

AN
OPENING UP AND MANIFESTING
OF
THE MAN CHRIST JESUS
IN HIS SEVERAL OFFICES AS
MEDIATOR
OF
THE NEW AND EVERLASTING
COVENANT
AS
THE LORD'S CHRIST.

SELECTIONS FROM EDWARD DRAPES' ANCIENT WORK, *THE
INVISIBLE AND VISIBLE WORSHIP OF GOD*, PUBLISHED IN
LONDON, 1649.

BY ONE WHO HAS A REASON TO HOPE HE IS A
DEBTOR TO MERCY;

1999.

PART I
The Mediatorial Office of Christ Jesus
as the
Priest of God
to the Church and Saints of God;

as seen in

**The Priesthood and Priestly Work of Christ Jesus Opened Up in the
Following Particulars:**

Chapter I

Showing how God in Christ unveils Himself to the sons of men, wherein is shown that Christ is our Priest, and the manner of His consecration and fitness for His office.

Having showed what we are to understand by God in Christ, and what the Lord's Christ is, I am come now to show that Christ was not anointed for Himself only, but that He might communicate of His fullness to others; which appears in two considerations:

First, in that Christ was designed by the Father, or set apart, or consecrated to a glorious work.

Secondly, in that Christ is made fit, capable and able effectually to perform whatever work was imposed on Him, which His being anointed holds forth to us. Of these in order:

In Christ's designation to a work, there are two things to be observed:

1. What the work is that Christ is consecrated to;
2. The manner of His consecration.

Concerning the work itself, it is a three-fold office or ministry, viz. a Priestly, Prophetical, and Kingly office; wherein all the appearances of the love, wisdom or power of God are clearly made manifest. I shall speak of these in order:

What the Priesthood of Christ is.

Now the Priesthood of Christ is that order or office that Christ hath from His Father, in a way of relation to God and man offering up sacrifices to the Lord; wherein are two things considerable:

First, the Priest.

Secondly, the sacrifice He offers: for He is not a Priest, but in reference to His offering of sacrifice

Christ is the Saints' Highest Priest.

The Priest is Jesus Christ, even the man Christ, Whom I have already discovered to be the anointed of the Father, even this man that hath an unchangeable Priesthood, Who is the Son of God according to the divine nature, and human nature. It is He that is our High Priest (Heb. 9:11).

The manner of Christ's consecration.

But now seeing no man takes this honor to himself, but he that is called of God as was Aaron (Heb. 5:5). So also Christ glorified not Himself to be made an High Priest, but he did it that said to Him, thou art my Son, this day have I begotten thee. The Father anointed Him, as I have shown more at large before, and now shall show you the manner of His consecration, which was:

Christ consecrated by an oath.

With an oath (saith the Psalmist) The Lord hath sworn, and will not repent, thou art a Priest for ever after the order of Melchisedech needs must we conclude. The matter is of great concernment that is managed with so much solemnity.

That God should with an oath confirm it, it hath much weight in it. An oath amongst men puts an end of strife and seals up the matter in question.

Men in all ages, as I have said before, being convicted in their consciences that God is displeased, and must be pacified, have had their Priests to accomplish that service. Nay, the Lord appointed many Priests to offer sacrifice to Himself. But now, that He might make it appear that none of these were His eternal Priests, that He might put all out of doubt and clearly reveal His own mind and the immutability of His counsel, swears by Himself (there being none greater than Himself to swear by) that He had made, established and consecrated the Lord Christ to be the everlasting Priest upon Whom He had conferred His everlasting Priesthood.

The priests of old were made without an oath, but Christ with an oath by Him that said unto Him, Thou art a Priest forever. As if God should have said, "Son, it's true, there have been many Priests that I have made, but they are dying Priests and their Priesthood but a shadow or type of Thine which I commit to Thee, for Thou art my well-beloved and shall not die. Of Thy Priesthood there shall be no end, for I have said, yea, I have sworn it and cannot lie."

Christ consecrated by the pouring on of oil.

The Priests of old were consecrated by the pouring oil on their heads and the putting on of the holy garments. So our High Priest was set apart for this office by that holy Ointment, even the power and Spirit of the Most High, by the voice of the most excellent glory that gave record of Him: "*This is my well-beloved Son, in whom I am well pleased.*" The Lord Christ ministers in the sanctuary with the oil of joy, gladness and acceptation poured on Him, with the garments of righteousness and salvation.

Aaron and his sons had garments, yea holy garments for glory and for beauty; which garments were most exquisitely made for workmanship, wise hearted men filled with wisdom by the Lord being only appointed to make them; whose composition was of the most beautiful, glorious and rich materials: gold, purple, scarlet and fine linen; which excellently types forth the glory of our High Priest Who stands before God in rich, pure, spotless, bright, shining and incorruptible garments, being filled, covered, and clothed with the glory of God, and being adorned with the beauty of the Most High; for He was and is the express image of His Father's beauty. Aaron was appointed to bear the names of the children of Israel upon the Ephod upon his shoulder and upon the breastplate of judgment, upon his ears, engraven in precious stones, which shows that our High Priest, the Lord Jesus, administers before the Lord with all His saints engraven upon His heart, in beauty and glory. Thus briefly having taken a view of the manner of our Jesus, His consecration to His office, let us by divine assistance consider the ability to manage that office. The work, being of such an infinite extent, requires a person of unanswerable abilities which we shall easily find to be in the Lord Jesus if we consider:

First, the dignity of His person.

Secondly, the excellency of His endowments.

1. For the first, it will appear, if we consider that He is the Son of God, One begotten of the Father, yea, the delight of the Lord. He is the first born among many brethren. Priests of old were of the first born among the family. So is our Jesus the beginning of the creation of God, the first born from the dead, the only begotten Son, that is to say, the Chief, none begotten to be a Savior, an everlasting Deliverer of His brethren besides Himself. He is Alpha and Omega, the first and the last, begotten in His Father's likeness, the express image of His Father's person; white and ruddy (as saith the spouse) the chiefest among ten thousand, or thousand thousands.

2. For the excellency of His qualifications consider:

First, His relations to God. He was the Son of God and to man. He was made flesh. He was of such a nature that He stood related to God and man, as He knew how to preserve both the glory of God and the happiness of the creature that so divine justice might be completely satisfied and mercy admirably advanced in the creature's salvation.

Secondly, His interest in God and man. He was not only related to them, but had a deep interest in them both: to God He was a companion, therefore God calls Him, the man, His fellow. Moses of old was prevalent with God, but our Jesus much more - Moses as a servant; Jesus as a Son and Heir; to man as a faithful Brother, Friend, yea Companion and fellow Sufferer; He was tempted that He might be able to succor us being tempted. Likewise, He is the Father's Beloved, Whom God can deny nothing to; the saints Advocate that will lose nothing for want of asking.

Christ's will, power and love concur in it.

Thirdly, His will, power, love, wisdom and delight, concurred in fitting Him to be such a Priest. His love sets all on work, both power and wisdom. He is the power of God and the wisdom of God.

He is without spot or blemish.

Fourthly, He is without spot or blemish. The priests of old were forced to offer for their own sins daily, but our Jesus had no sin to offer for - He was like to me in all things, sin only excepted (Heb. 4:15). There was no guile found in His mouth. Yea, such an High Priest became

us, Who is holy, harmless, undefiled, separate from sinners, made higher than the heavens, able to save to the uttermost. (Heb. 7:26, 25).

Christ is of an incorruptible nature.

Lastly, our High Priest was a High Priest of an incorruptible nature, one that continues forever. The High Priest under the law, by reason of death, continued not, but Jesus is a High Priest forever after the order of Melchisedec, that is to say, without father or mother. He was not of the offspring of the Priests, but of Judah, without beginning or end of days, who ever lives to intercede for us. Thus much briefly to the first, viz. concerning the Priest Himself.

CHAPTER II

Showeth what the sacrifice is Christ that offered.

Christ offereth sacrifice.

The sacrifice itself that is offered is next to be spoken of, for every High Priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man (viz. Jesus) have somewhat to offer. The Scriptures are exceeding full in declaring this sacrifice.

That I may a little describe this sacrifice in the excellency of it, I will observe this order:

1. To show you what the sacrifice is Christ offers,
2. How often it was offered,
3. The place where it was offered,
4. The time when it was offered,
5. The true nature of that sacrifice,
6. How our Priest offered up this sacrifice,
7. For whom it was offered,
8. To whom it was offered,
9. The virtue, effects and end of this sacrifice; of these in order:

What the sacrifice is. It is Christ Himself.

First, the sacrifice itself is the Lord Jesus Christ. When burned offerings and sacrifices God would not, Christ came to do His will. This is held forth to us in the Scriptures by several expressions, all centering in one thing, namely, in this sacrifice, as first, by giving Himself as saith our Apostle, "Who gave Himself for our sins." Again saith Paul, "Who hath loved us and given Himself for an offering and a sacrifice to God." The priests of old offered goats and lambs and the like, but our High Priest a better sacrifice, even Himself (Gal 1:4; Eph. 5:2, 25; Tit 2:14; Heb. 7:27; Heb. 9:14, 27).

It is Christ's blood.

Secondly, by pouring out His blood, all things almost under the law were sprinkled and purified with blood for without blood there was no remission. The patterns of things in the heavens were purged with the blood of bulls and goats, but the heavenly things themselves with better sacrifices, namely, with the blood of Christ Himself. The blood of beasts sprinkled upon the unclean, sanctified to the purifying of the flesh, but Christ's blood was the sacrifice for the purifying of the heavenly things, viz. the saints' bodies and spirits. To this the Scriptures gives a large record: In whom we have redemption through His blood (as Paul saith) even the blood of the cross, that blood that issued forth from the side of our Jesus Whom one of the soldiers pierced. The High Priest under the law went into the second Tabernacle once every year, not without blood which he offered for himself and the errors of the people, but our Christ entered into the most holy place by His own blood which is called the blood of sprinkling which Christ poured forth when He suffered without the gate, even His own precious blood which is the blood of God. This is He that came by water and blood, even Jesus Christ. This was part of that new Song the 24 elders sang when they fell before the Lamb saying, "thou wast slain and hast redeemed us by thy blood", even His blood Whose vesture was dipped in blood. Therefore Christ's blood is called the blood of the covenant, of the everlasting Covenant (Eph. 1:7; Col.

1:14, 20; John 19:34; Heb. 9:7; Heb. 12:14; Heb. 10:19; Heb. 12:24; Heb. 13:12; 1 Pet 1:19; Acts 20:28; 1 John 5:6; Rev 5:9; Rev 19:13; Zech. 9:11; Heb. 10:29; Heb. 13:20).

Objection: But peradventure some will be ready to say, who seem to be very spiritual, that the blood that washes us is not the blood poured forth upon the cross, for that was spilled upon the ground, but it is a spiritual blood and therefore saith Christ, "he that eateth my body and drinketh my blood shall never die; which seems to imply some other blood. To which I answer:

Solutions:

1. By the blood of Christ we are to understand, not only the blood shed forth from His side, as a natural eye might see, but the same blood in the virtue of it which blood is the sacrifice. So he that drinketh Christ's blood partakes of the excellent benefit that redounds through Christ's blood which, in due, I shall show you more fully.

2. By this word blood we must know the death of Christ to be concluded and His body included. All Christ's sufferings center in one word, namely, His blood which holds forth all His sufferings upon the cross. And therefore in the next place the Scriptures declares this sacrifice.

3. To be the offering up of His body, Christ gave up His body to death, to suffer all the wrath of man and to become an offering for sin; therefore, it is called the offering of the body of Christ. So saith Peter, "He bore our sins in His own body, even the body of His flesh. By which body we are to understand Himself, His blood, for every one of those words are wound interchangeably each in other. Thus Christ gives His body to be eaten, that is to say, the fruit of the offering up His body. He gives His body for us that the fruit of that body might redound to us (Heb. 10:10; 1 Pet 2:24; Col. 1:22; Isa. 53:10; John 10:15; Acts 8:53; John 13:16; Matt. 20:28)

It is His soul offered up.

4. It is said, He made His soul an offering for sin. The Lord Christ offered up the whole man, body and spirit. He loved not His life, but poured forth His soul and underwent the whole curse, wrath and vengeance of the Most High in body and spirit.

It is the laying down His life.

5. Christ says, He lays down His life for us, yea, He gave His life a ransom for many. In this word, all other are contained Therefore it is so often said in the Scriptures we are saved by His death and sufferings. So that all these terms of Christ's giving Himself, pouring forth His blood, giving His own body, making His soul an offering for sin, laying down His life, dying and suffering for us, are all one sacrifice. One is diffused into all and all center in every one (Rom. 5:10; Col. 1:22; Heb. 2:9, 14; Heb. 9:15; 1 Pet. 3:18).

Chapter III

Showeth how often this sacrifice was offered, the place where and the time when it was offered.

Thus through the power and virtue of this sacrifice, having declared what it is, we come now to consider:

How often the sacrifice was offered.

1. How often this sacrifice was offered. The Priests under the law went into the holy place every year. They offered sacrifice continually, but our Jesus by one sacrifice hath done away sin. The multiplicity of the legal sacrifices argued their imperfection, for those Priests daily ministering, offered sometimes the same sacrifice which could never take away sin, but this man, saith the Spirit, after He had offered one sacrifice for sins, forever sat down on the right hand of God, holding forth the work was done that Christ might sit still needing no more offering. And whereas it is said He sat down on God's right hand, it declare He had done His work and the Father accepted it, or else He should never have been placed in the throne of victory at His Father's right hand. Christ was once, (and but once) offered to bear the sins of many. Many talk of Christ's dying still in us and the like, but indeed instead of exalting Christ (as they pretend to do), they rank Him only in the Levitical Priesthood, and instead of holding forth His perfection, they render Him imperfect and quite contradict the aforementioned Scriptures (Heb. 9: 26, 28; 10:10, 12, 14, 18).

The place where this sacrifice was offered.

2. The place where Christ was offered deserves our consideration, for it is not said in vain that He suffered without the gate upon the Cross and that between two thieves. It shows the descension of our Savior into the lowest, vilest, contemptiblest estate and condition that could be. Christ died at Jerusalem, a city, not in the heart, but in Judea, in the world. I mind this the rather because some think the death of Christ at Jerusalem not at all to concern them, but they look for Christ's death within them, whereas in the Scriptures nothing is more clear than this: that Christ's death at Jerusalem is the offering for sin, not Christ's death in any one's heart. The Scriptures warrant no such kind of language. I confess I know this much that though Christ died at Jerusalem, if the power, virtue and efficacy of this death be not seated, revealed and enjoyed in the heart, a poor soul can take no comfort in it, notwithstanding this is certain: he that enjoys not Christ in him as a fruit of that one offering at Jerusalem, enjoys Him not at all. The Scriptures often speak of our being dead with Christ, that is to say, being implanted into the likeness of His death, by being dead to sin and to iniquity, but no where speak of Christ being dead in us, as the sacrifice by which we are saved. If Christ be in us, the body is dead (not Christ) because of sin and the Spirit is alive because of righteousness. Christ's death hath a virtue in us, namely, destroying sin and becoming a quickening Spirit (Heb. 13:12).

The time when this sacrifice was offered.

3. Concerning the time of this sacrifice being offered. In the fullness of time (saith the Lord) God sent forth His Son. It was in the last days, so called in respect of dispensation, for now all under Moses and the Prophets vanished, that Christ might come in and continue, God Who at sundry times and in diverse manners spake in times past unto the Fathers by the Prophets, hath in the last days spoken unto us by His Son, Who once in the end of the world appeared to put away sin by the sacrifice of Himself, that is to say, in these last days Christ appeared and offered

up Himself, to put an end to all other offerings and to put away sin. This Christ did in the days of Pontius Pilate and Caiaphas, the High Priest, which was many years since.

Objection:

But I know some are ready to say, "How can this be? For He was a Lamb slain before the foundation of the world; which, if true, how is it that He was slain at Jerusalem, except He was often slain?"

Solution:

I answer: It is very true that Christ was slain but once, according to the Scriptures and that in time, in the end of the world; and yet as true, if truly understood, that He was slain before the foundation of the World. Which I shall demonstrate clearly from the Scriptures (1 Pet 1:20).

To see the truth clearly, we must consider Christ Jesus in His death.

Christ slain by the decree of God.

1. In the decree of God. And so He was foreordained before the foundation of the world. And all things were present before the Lord before they had being in reference to us. They were in the decree counsel and purpose of the Lord. So was the Lord Christ in God's decree and counsel before the world. He calleth things that are not as though they were. What are only actually done with us in time, were truly present with Him before all time, Who is not included in any time.

The virtue of Christ's death was from before the foundation of the world.

2. In the virtue of His death. And so He was slain before the foundation of the world. Christ's death had an influence into the times past as well as to come; therefore, called the blood of the covenant. Now we must know that there was a covenant made between God and Christ wherein it was agreed that Christ should die in time and the virtue of that death which was from eternity in the Eye of the Father should speak for all His generation in all ages. Therefore the Fathers of old believed, not in a Christ already then come, but to come, even in the flesh and therefore God led them by the hand to look to a Christ to come, through many types and sacrifices; which, when Christ came, all ceased. Christ's death was that price that was laid down for all His generation in all ages and this is Christ, the same yesterday and today and forever.

Christ actually died in time.

3. We are to consider Christ's actual death, which was accomplished by the Jews. Therefore saith the Apostle, the same Jesus Whom ye have crucified, hath God raised up and thus was Christ manifest in the last days. Jerusalem was not actually always; Pilate not always, for we know that State, City and those persons had a beginning and ending. No more did Christ die actually before the world was. That He might die, He took upon Him flesh and was made like to us, which is only done in time, for we first are in the womb, then brought forth, increase and die. So did He, yet, notwithstanding, the virtue of Christ's death, through the will of God, is as great as if He had actually suffered before the world was, which He did not, but only once in the end of the world. And yet is Christ a Priest forever after the order of Melchisedec. Christ died once and died no more, yet the benefit remains forever. So that as the sacrifice is fully accepted by the Father, Who views it since it was offered; so it was accepted by Him that saw it before it was offered, for all things that God doth before us in time (which time the Scriptures tells abundantly,

Himself had made, ordered and disposed, which time is that space wherein things are done successively) He saw, liked, ordered and decreed should be before time was.

Chapter IV

Wherein is shown how Christ offered up Himself and the true nature of that offering.

How Christ offered up Himself.

5. I am now to proceed and show you how Christ offered up Himself unto God, which I shall demonstrate these two ways:

Christ offered up Himself by the Spirit.

First, By the power of the eternal Spirit. This sacrifice was no ordinary one, it was His own body; therefore, the power must be suitable, which was the Spirit of God that did sustain Him, enable Him to die and raised from the dead; therefore, saith Christ, "I lay down my life and I have power to take it up again. Therefore is He said to be justified in the Spirit and quickened by the Spirit. That eternal Spirit that dwelt in Him suffered Him to lie in the grave. For it was impossible He should be held of death that was filled with the fullness of God in Whom the eternal Spirit was (1 Tim 3:16; 1 Pet 3:18).

Christ died in the body of His flesh.

Secondly, Christ died in the body of His flesh. It was impossible the simple Word of God should die; therefore, the Word was made flesh. For as much as the children were partakers of flesh and blood, Christ Himself took part of the same, that through death He might destroy him that had the power of death. So He in the flesh abolished the enmity; therefore, it is said God was manifest in the flesh in reference to His death and justified in the Spirit in reference to His resurrection. Therefore saith Peter, "Christ suffered for our sins, the Just for the unjust, being put to death in the flesh. A fleshly body was prepared by God for Christ to suffer in and so He gives them His flesh, a sacrifice for sin (Eph. 2:16; Col. 1:22; 1 Tim. 3:16; 1 Pet. 3:18; 4:1).

6. Thus, through the guidance of God, I am now come to speak of the nature of this sacrifice, which I have discovered to be the Lord Jesus, His flesh, body and blood, offered upon the cross at Jerusalem in the end of the world by the eternal Spirit for sin. The excellency of its nature appears by a six fold demonstration:

A pure sacrifice.

First, from the purity of it. Under the law, their offerings must be without blemish. Therefore the Lord reproves the people for that they brought that which was torn and the lame and the sick, saying, "Ye brought an offering, should I accept this of your hands saith the Lord?" Which is as much as if He had said, "I the Lord delight not in, but abhor lame, blind, imperfect offerings." I must have one without blemish. But now seeing all these unblemishable lambs etc. under the law could not take away sin, either a sacrifice without spot and blemish must be found, Who is sufficient to take away sin, or else sin must remain; therefore, the Lord Christ steps in. Wherefore when He cometh into the world, He saith, Sacrifice and offerings thou wouldest not. Then said I, Lo I come to do Thy will O God. Christ is the Lamb of God that taketh away the sins of the world. Who offered up Himself to God without spot, for He is that true Lamb without blemish and without spot. Herein our Jesus was a Priest transcending the Priests under the law, which had infirmity and the sacrifices under the law that were imperfect. For the Lord Jesus was pure and spotless, yea, perfectly pure-in Whose mouth was found no guile, Who knew no sin

(Lev. 1:3, 10; Mal. 1:7-10; John 1:29, 36; Heb. 9:14; 1 Pet. 1:19; Heb. 7:28; 11:19; 1 Pet. 2:22; 2 Cor. 5:21).

There was a great necessity He should be such an offering without spot, because God was and is a God of pure Eyes that cannot behold iniquity, that is to say, to tolerate it, suffer it to go unpunished. Now had Christ been a sinner, He could not have taken away sin. This was the reason of the imperfection of the Priests of old, which, had they been perfect, we had no need of another Priest after the order of Melchisedec.

Christ's death, a free sacrifice.

Secondly, it is a free sacrifice. Free-will offerings under the law were very acceptable with God. Our Jesus offered up His own body freely. No man, saith He, takes my life from me. I lay it down. Lo, I come to do Thy will O God (Heb. 10:9).

Christ's death, a perfect sacrifice.

Thirdly, It was, as pure and free, so a perfect sacrifice. The sacrifices under the law were without blemish, but not perfect; therefore, Jesus puts an end to them and offers up Himself. The offerings in the law were to be perfect without blemish as touching their bodies. They must not be blind, broken, or maimed or the like, but this was a perfection shadowing out the true perfection of the Lord Jesus Christ, Who wanted nothing, Who had nothing superfluous, but was a perfect sacrifice. There needed no other to complete it.

Christ's death, an eternal sacrifice.

Fourthly, It was an eternal Sacrifice. It was offered in time, but ordained before time and the influences of it reached eternity. A virtue sprang from it to all His generation that fell asleep before it was actually offered. And now being offered, it remains in as full virtue as ever. For by one offering He hath perfected forever them that are sanctified. And so He was a Lamb slain before the foundation of the world; being the same yesterday, and today, and forever; even the same Jesus, the same Savior and Deliverer. The same High Priest that saved Paul, saved Abraham and shall save all that shall be saved (Heb. 10:14).

Christ's death, a spiritual sacrifice.

Fifthly, It was a spiritual Sacrifice. In the time of the law, the Priests went always into the first Tabernacle, accomplishing the service of God, but into the second, the High Priest only, once every year, not without blood, which He offered for his errors and the sins of the people. Which Tabernacle was a figure in that time. Now the sacrifices and gifts that were offered in that Tabernacle stood only in meats and drinks and diverse washings and carnal ordinances, imposed on them until the time of reformation, but our High Priest enters into the holiest of holies and there accomplisheth the service of God, not with meats and drinks and carnal ordinances or Jewish observations, but with His blood offering a spiritual sacrifice. Christ came with reformation, doing away with that which was carnal, that is to say, of a fleshly, legal (not sinful) administration, by His spiritual sacrifice, even the offering up of Himself in body and Spirit, the Just for the unjust (Heb. 9:10).

Christ's death, an acceptable sacrifice.

Sixthly and lastly, let us view its nature with its acceptation. The sacrifice was offered up to a just and righteous God, for an unjust and unrighteous people and the Lord accepted it, so that the shadow is of the heavenly thing. Even the burned offering under the law was a sweet savor unto God, holding forth the excellency of the savor that our better sacrifice, our substantial offering, was to God; therefore, it is said Christ gave Himself for us, an offering and a sacrifice to God for a sweet smelling savor. He is that sweet perfume that ascends up to God, in Whom the Father is only well-pleased, Who hath seen the travail of His Son's soul and is satisfied. This is a most acceptable sacrifice (Isa. 53:11).

Chapter V

Manifesteth the true subjects for whom the sacrifice was offered.

Having thus in mercy made manifest the nature of this sacrifice and for as much as every sacrifice that is offered is for somebody, let us now inquire of the persons who are the subjects of this sacrifice, which Christ declares to be His sheep. I lay down my life for my sheep (John 10:15). Those sheep are the elect of God, whom the Lord hath appointed a place for at His right hand in the last day; therefore, saith Christ, Other sheep have I which are not of this fold, them also I must bring in and they shall hear my voice (John 10:16). Again saith He, I know my sheep. Christ makes it His work to redeem a company of poor silly sheep from wolves.

These sheep are those who are given by God to Christ. Thine they were, saith Christ, that is to say, thine by choice, knowledge, decree and purpose; Thou gavest them me, that is, they being in the world a company of poor, despised, sinful creatures, thou committedest them to my charge, to rescue them from the paw of the lion and mouth of the bear, and to keep them in thy name that they may never depart from thee. These are they Christ prayed for, these only, not the world, that is to say, those that were not given to Him to bring over by the power of His own Scepter, to the obedience of the Gospel, to the salvation of their souls and therefore you shall find Christ's prayer is not limited to the small number of His faithful Apostles, but He likewise prays for all that should believe in Him (John 17:6). For their sakes He sanctified Himself, that is to say, He set Himself apart and made it His work to offer sacrifice and become a Redeemer. So much the word sanctify imports. There were a certain number that Christ knew and the Father loved, as He loved Christ, which in another place are called children as testifies the Spirit, saying, Forasmuch as the children were partakers of flesh and blood, He likewise took part of the same that He might deliver His children. Which children are those that are His peculiar generation. Behold (saith Christ) I and the children which thou hast given me, which children He calls His brethren, saying, I will declare thy name unto my brethren. For this cause is the Lord Jesus called the Captain of the salvation of many sons, because He sanctifieth Himself for them. For He is a perfect Captain through sufferings to bring many sons into glory, which sons are called His family, His house, household, spouse, His city, His soldiers, His purchased ones which He governs, orders, disposes, resents and trains up to eternal life. For Christ is faithful as a Son over all His house.

As they are His children given to Him, so we are to consider them in a present condition of enmity to Him, for He reconciles them. And therefore it is said Christ died for the ungodly, for sinners even for rebels, enemies and traitors to Himself (Rom. 5). Such who bid defiance to the God of heaven, for these Christ died as I shall show more in the virtue and effect of this sacrifice which I would now speak of, but that I must first remove an objection that lies in the way.

Objection:

The Scriptures tells us that Christ by the grace of God died for every man and that He is the Savior of the world and the propitiation for the sins of the world. How is it then that you say He offered up a sacrifice only for some chosen ones (Heb. 2:9; 1 John 2:2).

Solution:

In answer to this question, I shall first show you how the Scriptures are mistaken, then show you how it cannot be that this sacrifice was offered for every individual son and daughter of Adam as the objectors conceive.

1. Concerning the Scriptures upon which this objection is bottomed, I shall only instance the principal. As first, that in the Hebrews, Who by the grace of God tasted death for every man. From whence they infer every particular person in the world to find the truth of this Scriptures. Let us see the truth of it by comparing it with what follows. This every man in the next verse is declared to be many sons, yea, brethren and children. The word in the original is for all, which we must take with some limitation. It is said All Judea came out to be baptized of John in Jordan. Now I suppose no one will imagine he meaneth every particular person, every infant, but a great number. So here by all we may understand a great number.

Or, if you read the word, every one, we likewise read that Jesus Christ commanded the Apostles to preach the Gospel to every creature. By every creature, I suppose we take not in the beasts of the earth, fishes of the sea and fowls of heaven. If without all limitation we take the word, we cannot except them, except we deny them to be creatures which I hope we are all better informed. So that Christ's dying for every man must be restrained to those only Christ intended it, namely, those many sons whom God appointed unto glory.

The next Scriptures is that in John which saith, He is the propitiation for our sins and not for ours only, but also for the whole world. From whence many infer that Christ is a propitiation for the sins of every individual person in the world, strengthening their opinion from those Scriptures that affirm Christ is the Savior of the world. And God so loved the world and would have all men to be saved.

In answer to these, we must necessarily be able to distinguish concerning this word world. For, I affirm, it is not always taken for every particular one; therefore, it is said And the great dragon was cast out, that old serpent called the devil and Satan which deceiveth the world. Which world is only meant of the wicked, or of many in the world. Therefore it is said in the verses before that there was war in heaven, Michael and his angels fought against the dragon and his and there was a remnant in the world, a woman in the wilderness that was not deceived. So that by the whole world was only meant those that were deceived in the world. So it is said, all the whole world wondered after the beast, which is not meant of every particular person; therefore, is it interpreted afterward to be all those that dwell on the earth, whose names are not written in the Lamb's book of life. In another place it is said God was in Christ reconciling the world to Himself, not imputing their sins. Now we know the Lord doth impute sin to some; therefore, it is not of every one that he speaks.

So it is said God is the Savior of the world and yet in another place, the world shall be damned. So that it is very evident where he saith He is the Propitiation for ours and the whole world, he means them that did believe and hereafter should believe, all them he writes to, and all in all ages that shall be saved and so the rest of the Scriptures must be understood. The world is sometimes taken for every individual, sometimes for many, for some of all sorts for the gentiles, before it was said, salvation is of the Jews, but now of the whole world, that is to say, of Jews and Gentiles. Therefore it is said God so loved the world that whosoever believed should not perish. He so loved it, that is to say, after such a manner as those, that is, whosoever shall believe should not perish. So that His love is clearly restrained to them that should believe. Therefore the Scriptures so often speak, that God hath chosen people out of the world, the poor of the world. He hath redeemed us out of every nation, kindred and tongue, some of all nations. So that as there are two worlds spoken of, this world, and that world, namely, the world to come, so are the

subjects of both worlds, which subjects are called the world and they are either the world of the ungodly, that cannot receive the truth, or the world that shall be saved and is reconciled to God.

Objection:

The Gospel is declared to be glad tidings to all (Luke 2:10).

Solution:

What I have said before is a sufficient answer to this. For all is taken for some of all and therefore saith the Scriptures, it is the savor of life unto some and of death unto others (2 Cor. 2:16).

Objection:

The Gospel is to be preached to every creature, which could not be if Christ died not for all (Matt. 28:19).

Solution:

To which I answer true it is the gospel is to be preached to all, and yet Christ's death is but a sacrifice for some. The publication of the Gospel is universal, the application particular. The sun shines on good and bad, some things it quickens, others it withers. Now the act of shining is alike to him that is blind and him that sees, but the virtue of it is only to some particulars. A man that is blind hath not the benefit of the light. This appears more plain if we consider what the Gospel is that is to be preached.

What the gospel is that is to be preached to the world.

It is that there is life and salvation freely in Christ for sinners which is to be told, preached, and declared to all men, yea, every man, but now the application of it is only to him that believeth this and trusteth in it which is the work of the Spirit to accomplish. We are not to preach Christ died for you Thomas, or you, John, but for sinners. And thus the Apostles preached and if anyone asked what they should do to be saved, their answer was, believe in the Lord Jesus and thou shalt be saved, whether thou beest Jew or Gentile (Acts 16:31).

Objection:

But all are commanded to believe the Gospel.

Solution:

If I should without a further answer grant it, yet it follows not that Christ offered up a sacrifice or died for them, for that is not to be preached to any particular man, for the Gospel is that there is life in Christ Jesus for whosoever believeth. Now I say, He that believeth not this Record which God hath given of His Son doth as much as he can to make God a liar. He gives God the lie (as we use to say). But I shall say this more. that the Scriptures nowhere holds forth any command from God to every man to believe Christ died for them.

Objection:

Those that believe not are threatened with damnation because they believe not on the Son of God (John 3:1).

Answer:

To that I briefly answer:

1. That unbelief is the very condemnation of every soul. It is not an act, but a state in which every man is plunged (John 3:19). For when Adam had sinned by transgressing the Law, that cursed and seized on him and all his posterity in him., but yet Christ was immediately promised. So, that notwithstanding, his sin, all that looked to, or believed on that Brazen Serpent should be healed. Those that did not should perish in their sins. This state of unbelief seized on the creature, which is

2. The cause why he trusts not in Christ, nor comes to him, which is to be understood in this sense in that it hath taken such hold on man that he cannot come forth of it, for if he could but believe, he should certainly be saved, but he cannot; therefore he is condemned, though this is not the original or first cause of his destruction, for his sin that he fell into was that that put him into an incapacity of believing according to the purpose of God, which indeed is the original cause why they cannot believe, for if God had purposed they should believe, neither themselves, nor men, nor sin, nor devils could have hindered it for who hath resisted the will of God? For as many as were ordained to eternal life believed. You believe not, saith Christ, because you are not my sheep. That is, because you are not given to me, neither have I undertaken for you, for if I had, you would come unto me, for my sheep know my voice. The whole Scriptures proclaim death and damnation to unbelievers and so the light reproves their darkness, adjudges it and condemns it. Therefore it is said, He that believes not is condemned already, because he hath not believed, or as the word will bear it, in that he hath not believed, which is thus explained a little after. This is the condemnation, that light is come into the world, and men love darkness. It is the condemnation itself.

Objection:

But those to whom the Gospel is preached, and refuse it, are declared to adjudge themselves unworthy to eternal life and to neglect salvation, which if Christ had not died for them, they could not do.

Solution:

To this I thus briefly answer. Man is truly said to refuse the gospel, when he rejects it, despises it and persecutes it and then declares himself unworthy of it. All men are unworthy of it, but the Jews in the Acts eminently declared themselves to be so. Here we may take notice how the Gospel is to be preached to all, not for all, for when he knew who was unworthy, he turns away from them, but he was sent to preach to all, not knowing who was made worthy to receive it by the Lamb. That God's own might be called in, he preached it to, or among, or in the hearing of all and this was lawful for him so to do, but he applied it to none but upon believing.

Objection:

But peradventure some are yet ready to say, the Apostle saith, how shall we escape if we neglect so great a salvation? Which they could not do, if it was not for them (Heb. 2:3).

Solution:

To this I say thus much. All that can be inferred rationally, or spiritually from those words is this-- that destruction is the portion of them that neglect (that is to say) mind not, or receive not salvation, which excellently holds forth this truth, that there is no other way of salvation, but by giving heed to, or embracing the Gospel, which he exhorts them to a steadfastness in.

Objection:

But may some say, If Christ died for them, they shall be saved (as you say) and if so, what need the Apostle mind them not to neglect it? For if it be for them you say they shall have it. Therefore his exhortation is vain.

Solution:

To which I answer, that although the Saints' eternal happiness depends on the Father's purpose for their salvation, yet the true ground of visible administrations is from the visible profession of the Gospel of Jesus Christ. For with the heart man believeth, but with the mouth he confesseth to salvation. The Apostle judging according to their profession thus speaks. For though a man cannot fall from the Father's love, yet he may from his profession, which, when he doth, 'tis (though not an infallible) yet a sad symptom. He is in a sad condition, nigh to burning, having neither part, nor lot in the thing professed, as saith the Apostle. Now because some did profess to be bought by Christ, to have received the Lord Jesus, to be sanctified by the blood of the covenant, and yet by their works denied Him, Whom they said, and Saints so judged (judging by their former profession) had bought them and sanctified them and made shipwreck of faith and a good conscience, that is to say, the profession of them. The Apostle not knowing by revelation who should stand, nor having any rule to judge men should attain to the glory of the end, without continuing to the end, knowing likewise that the Father hath as well ordained the means to attain the end as well as the end itself, thus speaks; therefore, saith the Apostle, We are persuaded better things of you and things that accompany salvation, though we thus speak and desire you to continue to the end (Heb. 6:9).

Objection:

The Scriptures saith, some may perish for whom Christ died 1 Cor. 8:11. Therefore all He died for, shall not be saved, which proves He died for all as well that perish as them that shall be saved.

Solution:

To which I answer, by perish is not meant eternal death or condemnation, for the word perish many times signifies to wound, defile or corrupt and so it is there used; therefore, the Apostle in the next verse interprets the meaning of perishing to be the wounding the weak conscience, or stumbling, or offending their weak brethren.

Objection:

The Lord Christ wept over Jerusalem and would have gathered it as a hen her chickens, but Jerusalem would not, which is an argument that He loved it and died for it.

Solution:

That Christ wept over it and would have gathered it, is true, but yet that He did not lay down His life a Sacrifice for them that He did not gather is as true. Christ's weeping over them

shows Him to be a man subject to like passions with us (sin only excepted). He laments their deplorable, miserable, undone and lost state and whereas He saith, How often would I have gathered them, &c. He there speaks as a visible minister of the Gospel that holds forth the truth to men, not knowing their eternal state, for if you consider Him otherwise, He could not weep over them, for it is said He knew all men and would not commit Himself to a people that did profess Him. He knew (as He was the wisdom of the Father) well enough who should believe, but die in their sins; therefore, this He did as a man having natural affections and so it is said when Jesus heard Lazarus was dead, He wept, which showed not that Lazarus might have lived longer, but His love, His natural love to him. In this sense Paul wished himself accursed for his brethren's sake according to the flesh. In this sense, I say, This and all such other places must be understood.

Objection:

But yet John saith, Christ came unto His own and His own received Him not. And object the parable wherein all are invited, &c.

Solution:

To both of these one answer may suffice. The Jews were Christ's own countrymen, the then only visible Church of God. He came out of that stock and for the invitation say I, it was to the Jews and Gentiles wherein we may say that all are invited by the outward, visible ministry of the Gospel. For many are called, but few are chosen. Now not the called, but the chosen are the subjects for whom Christ died.

Objection:

The Scriptures tells us of a common salvation. And God is the Savior of all men, especially of them that believe.

Solution:

The salvation is called common because now it is extended to Jews and Gentiles; therefore, Peter being bidden to go to the Gentiles, he accounted them a common people. Salvation he thought must be only of the Jews, but God's thoughts were otherwise and the wall is broken down.

And to the other, I say, God is the Savior of all men, for in Him, all live and move, and have their being, but especially, that is to say, eternally and spiritually by Jesus Christ. He is the Savior of them that believe. Eternal life is only their portion.

Objection:

But it's said, Christ died to redeem from the sins of the first testament, Heb. 9:15 so that there is no condemnation for them, but condemnation is for not believing Christ died for them.

Solution:

The Scriptures objected proves not that Christ died for all, neither saith so, but this it holds forth: That those transgressions which were under the law are done away in Christ. Now we may see (if we will not wink at noon-day) that all men are not redeemed from the sins under the first testament; therefore, saith Christ to the Jews, Ye shall die in your sins, that is, in all your sins; therefore, He saith again, The wrath of God abideth on them. Christ took not away wrath for the first and brought it again for the second.

But say they, they were condemned for unbelief. Well, let us reason out the case. I demand of thee whether unbelief be sin or not. If thou say it is, I ask thee whether Christ died for that or not. If He did not, then His dying for all other sins was of no moment nor concernment. If a man should do never so much to redeem a man from prison and not perform the chiefest part required, do you think the prisons would be delivered? Surely not! What availeth it for Christ to die for all my sins if not for my unbelief, seeing that, without any more (I speak in thy language) may condemn, but it may be thou wilt say, He died for the unbelief of some and the other sins of others. Vain man, thou sayest thou knowest not what. Thou pleadest Christ dying for them for some sins and yet He hath left the chief not died for. For what purpose is then His death? What benefit have they by it? They are but pulled from the water and hurled into the fire.

But if thou sayest Christ died for unbelief, how then can it condemn? For all that Christ conquered, He triumphed over in His cross. How comes it to return upon Him again? Thou wouldest be wise, but indeed thou instead of exalting Christ as a free Savior makest Him but half a Savior. If He be not able to save to the uttermost, woe and alas. We were all unbelievers before we believed. If Christ make us not to believe, what shall we do? The Priests under the law were as great as He if thy doctrine be true, but surely I hope thou by this time seest thy vanity.

Objection:

How can this stand with the justice of God to punish men if not for not believing Christ died for them?

Solution:

To answer this, I tell thee, I now see where thou art graveled. Thou canst not see God to be just in this. From hence some conclude all shall be saved, others that God is not just if He condemn any and the like. But O thou foolish man! If I should only say that God is pleased to condemn men without giving them any reason, would it be unreasonable in God? Hath He not made thee? From not being hath He not given thee being? Art thou thine own or His? Nay, but O man, who art thou that repliest against God? Shall the vessel say to the Potter, why hast thou made me thus? Hath not the Potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? And hath not God the same power over thee as the Potter hath over his Vessel? May He not do what He please with His own? Who shall set Him a rule to walk by?

But yet a little to speak to thee that thou mayest understand the way of His justice and how He brings forth His pleasure. I bid thee sit down a while, enter into thy conscience, take a view of thy pride, covetousness, lust, murmurings, worldliness, &c. And what wilt thou say?

Man was made upright, but he sought out many inventions. God made man, planted him in a Garden in the midst of all worldly pleasures, forbade him nothing but one tree in the middle of the Garden, told him if he did eat thereof he should die. This law was given to him, the Devil taking advantage of the creature's mutability (for God did not, neither was He bound to make the creature immutable) spake to the woman by a Serpent, even a natural beast of the earth, that eats dust and creeps on her belly. Eve would be wise, believed the Devil, ate of the Tree, brake the law and so came to know good and evil. She knew not good and evil before, but now she felt the evil and died, that is the evil of fear and shame (the fruit of sin) seized up on them. This Tree was a Tree of trial to them of their obedience. Now sin came and death by sin. Adam was turned out of the garden. Sorrow compassed them. The Tree of life, a visible Tree pointing out Christ, denied them because God would show the riches of His grace and the glory of His justice. Had Adam eaten of that Tree of life, he and all his posterity had lived for ever, but God would not

suffer it, but would advance justice in the condemnation of some and so keeps him out with a flaming sword, that is to say, His Law or mighty power. Thus do we continually the thing forbidden to us. We are not contented with our sphere. Surely this consideration renders God just in our ruin and 'tis only mercy that saves any of us.

Thus man was plunged in this darkness, yet Christ came as a Light shining in darkness, but the darkness, the dark sinful heart of man, comprehended it not, but opposed it. Christ saith He is the true Light, the Messiah, the Son of God, that life eternal is in Him. The Jews neglected, rejected, scorned and abused Him. So do many now by which they add iniquity to iniquity and are justly condemned for their sins.

But I may the more clearly demonstrate the falsity of this assertion, consider the following arguments:

Argument to prove Christ died not for all men.

Those that Christ died for, He offered a Sacrifice for. For His death was a Sacrifice for sin, as I have at large proved before.

But Christ offered not a Sacrifice for all men, therefore He died not for all.

This second proposition is clearly proved, if you consider this:

That all those for whom this Sacrifice was offered are sanctified and perfected by it, having through it remission of sins which is evident: For by one offering hath He perfected forever them that are sanctified. And again, We are sanctified through the offering of the body of Christ, once for all. He bore the sins of many and by that Sacrifice He carried them away that God remembers them in a way of judgment no more. This will be more manifested if you consider what I shall say in the virtue of Christ's death.

But there are a people that shall never be made perfect, nor have sins done away. This is so evident by itself that it needs no demonstration. Consult with the 25th of Matthew and you may there (if you doubt) find a resolution.

To whom this sacrifice was offered.

Having thus handled the Subjects for whom this Sacrifice was offered, I am now come to show you to whom it was offered, namely, to GOD, to an offended, displeased and angry Majesty, Who could not endure sin and Who threatened death to sinners.

Objection:

GOD saith, Fury is not in me. How then say you, GOD is an angry GOD?

Solution:

The same GOD that saith, fury is not in me, saith also, they are full of the fury of the Lord. So that we must know, fury, wrath, anger is in GOD by a Law which is the righteous dispensation of justice and judgment, by His own Law against the breakers of it. And yet fury is not in GOD, that is, GOD in Christ hath so taken away the Cup of Trembling, and the dregs of His fury, that fury is not in Him to His children, for GOD in Christ is love, full of love. GOD in the Law is a recompenser of tribulation and anguish to all that obey not the Gospel of Christ.

Chapter VI

Showeth the excellent virtue of this sacrifice, appearing by its sweet and comfortable effects, and that in four considerations.

This sacrifice is better than other sacrifices, transcends all under the Law, comprehends all manner of excellency in itself, and the virtue whereof appears:

Christ interposed between God and man.

First, in that the Lord Jesus by this one Sacrifice, interposed between God and poor, silly, sorry man; between God's wrath, vengeance and fury, and sinful rebellious man. God's hand of justice was up, man's neck upon the block ready for his fatal and final destruction. Even as Abraham's hand was up ready to slay his son, but as then the Angel stepped in and laid his hand on Abraham's sword, so the Angel of our new Covenant immediately interposed Himself and became that Ram in the bush that was ready to die in our stead and be offered for us that we might be spared. So Christ held God's hand and staved off His wrath, (as I may so say) and now sets forward not only to respite man's misery for a short time, but

Christ mediates between God and man.

Secondly, He mediates between God and man for a reconciliation. Man was the offender, sentence was given against him to condemnation. Nothing was wanting to complete his misery, but a full execution and eternity to lock him up fast in wrath and torment. Now the Lord Jesus interposes Himself to make up the breach and therefore is He called the Mediator between God and man, the Man, Christ Jesus, the Mediator of the new Covenant. He it is, not duties, not prayers, not fasts, not performances of the creature that makes reconciliation and atonement for the sins of the people.

Christ hath given satisfaction to God the Father.

Thirdly, By this sacrifice He hath given full satisfaction to God the Father for whatever He could lay to our charge. Man, as I said before, was condemned to die. Wrath was threatened. He became a debtor to the law. Now the Lord Jesus undertakes the payment of his debt. He would answer the Law and pay whatever the Law could demand, even to the utmost farthing. He became the end of the Law for righteousness sake. He died and became a curse (for it is written, Cursed be every one that hangeth on a tree) that we might be blessed and live forever.

What it is for God not to see nor remember sin in His children.

Yea, further, the Lord Jesus that He might be a perfect Savior, bore our sins in His own body on the cross and the Father laid on Him the iniquities of us all and He was numbered among and judged as the transgressors. Which holds forth to me the Father speaking (if I may so say) after this manner to His Son: "Son, wilt thou undertake for this man, this sinful man. His sins are as scarlet. His offense is great. The punishment is as great. Thou must take all his sins and faults upon thyself and stand in his stead and suffer whatever I have threatened upon him. Thou must be made sin for him," that is to say, an offering for his sin and a sufferer as a sinner. Well, saith Christ, Father thy will be done. I will rather bear his sins in my own body. I will rather suffer for the extremity of thy wrath, than those whom I love shall die." And so indeed, the Father accepted Him. The Covenant and contract was made and now Christ Who is our scape goat, carries all our

sins in His own body into the land of forgetfulness that God saith, I will remember their sins no more, that is to say, as unsatisfied for, or in judgment against them and now I can see no sin in My children, that is to say, no sin which I have not received satisfaction for (for otherwise He doth see and remember them). See both these, namely, Christ's sacrifice and God's satisfaction, in Paul's triumph: Who shall lay anything to my charge, it is God that justified me. I, but might some say God will not justify the wicked nor the unrighteous. What then? Who shall condemn me? It is Christ that died for me though I am unrighteous. Justice is satisfied that I cannot be condemned for Christ hath taken away the curse and stopped the Law's mouth, for He is the true sin-offering and trespass-offering typified in the Law.

Fourthly, Christ hath opened the way for the soul to come to God, from Whom before (trembling) he ran away and hid himself, covering his nakedness with fig leaves not daring to approach the presence of the Lord. The soul, till Christ died, stood aloof off, had no sight of God, but in shadows, types and figures, but now the Lord Jesus by His death made way for the soul to come to God. The veil of the Temple is rent in twain, which is interpreted in the Hebrews to be the opening of the way into the most holy place, into which under the Law none but the High Priest might enter, and that but under a shadow once a year; but Christ, by His own blood, hath opened the way that we may with boldness have access to God. Christ, the Lord's anointed, hath so ordered the matter, being partaker of both natures that God and man should meet in Him. In Him God appears in love, mercy and grace. In Him the saints meet the Lord, in righteousness, salvation and praise, so that He that had hid Himself before, hath now no durable joy nor true content, but when in the sight of God in the Lord Jesus. O what a matchless mercy is here two at such a distance and enmity should be reconciled and meet in one, joying, rejoicing, praising and delighting each other. O here I am forced to stay a while in admiration of that boundless love, and unfathomable wisdom of our dear Jesus, our well-beloved Bridegroom Who stripped Himself of His robes and clothed Himself with our sins, Who knew no sin for to bring us into an intimate familiarity and acquaintance with our Maker. O my soul, for this bless the Lord, yea, let all that is within me praise His holy name, yea, let all that love the salvation of the Lord say, Let the Lord be magnified.

Chapter VII

Showeth what justification and the pardon of sin are: the effects of Christ's death or sacrifice.

We are justified and our sins are pardoned through the sacrifice of our Lord Jesus. That we may come to a more clear understanding of this, I desire you would mind, that to justify signifies either to make one just who before was unjust, or to declare one to be just. And again, a man is said to be made just when as a sinner he is washed and cleansed, as of a drunkard he is become sober and the like, or when he is acquitted of his fault. So that though many sins remain, they shall not condemn him. In this last sense is a man said, according to the Scriptures, to be justified, or have his sins pardoned or acquitted. Blessed is the man to whom the Lord imputeth not his sin, that is, whose sin is forgiven, hid or covered.

So likewise the declaration of a man to be a just man, or justified, is two-fold: either to his own soul, or to others. Now, according to the Scriptures it is the acquittal from sins, that is, properly called justification. Therefore saith the Apostle, As condemnation came upon all, so justification upon many. Justification is there taken for the contrary to condemnation, which is the freedom from it. Therefore saith the Scriptures, We are justified by His blood, and by the Spirit.

Objection:

The Scriptures, say we, are justified by faith, how then say you it is by the blood of Christ, Rom. 5:1.?

Solution:

In answer to this, there are two things to be minded:

1. That when men sinned, there was something threatened (viz.) eternal wrath and misery, which was not then inflicted.

2. Man's conscience became guilty, and so wrath, fear, terror and torment seized on him. Now we must consider that the blood of Christ frees us from both of these: from the first, while we in our own minds, through wicked works, were enemies; from the second, Viz. that guilt we had contracted through sin, the blood of Christ saves us through faith; therefore, it is truly said, being justified by faith we have peace with God. Faith receives what Christ hath done for us, and so justifies us in our consciences, that we have no more conscience of sin, that is to say, guilt for sin, which will appear more plainly by this similitude: A man hath committed an offense against the law, suppose felony or treason. Now the law saith, He that so offendeth shall die the death. The conscience of his fault presently strikes horror to his spirit. The man is apprehended and imprisoned for it and shut up till the dismal day of execution. Now while the poor man can expect nothing but death, some friend of his, unknown to him, sues for his pardon, satisfies the law and obtains it, by which his friend hath made sure of his life. Now is the man truly justified or acquitted from his fault though he knows it not. Well, what then? His friend comes to him and saith, Be of good cheer, thy offense is forgiven thee and so gives him his pardon which he gladly accepts, and, having received it, he is now delivered from his bondage, the prison opened and the jailer commanded to set him at liberty and he is as surely freed from the offense as if he had not sinned at all. Even so it is with a poor soul, for when man sinned, wrath, even eternal misery was threatened and his spirit filled with horror. Now the Lord Christ, when the soul was a stranger to him, obtained his pardon, purchased it with His own blood, and

then the man's eternal happiness was made sure of, and when the Lord Christ tells him what he hath done for him, saying to him. thy sins are pardoned my son, fear not, then the wrath, horror, guilt and terror fly away, and the man is by faith, that is to say, by believing what Christ hath done, at peace in his soul.

Faith, I say, is not the man's justification or righteousness, but receives it, for it is a free gift of God.

Objection:

It is said, We are justified by works, how then by the blood and grace of Christ, James 2:24.?

Solution:

To that I answer: We may be truly said to be justified by works, namely, as to be justified, holds forth the declaration of it to others and so only works before men justify, or as works declare a man in some particular act to be a just man, may a man be truly said to be righteous or justified, in that particular just and righteous act. So these three ways of being justified, viz., before God, in our conscience, and before others, or in some particular act are all at unity, being the effect of Christ's death, which was the sacrifice for sin.

But yet methinks I hear some ready to question:

Objection:

Whether all sins to a believer are pardoned, past, present and to come?

All sins pardoned to a believer, past, present and to come.

Solution:

If thou seriously considerest what I have already said, it might be a sufficient answer to thy demand, but it is possible, I shall desire to answer thee more fully. We are to consider that before we were actually, Christ Jesus died, and when He died, He bore our sins in His own body. The punishment that we deserved, Christ suffered. He is and was our trusty Advocate that pleaded our cause and satisfied the law, against which the sin was; so that condemnation is by a law. Take away the law and the condemnation ceases. Now Jesus triumphed over our sins and the law (as I shall show more fully anon) on the cross, and made a show of them openly, so that they could never be able to return upon us to condemn us, and under this consideration I affirm all sins past, present and to come were then pardoned by the blood of the cross. For as Christ at once died for all sins past, present and to come, so were they pardoned, which pardon was given to Christ for Him to communicate to us. Which leads us to the second consideration, namely, our guilt, fear, horror and terror and Christ's love to us then, for He having obtained our pardon, as He obtained it, He gives it to the soul, a full, complete, perfect pardon, saying after this friendly manner, Thou that hidest thyself in the stairs and in the cliffs of the rock, in a desolate and forlorn condition, that waterest thy bed with tears and expecteth nothing, but wrath, fear not though thy sins be as scarlet, I have made them as white as snow. And so commands Satan, their jailer, to fly, the iron gates of their own guilt to open and takes him by the hand and leads him into the paradise of God by faith, into His Father's kingdom. Which act of Christ upon man's spirit is man's justification according to that in the Acts, We preach remission of sins by Jesus Christ, for every one that believeth is justified from all things (mark the word) from all things, from which he could not be justified by the law of Moses. And in another place, You hath He quickened,

who were dead in sins, having forgiven you all trespasses. Mind it, the work is done. The law cannot charge him so that if a saint sins now (as in truth we do, For he that saith he hath no sin is a liar and deceiveth himself) he may look to his Advocate, pleading satisfaction already given, triumphantly singing, There is now no condemnation or damnation to him that is in Christ with a sure confidence. None can now legally (though many may unjustly) lay anything to his charge, for God justifies him. He that was offended is satisfied. Neither can any condemn him, for 'tis Christ that died for him. Now, in this sense likewise it is very sure all sins past, present and to come are pardoned, for this second is only the declaration of the first.

Objection:

Against what I have here written, I know many object that the servants of God in the Old Testament, as David, Daniel, &c. prayed for pardon of sin and that Christ commanded His disciples to pray for the pardon of their sins and that we are required to confess our sins one to another, and pray one for another and God Himself saith, If we do confess our sins, He is faithful to forgive them; therefore, they are not all pardoned at once, if they were, what need we pray for them?

Solution:

As to the examples or precepts concerning praying for pardon of sin, I answer, that it is a suitable act to that state and service that consisted in a legal dispensation. They saw not so clearly the things we see. They were continually to offer sacrifice for sin and surely those that might offer sacrifice for sin might pray for the pardon thereof. So that their praying for pardon of sin no more proves it our duty then their offering sacrifices makes it a duty to us so to do.

As to that precept of Christ to His disciples, we are to mind that Christ intended not always to confine His disciples to that manner of praying, but that form was agreeable to that dispensation, for the Kingdom of Heaven was not then come, It was but at hand, but now it is come and we may boldly go to God.

As concerning the other Scriptures that say, Confess your sins one to another, and If we confess our sins, He is faithful to forgive us. If you consider what I have said before, it might be sufficient. These expressions only speak of a forgiveness and acquittal in a man's conscience. So though a soul may be in some doubt, these are an encouragement for him not to hide his face and run away in fear, but boldly to acknowledge them upon the head of the Scapegoat, the Lord Jesus and God is just and faithful to forgive them, that is to say, to manifest the forgiveness of them to thee, for sin is either chargeable before God, or in the conscience. Before God it is not; therefore, in conscience only and as it is chargeable, such is the forgiveness. It many times fares with a saint, as with a man arrested with a bond formerly canceled. The man hereupon is filled with fear, beginning to call in question whether his surety hath canceled it or no, and so calls upon his surety for the producing his bond that he may be assured he is freed from it by the Law, though unjustly vexed with it. Even so, I say, fares it many times with a saint. Jesus Christ hath told him, The law is satisfied, his debt paid, the bond canceled. The devil assails him, sets his sins, his debts in order before his eyes and charges the law upon him whereby the soul begins to fear again and is ready to question whether Christ hath told him so as he did before believe and now he cries out for his pardon that the bond may be taken out of his way that he may be set at liberty through the manifestation of Christ's love. Yea, I say further, a man that hath obtained a pardon from his Prince may be attached for the same offense and now may desire, in confidence that his surety, in whose hands the pardon is, to give it him that so he may be set at liberty. Let me tell you, Satan many times assaults the soul and troubles it and then many a soul in faith asks his pardon, or the benefit of his pardon that so he may be freed from Satan's buffetings and thus in the Scriptures it

is frequent to ask the thing producing a benefit for the effects sake, as for instance, we may desire to eat the flesh of Christ when we mean the benefit that redounds to us from it, so that the sum and substance of what I have said is,

First, That sin is fully satisfied for by Christ's death in the sight of God and shall never be charged upon a saint which pardon is in the hands of Christ for him.

Secondly, That sin lieth in the conscience till believing and when the soul believes, is forgiveness given to him, that is to say, published, made manifest and declared.

Thirdly, That though he may be freed, yet be in trouble or fear again (for according to the measure of his faith, such is his assurance and consolation) & then he may pray for the pardon of sin, that is to say, the fuller assurance of it and may ask for pardon of sin, as it includes his right to be freed from trouble or wrath for them anymore. So that I say, all sins are pardoned in the sense I have already declared, past, present and to come.

Objection:

You say that a saint after believing may fear again, which if it be true, why doth the Apostle say, we have not received the spirit of bondage again to fear?

Solution:

In answer to this, we must know, Paul is not there going about to tell them that it is impossible for them to fear again, but his intent is there to hold forth the excellency of the Spirit. It was not the spirit of bondage, engendering to fear, that they had received through the Gospel of Jesus Christ, but the Spirit of adoption whereby they could cry Abba, Father, and therefore the same Apostles demanded of the Galatians whether they received the Spirit by the preaching of the law, or by the hearing of faith, commanding them to hold fast their liberty and not to be entangled with the yolk of bondage, which is the spirit of fear in the law which the Galatians were subject to, not through the preaching of Christ, but through the subtlety of deceivers preaching the law. And the truth is so far as we are subject to be in bondage to fear, so far we run to the law. There is no such thing produced by the Spirit of Christ Jesus.

To conclude this chapter, I shall lay down three prevailing arguments, or Scriptures reasons to prove that all sins past, present and to come, in the sense before explained, are all pardoned.

Argument 1:

If all believers' sins be not pardoned at once, he may be truly in the state of wrath and condemnation after believing.

But I say, believers are not at all truly in the state of wrath or condemnation; therefore, all their sins are pardoned, &c.

The first proposition is manifest if you do but consider what it is not to have sin pardoned. It is to be in the state of wrath or condemnation, for he is blessed whose sins are covered, or pardoned.

The word of the Apostle proves the second, saying, there be no condemnation to them that are in Christ Jesus.

Argument 2:

If all sins be not pardoned at once, then some are not covered, which is evident if we consider that the covering of sin is the pardoning of sin. Blessed is the man whose iniquities are covered. If sin be always covered, it is buried and so incapable of rising up against us, and so, if not pardoned, 'tis not covered.

But all their sins are always covered which appears in that when Christ died, He carried them away in His own body into a land of oblivion, that God saith, I will remember their sins no more. Christ is our propitiation, all our sins are blotted out, razed, covered, buried, nailed to the cross that they cannot hurt us.

Argument 3:

If all the sins of a believer be not pardoned at once by the Lord, then may some be laid to his charge, which is evident of itself, for the pardon is the acquittance, or discharge of sin.

But none can be laid to their charge; therefore, saith Paul, Who shall lay anything to the charge of God's elect. Nothing can charge a believer except it be the law. I mean, nothing can justly charge him. Now the law cannot do it, as I will shew you in the next chapter.

Therefore I conclude, all sins are pardoned at once, in the sense before named.

Chapter IIX

Showeth the virtue of Christ's death, freeing us from the law.

For the fuller clearing of this, I shall endeavor to make it appear,

First, from what law we are freed;

Secondly, In what manner, or under what consideration we are freed.

1. The law we are freed from is the law given to Adam, or the law given on Mount Sinai. It is needful for us to know those two dispensations, the one by God to Adam and all the world; the other to Moses and the children of Israel, to be one and the same substantial law; which we may perceive in the Epistle to the Romans where it is written, For when the Gentiles which have not the law, viz. as it was given to Israel by Moses in that dispensation or ministration; do by nature, that is to say, by that original instinct or principle that is in their hearts by creation, the things contained in the law; viz. of Moses; these having not the law, viz. given to them by Moses, are a law unto themselves, that is to say, they have it in their hearts; which show the work of the law written in their hearts.

This appears yet more evident if we consider the punishment threatened by both was the same; therefore, is it said verse 15, their conscience bearing witness and their thoughts the mean while accusing or excusing one another; their own hearts accusing them is a manifest proof of wrath to be the fruit of sin, and condemnation the portion of sinners; therefore, saith the Apostle, By one man sin entered into the world, and death by sin, this death is explained to be judgment to condemnation.

Objection:

If the law and punishment be the same, that of Adam and that of Moses, to what purpose serves the law by Moses, is it not needless?

Solution:

I answer, no verily. Though the substance was the same, yet the administration was diverse. The law of Moses was added because of transgressions, the law entered, that the offense might abound, that the exceeding sinfulness of sin might be discovered, that so it might discover the dead, sinful estate they were in that thought themselves alive. For by the law is the knowledge of sin. The offense was before, but abounded not. Man, I say, was even dead in sin, stupid and careless until the law was given on Sinai. Then thundered out curses, that is to say, now God was resolved to make appear the wickedness of sin, but this was only to Israel, a chosen people, other nations had not this privilege, for this law we must understand was not given alone to them, for the service of God and the promises were annexed to it. They had many types to hold forth their Savior, the Lord Jesus to do that for them that might answer for what they themselves could not do. And by this were the Gentiles (for so the Jews called the rest of the nations) hedged forth. This was a partition wall. Now Paul was once alive without the law, viz. in his own conceit, but when the command came, sin revived, for the law was given that the offense might abound and Paul died, (viz. saw his dead condition, so that the commandment which was appointed to life, that is to say, to drive men to Jesus for the law was a schoolmaster to Christ, even the law of commands, whippings and lashings, as well as the law of ceremonies, shadowing forth Christ to us, Who is the end of the law for righteousness.); he found was death to him, that is to say, through the deceitfulness of sin slew him, as being the executioner against him, so that this law was but the fuller discovery of the other law, for the curse was all one.

Under what consideration we are freed from the law.

But because the law is to be considered several ways, I shall show you in what senses we may look upon the law and in which sense we are freed from it. Now we may look upon the law four manner of ways,

First, As a covenant of works, Do this and live, do it not and thou shalt die.

Secondly, As given by Moses on Mount Sinai;

Thirdly, As written in the heart in the first creation;

Fourthly, As written in our hearts in the second creation by Christ Jesus.

The two first ways are as two legal copies, the one appearing more plainly to be read than the other. This covenant of works to Adam, If thou doest this, thou shalt die, was written in great letters (as I may so say) to Israel. The writing of the law, of loving God, and our neighbor, in the heart, in the first creation is fair written by Jesus, by the finger of God's Spirit in our hearts in the new creation, Jer. 31. I will write my law in your hearts, saith the Lord.

Now, if you consider the law as given by Moses written in tables of stone, it was to the Jews the ministration of death, or a covenant of works to which appertained ceremonies and sacrifices. In which sense we Gentiles neither have, nor ever had anything to do with it. It was only so given to the Jews; therefore, it is said, we are not come to Mount Sinai, that might not be touched, but to Mount Zion, the grace of God in the Gospel.

Now, if you consider the law as a covenant of works to Adam, though we were under it, we are freed from it. For what curses the Jews were subject to by the law, as written in Tables of Stone; we were, as the law at first was written in our hearts, likewise subject to. For Abraham had two sons: the one by a bond-maid, the other by a free-woman; the one from Sinai engendering to bondage, the other from Mount Zion; one of works, the other of grace. We are now freed from the curse of the law, and there is no condemnation to them that are in Christ Jesus.

As by the first Adam sin entered into the world, and death by sin, so by one man, Jesus Christ, the free gift came of many (ye all) offenses of them He died for to justification of life. It is not now said to us do this and live, but because you live; therefore, do this. 'Tis not now said, if thou eatest (I mean to the Father's chosen ones) thou shalt die, but being dead thou shalt live by Jesus Christ. If thou sinnest, thou has an Advocate Jesus Christ the Righteous, Who covers all thy sins, so that the gospel brings good news and hence it is that we hear so much of life eternal and freedom from the curse which makes me desire thee to look a little back to the variety of God's dispensations till Christ.

Adam sinned, in dying, he died. Christ was immediately promised. We hear not much (though something) of the wickedness of sin, or of the greatness of punishment, nor much of a Redeemer. And yet was Adam saved by faith in Christ as well as we and the same way did condemnation seize on the unbelievers then as well as now.

A little after we have more of Christ in a promise to Abraham and a good land must type forth salvation and circumcision was given in token that Christ should come of the seed of Abraham and then we hear more of cutting of from the people. A while after this the law was given by Moses, then lightening and thunder streamed from the Mount. Fire flashed in their faces, blackness of darkness, tempest and the sound of a trumpet terrified them, yea, then they heard the voice of words which they were not able to bear; therefore, they entreated that they might not be spoken to anymore for they could nor endure that which was commanded, yea, it

made Moses himself exceedingly fear and shake. Now it was that which was threatened before, roused up itself in more terrible appearances. Now likewise appears more of Christ's sacrifice: Priests and divine service were all instituted to hold forth Christ. Little yet of eternal wrath or life was manifested but in shadows. Cursed be thou in thy basket and store. Blessed shalt thou be and eat the fat of the good land. Of this nature the cursings and blessings seemed to be then, yet the same way of salvation and damnation, then, as now.

But the same God that spake before sundry times and divers manners, hath in these last days spoken by His Son. Now life and immortality is brought to light by the Gospel. Now the veil is rent in twain. Now are Jews and Gentiles both in one estate and now soundeth the noise of hell fire, eternal wrath, the second death and destruction. Now are we delivered from our enemies that no curse can come nigh all our dwelling places.

Objection:

The law was holy, just and good. How comes it to be done away?

Solution:

I answer: God ordained sacrifices that were holy, just and good and yet were to give way to that substance. The dispensation of God was righteous and yet to give place to the last ministration by Christ from heaven.

Objection:

Is not the law a rule of life to us? How then can it be done away?

Solution:

If you consider what I have said, you may easily be satisfied.

If you mean by the law the substance commanded in the law, I say 'tis, and always was for the substantial matter in the law written in the heart in the creation: in Tables of Stone to the Jews and in the heart by the Spirit in the Gospel which is: love God and thy neighbor is one and the same. But if you mean the law was given to Moses, the Mediator of the Old Covenant, to which appertained the worldly Sanctuary, &c., it neither is, nor ever was to the Gentiles.

Objection:

How can it be said, we be free from the curse of the law where we are yet subject to sorrow, labor, sickness and death which are curses of the Law?

Solution:

I answer that the Saints are subject to death and sickness, &c. 'tis true, but not upon the same account as others is as true. The nature of all these things are changed, the sickness of the body redounds to the soul's health. The labor of the body serves to mind us that our rest is not here. Death in the flesh serves to pass us to our rest and blessedness. For blessed are the dead that die in the Lord for they shall rest from all their labors and their works follow them. Hence Paul wisely desired to be dissolved that he might be with Christ. Hence he glories in tribulation which if curses to him, he could not have done. True it is, these are curses and poison to the

world, but to a saint they are blessings and medicines well prepared by the skillful art of our great and charitable Physician, the Lord Jesus.

Objection:

But God punishes people for sin, how then can they say, curses are all done away?

Solution:

If by punishment you mean an execution of justice upon an offender in satisfaction of a law, which is properly only and truly punishment, I say God punishes not believers at all. There is no curse in their habitation, no poison in their cup. Their portion is grace, mercy, pardon, healing and salvation.

Objection:

But some say God Himself saith, You of all nations have I known, therefore will I punish you for your iniquities.

Solution:

To that I answer: That is a threatening suitable to the dispensation of the covenant of works. To that state the Jews were trained up in, but now in the Gospel the language is altered, for God now appears to be love. Now if we sin, it is said, We have an Advocate.

Objection:

But God in the Gospel saith, Whom I love I rebuke and chasten; therefore, He punishes His beloved for their sins.

Solution:

I answer to this: First, affirmatively that God doth afflict His people for sin, yea, His beloved, but, secondly, I say afflictions are to them no curse at all, but a loving correction of a loving Father: not to satisfy His wrath (for He hath seen the travail of His Son and is already satisfied), but to manifest His mercy, it being for His children's' healing, safety and prosperity. They rather publish His love than His wrath: For whom He loveth, He chasteneth, and whom He receiveth He scourgeth. Therefore saith the Spirit to the saints, if you endure chastening, you are dealt withal as Sons. Affliction is for their profit, as necessary for them as their meat and drink. Before we be afflicted, we go astray. Afflictions are a fruit of the Father's love in Christ's death; therefore, called the dyings or marks of Christ Jesus. They are sent to crucify the sins in us that crucified Him. They are as fire, to purify, not destroy the gold. They yield the peaceable fruits of righteousness (though for the present they are not joyous) to them that are exercises therein. If we suffer with Him. we shall also reign with Him. And yet we must note that afflictions (though many times they be) yet are not always sent as chastisement for some particular sin, but for the shewing forth the power of God, as Christ speaks in the case of the blind man. To conclude this of the law, I say we are freed from it as it was a covenant of works which was a dispensation of God to the creature by which He never intended life to the creature, but to advance the glory of His Son in showing them their weakness and sinfulness. But as for substance of the matter contained in the commands, it is, I say again, a standing rule to all generations and he or they that walk not according to it; it is because they have no light in them. To love God and our neighbor, the substance of the law is our duty as well as any others.

Chapter IX

Showeth some other effects of the virtue of Christ's death.

The partition wall is broken down by the death of Christ.

By the death of Christ, the wall of partition between Jews and gentiles is broken down and all the handwritings of ordinances taken out of the way. Before it was said, In Jerusalem shall they worship, but now, neither in this mountain nor in Jerusalem, that is to say, the Father makes no more difference of places there is now neither Jew nor Gentile, Barbarian nor Sythian, Bond nor Free, Master nor Servant, but all are one in Christ Jesus. Now neither circumcision nor uncircumcision availeth anything, but a new creature.

Types and shadows fulfilled by Christ's death

All types, shadows and figures are now fulfilled. Here I might be large, but I shall only name some few particulars as:

First, Circumcision held forth Christ to come in the flesh, of Abraham, of the seed of Israel, and obliged to the keeping of the law. Now is Christ come and the circumcision is of the heart and Christ hath fulfilled the law.

Secondly, all sacrifices, peace offerings, sin offerings, trespass offerings, are all ended in the body of Christ. He is the Altar, the Propitiation, the true living Temple, the Habitation of God and the Saints. He is the true Manna, the true Joshua or Jesus that conducts us into the true land of Canaan. He is the Samson that by His death destroys His enemies. He is the true David that sits on the throne for ever. He is the true Ark of our salvation. He is the true Lamb, the Scape Goat, the First Born, the true Priest, Prophet and King. He is the true Rock out of which flows living waters. He is the true Rest. He is the Deliverer of His people. He is the true Joseph that was sold into a strange land to provide for us against a day of spiritual famine. He is the true Watchman and Shepherd of His people. But of these I must say with our Apostle, I cannot now stand to speak particularly.

Christ by death hath purchased all our happiness.

He hath by this death purchased for us all the happiness we are spiritually born to as:

First, our union with God, but more of this in the Kingly Office.

Secondly, He hath purchased for us the redemption of our bodies from the grave, but more of this in the Kingly Office.

Thirdly, He hath purchased for us life eternal, even perfection, of which more particularly in His Kingly Office.

Lastly, By His death He hath conquered all our enemies of which likewise in His Kingly Office.

Chapter X

Showeth the dignity Christ hath attained through His death, and that in four particulars, a part of His exaltation.

That we may see the excellency of the death of Christ, let us consider it under these considerations.

By death Christ hath conquered death and the Devil.

1. That by death He hath conquered death and the devil, for it was impossible that He should be held of death; therefore is it said, He should not see corruption. The gallant Conquerors of the kingdoms of the world when they die, they cease to conquer any more, but our Jesus in dying slew death, and Him that had the power of death, that is to say, the Devil.

By death He rose from the dead.

1. He, by death, rose from the dead. For He, the self-same that ascended first, descended into the lowest part of the earth, for He rose from the dead which resurrection of His hath many glorious effects. I shall only instance in two.
- 2.

The virtue of Christ's resurrection.

First, It was the manifestation that He was none other, but the true Messiah, the Son of God. This made the rulers acknowledge of a truth that He was the Son of God.

Secondly, it was the assurance to the Saints that he had finished His work and therefore, it is said, He was raised for our justification. Had He died and not risen from the dead, our faith, preaching, writings (and the like) all had been in vain. Had He not rose from the dead, death had conquered Him. Now the ground of our believing is His death that could not be held of death. By His rising He evidently declared Himself to be the Lord's Christ. Even the same body that died rose from the dead, Who said, *Behold my hands and my feet.*

Christ's ascension into heaven and the virtue thereof.

3. By death He ascended into heaven for He descended that He might ascend. He ascended from a state of infamy, shame and contempt, far above all heavens, into a state of glory of the highest glory of God.

The fruits of the ascension

The fruits of the ascension are: First, the leading of captivity captive, the triumphing over all our enemies. Even as a General that hath conquered his enemies should carry them openly at his chariot wheels, so doth our Jesus carry all His and our enemies in open triumph.

Secondly, When He ascended up on high, He gave gifts unto men that He might fill all things, that is to say, that all His might be filled with Himself, with the new wine of His Spirit. Time would fail me to enlarge myself herein.

Christ sits at the right hand of God and the benefits we enjoy thereby.

4. By death He sits at the right hand of God. By the right hand of God we are not to understand, as the ignorant sort do, that God hath a right and left hand as we have, but by His right hand is meant God's greatest glory, power and dignity. *Sit thou on my right hand*, saith the Lord, *till I make thine enemies thy footstool*. The effects of which are:

First, the ruling over the world and all in it of which in His Kingly Office.

Secondly, the rest of Himself having done His work, for He having finished His work is entered into His rest.

Thirdly, the assurance that we shall enter into ours, for as He hath conquered and is set down, so shall we be.

Lastly, by death He makes intercession for us.

Christ's Intercession

The intercession of Christ is His pleading or speaking continually for us to His Father which pleading *we may not by any means dream, is a speaking vocally as we do one to another, but a voice in his blood. For His blood speaketh better things than the blood of Abel..* Now the blood of Abel, we know cried out to heaven for vengeance, but that we may briefly see the excellency of Christ's intercession, let us mind:

First, that His blood is always present before the Lord, speaking for us as God's remembrance. It is our Advocate that is always pleading our cause.

Secondly, it pleads satisfaction to be given to the Judge of all by which we live in continual security. So that the sum of the dignity Christ in dying arises to is His Prophetical and Kingly office which He executes with much love and fidelity. That He hath obtained all this by His death, I will only give you this demonstration of it:

That all this is but the perfection of our Jesus. Now *He was made perfect through sufferings, for the suffering of death He was crowned with glory and honor. And because He humbled Himself, therefore God exalted Him and given Him a name above every name that at, or in His name or power, every knee should bow.*

PART II

The Mediatorial Office of Christ Jesus as the Prophet of God to the Church and Saints of God.

Showeth what the Prophetical Office of Christ is, and the excellency thereof.

Having thus finished (through divine assistance) the first part of the three-fold office of Christ, *viz.* His Priestly Office, I am now come to speak of His prophetic office which I shall finish with much brevity, there being two things for the explication of this office to be minded:

1. The Prophet Himself, and
2. The office or work of this Prophet.

First, concerning the Prophet it is the Lord Jesus that was anointed to become the Teacher of His people. The prophets under the law were anointed with oil, our great Prophet, the Lord Jesus with the Spirit. He was made full of grace and truth and God the Father raised Him up, as it was foretold by Moses, and furnished Him with sufficient abilities to discharge His trust for the fullness of wisdom was in Him; therefore is He called the Counselor. The same man that was anointed to be a Priest was anointed to be a Prophet Who was a Priestly Prophet and a Prophetical Priest.

Secondly, the office of the Prophet is next to be spoken of which is an office given to Him of the Father for the revelation or discovering of the great mysteries of the Father's kingdom in which office there are five things to be known:

1. The matter discovered,
2. The light discovering it,
3. The rule of discovery,
4. The manner of discovery or teaching, and,
5. The persons taught.

The matter discovered.

The matter discovered by this Prophet in general is this: whatever may be known or enjoyed of God by the creature, and whatever the creature is and shall be in relation unto God. Christ by His sacrifice hath obtained for us all that is to be desired and as a Prophet He comes to tell us what He has done for us; what we shall enjoy by Him; what we have done against Him and what we ought to return to Him. I shall draw forth this to thy view in several particulars as:

Man's sinfulness.

First, Christ is a Prophet discovering to us our sinfulness and misery by nature, our nakedness and emptiness, our blindness and vanity for it is He that *convincens of sin*. Alas! We see not our wretched estate by sin till Christ comes to us and shows us the danger of it.

Man's happiness.

Secondly, Christ discovers to His people their happiness by grace that though their sins are great, the Father's love is greater. Poor man lies in a dark dungeon till Christ comes with His light, in a comfortless estate till His eternal estate in love be ascertained him. He it is that reveals to the soul the Gospel or good news of salvation. He comes to the soul and tells him his sins are forgiven him. By the sight of this love the soul is taught the greatness of his sin and the infiniteness of his offense. The riches of God's grace is made to shine more clearly for He *convincens the world of righteousness*.

All things to be believed.

Thirdly, this Prophet teaches the souls all things to be believed, even the resurrection of the body and everlasting life, yea, the Father's love to him from eternity, yea, this teaches him what God is and what Christ is and to believe what He reveals and what shall be hereafter. For He *convincens the world of judgment*.

Obedience to all the commands of God.

Lastly, because I must hasten, He teaches the soul obedience to observe all the commands of Christ, the least as well as the greatest, visible as well as invisible, things to be done in earth as well as to be enjoyed in heaven. He teaches how to behave ourselves while strangers here as well as what we shall enjoy when we attain to the city which we now seek; which obedience consists in two things:

1. Love to God, Love to God is that which Christ preaches to every soul whom He loves and in teaching him to love God, He teaches him to love God above all and in all and all things for His sake and to deny all things and account them as loss and dung in comparison to his God.
2. Love to his neighbor. Love is the fulfilling of the whole law, but more of this as God gives further opportunity.

The Light discovering is the Spirit.

I proceed now to speak of the light discovering which is the Spirit of God in Christ; therefore saith the Lord Jesus, *When I go away, viz. in the flesh, I will send you the Spirit and He shall take of mine and show it unto you. He will guide you into all truth*. Therefore saith the Psalmist, *O that thou wouldst send forth thy light and thy truth. Let them lead me*. This Spirit is the Spirit, the Comforter.

Objection:

Christ saith, I am the light, and, I will teach you. And it is said that He reveals the mysteries of the Father. How then say you it is the Spirit?

Solution:

I answer to this: I desire you would consider these three things:

1. That we are taught by God and therefore saith the Scriptures, *Ye shall be all taught of God.*
2. That we are taught by the Spirit, therefore it is said, Ye have an unction that teaches you all things.

Now these three are not three several distinct lights, but one true light which Christ's own words sweetly hold forth, saying, *All that the Father hath is mine, and the Spirit shall take of mine and show it unto you,* which holds forth this truth that the Father teaches by His Son, *for the fullness of the Father dwells in Him,* and the Son now teacheth only by His Spirit; therefore, the Spirit takes of Christ to give to them that are His children. So that it remains clear, there is but one true light, namely, the light of the Father and the Son made manifest by the Spirit.

The rule of discovery is the Scriptures.

The third thing I propound is the rule of discovery and that is the truth of God revealed in the Scriptures. The Scriptures do declare all that was, that is, and that shall be practiced or enjoyed by any. *To the law and to the testimony* was a sure guide or rule of old insomuch that if any spake not according to them it was because there was *no light in them.* So likewise, it is a sure rule now, even the law and the testimony given by the Lord Jesus Christ, the Son of God *Who hath spoken in the last days* His will to us.

Now the will of God which is our rule to walk by is the command of god, the law of God. Where there is no law there is nothing but disorder. Christ hath given us a standing law to walk by which is the Scriptures of truth. *The holy Scriptures,* which the Apostle affirms, *are able to make the man of God perfect unto salvation through faith in Jesus.* Many men nowadays are grown so wanton that they may sin without control, deny the Scriptures to be the words or law of God, but to such souls let me say the heathens will convince them of atheism, for when they once come to deny that, they deny likewise the work of God written in the heart in the creation.

Objection:

But how can you prove the Scriptures to be the words of God?

Solution:

Besides the testimony they bear of themselves (which some though carnally and sensually judge to be false), I shall propound these few considerations to you:

First, whatever is written in the hearts by nature is found plainly and fully described in the Scriptures. By nature man knows there is a God, that this God is to be worshipped and that he ought to live righteously and his conscience flies in his face, being convicted of his sin against God, whereupon he is put upon a way of thinking how he may please God. These things, through his ignorance, are but confusedly in him, but look to the Scriptures, all these things are handled plainly and distinctly which is an undeniable argument (except to them that are so seared that they can also deny there is a God) that the Scriptures are the very words of God. That thy heart in nature minds thee, God in His word plainly unfolds to thee.

Nay, further, I will appeal to any man and challenge the wisest, subtlest, most ingenious man in the world to tell me what is good or excellent to be followed or avoided which may not be clearly demonstrated from the Scriptures.

Another reason which may serve to silence thy vain thoughts is this, that all men that write of God, or the worship of God are forced to make recourse to these Scriptures to decide the controversies among them. Do not the greatest Heretics seem to father their blasphemies upon the Scriptures which is a good argument of their authority. If the Scriptures were not to be believed above their words, why doe they seek to prove their matter from them. Nay, which seems a wonder to me these very bruits (for I can give them no fitter name) that deny the Scriptures do often times bring Scriptures to prove their denial of them. Sometimes they object to us the seeming contradictions that are in them telling us the word of God cannot contradict itself and for this they allege the Scriptures that say God cannot lie and the like by which do they not set to their seals that God is true and the Scriptures His word? Yea, a little further, let them set aside the Scriptures and bid them reason of any thing and what will they then say? How will they prove what they say? Will they prove their assertions from some undeniable principles? From whence I pray you fetch they their principles? It is either from nature or from grace. If from nature, that is corrupted. Who can bring a clean thing out of an unclean thing? Nature teaches not the true worship of God. If from grace, where is this grace made manifest? And if it be not manifest, who will believe them? For the proving of doubtful things is always by things more known. If it be made manifest. surely then it is in the Scriptures.

Well, to conclude this consider that heavenly style, faithfulness in reproving as well great and small; that sweet unity that is there; that majesty and authority that is to be found there and in no writing else; that almost all men that have ever seen them stand in admiration of them which are an evident demonstration of the excellency of them.

Objection:

But there are many things in the Scriptures that seem incredible as Samson's slaying so many with the jawbone of an ass and Christ's being born of a virgin and Noah's ark and many more.

Solution:

To whom do these seem incredible? Dost thou believe there is a God? If thou dost, why shouldst thou think it impossible for Him to bring to pass these things? And if He tells us these things are so, why shall we not believe them? But it may be thou mayest say there are many things that seem to contradict each other. What then? Are they not true because thy narrow, foolish and shallow heart cannot comprehend them? There are many things in nature which thou canst give no reason of. Why quarrellest thou not with them also and with that God that made them? If thou understandingly didst but read them, I dare say, thou wouldst say there is not one thing in the whole Scriptures needless, nor any contradictions. Some things in them are figure, some histories, some laws, which all hold forth the majesty, sovereignty and excellency of the Lord. I shall for the present say no more of the rule of discovery but this: That he that shall deny the Scriptures to be the word of God is a bruit beast without any bounds. Yea, he is but an atheist that cannot but deny God Himself.

The manner of discovery.

The fourth thing is the manner of discovery. The light of God reveals the mysteries of God. And this is:

Ministerially.

1. Ministerially. God discovers Himself by His ministers, but more of this hereafter.

Plainly.

2. Plainly. The Lord Jesus delights to speak after a familiar manner to the soul teaching it by words easy to be understood.

Objection:

Christ spake in parables. How say you then He speaks plainly?

Solution:

To that I answer 'tis true there was a time when Christ spake in parables, but yet it is worth our observing that He used such parables that the very Jews that heard Him knew whom and what He meant by His parables. But further, I say likewise, that Christ spake afterwards to His disciples plainly and not in parables which the disciples acknowledged, saying, *So now thou speakest plainly.*

If you look to the manner of Christ's speaking, it is most plain, making use of the plainest similitudes that could be. Thus did the Apostles preach, not with enticing words of man's wisdom, but with plainness of speech in demonstration of the Spirit and power. Which when I consider, I cannot but wonder at the impostors, deceivers and deceived of this generation who come with high swelling words, and uncouth language, that in truth their words are harder to be understood than their matter. Who speak as if they desired rather to have their persons, wit, eloquence and elocution advanced than the gospel of Jesus. He is not now (among many wanton Christians) thought worthy of hearing that hath not an art of coining some new expressions to paint and indeed adulterate and counterfeit the truth. Well, I am sure Paul was of another mind that said, He had rather speak five words with understanding than ten thousand in an unknown tongue. These men to thy understanding do, as if minding to shew forth the excellent proportion of a beautiful man, should build a fair and beautiful turret or scaffold very high and set their eyes on the beautiful structure he stands upon. They pretend to hold forth Christ, but in truth 'tis their own words, not Christ, that is so much doted or admired by these disciples of whom, through their fair words, they have made merchandise for Satan.

Lastly, Christ teaches the soul infallibly. There is no guile in His mouth. His words are not yea and nay, but the truth of God, the unquestionable truths of God. He speaks not at peradventure, as most men in our days do whose constant language is I think this is true, I suppose it to be true and the like doubtful phrases, but saith, this is the voice of God, of the Lord of Him that cannot lie. O blessed are all that are thus taught of Jesus Christ. His words are the sure words of prophecy whereto we do well to give heed.

The subjects to whom this light is discovered.

Lastly, a word or two to the subjects to whom this light reveals the matter which I have before shown to be the substance revealed and they are two-fold according to the diversity of the matter discovered.

1. Now the matter revealed is either the mysteries of the Father's love to a poor soul which is hidden from the wise men of the world and this the true light discovers only to the children of the kingdom; or else,

2. The matter revealed is the truth of God barely and nakedly as it is in itself without the souls interest in it to whom it is revealed. And in this sense Saul was among the prophets, and the Spirit of God was upon Balaam, whereby he knew Israel to be blessed, though himself partook not of that blessing. In this sense, the Spirit gives gifts to the rebellious. This is a receiving truth, but not in the love of it from which a man may utterly fall away.

Though a man hath all knowledge, yet if he be not a chosen vessel of the Father, and have not the understanding of the Father's love, he may, as Judas, fall away from his profession and go forth and hang himself, as he did. Yea, he may be a cast-away for all that. It is not man's knowledge, but God's love that saves a soul.

3. Christ many times makes use of men for His own glory whose names are not written in the Lamb's book of life. But it is the portion of the chosen, called and faithful ones of God to be taught savingly, knowingly and powerfully through which teaching the wisdom of the world in them and the mystery of iniquity that before had taken the soul captive, are now put to silence and to flight. To these, His words are as a fire going out of His mouth to the consumption of that dross that remains in them whereby they become a pure and refined people.

PART III

The Mediatorial Office of Christ Jesus as

Christ Jesus the King of Saints and Churches of Saints

showeth what the kingly office of Christ is and the excellency thereof in ten particulars.

What the Kingly Office of Christ is.

I have already showed you that whatever the Father hath appointed for us to enjoy, He sent His Son by death to obtain it and whatever He by death procured, as He is a Prophet, He makes it manifest according to His manifold wisdom, And now I am come to declare that whatever He, as a Prophet foretells or reveals for us, as a King He powerfully effects for His word returns not in vain which kingly office is committed to Him of the Father for the ruling, governing and ordering His Kingdom after a just and glorious manner in which office these several things are considerable:

1. The King Himself,
2. His Kingdom,
3. His laws,
4. His officers by which He rules,
5. His enemies,
6. His victories,
7. His soldiers,
8. His weapons,
9. His rewards; and,
10. His judgments.

Christ is King.

1. The King is the Lord Jesus, *Emanuel*, the *Prince of Peace*, the *Captain of the Lords hosts* Who enjoyeth His Kingdom:

By inheritance.

1. By inheritance, it is His birthright. He is *the first-born, the heir of all things*. 'Tis He that was born *King of the Jews*. He is the eldest Son, *the first begotten Son, the express image of the Father*.

By appointment of the Father.

2. By designation or appointment of the Father, the kings of the Jews were anointed by the Lord, but all the majesty, sovereignty and authority that was in them was but the shadow or figure of the excellency of our *King*, the Anointed of Him that said unto Him, *Son, thy throne is for ever and ever*. He is the Lord's Anointed Whom God *hath made Lord of all*.

By conquest.

3. By conquest: this Jesus that was born to all must fight for it before He hath it and so He doth for by death He slew all His enemies and obtains a glorious Kingdom whose fitness for the managing of His kingdom appears:

1. In that He was the first-born of God, the express image of His Father's being, a Son begotten in His Father's likeness. Saul, the king of the Jews, was taller by the head and shoulders than any of the people. I am sure this King is fairer than the children of men, Who in all things hath the preeminence for beauty and personal excellency. Men and angels fall down before Him. He surpasses them all.

2. In that all kingly virtues center in Him. The confluence of all the excellency of heaven and earth dwell in Him. His wisdom is matchless, His power boundless, His riches inestimable, His love unparallel, His justice unquestionable, His innocence admirable. Some kings have only a name, but He hath power too and a more excellent name than they all. Some have power, but want wisdom or love, but all things desirable and virtuous are to be found in Him and in Him alone.

Christ hath a Kingdom which is over this world.

2. His kingdom bespeaks Him altogether worthy and this is three-fold:

First, over this world, a civil kingdom, therefore it is said, He is King of kings and Lord of lords, and only Ruler of princes. In His Kingdom is His dominion from one end of the earth to the other. The subjects whereof are all men as men for whose use are all the creatures given that they have a right to them, a propriety in them and may not by any be defrauded of them which Kingdom is His for He made all things in heaven and earth and in Him they consist.

Of grace.

Secondly, of grace. Christ hath a Kingdom in the world which is not of the world which is called the Kingdom of heaven or the Kingdom of God. Now, this is a Kingdom or Dominion or rule that Christ hath and exerciseth in the heart of saints; therefore, is it said, *the Kingdom of God is within you*, and this consists in *righteousness, peace and joy in the Holy Spirit*; the children of which Kingdom be the saints' bodies and spirits, who are called the Kingdom of heaven for the word Kingdom sometimes signifies the subjects ruled or the rule a King hath in his subjects.

Of glory.

Thirdly, Of glory, which is called the Kingdom of God into *which only entrance is ministered unto us here*. This we believe by faith and seek by faith and shall receive at the last day when Christ shall say, *Come ye blessed of my Father, inherit the Kingdom prepared for you*. It was prepared for them before, but not actually enjoyed by them till the resurrection of their bodies. This is the Kingdom in which *God is all in all* which is only the portion or inheritance of those that are written in the Lamb's book of life.

Christ's laws what.

3. Christ's laws are very excellent. His yoke is easy and His burden is light. o how hard a matter was it, yea impossible to fulfill Moses' law, but Christ communicates of His fullness that we may fulfill the royal law of love which laws are either:

First, civil laws, moral laws, laws of justice and equity between man and man whereby every one enjoys his right without oppression. This is a distinct law, a distinct region wherein the Lord Jesus, the Lord of all, administers in a distinct manner as being particular to His first Kingdom which is over the bodies of men as men.

Secondly, spiritual laws, laws of obedience, of life, of joy, peace and righteousness which are laws that the first Kingdom is ignorant of. They are of a more high, divine and excellent nature whose subjects are not every particular man and woman in the world, as are the subjects of the earthly Kingdom, but they are a chosen people out of the world whose laws are of another nature to be performed by another principle, after another manner which the other Kingdom can take no cognizance of, being laws to the thoughts, to the soul, to the body, to the whole man.

And lastly is the law of love (if I may so call it) which endures for ever in the Kingdom of glory wherein the saints live enflamed with the fire of divine love, praising and singing *Hallelujah* to the Lord. I might hereto add the law of faith, but it is included in the other.

Christ's officers what.

4. Christ's officers or ministers proclaim His excellency and they are two-fold:

1. Civil, and these are magistrates whose work is to rule by the principles of justice and equity, doing to others as they would have done to themselves and not by their own lusts or wills: this is tyranny, oppression, cruelty and injustice whereby men look liker to the subjects of the God of this world, the Devil, than like the magistrates of the Lord. This their power is created of God to which all men, even saints, considered as men, are to be subject, not for wrath, but for conscience sake. As for the title of these officers, it is not essential to the office, whether of Kings, Lords, Commons, Judges, Emperors, or the like. The work, I say, is justice in things civil. Now, the Lord will not have these officers go forth of their own sphere to meddle with the affairs of His other Kingdom for these reasons amongst many others:

Reason 1: Because the laws of this Kingdom and of the other, viz. His church, are distinct. The laws of the saints are not of a corporal or bodily nature, but all spiritual.

Reason 2: Because the punishment of the offenses of both are diverse. The worldly governors do refrain the outward man, and punish that, but I wonder wherever the gospel of Jesus commands a bodily punishment for the church to inflict on any. I acknowledge a saint may be considered two ways: either as a man of the world, living as a man justly among men, or as called from the world into the profession of Jesus, which two Kingdoms in no wise destroy each other for the first of these is made subject to the last and the last perfects the first. Now, if a saint offends the magistrate by any civil offense, the magistrate may corporally inflict a punishment suitable to his offense, and so may the church inflict punishments likewise, though of another nature for there is no real offense against the magistrate, but is an offense against the church, but it is not so on the contrary.

And whereas, I say, the first Kingdom is to be subject to the second, my meaning is that Magistracy is inferior to the spiritual government of Christ in his church and though a man be a

Magistrate, he is never the nearer heaven for that, but if he will be ruled as one of Christ's visible church of Kingdom, he must become a member thereof for a Magistrate is no church officer.

Reason 3: Because God hath furnished them both with a sufficiency to discharge their several offices without encroaching or depending each on other. Surely, the King or Parliament of England would take it as an high affront if any should tell them they are not able to govern the Kingdom without the help of Spain or Italy. I assure you it is a greater affront to Jesus Christ to say His Church may not be well ruled without civil Magistrates for this is certain, that there is a greater disproportion between the government of the Magistrate and the Church than between the government of England and Italy or Spain. For the subjects of all earthly governments are men as men and the laws ought to be all one substantially, minding the well-being of the natural man for whatever tends to the violation of the outward peace and quiet between men and men, let the Magistrates look to that for that is the adequate object of his office. But now the subjects of the Church are men called out from men. They are saints by profession whose whole administrations are far different from the other.

Objection:

But Christian Magistrates may be Church officers though others may not.

Solution:

That a Magistrate may be a Christian 'tis true (And o that all Magistrates were Christians), but that a Christian Magistrate is no more a Magistrate, nor hath more power than a heathen Magistrate, is as true. Obedience to Nero was commanded by Paul who surely was not a Christian Magistrate. The term of a Christian Magistrate, I fear, deceives many simple souls. I am to yield obedience as well to a heathen as a Christian Magistrate for we are commanded *to give to Caesar the things that are Caesar's and to Christ the things that are His.*

As for the Kingdom of glory, in it there be no officers for God is all in all there. There is no Temple. There is nothing but love. The saints being once glorified by Jesus are resigned up to the Father and Christ Himself becomes subject, *that God may be all in all.*

Objection:

What is it for the Kingdom to be resigned up by Christ to the Father?

Solution:

I answer: the Kingdom is all the saints of God that ever were or shall be. The resigning them up to God is Christ's giving up all the saints and His rule and authority into the hands of the Father from Whom He received them, as if He should say, Father, thou hast given me a people to rule over, to overcome their enemies, and to glorify them. Lo, I have done all my work, I have no more to do. Here is my Kingdom, my children and brethren, I resign up all into thy hands. And now the Son is subject also, that is to say, the man Christ, the Mediator between God and man, puts off all His robes of power and government and they are all swallowed up in the Godhead, that now there is no more dispensation or ministration by Jesus the Mediator, but God the Father, the eternal Being, is all in all, that is to say, no Ruler appears, but He. The Kingdom of Christ is an everlasting Kingdom, now abiding for ever with the Father where Christ for ever remains as an elder brother, with His honor that 'tis He alone that hath brought us to this dignity.

Objection:

When shall this Kingdom be resigned up to the Father?

Solution:

It is at the end of all things, when all rule and all authority and power are under Him which shall not be till the resurrection of the body; therefore, saith the Scriptures, 'tis when all things shall be subdued unto Him for He must reign till all His enemies are put under Him. So that if any man shall say, the Kingdom is now resigned to the Father, He must needs affirm Christ ceases to reign for then must the Son be subject.

Objection:

But say some, though Christ may reign in some, yet He may resign up others unto the Father.

Solution:

Poor man! Why laborest thou so much to shake off Christ's easy and delightful yoke? Why strivest thou to be out of Christ's reach? I assure thee if thou art under Christ's government, thou art under the rule of Satan, the god of this world.

If the Kingdom be resigned up to the Father, then are all Christ's enemies subdued under His feet and Christ ceases to reign any more, but surely all His enemies are not yet subdued to Him. Hast thou never an evil thought in thee, no sin at all? If thou shalt say thou hast not, thou deceivest thyself, but yet if it should be true, hast thou no imperfection left? Is thy body dead and raised from the dead? Surely no, but was it true that Christ hath never an enemy left in thee, hath He none no where else? What meaneth the opposition of the world to the saints? What meaneth all sickness and sorrows, tears and troubles? Now these enemies must first be subdued. Christ resigns not up His Kingdom by piece-meals, but when all His work is done, then cometh the end. Secondly, spiritual officers; as there is a civil Kingdom in which are civil officers, so hath Christ a spiritual Kingdom which is His Church in which are spiritual officers of which in the second part of this discourse.

Christ's enemies.

5. We are in the next place to consider Christ's enemies which hold forth a necessity for Christ to reign and they are several: all conspire in one-the ruin of the Lord Jesus Christ which enemies heads I shall reduce to these:

Satan.

1. Satan, the grand enemy of the Lord Jesus. There is a seed of enmity sown between Christ and His generation, Michael and his angels and the Devil and his angels. That is that wicked one whose name is Legion (because there are many devils) that assaulted Christ in the earth and all that are Christ's while on the earth. This is he that compasseth all the world to dethrone Christ from His dignity, who is against Christ.

Sin.

2. Sin, if it were not for sin, Satan could do us no harm. Sin is that which causes man to mourn all the day long which is either open or secret, errors in doctrine or practice.

Wicked men.

3. Wicked men. The wicked Kings and Rulers of the earth, the men of this world, whose eyes are blinded, and such are we by nature, being dead in sins and trespasses, we in our own minds are enemies to Him. Herod and Pilate, though at difference, could agree together to crucify Jesus. Yea, whatever stands in opposition to Christ is His enemy which leads us to consider:

Christ's victories.

6. His victories, these, I say, proclaim Him King. He hath overcome all His enemies. His victories may admit of a three-fold consideration.

First, as they are achieved against the enemies of His own person and so hath conquered the Devil for He destroyed Satan and sin. For he that knew no sin was made sin for us and carried our sins away in his own body and overcame death for he could not be held of death, but ascended from the dead. Yea, He conquered all his enemies. It was a crucified Jesus that pricked the Jews to the heart.

Christ enlightens the understanding.

Secondly, as they are performed in saints which likewise admits of a three-fold consideration.

1. Over their understandings. We are all naturally in the dark, ignorant of God. Yea, *we sit in darkness*. Yea, *the god of this world hath blinded our eyes*, but now comes Christ and binds this strong man and opens our understanding whereby we come to know the *mysteries which were before hid in God*; therefore, it is said of Him, *He shall give light to them that sit in darkness*.

Rescues our wills.

2. Over their wills. If Christ should never so open their understandings and not conquer and rescue their wills, He would be a Savior but of some part of the man and so would be an imperfect Savior. Our wills are fettered and chained. They seek nothing but vanity all the day long, but now comes the Lord Jesus as a mighty Conqueror and powerfully rescues our will from the hard bondage wherein it was made to serve by Satan and sin and so causes the soul to will the things of God. Therefore it is said, 'Tis God that worketh in us both to will and to do of His good pleasure. We naturally will nothing but vanity, but through His good pleasure, we are made able to will the glory of God and life eternal. But methinks I hear some demanding.

Objection:

Have not all men free will to be saved?

Solution:

To which I answer: If by free will you will understand a voluntary desire or choice of the will from the true understanding of salvation, I say no man, as a mere man in the world, hath any such will for our will is enslaved, We are servants of sin by nature and 'tis the alone work of the Spirit to renew this will, to rescue it from the tyranny of Satan, but yet may some question.

Objection:

Whether every man that wills salvation may have it?

Solution:

To which I answer: If you mean by willing salvation a desire of salvation from a true understanding of God in Christ which is the hungering after Christ, I say, whoever thus wills salvation or the Lord Jesus, let such a soul fear not, but boldly go to or believe on, rest upon, and be confident in Christ. *For all that hunger and thirst after righteousness shall be saved.* But the power thus to will or desire is only of the Lord, *Who only worketh to will and do of His good pleasure.* Our King Jesus in the salvation of any soul, first, discovers His own excellency, then causes man's will, before averse, to choose it which He doth through the mighty power of His Kingly dignity.

Christ overcomes our affections.

3. The Lord our King works upon the affections. We that before had all our joy in the earth, love in, to and upon the world whose fears were of a carnal nature, are now made able to love Christ, delight in Christ, rejoice in Him, fear Him and obey Him and that is performed by Him as a mighty King *that rules in the midst of his enemies* whose power is irresistible. *For whom the Father foreknew, He did predestinate to be transformed to the image of His Son.* 'Tis not said, whom He foreknew would believe and be conformable, them He glorified, but whom He fore-knew, He did predestinate or fore-appoint, or ordain, should believe and be conformable to the image of His Son. *And whom he did predestinate, He called, and whom he called, He justified, and whom he justified, he glorified. We love him because He first loved us.* And therefore it is said we are transformed from the Kingdom of Satan unto the Kingdom of His dear Son.

Thirdly, we may consider His victories, as achieved against all our enemies as within us, so without us, as Satan, Death and Hell and the like, but I shall here only mind the world the wicked and ungodly thereof, those that were fore-ordained of old to condemnation. The world is an open enemy to Jesus which appears by the words of God, saying, *that enmity was put between the Serpent and the woman's seed.* Now, 'tis the Lord Christ that *strikes through Kings in the day of his wrath* and wounds the heads over many continents.

Objection:

If the world be Christ's enemy and Christ such a mighty and just King, how comes it to pass he lets them remain so long unpunished?

Solution:

I shall propound only these three reasons:

1. Because *He is unwilling that any should perish, but that all should come to repentance.* And because He would have all to be saved, that is to say, if God should have cut off Adam when he sinned, or should destroy all sinners now, what would become of all the chosen ones of God that shall be begotten of their loins? Had Adam been cut off as soon as he sinned, the great design of God in bringing forth the man Jesus had been frustrated for He was the son of Adam. God would rather the ungodly should be here a long time, then any one of His should

perish. So that I say God being unwilling that any should perish is meant only of any of those whom He hath ordained life for which is the ground why He suffers the wicked to have a being and to continue so long and not because Christ's death was a sacrifice offered for their sins as some ignorantly surmise.

2. Because God would exercise the faith and patience of His saints; therefore it is said, when God had foretold the war Anti-Christ should make with the saints and that he should at length be led into captivity, *Here is the patience and the faith of the saints*.

3. God through the enmity of the world advances His mercy in His Son and His justice in the world's ruin. Were not there great enemies, the conquests of our King would not appear so glorious. Thus have I briefly shown the victories of our King, *under whose feet the Father hath put all things*, Heb. 2:8.

Objection:

If all things be put in subjection under Christ's feet, how is it said He must reign till He hath subdued them for the first assertion seems to imply He hath nothing at all to conquer.

Solution:

I answer: Christ is said to have all put under Him in that He is Lord of all and all power in heaven and earth is given to Him. Yet saith the Scriptures, we see not all things put under Him, that is to say, though God hath made Him Lord of all, yet we do not see His enemies fully destroyed. We see sin and death, which being put under Him, must be subdued to Him; therefore, saith the Lord to our Lord Jesus, Sit thou on my right hand till I make thine enemies thy footstool. Christ's enemies are His captives whom as they all banded against His person, He destroyed, yet still rebel against Him as in His members whom He must destroy for He must reign till all His enemies of all sorts be subdued unto Him.

Christ's soldiers are the angels.

7. I am now come to speak of His soldiers and they are four-fold.

1. All the angels of God, they are ministering spirits at the command of Christ; therefore, saith Christ to Peter, *Thinkest not thou that I can pray to my Father and He shall give me more than twelve Legions or bands of angels*, for they do homage to Christ. When the first begotten of God was brought into the world, saith God, Let all the angels of God worship Him. Therefore we hear so much of God's sending His angels to destroy His enemies and to encamp about His servants. 'Tis they that excel in strength and do the commands of God, therefore are they called *Christ's ministers*, Matt. 13:41, *which pour out the vials of God's wrath*, Rev 14:19.

The saints.

2. The saints, they are made more than conquerors through Him that loves them. An excellent description of this King, and this army of Saints you may find in the 19th of Rev. 11. to the end of the chapter.

The world.

3. The world. God sanctifies or sets apart Cyrus to so His pleasure. God makes His enemies to serve Him in the ruin one of another. Rev 16 it is said the ten horns which be

interpreted ten Kings shall hate the whore and make her desolate. God many times makes use of one Oppressor or Idolater to destroy another.

The whole creation.

4. And lastly, the whole creation is God's host, therefore it is said, *the stars in their course fought against Sisera*. God makes use of Sun, Moon and Stars for the accomplishment of His Victories, therefore are these called the host of God.

Christ's weapons.

8. His weapons He uses bespeak Him to be wonderful, none other than the mighty God. I shall only instance these three:

1. His death,
2. His word,
3. His Spirit,

Weapons of another nature than the world dreams of.

His death.

1. His death, therefore it is said, by means of death He overcame and by His death He slew all His enemies as Samson when he died killed many at his death, so our Conqueror by dying kills, slays, and crucifies His enemies. And these are the weapons that Christ arms His Church with for by their sufferings, the truth is advanced. And herein holds that saying true that the blood of Martyrs is the seed of the Church.

His Word.

2. By His word, Christ when He goeth forth to battle, effects His ends, obtains victory by the words that proceed out of His mouth. If Christ says to the fig tree, *whither thou, behold, immediately it dries up*. *His word is a sharp sword able to divide between the marrow and the bones*. With which He smites the Nations, which word is Christ's command for the accomplishment of His mind and *every word that proceedeth out of His mouth returneth not till it has accomplished that whereto it was sent*.

His Spirit.

3. By His Spirit. *Our weapons*, saith the Apostle, *are not carnal but spiritual, mighty to throw down strong holds* which serves sufficiently to detect the falsity of that doctrine that shrouds itself under and propagates itself by secular or civil authority. The word of the Lord, which indeed is spirit and life, hath a sufficiency in itself to defend itself and propagate itself from one family, town, city, county or kingdom to another which Spirit is the powerful operation of the word of God, the spirit of truth. O what is so strong as truth! It is true, Christ makes the weapons of the world to serve Him, but the weapons He hath approved and owns and hath put into His soldiers' hands to fight withal for the managing of the affairs and subduing of the enemies of His spiritual Kingdom are only spiritual and not at all carnal which we may see lively set forth where is said *Christ sits on a white horse, judging and making war in righteousness, Who is clothed with a vesture dipped in blood, and His name is called the Word of God*.

Christ's Rewards.

9. The Lord Jesus is righteous in His warfare. He is faithful in rewarding. Now, by the rewards of Christ we must not understand that there is any excellency in the creature, as his own which deserved these rewards, but the reward is of grace, of Him that worketh and rewardeth the work.

Now, besides the sweet sanctification, constant supplies, abundant experience and great joys they are refreshed withal while they follow Christ, being made faithful to the death. There are two things as just rewards conferred upon them, as:

First, the resurrection of the body. This is a great privilege to the saints. It is the way to life eternal. *Be thou faithful unto the death* (saith the Lord Jesus) *and I will give thee a crown of life. He that loses his life for Christ's sake shall find it. He that believeth on me* (saith Christ) *I will raise up at the last day.* Now, the body that shall be raised up is the same numerical or organical body that suffers with Christ, or which men have power to kill (when the Spirit or soul cannot be killed because it is immortal) that shall be raised up again.

Objection:

But may some say, how can this be that the same body should be raised again which is laid in the dust, resolved into the bare elements, eaten by worms of the earth, or fishes of the sea which fishes again are eaten by men and become nourishment to them and so the body suffer several mutations and alterations.

Solution:

Why wonderest thou how that can be more than thou wondrest that thou art alive and hast a being. The Alchemist, he glories in his separations of several things mixed or confused together and thinkest thou it impossible for God to raise up thy body by the power of Himself? The Apostle, as if he had heard of such an objection, answers it in the Philipians, saying, The Lord Christ shall change our vile bodies according to the working, whereby He is able to subdue all things to Himself. Though we can see no reason looking upon it with a natural eye, yet if we consider that it shall be effected by the same word that said at first, *Let there be light and there was light*; even by the same word that said, *Let us create man in our own image* and did thereby create him. There is nor ground at all to question, but the very same word or mighty power is able to raise up thy dead body. He hath said, He will *raise up thy body at the last day* and who, therefore, shall dare to say it neither will nor can be.

Objection:

But some are ready to object that the resurrection the Scriptures speak of is spiritual accomplished at Christ's coming into the soul, but as for the resurrection of the body, that is a carnal thing.

Solution:

That Christ Jesus at His appearing raises the spirit from death to life is true and that He raiseth the natural body from death to life is as true. The Scriptures speak of a first resurrection which implies another resurrection. For indeed, as soon as a soul is translated from death to life, *He is risen with Christ* and so *is planted into the similitude of His resurrection.*, but to such who were thus risen with Christ, the Apostles preach another resurrection, *viz.* the resurrection of the body. As it is said in the Philipians, *who shall change our vile bodies into the fashion of His own*

glorious body, the same body that is raised up again. The same Jesus, saith the Apostle, whom ye crucified, hath God raised up. It was the human body of Christ that was crucified or nailed to the cross and the same body that was raised Who said unto Thomas (not believing that Christ was risen) Reach hither thy finger and behold my hands and reach hither they hand and thrust it into my side and be not faithless, but believing.

Objection:

But the Scriptures saith, It is sown a natural body, but shall be raised a spiritual body; therefore, 'tis not the same body.

Solution:

I answer: It is very true, 'tis raised a spiritual body, but mark what it is that is raised a spiritual body: 'tis the same body that was sown a natural body. So that in the resurrection, the natural, sinful, lumpish, earthy body becomes spiritual, that is to say, free from that weariness, trouble, sin, corruption and misery that it is now subject to. It shall be then made able to meet the Lord in the air. That which now moves not but with heaviness and dullness shall be so lively, beautiful and glorious that it transcends the tongue or pen of Angels to express it.

Objection:

But some say, It is said, As dies the beast, so dies the man. How then say you man shall rise again except the beast may likewise rise again?

Solution:

The wise man speaks not there his own, but the language of such worldlings as thou art that denies the resurrection; therefore, saith he in the end of his book, speaking his judgment, we shall all come to judgment which we know is only true after the resurrection of the body.

Objection:

But some may say, Are there any so brutish as to deny the resurrection of the body?

Solution:

Yea certainly, and let us not wonder at it. There were (as there is now) two sorts of these people that deny the resurrection of the body, in the days of the Apostles, as:

First, the Sadducees that utterly deny it and truly we have many Sadducees in our days who say there is neither resurrection, Angel, nor Spirit.

Secondly, such who said, the resurrection is pat already which doctrine the Apostle saith, It an erring concerning the faith. To both which sort I shall only ask them if they be risen again, how comes it to pass there is marrying and giving in marriage, seeing Christ saith to the Pharisees, In the resurrection there is neither marrying nor giving in marriage and shall say to such that deny the resurrection (with Christ) They err not knowing the Scriptures, nor the power of God? The excellency of the bodies' resurrection will appear more plainly if we consider that:

**Perfection is the privilege and portion of those
that are raised from the dead.**

2. The Lord Jesus crowns all His soldiers, being raised from the dead, with perfection, with a crown of life, of glory, setting them down in His throne, giving them an everlasting Kingdom where neither fears, tears, nor any manner of sorrows are able to molest them.

Now the excellency of this condition we have not attained nor are we able to tell what it shall be; therefore, John says, Beloved, now are we the sons of God and it doth not appear what we shall be, but we know that when He shall appear, we shall be like Him for we shall see Him as He is. We shall then be fully glorious, within and without glorious, our souls shall be filled with God. Our vile corruptible bodies shall be then immortal, incorruptible, spiritual and glorious.

Objection:

The Scriptures say, Let us as many as be perfect be thus minded. And again, Be ye perfect as your Father is perfect which is a perfection in this life. How say you then perfection is not to be attained till the resurrection of the body?

Solution:

Perfection, according to the Scriptures, is taken either:

Comparatively and so many are called perfect in comparison of that wickedness in the world. Thus, Noah was a perfect man, yea, in this sense one Saint is said to be, to know more perfectly than another; therefore, saith Paul, We speak wisdom to them that are perfect. He means them that were attained to a good degree of knowledge, or to them that were justified and so perfection in the Scriptures is taken for a perfection, or excellency in some particular above that which is to be found in others. Perfection sometimes signifies uprightness or sincerity of heart and so David hath it, Psa 37:37, Mark the perfect man and behold the upright. And when God saith, be thou perfect as I am perfect, It is as if He had said press forward towards perfection.

But further, a saint may be said to be perfect in some particular respect as thus he is perfectly freed from wrath and condemnation, and thus in justification is His spirit made perfect and thus are we complete in Him Who is our fullness. Now in these senses saints are perfect in this world, but if by perfection you understand the most absolute, full and most glorious condition that is the portion of every believer to attain to, which admits not of any trouble or infirmity, neither of any increase or want, being unclothed of all corruption and clothed with incorruption and immortality.

I say, This is not the portion of any man in this life, that is to say, while our natural bodies and souls dwell together for we must first die, or be changed (which is equivalent to a natural death) before this state of perfection. And thus reasons Paul, saying not as though I were already perfect, or had attained unto the resurrection of the dead (as some men in our days vainly affirm themselves to have) but I press forward. Therefore saith he, Let as many as be perfect be thus minded. Behold here perfect men, not already perfect, but press forward towards perfection. This seems to be a contradiction, but there is no such matter in it for those that were in a sense perfect, perfect in comparison of the world, upright and sincere of heart, having attained to a good degree of knowledge, being freely justified, perfectly united in one with the Father and the Son, in a way of relation, do press forward towards perfection, that is to say, that full, complete, incorruptible state of soul and body which they shall be invested withal in the resurrection.

Now if any man, or saint shall yet say he is universally perfect, I shall demand of him what it is that is so perfect? Whether do you mean, your soul, or body, or both or neither, but God in both? If you only mean your spirit, the do I demand whether that be universally perfect? If any say it is, I ask from whence come your passions, pride, boasting, unnatural affections, unclean thoughts or the like? But if some may say we are troubled with no such things, well, suppose you say true (which I cannot believe) this is but a perfection of part of the man, for body and spirit make up but one man. What the spirit doth, it doth in the body, being united to the body and so tis not a full or universal perfection. If thou sayest, thy body is perfect, how comes it then to pass that it is subject to death? (Which natural death though some have said, should not come nigh them, yet have they been deceived and are now in the dust.) But if you say, soul and body, the whole man is perfect, how comes it then to pass that such imperfect actions are committed by them? Can a pure sweet spring send forth bitter streams? If you be so universally perfect, what need you to eat and to drink and to complain of hunger, cold, or sickness? Such things as these with complete perfection cannot stand together.

But if thou sayest thou dost not mean that thy external body or human soul are absolutely and completely perfected, but 'tis God in thee which is perfect, as some say, then tell me whether God in thee is thy self? And seeing that thou confessest that thou wast once imperfect who now art perfect, then tell me whether God was ever imperfect, for if God was not imperfect, then I say 'tis not God in thee, but thyself who art capable from an imperfect creature to be made perfect. I might be large here in showing then vanity of these conceptions and man's folly in pretending the enjoyment of perfection while all men cannot but see imperfect actions flowing from him. And how many souls are deceived in this vain opinion, because not able rightly to distinguish or divide the word of truth, but I must pass forward.

Christ's Judgment.

I am now come to the last thing considerable in Christ's Kingly office which is His judgments wherein briefly observe:

Who is the Judge?

First, the Judge Himself, 'tis that man Christ Whom the natural Jews crucified, Job 5;29, "Who is the Son of man Who is both Judge of quick and dead.

The law by which Christ judges.

Secondly, the law by which He will judge men, that is a law of righteousness, the word of the gospel. Jesus was in the world preached to the Gentiles to be the Christ, the only Savior. God the Father gave His record of Him, that eternal life was in Him and whoever believed on Him should be saved.

The world would not believe it and therefore died in their sins in unbelief in that estate of wrath and therefore this Lord, the Judge of all men, condemns them for rejecting of Him and continuing in his sins. For know this, if a man doth believe in Christ, none of his sins can condemn him. The rule by which his word judges is according to the deeds done in the flesh whether good or evil.

The persons who are judged.

Thirdly, the persons judged and they are good and bad, just and unjust, quick and dead, small and great and these persons are not, as some conceive, only sin and righteousness, as they are both in a saint, but they are those men in whom righteousness is revealed which makes these men to be saints or these in whom the God of this world hath sole dominion, which are ungodly. 'Tis the bodies and spirits both together. 'Tis all nations, sheep and goats; therefore is it said, He will render to every man ('tis not to every evil or sin in man, but to the man in whom evil is) according to his deeds.

The sentence.

Fourthly, the sentence pronounced, and that is two-fold:

First, Of joy to the godly, for to them it is occasion of lifting up their heads for joy, a time of refreshing, a time of restitution of all things, a time of redemption for their bodies, 'tis life eternal; therefore saith Christ, The righteous shall go into eternal life, which is the estate of perfection I have before pointed at.

Secondly, Of terror to the wicked and to them it is a sentence of eternal punishment. Depart from me ye cursed. 'Tis the terror of the Lord to them, perdition and destruction, yea, eternal fire. 'Tis hell kindled by the wrath of God.

What hell is.

If any one ask me what hell is, I answer 'tis the eternal wrath of God kindled in body and soul, an absence of all good, a presence of all misery. 'Tis a fire that never goeth out. 'Tis a stinging worm that never dieth. 'Tis a consuming consumption, a dying death, a consumption always consuming and yet never ceases to consume, a continual dying that never dies. 'Tis the second death that endures forever.

The time when the judgment day is.

Lastly, the time when this judgment shall be. In this I shall propose these two things:

First, that of that day and hour (if Christ be worthy of belief) knows no man, no not the angels in heaven, no not the Son of man Himself as He was the Son of man. It comes as a thief in the night, unawares to the world.

Secondly, 'tis not till the resurrection of the body, therefore is it called, the last day. The dispensation of Christ until the resurrection is called the last days, but the last day, in respect to Christ's judgment is only appropriated to that judgment. 'Tis not till the time of sentence that shall be pronounced upon all men, good and bad.

Objection:

But some say to me, the day of judgment is already come, for Christ judges now in the hearts of the saints which is the true day of judgment.

Solution:

To this I answer that the word judgment admits of various consideration. It is taken either for discerning or pronouncing sentence or condemning and to speak plainly 'tis true Jesus Christ doth judge, that is to say, declare against sin and pronounce condemnation as belonging to sinners, which is while we are in the flesh, but this is no where called the judgment of the last day, but this judgment that I speak of is the execution of the sentence of the righteous Judge for the absolving and rewarding His saints and condemning and punishing the world. Now this is not in this life, in the natural body. Let me freely ask thee whether now the wicked be punished, whether they be condemned now? Surely thou wilt not say they are in eternal fire and have all the torment they shall have. Now is the time of their jollity, mirth and merriment. The saints are now in trouble and the wicked rejoice, but hearken man what the Lord saith, He knoweth how to deliver the righteous and to reserve the unjust to the day of condemnation. They are now reserved till then, the righteous, who are the children of the resurrection are kept in their graves as in a sweet and quiet sleep till the resurrection and then saith Christ to them, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world (though not enjoyed till now), but the wicked that sport out the time of this life must die, for it is appointed for all men once to die and they in death are kept in their graves as in a prison and are raised up (not as a privilege to them [as some conceive] for better were it for them never to rise again) to condemnation, for after death comes judgment. To whom Christ saith, Go ye cursed of my father into everlasting fire prepared for the devil and his angels who are likewise kept in chains to the destruction of that day wherein all the secrets of all hearts are judged which I am sure is not in this life.

Thus have I finished, according to the grace given me of God, the **tree-fold office** of Christ Who is a **Kingly Priest** and a **Priestly King**, Who is a **Prophetical** and **Kingly Priest** and a **Priestly** and **Prophetical King** as I may so say. What may be attributed to any **one** office of Christ, **all concur in it**, for *in every work of Christ all His offices have a joint operation*. Now in Christ is God seen in the most lively appearances of Himself to the saints. God's mercy and justice both reconciled in Christ. His wisdom and power dwell in Him. His brightness and glory live in Him. In a word, whatever the Lord is to a soul, He is it in Christ and it is richly, fully and completely in Him, who of God is made unto us wisdom, righteousness, sanctification and redemption.