 13. Ser. V.

This cannot be better explained, than by by the Sun in the Firmament; which is not only the Fountain of all the Light and Heat that is upon the Earth, but the chief Cause, under the first, that Animals live, and Plants grow, and bring forth Fruit upon it: Now, what the Sun is to the Earth, that is *Christ* to his Church. *Unto you*, saith the Prophet, *that fear my Name, shall the Sun of Righteousness arise with healing in his Wings; and ye shall go forth and grow up as Calves of the Stalls*, Mal. 4. 2. All acknowledge this to be understood of Christ; he therefore is the Sun shining most gloriously in the highest Heavens; he is *the Sun of Righteousness*, the Fountain of all the Righteousness that is in his Church: All the spiritual Light and Heat; all the Knowledge and Grace that Believers have to be or to do good, it all proceeds from him, rising upon them with healing in his Wings, the sweet Influences of his blessed Spirit moving upon them, and so healing their Distempers, and guiding, exciting and empowering them to grow up and abound in Virtue and good Works. So that whensoever we see the Sun, it should put us Mind of our Saviour and Advocate, the Sun of Righteousness; shining

forth in all his Glory in the Heaven of Heavens, and from thence darting down, and displaying the Beams of his marvelous Light and Grace continually upon his Church, and all that live and believe in it, to impregnate, quicken, and ſtrengthen them, ſo that they may bring forth Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance, and all the Fruits of the bleſſed Spirit. And though after all, ſuch is their Weakneſs and Frailty, that they can bring forth none to Perfection, yet ſuch is his Power and Glory, that he improves and perfumes them with the ſweet Odours of his own Merits, and by that means preſents them ſo unto his Father, that he ſmells a ſweet Savour from them, and accepts of them as well as if they were in all reſpects moſt abſolutely pure and perfect.

Another great Advantage of our having ſuch an Advocate and High Prieſt in Heaven, is, that now we may, as the Apoſtle ſpeaks, *come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need*, Heb. 4. 16. where he ſeems to allude to the Propiatory under the Law, or the Mercy-Seat, where God was pleaſed to reſide or ſit between the Cherubim, and from thence to ſhew Mercy, and give his Anſwers to the Queſtions and Petitions which his People put up to him, as we often read he did in the Old Teſtament; this, as I obſerv'd before was, a Type of *Chriſt*; he is the true Mercy-Seat, or as the

the Apostle calls it, *the Throne of Grace*; it is by him only that we can obtain Mercy, *and find Grace to help in time of need*; but by him we may always have it; for *by him we have access unto the Father*, Eph. 2 18. By him we may apply our Selves upon all occasions unto God, with an humble confidence, that *whatsoever we ask in his Name he will give it us*, for he himself hath said it, *Joh.* 16. 23. and is always ready to make it good; which is an unspeakable Comfort and Encouragement to all true Believers; for having such an Advocate always with the Father for them, and using his Name in all their Addresses to him, they can never pray in vain, nor want any thing that is good for them; for it is but asking, and they have it. By which means, as they desire, so they have all things to work together for their good, by his all powerful Intercession *who hath all Things under his Feet, and is the Head over all Things to* or *for the Church*, Eph. 1. 22. Ser. V.

But to speak particularly of all the Benefits we receive by *Christ*'s Intercession would be endless, for there is no end of them. They are so many, that they cannot be numbered; so great, that they cannot be weighed; and so durable that they will last for ever. All the Blessings that we ever had, or have, or hope for, come to us only this way; but there is none that God himself can give us, but we may have them by means of our Advocate's Intercession for us, who takes that continual Care of all which truly believe and trust on

him, that he ſupplies them continually with all things neceſſary to their obtaining the end of their *Faith, even the eternal Salvation of their Souls* by him in the higheſt Heavens; he is gone thither before on purpoſe to prepare a Place for them. *In my Father's Houſe*, ſaith he, *are many Manſions: If it was not ſo, I would have told you; I go to prepare a Place for you. And If I go and prepare a Place for you, I will come again and receive you unto my ſelf, that where I am, there ye may be alſo*, Joh. 14. 2, 3.

As he did not die, ſo neither did he go up to Heaven for himſelf, but for his faithful People, to do all things neceſſary, and to make all things ready for their coming to him, and living for ever with him: Which that they may, he himſelf prayed when he was upon Earth, *Father, I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my Glory which thou haſt given me*, Joh. 17. 24. And ſo he ſtill continues to intercede for them, not by making any formal Supplication, but only ſignifying his Will, what he would have for them; he need do no more, his Will being always fulfilled. And therefore ſeeing he wills that they whom the Father hath given him, ſhould be with him, we may be confident they ſhall be always with him, and enjoy him for ever, and all by the means of his Interceſſon for them. To which the Apoſtle therefore aſcribes the whole accompliſhment of our Salvation, ſaying, *Wherefore he*

is

is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them, Heb. 7. 25. Ser. V.

If People would but seriously consider these things, they would need no other Arguments to persuade them to do all they can to get into the Number of these blessed Souls, which have such an Advocate always interceding in Heaven for them. They would leave no Stone unturned, neglect no Opportunities or Means of attaining a quick and lively Faith in him, such a Faith as would be a Principle of new Life in them, and put them upon sincere Obedience to the whole Law of God. They would fast and pray most earnestly for it, they would read and hear God's holy Word to beget it, and often receive the Sacrament of the Lord's Supper to confirm and strengthen it in them. They would think nothing too great to do, nothing too hard to suffer, nothing too dear to part with for it. And when they have it, they would not, for they need not, envy the greatest Monarch upon Earth, as such, their Estate being as much beyond his, as Heaven is above the Earth. Indeed they are the only happy Persons in the World, the only Persons that know what true Joy and Comfort means. For all the rest of Mankind are in the Gall of Bitterness and the Bond of Iniquity, subject continually to the Torments of a guilty Conscience, to the Wrath of God, and to all the Curses written in his Law, so as to stand upon the Brink of the bottomless Pit,

ready every Moment to be thrown into it; whilst these in the mean time are out of all Danger. For though they also have sinned, *yet they have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for their Sins*, and by virtue of that is continually making intercession for them. By which means they have Almighty God the supreme Governour of the World, reconciled to them and well pleased with them; they are pardoned, they are absolved from all their Sins, they are justified or accounted righteous before him; their Names are written in the Book of Life, and enrolled in the Catalogue of Saints, God's faithful and obedient Servants; their Consciences are always kept awake, ready upon all Occasions to check them for their Sins, and to put them upon the Exercise of Repentance unto Life; their Faith will never fail, their *Hearts being always fixed, trusting in God* their Saviour; they have the Grace of *Christ* always sufficient for them, and his Power resting upon them, and so can do all things through *Christ* which strengthneth them; they are illuminated with all necessary Knowledge; they are guided into all Truth; they are assisted in all their Actions; they are comforted in all their Troubles; they are cleansed and sanctified wholly by the Spirit of God himself; they can go boldly to the Throne of Grace, and are sure to have whatsoever they ask, that is truly good for them; they have the whole Creation at their Service, and all things working

ing together for their Advantage; they need not fear, but desire to go out of this miserable and naughty World, for they shall certainly go to a better, where they will find a Place ready prepared for them by Christ himself, that they may live with him, and be as happy as he can make them for evermore. And all because he is their Advocate with the Father, and is always making Intercession for them. Ser. V.

Tell me now, all ye that admire this World, What is there in it comparable to an Interest in Christ our Saviour? Where will ye find a Friend that can do so much for you, as he both can and will, if ye do but believe as ye ought in him? And therefore if ye have any regard to your own good, if any love for your selves, if ever ye desire to be truly happy, make it your constant Care and Study to believe in him as the Great Prophet of the World, so as to be fully persuaded of the Truth of all that he hath said; to believe in him as your great High Priest and Advocate, so as to trust in him to make reconciliation for you; and to believe in him as your Lord and King, so as to obey and serve him. Do but this, and I dare assure you in his Name, ye will find all that I have said to be not only true, but far short of what he will do for you, so as to be able to say with the Apostle, *Rom.* 8. 35. *Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? Nay in all these things we are more*

than

than Conquerors through him that loved us. For I am persuaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord. To whom, *&c.*

SER-

SERMON VI.

An EASTER Sermon.

1 COR. XV. 20.

But now is Christ risen from the Dead, and become the First Fruits of them that slept.

WHEN we seriously consider how much the Son of God suffered for our Sins, we cannot but be highly concerned, and troubled at the Remembrance of those Sins for which so great a Person suffered; for certainly it was the greatest Demonstration, that ever was or could be given, of the divine Displeasure and Vengeance against the Sins of Mankind, that no less

less a Person than the Son of God himself was able to expiate them, nor he by any less means than his own Blood. The Consideration whereof, should not only deter us from the Commission of Sin hereafter, but it should make us loath and abhor our selves for those which we have committed heretofore. What Grief, what Horrour should seize upon our Spirits every time that we consider how the eternal Son of God, the only begotten of the Father, was affronted, was abused, was spit upon, was arraigned, was condemned, was crucified, was put to Death, to the painful, to the shameful, to the cursed Death upon the Cross, and all for those very Sins, which we, ungrateful Wretches that we are, have lived and delighted in! Methinks the Remembrance of it, should make us blush and be ashamed of our selves, and never think that we can grieve enough for those Sins, for which Christ himself not only grieved, but died.

But lest this Consideration duly weighed, should lye so heavy upon our Spirits, as by degrees to sink them down into Despair, we must consider withal; that as the remembrance of Christ's Suffering for our Sins, affords us great matter for Grief and Sorrow; so the remembrance of his Resurrection, supplies us with as much Cause of Joy and Comfort. We had great Reason the other Day to lament and bewail those Sins, which brought our blessed Lord with Sorrow to his

his Grave. And we have as great reason this Day to rejoice and triumph, that he was raised again from it: Which was so great, so exceeding great a Blessing to Mankind, that it ought to be our constant Employment while we are upon Earth, as it will be when we come to Heaven, to praise and magnifie the eternal God for it. At least upon every Lord's Day, which was therefore set apart for our Lord's Service, because he rose upon it. But above all other the Lord's Days, that which succeeded the Jewish Passover, wherein our Lord suffered, hath been all along devoted by the Church, to the Memory of his Resurrection, which happned upon it, and to our rejoicing and praising Almighty God for so great a Mercy as that was. Ser. VI.

This therefore, being the proper Work of the Day, that I may prepare you the better for it, and assist you as well as I can in the due Performance of it, I shall endeavour to shew what you ought to believe concerning the Resurrection of Christ, and what cause you have to rejoice and to give thanks to God this Day, that you can say with the holy Apostle, *Now is Christ risen from the Dead, and become the first Fruits of them that slept.*

In which Words we may observe,

I. *That Christ did truly rise again.*

II. *That he thereby became* the first Fruits of them that slept.

In

In speaking to the first, we shall consider,

1. *In what Sense Christ is said to have risen from the Dead.*
2. *What ground we have to believe that he did so.*
3. *What Benefit we have received by it, for which we ought to rejoice and give thanks unto God this Day.*

As for the First, In what Sense Christ is said to have risen from the Dead. That we shall easily understand, if we do but consider, how that Christ so took our human Nature upon him, that he became really and truly a Man, of the same Nature and Substance with other Men in all things except Sin. Consisting as other Men do, of a rational Soul, and a terrestrial Body, and both so united together, as that his Body was quickened, informed, and actuated by his Soul; by which means he performed all vital Actions, and therefore was properly said to live, as we do, and that for several Years together, until at length his Body, by the excessive Pain and Torture that he suffered upon the Cross, being made uncapable of all vital Motion, and so unfit for the Soul to inhabit any longer, the Knot was untied, and his Soul was separated from his Body, and so continued for some time; during which time, altho' both the Essential Parts of Man, his Soul and Body, subsisted, or were in Being as well as they were before, yet not subsisting

subsisting conjunctly, but separately, he was properly dead, as other Men are, when their Souls have left their Bodies. And in this state he continued from *Friday* till *Sunday* Morning; when his Body being made a fit receptable for the Soul again, the same Soul was again united to it, and so the same Man that before was dead, now lived again, and is therefore said to be *raised from the Dead*, or out of that state of Death, wherein he had continued all that time; yea, he so lived again, as never to die more; but tho' it be above 1600 Years since he rose again, he is still alive, and so will be for evermore. Ser. VI.

The next Question is, What Grounds we have to believe that Christ thus rose from the dead? In general, we have as much ground to believe that *Christ* rose from the Dead, as we have to believe that we our selves are now alive; or if you will, as much as it is possible for a thing of that nature to be capable of; for besides that it was plainly foreshewn in the Types, and infallibly foretold by the Prophets under the Law, and so could not but come to pass, we have the Testimony of two Angels for it, who were both Eye-Witnesses of the Fact it self, for they saw him not only risen, but rising, and assisted him in it, by rolling away the Stone which was at the Mouth of the Sepulchre where he lay, and told the Disciples that came to the Place to see him, that *he was not there, but was risen*, Luk. 24. 4, 5, 6. Matt. 28. 6. And after he was risen,

 ſen, his Diſciples frequently ſaw him, converſed familiarly with him, yea, ate and drank with him as really as they had done it before his Paſſion. And that it was the ſame Perſon they knew by his Viſage, by the Lineaments of his Body, by his Voice, and by the Print of the Spear in his Side, and of the Nails in his Hands and Feet wherewith he had been faſtened to the Croſs; which was ſo clear a Demonſtration, that it was the ſame Body that was before crucified, that when one of his Diſciples doubted of it, whether it was he or no, he ſaid to him, *Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thruſt it into my Side*; which that Diſciple had no ſooner done, but he was fully convinced that it was the ſame Perſon that had thoſe Wounds given him upon the Croſs, *Joh.* 20. 27, 28. And ſo his doubting proved the occaſion of our being more confirmed in the Truth of it.

And indeed it is much to be obſerved, that both St. *Thomas* himſelf and the reſt of the Apoſtles were ſo fully aſſured that their Maſter *Jeſus* was riſen from the Dead, that all the Troubles and Perſecutions that they afterwards underwent for his ſake, could never make them ſo much as doubt of it, much leſs deny it; but they all atteſted it to the laſt, and ſealed it with their own Blood; which certainly they would never have done, had they not been as ſure that they had ſeen him alive after he had been dead, as that they had

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seen him so before he died. And questionless, there never was any matter of Fact since the World began so fully proved by the concurrent Testimonies of so many Persons, not only hazarding, but actually laying down their Lives in the Defence of it, as this was.

Neither must we think that this fundamental Article of our Christian Religion is grounded only upon the Testimony of Men and Angels, for Christ himself hath given us so full, so clear a Demonstration of it, that tho' no Creature in the World had ever seen him after his Resurrection, yet none could deny but that he did rise again; in that he did so exactly fulfil what he had promised before; for he told his Disciples a little before his Passion, that when he was gone from them, he would send another Comforter, even the Holy Ghost unto them, *Joh.* 16. 7. which you know he accordingly did upon the Day of *Pentecost*, the Holy Ghost descending in a miraculous manner upon his Disciples, and enabling them to speak all manner of Languages, *Acts* 2. 1, 2, 3. But how was it possible for Christ to have done this, except he rose from the Dead? Can a Man that lies in the Grave, and is not able to lift up himself from the Earth; can such a one get up to Heaven, and from thence send down the Spirit of God? It is impossible; for a dead Man can do nothing, much less so great a thing as that was; and therefore his doing of it, is an undeniable Argument that he is indeed risen from the Dead.

To which we may also add, that infallible Testimony that Almighty God himself hath hereby given to this Truth. In that he bore witness to them that preached it, *both with Signs, and Wonders, and with divers Miracles and Gifts of the Holy Ghost, according to his own Will*, as the Apostle speaks, *Heb.* 2. 4. For would he, who is Truth it self, bear witness to a Lie? Would he have given such extraordinary Power, and Courage, and Success to the Apostles in Publishing this unto the World, if it had not been a great Truth? No certainly, every Sermon that the Apostles preached, every Miracle that they wrought, every Suffering they underwent, every Danger they were in for Christ's sake, was a more than Mathematical, a divine Demonstration, that he is risen from the Dead; especially considering, that how incredible so ever it might seem at first, yet by the Almighty Power of God accompanying the Publication of it, the whole World was soon convinced of the Truth and Certainty of this Proposition, that Christ is risen from the Dead; and therefore I need not insist any longer upon shewing what grounds you have to believe it, seeing God himself hath proved it so effectually to you, that I dare say, you are all by his Grace fully persuaded of it.

The other and principal thing to be considered in this Subject, especially upon this Day, is, what are those great Benefits we have received by Christ's Resurrection, for

which we ought to rejoice and give thanks to God at each commemoration of it? In general they are so many and so great, that did we but fully understand them, and were we but truly sensible of them, nothing would come near our Hearts this Day but Joy and Thankfulness to God for so unspeakable a Mercy as this was. It is past my skill either to describe or number them all to you; and therefore I shall not undertake that, but only endeavour to present you with some such Considerations about it, whereby your Hearts may be duly affected and raised up to a more than ordinary pitch of Joy and Praise to God for the Resurrection of Jesus Christ this Day. For, Ser. VI.

1. Hereby he was declared to be the Messiah, and the Son of God. As the Apostle expressly asserts, where speaking of our Saviour, he saith, *That he was declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead*; Rom. 1. 4. That is, God, by raising *Jesus* from the Dead by his Almighty Power, did thereby fully declare and demonstrate to the World, that this *Jesus* whom he thus raised, was his Son; not a mere Man only, but the only begotten of the Father: So that by raising him from the Dead, he confirms what he had said of him when he was Baptized, *This is my beloved Son, in whom I am well pleased*, Mat. 3. 17. And therefore what the *Psalmist* speaks of *Christ* in general, saying, *I will declare the Decree, the Lord hath said unto me*,

 Thou art my Son, this Day have I begotten thee, Psal. 2. 7. the Apostle applies to the Resurrection of Christ, *Act.* 13. 33. *Heb.* 1. 5. Because by that means God did declare to the World, that this Christ was his only begotten Son. Otherwise he would never have raised him from the Dead, and so have confirmed all that he had ever said or done: So that the Question which the High Priest propounded to our Saviour, saying, *I adjure thee by the living God, that thou tell us whether thou be Christ, the Son of God*, Mat. 26. 63. was now effectually answered by his being raised from the Dead, and so declared to be so by God himself.

Now what a mighty consolation is this unto us all, that our Saviour is by his Resurrection declared to be no less a Person than the Son of God? One so far above all Creatures, that he hath absolute Authority over them. One, who being raised from the Dead, is *set at the Right Hand of God in heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but in that which is to come*, Eph. 1. 20, 21. One so highly exalted by God, that he hath a Name given him *which is above every Name, that at the Name of Jesus every Knee should bow, of things in Heaven, and things in the Earth, and things under the Earth, and that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father*, Phil. 2. 9. 10. 11. One whom

whom the Angels themselves are commanded to worship, and to acknowledge to be their Lord, *Heb.* 1. 6. And it is very observable that so they did immediately upon his Resurrection, *He is not here*, saith the Angel, *he is risen, come see the Place where the Lord lay*, Matt. 28. 6. He is their Lord, it seems, as well as ours; *All Power being given to him both in Heaven and Earth*, as himself said after his Resurrection, v. 18, Now what can, if this doth not, transport our Hearts into holy Extasies of Joy and Thankfulness to God, who hath provided so Great, so Mighty, so Almighty a Saviour for us? What cause have we all to sing with the blessed Virgin this Day, *My Soul doth magnifie the Lord, and my Spirit rejoiceth in God my Saviour. In God my Saviour*, what a Comfort is this, that God himself should be our Saviour, or which is all one, our Saviour God; yet this is plainly declared to us, by his Resurrection from the Dead. Ser. VI.

2. By Christ's Resurrection from the Dead, his Gospel was established, and our Faith confirmed in him. The Apostle a little before my Text, v, 17. saith, *If Christ be not raised, your Faith is vain*; for all our expectations from him had been frustrated, all our hopes and confidence in him would have been groundless, because all his Promises would have been void and of none effect, except he had risen from the Dead; for he would not have been in a Capacity to have fulfilled them

Vol. VI. to us; whereas by his Resurrection from the Dead, all the Promises which he; or God in him, hath made to Mankind, are so far confirmed to us, that there is no Place left for doubting or unbelief; for indeed they were all comprehended and so fulfilled in this one, even in God's raising Christ from the Dead, according to his Promise: And how great Joy and Comfort this affords us, the Apostle intimates, saying, *We declare unto you glad Tidings, how that the Promise which was made unto the Fathers, God hath fulfilled the same unto us their Children, in that he hath raised up Jesus again*, Act. 13. 32, 33.

Glad Tidings indeed! That as there are no good Things but what God hath promised to us in *Christ*, so there are none of his Promises but what he hath fulfilled and confirmed to us, by raising him from the Dead. So that now we have no cause at all to doubt of any thing that is either said or promised in the Gospel, for God himself hath fully approved and established, and set his own Almighty Hand and Seal to it. And therefore we may boldly say, that nothing was ever affirmed by Christ but what was true; nothing foretold but what hath or shall be fulfilled; nothing commanded but what is just and good; nothing threatned but what shall be executed upon impenitent and unbelieving Sinners; nothing promised but what shall certainly be performed to all that repent and believe the Gospel. Away therefore with all

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Doubts and Diffidence about any thing that is there revealed, *Heaven and Earth may pass away, but Christ's Word shall never pass away*, Matt. 24. 35. Hath he said, *I and my Father are one*, Joh. 10. 30. then whether we understand it or no, we may be confident of the Truth of it. Hath he foretold that he will one Day come in Glory, and all the Holy Angels with him, *and that he will then sit upon the Throne of his Glory, and before him shall be gathered all Nations?* Matt. 25. 31, 32. then you may be as certain that you shall one Day see him upon his Throne, as you are that ye are now in this Place. Hath he commanded you to deny your selves, to take up your Cross and to follow him? *Matt.* 16. 24. then you may be sure it is good and just, and necessary for you to do so. Hath he threatned Destruction to all that live and die in their Sins without Repentance, saying, *Except ye Repent ye shall all likewise perish?* Luk. 13. 3. then there is no avoiding it, you must either repent or be damned. And hath he promised rest to all *that labour and are heavy laden*, if they come to him? Then there is no question can be made of it, but that he will most certainly do it; for we have not only his own Word for it, but God the Father hath confirmed it to us by raising him from the Dead; which, as it strengthens our Faith, it must needs be matter of extraordinary Joy and Comfort to us; yea, all the Joy and Comfort that ever we expect from Christ,

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Vol. VI. is grounded upon this one Article of our Faith, that he is risen from the Dead.

3. By the Resurrection of Christ, we are fully assured that he hath made complete Satisfaction for our Sins, so that upon our Repentance of them, they will all for his sake be certainly pardoned and forgiven us. This necessarily follows upon the former, and therefore the Apostle joins them together in the Place before quoted, saying, *If Christ be not raised, your Faith is vain, ye are yet in your Sins.* Implying, that if Christ had not risen, our believing in him would have been to no purpose, and by consequence we should still lye under the Guilt of our Sins, obnoxious to eternal Damnation for them; whereas on the other side, Christ being indeed risen from the Dead, as we have all the Reason in the World to believe in him, so by our believing in him, *we have Redemption through his Blood, even the Forgiveness of our Sins,* Col. 1. 14.

And the Reason in short is this; we by our affronting the Majesty, dishonouring the Name, and transgressing the Commands of our great Creator, have incurred his Displeasure, and rendred our selves obnoxious to all the Punishments, even to that Death it self which his Law and Justice have threatned against such ungrateful and rebellious Creatures. But the Debt which we have hereby contracted being so great, that it is impossible for us ever to pay it; the Son of God himself

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was pleased to undertake it for us, to become our Surety, and to satisfie God's Justice for our Sins, by undergoing those Punishments in our Nature, which we must otherwise have undergone in our Persons for evermore. Hence he having taken our Nature upon him, suffered the Extremity of the Law, even Death it self in our steads, and for our sakes, in whose Nature he suffered it; by which means, *He was a Propitiation for our Sins, and not for ours only, but for the Sins of the whole World*, 1 Joh. 2. 1, 2. Now Christ having thus suffered Death for us, and so paid that Debt which was due from us to God, God was pleased the third Day after to raise him up to Life again, and so to open as it were the Prison Doors, and acknowledge himself fully satisfied for the Sins of Mankind, by having that Death which he had threatned to us undergone in our Nature, united to the Person of his own Son. By virtue of which Hypostatical Union, that Death was more and of greater Value than the eternal Death of all Mankind could be. And God having thus discharged our Surety by raising him from the Dead, all our Obligations to Punishments are now cancelled and made void, so soon as ever we perform those easy Conditions which the Gospel requires of us, in order to the applying the Sufferings of our Human Nature in Christ, to our own particular Persons. So that by the Resurrection of Christ we are fully assured that the Work of our Redemption

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was finished, and that if it be not our own Faults, our Sins may be all pardoned, and our Persons justified before God upon his Account; who, as the Apostle saith, *was delivered for our Offences, and raised again for our Justification*, Rom. 4. 25. that is, who died for our Sins, and rose again, that by virtue of that Death, he might justifie our Persons before God.

Consider this all ye that are sensible of your Sins, and then tell me, Whether you have not cause to rejoice and bless God this Day for the Resurrection of your Saviour? If Christ had not risen again, what a sad, what a dismal Condition had you all been in? Like the Fiends of Hell, reserved *in Chains under Darkness, to the Judgment of the great Day.* Whereas now that Christ is dead and risen again, whatsoever Sins you have committed, it is but repenting of them, and they shall all be pardoned. Howsoever you have incensed the Wrath of God against you, it is but believing and obeying the Gospel for the future, and he will be reconciled to you; for Christ *was made Sin for us, that we might be made the Righteousness of God in him*; we have sinned, but he hath suffered for our Sins; we have deserved Death, but he hath undergone it for us. Neither did he only die for us, but is risen again to confirm and apply the Merits of his Death to us; *Who* then *shall lay any thing to the Charge of God's Elect? It is God that justifieth, who is he that condemneth? It*

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is Christ that died, yea rather, that is risen again, Rom. 8. 33, 34. Let us therefore lay aside all Melancholy and Desponding Thoughts this Day, and put our whole Trust and Confidence on him that died and rose again for us. And to testifie our Acknowledgment of so great a Mercy, let us spend this Day in Praising, in Adoring, in Magnifying the Eternal God our Saviour, who is risen from the Dead, and *become the first Fruits of them that slept.* Ser. VI.

4. Christ being raised from the State of Death, he is now able to raise us from a State of Sin, and to quicken us with his own Spirit: So that our Sanctification as well as our Justification depended upon his Resurrection: Had he continued in his Grave, all Mankind had continued in their Trespasses and Sins; but when he our Head arose, we his Members could not but rise with him, as the Apostle assures us we did, saying, *If ye then be risen with Christ*, Col. 3. 1. And elsewhere, *Buried with him in Baptism, wherein also you are risen with him through the Faith of the Operation of God, who hath raised him from the Dead*, Col. 2. 12. *When* therefore *we were dead in Trespasses and Sins, God quickned us together with Christ*, Eph. 2. 5. *That like as Christ was raised from the Dead by the Glory of the Father, even so we also should walk in Newness of Life*, Rom. 6. 4. And as we thus rose in *Christ* our Head, so he being risen, continually diffuses his Holy Spirit into all his Members; whereby we are actuated, and so

so enabled to repent, and obey his Gospel, for being raised from the Dead, *God hath exalted him with his right Hand to be a Prince and a Saviour, to give Repentance to Israel, a remission of Sins*, Act. 5. 31. From whence it appears, that Christ being upon his Resurrection advanced to Heaven, doth from thence distribute not only his Pardons for those Sins which we repent of, but likewise Grace to repent of our Sins, that so they may be pardoned; and by consequence all the Graces of his Holy Spirit here comprehended under that of Repentance. So that whatsoever is necessary to be performed by us, in order to our Pardon and Salvation, Christ being raised from the Dead, can now enable us to perform it, or as the Apostle words it, *We can do all things through Christ which strengthens us*, Phil. 4. 13.

Now how great a Comfort is this to all such amongst you, as are weary of their Sins, and desire to be eased of them, I need not tell you; you your selves cannot but find it by your own Experience, what a mighty refreshment it is in all your spiritual Conflicts to consider, that your Saviour being risen from the Dead, is always ready to assist you, and to supply you with such Measures of his Grace, whereby you may be enabled, either totally to subdue your Lusts, or effectually to withstand all Temptations to them; for mine own part, I verily think there is no Joy, no Pleasure in this World, comparable to that which ariseth from a firm Faith, and right Apprehensions of

Christ's being always not only interceding for us in Heaven, but also present with us upon Earth, to direct, support, and carry us thro' the various Changes and Chances of this mortal Life, till he hath brought us to himself in Glory; that he is always more ready to help, than the Devil can be to tempt us. That his Grace is always sufficient for us. When we are in such streights and perplexities that we know not what to do, he presently conveys such light into our Minds, whereby we plainly see the way we ought to walk in. When our Souls are dejected, distressed, tormented with the Remembrance of our former Sins, he saith to us, as he did to the Man in the Gospel, be of good Chear, my Son, thy Sins are all pardoned. When we meet with Crosses and Troubles in the World, which are apt to distract our Thoughts, and to make our Passions turbulent and unruly, he by his Holy Spirit reduceth them into order, and gives us strength not only to bear, but to improve whatsoever happens to his Glory and our own Good. When we are touched with so quick a Sense of our present Infirmities, and the reliques of Sin and Corruption still remaining in us, that it cuts us to the Heart, and makes every thing uneasie and uncomfortable to us, he binds up our Wounds, he healeth our troubled Breasts, and gives rest to our Souls, by assuring us that he himself will stand by us, and enable us not only to resist, but overcome all these our spiritual Enemies.

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So that when we cry out in the Words of the Apostle, *O wretched Man that I am, who shall deliver me from the Body of this Death?* we may add with him, *I thank God thro' Jesus Christ our Lord*, Rom. 7. 24, 25. He that thinks not this to be matter of real Joy, knows not as yet what it is to be a Christian.

5. By the Resurrection of *Christ*, we are fully assured, that he will be our Judge at the last Day; as the Apostle long ago observed, saying, that *now God commands all Men every where to repent, because he hath appointed a Day, in the which he will judge the World in Righteousness, by that Man whom he hath ordained, whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead*, Acts 17. 30, 31. It is true, his Commission to judge the World was granted to him before his Passion; *For the Father judgeth no Man, but hath committed all Judgment to the Son*, as he himself tells us, *John* 5. 22. *Matt.* 28. 18. But it was sealed and published at his Resurrection from the Dead, whereby God publickly owned, declared, and confirmed him to be as the Saviour, so also the Judge of Mankind. This being one great End of his being raised again, *that we may all appear before his Judgment-Seat, and* there *receive according to what we have done in the Flesh, whether it be good or evil*, 2 Cor. 5. 10.

And this certainly is no small Comfort to them who believe in Christ, that they shall give up their Accounts at the last Day to him

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in whom they believe; that he who is now their Advocate, shall be then our Judge; for then we may be confident, that we shall have all the Favour shewed us, that either the Law or Gospel can allow of. Neither can we doubt but that all the Promises which he made us when he was upon Earth, will be exactly fulfilled by him when he sits upon his Throne. Hath he promised that those *that come to him he will in no wise cast out?* Joh. 6. 37. Then we need not fear being rejected by him to Eternity, if we do but come unto him in Time. Hath he promised that they who believe in him, *shall never perish, but have everlasting Life?* Joh. 3. 16. Then besure he will make it good at that Day; so that no one Person that ever did, or ever shall believe aright in him, but shall then be saved by him from Ruin and Destruction. Hath he promised that he will place all his faithful Disciples, all real Saints, as Sheep at his right Hand, and say to them, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World!* Mat. 25. 34. *Hath he said it, and will he not perform it?* Yes doubtless, they that are truly such, will as certainly hear that blessed Sentence pronounced upon themselves at the last Day, as ever it was pronounced by him before. In short, hath he promised to prepare a Place for us, and to receive us to himself, *that where he is, there we may be also?* Joh. 14. 2, 3. Then

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we need not, we cannot question but that the Place will be ready for us, and that we shall live with him for ever. The Consideration whereof cannot surely but make our Hearts even leap with Joy, and fill our Mouths with nothing but Praise and Thankfulness this Day to Almighty God for the Resurrection of Jesus Christ, the great Foundation of all these our Hopes and Expectations from him. Especially considering that not only our Souls, but our Bodies too, and so our whole Man, will be at that Day advanced to the highest Glory they are capable of: For as Christ is risen from the dead, *so he is become the first Fruits of them that slept*, which is the other thing to be considered in the words, even that,

II. *Christ being risen from the dead*, thereby *became the first Fruits of them that slept*. For the Understanding whereof, we must know, that the Apostle is here proving that our Bodies shall rise again at the last Day, and he proves it from this Argument, because *Christ* rose again. *Now*, saith he, *if Christ be preached that he rose from the Dead, how say some among you that there is no Resurrection of the Dead?* v. 12. And then having prosecuted the Argument, by shewing how many Absurdities would follow upon the Denial of *Christ*'s Resurrection, he concludes it with these words, *But now is Christ risen from the Dead, and become the first Fruits of them that slept*; that is, *Christ*'s Resurrection is a plain and undeniable Argument, that we also, who sleep

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or die, shall rise again; for as the same Apostle elsewhere observes, *If the first Fruit be holy, the whole Lump also is holy*, Rom. 11. 16. So here, *Christ is the first Fruits of them that slept*, so that he rising again, all others must needs rise too. In the same Sense he is elsewhere called, *the beginning, and the first begotten from the Dead*, Col. 1. 18. Rev. 1. 5. Not but that there were several raised from the dead before, as some in the Old Testament, and some by him in the New, as *Lazarus* and the Widow's Son at *Naim*; but these rose so as to die again; whereas *Christ* was raised to an immortal Life, so as never to die more; and he was the first that ever did so; and whosoever do so, as all shall at the last Day, they do it by virtue of his Resurrection.

For as the Apostle argues in the following words, *Since by Man came Death, by Man came also the Resurrection of the Dead: For as in Adam all die, even so in Christ shall all be made alive.* All Mankind being contained in *Adam*, when he fell, all fell in him; and so the whole human Nature being contained in *Christ*, when he rose, all rose with him, at least virtually and potentially. So that by Virtue and Power of his rising from the dead in our Nature, all that partake of that Nature in which he did it, shall rise again too, and therefore he is called the second *Adam:* One by whom all Mankind shall be raised from that Death to which they were made subject by the first. The first *Adam* died, and there-

fore we must die too. The second *Adam* rose again, and therefore we shall rise again too. So that *Christ*'s Resurrection is not only a Proof, but the Cause of ours; and we shall as certainly rise again, as *Christ* ever did so, and because he did so. In which respect, *Christ*'s Resurrection affords us as great matter of Joy and Comfort, as any we have hitherto mentioned; as appears from the Matter, the Manner, and the End of our Resurection, which I shall briefly explain unto you.

1. As for the Matter, it is plain that the same Bodies that die, shall rise again. As our Saviour's Body was the same after his Resurrection, that it was before and at his Passion, of the same Stature, the same Proportion, the same Features, the same Substance every way, so it will be with us. The same Bodies out of which our Souls depart when we die, shall be raised to Life again at the Resurrection; for otherwise, if there should be any Change of the Substance, it could not be properly called a Resurrection; our Bodies cannot be said to rise again, unless they be the same they were before, at least as to the Substance; it must be the same Flesh, the same Bones, the same Nerves and Sinews, the same Veins and Arteries, the same Head, the same Heart, the same Hands and Feet, and so as to the other parts of the Body, the Substance will be the same.

This is that wherewith *Job* comforted himself in the midst of all his Troubles, saying,

I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth; and tho' after my Skin Worms destroy this Body, yet in my Flesh shall I see God, whom I shall see for my self, and mine Eye shall behold and not another, Job 19. 25, 26, 27. But this he could never have expected, unless he had been sure that that very Flesh and Eye which he then had, should be raised again at the latter Day, and not another. Set. VI.

But here we must observe, that though the Substance of our Bodies will be the same as they are now, or as they will be when we die, yet the Disposition and Qualities of that Substance will be much altered; for as the Apostle saith, *It is sown in Corruption, it is raised in Incorruption. It is sown in Dishonour, it is raised in Glory. It is sown in Weakness, it is raised in Power. It is sown a natural Body, it is raised a spiritual Body*, 1 Cor. 15. 42, 43, 44. It is still the same Body, but it is now endowed with incorruptible, with glorious, with powerful, and with spiritual Qualities. And so, though it be still the same Body, yet that Body shall be so disposed and ordered, that it shall far exceed that wherein our Souls are at present immured; so far, that our Bodies shall be then made like to the Body of *Christ* himself; for as the Apostle assures us, *He shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the working whereby he is able to subdue all things to himself*, Phil. 3. 21.

Now who is able to expreſs the Comfort that a Soul which is truly pious, muſt needs receive from a firm Belief and ſerious Conſideration of this, that that very Body which he now hath, ſhall not only be raiſed again, but it ſhall be made much better than it was before, faſhioned like to *Chriſt's* Body, that is, as pure, as glorious, as ſpiritual, as it is poſſible for a Body to be. We cannot but all find, by ſad and woful Experience, that the Bodies we now carry about with us, are a great Clog and Hindrance to us in the Performance of all religious Duties, and ſo both in the Purſuit and Enjoyment of real Happineſs; and that too, not only when they are in Pain or ſick, but likewiſe when we have all outward Eaſe and Health that we can deſire; for our Souls being ſo cloſely united to our Bodies, that ſo long as they are in them, they cannot act without them, but in all their Operations are forc'd to make uſe of the animal Spirits in our Bodies, which are generally either too groſs and heavy, or elſe irregular and diſorderly: Hence it comes to paſs that we are commonly very dull and heavy in all religious Exerciſes, or elſe our Imaginations are ſo diſturbed, our Paſſions ſo unruly, and all our Thoughts ſo deſultory and unconſtant, that we find it very difficult to fix our Minds ſo, as to ſerve the Lord without Diſtraction; every little Humour that ariſeth in the Body, being apt to diſcompoſe the animal Spirits, ſo as to make them unfit for the Service of the Soul.

And

And besides that, our Bodies, by reason of the several Humours which are apt by Turns to be predominant in them, do not only impede and hinder us in doing what is good, but excite and stir us up to what is evil and wicked; from hence it is, that some are passionate and fretful, others melancholy and dejected. Some are enclined to Lust and Uncleanness, others to Drunkenness and Intemperance; which last, is in divers Respects both the Effect, and the Cause of such ill Humours arising in the Body: Besure these and many such like Sins, tho' they would not be Sins without the Soul, yet they would not be committed without the Body; which therefore is the Occasion of a great part of those Vices which Men are so generally addicted to. Ser. VI.

But it will not be so when our Bodies are risen again; for then they will be so nimble and active, so pure and spiritual, so free from all petulant and domineering Humours, that they will be perfectly subject to the Soul, and obedient to the Dictates of Reason and Religion; as ready upon all Occasions to serve the Soul, as the Soul shall be to serve God. As the whole shall never be sick or out of Tune, so neither will any part of them: Our Brains will never be clouded, but always serene and clear; our Imaginations will never be disturbed, but shall always represent things to our Minds just as they are in themselves. Our Passions will never be headstrong and exorbi-

tant, but always shall move regularly towards their proper Objects. Our Bodies shall there be supported by the Almighty Power of God, without the Use of Meat and Drink; and therefore our Stomachs shall never be clogged, nor our Heads annoyed with their Fumes. As we shall be always doing good, we shall never be weary of doing it; for whatsoever we do, our Bodies shall never be discomposed nor out of tune, but we shall always be quick and lively, cheerful and pleasant, fresh as the Morning; continually beholding, praising and adoring him who rose from the Dead, *and became the first Fruits of them that slept.* How comfortable the Consideration of this is to all that truly love and fear God, they themselves experience far better than I am able to express.

And it is no small Addition to their comfort, to consider also the manner how they shall rise again, even with greater Joy and Triumph, with greater Pomp and Solemnity than any one as yet is able to imagine; for as the holy Angels attended our blessed Saviour at his first coming into the World, so they will do it at his second also; for our Lord himself tells us, that when the Son of Man shall come again, all the holy Angels shall come with him, *Matt.* 25. 31. *And that he will send them,* his Angels, *with a great sound of a Trumpet, and they shall gather together his Elect from the four Winds, from one end of Heaven to the other,* Mat. 24. 31. At the Sound

Sound therefore of a Trumpet blown by the holy Angels, so as that it may be heard all the World over, the Dust of every Body that ever was informed by a rational Soul, shall immediately gather up it self again, and haste into the Place where it was before, so as to compose the same individual Body, and their Bodies being thus refitted, the Souls of all the Elect shall come down from Heaven, and be united again to them, so that the same Persons that died in the Faith of Christ, shall now be raised thro' his Power, to a Life Immortal, by the Ministry of no less nor fewer Persons than all the holy Angels. Ser. VI.

What a joyful Day then must this needs be to all those that love Christ's appearing? It is true, it will be a very sad and terrible Day indeed to all those that lived and died in their Sins; but I speak not now of these, but of such only as live and die sincere Members of *Christ*'s Body, real and true Saints: How pleasant will the Trumpet Sound, how welcome will this Day be to such as these? How will their Souls rejoice to meet their old Mates their Bodies again? What a sweet intercourse and greeting will there be between them? when these Bodies which they had mortified and kept under by Fasting, and Watching, and Praying upon Earth, shall now be reassumed by them, to partake with them of Glory and Immortality in Heaven? And that for the effecting of this great Mystery, God should make use of no less glorious

Instruments than the holy Angels, which continually attend him? This is that which the holy Apostle looked upon as matter of extraordinary comfort to all that truly believe in *Christ*, and obey his Gospel; *For the Lord himself*, saith he, *shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God: And the Dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air: and so shall we be ever with the Lord: Wherefore comfort one another with these Words*, 1 Thess. 4. 16, 17, 18.

But that which is the greatest Comfort of all, is still behind, and that is the End of our Resurrection; even that they who believe in *Christ* upon Earth, may live with him in Heaven, as the Apostle assureth us in those Words. I know the Souls of all that die in the Lord, will be with him before, but not their Bodies, and by consequence not the whole Man: But now both Soul and Body, and so their whole Persons will be advanced to the highest Glory, Honour, and Happiness that Creatures are capable of; for there the Eye both of our Body and Mind shall be so enlightned, that we shall be able to see perfectly, and contemplate the whole Creation, and that infinite Wisdom, Power and Goodness which appears in both, in the Contrivance and Government of the World: There we shall familiarly converse with the holy Angels and glorified Saints, which

which will be our constant Companions and Fellow-Citizens of the new *Jerusalem*: There we shall behold and enjoy the Top of the Creation, *Christ* himself in our own Nature united to the divine Person, and so exalted above all Creatures; yea, there we shall perfectly behold our Creator himself; whose Glory, Beauty, Excellency and Perfections, shall be so clearly unveiled and discovered to us, that our whole Souls should be transported into flames of Love unto him, and continually ravished with Extasies of Joy and Pleasure in him. Ser. VI.

But what do I mean to speak of these Glories which the Eye hath not seen, nor the Ear heard, and which the Heart of Man is not able to conceive? Alas! we poor Mortals upon Earth, little think what it is to be in Heaven; and therefore it is in vain for us to offer at the Description of it: Only this we may say in general, that whatsoever can any way conduce to the making either of our Souls or Bodies happy, shall there be fully, perfectly, eternally enjoyed by all and every one that dies in the true Faith and Fear of God, after they are risen from the Dead.

Having thus considered how many and great Advantages accrue to us by the Resurrection of *Jesus Christ*, that he was thereby declared to be the Messiah and Son of God, that his Gospel was thereby established, and our Faith confirmed in it, that we are thereby assured that he hath finished our Redemption, and

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Let us therefore, as the Apostle saith, *keep the Feast, not with the old Leaven, neither with the Leaven of Malice and Wickedness, but with the Unleavened Bread of sincerity and truth*, 1 Cor. 5. 8. Let us keep it, *not with Rioting and Drunkenness, not with Chambering and Wantonness, not with Strife and Envying*, but with rejoicing and praising God for raising our Saviour from the Grave, to turn us from these and all other Vices whatsoever.

Neither must we content our selves with remembring *Christ*'s Resurrection to day, but as St. *Paul* gave it in Charge to *Timothy*, saying, *Remember that Jesus Christ, of the Seed of David, was raised from the Dead according to my Gospel*, 2 Tim. 2. 8. So say I to you, Remember always that *Christ* is risen from the Dead,

Dead, that he is gone to Heaven, that he is now there at the right Hand of God, making Intercession for you. And *if ye be risen with Christ, seek those things which are above, where Christ sitteth on the right Hand of God. Set your Affection on things above, and not on things in the Earth*, Col. 3. 1, 2. For where should your Hearts be, but where your Treasure is? Where should your Affections be, but where your Lord and Saviour is, the best Friend, the greatest Treasure that you have in the whole World? Let us therefore now bid adieu to all things here below, and go up to live with *Christ in Heaven*; that our Hearts may be there now, where we hope both our Souls and Bodies shall be for ever, in and through him who is risen from the Dead, and become *the first Fruits of them that slept.*

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SERMON VII.

Christ's Resurrection a Proof of his Divinity.

ROM. I. 4.

And declared to be the Son of God with Power, according to the Spirit of Holiness by the Resurrection from the Dead.

ALthough our Lord and Saviour Jesus Christ subsisted from all Eternity in the Form of God, and was himself God blessed for ever, yet when he had taken upon him the Form of a Servant, and was made in the Likeness of Men, he humbled himself to the lowest Degree among them; though all the World was his, as God, yet as Man he had not where to lay his Head.

Though

Though all Mankind liv'd continually upon his Bounty, he for ſome time liv'd upon the Bounty of certain Women who miniſter'd to him of their Subſtance, *Luc.* 8. 3. Though he was honour'd and ador'd by all the Angels in Heaven, yet upon Earth he was rejected and deſpis'd of Men, a Man of Sorrows, and acquainted with Grief. Thus he liv'd while he was here below, in the loweſt and meaneſt Condition that he well cou'd, and he doubtleſs choſe to do ſo for great and wiſe Ends. To us the difference between the ſeveral Ranks of Men among us, ſeems great and conſiderable, but it ſeem'd not ſo to him; to him they were all alike, the greateſt Monarch upon the Earth was as much below him, as the pooreſt Beggar, and therefore in it ſelf it was all one to him what outward State and Condition of Life he ſhould lead, while he convers'd upon Earth, but he was pleas'd to chuſe that which we call the loweſt, not only to teach us by his Example, as he did by his Precepts, to contemn this World, but eſpecially that by that Means he might the better attain the great End of his coming into it, even to offer up himſelf as a Sacrifice for the Sins of Mankind. If he had appear'd here in Pomp and Grandeur, like a mighty Prince and Conqueror, as the *Jews* expected the *Meſſias* to be, he would have been ſo much above them, that they neither durſt nor could have touch'd his Life, but he ſeeming to be in a much lower Degree than moſt of themſelves were, they had him

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 as it were at their Foot, and could trample upon him as they pleas'd; and accordingly they slighted, revil'd, and reproach'd him all the while he was among them, and at last arraign'd, condemn'd and hang'd him on a Cross, as if he had been some great Malefactor, little thinking all the while that they crucified the Lord of Glory, and did that to him which he came into the World to suffer for the Sins of it.

But as all the while he liv'd among them, notwithstanding the Meanness of his outward Appearance, he demonstrated himself by the Works he did to be Almighty, so he made his Death too an Occasion of demonstrating the same thing to them, by his rising again to Life; for as his Death shew'd him to be a real and true Man, so his Resurrection as plainly shew'd him to be the one living and true God. This is that which the Apostle here asserts, and I shall endeavour to prove from the Words I have now read, compar'd with other Places of the holy Scriptures.

The Apostle, the better to recommend what he was about to write to the *Romans*, begins his Epistle to them, with a Catalogue of the Titles which God had given him, and which he esteemed as they were, the greatest that cou'd be conferr'd upon him, saying, *Paul, a Servant of Jesus Christ, call'd to be an Apostle, separated unto the Gospel of God, which he had promised before by the Prophets in the holy Scriptures*, and that they might better understand

ſtand what this Goſpel of God was, which he was now to preach to them, he tells them firſt in general that it was concerning his Son Jeſus Chriſt our Lord, and then he gives them a particular Deſcription of his Perſon, who or what this Jeſus Chriſt was, which, ſaith he, *was made of the Seed of David, according to the Fleſh, and declar'd to be the Son of God with Power according to the Spirit of Holineſs, by the Reſurrection from the Dead.* Where he deſcribes our Saviour according to both his Natures, according to the Fleſh, that is his human Nature, *and according to the Spirit of Holineſs*, that is his divine Nature. For ſo the word Spirit, when it is uſed of our Saviour in Oppoſition to the Fleſh, always ſignifies, as might eaſily be ſhewn, *vide* 1 *Pet.* 3. 18. 1 *Tim.* 3. 16. 1 *Cor.* 15. 4. Now the Apoſtle here ſaith that our Lord according to the Fleſh, or human Nature, was of the Seed of *David*, of that Royal Family of which *David* was the Head: But according to his ſpiritual or divine Nature, he was the Son of God, and declar'd and manifeſted to be ſo with Power, by the Reſurrection from the Dead, ſo that he here makes Chriſt's Reſurrection from the Dead, to be a moſt powerful, invincible Argument and Demonſtration that he was the Son of God: The only begotten of the Father, of the ſame Nature and Subſtance with him: The one Almighty and eternal God. To the ſame Purpoſe is that of the ſame Apoſtle, where ſpeaking of Chriſt's Re-

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surrection, he quotes those Words which God spoke of his Son by the *Psalmist*, *Thou art my Son, this Day have I begotten thee*, Act. 13. 33. that is, this Day I have declar'd and manifested to the World that thou art my only begotten Son. For in Scripture things are then said to be, when they appear to be so, as *David* after *Absolom*'s Rebellion said, *Do not I know that I am this Day King over Israel*, 2 Sam. 19. 22. he had been King over *Israel* many Years before, but he was now publickly own'd and declar'd to be so, and therefore speaks as if he had been made but that Day. So here Christ was the Son of God from all Eternity, but by his Resurrection from the Dead, he appear'd to be so to Men, and therefore is said to be then begotten, because he was then declar'd by God himself to be begotten of him, and so his essential and eternal Son.

And verily among the many, I may say, innumerable Arguments which are dispers'd all over the Bible to confirm us in this great Fundamental Article of our Faith, this is so plain and strong, that if there were no other, this of it self is sufficient to do it. For that there was something extraordinary in Christ's Resurrection appears, in that he was not only the first, but the only Person that ever yet rose from the Dead so as never to die any more; there were some rais'd by his Prophets in the Old Testament, and some by himself in the New; but they were rais'd only to a mortal Life, and therefore soon died again, whereas he

he rose from the Dead, so as to conquer Death it self, and was never after subject to it, and therefore is call'd πρωτότοκος ἐκ τῶν νεκρῶν, *The first Born from the Dead*, Col. 1. 18. *Apoc.* 1. 5. *He that hath been dead, and is made alive again, hath a new Life given him, and therefore may be properly said to be born again*: In which Sense Christ is properly said to be the first born from the Dead, he being the first that ever rose again to an immortal Life, and it is only by virtue of his Resurrection that all others shall rise again at the last Day, he being, as the Apostle saith, *The first Fruits of them that slept*, 1 Cor. 15. 20. Ser. VII.

But that which was most extraordinary in the Resurrection of Christ was, that it was a plain Declaration and Demonstration of his eternal Power and Godhead, as might be easily shewn from those Words of St. *Peter*, where speaking of Christ, he saith, *whom God rais'd up, having loos'd the Pains of Death, because it was not possible that he should be holden of it*, Act. 2. 24. For if he had not been God himself, but one of his Creatures, it would have been possible with God to have held him in the State of Death, for all things are possible with God: He can annihilate, or destroy, or keep any of his Creatures in what State he pleaseth; and therefore if Christ had been only a Creature, it would have been possible for him as well as others, to be holden of Death, which God himself by his Apostle absolutely denies, and thereby declar'd him not

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But that God declar'd him to be so by raising him from the Dead, appears most plainly in that he thereby declar'd himself fully satisfied and well pleas'd with what he had said and done while he liv'd upon Earth; for if Christ had done any thing contrary to God's Will, or said any thing that was not perfectly true, he would have been a Sinner as other Men are, and so obnoxious to that Death which God threatned against all Sinners: Never to rise again so as to die no more till the last Day when all Sinners must be judg'd. And therefore his Resurrection from the Dead so soon after he died, was as clear a Testimony as could be given to the World, that God approv'd and confirm'd all that he had either said or done, that his Actions were all most perfectly good, and his whole Doctrine most certainly true, every thing just as he said it was.

Now the great Doctrine that Christ taught all along, was, That he was the Son of God, and at his very Trial too, when the High Priest ask'd him, *Art thou the Christ the Son of the blessed?* Jesus said, *I am*, Mark 14. 62. this the High Priest and all the Jews that were present judg'd to be Blasphemy, and accordingly condemn'd him to be guilty of Death for it, *v.* 64. which they could never have done, if they had not understood him so as that according to the common Meaning of that

that Phrase in those Days, by calling himself the Son of God, he made himself equal with God, as they said also upon another Occasion he did, because he said that God was his Father, *John* v. 18. and indeed it was in this Sense that he constantly affirm'd that God was his Father, that he himself was *the Son of God, the only begotten of the Father*, and the like. And least he should be mistaken, he took all Occasions to let the World know, that although he now appear'd only as a Man upon Earth, yet that he was indeed the great God of Heaven, equal to the Father, and one with him, *What*, saith he, *if ye shall see the Son of Man ascend up where he was before?* John 6. 62. *No Man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven*, c. 3. 13. *My Father worketh hitherto, and I work*, c. v. 17. *The Father judgeth no Man, but hath committed all Judgment to the Son, that all Men should honour the Son even as they honour the Father*, v. 22, 23. *For as the Father hath Life in himself, so hath he given to the Son to have Life in himself*, v. 26. *He that hath seen me hath seen the Father*, c. 14. 9. *Believe me, that I am in the Father, and the Father in me*, v. 11. *I and the Father are one*, chap. 10. 30. Many such Expressions came from him while he was upon Earth, whereby he asserted his eternal Godhead and Unity with the Father, and God the Father as plainly asserted the Truth of what he said, by raising him from

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Vol. VI. the Dead; and therefore by his Resurrection from the Dead as it is said in my Text, he was declar'd to be the Son of God.

The same thing appears also from the Power by which he rose again; when a mere Man dies, his Soul being separated from his Body he ceaseth to be the Person he was, he is no longer a Man, nor can act any thing at all as such, much less can he reunite his Soul to his Body, so as to make himself alive again, that is only in the Power of God, all acknowledge it is he alone that can give Life; but this did Christ do, he rais'd himself after he was dead and buried, he gave Life to himself, or made himself alive again, *Destroy this Temple*, saith he, *and in three Days I will raise it up*, John 2. 19. This, as the Evangelist there observes, he spake of the Temple of his Body, that he would raise up that again; that he himself would do it. And so he himself saith also in another Place: *Therefore doth my Father love me, because I lay down my Life that I may take it again. No Man taketh it from me, but I lay it down of my self; I have Power to lay it down, and I have Power to take it again*, John 10. 17, 18. Which could not possibly be any other than the Power of God, and therefore he who had it in himself, as he saith he had, must needs be God: If he had been only a Creature, howsoever he had been rais'd again, he could never have done it himself; for being dead, he was no longer himself, the Person he was before; but being God as well as Man,

Man, and both in one Perſon, his Manhood not conſtituting a Perſon of it ſelf, nor ever ſubſiſting but in his divine Perſon, though one Part of his Manhood was ſeparated from the other, he was ſtill the ſame Perſon that he was before, and whatſoever he then did, the ſame Perſon did it; when he was rais'd from the Dead he rais'd himſelf, and therefore is often ſaid to have riſen again in an active Senſe, to ſhew it was his own Act; it was he that did it, but that he could never have done himſelf if he had not been a divine Perſon, of another Nature beſides that in which he roſe; for that Nature be ſure could never have rais'd it ſelf, neither could any other have done it, but that which is divine; this being an Act of divine Power, of Omnipotence it ſelf, wherefore ſeeing he himſelf roſe, or rais'd himſelf from the Dead, he thereby moſt evidently diſcover'd himſelf to be the one Almighty God. Ser. VII.

But he is ſometimes ſaid to be rais'd up by God, *Whom God rais'd up*, ſaith St. *Peter* Acts 2. 24. *But God rais'd him from the Dead*, ſaith St. *Paul*, c. 13. 30. It is true, but this is ſo far from weakning, that it ſtrengtheneth the Argument and makes it invincible; for ſeeing he is ſometimes ſaid to have rais'd himſelf, and at other times is ſaid to be rais'd by God, it puts it beyond all Diſpute that he himſelf is God, otherwiſe the ſame Act could never be imputed to God and to him too, in the ſame Senſe as it is in this Caſe, and there-

fore his Resurrection from the Dead was as clear a Demonstration of his divine Power and Nature, as could be given to the World.

It is indeed so clear and full, that Christ himself propounds it as a most infallible Sign and Evidence of his divine Power, and Mission from Heaven, for when the Jews said to him, *What Sign shewest thou unto us, seeing that thou doest these things?* Jesus answer'd and said unto them, *Destroy this Temple, and in three Days I will raise it up*, Joh. 2. 19, 20. And when at another time they said, *We would see a Sign from thee*; he answered and said unto them, *An evil and Adulterous Generation seeketh after a Sign and there shall no Sign be given to it, but the Sign of the Prophet Jonas, for as Jonas was three Days and three Nights in the Whale's Belly, so shall the Son of Man be three Days and three Nights in the heart of the Earth*, Mat. 12. 39, 40. In both which Places he plainly propounds his Resurrection from the Dead the third Day after he died, as a most sure and certain Sign that he really was what he declar'd himself to be, Christ the eternal Son of God, so that there was no need of any other Sign to convince the World of it, this being of it self sufficient to shew it, to all that do not willfully shut their Eyes against it. To the same purpose is that where he saith, *When ye have lift up the Son of Man, then ye shall know that I am*, Joh. 8. 28. As if he had said, *When ye have put me to Death, I will rise again, and by that ye shall know* ὅτι

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ἐγώ εἰμι, *that I am*, so it is in the Original, *I am he that should come into the World*, or in general, as St. *Augustine* observ'd, *I am*, as God said to *Moses* when he desir'd to know his Name, *I am that I am, and I am hath sent me unto you*, Ex. 3. 14. And as Christ himself saith again in this very Chapter, *Before Abraham was I am*, John. 8. 58. So here, *Then ye shall know that I am in and of my self, Jehovah, the Everlasting God, the Son of the Father.* And therefore he adds, *And I do nothing of my self, but as my Father hath taught me I speak these things, and he that sent me is with me, the Father hath not left me alone*, v. 28, 29. That we might know, that although he himself also be *Jehovah*, yet he was begotten of the Father, receiv'd his divine Essence from him, was sent into the World by him, and that the Father is always with him, or as he expresseth it in another Place, that the Father is in him and he in the Father, *John* 10. 38. c. 14. 11. And by Consequence, that he is the Son of God, or God the Son, God of God, but still the one living and true God, and he was *declar'd* or confirm'd to be so *with Power*, as the Apostle here saith, *by his Resurrection from the Dead.*

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Seeing therefore that this great Truth is confirm'd to us in so wonderful a Manner, let us take Care to live with a constant and firm Belief of it sutable to the Evidence we have for it. Of all the Errors and Heresies which the Devil hath sown among us, beware of

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But seeing we have such an Almighty Saviour, let us never despair of Salvation, but put our whole Trust and Confidence in him for all things necessary in order to it, in the Use of the Means which he for that Purpose hath ordain'd in his Church, never doubting but that he who came into the World on purpose to save Sinners, will save us as well as any other, if we do but apply ourselves to him by a quick and lively Faith for it.

But for that End we must take heed that we never offend his divine Majesty nor dishonour his great Name, but make the best Use that possibly we can of the Grace he is pleased to afford us, to live answerably to our Faith in him, and as becometh those who believe him to be the Almighty God who governs the World now, and will judge it at the last Day.

This

This we are assured of by his Resurrection: And therefore let us praise and magnify his Name for this undeniable Evidence he hath given us of his Almighty Power to save us. There are many other most glorious Effects of his Resurrection from the Dead, but the Efficacy of them all depends upon this, and therefore we can never be sufficiently thankful for it, *That the Stone which the Builders refus'd is thus become the Head of the Corner. This is the Lord's Doing and it is marvellous in our Eyes. This is the Day which the Lord hath made, we will rejoice and be glad in it*, Psalm 118. 22, 23, 24, *The Lord is my Strength and my Song, and is now become my Salvation*, v. 14. *My Soul doth magnifie the Lord, my Spirit rejoyceth in God my Saviour.* And that we may do it the more acceptably to God our Saviour, let us now go to his own Table, and there offer up the Sacrifice of Praise and Thanksgiving to him for all his infinite Love and Goodness to Mankind, and particularly for raising up that Body from the Dead, in which he died for us, and now liveth with the Father and the Holy Ghost, one God blessed for ever. *Amen.* Ser. VII.

SER-

SERMON VIII.

CHRIST's Resurrection a Proof of Ours.

1 COR. XV. 12.

Now if Christ be preach'd, that he rose from the Dead, how say some among you, that there is no Resurrection of the Dead?

THAT Jesus Christ, after he was put to Death upon the Cross, was rais'd again to Life, is not only one of the Articles of our Christian Faith, but that upon which all the rest are founded, so that take away this and the other would all

all fall to the Ground together with all our Hopes of Pardon and Salvation: For as the Apostle here observes, *If Christ be not risen, then is our preaching vain, and our Faith is also vain*, ver. 14. Not only in that all that we believe besides, stands upon the same Bottom with this, but likewise, because without this we could never attain the end of our Faith, even the Salvation of our Souls, that depending upon the Intercession which Christ maketh for us in Heaven: Which he could never have made if he had not risen from the Dead; especially that great Article, The Resurrection of the Dead; depends so entirely upon Christ's Resurrection, that a Man cannot believe the one without the other, and he who believes either, must needs believe both. At least, he that believes that Jesus Christ rose from the Dead, cannot but believe that all Mankind shall do so, as well as he, he having the same Ground for the one as he hath for the other.

Hence therefore the Apostle in this Chapter being directed by the Spirit of God, to reveal what was necessary to be known and believ'd concerning the Resurrection of the Dead in general, he begins with the Resurrection of Christ, and the Grounds we have to believe that he rose from the Dead; First from the Testimony of the Holy Scriptures, foretelling that Christ should rise from the Dead, *ver.* 3, 4. And then from the Testimony of those who had seen him after he was risen, assuring us that *he was seen of Cephas, then*

then of the Twelve, after that, of five hundred Brethren at once, after that he was seen of James, then of all the Apostles again, and last of all of himself too, *v.* 5. 6, 7, 8. From whence he takes Occasion to shew how unworthy he was of so great a Favour; and then he draws this Conclusion from what he had thus premis'd concerning Christ's Resurrection, that the Dead shall certainly rise again, *Now*, saith he, *if Christ be preach'd, that he rose from the Dead, how say some among you, that there is no Resurrection of the Dead?*

From whence we may first observe, that there were some in those Days that denied it, such were the Sect of the Saduces, who said *That there is no Resurrection*, Mat. 22. 23. Act. 23. 8. And such were *Hymeneus* and *Philetus* of whom the same Apostle saith, *that they have err'd*, saying, *That the Resurrection is past already, and overthrow the Faith of some*, 2 Tim. 2. 18. Where we may observe by the way, that by saying that the Resurrection is past already, they overthrew the Faith of such as hearkned to them; so that they could have no true Faith at all, that being wholly grounded upon the same Bottom with our Hopes of the Resurrection to come, and yet this damnable Heresie, which, hath been asleep almost ever since the Apostles Days, is now receiv'd to our Shame be it spoken, in ours. There being a sort of People risen up among us, who leaving the good word of God, and following their own corrupt Humours and Fancies under

der the Name of the Light within them, have been led themſelves, and ſtrive to lead others into this among other moſt horrid Opinions, that ſtrike at the Foundation of the Chriſtian Religion, for though they profeſs to believe the Reſurrection of the Dead, yet they underſtand it, not of the Body but the Soul; when that riſeth from the Death of Sin, to the Life of Righteouſneſs, and ſo is in Effect the ſame with Regeneration, which being effected in this Life, in all that are regenerated, it is paſt already, and therefore not to be expected hereafter, which plainly overthrows this great Article of our Faith, *The Reſurrection of the Body*, and by Conſequence the Faith of all that are ſo weak and careleſs of their own Salvation, as to ſuffer themſelves to be led blindfold into ſuch pernicious and deſtructive Hereſies. Ser. VII

Againſt ſuch kind of Hereticks, the Apoſtle here argues, wondering how any can deny the Reſurrection of the Dead, now it is ſo plain and undeniable that Chriſt was rais'd from the Dead. *Now if Chriſt*, ſaith he, *be preach'd, that he roſe from the Dead, how ſay ſome among you, that there is no Reſurrection of the Dead?* He looks upon this as ſuch an invincible Argument, that he cannot but admire how any are able to withſtand it: And ſo ſhall we too, if we do but impartially conſider theſe few things.

For firſt, this anſwers all the Reaſons that can be alledg'd againſt the Poſſibility of it,

Vol. VI. for which so many have denied that the Dead shall rise again to Life, even because it seem'd at least to them, altogether impossible, that the Soul which is once separated from the Body should be afterwards united to it again, and that the Parts of a Body that are separated from one another, and reduc'd perhaps into thousands of Atomes, and dispers'd in as many various and far distant Places, should notwithstanding come together again, every one into its proper Place, so as to make up the same Body as they did before: but that the Soul which is separated from its Body may be united to it again, cannot be now doubted of, seeing it was actually done in the Resurrection of Christ. For it is a known Principle, that what hath been done may be done, but the Soul of Christ was reunited to his Body, and therefore Souls may be united again to their Bodies, how long soever they have been separated from them. And if a separate Soul or Spirit may be united again to its Body, much more may the Parts of the same Body, when separated be again united together, they being all of the same Nature, and having a natural Tendency and Inclination to the Place from whence they came, and being all under the Eye of God, when separated from one another, as much as when they were all join'd together in the same Body. But it is a certain Rule, that he who can do the greater can do the less. And therefore seeing he rais'd Christ

from the Dead, no Question can be made, but that he can raise us too if he please. Ser. VIII

And that he will be pleased to do it, appears also from the Resurrection of Christ: For as he died, so he rose again, not in a private but publick Capacity: Not as a single Person only but as the common Head and Representative of all Mankind, so that we are said *to be risen with him*, Col. 3. 1. Because our Nature in general rose in him, all that partake of that Nature must needs do so too, his Resurrection being not only a most certain Pledge and Earnest, but the first Fruits of ours, as the Apostle here saith, *Now is Christ risen from the Dead, and become the first Fruits of them that slept*, v. 20. But as the same Apostle elsewhere saith, *If the first Fruits be holy, the Lump is also holy*, Rom. 11. 16. *And if he rose as the first Fruits, the whole Lump or Mass of Mankind must also rise.* And therefore the Apostle here adds, *For since by Man came Death, by Man came also the Resurrection of the Dead, for as in Adam all die, so in Christ shall all be made alive*, v. 21. 22. That is, all Mankind shall as certainly rise again to Life in Christ the second *Adam*, as they died in the first; and all by virtue of his Resurrection from the Dead, which therefore is not only the Pattern and Example, but the Cause of ours: And such a Cause that it cannot but take effect. But all Men that die shall as certainly rise again, as Christ did so, and because he did so.

More-

Vol. VI. Moreover from the Resurrection of Christ, we may infallibly conclude that we shall rise again, because he was thereby declar'd to be the Son of God, *Rom.* 1.4. For God having declar'd him to be his Son by raising him from the Dead, he thereby attested and confirm'd all that Christ had said or taught, but he through the whole Course of his Ministery, taught Mankind that they should rise again at the last Day. *The Hour is coming*, saith he, *in the which all that are in the Graves shall hear his Voice, and shall come forth, they that have done good, unto the Resurrection of Life, and they that have done evil, unto the Resurrection of Damnation*, Joh. v. 28, 29. And elsewhere he promiseth those that come unto him, *That he will raise them up at the last Day*, cap. 6. 40, 44. *And that they shall be recompenc'd at the Resurrection of the Just*, Luke 14. 14. And when the Sadduces, which denied the Resurrection, propounded a Question to him about it, which they thought to be unanswerable, he did not only convince them of their Ignorance and Error, but demonstrated to them out of the Writings of *Moses* himself that the Dead shall rise again, *Now*, saith he, *that the Dead are raised, even Moses shewed at the Bush when he call'd the Lord, the God of Abraham, the God of Isaac, and the God of Jacob; for he is not the God of the Dead, but of the Living, for all live unto him.* Luk. 20. 37. 38. Which Argument was so plain and evident to them, that they had not a Word

to

to ſay againſt it. Seeing therefore Chriſt thus effectually taught and prov'd that the Dead ſhall riſe again, and ſeeing God by raiſing him from the Dead, declar'd that he was his Son, and by conſequence, that whatſoever he had taught was true, therefore whoſoever believeth that Chriſt was raiſed from the Dead, muſt of Neceſſity believe that all ſhall be ſo at the laſt Day. Ser. VIII

The ſame thing appears alſo from the End of his Reſurrection, for to this End Chriſt both died and roſe and revived, *That he might be Lord both of the Dead and Living*, Rom. 14. 9. *That he might exerciſe ſupreme Authority and Dominion over all*, as he will at the laſt Day, when, as it there follows, *we ſhall ſtand before the Judgment Seat of Chriſt*, v. 10. Which we are likewiſe fully aſſur'd of by his Reſurrection from the Dead, as we learn from the ſame Apoſtle, ſaying, *That God hath appointed a Day in the which he will judge the World in Righteouſneſs, by that Man whom he hath ordain'd, even Jeſus Chriſt, whereof he hath given Aſſurance unto all Men, in that he hath rais'd him from the Dead*, Act. 17. 31. From whence it is evident, that he was therefore rais'd again, that he might judge both the Dead and the Living, and that we are thereby alſo aſſur'd by God himſelf, that he will do it, but that he cannot do, unleſs the Dead be rais'd again to Life; for ſo long as their Bodies continue in the Grave, or in a State of Separation from their Souls, they are

Vol. VI. not in being as Men, and so not capable of appearing as such before him: And therefore unless the Bodies of all Men that ever died, should be raised again and their Souls reunited to them, so as to be all made alive again as they were before, Christ would lose the End of his Resurrection, as well as of all things else he did for Mankind; but there is no fear of that, God doth nothing in vain, but always attains the End he aims at in what he doth. Seeing Christ rose again that he might be the Judge both of Quick and Dead, he will most certainly raise up the dead again, and summon them all together, with such as shall be then living, to appear before his Judgment-Seat, or rather he will raise them up, by his summoning them to come before him, For he will summon them by the Sound of a Trumpet, blown by an Archangel, so as to be heard all the World over, 1 *Thess.* 4. 16. And the Trumpet shall no sooner sound, but the Dead shall be raised, and they who are then living shall be chang'd, 1 *Cor.* 15. 52. *And then we must all appear before the Judgment-Seat of Christ, that every one may receive the things done in the Body, according to that he hath done, whether it be good or bad,* 2 Cor. 5. 10. And therefore the Apostle might well say, as he doth in my Text to the *Corinthians. If Christ be preached, that he rose from the Dead, how say some among you, that there is no Resurrection of the Dead.*

I hope

I hope this cannot be ſaid of any here pre- Ser. VIII
ſent, for that you all believe and are fully per-
ſuaded, that the Dead ſhall riſe again: But howſoever, to confirm your Faith in this Fundamental Article of the Chriſtian Religion, waving all other Arguments that might be produc'd for it, I have briefly ſhewn how neceſſarily it follows upon the Reſurrection of Chriſt, ſo that no Man can believe that Chriſt roſe from the Dead the third Day, but he muſt of neceſſity believe alſo that all Men ſhall riſe again at the laſt; wherefore as ye believe the one, ye muſt never doubt of the other, but be fully perſuaded in your Minds, that as certainly as you ſhall ever die, you ſhall as certainly live again; that although your Souls ſhall be ſeparated from your Bodies, and continue ſo for ſome time, perhaps for many Years, yet at laſt they ſhall return unto them, ſo that you ſhall then live again, as really as you are now alive.

And do not trouble your Heads about the Way and Manner, how this great Work ſhall be effected; as he did whom this Apoſtle in this Chapter ſpeaks of, ſaying, *But ſome Man will ſay, How are the Dead raiſed up, and with what Body do they come?* To whom he gives this ſharp Anſwer, *Thou Fool, That which thou ſowest is not quicken'd except it die, and that which thou ſowest thou ſowest not that Body which ſhall be but bare Grain, it may chance of Wheat, or ſome other Grain, but God giveth it a Body as it hath pleaſed him, and to*

every Seed his own Body, 1 Cor. 15. 35, 36, 37, 38, Where we may first observe, that the Apostle calls him Fool for asking such a silly Question, *Thou Fool*, saith he, intimating that it is a great Piece of Folly and Madness, for People to concern themselves about any thing but what is necessary for them to know and believe, concerning this or any other Article of our Christian Faith, but that we should rest contented with what is plainly reveal'd. And then we may also observe that he acquaints us here with all that is necessary for us to know in this Matter, under the Similitude of a Grain or any Seed sown in the Ground, which first rots or dies there, and then riseth up again, not barely as it was sown, but with a Stalk, an Ear, or Husk, or what else is proper for it, and God (for it is still his Work) he gives to every Seed its own Body; as if Wheat be sown, there comes up Wheat, if Barley, there comes up Barley again; so here when our Bodies are Dead and rotted in the Earth or Sea, or any where else, Almighty God, when he sees good, causeth them to rise up again, giving to every Man his own Body; that Body out of which his Soul departed, shall be raised up again, and the same Soul that departed from it, shall be restor'd and united again to it; and so the same Man that died, shall live again in the same Body in which he died: As our Saviour's Body which rose, was the same that he suffer'd in upon the Cross, so that they who knew him before

knew

knew him again after he was rifen, which they could not have done, if his Body had not been of the fame Proportion, Features, and Lineaments which they had before obferved in him, and to put it beyond all Difpute that it was the fame, he fhew'd them the Prints which the Nails had made in his Hands and Feet, and which the Spear had made in his Side, which was the cleareft Evidence that could be given, that it was the very fame Body that had been nail'd to the Crofs, and out of which his Soul there departed, and as his was, fo every Man's Body when it is rais'd up, fhall be the fame it was at the time when he died; the fame that dies fhall rife again, and we fhall be the fame Men or Women then, that we are now, and every one may fay as *Job* did long ago, *I know that my Redeemer liveth, and that he fhall ftand at the latter Day upon the Earth; and though after my Skin Worms deftroy this Body, yet in my Flefh,* (this very Flefh of mine which I now have) *fhall I fee God, whom I fhall fee for my felf, and mine Eye,* (thefe very Eyes) *fhall behold and not another, though my Reins be confumed within me,* Job 19. 25, 26, 27.

Ser. VIII

But here we muft farther obferve, that the Apoftle fpeaking of the Refurrection of the Juft, faith, *It is fown in Corruption, it is raifed in Incorruption; It is fown in Difhonour, it is raifed in Glory; It is fown in Weakneffs, it is raifed in Power, It is fown a natural Body, it is raifed a fpiritual Body,* 1 Cor. 15. 42, 43.

Vol. VI. Tho' it be still a Body, and the very same Body that it was before, as to the Substance of it (for otherwise it would not be properly a Resurrection) yet the Qualities of it shall be much alter'd; it shall now be an incorruptible, a glorious, a powerful, a spiritual Body: A Body still, but endu'd with such spiritual Qualities, that it shall be as active, as nimble, as tractable every Way, as obedient to the Will and Motions of the Soul, as if it self also was a Spirit, for it shall then be rais'd to the highest Degree of Purity, Glory and Perfection that Matter is capable of, being made as like as it is possible to the Body of Christ himself, who, as this Apostle tells us, *shall change our vile Body, that it may be fashion'd like unto his glorious Body, according to the working whereby he is able to subdue all things to himself*, Phil. 3. 21, And therefore, as he now doth, so shall *the Righteous* then *shine forth as the Sun in the Kingdom of* their *Father*, *Matt*, 13. 43

Having thus briefly shewn what Ground we have to believe that we shall rise again, in that our Saviour did so, and what we ought to believe concerning this great fundamental Article of our Religion, as it is reveal'd in God's holy Word, I shall just mention some of the great Uses that are to be made of this Doctrine: First therefore ye may hence learn, whensoever you remember your Saviour's Resurrection, to think likewise of your own, and consider that as certainly as he rose again from the

the Dead, ſo ſhall you too; that although your Bodies ſhall return to the Earth out of which they were taken, and perhaps lie there in Duſt for many Years together, yet they ſhall one Day be rais'd up and quicken'd, ſo as to live again as really as we are now alive; and that as Chriſt therefore roſe again that he might be Judge both of quick and dead, ſo you ſhall riſe again that you may be judg'd by him, and either advanc'd to eternal Glory or condemn'd to everlaſting Puniſhment, according as you have or have not believ'd in him and obey'd him, while you liv'd upon the Earth, which I heartily wiſh you would not only believe, as I hope you all do, in general, but that ye would live with a conſtant Senſe of it upon your Minds, ſo as to be always thinking with your ſelves, that ye hear the Trumpet ſounding in your Ears, *Ariſe ye Dead and come to Judgment:* For ye will one Day as certainly hear it, as ye are now in this Place and hear me ſpeak. Ser. VIII

From hence we may alſo ſee, how much it concerns you all to take Care how ye now live in the Body. If ye were to die like Beaſts, ye might live like Beaſts: If ye had no other World to live in but this, it would be no great matter how ye liv'd in it; but ſeeing that when your Souls leave their Bodies, they ſtill live without them, as really as they lived before in them, and ſeeing at the laſt Day your Bodies alſo will be rais'd again, ſo that you ſhall then live in them again as ye

Vol. VI. now do, and that too not only for some time but to all Eternity, either in a State of perfect Joy and Happiness, or else of extreme Misery and Torment, according as ye lived here in Obedience or Disobedience to the Commandments of God your Maker: If ye firmly believe this as ye ought to do, you cannot but be sensible how much it behoves you to endeavour all ye can, to live in the true Faith and Fear of God whilst you are in this World, that so ye may live happily in the next, which, blessed be God, ye may all do if ye will but take Care and Pains about it, such as a Matter of so great Consequence requires, for ye have an Almighty Saviour, the only begotten Son of God, who having been deliver'd for our Offences and rais'd again for our Justification, is now the Propitiation for our Sins, and the Author of eternal Salvation to all them that obey him, which I therefore heartily wish you would all do. Strive all ye can to live for the future in sincere Obedience to all that he hath taught and commanded, and then you will find by your own Experience that he will not only direct and assist you in doing his Will all the while you live in this World, but at the last Day he will raise you up to Life everlasting, that ye may live with him, his Saints and Angels in perfect Joy and Bliss for ever.

Lastly, from what ye have now heard, you may learn, what infinite Cause ye have to thank God for the Resurrection of Jesus Christ, as

as upon many other Accounts, ſo particularly for that ye are thereby aſſur'd, that your Bodies ſhall not always lie rotting in the Grave nor be ſcatter'd about in Duſt and Atomes, but that they ſhall one Day be rais'd to Life again; and that if ye now fight the good Fight, finiſh your Courſe, and keep the Faith, there is laid up for you a Crown of Righteouſneſs, which the Lord the righteous Judge, ſhall give you at that Day, and not to you only, but to all them that love his appearing, 2 *Tim.* 4. 7, 8. *For when he ſhall appear, we ſhall be like him, for we ſhall ſee him, as he is,* 1 Joh. 3. 2. And ever live with him, who liveth with the Father and Holy Ghoſt, one God bleſſed for ever.

Ser. VIII

SER-

SERMON IX.

CHRIST'S Resurrection the Cause of our Regeneration.

1 PET. I. 3.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy hath begotten us again into a lively Hope by the Resurrection of Jesus Christ from the Dead.

THIS Epistle being written by the Apostle of the Circumcision, it is directed to all that were converted from the *Jewish* to the *Christian* Religion in the lesser *Asia*: Who were elect as it is here said, *according to the Foreknowledge of God the Father, through sanctification of the Spirit*

Spirit unto Obedience and sprinkling of the Blood of Jesus Christ, v. 2. That is, that they might obey the Gospel and be sprinkled with the Blood of Christ reveal'd in it, and so admitted into the new Covenant and be made Partakers of all the Privileges establish'd in it, here signify'd by the sprinkling of the Blood of Christ, upon which the Covenant was founded: As when *Moses* after the Delivery of the Law had order'd Oxen to be sacrificed, he took half of the Blood and sprinkled it upon the Altar, and then read the Book of the Covenant to the People, which they promis'd to obey; after that he took the rest of the Blood and sprinkled it upon the People, and said, *Behold the Blood of the Covenant which the Lord hath made with you concerning all these Words*, Exod. 24. 8. By the sprinkling of the Blood of the Sacrifice upon the People, as it was a Type of the Blood of Christ (the only true Sacrifice for the Sins of the World) God signify'd to them, that they were now in covenant with him, and he with them; that they should accordingly perform what they had promised on their Parts, and that he would perform what he had promised to them by virtue of the Blood now sprinkled upon them.

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And so the Apostle writing to the *Hebrews* who believ'd and were baptized into Christ, saith, *That they were come to Jesus the Mediator of the new Covenant, and to the Blood of Sprinkling that speaketh better things than the Blood*

Vol. VI. *Blood of Abel*, Heb. 12. 24. Where the Blood of *Jesus* as the *Mediator of the new Covenant*, is call'd *the Blood of sprinkling* because it was sprinkled upon them, so as to wash them from their Sins and deliver them from the Wrath of God; as the Children of *Israel* were deliver'd from the Plague wherewith God smote the *Egyptians*, by having the Sides and Door-Posts of their Houses sprinkled with the Blood of the Paschal Lamb, typifying that of Christ the true Passover, *Exod.* 12. 23.

These things I take notice of here by the Way, that ye may see how it comes to pass that instead of dipping Persons baptiz'd, or washing them all over as they us'd to do in hotter Countries, in cold Climates it hath been all along Customary only to sprinkle the Water upon them; for that being a Sign or Symbol of the Blood of Christ now as the Blood of the Sacrifices was of Old, and the Holy Ghost having been pleas'd to signifie the Application of the Blood of Christ by sprinkling it, as well as by washing with it, it was very obvious and easy to infer that it might be represented and applied by Sprinkling as well as any other way, if not in some Sense better, forasmuch as this comes closer up to the Phrase of sprinkling the Blood of Christ, so often us'd in the Holy Scriptures, and which may seem to be us'd on purpose to prevent the great Mistake which some notwithstanding have fallen into, that unless Persons be dipped or washed all over with Water, they are not rightly

rightly baptiz'd: As if sprinkling the Water did not represent the Sprinkling of the Blood of Christ as well as dipping it; but this Mistake is grounded upon another which is worse, even that the Efficacy of the Sacrament depends upon the Quantity of the Water, whereas it depends wholly upon the Institution of Christ and the Promise he hath annexed to it, who therefore us'd a Word in the Institution that in the Original signifies only washing in general with Water more or less, and so the Sprinkling or Pouring it upon the Person baptiz'd as well as dipping him in it: And as in the other Sacrament one Crumb of the Bread represents the Body of Christ as well as the whole Loaf; and one Drop of the Wine his Blood, as well as the whole Cup, so here in our present Case, one Drop of Water is as much as the whole Ocean; and if any one Part is sprinkled the whole is wash'd and cleans'd by the Blood of Christ, as he himself also hath taught us; for washing his Disciples Feet, and having said to *Simon Peter, If I wash thee not thou hast no Part in me.* The Apostle saith, *Lord not my Feet only but also my Hands and my Head.* Upon which Jesus said unto him, *He that is washed needeth not, save to wash his Feet, but is clean every whit*, John 13. 10. whereby he hath sufficiently declar'd, that unless we be wash'd by him we have no Interest at all in him; and that it is not necessary to wash the whole, but that if any Part of us be wash'd our whole Man is cleans'd by him, which the said

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ſaid Apoſtle to whom thoſe Words were ſpoken intimates; alſo in this Place in that he expreſſeth Chriſt's waſhing us from our Sins in his own Blood by Sprinkling it, which doth not uſe to be done upon the whole but only upon ſome Part, and yet hath the ſame Effect as if it was upon the whole.

I ſhould not have inſiſted ſo much upon this at preſent, but that we ſeldom have ſuch Occaſion to mention it as the Apoſtle here gives in deſcribing the Perſons he wrote to, and to whom he therefore wiſheth that Grace and Peace may be multiplied, and then begins his Epiſtle with praiſing God for his infinite Mercy to him, to them and to all his faithful People in theſe Words, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant Mercy hath begotten us again unto a lively Hope by the Reſurrection of Jeſus Chriſt from the Dead, to an Inheritance incorruptible and undefil'd, and that fadeth not away, reſerved in Heaven for you.*

In which Words are ſeveral things much to be obſerv'd, I ſhall touch only upon theſe following. 1. That the Saints of God are begotten again by him. 2. They are begotten to a lively Hope. 3. This is done by the Reſurrection of Jeſus Chriſt. 4. For this they have great Cauſe to bleſs God.

Firſt, I ſay, we may here obſerve, that the Saints and Servants of the moſt High God ſuch as St. *Peter* was, are begotten again of him, *Bleſſed be the God*, ſaith he, *and Father of our*

our Lord Jesus Christ, who according to his abundant Mercy hath begotten us again. But how can this be? As *Nicodemus* said to our Lord, *How can a Man be born when he is old? Can he enter a second time into his Mother's Womb and be born*, John 3. 4. But our Saviour resolves the Doubt, saying, *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God*, v. 5. The original Word is of the same Signification with that in my Text, there it is γεννηθεὶς ἄνω here ἀναγεννήσας, and may be equally render'd either begotten or born, the one necessarily supposing or following upon the other.

How this wonderful Work is effected is past our reach to apprehend, we know not how we were form'd at first, much less how we are born again, only in general we may observe, that all Men that proceed naturally from the first *Adam* are conceiv'd and born in Sin, their Nature is corrupted and deprav'd, so that they are prone of themselves to do evil, and unable to do any thing that is truly good; but when a Man believes in Christ the second *Adam*, and so is made a Member of his Body, he is quicken'd and animated by his Spirit, which being the Principle of a new Life in him, he thereby becomes a New Creature, another kind of Creature from what he was before, and therefore is properly said to be born again, *Not of Blood, nor of the Will of Flesh, nor of the Will of Man, but of God*, John 1. 13. The Spirit by which he is now actuated

actuated and influenc'd being God himself, whereby it comes to pass, that such a Man is quite alter'd from what he was, he is turn'd into another Man as *Samuel* said *Saul* should be, *When the Spirit of the Lord came upon him*, 1 Sam. 10. 6. And all because as it is said of *Caleb*, *He hath another Spirit with him*, Numb. 14. 24. Which being the Spirit of God himself his whole Nature is chang'd; for he now partakes of the divine Nature, 2 *Pet.* 1. 4. and is made in his Capacity like to God himself; and so is quite another thing, another kind of Creature from what he was before.

This is that which the Apostle means, where he saith, *If any Man be in Christ, he is a new Creature: Old things are passed away, behold all things are become new*, 2 Cor. *v.* 17. His old false Imaginations, unruly Passions and inordinate Desires of the things of this World are all passed and gone, and instead of them, he hath a new Set of Thoughts and Affections, a new Sight and Sense of God, a new Biass upon his Mind, so that he is now as much inclin'd to Vertue as he was before to Vice, and of a foolish, proud, sinful and carnal Creature, is become wise, and humble and holy and spiritual, and all by means of the new Spirit that is in him, whereby he is made a new Man, which is as different from the old, as that is from a Beast, and more too, forasmuch as both Men and Beasts are acted only by something that is finite; whereas the

new Man, or new Creature is acted and go- Ser. IX.
vern'd by the Spirit of God himself which is infinite: And whereas other Men are born only of the Flesh, such a one is regenerate, or born again of the Spirit; and so there is the same Difference between him and them, as there is between Spirit and Flesh, according to that remarkable saying of our blessed Saviour, *That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit*, John 3. 6. For every thing being of the same Nature with that from whence it proceeds, as they who are born, as all Men by Nature are of the Flesh are carnal and sensual, so they are carnal and sensual like the Flesh they are born of; so they who are born again, being then born of the Holy Spirit of God, they are thereby made holy and spiritual, of the same Nature with him from whom they receive their new Birth.

Hence all such are call'd the Sons of God, and are really so; for as the Apostle observes, as many as are led by the Spirit of God, they are the Sons of God, *For ye have not receiv'd the Spirit of Bondage again to fear, but ye have receiv'd the Spirit of Adoption, whereby we cry Abba Father, the Spirit it self beareth witness with our Spirits, that we are the Children of God*, Rom. 8. 14, *&c.* which he may well do, seeing it is he that makes us so; for they that have receiv'd the Spirit of Adoption have an undeniable Title to eternal Life, and it is that which all who are begot-

ten again of God are born to, and they accordingly hope for it, not with a faint or dead, but with a quick and lively Hope, which puts them upon doing all things requisite to their obtaining of it. This Hope they are begotten to, the same Spirit of whom they are begotten again *witnessing with their Spirits that they are the Children of God*, Rom. 8. 16. And so confirming their Hope of it; *For if Children, then they are Heirs, Heirs of God and joint Heirs with Christ*, v. 17. And if Heirs, then they have a Right *to the Inheritance of the Saints in Light*, Col. 1. 12. The richest Inheritance that is in the World, for it consists of all things that are in the World, *They inherit all things*, Rev. 21. 7. They not only have all things, but have them by the Way of an Inheritance, as they are the Heirs of him whose all things are, and joint Heirs with him who is appointed *Heir of all things*, Heb. 1. 2. This is that which the Apostle here saith the Children of God are begotten and born to, *Even to an Inheritance incorruptible undefiled and that fadeth not away, reserv'd in Heaven for you*, v. 4. It is not like the Inheritances which Men are born to upon Earth, and yet may never have them, or may afterwards be cheated or depriv'd of them, and at the best must one Day leave them; but this is reserv'd in Heaven, in secure Hands, where none can hinder them of it, nor take it from them, but they are sure to have it and enjoy it for ever.

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This lively Hope and glorious Inheritance the Apostle here saith, *They are begotten and born unto by the Resurrection of Jesus Christ from the Dead.* It is only by him that we receive any Mercy at all from the Hands of Almighty God; we cannot so much as look up to him, much less expect any Favour from him for any thing that we our selves or all the Creatures in the World can do for us, who have so grievously offended him: If we do but begin to think of his divine Majesty as he is in himself, we are immediately at a loss and confounded, our Thoughts scatter and ramble we know not whither, and we can never gather them up and fix them upon him, but by apprehending him as the Father of our Lord and Saviour Jesus Christ, who being both of his Nature and our own, by him we have Access unto the Father, and can have it no other way but by him, as he himself saith, *No Man cometh to the Father but by me*, John 14. 6. But by him the only begotten Son, *Which is in the Bosom of the Father and hath declar'd him to us*, John 1. 18. By him we cannot only raise up our Hearts to God and contemplate upon his divine Glory and Goodness, but we can hope for all the good things that we can desire of him, in his Name who hath merited them all for us by his Death, and is now our Advocate with him, interceding for us that we may have them. This is the Way and the only Way whereby we can seek God so as to find any Favour in his Sight,

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Vol. VI. but by Means of this Intercession which his only begotten Son is always making with the Father for those who believe in him, we may obtain the greatest of all Blessings from him, for we may be begotten again of him and made his Children and Heirs, and therefore the Apostle here doth not say, Blessed be God, absolutely, but *Blessed be the God and Father of our Lord Jesus Christ.* Because it is as such only, even as he is the God and Father of our Lord Jesus Christ, that he hath begotten us again to a lively Hope by the Resurrection of the said Jesus Christ from the Dead.

For he having suffer'd Death for our Sins, and being rais'd again from the Dead, was exalted to the right Hand of God and made the Mediator between him and us: By Virtue of which Mediation he sends down his Holy Spirit upon all that believe in him to regenerate or beget them again, and make them the Children of God: And so it is written, *As many as receive him, to them gave he Power to become the Sons of God, even to them that believe on his Name,* Joh. 1. 12. He gives them this Power by giving them his Holy Spirit to accomplish this great Work in them, that as he is the only begotten Son of God, begotten of his Essence from all Eternity, so they who believe in him, may be begotten again of God, and so made his Children by Adoption and Grace, which he could not have done, if he had not been rais'd from the Dead.

And

And as we are thus begotten again of God by the Resurrection of Jesus Christ, so by that also we are begotten again to a lively Hope; the Resurrection of Christ being the firmest Ground that could be made whereupon to build our Hopes of God's Mercy and Favour, forasmuch as we are hereby fully assur'd not only of the Truth of the Gospel, and of all that Christ ever taught or promis'd, but likewise that he hath made a complete Sacrifice, Oblation and Satisfaction, as he undertook, for our Sins by his Death, in that God was pleas'd to raise him again from the Dead and to set him at his own right Hand to make Atonement and Reconciliation for us as our great High Priest, by Virtue of his said Sacrifice; so that now there is no room left for doubting, *If Christ had not been raised, our Faith and Hope had been in vain*, 1 Cor. 15. 17. But now that Christ *is risen and become the first Fruits of them that slept*, v. 20. we have now all the Reason that can be to have a quick and lively Faith and Hope in him, for that eternal Inheritance which he hath purchas'd for us with his Blood, and for all things necessary to qualifie and fit us for it; And the more to assure us of it, God himself hath here given us his own Word for it, by his Apostle saying, *That he of his abundant Mercy hath begotten us again to a lively Hope by the Resurrection of Jesus Christ.* Ser. IX.

Now what infinite Cause have we all to bless God for this unspeakable Gift? For as

the Apostle argues, *Behold what manner of Love the Father hath bestowed upon us, that we should be call'd the Sons of God*, 1 Joh. 3. 1. Yet this Love hath the Father for all that believe in his Son, Jesus Christ, for they are begotten again of God, and so are made and call'd the Sons of God, which is such an Expression of his Love and Kindness, that we could never have thought our selves capable of it, nor so much as have thought at all of it, if he himself had not reveal'd it to us, who could have thought that such frail and sinful Worms as we Mortals upon Earth are, shou'd be receiv'd into so near a Relation to the Almighty Governour of the World, as to be call'd his Children? That he who made us should likewise beget us, and so become our Father as well as Maker? This is so high an Honour, so great a Favour, that when I think of it, I cannot but wonder with my self, that we are not all Ambitious of it, so as to make it our only Care and Study to attain it; for what is there in the World that we can spend our Thoughts and Time about to so great Profit and Advantage to our selves? By your Care and Pains about the things of this World, you may perhaps get something in it, and perhaps not, and how much soever it be, it is nothing at all in Comparison of what the Children of God all have, *All things are theirs.* All things that God hath made, and he himself too that made them. And what can they desire more? There is nothing more for them to desire;

desire; and therefore their Minds must needs be at rest, and their Souls as full as they can hold of all true Joy and Comfort. Ser. IX.

Who then would not be in the Number of these blessed Souls? Who would not be regenerate and made a Child of God if he might? And who may not if he will? Blessed be God, we are all as yet capable of it, for now that Christ is risen from the Dead and exalted at the right Hand of God to be a Prince and a Saviour, to give Repentance and Forgiveness of Sins, if we do but apply our selves to him and believe and trust on him for it, his Father will be ours too: He will beget us again in his own likeness, and admit us into the glorious Liberty of his own Children.

Let us therefore now resolve by God's Assistance to do so, and for that Purpose let us exercise our selves continually in the Means of Grace and Salvation: Using them only now and then will never do the Business, but if we constantly and sincerely perform both our publick and private Devotions to Almighty God every Day, attentively hear and meditate upon his Holy Word, and receive the Sacrament of our Lord's Supper as often as we can have it administred to us and in the Use of all these Means look up to Christ and trust on him to make them effectual, we may by this Means attain such a true Evangelical Faith, whereby we shall be united unto Christ, made sound Members of his Body, and so partake of his Holy Spirit, to renew and purifie us to that

Vol. VI. Degree, that we may really become the Children of the most high God, and by Consequence live the rest of our Days under his fatherly Care and Protection, carry our selves in all Respects as becomes his Children, and at last receive an Inheritance among them which are sanctified by Faith in Jesus Christ our Lord.

This they who are begotten again may well hope for, for it is to this Hope that they are begotten again by the Resurrection of Jesus Christ from the Dead, which therefore was of such mighty Advantage to Mankind, that we can never sufficiently praise God for it. We have infinite Cause to praise him for his Incarnation, his Birth, his Life and Death, how much more if it were possible for his Resurrection, without which the other would have avail'd us nothing; though he took our Flesh, we could not have had his Spirit, though he was born once, we could not have been born again, tho' he liv'd upon Earth, we could not have liv'd in Heaven, and though he died for our Sins, we must have died too, unless he had risen again, to apply the Merits of his Death to us, and to wash us in the Blood which he had shed for us. Let us now therefore go unto the Altar of God and there offer up unto him the Sacrifice of Praise and Thanksgiving for all the wonderful Works that he hath done for the Sons of Men, and especially for his raising up Jesus Christ our Saviour from the Dead; and in the mean while let us all from

the

the Bottom of our Hearts join with the Apostle in the Words of my Text, saying, *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy hath begotten us again to a Lively Hope by the Resurrection of Jesus Christ from the Dead,* to whom with the Father and the Holy Ghost be all Honour and Glory now and for ever.

Ser. IX.

SER-

SERMON X.

CHRIST's Resurrection the Cause of our Justification.

ROM. IV. 25.

Who was deliver'd for our Offences, and raised again for our Justification.

THE Apostle is here speaking of our Lord and Saviour Jesus Christ, and positively asserts two things concering him, much to be observ'd of all who hope to be sav'd by him. The first is, *That he was deliver'd for our Offences*; he was deliver'd by his Father, *who spar'd not his own Son, but deliver'd him up for us all*, Rom. 8. 32. He was deliver'd by himself of his own Accord; *No Man*, saith he, *taketh my Life from*

from me, but I lay it down of my self, Joh. 10. 18. He was deliver'd both by his Father and himself into the Hands of the Jews; they deliver'd him to *Pilate* the *Roman* Governour; *Pilate* having unjustly condemn'd him deliver'd him to the Soldiers; the Soldiers after many horrid Abuses put upon him, Crucify'd him with two notorious Malefactors that were justly condemn'd and executed for their Crimes. Jesus himself the Eternal Son of God was thus deliver'd up to Death, even to the Death of the Cross, and that doubtless for some Sin too; for Death is the Wages only of Sin, therefore where there is no Sin there can be no Death; but he could not be deliver'd for any Sin of his own, for he had none, and therefore as the Apostle here saith, *He was deliver'd for our Offences*, for the Sins of Mankind, as being of that Nature in which he was so deliver'd. The Malefactors which were crucify'd with him suffer'd each Man for his own Sins; but he suffer'd for the Sins of other Men, or rather for the Sins of all Men, and for ours among the rest. This the Prophet long ago foretold, or rather did not foretel, but speak of it as a thing already done, because it was as certain to be done as if it had been done already, and it was look'd upon as done from the beginning of the World, because God then said, it should be. Hence, I say the Prophet speaking of Christ, saith, *He was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisement of our Peace was upon him, and with his Stripes*

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we

 we are healed; all we like Sheep have gone astray, we have turn'd every one to his own Way, and the Lord hath laid on him the Iniquity of us all, Isai. 53. 5, 6. This also is the constant Language of the New Testament, *Christ dy'd for our Sins according to the Scriptures*, 1 Cor. 15. 3. *He* his own self *bare our Sins in his own Body*, 1 Pet. 2. 24. *He suffered for Sinners, the Just for the Unjust, that he might bring us to God*, Ch. 3. 18. *He was made a Curse for us*, Gal. 3. 13. *He gave himself for us that he might redeem us from all Iniquity*, Tit. 2. 14. *He was made Sin for us, or an Offering for our Sins*, 2 Cor. 5. 21. *He was the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World*, 1 Joh. 2. 2. There are many such Places in God's Holy Word, whereby we are fully assur'd from himself, that his Son suffer'd Death for us, that Death which he had threaten'd against us, as Sinners, and which we therefore must have suffer'd in all our own Persons if he had not suffer'd it in our stead.

This I mention'd here, because it is necessary to our right Understanding the other thing which the Apostle here asserts of our Blessed Saviour, even that as *he was delivered for our Offences, so he was rais'd again for our Justification*, which is the thing I chiefly intend, and by his Assistance shall endeavour at this time to explain, but could not so well have done it, unless I had premis'd at least so much concerning his Death, upon which our Justi-

fication

fication is principally founded. I know that several Men have undertaken to explain this Doctrine several Ways, and altho' I do not deny but most of them may be brought at last to meet in the same Thing; yet the Way that some go is so intricate and obscure, and that which others take seems at least so remote to the Truth it self, that it is no easy Matter to bring them together. For my part, in this as in all other Points, I shall keep close to the Doctrine of our Church, as being fully persuaded that she in this as in all other Doctrines delivers to us the true Sense of God's Word, according to the Interpretation that Christ's Holy Catholick Church hath always put upon it, and therefore hath always taught and preach'd for this Purpose, therefore I shall here consider two Things, Ser. X.

I. What the Scriptures mean by Justification, and how we are said to be justified?

II. In what Sense Christ is here said to be raised again for our Justification?

To understand the First, it will be first necessary to consider the Term, or Word it self, which we must know is a judicial Word, a Word taken from Courts of *Judicature*, where a Man is said to be justified when he is acquitted, or declar'd to be just and innocent of the Crime or Crimes laid to his Charge, and so not liable to the Punishments which by

the Law are due to such Crimes, and therefore Justification is properly oppos'd to Condemnation; so we find it often is in the Holy Scriptures themselves; as where it is said, If there be a Controversy between Men, that they come to Judgment, that the Judges may judge them, then *they shall justify the Righteous, and condemn the Wicked*, Deut. 25. 1. In the Original it is והצדיקו את הצדיק והרשיעו את הרשע, *they shall make the Righteous to be Righteous, and they shall make the Wicked to be Wicked*, that is, they shall declare or pronounce them to be so; and that is their justifying the one, and condemning the other. Hence the wise Man saith in the same words, *He that justifieth the Wicked, and he that condemneth the Just, even they both are an Abomination unto the Lord*, Prov 17. 15. Where we see Justification and Condemnation plainly oppos'd to one another; so they are by Christ himself, saying, *By thy Words thou shalt be justified, and by thy Words thou shalt be condemned*, Mat. 12. 37. To the same Purpose is that of the Apostle, *Who shall lay any thing to the Charge of God's Elect? It is God that justifieth, who is he that condemneth?* Rom. 8. 33, 34. From whence it is evident that the Holy Ghost useth this word *Justification*, to signify a Man's being accounted or declar'd not guilty of the Faults he is charg'd with, but in that respect a just or righteous Person, and that too before some Judge, who in our present Case is the Supreme Judge of the World,

World, Almighty God himself, when he is pleas'd to discharge, or to declare a Man free from the Crimes that are laid against him, so as to account him a just or righteous Person, then he is said to justify that Man, and this is plainly the Sense wherein our Church also useth this word in her Articles, for the Title of the eleventh Article is thus, *Of the Justification of Man*, but the Article it self begins thus, *We are accounted Righteous before God*; which clearly shews, that in her Sense, to be justified is the same with being accounted righteous before God; which I therefore observe, that you may not be mistaken in the Sense of the word as it is us'd by the Church, and by the Holy Ghost himself in his Holy Scriptures, like those who confound Justification and Sanctification together, as if they were one and the same thing: Although the Scriptures plainly distinguish them, Sanctification being God's Act in us, whereby we are made righteous in our selves, but Justification is God's Act in himself, whereby we are accounted righteous by him, and shall be declar'd to be so at the Judgment of the Great Day.

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But as it is in *Job*; *How can Man be thus justified with God? Or how can he be clean that is born of a Woman?* Job 25. 4. How can he that is a Sinner be accounted righteous by the most righteous Judge of the whole World? This I confess is a Mystery which we should never have found out, nor so much as thought of,

of, but that God himself hath reveal'd it to us in his own Word, which as it is the only Ground we have to believe it, so it is the only Rule we must go by in explaining it to you. According to which I shall endeavour to give you as clear an Account of it as I can in these following Propositions.

1. No Man is by Nature righteous in himself; this we are fully assur'd of by the Word of God, where we find that the first Man God ever made sinn'd against him by eating of the Fruit which God had forbidden him to eat of; and that all Men being then contain'd in him, all likewise sinned in him, and became liable and prone to do so in their own Persons. He by eating that forbidden Fruit, poison'd his Blood, and corrupted the whole Nature of Man, insomuch, that all that ever did, or ever shall proceed naturally from him, are conceiv'd in Sin, and brought forth in Iniquity, and therefore afterwards do nothing else by Nature but conceive Mischief, and bring forth Vanity, *For as by one Man Sin enter'd into the World, and Death by Sin, so Death passed upon all Men, for that all have sinned*, Rom. 5. 12. *They are all gone aside, they are altogether become filthy: There is none that doth good, no not one*, Psal. 14. 3. or as St. *Paul* renders it, *There is none righteous, no not one*, Rom. 3. 10. *There is not one righteous, not one just Man upon Earth that doth good and sinneth not*, Eccles. 7. 20. *For there is no Man that sinneth not*, 1 King 8. 46. *And if any Man say that*

that he hath no Sin, he deceives himself and the Truth is not in him, 1 Joh. 1. 8. *For the Law hath concluded all under Sin, that every Mouth may be stopp'd, and all the World may become guilty before God*, Rom. 3. 19. *Because all have sinned, and come short of the Glory of God*, *v.* 23. And so are all under the Curse which God hath denounced against every one *that continueth not in all things which are written in the Book of the Law to do them*, Gal. 3. 10. But this no mere Man ever yet did, or ever will do, and therefore none ever was or ever can be perfectly righteous in himself, while he is upon Earth. Ser. X.

And as the Scripture thus concludeth, *all under Sin*, Gal. 3. 22. So all Men find it true by their own Experience, for who can say, *I have made my Heart clean, I am pure from Sin?* Prov. 20 9. No Man except Christ could ever truly say it; for all that have any Sense of the Difference between Good and Evil, cannot but be conscious to themselves, that they have done Evil, more Evil than Good, at least not so much Good as they might and ought to have done since they came into the World. If I should ask all here present one by one whether they do not know themselves to have done something they ought not to have done, or else not to have done something which they ought; I dare say every Man's Conscience would force him to confess it; and whether we be sensible of it or no, I am sure this is the State of all Mankind by Na-

 ture. There never was a mere Man upon the Face of the Earth free from Sin, and therefore never any one that was righteous in himself, but every Man, Woman, and Child may truly pray with *David*, *Enter not into Judgment with thy Servant, O Lord, for in thy Sight shall no Man living be justified*, Psal. 143. 2.

2. No Man can of himself do any thing whereby he can merit or deserve to be accounted righteous before God. This I lay down as my second Proposition, because some have conceited, that tho all be by Nature Sinners, yet some may do such good Works, and perform such Obedience to the Law of God, whereby they may deserve to be accounted righteous Men, this our Church denieth, saying in the foresaid Article, We are accounted righteous before God, not for our own Works or Deservings; and it is as contrary to the plain and express Words of Scripture, where it is said once and again, *By the Works of the Law there shall no Flesh be justified*, Gal. 2. 16. *Rom.* 3. 20. And I cannot but wonder, how such a Conceit could ever come into any Man's Head; for seeing all Men are by Nature Sinners, whatsoever any Man doth by his own natural Strength must needs be Sin. A corrupt Tree cannot bring forth good Fruit, a poison'd Fountain cannot send out wholsome Streams: As the Man is so are all his Actions; if he be sinful so are they; they are not done as God willed and commanded them to be done, and therefore, as our Church saith,

We doubt not but they have the Nature of Sin. Ser. X.

Artic. 13. And by Consequence to say that such a Man may be justified by any thing that he himself doth, is the same in Effect as to say, a Man may be justified by his Sins, or he may be accounted righteous for his unrighteous Deeds, which is next door to a Contradiction; and suppose a Man in doing such Works acts not by his own natural Strength, but by the Grace of God, and suppose again he doth never so many good Works by it, what then? He doth no more than what he was bound in Duty to do, how then can he deserve any thing by it? And how so much, that God should therefore account him a righteous Man, notwithstanding the many evil Works that he is guilty of? And besides, if he did them by the Grace of God, God is not beholden to him, but he is beholden to God for them, how then can he merit any thing from God by them? Did ever any Man pay his Debts, by owing more? Or deserve his Creditor should account him no Debtor, because he runs more upon his Score? What a Man doth by the Grace of God, he is bound to thank God for it, but he cannot in Reason expect that God should therefore account him a righteous Man, because he hath done one or more righteous Acts by his Assistance; suppose he had done ten thousand good Works, and suppose that which cannot be truly suppos'd, that they are all perfectly good, yet after all, the Man is still a Sinner, so long as he is guilty

of any one Sin, as be sure the best Men are of many, for any one Sin, denominates a Man a Sinner, and so long as such, he cannot be accounted righteous or justified by any thing that he himself doth, how great or how good soever it may seem to be, *For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all*, Jac. 2. 9. And if guilty the Law condemns him, as if a Man be accus'd of ten Crimes before a Judge, as suppose of ten felonious Acts, although he be clear'd of nine of them, yet if he be found guilty of any one, he is a Felon, and must bear the Punishment of the Law: How then can he who is guilty of any, much less if guilty of all, as the Apostle speaks, be justified before God? Can a Man be guilty, and not guilty at the same time? Condemn'd and justified? Be found a Sinner, and yet no Sinner, but righteous, and that too in the Eyes of God himself? So absurd and ridiculous a thing it is, for any to imagine, that any Man can do any thing of himself, whereby he can be justified or accounted righteous before God.

3. Notwithstanding all this, there have been some Men in all Ages, and doubtless there are some now, whom God himself hath accounted righteous, for we find several in the holy Scriptures expresly call'd so by himself. He calls *Abel, righteous Abel*, Matt. 23. 35. Heb. 11. 4. So *Noah*. Gen. 6. 9. *Lot*, 2 Pet. 2. 7. Job 1. 1. *Simeon*, Luc. 2. 25 *Joseph* to whom the blessed Virgin was espoused, *Matt.* 1. 19.

1. 19. and *Joseph* of *Arimathea*, Luc. 23. 50. are all declar'd by God himself to be righteous. *Zacharias* and *Elizabeth* were both righteous before God, *Luc.* 1. 6. Our blessed Saviour tells his Disciples, That many Prophets and righteous Men had desir'd to see those things which they saw, *Matt.* 13. 17. Thus all along both in the old and new Testament, there is a frequent mention made of righteous Men, Men that were righteous in the Account and Esteem of God himself. Otherwise he himself be sure would never have call'd them so.

But how can these things be? *Shall not the Judge of all the Earth do right*, Gen. 18. 25. Hath not he himself said, *He that justifieth the Wicked, and he that condemneth the Just, even they both are an Abomination to the Lord*, Prov. 17. 15. How then doth he do that himself, which he abominates in others? These which he calls Righteous were all the Children of *Adam*, they were all Men, wicked and sinful Men in themselves, guilty of original and guilty of many actual Sins; How then can he justifie them, account and declare them to be righteous? To be such as he himself knew they were not in themselves? This is the great Mystery to be now unfolded, for which End we must lay down this as our next Proposition.

4. Whosoever therefore are thus accounted righteous by God, must be so accounted from some other Righteousness than their own in

themselves, for it is plain as I have shewn, that no Man hath any Righteousness of his own in himself, whereby he can be truly accounted righteous; and it is as plain that God himself accounts some Men righteous, from whence one of these two things must of Necessity follow. Either first, That God passeth a wrong Judgment upon some Men, by accounting them righteous when they really are not so, which to say is downright Blasphemy, or else in the second Place, That there is some other Righteousness in the World, which Men may be so interested in, as to be truly accounted righteous by it, although they have none in themselves whereby they can ever be so. And seeing the first cannot without manifest Absurdity, this other Consequence from the foresaid Premises must of Necessity be granted; and then the whole Mystery of our Justification, will lie plain and easy before us. For altho', as the Apostle saith, *God justifieth the Ungodly*, Rom. 4. 5. Yet if those who are Ungodly in themselves, can any other way procure to themselves true and perfect Righteousness, God may justly account and declare them righteous for that, tho' not for any thing in themselves.

5. This other Righteousness which Men are capable of obtaining to themselves, whereby to be accounted righteous before God, is the Righteousness of Christ. All the Wit of Man could never find out any other, neither could this be ever found out but only by divine

vine Revelation; whereby we are fully assu- Ser. X.
red, that God himself of his infinite Wisdom and Goodness hath made this Way, whereby we may be justified before him, notwithstanding that we are not perfectly just and righteous in our selves, or by any thing that we our selves can do. But to make this as clear and manifest as I can, it will be necessary to proceed gradually; for which End therefore we may observe,

1. Jesus Christ was perfectly righteous in himself. This none can doubt of that read and believe God's holy Word, where he is often call'd Righteous, *Isai.* 53. 11. 1 *Joh.* 2. 1. which he could never have been, if he had not been so in himself, there being no other Righteousness which he could possibly have but his own. And besides it is expressly said, That *he did no Sin, neither was Guile found in his Mouth*, 1 Pet. 2. 22. And that *in him is no Sin*, 1 Joh. 3. 5. And if there was no Sin, there could be nothing else but Righteousness in him. But I need not insist upon this, seeing no Man could ever convince him of Sin, *Joh.* 8. 46. And therefore all must acknowledge him to be altogether Righteous. I shall only add that he was thus perfectly Righteous and Obedient, not only through the whole Course of his Life, but *unto Death it self, even the Death of the Cross*, Phil. 2. 8.

2. This Righteousness of Christ, was the Righteousness not only of Man, but God himself, for he being both God and Man in

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that

that too which he perform'd in Obedience to the divine Will at his Death. His Life was the Life of God, and his Death was the Death of God. So saith his beloved Apostle, *Hereby perceive we the Love of God, because he laid down his Life for us*, 1 Joh. 3. 16. Hence, the Blood he then shed is call'd, *the Blood of God*, Act. 20. 28. Because altho' he laid down the Life and shed the Blood only of his human Nature, yet that Nature being at the same time united to his divine Person, the Life he laid down and the Blood he shed, was the Life and the Blood of God himself, which I therefore observe here, because the main Stress of our Justification lies upon it, as we shall see more presently. But for that Purpose we must farther observe, that,

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3. All the Righteousness that Christ perform'd upon Earth, whether in his Life or at his Death, was wholly and solely for us and upon our Account, in whose Nature he perform'd it; for seeing it was only for us that he took our Flesh upon him, whatsoever he did in it must needs be for us only. He himself had no Occasion or Need of it for himself, but only as he had undertaken to be our Redeemer and Saviour, and so with Respect to us and our Salvation. He as God was not bound to submit to those Laws which he had made, not for himself but for Men to observe; and as Man although it became him to fulfil all Righteousness and perform perfect Obedience to the whole Law as he did, yet he was not bound

Vol. VI. bound to perform divine Obedience, such as his was, the Obedience of a divine Person to Laws made only for Men, which were not capable, and therefore could not be oblig'd to perform such Obedience to them as that was, so that the Obedience of his whole Life was more than was or could be requir'd of mere Men; and so was the last Act of it, his Obedience unto Death, even the Death of the Cross, for tho' all the Men in the World had died eternally, that could have been no more than the Death of so many finite Persons, whereas his was the Death of a Person that was infinite, and so was of infinite Worth and Value for all those for whom he suffer'd it, as was likewise all he did thro' the whole Course of his Life; by which means he really merited Pardon, Righteousness and Salvation for us, for whose sake only he did whatsoever he did in our Flesh, which he took upon him only for that purpose. This is the true Ground or Reason of all his Merits, or of his meriting so much as he hath done for us, because he did more than we were bound to do for our selves, and he did it all for us; he was born for us, he liv'd for us, and he died for us, so that, as our Church expresseth it in her Homilies, Christ is now the Righteousness of all them that truly believe in him; he for them paid their Ransome by his Death, he for them fulfill'd the Law in his Life,

1 *Serm. of Salvat.*

Hence

Hence he is said *To be made of God to us*, *Wisdom and Righteousness*, 1 Cor. 1. 30. *And he hath made him to be Sin, or a Sin-Offering for us that we might be made the Righteousness of God in him*, 2 Cor. 5. 21. *In him*, that is, by virtue of that Righteousness which is in him, and therefore he is call'd, *The Lord our Righteousness*, Jer. 23. 6. And he himself, whose Spirit, as St. *Peter* saith, was in the Prophets, saith by his Prophet *Isaiah*, *This is the Heritage of the Servants of the Lord, and their Righteousness is of me, saith the Lord*, Isai. 54. 17. So that one may surely say, *In the Lord have I Righteousness and Strength*, Chap. 45. 24. *For he that hath clean Hands and a pure Heart shall receive the Blessing from the Lord, and Righteousness from the God of his Salvation*, Psal. 24. 5. that is, from God his Saviour, whom *David* therefore calls, *The God of my Righteousness*, Psal. 4. 1. And the same Royal Prophet, as St. *Paul* saith, describeth the Blessedness of the Man, to whom God imputeth Righteousness without Works, saying, *Blessed are they whose Iniquities are forgiven, and whose Sin is covered. Blessed is the Man, to whom the Lord imputeth no Sin*, Rom. 4. 6, 7, 8. For where he imputes no Sin, he imputes Righteousness, as the Apostle here argues. But there is no other Righteousness that can be imputed to us, but the Righteousness of Christ, that which he hath merited for us. And therefore 'tis by this, and this only, that we can be justified or accounted

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Vol. VI. counted righteous, as our Church hath declared in the Article of Justification, saying, *We are accounted righteous before God only, for the Merit of our Lord and Saviour Jesus Christ*, Artic. 11.

4. Altho' it is sufficient for all, and all are capable of it, yet none have this Righteousness of Christ actually reckon'd or imputed to them, except they truly believe in him; but all that do so, are justified or accounted righteous by it, Faith being the Means or true Instrument as it were, whereby we lay hold on it, and apply it to our selves for that Purpose; as appears from the Word of God himself, where it is plainly asserted, That *Christ is the End of the Law for Righteousness, to every one that believeth*, Rom. 10. 4. *That with the Heart Man believeth unto Righteousness*, v. 10. *That God hath set forth Christ to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, thro' the Forbearance of God; to declare*, I say, *his Righteousness, that he may be just, and the Justifier of him which believeth in Jesus*, Chap. 3. 25, 26. *Therefore we conclude that a Man is justified by Faith without the Works of the Law*, Chap. 3. 28. *Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ; that we might be justified by the Faith of Christ*, Gal. 2. 16. *For by him all that believe are justified from all things, from which they could not be justified by the Law*

of

of Moses, Act. 13. 39. But it would be end-less to reckon up all the Places where God hath been pleas'd to reveal this to us, I shall only add one or two more. St. *Paul* discoursing of the *Gentiles* and *Jews*, saith, *What shall we say then? That the Gentiles which follow'd not after Righteousness, have attain'd to Righteousness, even the Righteousness which is of Faith. But Israel which follow'd after the Law of Righteousness, hath not attain'd to the Law of Righteousness; Wherefore? Because they sought it not by Faith, for they stumbled at that Stumbling-block*, Rom. 9. 30, 32. Where we may observe, not only that no Man can ever attain to Righteousness any other way but only by Faith, and that it is therefore call'd the Righteousness of Faith: But we may observe likewise from hence, that this Doctrine was a great Stumbling-block to the *Jews*, and so it is to some *Christians* at this Day. Men would very fain find something in themselves whereby they might be accounted righteous before God, and are very loth to be beholden to another, no, not to Christ himself for it; but let them find another way if they can. For my part, I desire to say with St. *Paul*, *I count all things but loss for the Excellency of the Knowledge of Christ Jesus my Lord, and that I may be found in him not having mine own Righteousness which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith*, Phil. 3. 8, 9. And this I am sure is the Doctrine of our Church, deliver'd

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 ver'd in the Article above-mention'd in these Words, *We are accounted righteous before God only for the Merit of our Lord and Saviour Jesus Christ by Faith, or not for our own Works or Deservings.*

But to understand this more fully, it will be necessary to consider, what is here meant by Faith, or believing in Christ, and then what hand it hath in our Justification, or in what Sense we are said to be justified by it. As for the first, I know that several Men have given several Definitions of Faith, of Faith which we speak of in this Place, that whereby we are said to be justified and saved. I shall not trouble you with the private Opinions of other Men, much less with my own, if I had any about it; but shall give you the Sense of our Church and of the holy Scripture it self concerning it. Our Church therefore in the first Part of the Homily or Sermon of Faith, speaking of a quick and lively Faith, such as the Gospel requires, in order to our Justification, saith, that this is not only the common Belief of the Articles of our Faith, but it is also a true Trust and Confidence of the Mercy of God thro' our Lord Jesus Christ, and a stedfast Hope of all good things to be receiv'd at God's Hand, where, as in several other Places of her Homilies, she plainly makes the Object of our Faith, to be all the good things that God hath promised in Christ, and the Act it self, to be a true Trust and Confidence of God's Mercy thro' him, for the

the Performance of all those Promises; and that this is the proper Sense of the Word, as it is used by the Holy Ghost in Scripture, appears from the Description which he himself hath given of it, where he saith, *Faith is the Substance of things hoped for, the Evidence of things not seen*, Heb. 11. 1. *It is the Substance of things hoped for*, that is, whereas God hath been pleas'd to promise to Mankind in his Son Jesus Christ, all the good things we can desire and hope for according to the same Promise, to make us happy, Faith is so true a Trust and Confidence in Christ for those things so promised, that it is the very Substance of them, it causeth them in a manner to subsist in us, and puts us into the actual Possession of them, so that by believing, or as it is express'd in the same Chapter, embracing the said Promises, we enjoy the full Benefit of them, and have them really fulfill'd to us, and it is *The Evidence of things not seen*, that is, whereas God hath reveal'd many things to us in his holy Word, which we do not as yet see by the Eye either of Sense or Reason; yet having God's Word for them, we are as fully persuaded of them, and they seem as evident and certain to us, as if we saw them plainly before our Eyes,

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Now according to this the true Notion of Faith, described by the Holy Ghost himself, as we hope for Pardon and Justification from Christ, according to the Promises which God hath made us in him, upon our believing in him

him for it, we are accordingly pardon'd and justified by him, because we are thereby actually stated in him, and made partakers of him, and of all that he hath merited for that Purpose, as the Apostle saith, *We are Partakers of Christ, if we hold the Beginning of our Confidence stedfast unto the End*, Heb. 3. 14. So that if we continue stedfastly to believe in Christ, we are thereby Partakers of him; and if of him, then be sure of all that is in him, as he is our Mediator and Redeemer. Hence they who truly believe in him are said to be *one with him*, Joh. 17. 21. *To be join'd to him*, 1 Cor. 6. 17. *To be in him*, 2 Cor. 5. 17. Rom. 16. 7. Phil. 1. 1. *To dwell in him*, 1 Joh. 4. 13. *To abide in him*, 1 Joh. 3. 6. *As a Branch abideth in the Vine*, Joh. 15. 4, 5, 6. *And a Member in the Body, for he is the Head of the Body the Church*, Col. 1. 18. *And Believers are all Members, every one in particular*, 1 Cor. 12. 27. *Yea, they are Members of his Body, of his Flesh, and of his Bones*, Eph. 5. 30. *And so are united and join'd to him as a Wife is to her Husband*, ver. 23, 31, 32.

This is that mystical Union that is betwixt Christ and his Church, betwixt Christ, and all that truly believe in him; by their believing in him they are thus united to him, and by Virtue of this their Union to him, they partake of all his Merits as a Branch partakes of the Sap and Juice that is in the Stock, as a Member partakes of the Spirit that is in the Head, and as a Wife partakes of all the Honours,

hours, Estate and Privileges of her Husband, so doth a Believer partake of all the Merits of Christ by reason of his being join'd to him, and abiding always in him. He was crucified with him, *Gal.* 2. 20. and he rose again with him, *Col.* 3. 1. He was in him, and with him in all he did or suffer'd, and so he in him satisfied God's Justice for his Sins, he in him fulfill'd all Righteousness, and therefore he in him may justly be accounted righteous before God himself. He cannot but be so, upon that very Account because he is in Christ. *For there is no Condemnation to them which are in Christ Jesus*, Rom. 8. 1. And if they be not condemned, they must needs be justified, and if they be justified or accounted righteous before God, it must be by that Righteousness which they have in him, in whom they are, for they have no other which may truly be accounted so; but in him they have most absolute and perfect Righteousness, because his was so; and being his in whom they are by their believing in him, it is reckoned theirs too as effectually to all Intents and Purposes, as if it had been perform'd in their own Persons.

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By this therefore we may clearly see into the manner of our Justification by Faith in Christ; For, it is not as some have fondly imagined, as if we could be wise by another's Wisdom, or healthful by another's Health, which we are no way concerned or interested in. For we are accounted righteous by the Righteousness of Christ, not as it is in him and so another's,

ther's, but as it is our own in him. We upon our believing on him, having by virtue of God's Word and Promise an absolute Right and Title to it, so that he is called, as I shew'd before, *The Lord our Righteousness:* And as he was the Righteousness of God in himself, we are *The Righteousness of God in him*, 2 Cor. 5. 21. And he was *made Righteousness to us*, 1 Cor. 1. 30. And if it was made to us, then it is ours. To this Purpose that Passage of St. *Paul* before quoted is very remarkable, where he desires to *be found in Christ, not having his own Righteousness which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith*, Phil. 3. 9. Where we may observe two Things; First, that he desires to be found in Christ, the only Way, as I have shewn, to have Righteousness or any thing else in him. Secondly, That he speaks here of a twofold Righteousness, one his own in himself, and to distinguish it from the other, he calls it his own, which is after the Law: This he disclaims, and desires to have the other which is after the Gospel, the *Righteomsness of God by Faith.* This he desires to have, that this also might be his own, tho' not in himself as the other was, yet his own in Christ. And if he had it, as besure he had, it must needs be his own, otherwise he could not be said to have it. And seeing they who believe in Christ are thus vested in his Righteousness, so as to have it for their own, they may well

 be

be justified or accounted righteous by it, which otherwise they could not be. For as no Man hath any Righteousness in himself which can bear God's Test and be truly esteem'd so in his Account and Judgment, so no Man can be accounted righteous by any Righteousness but his own. If it be not his own, he hath nothing to do with it, and therefore cannot be righteous by it; and if he be not righteous, he cannot justly be accounted so. And that is the Reason why notwithstanding all the Righteousness that is in Christ, they who do not believe in him, cannot be justified by him, because not being united to him by Faith, they have no Interest in him or his Righteousness. Tho' it be in him, it is not theirs in him, and therefore they cannot be esteemed righteous by it, no more than as if there was none at all in him; whereas they who by their believing in him are possess'd of Christ's Righteousness as their own in him, they may truly plead it at God's Judgment Seat, and need not fear but they shall be justified by it, according to the Tenure of the new Covenant. But so that they who are thus accepted in the beloved, *Eph.* 1. 1. must ascribe it to the infinite Goodness and free Grace of God, who might justly, if he had pleas'd, according to the first Covenant, have exacted perfect Righteousness and Obedience from them, perform'd by every one in his own Person, or for want of that have condemned them to everlasting Punishment.

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Vol. VI. But here we must observe, that all who being thus in Christ, are justified by his Merit, they are also sanctified by the Spirit that is in him. As there is *No Condemnation to them that are in Jesus Christ, so they walk not after the Flesh, but after the Spirit*, Rom. 8. 1. And *If any Man be in Christ he is a new Creature*, 2 Cor. 5. 17. Therefore a new Creature because in him, who is made to us Wisdom and Sanctification as well as Righteousness and Redemption; and all that are of him, partake of all that is in him: Of his Wisdom, to make them wise, and his Grace to make them holy in themselves, as well of his Righteousness and Merit to justify them before God; and seeing it is by believing that we are thus interested in him, therefore we are said to be sanctified as well as justified by Faith, for Christ himself said, That *They may receive Forgiveness of Sins and Inheritance among them which are sanctified by Faith, that is in me*, Acts 26. 18. And St. *Paul* tells us, That *True Faith works by Love*, Gal. 5. 6. But *Love is fulfilling of the whole Law*, Rom. 13. 10. And therefore whosoever hath true Faith, he must needs do good Works, all manner of good Works that he is capable of doing, otherwise he may be confident that he doth not believe as he ought in Christ, that his Faith is not that true and lively Faith that will bear a Man out at God's Judgment Seat, for as our Church hath rightly declared, *Good Works do spring out necessarily of a true and lively Faith, inso-*

insomuch, that by them a lively Faith may be as evidently known as a Tree discern'd by the Fruit, Art. xii. Ser. X.

And this is that which St. *James* means, where he treats upon this Subject, wherein some have thought he contradicts St. *Paul*, but that is a great Mistake, for St. *Paul* saith, That *We are justified by Faith without the Works of the Law*, Rom. 3. 28. St. *James* doth not say, That we are justified by the Works of the Law without Faith, he only saith, That *A Man is justified by Works, and not by Faith only*, Jac. 2. 24. where he plainly asserts our Justification by Faith, and only denies that we are justified by Faith only, or by such a Faith as is alone, without good Works. It is of such a Faith he speaks all along in that Chapter, saying, That *Faith without Works is dead, being alone*, v. 17, 26. And, That Abraham *had Works as well as Faith:* That *Faith wrought with his Works, and by Works his Faith was made perfect*, v. 21, 22. But that he was justified only by his Faith, and the Scripture, saith he, was fulfill'd, which saith, Abraham *believed God, and it was imputed to him for Righteousness*, v. 23. And this is that which St. *Paul* saith, and the Holy Scriptures confirm all along, as we have shewn, even that we are justified only by Faith, but we are justified only by such a Faith as produceth good Works: So that no Man is accounted righteous by his Faith in Christ, unless it be such a Faith whereby he is likewise made

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All that I have hitherto discoursed upon this Subject, will receive great Light from comparing the several States of Mankind, by Nature and by Grace together. Let us therefore take a short View of each of them. At first we know God made only one Man, *Adam*, but he made him so, that all Men that were ever to be in the World, should by successive Generation proceed from him, and therefore were all then in him. But soon after *Adam* was made, before any one as yet proceeded from him, God having planted a Garden, gave him Liberty to eat of any Fruit in it, except one Tree, and if he eat of that he told him plainly, *That he should surely die*, *Gen.* 2. 16, 17. *Adam* notwithstanding eat of the Fruit of that Tree, and so sinn'd against God, and made himself subject to the Death which God had threat-

threatned, and therefore could not in Justice but inflict upon him; and all Mankind being then in him, all sinn'd in him, all were corrupted with Sin, and made obnoxious to Death by it. Upon which our most gracious Creator was pleas'd of his infinite Grace and Goodness to raise up another *Adam*, his only begotten Son, to take the Nature of Man upon him, as fully and wholly as it was in the first *Adam*, who therefore sanctified the Nature of Man again by assuming it into his own divine Person, and in it perform'd perfect Obedience to the whole Law of God, and in it also suffer'd the Death which God had threatned, and so satisfied his Justice which required the fulfilling of his Word. Now, that particular human Persons might receive the Benefit of what he thus did and suffered in their Nature, he was pleas'd so to order it, That as all Men proceed from *Adam* by natural Generation, so all who would believe in him the second *Adam* should be regenerate and born again of him by that Holy Spirit which proceedeth from him, *Joh.* 1. 12. Chap. 3. 5. And so should be look'd upon as really in him as they were in the first *Adam*, their Nature in general being equally in both, hence therefore all who truly believe in him, as they incurr'd Death in the first *Adam*, they suffer'd it in the second; as they were corrupted in the one, they are sanctified in the other, and as *Adam*'s Sin, so Christ's Righteousness is imputed to them, it is reckon'd theirs to all Effects

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as much as if it had been perform'd in their own Persons, as it was in their Nature united to a divine Person, and so they are justified by the second *Adam* the same way as they were condemn'd in the first, and made righteous by the one, as they were sinners by the other, as we are taught by the infallible Spirit of God himself, saying by his Apostle, *Therefore as by the Offence of one, Judgment came upon all Men to Condemnation, even so by the Righteousness of one, the free Gift came upon all Men unto Justification of Life, for as by one Man's Disobedience, many were made sinners, so by the Obedience of one, shall many be made righteous*, Rom. 5. 18, 19. Which I think makes this whole Doctrine as plain and certain, as words can make it; and therefore we need not insist any longer upon the Explication of it.

But I must not forget what I promis'd to shew in the last Place, even in what Sense or wherefore Christ is said to be rais'd again for our Justification? Which may be soon dispatch'd, for Christ having in our Nature been obedient, even unto Death it self, and so fulfill'd the Law and satisfied the Justice of God for us, it was necessary for our Justification that he should still continue to apply his Merits to us for that Purpose, which he could not have done, if he had not risen again, and gone up to Heaven, there as our Advocate to appear in the Presence of God for us, *Heb.* 9. 24. And therefore St. *Paul* lays the main Stress of our Justification upon this Saying,

Who

Who shall lay any thing to the Charge of God's Elect? It is God that justifieth, who is he that condemneth? It is Christ that died: Yea rather that is risen again, who is even at the right Hand of God, who also maketh Intercession for us, Rom. 8. 33, 34. *Yea rather that is risen agan:* Implying that all which he had done and suffered in our Nature, would have stood us in no stead, if he had not risen again, and ascended to Heaven to make Intercession, by the virtue of what he had so done and suffer'd for us; without which, notwithstanding all that he hath merited for us, no Man could ever have been justified or saved by him, for, as the Apostle saith, *He is therefore able to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them*, Heb. 7. 25. And therefore it may well be said, That, *As he was deliver'd for our Offences, he was rais'd again for our Justification.* Ser. X.

Now from this Doctrine thus briefly explain'd, we may easily observe, that it is so far from encouraging Men in Vice and Wickedness, as some have ridiculously imagin'd, that it is the greatest Encouragement in the World to Virtue and good Works. No Man in his right Wits can be embolden'd by this, to continue in his Sin or in the Neglect of his Duty to God, seeing that altho' he can be justified only by his Faith in Christ, yet he cannot be justified by any Faith, but that whereby he is sanctified also at the same time, tho' he can be accounted righteous before God

 God only by the Righteousness which he hath in Christ, yet he can never be accounted so in him, unless he be made sincerely righteous in himself; For he is not in him, if he was, he could not but be a new and holy Creature, and all that are not so, may be confident they do not believe in Christ aright. Whatsoever they may fansie, their Faith is nought, it is not a quick and lively, but a dead and rotten Faith, or rather it is not Faith at all, such as the Gospel requires; and so they will find at the last Day, *When all Men shall be judg'd according to their Works*, as the Judge himself hath foretold us, *Mat.*25.34,*&c.* They who have not fed the Hungry, nor cloathed the Naked, they who have liv'd all along in Sin, and neglected their Duty to God and their Neighbour, they shall be condemn'd as Criminals, as having liv'd in the continual Breach of God's Laws, which they could not have done, if they had truly believed in Christ; but they who exercise themselves continually in good Works, in Works of Piety, Justice and Charity, they shall be justified, tho' not for their Works; yet by their Faith in Christ, which will be it self justified and demonstrated to have been true and right, in that it produc'd such Works.

But why do I speak of that? This Doctrine is so far from encouraging Men in Sin, that it is the strongest Motive, and the greatest Encouragement we can have to do good.

We

We cannot but be all sensible of our own natural Weakness, that we are not sufficient of our selves to think any thing as of our selves, and therefore if we look no farther than our selves, we may justly despair of ever doing any one good Work. Our only Support and Comfort is, that the Grace of Christ is sufficient for us, that in him we have both Righteousness and Strength; such Strength, that *We can do all things through Christ which strengtheneth us*, Phil. 4. 13. But although we can do all things by him, yet seeing it is we that do it, we corrupt and frail Creatures, we cannot but be conscious to our selves that notwithstanding his Assistance, we can do nothing as we ought, nothing so exactly as the Law requires, but do what we can, we still come short of it, both in not doing so much good as we might, and in doing nothing so well as we should. So that should God be extreme to mark what we do amiss, he may justly condemn us for something that is amiss in the best Action we ever did. But why then should we trouble our Heads about doing good, when after all, we can do nothing that is truly so; But when we have done all we can, we are still but where we were, guilty and obnoxious to the Judgment of God. For my own Part, could I have no other Righteousness but my own, no other but what I could attain to in my self, I should never think it worth my while

while to look after any at all, for I am sure I could never attain it. But when we consider, that although we cannot have any in our selves, yet we may have perfect Righteousness in Christ our Saviour, and if we sincerely endeavour to be as righteous as we can, and believe in him for it, he will make up the Defects of ours with his Righteousness, so that all we do shall be acceptable to God through him, 1 *Pet.* 2. 5. And we our selves also accounted righteous in him, before the Judge of the whole World. This must needs inspire us with holy Desires, and make us *stedfast*, *unmoveable*, *always abounding in the Work of the Lord*, *as knowing that our Labour shall not be in vain in the Lord*, 1 Cor. 15. 58.

Wherefore let us now resolve to take this Course, seeing the eternal Son of God is become our Saviour, our All-sufficient, our Almighty Saviour, seeing he was deliver'd for our Offences, and rais'd again for our Justification, let us make it our constant Care and Study to offend God no more, but to walk in all his Commandments, and in all his Ordinances to the utmost of our Power blameless, but when we have done all we can, let us believe and trust only in our ever blessed Saviour both for the Pardon of our Sins, and for God's Acceptance of us as righteous in him, and then we need not fear, for being

being justified by Faith, we shall have Peace with God thro' Jesus Christ our Lord: To whom with the Father and Holy Ghost, be all Honour and Glory, now and for ever.

SER-

SERMON XI.

CHRIST's Resurrection an Object of great Joy. An EASTER Sermon.

PSALM CXVIII. 24.

This is the Day which the Lord hath made, we will rejoice and be glad in it.

THIS is one of the proper Psalms appointed for this Day, and it is as proper for it, as if it was made on Purpose to be said or sung at the Commemoration of our Saviour's rising from the Dead; for as the whole Psalm, in the Opinion also of the *Jews* themselves, hath Respect to the *Messiah* or Christ, this Part

Part of it points directly at his Resurrection, it being here said, *The Stone which the Builders refus'd, is become the Head of the Corner*, ver. 22. For that the Stone here spoken of is Christ, we cannot doubt, seeing he himself applies this Place of Scripture to himself, *Matt.* 21. 42. *Mar.* 12. 10. *Luc.* 20. 17. And how it is to be understood, we learn from his Apostle St. *Peter*, who having told the Rulers and Elders of *Israel*, That the lame Man who stood before them, was made whole by the Name of Jesus Christ of *Nazareth*, whom they had crucified, and whom God had rais'd from the Dead, he immediately adds, *This is the Stone which was set at nought by you Builders, which is become the Head of the Corner*, Act. 4. 11. From whence it appears, That the Builders which set at nought this Stone, were the Rulers and Elders of *Israel* who rejected Christ, so as to put him to Death, but that he being now rais'd from the Dead, was made the Head of the Corner, exalted above them and all things else; all Power in Heaven and Earth being given to him, upon his Resurrection from the Dead, *Matt.* 28. 18.

Ser. XL

This, saith the royal Prophet, *is the Lord's doing, and it is marvellous in our Eyes*, ver. 23. He speaks, as the Prophets used to do in the like Cases, of what was to be done afterwards, as if it was then done, and ascribes it wholly to the Lord, it was in a peculiar Manner his Act, and such an Act, that altho' we should always

 always have it in our Eye, we can never look upon it without Wonder and Amazement.

And then it follows in my Text, *This is the Day which the Lord hath made, we will rejoice and be glad in it.* This Day whereon the Stone which the Builders refus'd, was made the Head of the Corner: This Day whereon *Jesus Christ* who was crucified by the *Jews*, was rais'd again by the Power of God, and made the Head of the Church and of all the World too; *This is the Day which the Lord hath made*, which he hath made famous and renown'd above all other Days, by the extraordinary Power and Goodness which he then manifested to the Sons of Men, who have therefore infinite Cause to rejoice and be glad upon this Day.

And we could not chuse but do so, if we did but rightly apprehend and duly consider the many and great Benefits which we receive from our Saviour's Resurrection; which are so many, that it is impossible to reckon them all up; and as impossible fully to describe the Greatness of any one of them: And therefore I shall not offer at that, but only endeavour to give you what Light I can into some few of them, which may of themselves be sufficient to raise up our Hearts to the highest Pitch of Joy and Gladness upon this Day whereon we celebrate the Memory of it.

First

First therefore by our Saviour's Resurrection we are fully assur'd that he is the Son of God, for God himself hath told us this by his Apostle, who speaking of Jesus Christ our Saviour, saith, *That he was made of the Seed of David according to the Flesh, and declar'd to be the Son of God with Power according to the Spirit of Holiness by the Resurrection from the Dead*, Rom. 1. 3, 4. Where he gives us a plain Description of the Person of Jesus Christ, both as to his humane and divine Nature: According to the first, he was of the Seed of *David*, according to the other he was the Son of God, and declar'd to be so with Power, by his Resurrection from the Dead. The Son of God in that sense wherein he himself had often said he was, who call'd himself *The only begotten Son of God*, and affirm'd that God was his Father, and he the Son of God in such Terms that the Jews judg'd him to be guilty of Blasphemy, and condemn'd him to Death for it; which they could not have done, if they had not understood him so as that according to the common meaning of that Phrase in those Days, by calling himself the Son of God, he made himself God and equal with God, as they said he did, *John* 5. 18. Chap. 10. 33. And so verily he did in plain Terms when he said, *I and the Father are one*, John 10. 30. Not one Person, but as the Original Word imports, one Thing, one Being, of one Essence, which was declar'd or manifested to be true, by his rising from

Ser. XI.

the Dead, for if this or any thing else that he said, had not been perfectly true, he would have been guilty of Sin, as other Men are, and so obnoxious to the Death which God hath threatened against all Sinners, who shall never rise again so as to die no more till the last Day, and therefore his Resurrection from the Dead so soon after he died was as clear a Testimony as could be given, that God approv'd and confirm'd all that he had said, and particularly that he was indeed, as he had said, the Son of God, of one Essence or Substance with the Father.

The same appears also from the Power by which he rose; for he rose by his own Power, *Destroy this Temple*, saith he, *and in three Days I will raise it up*, John 2. 19. *I have Power to lay down my Life, and I have Power to take it again*, Chap. 10. 18. Which could not be any other than the Power of God, and therefore he who had it in himself must needs be God; for if he had been a mere Man, and not God too in the same Person, howsoever he had been rais'd again he could never have done it himself, for when a Man is dead he is no longer himself, the Person he was while he lived, but he being God as well as Man, and both in one Person, his Manhood not constituting a Person of it self, nor ever subsisting but in his divine Person, tho' one Part of his Manhood was separated from the other, he was still the same Person that he was before, and whatsoever he then did, the same Person

 did

did it, when he was rais'd from the Dead, he rais'd himſelf, and therefore he is often ſaid, to have riſen again, in an Active Senſe, to ſhew that it was his own Act, it was he that did it, but that he could never have done himſelf, if he had not been a divine Perſon, of another Nature, beſides that in which he died and roſe again; for that Nature be ſure could never have rais'd it ſelf, neither could any other have done it, but that which is divine, this being an Act of infinite Power, ſo that by raiſing himſelf from the Dead, he evidently diſcover'd himſelf to be God Almighty. Ser. XI.

But he is ſometimes ſaid to be rais'd by God *Acts* 2. 24. Chap. 13. 30. It is true, but that is ſo far from weakning that it ſtrengthens the Argument, and makes it invincible, for ſeeing that he is ſometimes ſaid to have rais'd himſelf, and at other times to be rais'd by God, this puts it beyond Diſpute, that he himſelf is God, for otherwiſe the ſame Act could not be imputed to God and to him too in the ſame Senſe as it is in this Caſe, and therefore, if there were no other as there are many all over the Bible, his very riſing from the Dead, was a ſufficient Demonſtration of his divine Power and Godhead.

Now from hence we may ſee what great Cauſe we have to rejoice and be glad this Day for the Reſurrection of our bleſſed Saviour, ſeeing that we are thereby aſſur'd that he is the only living and true God; for what a mighty Conſolation is this to all that hope for Salva-

tion, that we have such a Saviour? A Saviour who is with us wheresoever we are, and knows our Tempers, our Infirmities, our Conditions, our Necessities, and all our Circumstances better than we our selves do: A Saviour who hath proclaim'd himself to be *the Lord, the Lord God, gracious and merciful, long suffering, abundant in Goodness and Truth*, Exod. 34. 6. A Saviour of that infinite Goodness, that he will do what he can, and of that infinite Power, that he can do what he will for us: A Saviour who is *over all, God blessed for ever*, Rom. 9. 5. How well then may we sing this Day with the Evangelical Prophet, *Behold God is my Salvation, I will trust and not be afraid, for the Lord Jehovah is my Strength and my Song: He also is become my Salvation*, Isa. 12. 2. And with the Blessed Virgin, *My Soul doth magnifie the Lord, and my Spirit rejoiceth in God my Saviour*, Luke 1. 46, 47.

And it is a great Addition to our Joy this Day, that as our Saviour by his Resurrection from the Dead was declar'd to be the Son of God, so as Man too he was advanc'd not only above all the Sons of Men, but above all other Creatures whatsoever, by the mighty Power of God, which he wrought, as St. *Paul* saith, *in Christ, when he rais'd him from the Dead and set him at his own right Hand, in heavenly Places far above all Principality and Power, and Might and Dominion, and every Name that is named, not only in this World,*

but

but also in that which is to come. And hath put all things under his Feet, and gave him to be Head over all things to the Church, which is his Body, Eph. 1. 20, 22. All which can be understood only of his humane Nature, it was only in that he died and rose again, and so it was in that only that he is so highly exalted above all things else that God hath made, and it is no wonder, forasmuch as he in himself excels them all, there being no Creature in the World so near to God as he is, none united to God but only he; how excellent soever any of the Angels are, they are still but mere Creatures subsisting in no other but their own finite Nature, upheld by the Power of God, and therefore not comparable to him who subsisteth in the Form and Substance of God, and is personally united to him, so as to be God himself as well as Man, *All the fulness of the Godhead dwelling in him bodily*, Col. 2. 9. Which it doth in no other Creature, and therefore he might well be preferr'd above all others, and be made their Head and Governour, the blessed and only Potentate, *The King of Kings and Lord of Lords*, 1 Tim. 6. 15.

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Neither did he deserve to be so only for what he was, but likewise for what he did and suffer'd, the Merits of his Life and Death also being assign'd for the Reason of his Exaltation, by the Apostle, where having said, *That Christ Jesus being in the Form of God, and yet having taken upon him the Form of a Servant, and become obedient to Death, even*

the Death of the Cross, he immediately adds, *Wherefore God hath highly exalted him, and given him a Name that is above every Name, that at the Name of Jesus every Knee should bow, of things in Heaven, and things in Earth, and things under the Earth, and that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father*, Phil. 2. 9, 10, 11. He was therefore so highly exalted, because he had been obedient all his Life to his accursed Death upon the Cross, and by that means had brought more Glory to God, than all other Creatures ever did or could do; for the Angels themselves can do no more than acknowledge the Glory of those Perfections, which God hath manifested in the World, whereas Jesus Christ made Way for the Manifestation of some of the divine Perfections, which otherwise would never have appear'd, for it is written, *The Law was given by Moses, but Grace and Truth came by Jesus Christ*, John 1. 17. They were not given by him as the Law was by *Moses*, but they existed or came by him, so as that without him, they would never have appear'd in the World; God would never have promis'd any Grace or Mercy to the Sons of Men, no more than he did to the fallen Angels, nor have manifested his Truth in fulfilling the Promises he made to them, but for Jesus Christ in whom he made them; and therefore he and he alone having by his Death made Way for the Exercise and Discovery of these divine Perfections, highly

deserv'd

deſerv'd to be advanced above all other Creatures, as the Angels themſelves acknowledged when they ſaid with a loud Voice in the hearing of St. *John*, *Worthy was the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing*, Rev. 5. 12. Ser. XI.

But that which adds moſt to our Joy and Comfort upon this Occaſion, is, that Jeſus Chriſt being rais'd from the Dead, was thus *given to be Head over all things to the Church*, Eph. 1. 22. To the Church; it was for the ſake of the Church which he had purchas'd with his Blood, that this ſupreme Authority and Dominion over all things was conferr'd upon him; that all things being ſubject to him, neither his Church it ſelf, which is his Body, nor any ſound Member of it might ever be deſtroy'd, *but that all who believe in him might have everlaſting Life*, John 3. 16. According to what he himſelf alſo ſaid to his Father, *Father, the Hour is come, glorify thy Son, that thy Son may alſo glorify thee. As thou haſt given him Power over all Fleſh, that he ſhould give eternal Life to as many as thou haſt given him*, John 17. 1, 2.

From the Premiſes thus briefly laid down, I ſhould now ſhew what Cauſe we have to rejoice and be glad this Day that Jeſus Chriſt was rais'd from the Dead, and ſet at the right Hand of God, at the very top of the whole Creation, but who is able to do that? That the Nature which we are all of, ſhould be

exalted above all other Natures that God hath made! That the Man Christ Jesus, should be made the Lord and Governour of all the Angels and Powers in Heaven, as well as over all things upon Earth, and in Hell too! That he who lov'd us and gave himself for us, now lives and reigns on high, and doth whatsoever he pleaseth all the World over! That all things are in such entire Subjection to him, that he can make them all work together, for our good! That all his Power is given him for the Benefit of his Church, That all that believe in him upon Earth, may live with him in Heaven! What shall we say to these things? Where shall we find Words to express the Comfort they afford to all, who are the faithful Disciples of this most glorious and all-powerful Saviour, *Whom having not seen ye love, in whom tho' now ye see him not, yet believing ye rejoice with Joy unspeakable and full of Glory*, 1 Pet. 1. 8.

Moreover, by the Resurrection of Jesus Christ, his whole Gospel is establish'd and our Faith in him confirm'd by God himself. The Apostle tells us, *If Christ be not risen, our Preaching is vain, and your Faith is vain.* And again, *If Christ be not rais'd your Faith is vain, ye are yet in your Sins*, 1 Cor. 15. 14, 17. For if he had still continued in the State of Death, he would not have been in a Capacity to have applied the Merits of his Death, and to perform his Promises to us, upon which our Faith is grounded; whereas

now

now there is no Room left for Diffidence or Unbelief, but we have the ſtrongeſt Ground that could be made, whereon to build up our moſt holy Faith. For, That Chriſt ſhould riſe from the Dead was the great Promiſe of all, upon which the reſt depended. And therefore, ſeeing that was fulfill'd, there can be no Doubt but all the other will be ſo, to our unſpeakable Comfort, according to that of the Apoſtle, *We declare unto you glad Tidings, how that the Promiſe which was made to the Fathers, God hath fulfill'd the ſame unto us their Children, in that he hath rais'd up Jeſus again,* Acts 13. 32, 33.

Glad Tidings indeed; that whereas there are no ſort of Bleſſings but what are promis'd to us in Jeſus Chriſt, all the Promiſes are confirm'd to us by his riſing from the Dead, for that being an Act of God, God himſelf did thereby ſet, as it were, his Hand and Seal to them, ſo that now we have no Pretence, nor Shadow of Excuſe for miſtruſting the Performance of any of them, if we do but perform the Conditions required on our Part in order to it, the chief of which is, to take his Word, and believe that he will make it good. They who do not that, make God a Liar: They reject, deny and contradict his Truth, which is one of the great Perfections that are manifeſt, as I before obſerv'd, in Jeſus Chriſt, and then they can have no ground to expect that the other, even his Grace or Mercy ſhould be ſhewed them, and that ſeems to be the great Rea-

ſon

son why Faith is so strictly requir'd in the Gospel, in order to our receiving any Benefit or Advantage from it, because without that we do not give God the Glory of his Truth, that came by Jesus Christ, and so do what we can to frustrate the great End of his Coming into the World, especially now that he is risen from the Dead, and so hath confirm'd the Truth of all the Promises, and is able to fulfil them all and every one to us.

The greatest Blessing of all that God hath promis'd and that to which all the other tend, is Grace to repent and turn to God, that we may be duly fitted for Pardon and Salvation, but Jesus Christ being rais'd from the Dead we may now most certainly have it by him; for as St. *Peter* saith, *God having rais'd up his Son Jesus, sent him to bless you in turning away every one of you from his Iniquities*, Acts 3. 26. *For him hath God exalted with his right Hand to be a Prince and a Saviour, for to give Repentance to Israel and Forgiveness of Sins*, Chap. 5. 31. As he is a Saviour, he saves us from our Sins, and from the Wrath of God that is due unto us for them: As a Prince at the right Hand of God, he gives us Repentance to qualifie us for so great a Blessing, and for that purpose, he sends down his holy Spirit to mortifie the Deeds of the Flesh, and quicken us with newness of Life, to enlighten, sanctifie, direct and assist us, in doing our whole Duty both to God and Man, so that *We can do all things through Jesus*

Christ

Christ which sanctifies us, Phil. 4. 13. Ser. XI.

This therefore is the first thing that we ought to believe and trust in God our Saviour for, who rose from the Dead, that he might bestow it upon us, *For we are risen with him through the Operation of God who rais'd him from the Dead*, Col. 2. 12. *That like as Christ was rais'd from the Dead by the Glory of the Father, so we also should walk in newness of Life*, Rom. 6. 4. Which we may now all do, if we do but believe in him for his Assistance and Grace, and if we do it not, we may be confident that we do not believe in him as we ought, for he never faileth them who put their Trust in him, *But they all receive of his Fulness, and Grace for Grace*, John 1. 16. All manner of Grace and Virtue, that is necessary to the purifying of their Hearts and Lives, that they may be meet to be Partakers of the Inheritance of the Saints in Light. This is the great Blessing that we hope for from him who rose from the Dead, and because he did so, and therefore may well rejoice this Day, and praise God with the Apostle, saying, *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy hath begotten us again unto a lively Hope by the Resurrection of Jesus Christ from the Dead, to an Inheritance incorruptible, undefil'd, and that fadeth not away, reserved in Heaven for us*, 1 Pet. 1. 3, 4.

When we are thus sanctify'd by Faith in Christ, then we may well believe that we shall be

Vol. VI. be pardon'd and justify'd by him, *Who was delivered for our Offences, and raised again for our Justification*, Rom. 4. 25. For he having taken upon him our Nature, and offered it up as a Sacrifice for our Sins, God by raising him up from the Dead, plainly shew'd that he was fully satisfy'd with the Sacrifice which he had offer'd them, and accepted of the Death which his Son had suffer'd in our Nature, instead of that which we must otherwise have suffer'd every one in his own Person, and that all who believe in him might be sure to receive the Benefit thereof; when risen from the Dead he was set at the right Hand of God, and now sits there, not only as our Lord and King, but likewise as our High Priest, making Atonement and Reconciliation for our Sins, and as our Mediator and Advocate, pleading our Cause, and interceding with his Father for us, that he would remit the Punishments that we have deserv'd, seeing he had suffer'd them for us, that he would be reconcil'd to us, and receive us again into his Grace and Favour, that he would accept of our sincere imperfect Obedience, though for the sake of that which he had perform'd in our Nature unto Death; and that although we be not perfectly so in our selves, yet that we may be accounted Righteous in him, *who knew no Sin, and yet was made Sin for us, that we might be made the Righteousness of God in him*, 2 Cor. 5. 21.

They

They who have no Sense of their Sins will have little Regard for this Doctrine, although reveal'd by God himself, and therefore reveal'd by him, that we may not despond or despair of his Mercy to us, but as for those who are truly sensible of their manifold Sins and Infirmities, that they have often offended God, and are still prone to do so; this is their only Support under the heavy Burden that lies upon their Consciences, and the greatest Comfort they have on this side Heaven, that they have not an High Priest there, which cannot be touch'd with the feeling of our Infirmities, but was in all Points tempted like as we are, yet without Sin, *Heb.* 4. 15. That we have an High Priest there who by the one Oblation of himself once offer'd, made a full, perfect and sufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World, and for ours among the rest, one who perfumes all our Devotions and good Works with the Incense of his own Merits, so as to render them well pleasing to God, notwithstanding their Imperfections. That we have such an High Priest who can wash us from our Sins with his own Blood, and such an Advocate that he can justify us before God by what he himself hath done and suffer'd for us, what then need we fear; *For who shall lay any thing to the Charge of God's Elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right Hand of God,*

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God, who also maketh Intercession for us, Rom. 8. 33, 34.

To add still more to our Joy for the Resurrection of Jesus Christ, we are thereby certified, that we shall also rise again as he did, for as the same Apostle argues, *Now if Christ be preach'd that he rose from the Dead, how, say some among you, that there is no Resurrection from the Dead! But if there be no Resurrection from the Dead, then is Christ not risen. But now is Christ risen from the Dead, and become the first Fruits of them that slept, for since by Man came Death, by Man came also the Resurrection from the Dead. For as in Adam all die, so in Christ shall all be made alive*, 1 Cor. 15. 12, 20, &c. This effect the Resurrection of Christ shall have upon all Mankind, tho' all shall not be sav'd by him, but only such as believe in him, yet all shall be raised up at the last Day, whether they believed in him or no. And they that would not believe it before, shall find by woful Experience, That *There shall be a Resurrection of the Dead, both of the Just and Unjust*, Acts 24. 15. *Marvel not at this*, saith Christ himself, *for the Hour is coming in the which all that are in the Graves shall hear his Voice and shall come forth, they that have done good, to the Resurrection of Life, and they that have done evil to the Resurrection of Damnation*, John 5. 28, 29.

What a glorious Sight will that be, to see *Adam* himself and his whole Posterity, every Body

Body that was ever informed by a reasonable Soul, all met together at the same Place, upon that great and terrible Day of the Lord? It will be a terrible Day indeed, to all that would not repent and believe the Gospel. But let them look to that, I dare not speak of such now, for fear of interrupting the Work of this Day whereon we are to rejoice and thank God for the Resurrection of Jesus Christ, which none can do heartily, but they who are his faithful Disciples, and obedient Servants, who live while they are upon Earth, in his true Faith and Fear, doing all such good Works as he hath set them, and trusting in him and in him alone, for all things necessary to make them holy and happy for ever.

Their Souls are no sooner out of their Bodies, but they are presently with Christ, being carried by the Angels, as *Lazarus* was, *into Abraham's Bosom*, Luke 16. 22. where they enjoy perpetual Rest and Felicity, the highest that they are capable of, while separate from their Bodies. And at the last Day their Bodies will be rais'd up and united to them again, the same Bodies out of which they went as to their Substance and all the Essential Parts of a Body, but so rarely temper'd, modified, and, as it were spiritualiz'd by our Lord and Saviour, that they shall be *Fashioned like unto his glorious Body, according to the Working whereby he is able even to subdue all things unto himself*, Phil. 3. 21. And then our whole Man both Soul and Body will be brought into a

State

State of absolute Perfection, so that we shall never be distemper'd or out of Tune any more, but always cheerful and pleasant, always rejoicing and praising and adoring God and the Lamb that sitteth upon the Throne, always *Shining forth every one as the Sun in the Kingdom of our Father*, Matth. 13. 43. And all through him who as upon this Day rose from the Dead.

For, by his rising from the Dead, we are assured also, and that by God himself, That he will be our Judge at the last Day, for it is written, That God *hath appointed a Day, wherein he will judge the World in Righteousness, by that Man whom he hath ordained*, whereof he hath given Assurance unto all Men, in that *He hath raised him from the Dead*, Acts 17. 31. For in that he raised him from the Dead, he confirm'd, as was before observ'd, all that Christ had said. But he had said, That *The Father judgeth no Man, but hath committed all Judgment unto the Son, and hath given him Authority to exercise Judgment also because he is the Son of Man*, John 5. 22, 27. The original Power of judging all Men is in the Father, but he hath committed the Execution of it to the Son, because he is also the Son of Man, that so we may see our Judge sitting upon the Throne in our own Nature, and may be sure that we shall be judg'd exactly according to the gracious Terms propos'd in the Gospel, seeing it was he that made them.

And

And this ſurely is no ſmall Comfort to us, that we ſhall give up our Accounts at that Day to the beſt Friend that we ever had in all the World! That he who is now our Advocate, will be then our Judge! for now we cannot doubt but that we ſhall have all the Favour ſhewn us that the Goſpel it ſelf can allow of, all that he hath promis'd, who hath promis'd all things that we can deſire to make us truly, perfectly, eternally happy, and that we may be the more confident of it, he hath acquainted us beforehand with the Sentence that he will then paſs upon all that truly believed in him, and ſerv'd him faithfully in this Life, to them he will then ſay, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World,* Matth. 25. 34. In which bleſſed Sentence, every Word affords us matter of extraordinary Joy and Comfort. Ser. XI.

But that which is chiefly to be obſerv'd is, that he bids them all come and inherit the Kingdom prepar'd for them, it was prepar'd for them before, but now he gives them all and every one the actual Poſſeſſion of a Kingdom, a whole Kingdom, and that no leſs than the Kingdom of God and of Chriſt, the Kingdom of Heaven and the Crown of Glory, call'd alſo the Kingdom, *Luke* 12. 32. As if there was no Kingdom in the World but that, and indeed there is none that is worthy to be nam'd together with it.

For this is a Kingdom whoſe Sovereign is the Almighty Creator of all things, the chiefeſt

Good, and the Subjects all pure and spotless Creatures, Saints and Angels conversing familiarly together, as we do here with one another; a Kingdom, where there never are any Wars nor Rumours of Wars; no fear of foreign Invasions or domestick Troubles, no Strife or Contention about any thing, every one having all he can desire. A Kingdom, where all the Subjects are of one Mind, of one Heart, and of one Will, and that no other than the Will of their Sovereign; and by consequence there are no Schisms or Divisions among them; no Sin or Evil of any sort, but all Harmony and Concord, Love and Charity, Goodness, Piety and Peace in Perfection. A Kingdom where there never is any Plague or Sickness, nor the least Indisposition of Mind or Body, nor ever any Famine, Scarcity, or Want of any thing, but abundant Plenty of all things that can any way contribute either to their Security or Satisfaction. A Kingdom that hath no need of the Sun, neither of the Moon to shine in it, *For the Glory of the Lord lightens it, and the Lamb is the Light thereof*, Rev. 21. 23. By which glorious Light, they see all the glorious things which God hath done and him too that did them: They see him as we see the Sun, by his own Light. A Kingdom where all who love our Lord Jesus Christ in Sincerity, live with him they love, and behold the Glory which the Father hath given him who loved them, so as to redeem them to himself with his own Blood, on purpose that they

they might live with him and enjoy him for ever. A Kingdom where all the Inhabitants, by the Light of God's Countenance ſhining ſo glorioufly upon them, are continually enlighten'd, quicken'd, refreſh'd, glorified, and fill'd to the full with all the Joy and Happineſs they are capable of, though ſome may hold more than others, every one hath as much as he can hold, and ſo is as happy as it is poſſible for him to be. A Kingdom where all their Work and Buſineſs is to rejoice, adore, and ſing Praiſes to the Lord God Omnipotent, and to aſcribe Bleſſing and Honour, and Glory and Power to him that ſitteth upon the Throne, and to the Lamb that brought them thither. A Kingdom that can never be ſhaken, but always continues in the ſame glorious and happy State to all Eternity; for of this Kingdom there ſhall be no End.

God grant that we may all be admitted into this Kingdom, and bleſſed be his holy Name, we may all be ſo by him, who when he had overcome the Sharpneſs of Death, by his riſing from the Dead, he did open the Kingdom of Heaven to all Believers, let us then rejoice and be glad and give Honour to God, for that ineſtimable Benefit which we this Day celebrate, and that we may do it the more acceptably, let us go unto his Altar, and there offer up unto him our Sacrifice of Praiſe and Thankſgiving, and dedicate our ſelves wholly to his Service, that living for the future in our ſeveral

Places as becometh his faithful Servants upon Earth, we may at last be advanc'd to his heavenly Kingdom, by his Son our Saviour Jesus Christ, to whom with the Father and Holy Spirit be ascrib'd all Honour and Glory now and for ever. *Amen.*

SER-

SERMON XII.

CHRIST's Ascension into Heaven preparatory to ours.

JOHN XIV. 23.

In my Father's House are many Mansions; if it were not so, I would have told you, I go to prepare a Place for you. And if I go and prepare a Place for you, I will come again, and receive you unto my self, that where I am, there ye may be also.

OUR Blessed Saviour having acquainted his Disciples that he must now leave them, and observing that they were much concern'd and troubled at it, he takes occasion from thence to direct them how to keep their Hearts from being too much

cast down at the Apprehension of that or any other Trouble that might befal them in this World; even by exercising their Faith on him, *Let not your Hearts be troubled*, saith he, *ye believe in God, believe also in me.* Whereby he hath plainly discover'd two things to us, first; That it is his Will and Pleasure that his Disciples should never suffer their Hearts to be ruffled or discompos'd at any Trouble or Affliction they meet with here below, but that they should walk thro' all the Changes and Chances of this mortal Life with an even Frame and Temper of Mind, equally ready to do or to suffer whatsoever God shall see good to require of them, or lay upon them, saying, *Let not your Hearts be troubled*; and then secondly, That the most effectual Means to do this is always to live by Faith in God and in him, *Ye believe in God*, saith he, *believe also in me.* As if he had said, Ye believe in God, ye believe that he made, and that he governs the World, and orders and disposeth of all things in it according to his own Pleasure: And you trust on him to preserve you from Evil and to supply you with whatsoever is really good for you: And as you thus believe in God, believe also in me. Believe that I am the Son of God, and am come into the World on purpose to save Sinners: That I am able to save to the utmost all that come unto God by me, and therefore put your whole Trust and Confidence on me for the Pardon of all your Sins, for the healing all your

your Infirmities, for the ſtrengthning you a- Ser. XII.
gainſt all Temptations, for the making your ſincere though imperfect Duties acceptable unto God, and ſo for the bringing you at laſt to Heaven. And do not fear nor doubt in the leaſt but I will do it for you, notwithſtanding that I am now to depart for a while from you, for I am only going home to my Father's Houſe, where I will take as much Care of you, as if I was ſtill preſent with you, if you do but continue to believe in me: And therefore let not your Hearts be troubled at my Departure from you, nor for any thing elſe that may befal you in this World, but as ye believe in God believe alſo in me, your Saviour and Redeemer. And then he adds for their greater Comfort and Encouragement againſt all the Troubles and Difficulties they ſhould meet with here below, *In my Father's Houſe are many Manſions*, &c.

Which Words being utter'd by Chriſt himſelf afford ſo much matter of ſolid and ſubſtantial Joy, to his Diſciples, that did we but rightly underſtand, firmly believe, and duly conſider them as we ought, we ſhould never ſuffer our Spirits to ſink under any Burden that is laid upon us in our Journey towards Heaven, but ſhould bear it not only with Patience but with Cheerfulneſs and Alacrity of Mind, ſo as to eſteem it a Bleſſing rather than a Croſs and Trouble to us: For which Purpoſe therefore, I ſhall firſt explain them to you in the ſame order wherein our bleſſed Lord was pleas'd

to pronounce them, and then shew how much a firm Belief and due Consideration of them will conduce to the End for which our Saviour spake them, even to the keeping our Hearts from being troubled.

First therefore our Lord saith, *In my Father's House*, that is in Heaven, which in holy Writ is usually call'd by such Names as signifie some certain Place where People use to dwell together, sometimes it is call'd a Kingdom, as where our Saviour saith, *Fear not, little Flock, for it is your Father's good Pleasure to give you the Kingdom.* Luke 12. 32. And *Seek ye first the Kingdom of God*, Matth. 6. 33. Sometimes it is calld a Country, as in the Epistle to the *Hebrews*, *But now they desire a better Country, that is an heavenly*, Heb. 11. 16. Sometimes a City, as in the same Place where it is said, *He hath prepar'd for them a City.* And elsewhere, *For here we have no continuing City, but we seek one to come*, Heb. 13. 13. Sometimes it is call'd the Habitation or House of God, as where *Moses* enjoins the People to say in their Prayers to God, *Look down from thy holy Habitation from Heaven*, Deut. 26. 15. And to the same Purpose the Prophet *Isaiah* saith, *Look down from Heaven, and behold from the Habitation of thy Holiness and of thy Glory*, Isa. 63. 16. And so in my Text, our Saviour calls it, his Father's House, which is the same in effect with the House or Habitation of God; but he calls it peculiarly his Father's House the better to confirm his Disciples in their

Hopes

Hopes and Expectations from him, by assuring them that he was not to go to any strange Place, where he had no Relation, Interest, or Acquaintance, and so could do them no Service, but that he was going to his own Father's House, where he was sure to have all the Favour that he could desire either for himself or them, as being the only begotten Son of the Master of the House, who once and again had publickly declar'd the great Love and Kindness he had for him, saying of him, *This is my beloved Son in whom I am well pleas'd*, Matth. 3. 17. Chap. 17. 5. And seeing he was now to go to this his Father's House, to live with him, and to have his Ear upon all Occasions, his Disciples might be confident, that he would be able still to assist and protect them, and to procure as much, or rather much more Grace and Favour for them, when he was gone from them, than if he had still continued with them; and this seems to be the Reason why our blessed Lord calls it in a particular manner his Father's House.

But wherefore is Heaven here call'd the House of God, or of the Father? Many Reasons may be alledged for it, some of which I shall touch upon and explain, so that you may understand something of the Purity, the Pleasantness and the Excellency of that blessed Place, at least so much as to make you think long till you get thither.

First, therefore, it is call'd God's House, because it is of his making or building as St. *Paul* observes,

obſerves, ſaying, *For we know that if our earthly Houſe of this Tabernacle were diſſolv'd, we have a Building of God, an Houſe not made with Hands, eternal in the Heavens*, 2 Cor. 5. 1. And in the Epiſtle to the *Hebrews*, *Abraham*'s Hopes of Heaven are expreſſed, by his looking for a City which hath Foundations, whoſe Builder and Maker is God, *Heb.* 11. 10. And in the Old Teſtament we often read that the Lord made the Heavens, *Pſal.* 96. 5. *Pſal.* 102. 25. *Iſa.* 42. 5. Chap. 44. 25. Yea it was the firſt thing he ever made, for, *In the Beginning God created the Heaven and the Earth*, Gen. 1. 1. firſt Heaven, and then Earth, where, as all along in the Old Teſtament, the Hebrew Word for Heaven is שמים of the dual Number, to ſignifie both the material and the immaterial Heavens; the Place where the Sun, Moon and Stars move and ſhine; and likewiſe the Place where the holy Angels live, and praiſe and enjoy God, which to diſtinguiſh it from the other, is ſometimes call'd the Heaven of Heavens, 1 *Reg.* 8. 27. And in *Nehemiah* the Levites praying to God, ſay, *Thou, even thou art Lord alone, thou haſt made Heaven, the Heaven of Heavens, with all their Hoſt*, Neh. 9. 6. Where by Heaven he means the Sky or Firmament, by the Heaven of Heavens that high and holy Place where the bleſſed Spirits behold the Face of God, which as far excels the other Heaven, as that doth the Earth, and yet this as well as the other was made by the Lord; it was his Wiſdom that contriv'd,

and

and it was his Power that raiſed this ſtately and moſt glorious Fabrick out of nothing; he only ſpake the Word, and immediately the Foundation was laid, the Superſtructure erected, and the whole finiſh'd altogether; and therefore *David* ſaith, *By the Word of the Lord, were the Heavens made, and all the Hoſt of them by the Breath of his Mouth*, Pſal. 33. 6. Ser.XII.

But if God made this Houſe, be ſure it is well made, as well as it was poſſible for it to be, as to all the Intents and Purpoſes for which he made it, but he made it for a Place of perfect Joy and Bliſs and Glory, to the holy Angels, and the Spirits of juſt Men made perfect, where they might live in perfect Reſt and Happineſs, the higheſt that their Nature is capable of, and therefore we may be confident, that there is no ſort of true and real Felicity which pure and perfect Spirits can poſſibly enjoy, but what is there to be had in its higheſt Perfection imaginable, for they live in an Houſe which God himſelf made on purpoſe to be an Houſe of Pleaſure for them, which therefore may well be call'd his Houſe as being made wholly and ſolely by himſelf.

And beſides, as it was God alone who made, it is he alone who upholds, maintains, and preſerves this Houſe continually in the very ſame State and Condition, wherein he at firſt made it, ſuffering no Decay in any part of it, nor any thing to come near it that may ſo much as defile or annoy it, as we read in the *Revelations*, *There ſhall in no wiſe enter into it, any*

thing

thing that defileth, neither whatsoever worketh Abomination, or maketh a Lye, Revel. 21. 27. Hence it is that there is no Sin or Wickedness there, for that by Reason of its Contrariety to the pure Nature of God, is the greatest Filth and Annoyance in the World, and therefore God always keeps his House perfectly clear and free from all Appearance of Evil, insomuch that so soon as ever some of the first Inhabitants had sinned, he banish'd them immediately out of his House, lest it should be defil'd, and so made unfit for his pure and holy Creatures to dwell in: And ever since that time, there never was nor never will be any, no not the least Sin imaginable committed there; tho' there be innumerable Inhabitants there is not the least Spot, or Blot, or Blemish in any one of them, there is no Ignorance nor Error, no Pride or Ambition, no Envy, Hatred or Malice to be found, there is no such thing as Schism and Faction, no Rebellion, no Sedition, no Riots or Tumults rais'd; there is no swearing, nor lying, nor stealing from one another, no striving or contending about *meum* or *tuum*, no brawling or scolding, nor so much as an impertinent or idle Word to be heard from any of their Mouths, nor vain Thought to be seen in any of their Hearts; but as Holiness becomes God's House for ever, all that live there are perfectly holy in all manner of Conversation, so as never to offend God either in Thought, Word or Action.

O blessed

O bleſſed Place, who can but long to be there where we ſhall be thus perfectly free from all manner of Sin, and by conſequence from all manner of Suffering too, where as we ſhall never offend God, God will never afflict us any more; no, this Houſe is kept ſo abſolutely clean and ſweet, that there is nothing in it that can in the leaſt moleſt or annoy thoſe that dwell there, but ſo ſoon as ever any are admitted into it, God wipes away all Tears from their Eyes, and there ſhall be no more Death nor Sorrow, nor Crying, neither ſhall there be any more Pain, *Apoc.* 21. 4. So that all the Inhabitants of that bleſſed Place live in perpetual Reſt and Felicity, they are never vexed or diſturb'd at any thing, for there is nothing that can poſſibly do it, every thing falling out juſt as they would have it: As they have no Aches, or Pains or Diſtempers about them, ſo they are never croſſed in their Deſigns, never diſappointed of their Hopes, never interrupted in their Buſineſs, never ſurpriz'd by any Accident, never loſe any thing they have, nor want any they have not, by which means they are never diſcompos'd or out of tune, but always of the ſame Temper, always quiet and at eaſe, neither feeling nor fearing any thing to diſturb or trouble them, for they are fully aſſur'd that their Condition ſhall never be alter'd, but they ſhall always live juſt as they do, in that the Place they live in, is kept and maintain'd by Almighty God himſelf, and therefore may be truly call'd his Houſe.

Ser. XII.

And so it may also because it is of his Furnishing: It is he alone who furnisheth this House with Inhabitants, and with all things necessary and convenient for them; as for the Inhabitants, he at first fill'd it with an innumerable Company of immaterial or spiritual Creatures, call'd Angels, the greatest part whereof have continued there since the Beginning of the World to this Day, are there now, and will be so to all Eternity; but some of them not keeping their first Estate, but leaving this their own Habitation, *God hath reserved in everlasting Chains under Darkness, unto the Judgment of the great Day*, Jude 6. And these being thus cast out of Heaven and roving about in these lower Regions of the World, they found Mankind, made in the Image of God, and so fitted to live in that holy Habitation which they had left, which these Apostate Angels were so troubled at, that they set upon the first Man *Adam*, in whom the rest were all contain'd, and so far prevail'd upon him, that he by their Instigation sinned against God, whereby both he himself and his whole Posterity were so far tainted and polluted, that they became altogether unfit to live in that holy Place, from which the others fell, upon which God was pleas'd of his infinite Mercy to set up another *Adam*, his only begotten Son, who by his dying in the Nature of Man should expiate the Sins of Mankind, so that *whosoever repented and believ'd in him might be saved*; by means whereof some Men in all Ages since the Beginning

Beginning of the World, at their Departure out of this Life, have been tranſlated into this heavenly Habitation, and ſo will many be in all Ages to the End of the World, inſomuch that it is very probable that there will be as many Men ſaved, as there are Angels damned, and ſo this Houſe of God will be as full of Inhabitants at laſt, as it was at firſt; but they muſt all aſcribe it wholly to the Goodneſs and Mercy of God, that they ever came thither, and therefore muſt acknowledge it to be his Houſe, in that it is ſo wholly at his Diſpoſal, that none but he can ever admit any one Perſon into it. Ser. XII.

And as it is he alone who furniſheth this Houſe with Inhabitants, ſo it is he alone who furniſheth it with all things neceſſary and convenient for them, with every thing they can poſſibly have Occaſion of, or can any way contribute towards their living as ſafely, as pleaſantly, and as happily there as it is poſſible for Creatures to live; for they have all the Accommodations they can think of or deſire. They can deſire nothing but they immediately have it, or rather they always have whatſoever they can deſire, and ſo can never deſire any thing which they have not; for indeed, all things in the World are theirs, their proper Goods and Inheritance, as God himſelf aſſures us, ſaying, *He that overcometh, ſhall inherit all things*, Apoc. 21. 7. He, that is, every one that overcometh the World, the Fleſh, and the Devil, ſo as to get to Heaven, ſhall there inherit

 herit all things, all things shall be actually conferr'd upon him; so that every one shall enjoy all things in the World, as fully as if he was the sole Possessor of them, or as if there was no Person to enjoy any thing in the whole World, but only himself: All the true Riches, all the real Honours, all the solid and substantial Pleasure that any thing in the whole World can afford them, are continually possess'd and enjoy'd by all and every one that is in Heaven, by which means they are as happy as it is possible for them to be, as happy as the whole Creation, yea as happy as the Creator himself can make them. As they never fret or vex, or grieve, or fear any thing, so they are always full of Love, and Joy, and Peace, and Goodness, and all sorts of true Felicity as their Souls can hold, always lively and vigorous, always cheerful and pleasant, always rejoicing and singing, and praising God who of his infinite Mercy hath brought them thither, and out of the inexhaustible Treasure of his own Goodness hath provided so plentifully for them in his own House: And it may well be call'd his House, seeing all things in it are of his providing, and belong wholly and solely to himself.

Especially considering that it is the Place where he himself is pleas'd in a more especial manner to reside, there it is that he keeps his Court; that is properly his Throne, as he himself saith, *Heaven is my Throne, and the Earth is my Footstool*, Isa. lxvi. 1. And therefore *David* addres-

addressing himself to God, saith, *Unto thee lift I up mine eyes, O thou that dwellest in the Heavens*, Ps. 123. 1. And our blessed Saviour allalong in the Gospel, calls him our Father which is in Heaven, and commands us to direct our Prayers to him as residing there, saying, *Our Father which art in Heaven*; not as if he was not every where else too, but because it is there that he is pleas'd in a more particular manner to manifest himself, to unveil his Perfections, and to shine forth in all his Glory; insomuch, that this Place hath no need of the Sun, neither of the Moon to shine in it, for *the Glory of God lightens it, and the Lamb is the Light thereof*, Apoc. 21. 23. *Ch.* 22. 5. And indeed this is that which gives the greatest Lustre, the highest Perfection to the Happiness of those who live there; that they always see God Face to Face, behold his Glory, and enjoy his Presence, and have the Light of his Countenance shining continually upon them, and influencing them so, that their whole Souls seem nothing else but Flames of Love and Joy, arising from the full Sight of God, and the clear Apprehension of his special Favour and Goodness towards them, whereby they themselves also will be so enlighten'd as to *shine as the Brightness of the Firmament, and as the Stars for ever and ever*, Dan. 12. 3. Yea, our Saviour himself tells us, that *the Righteous shall there shine as the Sun in the Kingdom of their Father*, Mat. 13. 43. But what do I mean to offer at any thing to-

wards the Description of that Place *which Eye hath not seen, nor Ear heard, neither hath it enter'd into the heart of Man to conceive it*; it is sufficient to our present Purpose, that God himself dwells there, and upon that Account our blessed Saviour might truly call it, as he doth in my Text, *his Father's House.*

In which he saith, *there are many Mansions*; which words are not to be so understood as if there were several distinct Rooms or Apartments in Heaven, where every one might live by himself as in his own proper Cell, for here they all live in common, and the whole House with all things in it is common to all and every one that is admitted into it, every one enjoying it as much as if there were none to enjoy it but himself, as I observed before.

But what then doth our Saviour mean by saying, *In my Father's House are many Mansions?*

His Meaning in short is, that Heaven is a very large capacious Place, able to receive and entertain a great many People. The Apostles were very much griev'd to hear that their Master was to leave them, although it was in order to his going to Heaven, as not well knowing as yet whether they could follow him thither, or whether there was Room enough for him and them too, as considering that he would have a vast Train of holy Angels about him, which might fill up the whole Place, but our Lord bids them be of good Cheer, assuring them that his Father's House, whither he was going, is a Place of very great

Recep-

Reception, *there are many Mansions in it*, abundance of Room, enough for them and many more, even for all that should ever believe in him. Ser. XII.

And indeed Heaven must needs be a very large Place that can hold such a Multitude of Inhabitants which are already in it. The holy Angels, the ancient Inhabitants of the Place which have liv'd there ever since it was first founded, are doubtless very many, so many, that I question whether they themselves can tell how many they are. *Daniel* in a short Vision he had of the Place, saw *Thousands of Thousands* there *ministring unto God, and ten Thousand times ten Thousand standing before him*, Dan 7. 10. And St. *John* having had the like Vision, saith, *I beheld and heard the Voice of many Angels round about the Throne, and the Beasts and the Elders; and the Number of them was ten Thousand times ten Thousand*, Apoc. 5. 11. that is, they were so many, that they exceeded his Arithmetick. And as for the Children of Men whom Christ had purchased with his own Blood to live with him in that holy Place; the same St. *John* in another Vision, saw an Hundred forty and four Thousand of all the Tribes of the Children of *Israel*; and after this, saith he, *I beheld, and lo a great Multitude which no Man could number, of all Nations and Kindreds, and People and Tongues, stood before the Lord, and before the Lamb, cloathed with white Robes, and Palms in their Hands*, Apoc. 7. 9. From whence we may ob-

Vol. VI. serve by the way, that when our Saviour calls his Flock *a little Flock*, and saith, that *there are but few that find the way to Life*, he is to be understood only comparatively, that his Flock is but little in comparison of the Multitudes that follow after Sin, the World and the Devil, and that there are but few who find the way to Life, in comparison of the many who miss of it, which notwithstanding considered absolutely, and in themselves are certainly very many; as our Lord himself here intimates, by saying, that *in my Father's House are many Mansions*; where there were great Multitudes, not only of Angels, but likewise of Saints residing in St. *John*'s Time, and many have been going to them ever since, and still are, and ever will be to the End of the World.

And why may not you and I be in the Number of them as well as other People? If we be not, we must even blame our selves. Be sure there is Room enough for us there, as well as for others; for Christ himself hath told us, *there are many Mansions in his Father's House*, on purpose to excite and encourage us to look after it; and if we do but set our selves in good Earnest about it, and apply our selves to him for it, we cannot possibly fail of coming thither, for he himself hath assur'd us that he is gone before to prepare a Place for us. *If it were not so*, saith he, *I would have told you*; as if he had said, if there had not been Room enough for you as well as for me and others, in my Father's House, I would have acquain-

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ted you with it, that so your Expectations might not be frustrated, for I would not impose upon you, nor flatter you with vain Hopes of living with me in the other World, if there was no Ground for you to expect it; but you have all the Reason in the World to expect it, seeing that I my self assure you there *are many Mansions in my Father's House*, and that I am now going thither on purpose to prepare a Place for you. Ser. XII.

From whence we may observe by the way, how careful our blessed Saviour was to conceal nothing from us that might any way conduce either to our Salvation or Comfort. *If it was not so*, saith he, *I would have told you*, and so he certainly would have told us many other things, which he hath not, if it had been necessary for us to have known them; and therefore we may conclude that whatsoever he hath not told us, it is no matter whether we know it or no. There are a great many nice Questions rais'd in Divinity, especially by the Schoolmen, which have perplex'd the Minds of the greatest Scholars, and have caus'd great Heats and Animosities in the Church, but they are generally of such things, which our blessed Master never thought good to determine, not to tell us any thing of them, which he would not have fail'd to have done, if either our future Happiness, or our present Comfort were any way concern'd in the Knowledge of them; which I therefore observe unto you that so you may not trouble your Heads

with any impertinent Controversies about our holy Religion, which serve only to amuse and distract Mens Minds, and to divert them from what is substantial and necessary; what Christ hath taught you either with his own Mouth or by his Apostles, that you must believe and act accordingly, if you expect to be saved by him; but as for other things, let others dispute about them if they please, but do you rest satisfied in your own Minds that if it had been necessary for you to have known them, Christ would have told you of them, as he assures his Apostles, saying, *If it was not so, I would have told you.*

And then he adds, *I go to prepare a Place for you*; he doth not say I go to make Room for you, as if there was not Room enough made already, but *I go to prepare a Place for you*, to take care that you as well as other Persons may have Room there; and he repeats it again in the same words, saying immediately, *And if I go and prepare a Place for you:* To shew that this is a thing which he would have us take special notice of, and to carry it always in our Minds, that it is by him only that we can get to Heaven, that it is he, and he alone that prepares a Place for us in his *Father's House*, and therefore it must needs behove us very much rightly to understand his full Intent and Meaning in these words.

For which purpose therefore we must consider first, that our blessed Saviour having done and suffer'd all that was necessary for our Redemption

demption and Salvation upon Earth, he was then taken up to Heaven, where he hath been ever ſince, and ever will be, ſitting at the right hand of God, that is, he is exalted above all the Creatures in the World, and veſted with abſolute Power and Dominion over them, as St. *Peter* informs us, ſaying, *That Chriſt is gone to Heaven, and is on the right Hand of God, Angels, and Authorities, and Powers being made ſubject to him,* 1 Pet. 3. 22. And to the ſame purpoſe St. *Paul* ſaith, *That God having rais'd Chriſt from the Dead, ſet him at his own right Hand in the Heavenly Places far above all Principality and Power, and Might and Dominion, and every Name that is named, not only in this World, but likewiſe in that to come,* Eph. 1. 20, 21. And elſewhere, that *God hath highly exalted him, and given him a Name which is above every Name, that at the Name of Jeſus every Knee ſhould bow, of Things in Heaven, and Things in Earth, and Things under the Earth, and that every Tongue ſhould confeſs that Jeſus Chriſt is Lord,* Phil. 2. 9. 10, 11. The Meaning of all which is, that Chriſt Jeſus was no ſooner got to Heaven but he was immediately advanc'd above all the Creatures in the World, that the very Angels and Archangels themſelves were oblig'd to own him for their Lord, and to do him Homage; that all Power is committed unto him both in Heaven and Earth, ſo that he can do whatſoever he pleaſeth in the whole World; that no Creature can reſiſt his Will, nor oppoſe his Autho-

Ser. XII.

rity when he sees good to exercise it; that all Places are at his Disposal both in the Church Triumphant in Heaven, and in that which is Militant here on Earth; that he reigns above as King of Kings, and Lord of Lords, yea as the Ruler and Governour of the whole Creation; that not only Angels and Men, but the very Devils themselves are subject to him, and can do nothing without his Command or Leave; that he can pardon or condemn, he can save or destroy, he can take in or shut out of Heaven whom he pleaseth; in short, that he is an absolute Monarch over the whole World, so that we and all things in it are wholly at his Command, he may do with us what he will, there is no withstanding of him, no Appeal from him, for he is the supreme Judge both of Quick and Dead, both of Men and Angels, they are all as equally subject to him, and shall be all equally judg'd by him; for as he himself saith, *The Father judgeth no Man, but hath committed all Judgment to the Son, that all Men should honour the Son, even as they honour the Father*, John 5. 22, 23.

But what is all this to us? are we concern'd any more than other Creatures in Christ's Exaltation at the right Hand of God? Yes certainly very much, for he having taken our Nature upon him, whatsoever he did or was done to him in that, was wholly for us, and upon our Account, he was born for us, as the Prophet saith, *Unto us a Child is born, unto us a Son is given*, Isa. 9. 6. *He suffered for us, leaving*

leaving us an Example that we ſhould follow his Steps, 1 Pet. 2. 21. *He bare our Griefs and carried our Sorrows, He was wounded for our Tranſgreſſions, and bruis'd for our Iniquities, the Chaſtiſement of our Peace was upon him, and by his Stripes we are healed*, Iſa. 53. 4, 5. *He was made Sin for us that we might be made the Righteouſneſs of God in him*, 2 Cor. 5. 21. *He is made unto us Wiſdom, Righteouſneſs, Sanctification and Redemption*, 1 Cor. 1. 30. And as *he was deliver'd for our Offences*, he *was rais'd again for our Juſtification*, Rom. 4. 25. And ſo when he went to Heaven, he went thither on purpoſe to appear in the Preſence of God for us, *Heb.* 9. 24. and therefore St. *Paul* having ſaid that Chriſt is exalted far above all Principality and Power, preſently adds, *That God put all things under his Feet, and gave him to be Head over all things in the Church, which is his Body*, Eph. 1. 22, 23. Where we may obſerve, that as Chriſt is made Head or Governour over all things, he is made ſo to the Church for the ſake of his Church, that he may order and diſpoſe of all Things for the Good of it, and of all the ſound Members in it, which plainly ſhews that Chriſt's Advancement to ſo high a degree of Glory and Power in Heaven is of mighty Advantage to us upon Earth.

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But you'll ſay perhaps, what doth he there do for us? What? more doubtleſs than we are able to underſtand; but that we may underſtand it as fully as we are able in this Life, he

is

Vol.VI. is represented as being our Advocate with the Father; so St. *John* calls him, saying, *If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is a Propitiation for our Sins, and not for ours only, but for the Sins of the whole World*, 1 John 2. 1, 2. An Advocate we know is one that pleads in the Behalf of a Person accus'd, shewing Cause why he ought not to be condemn'd. Now saith the Apostle, *If any Man sin*, that is, if any Man hath committed such a Sin for which he fears he shall be condemn'd, let such a one remember that we have an Advocate with the Father, no less a Person than his own Son, Jesus Christ the righteous, who being himself a Propitiation for our Sins, may well plead that we ought not to be condemned for them, seeing he himself hath born all the Punishment that was due unto them, and so can easily bring us off, and obtain a full Discharge and Pardon for us.

As it was typified also in the old Law, for the High Priest once every Year, even upon the Day of Expiation, having kill'd the Goat of the Sin Offering, brought some of the Blood of it into the Holy of Holies, and there sprinkling it upon and before the Mercy Seat, made thereby an Atonement for the whole Congregation, and then laid his Hands upon the Head of the Scape Goat, confessing over him all the Sins of the People, and so putting them upon the Head of the Goat sent him away into the Wilderness never to be heard of more; so

Christ,

Christ, our High Priest, having offer'd up himself as a Sacrifice for our Sins, he enter'd into the Holy of all Holies, into Heaven it self, and there by virtue of that Blood which he shed, makes such an effectual Atonement for all our Sins, that they are presently carried away, no Body knows whither, so as never to be heard of any more than as if they had never been committed, *Levit.* 16. *Heb.* 7. Ser. XII.

And hence it is that he is call'd *A Mediator betwixt God and Man.* 1 Tim. 2. 5. One who makes up all Differences betwixt us, reconciling God to us, and us to God, and for the same Reason, he is said also to make Intercession for us, to intercede with his Father that he would not be angry with us nor punish us for our Sins, but that he would accept of his Sufferings for us, as a full Recompence and Satisfaction for all the Wrongs and Injuries that we have done him; which he doth so effectually, that St. *Paul* challengeth all the World to shew any Reason why they who believe in Christ and obey his Gospel should be condemn'd, saying, *Who shall lay any thing to the Charge of God's Elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right Hand of God, who also maketh Intercession for us*, Rom. 8.33,34. *Who also maketh Intercession for us*, There lies the whole Stress of the Business, that our ever blessed Saviour who suffered for our Sins upon Earth, is now making Intercession for us in Heaven; for it is by this means that he applies the

the Merits of his Death unto us, both for the Pardon of our Sins, and for the enduing us with Grace and Power to forsake them, together with all the other Blessings which he hath purchas'd for us. He intercedes with his Father on our behalf, and prays him to bestow them upon us.

And Christ be sure never prays in vain, but whatsoever he asketh of the Father is always granted. When he was upon Earth he could say to his Father, *I know that thou hearest me always*, John 17. 42. How much more if it were possible now he is in Heaven, and hath actually merited all the good things that he can ever desire for us? There certainly whatsoever he desires, he immediately hath it, as we see in that remarkable Promise he made to his Disciples, *I will pray the Father*, saith he, *and he shall give you another Comforter that he may abide with you for ever, even the Spirit of Truth*, John 14. 16. This was the greatest thing that he could ever pray for, and yet he was no sooner got to Heaven, but the Spirit of God was given to them in a miraculous manner, by which we see, both that he had pray'd according to his Promise, and that his Prayer was heard; and so it always is, by which means he can do what he will for us, for it is but his willing it to be done, and immediatly it is so: And this indeed is the proper Notion of Christ's Mediation or Intercession for us, for we must not think that he makes any solemn Prayers to his

his Father, as we do, or at leaſt ought to do; no, whatſoever he would have, he only actually wills it ſhould be ſo, and preſently it is juſt ſo as he would have it; which is the greateſt Comfort in the World to all that believe in him, and the greateſt Encouragement for us all to do ſo; for as we have no Ground to miſtruſt his Good Will towards us who ſo loved us as to give himſelf for us, we have as little to miſtruſt his Power who can do what he will for us, but may well conclude with the Apoſtle, *That he is able to ſave to the uttermoſt all that come unto God by him, ſeeing he ever liveth to make Interceſſion for them*, Heb. 7. 25.

From hence therefore we may eaſily underſtand how truly our Lord here ſaith, *I go to prepare a Place for you*, for ſeeing that when he went from hence, he was carried directly into Heaven, ſeeing when he came thither, he had all Power immediately conferr'd upon him, and ſeeing he there exerciſeth that Power continually for us, in order to his bringing us at laſt to himſelf in Heaven, he may be properly ſaid, to prepare a Place for us there, and to go thither for that purpoſe, that being the great End of his Aſcenſion into Heaven, and of his Exaltation there, even that he might from thence ſupply us with whatſoever is neceſſary to our following him thither, that we may be actually poſſeſs'd of that Happineſs, which he hath bought for us with the Price of his own Blood, to which

it

it being absolutely necessary that we repent of our Sins, and so have them pardon'd, therefore it is said, That *God hath exalted Christ with his right Hand to be a Prince and a Saviour, to give Repentance to Israel, and Forgiveness of Sins*, Acts 5. 31. Under which is comprehended whatsoever is required, or can any way contribute to our being saved by him.

For which purpose therefore, Christ being now in his human Nature, at the right Hand of God in Heaven, and in his divine Nature always present with us upon Earth too, he often puts us in mind of the Evil of Sin in it self, and of the dismal Effects it will have upon us, if we continue in it. He stirs up our Hatred of it, strengthens our Resolutions against it, and assists our Endeavours to forsake and avoid it. He by the sweet Influences of his holy Spirit enflames our Minds with the Love of God, and with sincere Desires to serve and please him; he prevents our falling into Temptations, or gives us Power to withstand and overcome them; he sanctifies all Occurrences to us, so as to make them work together for our Good; he gives us Opportunities of exercising our Faith, and Fear, and Trust on God; our Patience, Humility, Meekness, Self-denial, and all other Virtues, and assists us in the Exercise of them; he affords us the Means of Grace and co-operates with them, that so they may be effectual to us;

us; when we read or hear the Word of God, he opens our Eyes to ſee, and our Hearts to receive the Truth in the Love of it; when we are at our Devotions, he aſſiſts us in the Performance of them, and perfumes them with the Incenſe of his own Merits, that God may be well pleas'd with them; when we are at the holy Sacrament, he ſtands by us and feeds us with the Spiritual Food of his own moſt bleſſed Body and Blood; when we are in Streights, and know not which way to take, he directs us to that which ſhall be moſt for our Advantage; when any Trouble falls upon us he either takes it off, or elſe gives us Strength to bear, and Grace to make a good Uſe of it. When by any Surprize or Indiſpoſition of Body, our Minds are diſorder'd and out of tune, he compoſeth and brings them into a right Frame again, when we are about any good Work, he is at both ends of it, and in the middle too, aſſiſting us in the doing it, and interceding with his Father to accept of it when it is done. In ſhort he leads and directs us thro' the whole courſe of our Lives, till he hath made us meet to be Partakers of the Inheritance of the Saints in Light, and then he brings us to it, and gives us the full Poſſeſſion of it. And he who went thither on purpoſe that he might thus prepare us for Heaven, as well as Heaven for us, might well ſay, *I go to prepare a Place for you.*

And

And then he adds, *And if I go and prepare a Place for you, I will come again and receive you unto my self.* But what? Will he not receive us before that? Yes certainly, he'll receive our Souls, so soon as ever they depart out of our Bodies, as we may gather from what he himself said to the Thief upon the Cross, *To Day shalt thou be with me in Paradise*, Luke 23. 43. For from hence it is evident, that although the Penitent's Body was to be laid in the Earth, yet his Soul was to be carried the very same Day he died directly to Christ, in Paradise or Heaven, where he then was as God, although his Manhood ascended not till some Days after. The same appears from St. *Paul's Desire to Depart and be with Christ*, Phil. 1. 23. which plainly shews that he firmly believed that he should be with Christ so soon as ever he departed out of this Life. But the clearest Demonstration of this great Truth, and that which puts it beyond all doubt, is taken from St. *Stephen*, who being just at the Point of Death, committed his Soul into the Hands of Christ, saying, *Lord Jesus receive my Spirit*, Acts 7. 59. Which questionless he would not have done, had he not been fully assur'd by the Holy Ghost, that Christ would, according to his Desire, receive his Spirit unto himself, at the same Moment that it left his Body; and so doubtless every Soul that ever departed out of this Life in the true Faith of Christ, is now with him in

Heaven

Heaven, his holy Angels carrying it, as they did *Lazarus*, directly thither. Ser.XII.

But what then doth our Lord mean by his coming again and receiving us to himself then? His Meaning in short is, That although he was now to leave this World and go up to Heaven, there to continue many Years, preparing a Place for us; yet at the last Day, when the whole Number of his Elect shall be accomplish'd, he will come hither again, and then he will receive us altogether, both Soul and Body, and so our whole Man unto himself, that so the same Persons who believ'd in him and serv'd him upon Earth, may live with him for evermore in Heaven, as he himself hath promis'd in the following Words, saying, *I will come again and receive you to my self, that where I am there ye may be also.*

This he knew would revive and rejoice his Disciples Hearts exceedingly, that they should live with him in the other World, and therefore he is often pleas'd to put them in mind of it, *If any Man serve me*, saith he, *let him follow me, and where I am, there shall my Servant be*, John 12. 26. And elsewhere he saith, *To him that overcometh, will I grant to sit with me on my Throne, even as I also overcame, and am sit down with my Father on his Throne*, Apoc. 3. 21. And that we may be sure to do so, he prays to the Father for it, saying, *Father, I will that they also whom thou hast given me, be with me, where*

I am, that they may behold my Glory, John 17. 24. Where we may take notice also how he prays or intercedes for us, even by signifying his Will to have it so, as I observed before, *Father, I will*, saith he, *that they also whom thou hast given me be with me.* And what could we our selves have desired more, nay what could Christ himself have desired more for us than this? That we may live with him, for if we live with him, we shall live witht he best Friend that we have in the whole World, and whom we love above all things in it; with him who loved us too, and gave himself for us; with him who took all our Sins upon himself, and bore all the Shame and Pain that was due unto us for them; with him who was derided, scoffed at, buffeted, scourg'd, crown'd with Thorns, arraigned, condemned, crucified, and all for us; with him who wash'd us from our Sins in his own Blood, and hath made us Kings and Priests to God and the Father; with him who saves us from our Enemies, and delivers us out of the Hand of all that hate us; with him, who gives us all things necessary both for Life and Godliness, and enables us to make a right use of them; with him who is now interceding and preparing a Place for us on purpose that we may live with him in Heaven; in Heaven, where he will fashion our vile Bodies, that they may be like his glorious Body, and make our Souls perfect like his own, that so we may be fit to keep him Company,

pany, where he will always ſmile upon us, and manifeſt his ſpecial Love and Kindneſs to us. Where he will ſhine forth in all his Glory before us, and keep our Eyes always open to behold it. Where he will advance us to the higheſt Degrees of Honour that we are capable of, and fill us as full of all true Joy and Comfort as our Souls can hold. In a Word, where we ſhall live with him our deareſt Lord and ever bleſſed Saviour, not only for ſome time, but for ever and ever, as his Apoſtle hath taught us, ſaying, That *we who ſhall be alive and remain at the laſt Day, ſhall meet the Lord in the Air, and ſo ſhall be ever with the Lord*, 1 Theſſ. 4. 17. And then adds, *Wherefore comfort one another with theſe Words.*

And well may he add that, for this certainly is the greateſt Comfort that a true Chriſtian can ever have, inſomuch, that it hath prevented me in that which I promis'd to ſhew in the laſt Place, even that the Conſideration of theſe Things ſhould keep our Hearts from being troubled at any thing we meet with here below; for if we firmly believe, and duly conſider theſe Words of our bleſſed Saviour, and what we have now heard upon them, how can we ſuffer either our Heads or our Hearts to be troubled about any thing upon Earth, but only how to get to Heaven? What if we ſhould be depriv'd of all our temporal Enjoyments, what need we be troubled when we have Manſions above ready furniſh'd to our Hands with all the good things we can deſire? What if it be difficult

Vol. VI. to get a Place there? We have an Almighty Harbinger gone before to prepare one for us. What if we have never so many Enemies, yea, what if all the Men upon Earth, and all the Devils in Hell should conspire to ruin us? What need we be troubled at that, when we have a sure Friend in Heaven who can abate their Pride, asswage their Malice, confound their Devices, and make them against their Wills do us good by all they design against us? What if we have no Body here below that minds or matters what becomes of us? What need we be troubled at that, when we have an infinitely wise, and powerful, and good, and merciful Saviour above continually taking Care of us, and providing all things necessary for us, and one who can aid and assist us in all Conditions, upon all Occasions whatsoever: If we be in Want he can supply us, if in Danger he can deliver us, if in Pain he can ease us, if in Disgrace he can bring us to Honour, if we be accused he can acquit us, if sorrowful he can comfort us, if weak he can strengthen us, if sick he can heal us, if dying he can receive us to himself? Can, did I say? yea and will too if we do but obey and trust him as we ought.

Let us not therefore trouble our Heads any more about any thing, but how to serve our great Lord and Master Christ, by doing all such good Works as he hath set us, and putting our whole Trust and Confidence only on him, both for God's Assistance of us in the doing them, and for his Acceptance of them when they

they are done. Let us but conſtantly do this, and then we may be ſure that he will guide, aſſiſt and bleſs us through the whole courſe of our Lives, and at length bring us to that bleſſed Place which he hath prepar'd for us in his Father's Houſe, that we may always live with him who liveth and reigneth with the Father and the Holy Ghoſt, World without End. Ser. XII.

SERMON XIII.

A Whitſon-Sermon.

ACTS II. 1, 2.

And when the Day of Pentecoſt was fully come, they were all with one accord in one Place; and ſuddenly there came a Sound from Heaven, &c.

AS in the Creation of the World from Nothing, ſo alſo in the Redemption of Mankind from Sin, all the Three Perſons in the Godhead, the Father, Son and Holy Ghoſt, did jointly concur, every one contributing towards it according to their ſeveral ways of working; for Man by his Fall into Sin being both guilty of it, and defiled with it, God

God the Father ſent his Son to expiate his Guilt, and both Father and Son ſend the Spirit to cleanſe him from the Filth of Sin, and to reſtore him to Purity and Holineſs again, for which Ends the Son came down to die for him, and the Spirit to live within him; and though there was no viſible Appearance of either of them till many Years after the Beginning of the World, yet the Power and Efficacy of either's Undertaking commenc'd from the firſt Promiſe which was made to Man immediately after his Fall, *Gen.* 3. 15. For from that time Chriſt was look'd upon as ſlain for the Sins of Men, and the Holy Ghoſt thereupon mov'd upon their Hearts to turn them from Darkneſs to Light, and from the Power of Satan unto God, by which means the Patriarchs of old, and many that liv'd long before Chriſt came into the World, had their Sins pardon'd, their Perſons accepted, and their Hearts purify'd, and by conſequence are now in Heaven.

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But when the Fulneſs of Time preſcrib'd by the Father was come, the ſecond Perſon came down from Heaven, and having cloath'd himſelf with Fleſh, convers'd ſeveral Years in our own Nature with Men on Earth; but all the while that he was here the Spirit came not any more than it had done before; neither could come until himſelf was gone, *John* 7. 39. From whence we may obſerve that the Spirit's coming from Heaven to Earth depended upon the Son's Return

from Earth to Heaven, being as it were part of the Purchase that he made by his Death for us; so that had not the first dy'd to free us from our Guilt and justify our Persons, neither would the Spirit have come to cleanse us from our Lusts, and sanctify our Natures; but when by his Death he had purchas'd both Pardon and Grace, both Justification and Sanctification for us, then he had Power afterwards to send the Spirit, who by his Grace might reconcile us to God, as himself by his Death had reconcil'd God to us; and therefore he said, that *When he was gone he would send the Comforter, that is the Spirit*, John 16. 7. Where also it is observable the Spirit is call'd παράκλητος, properly the Advocate, as it is rightly rendred of our Saviour, 1 *John* 2. 1. For indeed as Christ is our Advocate in Heaven, so is the Spirit God's Advocate upon Earth; Christ there pleads with God for us, the Spirit here pleads with us for God; yea, so that our Saviour tells us, he shall *Convince the World of Sin, Righteousness and Judgment*, John 16. 8. Thus therefore our Saviour to comfort his Disciples promis'd them several times before he died, That when he was gone he would send them another Comforter or Advocate in his Room, *even the Spirit of God himself*, John 14. 16, 26. Chap. 15. 26. Neither did he promise it only before his Passion, but after his Resurrection too, *Luke* 24. 49. And therefore bids them wait at *Hierusalem* for it, *Acts* 1. 4.

But

But why at *Hieruſalem?* That ſo the Spirit might find them where he left them, and that being endowed with Power from above they might there begin to proclaim the Goſpel, where Chriſt had ſealed it with his own Blood. And that the ancient Prophecy alſo might be fulfill'd, *Out of Sion ſhall go forth the Law, and the Word of God from Hieruſalem*, Iſa. 2. 3. Neither doth he only appoint them the Place where they ſhould expect the coming of the Spirit, but aſſures them too, that it ſhould not be many Days before he came, *Acts* 1. 5. He would not ſend him too ſoon, that they might be more deſirous of him, and better prepar'd to receive him, but he would not ſtay too long, leſt they ſhould ſuſpect either his Power or Faithfulneſs, in not performing what he had ſo often promiſed; and therefore he tells them before that it ſhould be ſome Days but not many, before he came; ſome, that their Deſires might be ſtronger after the fulfilling of the Promiſe; not many, leſt their Faith ſhould grow weaker in him that made it, who made it alſo and fulfilled it on purpoſe that their Faith might be confirm'd in him.

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Our Saviour therefore having thus made this Promiſe immediately before his Aſcenſion; his Diſciples could not but wait at *Hieruſalem* for the fulfilling of it. And verily it was not many Days before it was fulfilled, exactly according to our Saviour's Promiſe and Prediction, for he was crucified at the *Paſſover*, and

 and roſe again the third Day, the Day from whence the *Jews* began to reckon their Fifty Days to the Feaſt of *Pentecoſt*. After he was riſen he continued forty Days upon Earth, before he aſcended up to Heaven, *Acts* 1. 3. So that as the *Iſraelites*, after they had eaten the firſt Paſchal Lamb, were forty Years in the Wilderneſs before they got to the Land of *Canaan*; ſo our Saviour the true Paſſover, after he was ſlain and raiſed again, continued forty Days in the Wilderneſs of this World, before he went up to Heaven, the true Land of *Canaan:* And it was but immediately before his Aſcenſion that he made this Promiſe, and therefore there were but ten Days betwixt the making and the accompliſhing of it, for there were but fifty Days in all from the Reſurrection to the Pentecoſt: Forty were expired at his Aſcenſion, and therefore there were but ten remaining to the Pentecoſt, when the Spirit came down, according to the Relation which St. *Luke* hath made of it in my Text, *And when the Day of Pentecoſt was fully come*, &c.

In which Words is briefly contained whatſoever is neceſſary to be known, concerning the great Myſtery of the Holy Ghoſt's coming down to reſide with Men, and therefore that you may fully underſtand them, I ſhall endeavour to explain them clearly unto you, as they lie in Order.

Firſt therefore, here is the time when he came down, *When the Day of Pentecoſt was fully*

fully come, for the opening whereof we ſhall consider, Serm. XIII.

I. What this Day of Pentecoſt was.

II. Why he came upon this Day.

Firſt therefore for our better underſtanding what this Day of Pentecoſt was, we muſt know that the Jews were commanded by God himſelf to obſerve three Feaſts every Year, which they call רגלים becauſe all Men wherefoever they were, were bound to come on Foot to them, and they were the Feaſt of the Paſſover, the Feaſt of Weeks, and the Feaſt of Tabernacles. The Feaſt of Tabernacles was kept in Autumn, on the fifteenth Day of their Month *Tiſri*, which anſwers partly to our *September*. The Feaſt of the Paſſover was kept on the fifteenth Day of their firſt Month, *Abib*, or *Niſan*, for upon the fourteenth Day of the ſame Month, the Paſſover was ſlain, and the fifteenth Day was the Feaſt of the Paſſover, or of unleaven'd Bread. Now from the next Day after the Feaſt of the unleaven'd Bread, they were to reckon ſeven Weeks, which make forty nine Days, and the next Day after which was the fiftieth Day, was their other great Feaſt, which becauſe it was reckoned by Weeks was called רג שבועות the Feaſt of Weeks, and it being kept upon the fiftieth Day from the Morrow after the Feaſt of unleaven'd Bread, it was therefore call'd πεντηκοστὴ ἡμέρα the fiftieth Day,

Day, and simply πεντηκοστὴ, the Pentecost, *Levit.* 23. 15, 16.

Upon this Day therefore it was that the Holy Ghost came down to enlighten and better this World, by enabling the Apostles to preach, and others to believe and obey the Gospel, and hence it is that it hath always been kept with as much Devotion by Christians, as ever it was by the Jews; Not because *Moses* commanded it, but because the Holy Ghost hath sanctified it, and therefore in ancient Times this was one of the principal Days of Baptism, and the Persons baptiz'd always being cloathed with white; hence I suppose our *English* Name of it had its first Original; as also the Greek ωεραχὴ λαμπρὰ, the bright Sunday; and questionless never was Day so bright, so glorious as this wherein the glorious Light of Heaven it self, the Holy Ghost came down to visit and enlighten our dark Horizon.

2*dly*, Why did the Holy Ghost make choice of this Day wherein to manifest himself to the World? One Reason may be, because the Law was given on Mount *Sinai* fifty Days after the Paschal Lamb, or the first Passover was slain; for from the fourteenth Day of the first Month when the Lamb was slain, to the third Day of the third Month when the Law was given, *Exod.* 19. were just fifty Days: Hence therefore, as St. *Augustine* also long ago observ'd, The Spirit came down fifty Days after Christ the true Passover was slain, to enable us to keep that Law which was then promulged on Mount

Mount *Sinai*, and to write it on the Tables of our Hearts which was then written only on Tables of Stone. Serm. XIII.

Another Reaſon may be, becauſe then there was to be a greater Concourſe of People, which might be both Witneſſes of, and converted by his Coming then; for all Jews from all Parts were then oblig'd by their Law to preſent themſelves before the Lord in the Temple at *Hieruſalem*; and that many did ſo at that time is plain from what follows in that very Chapter, *Acts* 2. 5. This therefore ſeem'd to be the fitteſt time for the Spirit to come down ſo viſibly amongſt them, that ſome of all Parts of the World might be Eye Witneſſes of it, and not only be themſelves convinc'd by ſo great a Miracle of the Truth of the Goſpel confirmed by it, but alſo carry the News of it to their ſeveral Countries all the World over, by which means alſo, all that had ſeen Chriſt crucified at the Paſſover, might ſee the Spirit come down at Pentecoſt.

There is ſtill another thing much to be obſerved in the Day whereon the Holy Ghoſt vouchſafed to deſcend to us poor Mortals upon Earth, and that is, that the Day of Pentecoſt that Year happen'd to be the firſt Day of the Week, or *Sunday*; as not only the ancient Fathers aſſerted, but Reaſon it ſelf concludes to be moſt certain; for the Pentecoſt or fifty Days muſt be reckoned from the Morrow after the Feaſt of unleavened Bread, on which Day our Saviour roſe; but it is plain from Scripture that

that he roſe the firſt Day of the Week; now if beginning at the firſt Day we reckon ſeven Weeks complete, that is forty nine Days, the fiftieth Day muſt neceſſarily follow to be the firſt Day of the Week again. What Cauſe have we then to reverence and celebrate this Day with all Solemnity and Devotion imaginable, ſeeing the whole Work of our Salvation was accompliſh'd on it, for on it our bleſſed Saviour roſe from the Earth to juſtifie our Perſons, and on it the Holy Ghoſt came down from Heaven to ſanctify our Natures: So that as the Father had ſanctified the ſeventh Day of the Week to be kept holy from the Beginning of the World to that time, ſo both Son and Spirit have ſanctified the firſt Day of the Week, to be kept holy from that time to the End of the World. No wonder therefore that Chriſtians in all Ages have been ſo ſtrict in keeping of this Day holy. The greateſt wonder is, that we ſhould dare to profeſs our ſelves to be Chriſtians, and yet profane it.

2. To whom was it that he firſt appeared? If we look into the foregoing *Chap.* 1. *ver.* 26. we may be apt to think that it was only the twelve Apoſtles who had this Honour conferr'd upon them, as to have the Holy Ghoſt ſo viſibly come down amongſt them, but it is very probable that it was not only the twelve Apoſtles, but the Hundred and twenty Diſciples mentioned *Chap.* 1. 15. by whom alſo *Matthias* was choſen into the Number of the Apoſtles in the room

room of *Judas*, who had forfeited his Apoſtle-ſhip by betraying his Maſter, and prevented his Repentance by hanging himſelf, for that all the Hundred and twenty were then preſent, conſiſting of Men and Women, old and young together, even all that as yet believed in Chriſt. The Apoſtle *Peter* intimates, in quoting for their Defence the Prophesy of *Joel*, *Acts* 2. 16, 17, 18. and is plain alſo from *ver.* 14, 15. where *Peter* ſtanding up with the Eleven, ſaid, That *Thoſe who ſpake ſo much with other Tongues were not drunken.* Which therefore muſt needs be diſtinct from the twelve Apoſtles that ſpake it of them.

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3. Where were the Diſciples when the Spirit came to them? Why, they were all with one Accord in one Place; they were all aſſembled together, where we may conſider the Manner and the End of their preſent Aſſembling.

1. For the Manner it is ſaid, that they were all with one Accord, in one Place; with one Accord, that is with one Heart, one Mind, and one Soul; they were not ſome of one Opinion, and ſome of another, neither were there any Strifes or Contentions, nor any Animoſities or Heart-Burnings, one againſt another: No Pride or Self-conceitedneſs, but rather every one accounted others better than himſelf, contending about nothing, but which ſhould be the leaſt contentious among them; but as all their Hearts were united to God, ſo were they to one another; ſo that there ſeem'd

to

 to be but one Soul amongſt them all; and therefore alſo they did not only meet together with one Accord, but in one Place too. One was not in one Place, and another in another, but as they had all one Heart, ſo they were all in one Place.

2. As for the End why they met thus with one Accord in one Place: Certainly it could be upon no bad Deſign: They came not hither to plot Treaſon, or ſow Sedition; they came not to inveigh againſt their Governours, or to vent their Malice againſt their Neighbours, neither came they to conſult about the World, nor to lay their Heads together how to advance their Credit or Eſtates, much leſs came they hither to indulge their Senſes with carnal Pleaſures, or to ſpend their Time in Rioting and Drunkenneſs. If they had come upon theſe or ſuch like Deſigns as theſe are, they would have been altogether uncapable as well as unworthy to receive ſo great a Bleſſing as was then vouchſafed unto them; neither could they have expected the Spirit, but rather the Judgments of God to have come down upon them. There might indeed have come a Sound from Heaven, not ſuch a one as to rejoice their Souls, but rather to make their Ears to tingle, and their Hearts to tremble. There might have been a mighty ruſhing Wind, but not to fill their Houſe with Glory where they ſat, but rather to throw it down upon their Heads; not cloven Tongues but Feet might have appear'd unto them, and

ſuch

ſuch a Fire have ſet upon them as might con- Serm.
ſume both their Souls and Bodies, and ſo in- XIII.
ſtead of ſpeaking with other Tongues, that
they had loſt their own, for they had all been
ſpeechleſs.

The Event therefore ſhews what they were met about in general, even to perform that Worſhip and Homage to Almighty God, which he required of them, and whilſt they were paying their Devotions to him, Chriſt fulfilleth his Promiſe unto them, in pouring forth his Spirit upon them. But what particular Acts of Devotion they now did, we may gather from what they uſed to do when met together at other times.

1. They never met, but ſtill they prayed, not ſo careleſly and perfunctorily as we are too apt to do, but with all their Might and Mind, or if you will, with one Heart and Mind, with one Accord, *Acts* 1. 14. But what kind of Prayers they were wont to perform to God, what Humility, Faith and Sincerity they expreſs'd in them, we may eaſily gather from *Acts* 4. 24, 25, 30. Thus when met they us'd to join their Forces together to take Heaven as it were by Violence, that no real Evil might fall upon them, no real Good be wanting to them. And it is more than probable that at this time eſpecially they were big with the Expectation of the Promiſe which Chriſt had made them, and therefore with one Accord were praying that it might be now fulfill'd to them, which accordingly was done, and that not only at

this, but at other Times, as *Acts* 4. 31. From whence we may observe that whilst they were sending up their Spirits unto God, God sent down his Spirit unto them, and by Consequence, that the best way for us to obtain any Mercy from God is still to ask it of him, God having not only promised, but his Saints experienc'd, that what they ask faithfully they still obtain effectually.

2. They were wont to have the Word of God preach'd or expounded to them, as we read St. *Paul* did, *Acts* 20. 7.

3. But the great thing they did whensoever they met together, was to receive the Sacrament; so that their coming together was still upon this Account, *Acts* 20. 7. where by breaking of Bread we are to understand the Sacrament, as also wheresoever it occurs in the *New Testament*, because the principal thing in the Sacrament, even the Death of Christ is signify'd by breaking of the Bread; and therefore saith the Apostle, *The Bread which we break is it not the Communion of the Body of Christ?* 1 Cor. 10 16. Neither did they content themselves with receiving the Sacrament now and then, but it was their daily, their continual Employment, *Acts* 2. 42, 46. And therefore we cannot doubt but that on the Day of *Pentecost* when they met together, they did that which was the Work of every Day, even administer and receive the Sacrament of the Lord's Supper. And it is very observable, that when our Saviour after his Resurrection

met

with two of his Diſciples as they were going to *Emaus*, though they knew him not before, yet when according to his own Inſtitution he had taken Bread and bleſt it, and broken it, and given it to them, *Their Eyes were preſently opened, ſo that they knew him*, Luke 24. 30, 35. Queſtionleſs he could have manifeſted himſelf to them many other ways beſides this, but this he did to ſhew that the principal way to come to the right Knowledge of him, is by breaking of Bread, by frequent beholding him myſtically crucify'd in the Sacrament of the Lord's Supper.

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Now, as Chriſt diſcover'd himſelf to two of them, ſo it ſeems he gave his Spirit to all his Diſciples, whilſt they were breaking of Bread: for, ſeeing they never omitted this Sacrament, much leſs would they omit it now upon the Day of *Pentecoſt*, when they were all together with one Accord, in one Place, *at which time there came a Sound from Heaven*, &c. Give me leave to apply what hath been already ſpoken of concerning the Circumſtances preceding the Deſcent of the Holy Ghoſt: and here give me leave to deal plainly with you, we have been this Day commemorating that bleſſed Time when Chriſt being himſelf gone up from Earth to Heaven, ſent down his Spirit from Heaven to Earth: We have ſeen alſo what the Diſciples were doing when the Spirit came unto them, even the ſame things that you and I are now here met about, and amongſt other things they were doing that which you and I are now

to do, even the receiving the Sacrament of the Lord's Supper.

And verily I hope that there is none of you but have ſo conſider'd what I ſuggeſted to you the laſt Lord's Day concerning the Neceſſity of receiving this Sacrament, that you are all prepar'd for it, being both aſham'd and afraid to omit it any longer, as heretofore many of you have done; though I cannot but oftentimes wonder with my ſelf with what Face any one can go out of the Congregation when the Sacrament of the Lord's Supper is to be adminiſtred, as if it was not as neceſſary for us to receive the Sacrament as it is to hear a Sermon; but ſurely ſuch of you never allow your ſelves time to think that your ſelves are Sinners, and Chriſt your only Saviour. For if you did but conſider that aright, you would need no other Arguments to perſuade you to receive that Sacrament which himſelf hath ordained to teſtify your Faith in him, and partake of the Benefits of his Death and Paſſion. I dare ſay if you had all Places of Truſt, or Offices of never ſo little Value under his Majeſty, which by the late Act you could not hold without taking the Sacrament, there is not a Man of you but would receive it preſently. Judge therefore in your own Conſciences whether it be not a ſad, a diſmal thing, that you ſhould do that for a little Pelf, which neither Chriſt's Command, nor the eternal Concerns of your own immortal Souls can bring you to.

But

But I cannot, I dare not but hope better things of you, and therefore truſting in the living God, that he hath both excited and enabled you to prepare your ſelves for this bleſſed Ordinance: Let us all addreſs our ſelves unto it; who knows but Chriſt may manifeſt himſelf to us as he did to the two Diſciples in breaking of Bread? Who knows but the Holy Ghoſt himſelf may come down as he did in my Text, whilſt we are receiving of the Sacrament, and fill our Hearts with all true Grace and Virtue? This I am ſure of, that none of us ſhall receive it aright, but we ſhall alſo receive unſpeakable Benefit and Comfort from it; which that we may do, let us bid the World adieu, and call in for all our ſcatter'd Affections, and preſent them before him that made them. Let us ſoar aloft for a while, and in our aſpiring Thoughts contemplate nought but Chriſt. Let us fix the Eye of our Faith, ſo that we may look through the Signs to the Things ſignified; that ſo together with the Bread and Wine we may receive Chriſt with all the Benefits of his Death and Paſſion, and ſo may return home with our Sins pardon'd, our Luſts ſubdued, our Minds enlightened, our Natures cleanſed, and our Hearts rejoicing in God our Saviour.

Serm. XIII.

We have ſeen the Time when, the Perſons to whom, and the Duties wherein the Holy Ghoſt firſt made his viſible Appearance upon Earth. We are now to conſider the Manner and the Effects of it: For the opening whereof we muſt know, that though he came of

 his own Accord, yet he was ſent alſo by the Son, not only as he proceeds from him as well as from the Father, but alſo upon the Account of his Death, whereby he having redeem'd us from Sin, he had Right and Power to ſend his Spirit to make us holy. And therefore the Spirit's Deſcent to Earth, was not only the Conſequent, but the Effect too of Chriſt's Aſcent to Heaven. For as the ancient Emperors, after they had conquered their ſtubborn Enemies, were wont to ride in Triumph over them, and towards the End of their triumphant Shews, to ſcatter Gifts and Largeſſes amongſt their Subjects and Spectators: So here, our bleſſed Lord had a ſharp Encounter with the two great and potent Enemies of Mankind, Sin and Death: Theſe he fought upon the Croſs, tho' both his Hands and Feet were tyed, yea nailed to it. The Battel continued long, till Sin at length gave Chriſt ſo great a Blow, that it ſtruck him down; but he would not fall alone, but pluckt down both Sin and Satan along with him; and then riſing again at his Reſurreſtion, he got above them both, gave them their mortal Wound, and ſo obtained a moſt ſignal Victory over them; in token whereof he afterwards rode triumphantly into Heaven, a Cloud being his triumphant Chariot, and the whole Hoſt of Heaven his Attendants, who all congratulated the Conqueſt he had won over the Enemies of that Nature he had aſſum'd, and welcom'd his ſafe Return into his Father's Kingdom. And the more to ſet out his

his Triumph and manifeſt his Victory he had got, he ſoon diſtributed his Gifts amongſt his new-bought Subjects upon Earth, as both the Pſalmiſt and Apoſtle long ago obſerved, ſaying of him, that when he *Aſcended up on high, he led Captivity captive, and gave Gifts to Men*, Epheſ. 4. 8. Pſal. 68. 18. And as there never was ſo great a Victory got, as our Saviour got, ſo never did Conqueror give ſuch Gifts as he gave. Other Princes us'd to adorn their Triumphs with ſcattering Silver or Gold, and ſuch like Traſh among their People. But ſuch Gifts as theſe were too mean, too low for ſo great a Conqueror, and ſo mighty a Prince to give upon ſuch an Occaſion as this was, for this being the greateſt Victory that ever was or ever can be gotten, it was rather to be ſignaliz'd with the greateſt Gifts that ever were or ever can be given. And ſo verily it was, for our Saviour was no ſooner got into his Kingdom, but he preſently ſends down his Spirit to diſtribute all his Gifts and Graces amongſt his beloved Subjects upon Earth. The Manner whereof is here deſcrib'd by the Evangeliſt St. *Luke* who hath left it upon Record on purpoſe for our Comfort and Admonition. *For there came*, ſaith he, *a Sound from Heaven*, &c.

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Where we may obſerve firſt in general, that the Spirit came, and not in a ſecret and inviſible way, as he might, but as openly and viſibly as he could. It is true, if he would, he might have inſinuated himſelf, and have

 inſtill'd all his Gifts and Graces into the Hearts and Souls of the Diſciples, without any Sign or external Appearance whatſoever, ſo that neither others, nor themſelves, at firſt could have taken any notice of it. But it pleas'd himſelf to come, and the Son to ſend him in more State than ſo, and in ſuch a publick and open manner as he did upon theſe Accounts.

1. That the Diſciples might take particular Notice of Chriſt's Fidelity to them, in performing that Promiſe which he made them before he had departed from them: He had told them that he would ſend the Spirit to them, and therefore they could not but expect it; but if it had come in that clandeſtine manner unto them as it uſeth to go to others, they would not have had that ſignal Teſtimony of Chriſt's fulfilling his Promiſe to them, which was neceſſary to the confirming of their Faith in him, neither would they have been affected ſo much with the Performance of it, as afterwards they were.

2. It came in this viſible manner to them that others might be convinc'd, that what the Diſciples taught, tho' it might ſeem both new and ſtrange to them that heard it, or to us that hear of it; yet it proceeded not from Enthuſiaſm or Fanaticiſm, or a vain and falſe Pretence to Divine Revelation, but that it was really infuſed into them by God himſelf, ſeeing the Holy Ghoſt came down ſo viſibly, ſo apparently upon them.

3. The

3. The Spirit who hitherto came *Incognito* into true Believers, now made his publick Entrance into this lower World, to ſhew that himſelf was concern'd in Man's Salvation as well as the Father and the Son: The Father he had openly engag'd himſelf by Promiſe to ſend his Son to be our Saviour; the Son as openly appear'd upon the Stage of this World in our very Natures, wherein he dy'd too in the View of all that ſtood by; and therefore the Holy Ghoſt, that he alſo might openly manifeſt his Concurrence to our Salvation, choſe to come in this open and publick manner, that all there preſent might behold it, and that we might all admire at the infinite Love and Mercy of the Eternal God in Man's Redemption, ſeeing all the Perſons in the ſacred Trinity ſo much concern'd themſelves in the Offering of it. Serm. XIII.

Now as for the particular Ways whereby the Holy Ghoſt manifeſted his Coming to the Diſciples, I ſhall endeavour to explain them in the Order that they are here ſet down.

Firſt therefore, *there came a Sound from Heaven, as of a mighty ruſhing Wind, and it fill'd all the Houſe where they were ſitting*; it was not therefore a real Wind, but only the Sound, as if it had been of a mighty ruſhing Wind. There was a Sound to ſtrike Terrour into them, and a Sound as of a mighty Wind to ſhew what he would do in

and

 and by them, even turn all Things upſide down, as he doth wherefoever he comes: If he comes but into a private Heart, how does it bear down all before it? What Changes and Alterations doth it ſoon make in it? How doth it ſhift and turn every thing upſide down? making it love what before it hated, and hate what before it lov'd; admire what before it ſcorn'd, and ſcorn what before it admir'd; deſire what before it abhorr'd, and abhor what before it deſired.

But if we conſider what he did when he came into the World at this Time, his Coming might well be compar'd to a mighty ruſhing Wind indeed, for nothing was able to ſtand before it, the higheſt Mountains, even the proudeſt Spirits were humbled by it; the Rocks were rent, and the hardeſt and ſtouteſt Hearts ſoon trembled and ſhook before it, Idolatry and Superſtition which had taken ſuch deep Root in the Hearts of Men, were pluck'd up by the Roots and thrown down by it; the ſtrongeſt and ſtatelieſt Fabricks in the World, the Temples were not able to withſtand it, yea the very Gods themſelves were forc'd to ſtoop unto it; *Saturn* and *Apollo*, yea and *Jupiter* himſelf, with the reſt of the feign'd Deities, all fell down before it, to give way to a crucify'd Chriſt; their Oracles were ſoon ſtruck dumb ſo ſoon as the Spirit began to ſpeak, and to enable the Apoſtles to preach the Goſpel, ſo fitly was the Spirit uſher'd into

to the World with a Sound as of a mighty rushing Wind, seeing that the strongest Fortresses that *Satan* had erected him in the World, no, nor the very Gates of Hell were able to stand up against it. Serm. XIII.

2. There appear'd to them cloven Tongues. The Spirit first presented himself to the Ears, and then to the Eyes of the Disciples. First they heard a Sound that gave them Warning of the approaching Wonder, and then they see the Sight, such a one as never was before, nor ever shall be again; for there appear'd to them cloven Tongues, Tongues divided into as many Parts as there were Languages in the universal World, signifying that the Apostles Tongues should be so cloven as to be able to speak plainly and distinctly whatsoever Language was spoken upon the Face of the Earth; neither were they only cloven Tongues, but like as of Fire, to shew how quick, how piercing, how forcible their Words should be, that they should not only speak to the Ears, but to the very Hearts of Men, their Words like Fire insinuating themselves into every Corner of their Hearts that heard them, burning up the Briers and Thorns, consuming all the Lusts and Corruptions it should meet withal, and so cleanse, so purify and refine their Souls, that they should be fit Habitacles for God himself to dwell in.

Thus therefore the cloven Tongues like as of Fire, appear'd to them, and then it follows, *and it sat upon them*, that is, the Holy Ghost sat

 ſat upon each of them, it did not leap from one to another, but ſat ſeverally upon each of them, high or low, rich or poor, yea, old or young, without any Diſtinction whatſoever.

But tho' it ſat a while it did not ſit long upon each of them, but ſunk down into them, for they were preſently all fill'd with the Holy Ghoſt, even as the Houſe before had been with the Sound as of a ruſhing mighty Wind: Thus they were full of the Holy Ghoſt, an Expreſſion very uſual in Scripture, and no leſs obſervable; for none is ever ſaid to be full of an Angel, or full of any Creature, but only full of the Holy Ghoſt, who by Conſequence muſt needs be no Creature, but the infinite God himſelf, otherwiſe he could never have filled the Souls of Men which are ſo vaſt and capacious, that no one, no nor all the Creatures in the World can ever fill them.

Having thus explain'd the manner of the Holy Ghoſt's coming down upon the Diſciples, we are in the next Place to conſider the Effects which were either immediate, ſuch as ſhew'd themſelves at the ſame time, or elſe ſuch as appeared afterwards.

The firſt and moſt immediate Effects of all were ſeen upon the Apoſtles, upon whom the Spirit was no ſooner come, but according to the Appearance which they had ſeen, their Tongues were immediately cloven, they were all expert Linguiſts; *For they began*, ſaith

saith the Text, *to speak with other Tongues as the Spirit gave them Utterance.* And what those other Tongues were we may see, *V.* 5, 6, 7, 8, 10, 11. Where we must observe that these were all *Jews*, come from these several Parts of the World to worship in the Temple at *Hierusalem* upon the Feast of *Pentecost*, as the Mosaick Law enjoined. And therefore *V.* 5. they are said to be *Jews* dwelling, κατοικοῦντες sojourning rather, at *Hierusalem*, and to be εὐλαβεῖς devout Men, because they came thither upon a righteous Account, so that it is a great Mistake for any one to think they were Gentiles.

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But then you'll say, how come the *Jews to* be so dispersed all the World over, as is here intimated they were; for that we must know that of the twelve Tribes of *Israel*, ten were carried Captive by *Salmanassar* King of *Assyria*, and plac'd in *Hala* and *Habor*, by the River *Gozan*, and in the Cities of the *Medes*, 2 *Reg.* 17. 6. Few of which ever returned again, tho' the more devout amongst them made shift sometimes to come to *Hierusalem* to perform their Devotions there, and these are they which are called *Parthians*, *Medes*, and *Elamites*, or *Persians* of the Province of *Elymais*. The two other Tribes of *Judah* and *Benjamin* were afterwards carried by *Nebuchadnezzar* to *Babylon*, and placed in the Cities and Countries thereabout, where a great Part of them staid, tho' many return'd in the Reign

Vol. VI. Reign of *Cyrus* to *Hierusalem* again; and these were they which are here called Dwellers in *Mesopotamia* and *Cappadocia*, *Pontus* and *Asia*, *Phrygia* and *Pamphylia*. Besides these two Dispersions of the *Jews* beyond the River *Euphrates* by *Salmanassar* and *Nebuchadnezzar*, *Ptolomæus Lagi* one of the Greek Kings reigning in *Egypt*, as *Josephus* himself tells us, did afterwards take *Hierusalem* by Surprise, and carried many of the Inhabitants into *Egypt*, and planted them in *Alexandria* and other Places thereabouts. These tho' they continued *Jews*, and observed the Mosaick Rites as well as they could, yet being subject to the Grecian Empire, they spake the Greek Tongue, and in their Synagogues us'd the Greek Translation of the Bible, or the *Septuagint* made in *Egypt*, and therefore are called Grecians or Hellenists, *Acts* 6. 1. These therefore are they which are here said to dwell in *Egypt*, and in the Parts of *Libya* about *Cyrene*, *Ver.* 10. And they being thus scatter'd abroad, into so many Countries, no wonder that at length we find some of them at *Rome* too, others amongst the *Cretes* and *Arabians*, yea and in every Nation of the known World, *Ver.* 5.

The dispersed *Jews* therefore coming from these remote Parts, and meeting at *Hierusalem*, they there find a Company of illiterate Men, that knew by Nature no more than their Mother Tongue, speaking the several Languages

guages of every one from what Places soever he came, so that they were able on a sudden to entertain or discourse with any of them in their own proper and native Language; with the Grecians in Greek, with the Arabians in Arabick, and with the Romans in Latin; such a Miracle as was never heard of before; but there were Eye and Ear Witnesses of it, whose Devotion at this time had brought them to *Hierusalem*: Many whereof found also another wonderful Effect of the Spirit's coming down upon the Disciples, for from the Disciples it diffus'd it self into them too; for as the Disciples Tongues, so their Hearts were rent: For St. *Peter* had no sooner spoke a few Words to them, but presently they were prick'd at their Hearts, and cried out, *Men and Brethren what shall we do*, Acts 2. 37. Insomuch, that on that one Day there were no less than three Thousand Souls converted and added to the Church, *ver.* 41. Oh glorious Effect of the Coming of the Holy Ghost; how happy were they who came from the remotest Parts of the World to perform their Devotions in the Temple of *Hierusalem*, upon the Feast of *Pentecost*? They were Witnesses of the greatest Miracle that was ever acted, and Partakers of the greatest Blessing that could be desired; whereas if they had stay'd at home as the rest of their Brethren did, they had neither seen the one nor enjoy'd the other.

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Besides

Beſides thoſe immediate Effects which the Coming of the Spirit had upon the Spot, and at the very Place and Time of his Appearance, there are many others which you and I ſhould be both mindful of, and thankful for; I ſhall only mention ſuch as our Saviour promis'd ſhould be, and the Event teſtify'd that they really were the Effects of his Coming.

1. By the Virtue and Aſſiſtance of the Spirit thus come upon them, the Apoſtles and Diſciples were enabled to write the Goſpels, and to tranſmit to Poſterity whatſoever was needful to be known of what our Saviour did or ſaid when he was upon Earth; for it is certain that none of the Goſpels were written till ſome time after our Saviour's Aſcenſion: But then you'll ſay, how could the *Evangeliſts* remember the ſeveral Paſſages of our Saviour's Life ſo as to deliver them ſo exactly unto us? Eſpecially how could they remember the long Sermon that he made upon the Mount, and before his Paſſion, ſo as to repeat it *verbatim* Word for Word ſome Years after, as it is moſt certain St. *John* did in his Goſpel? Queſtionleſs it was only by the Spirit of God calling to their Minds whatſoever our Saviour ſaid to them, which it was neceſſary that they ſhould hand down to us, for ſo our Saviour expreſly promis'd them before his Death, *John* 14. 26. And therefore how much Cauſe have we to celebrate this Day with

with Joy and Thankfulness to the eternal God, for what was done upon it, for as much as we are to ascribe unto the Mercy and Miracle of this Day, that we have any infallible Records of what our Saviour did or said; that we have any Gospels which we may confide in, and that all those excellent and Divine Sermons, Discourses and Expressions which our Saviour uttered, are not buried in Oblivion. So that do we certainly know that there was such a Person once as Christ upon Earth? Do we know how he was born, and how bred up? Do we know what he did, and what he suffer'd? Do we know how he died and rose again? Do we know those divine Truths he taught, and those excellent Laws that he prescrib'd? Do we know how he ascended up to Heaven, and afterwards sent down his Spirit unto Earth? Why it is to this the last thing he did, that we must ascribe the Knowledge both of its self and all things else concerning him; so that had the Spirit never come down to Earth, be sure we should never have gone up to Heaven, for we had never known the Way thither, but had still continued in Darkness and Infidelity, yea in Heathenism and Idolatry it self; and therefore if we be Christians, and desire to continue so, we must needs bless God for the Mercies of this Day, without which we had never known what Christianity had been.

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Eſpecially conſidering that it was by the Spirit only thus coming upon them, that the Apoſtles were directed to all ſuch Truths as were neceſſary to be known in order to our Saviour's Promiſe, *John* 16. 13. So that the Writing not only of the Goſpels, but of all the other Parts of the New Teſtament depended upon the coming of the Holy Ghoſt; to which alſo we are oblig'd for the propagating as well as for the Writing of the Goſpel; for the fulfilling of this Promiſe which Chriſt had made them, did not only embolden the Apoſtles, but enable them too to preach the Goſpel, maugre all the Oppoſition which was made againſt it; yea, and to work Miracles for the Confirmation of it, and at laſt to ſeal it with their own Blood. For it was by the Holy Ghoſt alone that they were empower'd to do ſo as our Saviour himſelf foretold them immediately before he parted with them, *Luke* 24. 49.

Thus have I endeavoured to give you ſome ſmall Light into the Manner and Effects of the firſt viſible Appearance that the Apoſtles after our Saviour's Aſcenſion, had of the Holy Ghoſt deſcending upon them. Whether your Affections have been moved ſuitably to what you have heard, or whether you have been moved at all, I leave that to God and your own Conſciences. This I am ſure of, that if you have conſider'd all along

what

what we have been diſcourſing of, you could not but find Work enough for all the Powers of your Souls to be employed, which certainly ought to have put forth and exercis'd themſelves after the ſame manner, as if we had really ſeen as well as heard of the Spirit's coming down upon the Diſciples. For ſuppoſe that inſtead of hearing of, we ſhould ſee this very ſight repreſented again before our Eyes. And now that we are met upon the Day of Pentecoſt, I hope with one Accord, and in one Place, ſuppoſe that whilſt I am ſpeaking there ſhould ſuddenly come a Sound, as of a ruſhing mighty Wind, and fill the Place where we now are; and that there ſhould appear unto us cloven Tongues like as of Fire, and ſet upon each of us, and ſo we ſhould all be filled with the Holy Ghoſt, and begin to ſpeak with other Tongues, ſo that in the twinkling of an Eye, never an one of us, Man, Woman or Child, but ſhould be able to diſcourſe exactly in Greek or Hebrew, Chaldee or Syriack, Turkiſh or Arabick, Perſian or Ethiopick, Samaritan or Sclavonick, yea any Language that is ſpoken upon the Face of the Earth; would not our Hair ſtand an end, and our whole Souls be ſtruck into Horror and Amazement at it? Why the ſame Effect that the Sight would, the Hearing of this Miracle ought to have upon us; ſo that we would all ſtand as it were in Amaze, aſtoniſhed, that God himſelf that

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 inhabits Eternity, ſhould thus come down to dwell with Men, with creeping, crawling Duſt and Aſhes upon Earth. *Oh, what is Man that thou art mindful of him, or the Son of Man that thou ſhouldſt viſit him?*

But tho' the Diſciples then preſent were the only Perſons that ſaw this bleſſed Sight, yet we may partake of the Benefits of it as well as they; for in that our bleſſed Lord then ſent down his Spirit upon his Diſciples in ſo viſible a manner, he therefore aſſures us that his Spirit ſhall never be wanting to ſuch as are his true Diſciples; but if we be his true Diſciples indeed, we ſhall have the ſame Spirit come down on us as they had, and be endued with as great Power as they were, even to work Miracles, tho' not upon others, yet upon our ſelves. I cannot ſay that we ſhall be able to give Eyes to the Blind, and Feet to the Lame, Health to the Sick, or Life to the Dying, with a Word ſpeaking as the Apoſtles; yet we that were born ſpiritually blind, ſhall have our Eyes ſo open'd, as to ſee all things that belong to our eternal Eſtate; we that before could not go one Step in the Ways of God without ſtumbling, ſhall be able to walk in all the Commandments of God blameleſs. We who before were diſtemper'd in our whole Man, ſhall have all the Faculties of our Souls, and Members of our Bodies reſtored to a ſound Frame and Conſtitution; yea we who before

fore were dead in Treſpaſſes and Sins, ſhall be quickned unto Newneſs of Life, which queſtionleſs are as great Miracles as ever were or ever can be wrought, and which elſe none but the Spirit of God himſelf can do. Serm. XIII.

But that the Spirit may come down on us as it hath done on them, our Spirits muſt be ſtill riſing up to Heaven, endeavouring to meet him as it were half way, ſo as ſtill to be praying for it, and confiding in our Saviour's Words, *Luke* 11. 13. Eſpecially when we meet to perform our Devotions unto God, we are to expect that he will perform his Promiſe unto us, as I hope he hath done to many of us already, who having met together on the Day of Pentecoſt, as the Diſciples did, have been made Partakers of the ſame Spirit as they were, which if we are, how happy ſhall we be. For if once the Spirit moves upon the Face of our Souls, he'll ſoon diſpel all Clouds and Miſts, and clear up our Apprehenſions of the chiefeſt Good; he'll enlighten our dark Minds, and rectify our crooked Wills, inform our erring Judgments, and reform our ſinful Lives; he'll awaken our ſleepy Conſciences, and regulate our inordinate Paſſions; he'll ſanctify our ſeeming Griefs, and refine our real Joys; he'll ſoften our hard Hearts, and humble our proud Spirits; he'll weaken our ſtrong Sins, and ſtrengthen our weak Graces. In a Word, he'll make us as much averſe from Sin, and inclin'd

 inclin'd to Holinefs, as we have heretofore been averfe from Holinefs and inclin'd to Sin; and fo being holy by the Spirit in all manner of Converfation, here we need not fear but we fhall be happy thro' Chrift in all manner of Perfection hereafter.

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