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IMMANUEL;

OR,

THE MYSTERY

OF

THE INCARNATION

OF THE

SON OF GOD.

BY JAMES USHER,

ARCHBISHOP OF ARMAGH.

The Word was made Flesh—John i. 14.

And without controversy, great is the mystery of Godliness: GOD was manifest in the flesh—1 Tim. iii. 16.—Christ came, who is over all, God blessed for ever. Amen—Rom. ix. 5.

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He was ordained priest in 1601, and soon appointed to preach constantly before the Christ-church in Dublin, on Sundays in the afternoon. In 1603, he was sent over to England with Dr. Challoner, in order to purchase books for the library of Dublin. In 1607, he took the degree of Bachelor of Divinity; soon after, he was made Chancellor of St. Patrick's Cathedral, and the same year chosen Professor of Divinity, when he made lectures of Bellarmine's Controversies for the subject.

Some years after, he made it a constant custom to come over to England once in three years, spending one month of the summer at Oxford, another at Cambridge, and the rest of the time in London. In 1612, he took the degree of Doctor of Divinity. At the latter end of the year 1620, he was promoted Bishopric of Meath, and in 1625 was made Archbishop of Armagh. In the administration of his archbishopric he acted in a very exemplary manner, and endeavored to reform the clergy and officers in the ecclesiastical court.

In 1640, he came over to England with his family, with an intention soon to return to Ireland; but was prevented by the rebellion which broke out there in 1641, and in this rebellion he was plundered of all his things, except his library, which was in England, and some furniture in his house at Drogheda. His M

therefore, conferred on him the Bishopric of Carlisle, to be held in commendam: the revenues of which were greatly lessened by the Scotch and Irish armies quartering upon it; but when all the lands belonging to the Bishoprics in England were seized by the parliament, they voted him a pension of £400. per annum, though he never received it above once or twice.

He afterwards removed to Oxford; and, in 1643, was nominated one of the Assembly of Divines at Westminster, but refused to sit among them; which together with some of his sermons at Oxford, giving offence to the parliament, they ordered his study of books of considerable value, to be seized; but by the care of Dr. Featly, one of the assembly, they were secured for the primate's use. The king's affairs declined; and Oxford being threatened with a siege, he left that city, and retired to Cardiff in Wales, to the house of Sir Timothy Tyrrel, who had married his only daughter, and was then Governor and General of the Ordnance.

He was afterwards invited to London by the Countess of Peterborough. In 1647, he was chosen preacher in Lincoln's-Inn; and during the treaty in the Isle of Wight, he was sent for by the King, who consulted him about the government of the Church. The death of his Majesty struck him with great horror. The Countess of Peterborough's house, where the primate then lived, being just over against Charing-

Cross, several of her gentlemen and servants went to the leads of the house, whence they could perceive what was acting before Whitehall. As soon as Majesty came upon the scaffold, some of the household told the primate of it; and asked him, whether he would see the king once more before he was put to death. He was at first unwilling, but at last went when, as the ceremony advanced, the primate grew more and more affected; and when the executioner in vizards, began to put up the king's hair he swam away. He died of a pleurisy in 1655, and was so buried at Westminster, in St. Erasmus's Chapel.

He published, 1. *Britannicarum Ecclesiarum Antiquitates*.—2. *Polycarpi et Ignatii Epistolae, Latine, &c.*—3. *Annals of the Old and New Testament, in Latin*.—4. *De Graece Septuaginta Interpretum Versione Syntagma*: and many other works which are esteemed. A considerable number of his works still remain in manuscript.

THE MYSTERY
OF
THE INCARNATION
OF
THE SON OF GOD.

THE holy Prophet, in the Book of the * Proverbs, proposes to all such as have not *learned wisdom, nor known the knowledge of the holy*, this question—*Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? What is his name, and what is his SON'S name, if thou canst tell?* To help us herein, the SON Himself did tell us, when he was upon earth, that † *None hath ascended up to heaven, but he that descended from heaven, even the Son of man which is in heaven* And that we might not be ignorant of his name, the Prophet Isaiah did long before foretell, that ‡ *Unto us a Child is born, and unto us a Son is given; whose name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*

* Prov. xxx. 3, 4.

† John iii. 13.

‡ Isa. ix. 6.

Where, if it be demanded, how these things stand together—that the *Son of man* speaking *earth*, should yet at the same instant be *in heaven*; that the *Father of Eternity* should be *born in time*; and that the *Mighty God* should become a *man*, which is the weakest state of man himself? we call to mind, that the first letter of this great word is WONDERFUL. When he appeared of old to Manoah, his name was *Wonderful*, and he did wonderfully. *Judg. xiii. 18, 19.* But that, and other wonders that ever were, must give place to the *Mystery of his Incarnation*, and in respect thereof cease to be wonderful. For of this work that is *verified*, which is spoken of those wonderful judgments that God brought upon Egypt, when he would shew his power, and have his name declared throughout the earth. † *Before them were no such: neither shall there be the like.*

Neither the creation of all things out of nothing, which was the beginning of the works of God, nor the six working days putting as it were an end to the Sabbath that never had beginning; wherein the Father, Son, and Holy Ghost, did infinitely † glorify themselves, and § rejoice in the fruition one of another, and communicating the notice thereof to any creature, nor the resurrection from the dead, and the restoration of all things, the last works that shall go before the everlasting Sabbath (which shall have a beginning but never shall have end)—Neither that first, nor these last, though most admirable pieces of his work, may be compared with this; wherein the Lord pleased to shew the highest pitch (if any thing may be said to be highest in that which is infinite and without all measure and dimensions) of his Wisdom, Goodness, Power and Glory.

The Heathen Chaldeans, to a question proposed by the King of Babel, made answer, || that it

* Exod. ix. 16. † Ibid. x. 14. & xi. 6. ‡ John
§ Prov. viii. 30. || Dan. ii. 11.

rare thing which he required, and that none other could shew it, *except the Gods, whose dwelling is not with flesh.* But the rarity of this lieth in the contrary to that which they imagined to be so plain; that he ** who is over all, God blessed for ever,* should take our flesh and dwell, or pitch his tabernacle, with us. That as † the glory of God filled the *Tabernacle* (which was a ‡ figure of the human nature of our Lord) with such a kind of fulness, that Moses himself was not able to approach unto it; (therein coming short, § as in all things, of the Lord of the house) and filled the Temple of Solomon (a type likewise || of the body of our *Prince of Peace*) in ¶ such sort, that the priests could not enter therein, so ** in Him dwelleth all the fulness of the Godhead bodily.*

And therefore, if of that Temple, built with hands, Solomon could say with admiration—† *But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house, which I have built!* Of the true Temple, that is not of this building, we may with greater wonder say with the Apostle, ‡ *Without controversy, great is the mystery of godliness: God was manifest in the flesh, yea, was made of a woman, and born of a virgin.* A thing so § wonderful, that it was given for a sign unto unbelievers seven hundred and forty years before it was accomplished; even a sign of Gods own choosing, among all the wonders in the depth, or in the heighth above. *Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a Son, and shall call his name Immanuel.* Isa. 7: 14.

A notable wonder indeed, and great beyond all comparison—That the Son of God should be || *made of a Woman;* even made of that Woman which was ¶ *made*

* Rom. ix. 5. & John i. 14. † Exod. xl. 34, 35. ‡ Heb. ix. 9, 11.
 § Heb. iii. 3. 6. || John ii. 19. 21. ¶ 2 Chro. vii. 1. 2.
 * Coloss. ii. 9. † 2 Chro. vi. 18. ‡ 1 Tim. iii. 16.
 § Isa. vii. 11. 14. || Gal. iv. 4. ¶ John i. 3. & Col. i. 10.

by himself. That her womb then, and the * *Heavens* now, should contain him, whom † *the Heavens cannot contain*. That he who had father and mother, whose pedigree is upon even up unto Adam; who in the fulness of time brought forth in Bethlehem, and when he had finished his course cut off out of the land of the living *Jerusalem*: should yet notwithstanding be in that which his shadow Melchisedec was only conceit of the men of his time, ‡ *without Father, without Mother, without Pedigree, having a beginning of days, nor end of life*. That his Father should be § *greater than he*; and yet he his Father ¶ *equal*. That he ¶ *is*, before Abraham was; and Abraham's birth preceded his well nigh the space of two thousand years. And finally, that he who was *David's Son*, should yet be *David's Lord*: * which puzzled the greatest Rabbies among the Jews, who had not yet *learned this wisdom, nor this knowledge of the holy*.

The untying of this knot depends upon the understanding of the wonderful conjunction of the divine and human nature, in the unity of the Person of our Redeemer. For by reason of the strictness of this personal union, whatsoever may be verified of either of those Natures, the same may be truly verified of the whole Person, from whichsoever of the Natures it be denominated. For the clearer conceiving whereof we may call to mind that which the Apostle hath said of us touching our Saviour, † *In him dwelleth the fulness of the Godhead bodily*; that is to say, by a personal and real union, as doth inseparably and everlastingly conjoin that infinite Godhead with that finite manhood, in the unity of the self same Person.

* Act. iii. 21. † 1 Kings viii. 27. ‡ Heb. vii. 3.
 Isa. liii. 8. and Mic. v. 2. § John xiv. 28. ¶ Job i. 19.
 Phil. ii. 6. ¶ John viii. 58. * Matth. xxii. 42,
 † Col. ii. 9.

5

He in whom that fulness dwells, is the **PERSON**: *that* fulness which so dwells in him, is the **NATURE**. Now there dwelleth in him not only the fulness of the **Godhead**, but the fulness of the **Manhood** also. For we believe him to be both perfect God, begotten of the substance of his Father before all worlds; and perfect Man, made of the substance of his Mother in the fulness of time. And therefore we must hold, that there are two distinct *Natures* in him: and two so distinct, that they do not make one compounded nature: but still remain uncompounded and unconfounded together. But *He* in whom the fulness of the **Manhood** dwelleth is not one, and he in whom the fulness of the **Godhead**, another: but he in whom the fulness of both these natures dwelleth, is one and the same **Immanuel**, and consequently it must be believed as firmly, that he is but one *Person*.

And here we must consider, that the divine Nature did not assume an human Person, but the divine Person did assume an human Nature: and that of the three divine Persons, it was neither the first nor the third that did assume this Nature; but it was the middle Person, who was to be the middle one, that must undertake this mediation betwixt God and us. Which was otherwise also most requisite, as well for the better preservation of the integrity of the blessed Trinity in the Godhead, as for the higher advancement of mankind, by means of that relation which the second Person, the Mediator, did bear unto his Father. For if the fulness of the Godhead should have thus dwelt in any human Person, there should then a fourth Person necessarily have been added unto the Godhead: and if any of the three Persons, beside the second, had been born of a woman, there should have been two Sons in the Trinity. Whereas now the Son of God and the Son of the blessed Virgin, being but one Person, is consequently but one Son; and so no alteration at all made in the relations of the Persons of the Trinity.

Again, in respect of us, the Apostle shews, that

for this very end * *God sent his own SON, made of a Virgin Woman: that WE might receive the adoption of Sons: and thereupon maketh this inference; Wherefore thou art no more a Servant but a SON, and as such a SON, then an HEIR of God through Christ.* In making thereby, that what relation Christ hath to God by Nature, we being found in him have the same by Grace. By nature he is † *the only begotten of the Father*: but this is the high grace he has purchased for us; that ‡ *as many as received him, to them he gave power, or privilege, to become the Sons of God, even to them that believe on his Name.* although he reserve to himself the pre-eminence which is due unto him in a peculiar manner, of § *the first born among many brethren*: yet in and for him, the rest likewise by the grace of adoption are all of them accounted as *first borns*.

So God commands Moses to say unto Pharaoh: || *Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, or thy first born.* And the whole Israel of God, consisting of Jew and Gentile, is in the same so described by the Apostle to be ¶ *the general assembly and Church of the first born enrolled in heaven.* by the same reason that maketh them to be Sons, to their incorporation into Christ, the self same maketh them to be *first borns*: so as (however cut out by the grounds of our common law) by the force of the Gospel this consequence will still hold * *if children, then heirs, heirs of God and joint heirs with Christ.* And so much for the SON, the Person assuming.

The Nature assumed, is the *seed of Abraham*, Heb. ii. 16. the *seed of David*, Rom. i. 3. the *seed of the Woman*, Gen. iii. 15. the WORD, † the *seed*

* Gal. iv. 4, 5, 7. † John i. 14. and iii. 16. ‡ John i. 12.
§ Rom. viii. 29. || Exod. iv. 22, 23. ¶ Heb. xii. 23.
* Rom. viii. 17. † 1 John v. 7.

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person of the Trinity, being *made FLESH; that is to say, † *God's own Son* being made of a *Woman*, and so becoming truly and really ‡ *the fruit of her womb*. Neither did he take the substance of our nature only, but all the properties also and the qualities thereof: so as it might be said of him, as it was of § *Elias* and the || *Apostles*, that he was *a man subject to like passions as we are*. Yea he subjected himself ¶ *in the days of his flesh* to the same * *weakness* which we find in our own frail nature, and was compassed with like *infirmities*; and in a word, *in all things was made like unto his brethren*, sin only excepted. Wherein yet we must consider, that as he took upon him, not an human *Person*, but an human *Nature*: so it was not requisite he should take upon him any *Personal* infirmities, such as are madness, blindness, lameness, and particular kinds of diseases, which are incident to some only and not to all men in general; but those alone which do accompany the whole nature of mankind, such as are hungering, thirsting, weariness, grief, pain, and mortality.

We are further here also to observe in this our † *Melchisedec*, that as he had no *Mother* in regard to one of his natures, so he was to have no *Father* in regard of the other; but must be born of a pure and immaculate *Virgin*, without the help of any man.

And this also was most requisite, as for other respects, so for the exemption of the assumed nature from the imputation and pollution of *Adam's sin*. For † *sin* having by that one man entered into the world, every father becometh an *Adam* unto his child, and conveyeth the corruption of his nature unto all those whom he doth beget. Therefore our Saviour assuming the substance of our nature, but not by the ordinary way of natural generation, is thereby freed from all the touch and taint of the corruption of our

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* John i. 14. † Gal. iv. 4. ‡ Luke i. 42. § James v. 17.
 || Acts xiv. 15. ¶ Heb. v. 7. * 2 Cor. xiii. 4.—Heb. ii. 17, 18,
 and iv. 15. † Heb. vii. 3. ‡ Rom. v. 12.

flesh; which by that means only is propagated the first man unto his posterity. Where being made *of* man, but not *by* man, and so the immediate fruit of the *womb*, and not of the man, must of necessity be acknowledged to be * the **THING**, which so was born of so blessed a woman. Who although she were but the passive and the principle of which that precious flesh was made, yet the Holy Ghost the agent and efficient; by the man Christ Jesus thereby be made the Son of his own Spirit, because fathers do beget children out of their own substance: the Holy Ghost did not so, but framed the flesh of him, from which himself proceeded, out of the creature of the Holy Spirit, † *the handmaid of our Lord*; whom from *generations shall call blessed*.

That blessed womb of hers was the bride wherein the Holy Ghost did knit that indissoluble knot betwixt our human nature and his divine Nature, the Son of God assuming into the unity of his person, which before he was not; and yet without ceasing (for so must God still be) remaining that which he was. Whereby it came to pass, that § *this flesh which was born of her*, was indeed and in truth called the **SON of GOD**. Which wonderful conjunction of two so infinitely differing natures into the unity of one person, how it was there effected, is an inquisition fitter for an angelical intelligence, than for our shallow capacity to look after. For this purpose also we may observe, that in the description of the *Ark of the Covenant*, || the posture of the *Cherubims* toward the *Mercy-seat* (that is, our Saviour) was such, as would point unto these are the things which *the angels desire to look into*.

And therefore let that satisfaction, which God gave unto the Mother Virgin (whom it

* Luke i. 35.
 † Luke i. 38. 48.

+ Gal. iv. 6. and Rom. viii. 9.
 § Luke i. 35.
 || Exod. xxv. 18. 1 Pet. i. 12

especially concern to move the question, * *How may this be?*) content us, † *The power of the Highest shall over-shadow thee.* For as the former part of that speech may inform us, that ‡ *with God nothing is impossible:* so the latter may put us in mind, that the same God having *over-shadowed* this mystery with his own veil, we should not presume with the men of Bethshemesh § to look into this *Ark* of his; lest for our curiosity we be smitten as they were. Only this we may safely say, and must firmly hold; that as the distinction of the persons in the holy Trinity hindereth not the unity of the Nature of the Godhead, though every Person intirely holdeth his own incommunicable property; so neither doth the distinction of the two Natures in our Mediator any way cross the unity of his Person, although each nature remaineth intire in himself, and retaineth the properties agreeing thereunto, without any conversion, composition, commixion, or confusion.

¶ When || Moses beheld the bush burning with fire, and yet no whit consumed, he wondered at the sight, and said; *I will now turn aside, and see this great sight, why the bush is not burnt.* But when God thereupon called unto him out of the midst of the bush, and said, *Draw not nigh hither,* and told him who he was; Moses trembled, hid his face, and durst not behold God. Yet although, being thus warned, we dare not draw so nigh; what doth hinder but we may stand aloof, and wonder at this great sight? ¶ *Our God is a consuming fire,* saith the Apostle; and a question we find propounded in the Prophet. * *Who amongst us shall dwell with the devouring fire? who amongst us shall dwell with the everlasting burnings?* Moses was not like other prophets, but † God spake unto him face to face, as a man speaketh

B 2

* Luke i. 34. † Ibid. ver. 35. ‡ Ibid. ver. 37. § I Sam. vi. 19.
 || Exod. iii. 2, 3, 5, 6. and Acts vii. 31, 32. ¶ Heb. xii. 29.
 * Isa. xxxiii. 14. † Num. xii. 6, 7, 8. and Exod. xxxiii. 11.

unto his friend: and yet for all that, v
besought the Lord that he would shew him hi
he received this answer, * *Thou canst not
face: for there shall no man see me, a*
Abraham before him, though a special † f
God, and the † father of the faithful, the ch
God; yet held it a great matter that he sho
upon him so much as to § speak unto God, b
dust and ashes. Yea, the very Angels th
|| *(which are greater in power and might)*
to ¶ cover their faces, when they stand bef
as not being able to behold the brightness of h

With what astonishment then may we be
dust and ashes assumed into the undivided
God's own Person; and admitted to dwell her
inmate, under the same roof! and yet in the
those everlasting burnings, the bush to rem
consumed, and to continue fresh and green f
more. Yea, how should not we with Abraham
to see this day, wherein not only our natu
person of our Lord Jesus is found to dwell
in those everlasting burnings; but, in and
our own persons also are brought so nigh th
that, * God doth set his Sanctuary and Ta
among us, and dwell with us, and (which
more) maketh us ourselves to be the † house
‡ habitation, wherein he is pleased to dwell
Spirit, according to that of the Apostle:
the temple of the living God, as God hath said
dwell in them and walk in them, and I will
God, and they shall be my people. And t
admirable prayer which our Saviour himse
unto his Father in our behalf, || *I pray not j*
alone, but for them also which shall believ

* Exod. xxxiii. 18. 20. † Isa. xli. 8.—2 Chro. x.
Iam. ii. 23. ‡ Rom. iv. 11. 16. and Gal. iii. 7. § Gen.
|| 2 Pet. ii. 11. ¶ Isa. vi. 2. * Levit. xxvi.
Ezek. xxxvii. 26, 27. and Rev. xxi. 3. † He
‡ Eph. ii. 22. § 2 Cor. vi. 16. || John xvii. 20, 21.

through their word: that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

To compass this conjunction betwixt God and us, he that was to be our * JESUS or *Saviour*, must of necessity also be IMMANUEL; which being interpreted is, *God with us*. And therefore in his *Person* to be Immanuel, that is, God dwelling with our flesh; because he was by his *Office* too, to be Immanuel, that is, he who must make God to be as one with us, for this being his proper office, to be † *Mediator between God and men*, he must partake with both: and being from all eternity consubstantial with his Father, he must at the appointed time, become likewise consubstantial with his Children. ‡ *Forasmuch then as the children are partakers of flesh and blood; he also himself likewise took part of the same*, saith the Apostle. We read in the Roman History, that the Sabines and the Romans joined battle together, upon such an occasion as is mentioned in the last chapter of the book of Judges, of the children of Benjamin, catching every man a wife of the daughters of Shilo; the women being daughters to the one side, and wives to the other, interposed themselves, and took up the quarrel, so that by the mediation of these, who had a peculiar interest in either side, and by whose means this new alliance was contracted betwixt the two adverse parties; they who before stood upon the highest terms of hostility, did not only entertain peace, but also joined themselves together into one body and one state.

God and we were § *enemies*, before we were reconciled to him by his Son. He that is to be || *our peace*, and to reconcile us unto God, and to slay this

* Mat. i. 22. 28.

† 1 Tim. ii. 5.

‡ Heb. ii. 14.

§ Rom. v. 10.

|| Eph. ii. 14. 16.

enmity, must have an interest in both the parties who are at variance, and have such a reference unto them, that he may be able to send this common message unto the sons of men: **Go to my brethren, and say unto them: I ascend unto my Father, and your Father; and to my God, and your God.* So long as † he is not ashamed to call us brethren, he is not ashamed to be called our God. And his manner of our appearance, in his own name and our name, in this manner; § *Behold, I, and the children whom my Father hath given me; is a motive strong enough to appease his Father, and to turn his favourable countenance towards us: as on the other side, we may become unruly and prove rebellious children, and our reproof can be made more forcible, nor indeed so prevalent (if there remain any spark of piety in us) to make us cast down our weapons and our hearts, than this. || *Do ye thus requite the Lord, O ye people and unwise? Is not he thy Father that hath bought thee? and bought thee ¶ not with corruptible things, as silver and gold, but with the precious blood of his own Son!**

How dangerous a matter it is to be at odds with God, old Eli sheweth by this main argument: *one man sin against another, the Judge shall smite him: but if a man sin against the Lord, will he not plead or intreat for him?* and Job before him: *is not a man as I am, that I should answer him, or should come together in judgment: neither will I put any Days-man or Umpire betwixt us, that may lay his hand upon us both.* If this general rule should admit no manner of exception, then were we in a desperate case, and had cause to weep much more than Simeon did in the Revelation; when ‡ none was found in heaven, nor in earth, nor under the earth, who was able to open the book which he saw in the

* John xx. 17. † Heb. ii. 11. ‡ Heb. xi. 16. § Heb. i. 6.
 || Deut. xxxii. 6. ¶ 1 Pet. i. 17, 18, 19. * 1 Sam. x. 27.
 † Job. ix. 32, 33. ‡ Rev. v. 3, 4.

hand of him that sat upon the Throne, *neither to look thereon*. But as St. John was wished there, to refrain his weeping, because * *the Lion of the tribe of Juda, the root of David, had prevailed to open the book, and to loose the seven seals thereof*: so he himself elsewhere giveth the like comfort unto all of us in particular: † *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.*

For as ‡ there is *one God*, so is there *one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all*; and in discharge of this his office of mediation, as the only fit umpire to take up this controversy, was to lay his hand as well upon God the party so highly offended, as upon *Man* the party so basely offending. In things concerning God, the *Priesthood* of our Mediator is exercised. § *For every high Priest is taken from among men, and ordained for men in things pertaining to God.* The parts of his Priestly function are two; *Satisfaction* and *Intercession*: the former whereof giveth contentment to God's *justice*; the latter soliciteth his *mercy*, for the application of this benefit to the children of God in particular. Whereby it cometh to pass, that God in ¶ *shewing mercy upon whom he will shew mercy* is yet for his justice no loser: being both ¶ *just, and the justifier of him which believeth in Jesus.*

By virtue of his *Intercession*, our Mediator * *appeareth in the presence of God for us, and † maketh request for us*. To this purpose, the Apostle noteth in 4th to the Hebrews, 1. *That we have a great high Priest, that is passed into the heavens, Jesus the Son of God.* ver. 14. II. *That we have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all things tempted as we are; yet*

* Rev. v. 5. † 1 John ii. 1, 2. ‡ 1 Tim. ii. 5, 6.
 § Heb. v. 1. and ii. 17. ¶ Rom. ix. 15, 16. ¶ Rom. iii. 26;
 * Heb. ix. 24. † Rom. viii. 34. and Heb. vii. 25.

without sin. ver. 15. Betwixt the *having* and the *not having* of such an Intercessor, the *height* of him in regard of the one, and the *height* in regard of his other nature, standeth the *height* of the poor sinner. He must be such a suitor for our case to heart: and therefore *in all respects he behoved him to be made like unto his brethren: *might be a merciful and faithful high Priest*. In respect it was needful he should partake with us of flesh and blood, that he might be tenderly affected for his brethren: so likewise for the obtaining of our suite, it behoved he should be most dear to the Father, and have so great an interest in the Father, that he might always be sure to be † heard in his Father's house, who therefore could be no other, but he of whom the Father testified from heaven; ‡ *This is my only-begotten Son, in whom I am well pleased*. It was needful the Intercessor should be Man, like unto ourself, that we might § *boldly* come to him, and find grace in time of need: it was fit he should be God, that we might † *boldly* go to the Father, without any need of interparaging him; as being his || *fellow* and † *heir*.

But such was God's love to justice, and to his own glory; that he would not have his *justice* swayed with mercy, nor *sin* pardoned without the fit reparation. And therefore our Mediator came to look to procure for us a simple *pardon* without any satisfaction; but must be a **propitiation* for our sins, to redeem us by fine and † *ransom*: and so our Mediator, the master of our *requests*, to intreat the Father for us, but also take upon him the part of an *advocate*, to plead full *satisfaction* made by himself, § *surety*, unto all the debt wherewith we stood chargeable. Now the *satisfaction* made by the surety bound himself to perform in our behalf, a double *debt*: the principal, and the accessary.

* Heb. ii. 17. † John xi. 42. ‡ Mat. iii. 17.
 § Zach. xiii. 7. ¶ Phil. ii. 6. * Rom. iii. 25.—
 and iv. 10. † Mat. xx. 28. and 1 Tim. ii. 6. See J.
 ‡ 1 John ii. 1. § Heb. vii. 22.

principal debt is obedience to God's most holy Law : which man was bound to pay as a perpetual tribute to his Creator, although he had never sinned ; but, being now by his own default become bankrupt, is not able to discharge in the least measure. His surety therefore being to satisfy in his stead, none will be found fit to undertake such a payment, but he who is both God and Man.

Man it is fit he should be, because Man was the party that by the Articles of the first Covenant was tied to this obedience ; and it was requisite that, *as by one man's disobedience many were made sinners, so by the obedience of one man likewise many should be made righteous. Again, if our Mediator were only God, he could have performed no obedience (the Godhead being free from all manner of subjection :) and if he were a mere man, although he had been as perfect as Adam in his integrity, or the Angels themselves ; yet being left to himself amidst all the temptations of Satan and this wicked world, he should be subject to fall, as they were ; or if he should hold out, as † *the elect Angels* did, that must have been ascribed to the *grace* and favour of another : whereas the giving of strict satisfaction to God's *justice* was the thing required in this behalf. But now being God, as well as Man, he by his own ‡ *eternal Spirit* preserved himself without spot : presenting a far more satisfactory obedience unto God, than could have possibly been performed by Adam in his integrity.

For, beside the infinite difference that was betwixt both their *Persons*, which maketh the actions of the one beyond all comparison to exceed the worth and value of the other : we know that Adam was not able to make himself holy ; but what holiness he had, he received from him who created him according to his own image : so that whatsoever obedience Adam had performed, God should have § eaten but of the fruit

* Rom. v. 19.

† 1 Tim. v. 21.

‡ Heb. ix. 14.

§ 1 Cor. ix. 7.

of the vineyard which himself had planted; *his own* would all that have been, which given unto him. But Christ did himself sa human nature which he assumed; according saying, John 17. 19. *For their sakes I sanct* and so out of his own peculiar store did he those precious treasures of holy obedience, the satisfaction of our debt he was pleased unto his father. Again, if Adam had †done which were commanded him, he must for al said; *I am an unprofitable servant; I have which was my duty to do.* Whereas in the obedience, which Christ subjected himself case stood far otherwise.

True it is, that if we respect him in nature, ‡ *his Father is greater than he*; his Father's § *servant*: yet in that he said truly said, *that God was his Father*, || *th* rightly infer from thence, that he thereby *self equal with God*; and ¶ *the Lord of He* hath proclaimed him to be *the man* that is. Being such a man therefore, and so highly the privilege of his birth-right, he might ha an exemption from the ordinary service wh other men are tied: and by being * *the K* have freed himself from the payment of t which was to be exacted at the hands of When † the Father brought this his first-be the world, he said; *Let all the Angels of G him*: and at the very instant wherein the So our nature into the highest pitch of digni mitting it into the unity of his sacred Pe nature so assumed was worthy to be crown gl'ry and honour: and he in that nature have set himself down ‡ *at the right hand of* of God; tied to no other subjection than

* 1 Chro. xxix. 14. 16. † Luke xvii. 10. ‡ J
§ Isa. liii. 11 and Mat. xii. 18. || John. v. 18. ¶
* Mat. xvii. 25, 26. † Heb. i. 6. ‡ I

or hereafter shall be, when after the end of this world he shall have delivered up the kingdom to God the Father. For then also in regard of his assumed nature, he **shall be subject unto him who put all other things under him.*

Thus the Son of God, if he had minded only *his own things*, might at the very first have attained unto the joy that was set before him: but † looking *on the things of others*, he chose rather to come by a tedious way and wearisome journey unto it, not challenging the privilege of a Son, but taking upon him *the form of a mean servant*. Whereupon in the days of his flesh, he did not serve as an honourable Commander in the Lord's host, but as an ordinary soldier he *made himself of no reputation*, for the time as it were ‡ emptying himself of his high state and dignity; he *humbled himself, and became obedient* until his death; being content all his life long to be § *made under the law*: yea, so far, that as he was sent || *in the likeness of sinful flesh*, so he disdained not to subject himself unto the law, which properly did concern *sinful flesh*. And therefore howsoever *Circumcision* was by right applicable only unto such as were ¶ *dead in their sins, and the circumcision of their flesh*; yet he, in whom there was *no body of the sins of the flesh* to be put off, submitted himself notwithstanding thereunto: not only to testify his communion with the Fathers of the old Testament; but also by this means to tender unto his Father a bond, signed with his own blood, whereby he made himself in our behalf a debtor unto the whole Law. *For I testify* (saith * the Apostle) *to every man that is circumcised, that he is a debtor to the whole Law.*

In like manner *Baptism* appertained properly unto such as were defiled, and had need to have their † sins washed away: and therefore when all the land of

* 1 Cor. xv. 28. † Phil. ii. 4, 5, 7, 8. ‡ Phil. ii. 7.
 § Gal. iv. 4. || Rom. viii. 3. ¶ Col. ii. 11, 13.
 * Gal. v. 3. † Acts xxii. 16.

Judea, and they of Jerusalem, went out unto him, and they **were all baptized of him in the river Jordan, confessing their sins.* Among the rest of those that were baptized by the Saviour also; but the *Baptist* considered that he need not to be baptized by Christ, and Christ considered that he need not to be baptized by him, refused to give him that action; as altogether unbefitting the spotless and immaculate Lamb of God, who was to take away the sin of the world. Yet did our Mediator submit himself to that Ordinance of God also: not only to have his communion with the Christians of the New Testament; but especially (which is the reason why he himself) because *† it became him thus to fulfill all righteousness.* And so having fulfilled all that duty and obedience, whereunto the meanest man was tied, in the discharge of his pilgrimage (which was more than he had ever before have undergone, if he had respected only his own works which he performed were truly *supererogation*, which might be put upon the shoulders of them whose debt he undertook to discharge); and being performed by the person of the Son of God, he must in that respect not only be equivalent to, but infinitely over value the obedience of Adam and his posterity, although they had remained in that state of integrity, and continued until this hour, instant in time, God day and night. And thus for our principal debt of Obedience, hath our Mediator made satisfaction unto the Justice of his Father, *measure, pressed down, shaken together, and running over.*

But beside this, we were liable to another debt, which we have incurred by our default, and are owing upon ourselves by way of forfeiture. For our Obedience is a due *debt*, and God's servants and children thereof are truly *debtors*: so likewise is sinners and sinners *¶ debtors*, in regard of the per-

** Mat. iii. 6. and Mark i. 5. † Mat. iii. 15. ‡ Luk. i. 3. § Luk. xvii. 10.—Rom. viii. 12. and Gal. v. 3. || compared with Luke xi. 4. ¶ Luke vii. 41. and I.*

for the default. And as the payment of the debt which cometh *nomine pænæ*, dischargeth not the tenant afterwards from paying his yearly rent, after the default hath been made, is no sufficient satisfaction for the penalty already incurred; therefore our surety, who standeth chargeable with all our debts, as he maketh payment for the one by his *Active*, so must he make amends for the other by his *Passive* obedience: he must first *suffer, and then enter into his glory. † *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect (that is, a perfect accomplisher of the work he had undertaken) through sufferings.*

The Godhead is of that infinite perfection, that it cannot possibly be subject to any passion. He therefore that had no other nature but the Godhead, could not pay such a debt as this; the discharge whereof consisted in suffering and dying. It was only fit, that God's justice should have been satisfied in that nature which had transgressed; and that the same nature should suffer the punishment, that had committed the offence. ‡ *Forasmuch then as the children were partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.* Such and so great was the love of God the Father towards us, that § *he spared not his own Son, but delivered him up for us all:* and so transcendent was the love of the Son of God towards the sons of men, that he desired not to be spared; but rather than they should lie under the power of death, was of himself most willing to suffer death for them. Which seeing in that infinite nature, which

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* Luke xxiv. 26.

† Heb. ii. 10.
§ Rom. viii. 32.

‡ Heb. ii. 14, 15.

by eternal generation he received from his
 could not do: he resolved in the appoint-
 take unto himself a Mother, and out of her
 to have a body framed unto himself, where
 * *become obedient unto death, even the death of the*
Cross, for our redemption. And therefore
 cometh into the world, he saith unto his
body hast thou fitted me; Lo, I come to do thy
O God. By the which will (saith the † A
are sanctified, through the offering of the
Jesus Christ once for all.

Thus we see it was necessary for the
 of this debt, that our Mediator should be Man
 that had no more in him than a Man, could
 able to go through with so great a work. It
 should be found a Man as righteous as Adam
 first creation, who would be content to suffer
 offence of others, his sufferings possibly
 for the redemption of one soul; it could
 cient ransom for those § innumerable multitudes
 were to be || *redeemed to God out of every*
and tongue, and people, and Nation. No
 any Man or Angel be able to hold out, if a
 equivalent to the endless sufferings of all the
 the world should at once be laid upon him
 very powers of Christ himself, upon whom
 of might did rest, were so shaken in this
 counter; that he, who was the most ad-
 pattern of all fortitude, stood * *sore amazed*
 † *strong crying and tears* prayed that, †
 possible, the hour might pass from him.

§ This man, therefore, being to offer
 for sins for ever; to the burning of that
 must not only bring the || coals of his love
 as death, and as ardent as the fire which

* Phil. ii. 8. † Heb. x. 5. 7. 9. † 1b
 § Rev. vii. 9. || Ibid. v. 9. † Isa. xi. 2. † M
 † Heb. v. 7. † Mark xiv. 35. § Heb. x. 12. ||

vehement flame, but he must add thereunto those * everlasting burnings also, even the flames of his most glorious Deity : and therefore † *through the eternal Spirit* must he *offer himself without spot unto God*; that thereby he might ‡ obtain for us an *eternal redemption*. The blood, whereby the Church is purchased, must be § *Gods own blood* : and to that end must || *the Lord of glory be crucified* : ¶ *the Prince and Author of life be killed* ; he, * whose eternal generation no man can declare, be cut off out of the land of the living ; and the man that is God's own fellow be thus smitten ; according to that which God himself foretold by his Prophet : † *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts : smite the shepherd, and the sheep shall be scattered*. The people of Israel, we read, did so value the life of David their king, that they counted him to be worth ‡ *ten thousand* of themselves : how shall we then value the life of § *David's Lord* ; || *who is the blessed and only Potentate, the King of kings, and Lord of lords* ? It was indeed our nature that suffered ; but he that suffered in that nature, ¶ *is over all, God blessed for ever* : and for such a Person to have suffered but one hour, was more than if all other persons had suffered ten thousand millions of years.

But put the case also, that the life of any other singular man might be equivalent to all the lives of the whole of mankind : yet the laying down of that life would not be sufficient to do the deed, unless he that had power to lay it down, had power likewise to take it up again. For, to be detained always in that prison, * *from whence there is no coming out before the pay-*

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* Isa. xxxiii. 14. † Heb. ix. 14. ‡ Ibid. ver. 12.
 § Acts xx. 28. || 1 Cor. ii. 8. ¶ Acts iii. 15. * Isa. liii. 8.
 † Zach. xiii. 7. and Mat. xxvi. 31. ‡ 2 Sam. xviii. 3.
 § Mat. xxii. 43, 44. || 1 Tim. vi. 15. and Rev. xix. 16.
 ¶ Rom. ix. 5. * Mat. v. 26.

ment of the uttermost farthing; is to lay all execution, and to quit the plea of that full the debt, wherein our surety stood engaged; therefore the Apostle upon that ground conclude; that **if Christ be not raised, is vain, we are yet in our sins*: and consequently as he must be † delivered to death for our sake, he must be raised again for our justification.

Yea, our Saviour himself, knowing full well he was to undergo for our sakes, told us before that the Comforter whom he would send unto us, should † convince the world, that is, fully satisfy the consciences of the sons of men, concerning that righteousness, which was to be brought upon this very ground: *Because I go to my Father, and ye see me no more.* For if he had broken and made an escape, the payment of the debt as our surety he took upon himself, being satisfied, he should have been seen here again; would not have held him, more than Paul held Adam, after he had fallen into God's debt and bondage. But our Saviour raising himself from the dead, and presenting himself in Heaven before him, unto whom the debt was owing, and maintaining his stand, hath hereby given good proof, that he is not a man, and hath fully discharged that debt of which he stood committed. And this is the proof we have to shew of that righteousness, whereby we stand justified in God's sight: according to the Apostle: *¶ Who shall lay any thing to the charge of God's Elect? It is God that justifieth: who is that which condemneth? It is Christ that died, who is that which is risen again: who is even at the right hand of God, who also maketh intercession for us.*

Now although an ordinary man may easily lose his life; yet doth it not lie in his power to recover it again at his own will and pleasure. But he

* 1 Cor. xv. 17. † Rom. iv. 25. ‡ John
§ Dan. ix. 24. ¶ Rom. viii. 33.

do the turn for us, must be able to say as our JESUS did : * *I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again.* And in another place : † *Destroy this Temple, and in three days I will raise it up,* saith he unto the Jews, *speaking of the Temple of his body.* An human nature then he must have had, which might be subject to dissolution : but being once dissolved, he could not by his own strength (which was the thing here necessarily required) raise it up again ; unless he had ‡ *declared himself to be the Son of God with power, by the resurrection from the dead.* The *Manhood* could suffer, but not overcome the sharpness of death : the *Godhead* could suffer nothing, but overcome any thing. He therefore that was to suffer and to overcome death for us, must be partaker of both natures : that § *being put to death in the flesh,* he might be able also to *quicken himself by his own Spirit.*

And now are we come to that part of Christ's mediation, which concerneth the conveyance of || *the redemption of this purchased possession* unto the sons of men. A dear purchase indeed, which was to be redeemed with no less price than the blood of the Son of God : but what should the purchase of a stranger have been to us ? or what should we have been the better for all this ; if we could not derive our descent from the purchaser, or raise some good title whereby we might estate ourselves in his purchase ? Now this was the manner in former time in Israel, concerning redemptions : that unto him who was the next of kin belonged the right of being ¶ *Goël* or the *Redeemer.* And Job had before that left this glorious profession of his faith unto the perpetual memory of

* John x. 17, 18. † Ibid. ii. 19, 21. ‡ Rom. i. 4.
 § 1 Pet. iii. 18. || Eph. i. 14. ¶ Ruth. iii. 12. and ix.
 ver. 1, 3, 4, 7.

all posterity. * *I know that my Goël liveth, and at the last shall arise upon the earth, and stand upon the earth.*) And after this my s yet in my flesh shall I see God. Whom I myself, and mine eyes shall behold, and for me. Whereby we may easily understand and our Redeemer was to be the invisible yet in his assumed flesh made visible even to the eyes of those whom he redeemed. For if he thus assumed our *flesh*; how should he have shed his blood, or claimed any kindred to him? If the *Godhead* had by a personal union been conjoined unto that flesh; how could he have been accounted our *next* of kin?

For the better clearing of which last may call to mind that sentence of the Apostle: *the first man is of the earth earthy: the second Lord from heaven.* Where, notwithstanding there were many millions of men in the world before him; yet we see our Redeemer reckoned *the first man*. And why? but because these two were the prime men, who could be accounted the prime fountain whence all the rest of mankind did derive their existence and being. For as all men in the world do draw their first original *from the first man*; so in respect of a more immediate influence and operation do they owe their being unto *the second man*, as he is *the Lord from heaven*. The same language to Jeremiah: † *Before I formed thee in the belly, I knew thee.* And this is David's acknowledgement, for his part: § *Thy hands have made me, and fashioned me; || thou hast covered me in my mother's womb: ¶ thou art he that took me out of my mother's bowels.* And Job's, for his part: *Thy hands have made me and fashioned me together.*

* Job. xix. 25, 26, 27. + 1 Cor. xv. 47.

§ Psalm cxix. 73. || Ibid. cxxxix. 13. ¶ 1

* Job. x. 8. 11.

about: thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. And the * Apostle's for us all: *In him we live, and move, and have our being.* Who inferreth also thereupon, both that we are the offspring or generation of God; and that he is not far from every one of us. This being to be admitted for a most certain truth (notwithstanding the opposition of all gainsayers) that God doth more immediately concur to the generation and all other motions of the creature, than any natural agent doth or can do. And therefore † *if by one man's offence, death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.* Considering that this second man is not only as universal a principle of all our beings, as was that first, and so may sustain the common person of us all, as well as he; but is a far more immediate agent in the production thereof: not, as the first, so many generations removed from us, but more near unto us than our very next progenitors; and in that regard justly to be accounted our next of kin, even before them also.

Yet is not this sufficient either: but there is another kind of generation required, for which we must be beholden unto the second man, the Lord from Heaven; before we can have interest in this purchased Redemption. For as the guilt of the first man's transgression is derived unto us by the means of carnal generation: so must the benefit of the second man's obedience be conveyed unto us by spiritual regeneration. And this must be laid down as a most undoubted verity: that, ‡ *except a man be born again, he cannot see the kingdom of God;* and that every such must be § *born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Now, as our Mediator in respect of the Adoption of Sons, which he had

* Acts xvii. 28, 29.

† Rom. v. 17.
§ Ibid. i. 13.

‡ John iii. 3.

procured for us, * is not ashamed to call us *B* so in respect of this new birth, whereby he leads us to a spiritual and everlasting life, he disdaineth not to own us as his *Children*. † When thou shalt offer *his soul an offering for sin, he shall see his seed* the Prophet Isaiah. ‡ *A seed shall serve him* shall be accounted to the Lord for a generation as his Father David likewise of him. And he himself : § *Behold I, and the children which I have given me*. Whence the Apostle deduceth this conclusion : || *Forasmuch then as the children of the flesh takers of flesh and blood, he also himself like them, part of the same*. He himself, that is, he is God, equal to the Father : for who else would make this ¶ *new creature*, but the same * God, the Creator of all things? (no less power requisite to the effecting of this, than was at the producing of all things out of nothing :) new + babes being to be ‡ *born of the Spirit* could have power to send the *Spirit*, thus to them, but the Father and the Son from whom he proceeded? the same blessed Spirit, who framed the body of our Lord in the womb of the Virgin, in a new mould and fashion every member of his body unto his similitude and likeness.

For the further opening of which mystery went beyond the apprehension of § *Nicodemus* (a *master of Israel*) we are to consider; that perfect generation, the creature produced receives all things from him that doth beget it: *Life* and *Light*. A curious Limner draweth his own son's picture to the life (as we say :) yet because there is no life in it, but a likeness only; he cannot be said to be the begetter of his Picture, as he is of his Son.

* Heb. ii. 11. † Isa. liii. 10. ‡ Psalm lxxviii. 5.
 § Heb. ii. 13. || Ibid. ver. 14. ¶ 2 Cor. v. 17.—Eph. i. 10.
 and Gal. vi. 15. * John i. 13.—James i. 18.—1 Pet. i. 23.
 † 1 Pet. ii. 2. ‡ John iii. 5.
 § John iii. 4, 9, 10.

some creatures there be that are bred out of mud or other putrid matter : which although they have life, yet because they have no correspondence in likeness unto the principle from whence they were derived, are therefore accounted to have been but an improper and equivocal generation. Whereas in the right and proper course of generation (others being esteemed but monstrous births that swerve from that rule) every creature begetteth his like :

—*nec imbellem feroces
Progenerant aquile columbam.*

Now touching our spiritual death and life, these sayings of the Apostle would be thought upon : * *We thus judge, that if one died for all, then were all dead : and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again.* † *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our sins, hath quickened us together with Christ.* ‡ *And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.* § *I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me : and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.* From all which we may easily gather, that if by the obedience and sufferings of a mere man, though never so perfect, the most sovereign medicine that could be thought upon should have been prepared for the curing of our wounds : yet all would be to no purpose, we being found dead, when the medicine did come to be applied.

Our Physician therefore must not only be able to restore us unto health, but unto life itself : which none can do but the Father, Son, and holy Ghost ; one God, blessed for ever. To which purpose, these passages

* 2 Cor. v. 14, 15. † Eph. ii. 4, 5. ‡ Col. ii. 13. § Gal. ii. 20.

of our Saviour also are to be considered. *Father hath life in himself: so hath he Son to have life in himself. † As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. ‡ I am the bread, which came down from heaven: if any man eat of this bread, he shall live for ever: and that I will give, is my flesh, which I will give for the life of the world.* The substance whereof was comprehended in that saying of the Apostle, *As the first Adam was made a quickening spirit,* therefore our perfect Man must have been made of flesh, given for us upon the Cross, might have been a conduit to convey life unto the world: and without that flesh he could not have been, unless he were made of spirit to make that flesh an effectual instrument of the operation of his blessed Spirit. For, as the Apostle declared, *¶ It is the spirit that quickeneth the flesh, the flesh would profit nothing.*

As for the point of similitude and likeness of Adam, after his fall, that he *was made in his own likeness, after his image.* And as well touching the carnal as the spiritual, our Saviour hath taught us this lesson, ** I am born of the flesh, is flesh; and that which is born of the spirit, is spirit.* Whereupon the Apostle makes a comparison betwixt those who are born of the earth, who is of the earth earthy, and of the Lord, who is the Lord from heaven: *¶ The earthy, such are they that are earthy; and the heavenly, such are they also that are heavenly: we have borne the image of the earthy, we shall also bear the image of the heavenly.* We shall indeed bear it in full perfection: when *‡ the Lord shall change our vile body, that it may be like unto his glorious body; according to*

* John v. 26.

† Ibid. vi. 57.

‡ 1

§ 1 Cor. xv. 45.

¶ John vi. 63.

* John iii. 6.

† 1 Cor. xv. 48, 49.

‡

whereby he is able even to subdue all things unto himself. Yet in the mean time also, such a conformity is required in us unto that heavenly man, that *our conversation must be in heaven, whence we look for this Saviour: and that we must †put off, concerning the former conversation, that old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of our mind; and put on the new man, which after God is created in righteousness and true holiness. For as in one particular point of domestic authority, ‡the Man is said to be the image and glory of God, and the Woman the glory of the Man: so in a more universal manner is Christ said to be §the image of God, even ¶the brightness of his glory, and the express image of his person; and we ¶to be conformed to his image, that he might be the first born among those many brethren, who in that respect are accounted *the glory of Christ.

We read in the holy history, that God †took of the spirit which was upon Moses, and gave it unto the seventy Elders; that they might bear the burden of the people with him, and that he might not bear it, as before he had done, himself alone. It may be, his burden being thus lightened, the abilities that were left him for government were not altogether so great, as the necessity of his former employment required them to have been: and in that regard, what was given to his assistants, might perhaps be said to be taken from him. But we are sure the case was otherwise in him of whom now we speak: unto whom ‡God did not thus give the Spirit by measure. And therefore although so many millions of believers do continually receive this §supply of the Spirit of Jesus Christ; yet neither is that fountain any way exhausted, nor the plenitude of that well-spring of grace any whit impaired or diminished: it being God's pleasure ¶That in him should

* Phil. iii. 20. † Eph. iv. 22, 23, 34. ‡ 1 Cor. xi. 7.
 § 2 Cor. iv. 4. ¶ Heb. i. 3. ¶ Rom. viii. 29.
 * 2 Cor. viii. 23. † Num. xi. 17. 25. ‡ John iii. 34.
 § Phil. i. 19. ¶ Col. i. 19.

*all fulness dwell; and that * of his fulness should receive, grace for grace.* That as in generation there is such a correspondence betwixt the begetter and the Infant begotten, there is no member to be seen in the Father, is the like answerably to be found in the child in a far less proportion: so it falleth out in ritual, that for every grace which in a manner is found in Christ, a like grace will be found in God's Child, although in a far inferior degree, the degrees and likenesses being defined by the Law. These comparisons made in *quality* and not in *quantity*.

We are yet further to take it into our consideration, that by thus enlivening and fashioning us after his own image, Christ's purpose was not to be scattered unto himself dispersedly and distractedly, *+ gather together in one, the Children of God, which were scattered abroad; yea and to † bring all unto himself, both them which are in Heaven, and them which are on the Earth.* That as in the Temple *‡ the veil divided between the Holy place and the Holy;* but the curtains which covered them were so coupled together with the taches, that it *|| be one Tabernacle:* so the Church Militant and Triumphant, typified thereby, though distant one from the other as Heaven is from the Earth, are made but one Tabernacle in Jesus Christ; *all the building fitly framed together groweth into one holy Temple in the Lord, and in whom all things live and move, and are kept together by the Spirit.*

The bond of this mystical union betwixt Christ and us (as elsewhere hath more fully been declared) is his part that ** quickening Spirit,* which being the Head, is from thence diffused to the spirits of the members.

* John i. 16.

+ Ibid. xi. 52.

† Eph.

‡ Exod. xxvi. 33.

|| Ibid. xxvi. 11.

¶ Eph.

* John vi. 63.—1 Cor. vi. 17. and xv. 45.—Phil. Rom. viii. 9.—1 John iii. 3. and iv. 13.

mation of all his Members: and on our part * *Faith*, which is the prime act of life wrought in those who are capable of understanding by that same Spirit. Both whereof must be acknowledged to be of so high a nature, that none could possibly by such ligatures knit up so admirable a body, but he that was God Almighty. And therefore although we did suppose such a man might be found who should perform the Law for us, suffer the death that was due to our offence and overcome it; yea and whose obedience and sufferings should be of such value, that it were *sufficient* for the redemption of the whole world: yet could it not be *efficient* to make us live by faith, unless that Man had been able to send God's Spirit to apply the same unto us.

Which as no mere Man or any other Creature whatsoever can do; so for *Faith* we are taught by St. † Paul, that it is the *operation of God*, and a *work of his power*, even of that same power wherewith Christ himself was raised from the dead. Which is the ground of that prayer of his, that the eyes ‡ of our understanding being enlightened, we might know *what is the exceeding greatness of his power to us-ward who believe; according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places far above all Principality, and Power, and Might, and every Name that is named not only in this world, but also in that 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, the fulness of him that filleth all in all.*

Yet was it fit also, that this *Head* should be of the same nature with the *Body* which is knit unto it: and therefore that he should so be God, as that he might partake of our flesh likewise. § *For we are*

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* Gal. ii. 20. and v. 5. and iii. 11.—Eph. iii. 17. † Col. ii. 12.
‡ 2 Thes. i. 11. † Eph. i. 19, 20, &c. § Eph. v. 30.

*members of his body, saith the same Apostle, of the flesh, and of his bones. And, * except ye of the Son of man, saith our Saviour, ye shall not drink his blood; ye have no life in you. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. Declaring thereby, First, this mystical and supernatural union, we are conjoined with him, as the meat and drink is with us; when by the ordinary work of nature, bread is converted into our own substance. Secondly, that this conjunction is immediately made with the nature of the Son of man. Thirdly, that the † Lamb slain for us, ‡ Christ crucified, hath by that death of his flesh broken, and his blood poured out from the Cross, to be fit food for the spiritual nourishment of our souls; and the very well spring from whence by the power of his Godhead, all life and grace is derived unto us.*

Upon this ground it is, that the Apostle saith, that we *|| have boldness to enter into the holiest by the blood of Jesus; by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.* That as in the Tabernacle there was no passing from the Holy to the most Holy without by the veil: so now there is no passage to God for from the Church Militant to the Church Triumphant, but by the *flesh* of him, who laid down himself; *¶ I am the way, the truth and the life: no man cometh unto the Father but by me.* As Joseph dream beheld ** a ladder set upon the Earth, the top whereof reached to Heaven, and the Angels ascending and descending on it, the Lord standing above it.* Of which vision none gave a better interpretation than he, who was therein; gave unto Nathaniel, *† Hereafter thou shalt see heaven opened, and the Angels of God*

* John vi. 53. † Ibid. ver. 56. ‡ Rev. v. 6.
 § 1 Cor. i. 23. and ii. 2. || Heb. x. 19, 20.
 ¶ Gen. xxviii. 12, 13. † John i.

and descending upon the Son of man. Whence we may well collect, that the only means whereby God standing above and his Israel lying here below are conjoined together, and the only ladder whereby Heaven may be scaled by us, is the *Son of man*. The type of whose flesh, the *veil*, was therefore commanded to be *made with Cherubims; to shew that we come † to an innumerable company of Angels, when we come to *Jesus, the Mediator of the New Testament*: who as the head of the Church hath power to ‡ send forth all those ministring spirits, to minister for them who shall be Heirs of salvation.

Lastly, we are to take into our consideration, that as in things concerning God, the main execution of our Saviour's Priesthood doth consist; so in things concerning man, he exerciseth both his *Prophetical Office*, whereby he openeth the will of his Father unto us, and his *Kingly*; whereby he ruleth and protecteth us. It was indeed a part of § the *Priests* office in the Old Testament, to instruct the people in the Law of God, and yet were ¶ they distinguished from *Prophets*: like as in the New Testament also, ¶ *Prophets* as well as *Apostles*, are made a different degree from ordinary *Pastors* and *Teachers*, who received not their doctrine by immediate inspiration from Heaven; as those other * *Holy men of God* did, who spake as they were moved by the *Holy Ghost*. Whence St. Paul putteth the Hebrews in mind, that *God who † in sundry parts and in sundry manners spake in time past unto the Fathers by the Prophets, hath in these last days spoken unto us by his Son Christ Jesus*: whom therefore he stileth ‡ the *Apostle*, as well as the *High Priest of our profession*; who was faithful to him that appointed him, even as *Moses was in all his house*.

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* Exod. xxvi. 31. and xxxvi. 35. † Heb. xii. 22, 24.
 ‡ Ibid. i. 14. § Deut. xxxiii. 10.—Hag. ii. 11. and Mal. ii. 7.
 ¶ Isa. xxviii. 7.—Jer. vi. 13.—viii. 10.—xiv. 18.—xxiii. 11,
 33, 34: † Eph. iv. 11. * 2 Pet. i. 21.
 † Heb. i. 1, 2. ‡ Ibid. iii. 1, 2.

Now Moses, we know, had a singular pre-eminence above all the rest of the Prophets: according to the ample testimony which God himself giveth. * *If there be a Prophet among you, I the Lord will make myself known unto him in a vision, or in a dream. I will speak unto him in a dream. My servant Moses is so, who is faithful in all mine house: with him I will speak mouth to mouth, even apparently and not in dark speeches; and the similitude of the Lord shall he behold.* And therefore we find, that our Mediator in the execution of his Prophetical office is in a peculiar manner likened unto Moses: which he himself also did thus foretell. † *The Lord thy God will raise up unto thee a Prophet from the midst of thy Brethren, like unto me; and unto him thou shalt hearken.* According to all that thou desires of the Lord thy God in Horeb, in the day of the covenant saying, *Let me not hear again the voice of the Lord my God; neither let me see this great fire any more: that I die not.* And the Lord said unto me, *Thou have well spoken, that which they have spoken. I will raise them up a Prophet from among their Brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my Name, I will require it of him.*

Our Prophet therefore must be a man raised up among his Brethren the Israelites, ‡ (of whom we are concerning the flesh, he came) who was to be sent unto us, that which the Fathers requested of the Lord, § *Speak thou to us and we will hear; but let us not speak with us, lest we die.* And yet (that in our view we may see, how our Mediator had the pre-eminence) ¶ when Aaron, and all the children of Israel received from the mouth of Moses all that the Lord

* Num. xii. 6, 7, 8. † Deut. xviii. 15, 16, &c. & Acts
‡ Rom. ix. 5. § Exod. xx. 19. and Deut. v.
¶ Exod. xxxiv. 30, 32, 33.

spoken with him in Mount Sinai, they were afraid to come nigh him, by reason of the glory of his shining countenance: so that he was fain to put a veil over his face, while he spake unto them that which he was commanded. But that which for a time was thus * made glorious, had no glory in respect of the glory that excelleth; and both the glory thereof, and the veil which covered it, are now abolished in Christ: the veil of whose flesh doth so over-shadow † the brightness of his glory, that yet under it we may ‡ behold his glory, as the glory of the only begotten of the Father; yea, and § we all with open face, beholding as in a glass the glory of the Lord, are changed into the same Image, from glory to glory, even as by the Spirit of the Lord.

And this is daily effected by the power of the Ministry of the Gospel, instituted by the authority, and seconded by the power of this our great Prophet: whose transcendent excellency beyond Moses (unto whom, in the execution of that function he was otherwise likened) is thus set forth by the Apostle. || He is counted worthy of more glory than Moses, in as much as he who hath builded the house hath more honour than the house. For every house is builded by some one: but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after: but Christ, as the Son, over his own house. ¶ This house of God is no other than the Church of the living God: whereof as he is the only Lord, so is he also properly the only Builder. Christ therefore being both the Lord and the * Builder of his Church, must be God as well as Man: which is the cause, why we find all the several mansions of this † great house to carry the title indifferently of the ‡ Churches of God, and the § Churches of Christ.

* 2 Cor. iii. 7, 10, 11, 13. † Heb. i. 3. ‡ John. i. 14.
 § 2 Cor. iii. 18. || Heb. iii. 3, 4, 5, 6. ¶ 1 Tim. iii. 15.
 * Mat. xvi. 18. † 2 Tim. ii. 20. ‡ 1 Cor. xi. 16. § Rom. xvi. 16.

True it is, that there are other ministerial whom Christ employeth in that service: not the least of those gifts which he bestowed upon men at his triumphant ascension into Heaven. * he gave not only ordinary *Pastors* and *Evangelists*, but *Apostles* likewise and *Prophets*, and *Elders* for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Which, what great power is required, he himself fully express in passing the grant of this high commission unto his Apostles. † *All power is given unto me in Heaven and in Earth. Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you even unto the end of the world.* Amen.

St. Paul professeth of himself, that he ‡ *more abundantly than all the rest of the Apostles* yet not I, saith he, but the grace of God was with me. And therefore although § *accounted himself as the chief of sinners* yet that grace of God which was given unto him wrought in him more than in any other, not but that, as a wise Master-builder laid the foundation; yet he acknowledgeth himself upon whom he had wrought, were God's building, as well as God's husbandry. For who, saith Paul, and who is Apollos, but Ministers by whom we are believed, even as the Lord gave to every man seed to plant, Apollos watered: but God made the increase. So then, neither is he that planteth, neither he that watereth: but God that maketh the increase.

Two things therefore we find in our great God which do far exceed the ability of any mere Minister, so makes him different from all the *Holy Pastors* which have been since the world began. For

* Eph. iv. 11, 12. † Mat. xxviii. 18, 19, 20. ‡ 1 Cor. xiii. 9, 10. § 1 Cor. iii. 5, 6, 7. ¶ 1 Cor. xiii. 9, 10.

are taught; that *no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him: and that †no man hath seen God at any time; but the only begotten Son, which is in the bosom of the Father, he hath declared him. Being in his bosom, he is become conscious of his secrets, and so out of his own immediate knowledge, enabled to discover the whole will of his Father unto us. Whereas all other Prophets and Apostles receive their revelations at the second hand, and according to the grace given unto them by the Spirit of Christ. Witness that place of St. Peter, for the Prophets: ‡Of which salvation the Prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time THE SPIRIT OF CHRIST WHICH WAS IN THEM did signify, when it testified before hand the sufferings of Christ, and the glory that should follow. And for the Apostles, those heavenly words which our Saviour himself uttered unto them, whilst he was among them. §When the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Secondly, all other Prophets and Apostles can do no more (as hath been said) but plant and water; only God can give the increase: they may teach indeed and baptize; but unless Christ were with them by the powerful presence of his Spirit, they would not be able to save one soul by that ministry of theirs. We || as lively stones, are built up a spiritual house: but, ¶except the Lord do build this house, they labour in

* Mat. xi. 27. † John. i. 18. ‡ 1 Pet. i. 10, 11.
§ John xvi. 13, 14, 15. ¶ 1 Pet. ii. 5. ¶ Psal. cxxvii. 1.

gain that build it. For who is able to
of life into those dead stones, but
written; * *The hour is coming, and*
dead shall *hear the voice of the Son of*
that hear shall live. And again: †
sleepest, and arise from the dead; and Ch
light. Who can awake us out of thi
give light unto these blind eyes of ou
our God, unto whom we pray, that l
our eyes, lest we sleep the sleep of death

And as a blind man is not able to
tinction of colours, although the mos
should use all the art he had to tea
he wanteth the sense whereby tha
cernible: so § *the natural man percei*
of the Spirit of God (for they are fool
neither can he know them, because t
discerned. Whereupon the Apostle
cerning himself and all his fello
¶ *God who commanded the light to s*
ness, hath shined in our hearts; to gi
knowledge of the glory of God, in the ju
but we have this treasure in earthen ves
cellency of the power may be of God, an
Mediator therefore (who must ¶ *be*
the uttermost that come unto God by hin
the excellency of the power, whereby
capable of this high knowledge of t
propounded unto us by the ministr
and consequently, in this respect als
well as Man.

There remaineth the *Kingdom* o
described thus by the Prophet *Isaiah*
of his government and peace there shall
throne of David, and upon his Kingdom
to establish it with judgment and with

* John v. 25. + Eph. v. 14. † Psal. xiii
¶ 2 Cor. iv. 6, 7. § Heb. vii. 25.

forth even for ever. And by Daniel: * Behold, one like the Son of man came with the clouds of Heaven, and came to the Ancient of days; and they brought him near before him. And there was given him Dominion and Glory, and a Kingdom, that all People, Nations and Languages, should serve him: his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed. And by the Angel Gabriel, in his embassy to the blessed Virgin. † Behold, thou shalt conceive in thy womb, and bring forth a Son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give him the Throne of his Father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

This is that new † David our King, whom God hath raised up unto his § own Israel: who was in Truth, that which he was called; the Son of Man, and the Son of the Highest. That in the one respect, || we may say unto him, as the Israelites of old did unto their David; ¶ Behold, we are thy bone and thy flesh; and in the other, sing of him as David himself did; * The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. So that the promise made unto our first Parents, that † the seed of the Woman should bruise the Serpent's head, may well stand with that other saying of Saint Paul; that † the God of peace shall bruise Satan under our feet. Seeing § for this very purpose the Son of God was manifested || in the flesh, that he might destroy the works of the Devil. And still that foundation of God will remain unshaken: I ¶ even I am the Lord, and beside me there is no Saviour. * Thou shalt know no God but me: for there is no Saviour beside me.

* Dan. vii. 13, 14. † Luke i. 31, 32, 33. ‡ Jer. xxx. 9.—
 Hos. iii. 5.—Ezek. xxxiv. 23. and xxxvii. 24. § Gal. vi. 16.
 ¶ Eph. v. 0. † 2 Sam. v. 1. * Psalm cx. i.—
 Mat. xxii. 43, 44. and Acts ii. 34, 35. † Gen. iii. 15.
 ‡ Rom. xvi. 20. § 1 John iii. 8. ¶ 1 Tim. iii. 16.
 † Isa. xliv. 11. * Hos. xiii. 4.

Two special branches there be of this King our Lord and Saviour: the one of *Grace*, where part of the Church is governed which is Militant on Earth; the other of *Glory*, belonging to that part which is Triumphant in Heaven. Here upon Earth, as in his Prophetical Office he worketh upon our Minds, so by his Kingly, he ruleth our Passions and Affections; ** casting down imaginations and every high thing that exalteth itself against the knowledge of Christ.* Where, as we must needs acknowledge *† it is GOD which worketh in us both to will and to do* that it is *† he* which sanctifieth us wholly: so we are taught likewise to believe, that *§ both he who sanctifieth and they who are sanctified, are all of one,* namely of the self-same nature; that the sanctifier may not be ashamed to call those, who are sanctified by him, *brethren.* That as their nature was corrupted in the first Adam, so may it be restored again in the second Adam; and as from the one a corrupt, so from the other a pure and undefiled nature might be transmitted unto the salvation.

The same *|| God* that giveth *grace*, is he that giveth *glory*: yet so, that the streams of both must run to us through the golden pipe of our Saviour's humanity. *¶ For since by man came death; it is by man also that should come the resurrection of the dead.* Even by that man, who hath said: ** Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.* Who then, *† shall be glorified in his Saints, and to be made manifest to all them that believe: and ‡ shall change this corruptible of ours, that it may be fashioned like unto his own body; according to the working, whereby he his a*

* 2 Cor. x. 5.

§ Heb. ii. 11.

* John vi. 54.

† Phil. ii. 13.

|| Psal. lxxxiv. 16.

† 2 Thes. i. 10.

† 1 Thes. ii. 12.

¶ 1 Cor. xv. 22.

† Phil. ii. 13.

*to subdue all things unto himself. Unto him therefore that hath thus *loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and his Father; to him be glory and dominion for ever and ever, Amen.*

** Rev. i. 5, 6.*

I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.—Phil. iii. 8.

TO THE
PUBLIC.

*THE Editor of the foregoing
(Mr. F. W. Humphreys of Ca
Glamorganshire) not desiring t
this little Publication a means of
emolument, has added the follow
tract from the Author's Body of I
which he sincerely hopes will m
satisfaction of every Reader, wh
made eminently useful to LMMC
SOULS.*

THE
MAIN BENEFITS
WHICH
CHRISTIANS RECEIVE
BY THEIR
COMMUNION WITH CHRIST.

Justification and Glorification, Rom. viii. 30.

BY the one whereof we have our persons accepted, and new relations between God and us established; by the other, our nature reformed, and new obedience wrought in us. Whereof this latter is but begun in this life, and is called *Sanctification*; and perfected in the life to come; which most usually hath the term of *Glorification*: of which in its proper place.

What is Justification?

Justification is that sentence of God, whereby he of his grace, for the righteousness of his own Son, by him *imputed* unto us, and through faith *apprehended* by us, doth free us from sin and death, and accept us as righteous unto life. *Rom. viii. 30, 33, 34. 1 Cor. i. 30. Phil. iii. 9.* For hereby we both have a deliverance from the guilt and punishment of all our sins; and being accounted righteous in the sight of God, by the righteousness of our Saviour Christ imputed

unto us, are restored to a better righteousness than ever we had in Adam.

I perceive your Answer needs further explanation.

First, why call you Justification a sentence?

That thereby we may be informed, that to justify doth not in this place signify to justify by infusing a perfect righteousness into our hearts (that comes under the head of a sanctification here in this life, which being finished, is Glory in heaven :) but here the word signifieth to justify, to quit and discharge from guilt and punishment, and so it is a judicial sentence opposed to condemnation. *Rom. viii. 34, 35. Who shall lay the charge of God's elect? that justifieth; who shall condemn?* Now condemnation is not the putting any evil into the hearts of the party condemned, but the pronouncing the person guilty, and the binding him over unto punishment: so justifying is the Judge's pronouncing the Law to be satisfied, and the man discharged from guilt and judgment. Thus God, imputing the righteousness of Christ to a sinner, doth not impute his sins unto him; but interests him in a share of the full and perfect freedom and acceptance, as if he never sinned, or had himself fully satisfied the Law, though there is a power purging the corruption which followeth upon justification; yet it is to be distinguished from it: as we shall further see hereafter.

This for the name of Justification: but what is the thing itself; what is the matter of Justification?

The matter of justification, or that righteousness whereby a sinner stands justified in God's sight, is not any righteousness inherent in his own person, nor performed by him; but a perfect righteousness in Christ, and performed for him.

What righteousness of Christ is it, by which a sinner is justified?

Not the essential righteousness of his divinity.

But—First, the absolute integrity of our human nature, which in him our head was without all guile. *Heb. vii. 26.*

Secondly, the perfect obedience which in that human nature of ours he performed unto the whole law of God; both by *doing* whatsoever was required of us, *Mat. iii. 15.* And by *suffering* whatsoever was deserved by our sins. *1 Pet. ii. 24.* For he was made sin, and a curse for us; that we might be made the righteousness of God in him. *2 Cor. v. 21.*

What is the form of our justification, and that which makes this righteousness so really ours, that it doth justify us?

The gracious imputation of God the Father, accounting his Son's righteousness unto the sinner, and by that accounting, making it his to all effects, as if he himself had performed it.

But how can Christ's righteousness be accounted ours? is it not as absurd to say that we are justified by Christ's righteousness, as that a man should be fed with the meat another eats? or be warmed with the clothes another weareth? or be in life and health with the life and health of another.

No, doubtless: because this righteousness is in Christ, not as in a person severed from us, but as in the head of our common nature, the second Adam: from whom therefore it is communicated unto all who, being united as members unto him, do lay claim thereunto, and apply it unto themselves. *Rom. v. 19. and x. 4.* For if the sin of Adam, being a man, were of force to condemn us all, because we were in his loins, he being the head of our common nature; why then should it seem strange, that the righteousness of our Saviour Christ, both God and man, should be available to justify those that are interested in him? especially considering that we have a more strict conjunction in the spirit with him, than ever we had in nature with Adam. And although it be not fit to measure heavenly things by the yard of reason; yet it is not unreasonable,

that a man owing a thousand pounds, and unable of himself to discharge it, his creditor satisfied by one of his friends.

If Christ have paid our debt, how then freely justified by grace?

It is both of grace that Christ is given us, also that his righteousness apprehended and accounted ours. It is true that the justification of a sinner, considering the case as it is between him and Christ, no man dare call it free; (no, our Redemption was the deepest purchase the world ever heard of) but whatever it cost us nothing: and so to us it is freely of Christ. Yea and to us it is freely grace from the Father too. Not because he acquits us without satisfaction to his justice, or accepts that righteousness which is not perfect righteousness because he receives full satisfaction from the death of a surety, and that surety being his own Son as he might have challenged the uttermost of our hands, who were the principals; and had been no possibility for us to have been otherwise.

What gather you from this doctrine of justification by CHRIST'S righteousness?

1. To condemn the proud opinion of those who seek justification by their own works and righteousness inherent in themselves: whereas though we are accepted, we must in thankfulness do all we can for God; yet when all is done, we must account ourselves unprofitable servants: the only comfort, our joy and triumph both in life and death, is the imputation of Christ's righteousness. We appear in God's presence, nor the best actions of the holiest appear in God's presence, but in his name, who consecrates all, the Lord Jesus.

2. We may here take notice, that the comfort to a Christian soul like that which comes from this Well of salvation, this sweet Fountain of Justification. 1. Here we have assurance of the efficacy of our Redemption. The soul must be

acquitted, that is stated in such a righteousness; that debt must be fully discharged that had such a price laid down for it: our sins though never so great, cannot weigh down his righteousness and merit, *Rom. viii. 33.* and God having accepted his Son's righteousness for us, will not hold us any longer trespassers, but he disables his own justice from making any further demand. 2. Hence nothing comes upon the Saints from God's revenging justice, but all our corrections are medicinal from God's fatherly love; to purge out that sin out of our nature, which he hath already pardoned to our persons. 3. Lastly, this doctrine may be great comfort to weak Christians in the midst of their troublesome imperfections, and sense of their weak measures of Sanctification: to consider that the righteousness that is inherent in themselves, is not the matter of their justification, or that which must appear before God's presence to be pleaded. The righteousness of Christ is compleat and perfect; that is our main joy and crown of rejoicing to be found in Christ, not having our own righteousness, but that which is in him, and made ours by God's gracious account.

But how is this great benefit of Justification applied unto us, and apprehended by us?

This is done on our part by faith alone; and that not considered as a virtue inherent in us, working by love; but only as an instrument or hand of the soul stretched forth to lay hold on the Lord our righteousness, *Rom. v. 1. and x. 10. Jer. xxiii. 6.* So that faith justifieth only relatively, in respect of the object which it fasteneth on, to wit, the righteousness of Christ, by which we are justified: Faith being only the instrument to convey so great a benefit unto the soul, as the hand of the beggar receives the Alms.

Forasmuch as it standeth us much in hand, to know what this faith is, whereby we have profit by Christ's Redemption: declare how many ways the word Faith is taken in the Scriptures?

Sometimes it is taken for true and faithful dealing

between man and man, both in word and deed. Fidelity or Faithfulness: (as *Mat.* xxiii. 23. *1 Tim.* v. 12. *1 Pet.* v. 12.) But of that faith we do not here to speak. Sometimes it is taken for the (or fidelity) of God towards man: but that is not besides our purpose. Here we are to treat of faith toward God: and that word Faith is to be understood in two ways:

1. For the object to be apprehended, or that which is to be believed; even the whole doctrine of faith, or the whole of Religion to be believed. (as *Acts* vi. 7. and *Rom.* i. 5.—iii. 31.—xii. 3, 6. and xvi. 26. and *1 Cor.* i. 2, 5, 23. *1 Tim.* i. 2. and iv. 1. *Ju.* 1.)

2. For the action apprehending or believing, or that which is the same, viz. that work of God in man, whereby he assent or credence to God in his word; yet it is not the same, viz. that which concerneth him in particular, but how otherwise general soever it be. (as *Rom.* i. 5. and *1 Cor.* i. 2.) And this faith is set out by two names, *Heb.* *substance of things hoped for*, and, *the evidence of things not seen*; by the first, meaning that which God in his word hath made promise of things which are not presently enjoyed, but only hoped for, or being not in *esse*, but in *posse*; yet faith doth in that sort give them a present subsisting or being, as if they were in *esse*; by the second, meaning that which many of the promises are of things so far beyond the reach of man, that they are both invisible to the sense, and unreasonable or impossible to the understanding of man; yet faith is the very evidence of them, and that which doth so demonstrate them to us, that by it (as through a perspective glass) we can clearly discern them, as if they were even at hand.

How many kinds of Faith be there?

Although there be but one true saving faith, (as *Eph.* iv. 5.) yet of Faith there are two sorts.

1. Such as is common to all; which all men may have.

2. That which no man hath or can have, but is reserved to the elect: it being proper to them. *2 Thes.* iii. 2. *Rom.* viii. 9. *Tit.* i. 1. *2 Cor.* xiii. 5.

How many sorts be there of the common Faith?

Two: Ordinary and Extraordinary. And of the Ordinary, two also: that which we call Historical, and that we call Temporary Faith.

What is an Historical Faith?

It is a knowledge and persuasion of the truth of God's word, concerning the letter and story of it: as that there is one only God, and in the Godhead a Trinity in Unity; that Jesus Christ is the Saviour of the world, &c.

What is a Temporary Faith?

It is a joyful entertaining of the promises of the Gospel with some seeming confidence: which yet is but vanishing, uncertain, and not rooted; lasteth but for a time, and then comes to nothing. *Mat. xiii. 20, 21. Luke xviii. 3, 14.*

What is that common faith which you call Extraordinary?

It is the faith of miracles: which is the cleaving to some special and singular promise; either for the doing of some extraordinary effect, or for the receiving of some outward good, after an extraordinary manner. *1 Cor. xiii. 2. Mat. xxi. 2. and vii. 22. Mark ix. 3. Acts xiv. 9. Luke xvii. 19.*

By this kind of faith, Judas might work miracles as well as the other Disciples; and by this Faith, many might be healed by our Saviour in their bodies, who were not healed in their souls.

What now is true saving faith, Which none have but the elect; it being proper to them?

It is such a firm assent of the mind to the truth of the word, as flows into the heart, and causeth the soul to embrace it as good, and to build its eternal happiness on it.

What is that which you make the object of saving faith?

The general object of true saving Faith, is the whole truth of God revealed: but the special object of Faith as it justifieth, is the promise of remission of sins by the Lord Jesus. For as the Israelites, by the same

eyes by which they looked upon the brazen Serpent: they saw other things; but they were not hearkening looking upon any thing else, but only the Serpent: so, though by the same Faith we cleave to Christ for remission of sins, I believe the truth revealed; yet I am not justified by believing the truth, but the promise of Grace in the Gospel.

Open the nature of this saving and justifying Faith somewhat more fully.

Justifying Faith may be considered two ways: either as God works it in man's heart, or else as man's heart works by it towards God again. For first God enables man to believe; and then he believes by his own enabling.

In the first respect, Faith is said to be God's work. *Eph. ii. 8. Phil. i. 29.* And it is the greatness of God's power, that raiseth man's heart unto it. *Eph. i. 19.*

In the second respect man is said to believe. *Rom. x. 10.* and to come to Christ. But he comes by God's enabling him to believe; and he comes by God's causing him to come. *John vi. 44. No man can come unto me except the Father draw him, saith the Father.*

What doth God work in man when he gives Faith?

First, he enlighteneth the understanding to the truth and preciousness of the rich offers of the LORD JESUS. *1 Cor. ii. 11, 12, 14. Job i. 21. Ibid. xii. 39. Ibid. vi. 45. Mat. xvi. 17. Acts xx. 12.*

Secondly, he enables the will to embrace the offers, and reach all the desires of the soul after them, and build eternal comfort on them. The things of God, as they are foolishness, to man's natural judgment, so they are enmity to his natural will. And therefore when God gives faith, he gives a new light to the understanding, and new motions and inclinations to the heart. As the Covenant of Grace is; *I will give you a new heart, Ezek. xxxvi. 26.* It must be a new power to turn the heart of a man upside down, and cause him to pitch all the desires of the soul upon a supernatural object. *John vi. 44.*

What gather we from hence?

First, the folly of those who persuade the multitude to rest in a blind Faith, which they call implicit; telling them that it is enough for them to believe as the Church believes, though they know not what the Church believes, nor who the Church is: whereas the Scripture teacheth us, that Faith comes by hearing; that is, by hearing the blessed promises of Grace offered to the people. *Rom. x. 14, 17.* Faith doth not consist in darkness and ignorance; but knowledge is an ingredient of it, *John xii. 39.* and therefore sometimes put for it, *John xvii. 3. Isa. liii. 11.* Where God doth work Faith, there he gives a saving light to the understanding, though in divers measures and degrees. As there are weak measures of Faith, so weak measures of knowledge and apprehensions in saving mysteries: but no man can build upon God's gracious word and promise, for the truth and reality of what he speaks, without he knows what he speaks.

Secondly, we may here learn that Faith doth not consist only in the understanding, or only in the will, but in the whole soul: the whole intelligent nature is the seat of Faith. And therefore either faith is not a supernatural gift of God, or else they speak ungraciously of God's grace in the work of Faith, who attribute no more to God than the renovation of man's understanding, and revealing those things to him, which by nature he could not see; leaving the action of consenting and embracing by Faith the things revealed to man's free will: so sharing the business of believing between God and man; the enlightening of the understanding shall be God's, but the inclining of the will must be a man's own, any further than it may be invited by moral persuasion. But the Scripture every where shews faith to be such a transcendent and supernatural gift, as far exceeds all natural power to produce or reach unto. God doth all in this high business by his powerful Spirit and supernatural grace.

*But how then is it said, that man believeth
receiveth Christ, man comes unto him?*

These phrases and the like shew what man doth
faith is wrought in him, how his soul acts by it
exerciseth this excellent habit received. And it is
1. By God's teaching him he understands; by
enlightening his mind he sees the excellency
Lord Jesus, and firmly assents unto the word of
as true; that indeed Christ is the only blessed Sa
and that all the promises of God in him are *ye
amen.* 2. By God's changing and enabling his
wills; by God's sanctifying his affections he lov
embraceth; by God's printing and sealing them
heart he possesseth and closeth with Christ, a
precious promises of mercy in him, and embrace
tenor of the Gospel as the sweetest and happiest t
that ever sounded in his ears; and entertains i
the best welcome of his heart, and placeth his
nal happiness on this Rock of salvation.

Put now all these together.

They all shew that faith is nothing else but a s
natural action and work of God in man, wh
man's heart, that is, all the powers of man's sou
as they are first moved by GOD. So that the
of man in believing, is nothing but his know
heavenly things by God's revealing them, and c
him to know them; his willing them and emb
them by God's enabling him to will and embrace
Thus the motion of man's heart to Christ, being
by God, is called man's believing with the heart
as a wheel which of itself cannot move, yet
moved by a higher wheel doth move; which m
though it be but one, yet is said to be the mot
two, that is, of the Mover and of the thing move

*It seems then that justifying faith consisteth
these two things, viz. in having a mind to
Christ, and a will to rest upon him,*

Yes: whosoever sees so much excellency in
that thereby he is drawn to embrace him a
only Rock of salvation, that man truly believeth
Justification.

But is it not necessary to Justification, to be assured that my sins are pardoned, and that I am justified?

No: that is no act of faith as it justifieth, but an effect and fruit that followeth after Justification. For no man is justified by believing that he is justified; for he must be justified before he can believe it: and no man is pardoned by believing that he is pardoned; for he must be pardoned before he can believe it. But faith as it justifieth, is a resting upon Christ to obtain pardon, the acknowledging him to be the only Saviour, and the hanging upon him for salvation. *Mat. xvi. 16. John xx. 31. Acts viii. 37. Rom. x. 9. 1 John. iv. 15. and v. 1, 5.*

It is the direct act of faith that justifieth; that whereby I do believe: it is the reflect act of faith that assures; that whereby I know I do believe; and it comes by way of argumentation thus.

Maj. Whosoever relieth upon Christ the Saviour of the world for Justification and pardon; the word of God saith, that he by so doing is actually justified and pardoned.

Min. But I do truly rely upon Christ for Justification and pardon.

Concl. Therefore I undoubtedly believe that I am justified and pardoned.

But many times both the former propositions may be granted to be true; and yet a weak Christian want strength to draw the conclusion. For it is one thing to believe, and another thing to believe that I do believe: it is one thing for a man to have his salvation certain, and another thing to be certain that it is certain.

How then doth the soul reach after Christ in the act of justifying?

Even as a man fallen into a river and like to be drowned, as he is carried down with the flood espies the bough of a tree hanging over the river, which he catches at and clings unto with all his might to save him; and seeing no other way of succour but that,

ventures his life upon it: this man so soon fastened upon this bough is in a safe condition; all troubles, fears and terrors are not present to his mind, until he comes to himself and sees he is quite out of danger; then he is sure he is safe as he was safe before he was sure. Even so it is with the believer. Faith is but the espying of Christ, who only means to save, and the reaching out of the hand to lay hold upon him. God hath spoke the promise in his Son: I believe him to be my only Saviour, and remit my soul to him through his mediation. So soon as the Soul catches hold of God, God imputeth the righteousness of his Son unto it, and it is actually justified in the Court of Heaven; but it is not presently quieted and pacified in the Court of Conscience: that is done afterwards, and is done sooner, in some later, by the fruits and effects of Justification.

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FINIS.  
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