Christologia, or A Declaration of the Glorious Mystery of the Person of Christ
by God and Man, Works, vol. 1

Owen, John

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And how can we better or otherwise be prepared for it, but by the implanting a sense of it on our minds by sedulous contemplation whilst we are in this world? God will not take us into heaven, into the vision and possession of heavenly glory, with our heads and hearts reeking with the thoughts and affections of earthly things. He hath appointed means to make us "meet for the inheritance of the saints in light," before he will bring us into the enjoyment of it. And this is the principal way whereby he doth it; for hereby it is that we are "changed" into the image of Christ, "from glory to glory," and make the nearest approaches unto the eternal fulness of it.

CHAPTER XVIII.

The Nature of the Person of Christ, and the Hypostatical Union of his Natures Declared.

The nature or constitution of the person of Christ hath been commonly spoken unto and treated of in the writings both of the ancient and modern divines. It is not my purpose, in this discourse, to handle anything that hath been so fully already declared by others. Howbeit, to speak something of it in this place is necessary unto the present work; and I shall do it in answer unto a double end or design:—

First, To help those that believe, in the regulation of their thoughts about this divine person, so far as the Scripture goeth before us. It is of great importance unto our souls that we have right conceptions concerning him; not only in general, and in opposition unto the pernicious heresies of them by whom his divine person or either of his natures is denied, but also in those especial instances wherein it is the most ineffable effect of divine wisdom and grace. For although the knowledge of him mentioned in the Gospel be not confined merely unto his person in the constitution thereof, but extends itself unto the whole work of his mediation, with the design of God's love and grace therein, with our own duty thereon; yet is this knowledge of his person the foundation of all the rest, wherein if we mistake or fail, our whole building in the other parts of the knowledge of him will fall unto the ground. And although the saving knowledge of him is not to be obtained without especial divine revelation, Matt. xvi. 17—or saving illumination, 1 John v. 20—nor can we know him perfectly until we come where he is to behold his glory, John xvii. 24; yet are instructions from the Scripture of use to lead us into those farther degrees of the knowledge of him which are attainable in this life.

Secondly, To manifest in particular how ineffably distinct the re-
The Person of Christ.

The relation between the Son of God and the man Christ Jesus is, from all that relation and union which may be between God and believers, or between God and any other creature. The want of a true understanding hereof is the fundamental error of many in our days. We shall manifest thereupon how "it pleased the Father that in him should all fulness dwell," so that in all things "he might have the pre-eminence," Col. i. 18, 19. And I shall herein wholly avoid the curious inquiries, bold conjectures, and unwarrantable determinations of the schoolmen and some others. For many of them, designing to explicate this mystery, by exceeding the bounds of Scripture light and sacred sobriety, have obscured it. Endeavouring to render all things plain unto reason, they have expressed many things unsound as unto faith, and fallen into manifold contradictions among themselves. Hence Aquinas affirms, that three of the ways of declaring the hypostatical union which are proposed by the Master of the Sentences, are so far from probable opinions, as that they are downright heresies. I shall therefore confine myself, in the explication of this mystery, unto the propositions of divine revelation, with the just and necessary expositions of them.

What the Scripture represents of the wisdom of God in this great work may be reduced unto these four heads:—I. The assumption of our nature into personal subsistence with the Son of God. II. The union of the two natures in that single person which is consequential thereon. III. The mutual communication of those distinct natures, the divine and human, by virtue of that union. IV. The enunciations or predications concerning the person of Christ, which follow on that union and communion.

I. The first thing in the divine constitution of the person of Christ as God and man, is assumption. That ineffable divine act I intend whereby the person of the Son of God assumed our nature, or took it into a personal subsistence with himself. This the Scripture expresseth sometimes actively, with respect unto the divine nature acting in the person of the Son, the nature assuming; sometimes passively, with respect unto the human nature, the nature assumed. The first it doth, Heb. ii. 14, 16, "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels, but he took on him the seed of Abraham;" Phil. ii. 6, 7, "Being in the form of God, he took upon him the form of a servant;" and in sundry other places. The assumption, the taking of our human nature to be his own, by an ineffable act of his power and grace, and to take it to be his own, his own nature by giving it a subsistence in his own person, it is not, nor can be. Hence God is "church with his own blood," Acts xx. 28. The satisfaction of "his own," is from the single person. The latter is declared, John i. 14, "The Word, the eternal Word, the Son of God, was not made a woman, nor of the seed of David, by the conception of Mary, or nature into flesh;" Rom. viii. 3, God sent "his own Son in the likeness of sinful flesh," Gal. iv. 4, "Made of a woman, made of the seed of David, made of the seed of Abraham." The former is from the single nature of the Father, the latter is from the single person. Hence it was the act of the Father. He sent "his Son in the likeness of sinful flesh," Rom. viii. 3, "Made of a woman, made of the seed of David, made of the seed of Abraham." Hence he was made his, by his assuming of it to be his own, who before was not flesh, was not man—was not God, because he took our human nature to be his own.

This ineffable act is the foundation of the constitution of the Son of God and the man Christ Jesus. We observe the same nature of it—a great is this mystery, the Scripture represents many sundry things to direct us in the understanding of it. 1. As unto the original efficacy, it was the act of the Father, whereby the person of Christ was made his, by his assuming of it to be his own. 2. This assumption was the only immediate act of the divine nature in the formation of the human nature in Christ. Hence the taking of our human nature to be his is called the "formation of the human nature." But that which follows, and is occasioned by this immediate act, is called the union, or the taking of our nature unto himself. 3. As unto the original act of the Father, the taking of our human nature unto himself. Hence the taking of our human nature to be his is called the "formation of the human nature." But that which follows, and is occasioned by this immediate act, is called the union, or the taking of our nature unto himself. 4. As unto the original act of the Father, the taking of our human nature unto himself. Hence the taking of our human nature to be his is called the "formation of the human nature." But that which follows, and is occasioned by this immediate act, is called the union, or the taking of our nature unto himself. 5. As unto the original act of the Father, the taking of our human nature unto himself. Hence the taking of our human nature to be his is called the "formation of the human nature." But that which follows, and is occasioned by this immediate act, is called the union, or the taking of our nature unto himself. 6. As unto the original act of the Father, the taking of our human nature unto himself. Hence the taking of our human nature to be his is called the "formation of the human nature." But that which follows, and is occasioned by this immediate act, is called the union, or the taking of our nature unto himself.

Peter Lombard, born near Novara in Lombardy—died in 1164, bishop of Paris—called "Magister Sententiarum," from one of his works, which is a compilation of sentences from the Fathers, arranged so as to form a system of Divinity, and held in high repute during mediæval times. It appeared in 1172. En.
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fundamental error of many in our days. We then how “it pleased the Father that in him 1,” so that in all things “he might have the 18, 19. And I shall herein wholly avoid the conjectures, and unwarrantable determinations of some others. For many of them, designing to by exceeding the bounds of Scripture light be obscured it. Endeavouring to render all 13, they have expressed many things unsound into manifold contradictions among themselves, that three of the ways of declaring which are proposed by the Master of the 33 probable opinions, as that they are down­therefore confine myself, in the explication of propositions of divine revelation, with the just 13, representing of the wisdom of God in this great 171. This the Scripture ex­rs in that single person which is consequential 134, of the wisdom of God in this great 171, he also himself likewise took part of the 13, “Forasmuch as the children are par­he also himself likewise took part of the 13, “Being in the form 13, and in sundry other 13, the taking of our human nature to be his 13, who before was not flesh, was not man—was made flesh as man, in that he took our human nature to be his own. This ineffable act is the foundation of the divine relation between the Son of God and the man Christ Jesus. We can only adore the mysterious nature of it,—“great is this mystery of godliness.” Yet may we observe sundry things to direct us in that duty. 1. As unto original efficiency, it was the act of the divine nature, and so, consequently, of the Father, Son, and Spirit. For so are all outward acts of God—the divine nature being the immediate principle of all such operations. The wisdom, power, grace, and goodness exerted therein, are essential properties of the divine nature. Where­fore the acting of them originally belongs equally unto each person, equally participant of that nature. (1.) As unto authoritative de­signation, it was the act of the Father. Hence is he said to send “his Son in the likeness of sinful flesh,” Rom. viii. 3; Gal. iv. 4. (2.) As unto the formation of the human nature, it was the peculiar act of the Spirit, Luke i. 35. (3.) As unto the term of the assumption, or the taking of our nature unto himself, it was the peculiar act of the person of the Son. Herein, as Damascen observes, the other persons had no concurrence, but only xorà vàlon vàl ibolías—“by counsel and approbation.” 2. This assumption was the only immediate act of the divine nature on the human in the person of the Son. All those that follow, in subsistence, sustentation, with all others that are communicative, do ensue thereon. 3. This assumption and the hypostatical union are distinct and different in the formal reason of them. (1) Assumption is the im­mediate act of the divine nature in the person of the Son on the
human; union is介质, by virtue of that assumption. (2.) Assumption is unto personality; it is that act whereby the Son of God and our nature became one person. Union is an act or relation of the natures subsisting in that one person. (3.) Assumption respects the acting of the divine and the passion of the human nature; the one assumeth, the other is assumed. Union respects the mutual relation of the natures unto each other. Hence the divine nature may be said to be united unto the human, as well as the human unto the divine; but the divine nature cannot be said to be assumed as the human is. Wherefore assumption denotes the acting of the one nature and the passion of the other; union, the mutual relation that is between them both.

These things may be safely affirmed, and ought to be firmly believed, as the sense of the Holy Ghost in those expressions: "He took on him the form of a servant;" and the like. And who can conceive the condescension of divine goodness, or the acting of divine wisdom and power therein?

II. That which followeth hereon is the union of the two natures in the same person, or the hypostatical union. This is included and asserted in a multitude of divine testimonies. Isa. vii. 14, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," as Matt. i. 23. He who was conceived and born of the virgin was Immanuel, or God with us; that is, God manifest in the flesh, by the union of his two natures in the same person. Isa. ix. 6, "Unto us a child is born, unto us a son is given: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." That the same person should be "the mighty God" and a "child born," is neither conceivable nor possible, nor can be true, but by the union of the divine and human natures in the same person. So he said of himself, "Before Abraham was, I am," John viii. 58. That he, the same person who then spake unto the Jews, and as a man was little more than thirty years of age, should also be before Abraham, undeniable confirms the union of another nature, in the same person with that wherein he spoke those words, and without which they could not be true. He had not only another nature which did exist before Abraham, but the same individual person who then spoke in the human nature did then exist. See to the same purpose, John i. 14; Acts xx. 28; Rom. ix. 5; Col. ii. 9; 1 John iii. 16.

This union the ancient church affirmed to be made ἄριστος, "without any change" in the person of the Son of God, which the divine nature is not subject unto;—ἀναμετάθεσις, with a distinction of natures, but "without any division" of them by separate subsistences;—ἀνακάθεσις, "without mixture" or confusion;—ἀκείμενος, "without separation" or distance; and ἀνακάθεσις, "substitution two substances or essences in the same person, accidental union, as the "fulness of the Godhead.

These expressions were found out and used to prevent the fraud of those who corrupted the son of Christ, and (as all of that sort ever did) obscured their pernicious sentiments and opinions. And they also made use of sundry terms significant of this great mystery, or the incarnation. Such are Ἀναμετάθεσις, "incarnation," ἀναθέτωσις, "inhumanation;" ἡ ἁπαστικὴ ἑπαρχία, to the same purpose; ἡ διὰ τούτων Ἰωσήφ, by the flesh; ἡ διὰ ἁνακάθεσις ἑωτερική, "humanity;" ἡ ἁλος, "the advent;" ἡ ἀνακάθεσις humiliation; ἡ τοῦ Χριστοῦ ἐκπαίδευσις, "the action of Christ;" ἡ συγκατάβασις, "the condescension expressions are taken from the Scripture, as respect unto this mystery, or some concernment our faith is not confined unto any one of these, that we should be obliged to believe not only also the manner of its expression in them; so the thing intended according unto the mind of Scripture, and obviate the senses of men of to be embraced and defended as useful help.

That whereby it is most usually declared ancients, is χάρις ἱμάτιος, "gratia unionis," which form of words some having then declare how little conversant they are in the not any habitual inherent grace residing in the human nature of Christ that is intended, but

1. The cause of this union is express grace and favour of God towards the man ὁ ἄριστος, without any change, without the Son, without respect unto, or foresight or merit in him, 1 Pet. i. 20.

Hence is that of Austin, "Et gratia fit quicunque Christianus, qui gratiam homo ille factus," De Prædat. Sanct., cap. xv. For who of the human nature of Christ, and all the ceeded from it, was consequent in order and an effect of it, they could in no sense curing causes of it;—it was of grace.

The first four of these terms were adopted by the council, held at Chalcedon, a.d. 461.—Es.
THE PERSON OF CHRIST.

The union of the divine and human natures in the Person of Christ

is, by virtue of that assumption. (2) Assumption respects the act whereby the Son of God and Man is made one person. Union is an act or relation of the mutual relation of each other. Hence the divine nature may be said to be united to the human, as well as the human unto the divine nature cannot be said to be assumed as the nature of the union of the divine and human natures in the Person of Christ, and (as all of that sort ever did, and yet continue so to do) obscured their pernicious sentiments under ambiguous expressions. And they also made use of sundry terms which they judged significant of this great mystery, or the incarnation of the Son of God. Such are ἐνδοχρώσις, "incarnation;" ἐνθωμάτος, "embodying;" ἀναθρώσις, "inmanestation;" ἡ ἐνσωματική ἐπισκοπή, καὶ παροιμία, καὶ υἱοπαράγω, to the same purpose; ἡ διὰ σαρκώς ἐμμοία, "his conversation in or by the flesh;" ἡ διὰ ἐνθυκατάστασις γαίρωσις, "his manifestation by humanity;" ἡ ἔκθεσις, "the advent;" ἡ κατακαίρια, "the exinanition, or humiliation; ἡ τοῦ Χριστοῦ ἐπαίρησις, "the appearance" or manifestation "of Christ;" ἡ συγκατάβασις, "the condescension." Most of these expressions are taken from the Scripture, and are used therein with respect unto this mystery, or some concernments of it. Wherefore, as our faith is not confined unto any one of these words or terms, so as that we should be obliged to believe not only the things intended, but also the manner of its expression in them; so, in as far as they explain the thing intended according unto the mind of the Holy Ghost, they are used therein with respect unto this mystery, or some concernments of it. Wherefore, as our faith is not confined unto any one of these words or terms, so as that we should be obliged to believe not only the things intended, but also the manner of its expression in them; so, in as far as they explain the thing intended according unto the mind of the Holy Ghost, they are used therein with respect unto this mystery, or some concernments of it. Wherefore, as our faith is not confined unto any one of these words or terms, so as that we should be obliged to believe not only the things intended, but also the manner of its expression in them; so, in as far as they explain the thing intended according unto the mind of the Holy Ghost, they are used therein with respect unto this mystery, or some concernments of it.

That whereby it is most usually declared in the writings of the ancients, is ἐκ αἰενοῦ ἐκκοσμίων, "gratia unionis," the "grace of union;"—which form of words some manifesting themselves strangers unto, do declare how little conversant they are in their writings. Now, it is not any habitual inherent grace residing subjectively in the person or human nature of Christ that is intended, but things of another nature.

The cause of this union is expressed in it. This is the free grace and favour of God towards the man Christ Jesus—predestinating, designing, and taking him into actual union with the person of the Son, without respect unto, or foresight of, any precedent dignity or merit in him, 1 Pet. i. 20.

Hence is that of Austin, "Ea gratia fit ab initio fidei homo quicumque Christianus, quia gratia homo ille ab initio factus est Christus," De Prædest. Sanct., cap. xv. For whereas all the inherent grace of the human nature of Christ, and all the holy obedience which proceeded from it, was consequent in order of nature unto this union, and an effect of it, they could in no sense be the meritorious or procuring causes of it;—it was of grace.

1 The first four of these terms were adopted by the Fourth Ecumenical Council, held at Chalcæon, A.D. 441.—Ep.
2. It is used also by many and designed to express the peculiar dignity of the human nature of Christ. This is that wherein no creature is participant, nor ever shall be unto eternity. This is the fundamental privilege of the human nature of Christ, which all others, even unto his eternal glory, proceed from, and are resolved into.

3. The glorious meanness and ability of the person of Christ, for and unto all the acts and duties of his mediatory office. For they are all resolved into the union of his natures in the same person, without which not one of them could be performed unto the benefit of the church. And this is that "grace of our Lord Jesus Christ," which renders him so glorious and amiable unto believers. Unto them "that believe he is precious."

The common prevalent expression of it at present in the church is the hypostatical union; that is, the union of the divine and human nature in the person of the Son of God, the human nature having no personality nor subsistence of its own.

With respect unto this union the name of Christ is called "Wonderful," as that which hath the pre-eminence in all the effects of divine wisdom. And it is a singular effect thereof. There is no other union in things divine or human, in things spiritual or natural, whether substantial or accidental, that is of the same kind with it;—it differs specifically from them all.

1. The most glorious union is that of the Divine Persons in the same being or nature; the Father in the Son, the Son in the Father, the Holy Spirit in them both, and both in him. But this is a union of distinct persons in the unity of the same single nature. And this, I confess, is more glorious than that whereof we treat; for it is in God absolutely, it is eternal, of his nature and being. But this union we speak of is not God;—it is a creature,—an effect of divine wisdom and power. And it is different from it herein, inasmuch as that is of many distinct persons in the same nature;—this is of distinct natures in the same person. That union is natural, substantial, essential, in the same nature;—this, as it is not accidental, as we shall show, so it is not properly substantial, because it is not of the same nature, but of diverse in the same person, remaining distinct in their essence and substance, and is therefore peculiarly hypostatical or personal. Hence Austin feared not to say, that "Homo potius est in filio Dei, quam filius in Patre;" De Trin., lib. i. cap. 10. But that is true only in this one respect, that the Son is not so in the Father as to become one person with him. In all other respects it must be granted that the in-being of the Son in the Father—the union between them, which is natural, essential, and eternal—doth exceed this in glory, which was a temporary, external act of divine wisdom and grace.

2. The most eminent substantial union in things natural, is that of the soul and body constituted, confess, some kind of similitude different natures in the person kind or nature. And the dis are more, and of greater import there seems to be an agreement soul and body are so united a. The soul is not human nature, quent of their union. Soul and nature; but complete human na their union. But the union of t doth not constitute a new nature, t before. Each nature remain after this union. 2dly. The union t nature which is made es individual person, with a substi them was not nor had before that union Christ, as God and man, be consti absolutely, and his individual subtecedent unto that union. He did person than he was before, by vir assumed human nature to itself to The soul and body are union or the power of God, and not by thi But this union is effected by that the human which we have befor nor body have any personal subsi sole foundation of this union was self-subsisting person from eternity.

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(2.) The most eminent substantial union in things natural, is that of the soul and body constituting an individual person, with a subsistence of its own. But this was nor had before that union. But Christ, as God and man, is constituted by absolutely, and his individual subsistence, preceded unto that union. He did not become a person than he was before, by virtue of that assumed human nature to itself to be its own. 3dly, The union of the nature which is made essentially of the individual person, with a subsistence of its own; them was nor had before that union. But Christ, as God and man, is constituted by absolutely, and his individual subsistence, preceded unto that union. He did not become a person than he was before, by virtue of that assumed human nature to itself to be its own. 4dly, The union of the nature which is made essentially of the individual person, with a subsistence of its own; them was nor had before that union. But Christ, as God and man, is constituted by absolutely, and his individual subsistence, preceded unto that union. He did not become a person than he was before, by virtue of that assumed human nature to itself to be its own. 5thly, The union of the nature which is made essentially of the individual person, with a subsistence of its own; them was nor had before that union. But Christ, as God and man, is constituted by absolutely, and his individual subsistence, preceded unto that union. He did not become a person than he was before, by virtue of that assumed human nature to itself to be its own. 6thly, The union of the nature which is made essentially of the individual person, with a subsistence of its own; them was nor had before that union. But Christ, as God and man, is constituted by absolutely, and his individual subsistence, preceded unto that union. He did not become a person than he was before, by virtue of that assumed human nature to itself to be its own. 7thly, The union of the nature which is made essentially of the individual person, with a subsistence of its own; them was nor had before that union. But Christ, as God and man, is constituted by absolutely, and his individual subsistence, preceded unto that union. He did not become a person than he was before, by virtue of that assumed human nature to itself to be its own. 8thly, The union of the nature which is made essentially of the individual person, with a subsistence of its own; them was nor had before that union. But Christ, as God and man, is constituted by absolutely, and his individual subsistence, preceded unto that union. He did not become a person than he was before, by virtue of that assumed human nature to itself to be its own. 9thly, The union of the nature which is made essentially of the individual person, with a subsistence of its own; them was nor had before that union. But Christ, as God and man, is constituted by absolutely, and his individual subsistence, preceded unto that union. He did not become a person than he was before, by virtue of that assumed human nature to itself to be its own. 10thly, The union of the nature which is made essentially of the individual person, with a subsistence of its own; them was nor had before that union. But Christ, as God and man, is constituted by absolutely, and his individual subsistence, preceded unto that union. He did not become a person than he was before, by virtue of that assumed human nature to itself to be its own.

There is not a mixture, “a mixture,” a concert, or the power of God, and not by the act of God. But this union is effected by that act of God which is the human which we have before described, nor body have any personal subsistence but as the soul; the sole foundation of this union was in this, that God by his opposition to the Nestorians, A.D. 448, condemned by the General Council, p. ii., he is “abbot” in Europe.—Ed.
of the soul and body constituting an individual person. There is, I confess, some kind of similitude between this union and that of the different natures in the person of Christ; but it is not of the same kind or nature. And the dissimilarities that are between them are more, and of greater importance, than those things are wherein there seems to be an agreement between them. For,—1st, The soul and body are so united as to constitute one entire nature. The soul is not human nature, nor is the body, but it is the consequent of their union. Soul and body are essential parts of human nature; but complete human nature they are not but by virtue of their union. But the union of the natures in the person of Christ doth not constitute a new nature, that either was not or was not complete before. Each nature remains the same perfect, complete nature after this union. 2dly, The union of the soul and body doth constitute that nature which is made essentially complete thereby,—a new individual person, with a subsistence of its own, which neither of them was nor had before that union. But although the person of Christ, as God and man, be constituted by this union, yet his person absolutely, and his individual subsistence, was perfect absolutely antecedent unto that union. He did not become a new person, another person than he was before, by virtue of that union; only that person assumed human nature to itself to be its own, into personal subsistence. 3dly, Soul and body are united by an external efficient cause, or the power of God, and not by the act of one of them upon another. But this union is effected by that act of the divine nature towards the human which we have before described. 4thly, Neither soul nor body have any personal subsistence before their union; but the sole foundation of this union was in this, that the Son of God was a self-subsisting person from eternity. (3.) There are other unions in things natural, which are by mixture of composition. Hereon something is produced composed of various parts, which is not what any of them are. And there is a conversion of things, when one thing is substantially changed into another,—as the water in the miracle that Christ wrought was turned into wine; but this union hath no resemblance unto any of them. There is not a mixture, a contemperation of the divine and human natures into one third nature, or the conversion of one into another. Such notions of these things some fancied of old. Eutyches1 supposed such a composition and mixture of the two na-

1 Eutyches was a presbyter and abbot at Constantinople, and distinguished himself by his opposition to the Nestorians, A.D. 448, asserting that in Christ there is but one nature, and was condemned by the General Council at Chalcedon, A.D. 451. In the preface to this work, p. 11, he is called "The Archimandrite." Archimandrite is a Syriac word for "monk." Archimandrite corresponds with the term "abbot" in Europe.—En.
tures in the person of Christ, as that the human nature at least should lose all its essential properties, and have neither understanding nor will of its own. And some of the Arians fancied a substantial change of that created divine nature which they acknowledged, into the human. But these imaginations, instead of professing Christ to be God and man, would leave him indeed neither God nor man; and have been sufficiently confuted. Wherefore the union we treat of hath no similitude unto any such natural union as is the effect of composition or mutation.

(4.) There is an artificial union wherewith some have illustrated this mystery; as that of fire and iron in the same sword. The sword is one; the nature of fire and that of iron different;—and the acts of them distinct; the iron cuts, the fire burns;—and the effects distinct; cutting and burning; yet is the agent or instrument but one sword. Something of this nature may be allowed to be spoken in way of allusion; but it is a weak and imperfect representation of this mystery, on many accounts. For the heat in iron is rather an accident than a substance, is separable from it, and in sundry other things diverts the mind from due apprehensions of this mystery.

(5.) There is a spiritual union,—namely, of Christ and believers; or of God in Christ and believers, which is excellent and mysterious,—such as all other unions in nature are made use of in the Scripture to illustrate and represent. This some among us do judge to be of the same kind with that of the Son of God and the man Christ Jesus. Only they say they differ in degrees. The eternal Word was so united unto the man Christ Jesus, as that thereby he was exalted inconceivably above all other men, though ever so holy, and had greater communications from God than any of them. Wherefore he was on many accounts the Son of God in a peculiar manner; and, by a communication of names, is called God also. This being the opinion of Nestorius, revived again in the days wherein we live, I shall declare wherein he placed the conjunction or union of the two natures of Christ,—whereby he constituted two distinct persons of the Son of God and the Son of man, as these now do,—and briefly detect the vanity of it. For the whole of it consisted in the concession of sundry things that were true in particular, making use of the pretence of them unto the denial of that wherein alone the true union of the person of Christ did consist.

Nestorius allowed the presence of Christ Jesus to consist in five things:

1. He said he was so present with the human being as a man dwelt in him as his temple. So he doth him in a more especial manner. And that fulness of the Spirit whereby God dwelt in him, wherein they are made partakers of his divine testimony, that in him dwelt "bodily," Col. ii. 9. The fulness of the divine nature. This nature is considered in the eternal Word; for it was the Word that was no otherwise dwell in him bodily, reposing the assumption of that nature to be his own, to this assertion to preserve it from the Godhead dwelleth in any of the persons of the Godhead.

2. He allowed it to be such a union of affections that is, by such a union of affection, when the soul of God rested always in that pleasing it was wholly given to and his love to God, it is the person of the divine person of the Son of God. nature concerning the love of God unto his love to God, it is the person of the Son of God, and the owning of all essential divine projection of soul unto him therein. For it is still spoken of that he was sent of the Father to a

3. He asserted it to be xar' dgein. For this conjunction is such, as that the Son of God is also to be given herein, to recompense his sacrilege to the church, he would in the honour that is due unto the Son the owning of all essential divine projection of soul unto him therein. In man Christ Jesus, without a support human nature in the person of the Son of God account, is highly idolatrous.

4. He asserted it to be xar' dgein. consent and agreement that was born of a will of the man Christ Jesus. But
Nestorius allowed the presence of the Son of God with the man Christ Jesus to consist in five things.

1. He said he was so present with him κατα πανσταυρωσιν, or by inhabitation, as a man dwells in a house or a ship to rule it. He dwelt in him as his temple. So he dwells in all that believe, but in him in a more especial manner. And this is true with respect unto that fulness of the Spirit whereby God was with him in and in him; as he is with and in all believers, according unto the measures wherein they are made partakers of him. But this answers not that divine testimony, that in him dwelt "all the fulness of the Godhead bodily," Col. ii. 9. The fulness of the Godhead is the entire divine nature. This nature is considered in the person of the Son, or eternal Word; for it was the Word that was made flesh. And this could no otherwise dwell in him bodily, really, substantially, but in the assumption of that nature to be his own. And no sense can be given unto this assertion to preserve it from blasphemy,—that the fulness of the Godhead dwelleth in any of the saints bodily.

2. He allowed an especial presence, κατα εξιειν, as some call it; that is, by such a union of affections as is between intimate friends. The soul of God rested always in that man [Christ];—in him was he well pleased: and he was wholly given up in his affections unto God. This also is true; but there is that which is no less true, that renders it useless unto the pretensions of Nestorius. For he allowed the divine person of the Son of God. But whatever is spoken of this nature concerning the love of God unto the man Christ Jesus, and of his love to God, it is the person of the Father that is intended therein; nor can any one instance be given where it is capable of another interpretation. For it is still spoken of with reference unto the work that he was sent of the Father to accomplish, and his own delight therein.

3. He allowed it to be κατα ἐξιειν, by way of dignity and honour. For this conjunction is such, as that whatever honour is given unto the Son of God is also to be given unto that Son of man. But herein, to recompense his sacrilege in taking away the hypostatical union from the church, he would introduce idolatry into it. For the honour that is due unto the Son of God is divine, religious, or the owning of all essential divine properties in him, with a due subjection of soul unto him thereon. But to give this honour unto the man Christ Jesus, without a supposition of the subsistence of his human nature in the person of the Son of God, and solely on that account, is highly idolatrous.

4. He asserted it to be κατα τον κοσμολογον, or on the account of the consent and agreement that was between the will of God and the will of the man Christ Jesus. But no other union will thence ensue,
but what is between God and the angels in heaven; in whom there
is a perfect compliance with the will of God in all things. Wherefore,
if this be the foundation of this union, he might be said to take on
him the nature of angels as well as the seed of Abraham; which is
expressly denied by the apostle, Heb. ii. 16, 17.

[5.] Káth ékounía, by an equivocal denomination, the name of the
one person, namely, of the Son of God, being accommodated unto
the other, namely, the Son of man. So they were called gods unto
whom the word of God came. But this no way answers any one
divine testimony wherein the name of God is assigned unto the Lord
Christ,—as those wherein God is said “to lay down his life for us,”
and to “purchase his church with his own blood,” to come and be
“manifest in the flesh,”—wherein no homonymy or equivocation
can take place. By all these ways he constituted a separable accidental
union, wherein nothing in kind, but in degree only, was peculiar unto
the man Christ Jesus.

But all these things, so far as they are true, belong unto the third
thing to be considered in his person,—namely, the communion or
mutual communication of the distinct natures therein. But his per­
sonal union consists not in any of them, nor in all of them together;
nor do they answer any of the multiplied testimonies given by the
Holy Ghost unto this glorious mystery. Some few of them may be
mentioned.

“The Word was made flesh,” John i. 14. There can be but two
senses of these words. (1st.) That the Word ceased to be what it was,
and was substantially turned into flesh. (2dly,) That continuing to
be what it was, it was made to be also what before it was not. The
first sense is destructive of the Divine Being and all its essential pro­
perties. The other can be verified only herein, that the Word took
that flesh—that is, our human nature—to be his own, his own nature
wherein he was made flesh; which is that we plead for. For this
assertion, that the person of the Son took our nature to be his own,
is the same with that of the assumption of the human nature into per­
sonal subsistence with him. And herein we may consider,—
1. There is a threelfold communication of the distinct natures of
the human in this hypostatical union. The Son of God took on
him the form of a servant, and became obedient,” Phil. ii. 6–8. That by his being “in the form
of God,” his participation in and of the same divine nature with the
Father is intended, these men grant; and that herein he was a person distinct from him Nestorius of old acknowledged, though it be by
ours denied. But they can fancy no distinction that shall bear the deno­
mination and relation of Father and Son; but all is inevitably included
in it which we plead for under that namer of a servant,”—that is, the
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Son of God with the man Christ Jesus, before mentioned, do express
nothing in answer unto this divine testimony, that “The Word was
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this person became obedient. It was in the human nature, in the
form of a servant, wherein he was obedient. Wherefore that human
nature was the nature of that person,—a nature which he took on
him and made his own, wherein he would be obedient. And that
the human nature is the nature of the person of him who was in the
form of God, is that hypostatical union which we believe and plead for.

unto us a child is born, unto us a son is given; and his name
shall be called The mighty God," Isa. ix. 6. The child and the
mighty God are the same person, or he that is "born a child" cannot
be rightly called "The mighty God." And the truth of many other
expressions in the Scripture hath its sole foundation in this hypo-
stactical union. So the Son of God took on him the seed of Abraham," was "made of a woman," did "partake of flesh and blood," was "manifest in the flesh." That he who was born of the blessed Virgin was
"before Abraham,"—that he was made of the "seed of David accord-
ing to the flesh,"—whereby God "purchased the church with his own
blood,"—are all spoken of one and the same person, and are not true
but on the account of the union of the two natures therein. And all
those who plead for the accidental metaphorical union, consisting in
the instances before mentioned, do know well enough that the true
Deity of our Lord Jesus Christ is opposed by them.

THE HYPOSTATICAL UNION.

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him and made his own, wherein he would be obedient. And that
the human nature is the nature of the person of him who was in the
form of God, is that hypostatical union which we believe and plead for.

Concurrent with, and in part consequent unto, this
union, is

communion of the distinct natures of Christ hypostaticallyunited.
And herein we may consider,—1. What is peculiar unto the Divine
nature; 2. What is common unto both.

1. There is a threefold communication of the divine nature unto
the human in this hypostatical union. (1.) Immediate in the person
of the Son. This is subsistence. In itself it is á̂nuoisario, —that which
hath not a subsistence of its own, which should give it individuation
and distinction from the same nature in any other person. But it
hath its subsistence in the person of the Son, which thereby is its
own. The divine nature, as in that person, is its suppositum. (2.)
By the Holy Spirit he filled that nature with an all-fullness of habitual
grace; which I have at large explained elsewhere. (3.) In all the acts
of his office, by the divine nature, he communicated worth and dig-
nity unto what was acted in and by the human nature.

For that which some have for a long season troubled the church
within, about such a real communication of the properties of the
divine nature unto the human, which should neither be a transfu-
sion of them into it, so as to render it the subject of them, nor yet
consist in a reciprocal denomination from their mutual in-being in
the same subject,—it is that which neither themselves do, nor can any
other well understand.

2. Wherefore, concerning the communion of the natures in this
personal union, three things are to be observed, which the Scripture,
reason, and the ancient church, do all concur in.

(1.) Each nature doth preserve its own natural, essential properties,
entirely unto and in itself; without mixture, without composition or
confusion, without such a real communication of the one unto the
other, as that the one should become the subject of the properties
of the other. The Deity, in the abstract, is not made the humanity,
nor on the contrary. The divine nature is not made temporary, finite,
limited, subject to passion or alteration by this union; nor is the hu­
man nature rendered immense, infinite, omnipotent. Unless this be
granted, there will not be two natures in Christ, a divine and a hu­
man; nor indeed either of them, but somewhat else, composed of both.

(2.) Each nature operates in him according unto its essential pro­
properties. The divine nature knows all things, upholds all things, rules
all things, acts by its presence everywhere; the human nature was
born, yielded obedience, died, and rose again. But it is the same
person, the same Christ, that acts all these things,—the one nature
being his no less than the other. Wherefore,—

(3.) The perfect, complete work of Christ, in every act of his medi­
atory office,—in all that he did as the King, Priest, and Prophet of
the church,—in all that he did and suffered,—in all that he continueth
to do for us, in or by virtue of whether nature soever it be done or
wrought,—is not to be considered as the act of this or that nature, but of the
hypostatic

3. Sometimes his person being denom­
properties and acts of the other are as
“crucified the Lord of glory.” He is the Lo
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mination of the person is from the human
man.” That ascribed unto it was with
nature only,—“who is in heaven.”

4. Sometimes the person being denon
that is ascribed unto it which is common
ominated from both, that which is proper
to him. See Rom. ix. 5; Matt. xxi. 42.

These kinds of enunciations the ancien
“alteration;” ἀλλαγής, “permutation;” κο
ντανωμία, the manner of mutual po
the communication of properties,” and ot

These things I have only mentioned, be
handled by others in their didactical and
cerning the person of Christ, and could

IV. Unto that variety of enunciatio
which is used in the Scripture concerning
him; which I shall name only, and conclude.

1. Some things are spoken of the person of Christ, wherein the
enunciation is verified with respect unto one nature only; as—“The
Word was with God, and the Word was God,” John i. 1:—“Before
Abraham was, I am,” John viii. 58:—“Upholding all things by the
word of his power,” Heb. i. 3. These things are all spoken of the
person of Christ, but belong unto it on account of his divine nature.
So is it said of him, “Unto us a child is born, unto us a son is given,”
Isa. ix. 6:—“A man of sorrows, and acquainted with grief,” Isa. liii. 3.
They are spoken of the person of Christ, but are verified in human
nature only, and the person on the account thereof.

2. Sometimes that is spoken of the person which belongs not dis­
inctly and originally unto either nature, but doth belong unto him
on the account of their union in him,—which are the most direct enun­
ciations concerning the person of Christ. Head, the King, Priest, and Prophet of the
he bears, and performs the acts of them, no
of this or that nature, but of the hypostatic.

The Exaltation of Christ, with his Present State and the Continuance of his Mediatory

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Head, the King, Priest, and Prophet of the church; all which offices
he bears, and performs the acts of them, not on the singular account
of this or that nature, but of the hypostatical union of them both.

3. Sometimes his person being denominated from one nature,
the properties and acts of the other are assigned unto it. So they
"crucified the Lord of glory." He is the Lord of glory on the account
of his divine nature only; thence is his person denominated when he
is said to be crucified, which was in the human nature only. So God
purchased his church "with his own blood," Acts xx. 28. The deno-
mination of the person is from the divine nature only—he is God;
but the act ascribed unto it, or what he did by his own blood, was of
the human nature only. But the purchase that was made thereby
was the work of the person as both God and man. So, on the other
side, "The Son of man who is in heaven," John iii. 13. The deno-
mination of the person is from the human nature only,—"The Son
of man." That ascribed unto it was with respect unto the divine
nature only,—"who is in heaven."

4. Sometimes the person being denominated from one nature,
that is ascribed unto it which is common unto both; or else being
denominated from both, that which is proper unto one only is ascribed
unto him. See Rom. ix. 5; Matt. xxii. 42.

These kinds of enunciations the ancients expressed by ἀνάληψις,
"alteration;" ἀλλαγή, "permutation;" κοινωνία, "communion;" τρόπος ἀντιδιάστασις, "the manner of mutual position;" κοινωνία διαμάτων,
"the communication of properties," and other the like expressions.

These things I have only mentioned, because they are commonly
handled by others in their didactical and polemical discourses con-
cerning the person of Christ, and could not well be here utterly
omitted.

CHAPTER XIX.

The Exaltation of Christ, with his Present State and Condition in Glory during
the Continuance of his Mediatory Office.

The apostle, describing the great mystery of godliness—"God
manifest in the flesh"—by several degrees of ascent, he carrieth it
within the veil, and leaves it there in glory—ἀνάληψις ἐν διαστασι, 1 Tim.
iii. 16; God was manifest in the flesh, and "received up into glory." This
assumption of our Lord Jesus Christ into glory, or his glorious
reception in heaven, with his state and condition therein, is a principal
article of the faith of the church,—the great foundation of its
hope and consolation in this world. This, also, we must therefore
consider in our meditations on the person of Christ, and the use of it in our religion.

That which I especially intend herein is his present state in heaven, in the discharge of his mediatory office, before the consummation of all things. Hereon doth the glory of God, and the especial concernment of the church, at present depend. For, at the end of this dispensation, he shall give up the kingdom unto God, even the Father, or cease from the administration of his mediatory office and power, as the apostle declares, 1 Cor. xv. 24-28, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, 'All things are put under his feet,' it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

All things fall by sin into an enmity unto the glory of God and the salvation of the church. The removal of this enmity, and the destruction of all enemies, is the work that God committed unto his Son in his incarnation and mediation, Eph. i. 10. This he was variously to accomplish in the administration of all his offices. The enmity between God and us immediately, he removed by the blood of his cross, whereby he made peace, Eph. ii. 14-16; which peace he continues and preserves by his intercession, Heb. vii. 25; 1 John ii. 1. The enemies themselves of the church's eternal welfare—namely, sin, death, the world, Satan, and hell—he subdued by his power. In the gradual accomplishment of this work—according as the church of the elect is brought forth in successive generations (in every one whereof the same work is to be performed)—he is to continue unto the end and consummation of all things. Until then the whole church will not be saved, and therefore his work not be finished. He will not cease his work whilst there is one of his elect to be saved, or one enemy to be subdued. He shall not faint nor give over until he hath sent forth judgment unto victory.

For the discharge of this work, he hath a sovereign power over all things in heaven and earth committed unto him. Herein he doth and must reign. And so absolutely is it vested in him, that upon the ceasing of the exercise of it, he himself is said to be made subject unto God. It is true that the Lord Christ, in his human nature, is always less than, or inferior unto, God, even the Father. In that sense he is in subjection unto him now in heaven. But yet he hath an actual exercise of divine power, wherein he is absolute and supreme. When this ceaseth, he shall be subject unto the Father only. Wherefore, when this work is performed, then shall all the mediatory actings of Christ God will then have completely finished the kingdom and grace in the constitution of his person, raised up and finished the whole fabric of God "be all in all." In his own immense power shall not only be "all" essentially and actually, but he shall immediately be all in and unto them.

This state of things—when God shall in Christ, for the discharge of all mediatory actings of his person—be all in all—whereof mention hath been made in our meditations on the person of Christ, and the use of it in our religion.

Wherefore heaven is now principally referred unto as the place of the residence and glory of Jesus Christ as to his person; and our blessedness to consist alone in the enjoyment of them whereof our nature is capable. Mountain, sea, and the whole land, the tables of the decalogue, the temple, and our mediation, are the things in particular the Scripture is silent; but the eternal reward and blessedness to consist alone in the presence and communion with Christ in heaven, who are given him of his Father, that the Father may be all in all. In his own immense power shall not only be "all" essentially and actually, but he shall immediately be all in and unto them. For, at the end of this dispensation, he shall have committed his kingdom unto God, even the Father, or cease from the administration of his mediatory office and power, as the apostle declares, 1 Cor. xv. 24-28, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, 'All things are put under his feet,' it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."
This state of things—when God shall immediately "be all in all"—we can have no just comprehension of in this life. Some refreshing notions of it may be framed in our minds, from those apprehensions of the divine perfections which reason can attain unto; and their suitableness to yield eternal rest, satisfaction, and blessedness, in that enjoyment of them whereof our nature is capable. Howbeit, of these things in particular the Scripture is silent; however, it testifies our eternal reward and blessedness to consist alone in the enjoyment of God.

But there is somewhat else proposed as the immediate object of the faith of the saints at present, as unto what they shall enjoy upon their departure out of this world. And Scripture revelations extend unto the state of things unto the end of the world, and no longer.

Wherefore heaven is now principally represented unto us as the place of the residence and glory of Jesus Christ in the administration of his office; and our blessedness to consist in a participation thereof, and communion with him therein. So he prays for all them who are given him of his Father, that they may be where he is, to behold his glory, John xvii. 24. It is not the essential glory of his divine person that he intends, which is absolutely the same with that of the Father; but it is a glory that is peculiarly his own,—a glory which the Father hath given him, because he loved him: "My glory, which thou hast given me; for thou lovedst me." Nor is it merely the glorified state of his human nature that he intendeth; as was before declared in the consideration of the 5th verse of this chapter, where he prayeth for this glory. However, this is not excluded; for unto all those that love him, it will be no small portion of their blessed refreshment, to behold that individual nature wherein he suffered for them, undergoing all sorts of reproaches, contempts, and miseries, now unchangeably stated in incomprehensible glory. But the glory which God gives unto Christ, in the phrase of the Scripture, principally is the glory of his exaltation in his mediatory office. It is the "all power" that is given him in heaven and earth; the "name" that he hath "above every name," as he sits on the right hand of the Majesty on high. In the beholding and contemplation hereof with holy joy and delight, consists no small part of that blessedness and glory which
THE PERSON OF CHRIST.

the saints above at present enjoy, and which all others of them shall so do who depart this life before the consummation of all things. And in the due consideration hereof consists a great part of the exercise of that faith which is "the evidence of things not seen," and which, by making them present unto us, supplies the room of sight. This is the ground whereon our hope doth anchor,—namely, the things "within the veil," Heb. vi. 19, which directs us unto the temple administration of the mediatory office of Christ. And it is for the strengthening of our faith and hope in God, through him, that we do and that we ought to inquire into these things.

The consideration of the present state of Christ in heaven may be reduced unto three heads:—

I. The glorification of his human nature; what it hath in common with, and wherein it differs in kind from, the glory of all saints whatever.

II. His mediatory exaltation; or the especial glory of his person as mediator.

III. The exercise and discharge of his office in this state of things: which is what at present I shall principally inquire into. I shall not speak at all of the nature of glorified bodies, nor of anything that is common unto the human nature of Christ and the same nature in glorified saints; but only what is peculiar unto himself. And hereunto I shall premise one general observation.

All perfections whereof human nature is capable, abiding what it was in both the essential parts of it, soul and body, do belong unto the Lord Christ in his glorified state. To ascribe unto it what is inconsistent with its essence, is not an assignment of glory unto its state and condition, but a destruction of its being. To affix unto the human nature divine properties, as ubiquity or immensity, is to deprive it of its own. The essence of his body is no more changed than that of his soul. It is a fundamental article of faith, that he is in the same body in heaven wherein he conversed here on earth; as well as the faculties of his rational soul are continued the same in him. This is that "holy thing" which was framed immediately by the Holy Ghost, in the womb of the Virgin. This is that "Holy One" which, when it was in the grave, saw no corruption. This is that "body" which was offered for us, wherein he bare our sins on the tree. To fancy any such change in or of this body, by its glorification, as that it should not continue essentially and substantially the same that it was, is to overthrow the faith of the church in a principal article of it. We believe that the very same body wherein he suffered for us, without any alteration as unto its substance, essence, or integral parts, and not another body, of an ethereal, heavenly structure, wherein is nothing of flesh, blood, or bones, by which he so frequently testified the faithfulness is still that temple wherein God dwells, a in the holy place not made with hands. That is that which all eyes shall see, and no other thing.

I. On this foundation I willingly allow the present glorified human nature of Christ, which are as to essence, of the present glory of the human nature of this is, the will of God, doth require:

1. There is that wherein the present glory of Christ differeth, in kind and nature, from the eternal order of things—that is, the will of God, doth require:

(1.) The eternal subsistence of that natural Son of God. As this belongs unto its dignity also unto its inherent glory. This is, and which unto him, in distinction from, and exaltation of God, angels and men. Those by whom the glorious name whereby God doth call him, "Son of God," The mighty God," &c.,—do call him glory?—the same glory? or, there is none that is peculiar unto him, according unto our measure, and I we have already declared. And this glory world, from the first instant of his incarnation in the womb. But, as unto the demonstration of him, and made himself of no reputation, under the glory of it is illustriously displayed holy ones. Some inquire, whether the same comprehend the mystery of the incarnation, or do not well understand what is meant by it, but this is certain, that what we have no there by sight. For as we live now by sight. No finite creature can have an apprehension of the infinite. We shall never see perfection, in any of his works of infinite office, only I shall say, there is such a satisfaction only of the truth, but also of the nature of glory of Christ therein is manifest, as an adoration and honour. The enjoyment of the beatific vision; that is, such an intelhension, and sight of God and his glory,
he so frequently testified the faithfulness of God in his incarnation, is still that temple wherein God dwells, and wherein he administers in the holy place not made with hands. The body which was pierced is that which all eyes shall see, and no other.

1. On this foundation I willingly allow all perfections in the glorified human nature of Christ, which are consistent with its real form and essence. I shall, therefore, only in some instances inquire into the present glory of the human nature of Christ, wherein it differs either in kind or degree from the glory of all other saints whatever. For even among them I freely allow different degrees in glory; which the eternal order of things—that is, the will of God, in the disposal of all things unto his own glory—doth require.

1. There is that wherein the present glory of the human nature of Christ differeth, in kind and nature, from that which any other of the saints are partakers of, or shall be so after the resurrection. And this is,—

(1.) The eternal subsistence of that nature of his in the person of the Son of God. As this belongs unto its dignity and honour, so it doth also unto its inherent glory. This is, and shall be, eternally peculiar unto him, in distinction from, and exaltation above, the whole creation of God, angels and men. Those by whom this is denied, instead of the glorious name whereby God doth call him,—"Wonderful, Counsellor, The mighty God," &c.,—do call him "Ichabod," "Where is the glory?" or, there is none that is peculiar unto him. But the mystery hereof, according unto our measure, and in answer unto our design, we have already declared. And this glory he had, indeed, in this world, from the first instant of his incarnation, or conception in the womb. But, as unto the demonstration of it, "he emptied himself," and made himself of no reputation, under the form of a servant. But now the glory of it is illustriously displayed in the sight of all his holy ones. Some inquire, whether the saints in heaven do perfectly comprehend the mystery of the incarnation of the Son of God? I do not well understand what is meant by "perfectly comprehend;" but this is certain, that what we have now by faith, we shall have there by sight. For as we live now by faith, so shall we there by sight. No finite creature can have an absolute comprehension of that which is infinite. We shall never search out the Almighty to perfection, in any of his works of infinite wisdom. Wherefore this only I shall say, there is such a satisfactory evidence in heaven, not only of the truth, but also of the nature of this mystery, as that the glory of Christ therein is manifest, as an eternal object of divine adoration and honour. The enjoyment of heaven is usually called the beatific vision; that is, such an intellectual present view, apprehension, and sight of God and his glory, especially as manifested in
Christ, as will make us blessed unto eternity. Wherefore, in the contemplation of this mystery doth a great part of our blessedness consist; and farther our thoughts cannot attain. This is that wherein the glory of the human nature of Christ doth essentially excel, and differ from that of any other blessed creature whatever. And hereon other things do depend. For,—

(2.) Hence the union of the human nature of Christ unto God, and the communications of God unto it, are of another kind than those of the blessed saints. In these things—namely, our union with God and his communications unto us—do our blessedness and glory consist.

In this world, believers are united unto God by faith. It is by faith that they cleave unto him with purpose of heart. In heaven, it shall be by love. Ardent love, with delight, complacency, and joy, from a clear apprehension of God’s infinite goodness and beauty, now made present unto us, now enjoyed by us, shall be the principle of our eternal adherence unto him, and union with him. His communications unto us here are by an external efficiency of power. He communicates of himself unto us, in the effects of his goodness, grace, and mercy, by the operations of his Spirit in us. Of the same kind will all the communications of the divine nature be unto us, unto all eternity. It will be by what he worketh in us by his Spirit and power. There is no other way of the emanation of virtue from God unto any creature. But these things in Christ are of another nature. This union of his human nature unto God is immediate, in the person of the Son; ours is mediate, by the Son, as clothed with our nature. The way of the communications of the divine nature unto the human in his person is what we cannot comprehend; we have no notion of it,—nothing whereby it may be illustrated. There is nothing equal to it, nothing like it, in all the works of God. As it is a creature, it must subsist in eternal dependence on God; neither hath it anything but what it receives from him. For this belongs essentially unto the divine nature, to be the only independent, eternal spring and fountain of all being and goodness. Nor can Omnipotency itself exalt a creature into any such condition as that it should not always and in all things depend absolutely on the Divine Being. But as unto the way of the communications between the divine and human nature, in the personal union, we know it not. But whether they be of life, power, light, or glory, they are of another kind than that whereby we do or shall receive all things. For all things are given unto us, are wrought in us, as was said, by an external efficiency of power. The glorious immediate emanations of virtue, from the divine unto the human nature of Christ, we understand not. Indeed, the actings of natures of different kinds, where both are finite, in the same person, one towards the other, is of a difficult apprehension. Who knows how
blessed unto eternity. Wherefore, in the mystery doth a great part of our blessedness not only attain. This is that wherein nature of Christ doth essentially excel, and our blessed creature whatever. And hereon For,—

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(3.) Hence the human nature of Christ, in his divine person and together with it, is the object of all divine adoration and worship, Rev. v. 13. All creatures whatever do for ever ascribe "blessing, honour, glory, and power, unto the Lamb," in the same manner as unto him who sits on the throne. This we have declared before. But no other creature either is, or ever can be, exalted into such a condition of glory as to be the object of any divine worship, from the meanest creature which is capable of the performance of it. Those who ascribe divine or religious honour unto the saints or angels, as is done in the Church of Rome, do both rob Christ of the principal flower of his imperial crown, and sacrilegiously attempt to adorn others with it;—which they abhor.

(4.) The glory that God designed to accomplish in and by him, is now made evident unto all the holy ones that are about the throne. The great design of the wisdom and grace of God, from eternity, was to declare and manifest all the holy, glorious properties of his nature, in and by Jesus Christ. And this is that wherein he will acquiesce, with which he is well pleased. When this is fully accomplished, he will use no other way or means for the manifestation of his glory. Herein is the end and blessedness of all.

Wherefore the principal work of faith, whilst we are in this world, is to behold this glory of God, as so represented unto us in Christ. In the exercise of faith therein is our conformity unto him carried on unto perfection, 2 Cor. iii. 18. And unto this end, or that we may do so, he powerfully communicates unto our minds a saving, internal light; without which we can neither behold his glory nor give glory unto him. He "who commanded the light to shine out of darkness," shines into our hearts, to give us "the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. iv. 6. The end, I say, why God communicates a spiritual, supernatural light unto the minds of believers, is that they may be able to discern the manifestation and revelation of his glory in Christ; which is hid from the
world, Eph. i. 17–19; Col. ii. 2. Howbeit, whilst we are here, we see it but “darkly as in a glass;” it is not evident unto us in its own lustre and beauty. Yea, the remainder of our darkness herein is the cause of all our weakness, fears, and disconsolations. Want of a steady view of this glory of God, is that which exposeth us unto impressions from all our temptations. And the light of our minds therein is that whereby we are changed and transformed into the likeness of Christ.

But in heaven this is conspicuously and gloriously manifest unto all the blessed ones that are before the throne of God. They do not behold it by faith in various degrees of light, as we do here below. They have not apprehensions of some impressions of divine glory on the person of Christ and the human nature therein, with the work which he did perform; which is the utmost of our attainment. But they behold openly and plainly the whole glory of God, all the characters of it, illustriously manifesting themselves in him, in what he is, in what he hath done, in what he doth. Divine wisdom, grace, goodness, love, power, do all shine forth in him unto the contemplation of all his saints, in whom he is admired. And in the vision hereof consists no small part of our eternal blessedness. For what can be more satisfactory, more full of glory unto the souls of believers, than clearly to comprehend the mystery of the wisdom, grace, and love of God in Christ? This is that which the prophets, at a great distance, inquired diligently into,—that which the angels bow down to look towards,—that whose declaration is the life and glory of the Gospel. To behold in one view the reality, the substance of all that was typified and represented by the beautiful fabric of the Tabernacle, and Temple which succeeded in the room thereof,—of all the utensils of them, and services performed in them,—all the promises of the Old Testament did contain, or the declarations of the New;—as it is the most satisfactory, blessed, and glorious state, that by the present light of faith we can desire or long for, so it evidenceth a glory in Christ of what any creature can be participant in. This in many is occasioned by the weakness of their natural ability, in more by spiritual sloth and negligence,—in that they have not habitually “exercised their senses to discern auspiciously, and hope in this world. Faith is the declaration of the glory of God in Christ, engageth obedience, as finding therein abundant reasonment unto it. Then is obedience truly evident from this acting of faith, and is thereon accounted gratitude. And herein is laid all the foundation for the present and hope for the future. For our present and future condition depends on this frame—the neglect of this duty—is that unto God in sinners, as we are all, are empty

[1.] Every believer seeth here in this life an excellency, a glory in the mystery of God in Christ. They do so in various degrees, unless it be in times of temptation, when any of them walk in darkness, and have no light. The view and prospect hereinto is far more clear, and accompanied with more evidence, in some than in others, according unto the various degrees of their faith and light. The spiritual sight of some is very weak, and their views of the glory of God in Christ are much obscured with invidence, darkness, and instability. This in many is occasioned by the weakness of their natural ability, in more by spiritual sloth and negligence,—in that they have not

[2.] Our apprehension of this glory is the apprehension of these apprehensions doth a believing soul cry out, “Worthy is the Lamb! how great is his beauty!” God in Christ unto himself, is the only object of divine representation of him alone can the soul cleave unto both, and constant delight, and intense affections. And unto God in sinners, as we are all, are empty

[3.] From the exercise of faith herein doth God, proceed; therein alone it is enlivened and animated to eternity. God in Christ unto himself, is the only object of divine representation of him alone can the soul cleave unto both, and constant delight, and intense affections. And unto God in sinners, as we are all, are empty

[4.] All believers are, or should be, conversant about these things, with longings, expectations, and anticipations of happiness!—this they pant and breathe after,—be delivered from all darkness, unstable apprehensions of the glory of God in Christ, those who have received the “first-fruits of them. This glory they would behold at present, “in a glass,” but in its own beauty, what would we be at? what do our souls desire?—as finding therein abundant reasonment unto it. Then is obedience truly evident from this acting of faith, and is thereon accounted gratitude. And herein is laid all the foundation for the present and hope for the future. For our present and future condition depends on this frame—the neglect of this duty—is that unto God in sinners, as we are all, are empty
THE PERSON OF CHRIST.

Col. ii. 2. Howbeit, whilst we are here, we see a glass; it is not evident unto us in its own

3. Our apprehension of this glory is the spring of all our obedience, consolation, and hope in this world. Faith discovering this manifestation of the glory of God in Christ, engageth the soul unto universal obedience, as finding therein abundant reason for it and encouragement unto it. Then is obedience truly evangelical, when it ariseth from this acting of faith, and is therefore accompanied with liberty and gratitude. And herein is laid all the foundation of our consolations for the present and hope for the future. For the whole security of our present and future condition depends on the acts of God towards us, according as he hath manifested himself in Christ.

2. Our apprehension of this glory is the life and glory of the Gospel To what any creature can be participant in. I.y., the view and prospect hereinto is far more clear. \[1\] Howbeit, all true believers have the "eyes of their understanding opened" to discern, in some measure, the glory of God, as represented to them in the Gospel. Unto others it is foolishness; or they think there is that darkness in it whereunto they cannot approach. But all the darkness is in themselves. This is the distinguishing property and character of saving faith—it beholds the glory of God in the face of Jesus Christ;—it makes us to discern the manifestation of the glory of God in Christ, as declared in the Gospel.

3. All believers are, or should be, conversant in their minds about these things, with longings, expectations, and desires after nearer \[2\] approaches unto them, and enjoyments of them. And if we are not so, we are earthly, carnal, and unspiritual; yea, the want of this frame—the neglect of this duty—is the sole cause why many professors are so carnal in their minds, and so worldly in their conversations. But this is the state of them who live in the due exercise of faith,—this they pant and breathe after,—namely, that they may be delivered from all darkness, unstable thoughts, and imperfect apprehensions of the glory of God in Christ. After these things do those who have received the "first-fruits of the Spirit," groan within themselves. This glory they would behold "with open face;" not, as at present, "in a glass," but in its own beauty. What do we want? what would we be at? what do our souls desire? Is it not that we might have a more full, clear, stable comprehension of the wisdom,
love, grace, goodness, holiness, righteousness, and power of God, as declared and exalted in Christ unto our redemption and eternal salvation? To see the glory of God in Christ, to understand his love unto him and valuation of him, to comprehend his nearness unto God,—all evidenced in his mediation,—is that which he hath promised unto us, and which we are pressing after. See John xvii. 23, 24.

[5.] Heaven will satisfy all those desires and expectations. To have them fully satisfied, is heaven and eternal blessedness. This fills the souls of them who are already departed in the faith, with admiration, joy, and praises. See Rev. v. 9, 10. Herein is the glory of Christ absolutely of another kind and nature than that of any other creature whatever. And from hence it is that our glory shall principally consist in beholding his glory, because the whole glory of God is manifested in him.

And, by the way, we may see hence the vanity as well as the idolatry of them who would represent Christ in glory as the object of our adoration in pictures and images. They fashion wood or stone into the likeness of a man. They adorn it with colours and flourishes of art, to set it forth unto the senses and fancies of superstitious persons as having a resemblance of glory. And when they have done, “they lavish gold out of the bag,” as the prophet speaks, in various sorts of supposed ornaments,—such as are so only to the vainest sort of mankind,—and so propose it as an image or resemblance of Christ in glory. But what is there in it that hath the least respect unto—the least likeness of it? nay, is it not the most effectual means that can be devised to divert the minds of men from true and real apprehensions of it? Doth it teach anything of the subsistence of the human nature of Christ in the person of the Son of God? nay, doth it not obliterate all thoughts of it! What is represented thereby of the union of it unto God, and the immediate communications of God unto it? Doth it declare the manifestation of all the glorious properties of the divine nature in him? One thing, indeed, they ascribe unto it that is proper unto Christ,—namely, that it is to be adored and worshipped; whereby they add idolatry unto their folly. Persons who know not what it is to live by faith,—whose minds are never raised by spiritual, heavenly contemplations, who have no design in religion but to gratify their inward superstition by their outward senses,—may be pleased for a time, and ruined for ever, by these delusions. Those who have real faith in Christ, and love unto him, have a more glorious object for their exercise.

And we may hereby examine both our own notions of the state of glory and our preparations for it, and whether we are in any measure “made meet for the inheritance of the saints in light.” More grounds of this trial will be afterward suggested; these laid down may not be passed by. Various are the thoughts of state,—the things which are not seen, which no higher but unto hopes of escaping hell, when they die. Yet the heathen had their hammered his sensual paradise. Others have not what glistering glory, that will please and not how, when they can be here no longer, of another nature, and the blessedness of it. Take an instance in one of the things. The glory of heaven consists in the full manifestation of goodness, grace, holiness,—of all the properties of God in Christ. In the clear perception and constant enjoyment of these, consists no small part of eternal blessedness. We may examine our own thoughts of these things? What joy, when we are in the sight of them, which we have by faith? What is our desire to come unto these? What is our desire to come unto these? And we may hereby examine both our own notions of the state of glory and our preparations for it, and whether we are in any measure “made meet for the inheritance of the saints in light.” More grounds of this trial will be afterward suggested; these laid down may not be passed by. Various are the thoughts of state,—the things which are not seen, which no higher but unto hopes of escaping hell, when they die. Yet the heathen had their hammered his sensual paradise. Others have not what glistering glory, that will please and not how, when they can be here no longer, of another nature, and the blessedness of it.
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state,—the things which are not seen, which are eternal. Some rise
no higher but unto hopes of escaping hell, or everlasting miseries,
when they die. Yet the heathen had their Elysian fields, and Mo-
hammed his sensual paradise. Others have apprehensions of I know
not what glistening glory, that will please and satisfy them, they know
not how, when they can be here no longer. But this state is quite
of another nature, and the blessedness of it is spiritual and intellec-
tual. Take an instance in one of the things before laid down. The
glory of heaven consists in the full manifestation of divine wisdom,
goodness, grace, holiness,—of all the properties of the nature of God
in Christ. In the clear perception and constant contemplation hereof
consists no small part of eternal blessedness. What, then, are our pre-
sent thoughts of these things? What joy, what satisfaction have we
in the sight of them, which we have by faith through divine revela-
tion? What is our desire to come unto the perfect comprehension
of them? How do we like this heaven? What do we find in our-
selves that will be eternally satisfied hereby? According as our de-
sires are after them, such and no other are our desires of the true
heaven,—of the residence of blessedness and glory. Neither will
God bring us unto heaven whether we will or no. If, through the
ignorance and darkness of our minds,—if, through the earthliness and
sensuality of our affections,—if, through a fulness of the world, and
the occasions of it,—if, by the love of life and our present enjoyments,
we are strangers unto these things, we are not conversant about
them, we long not after them,—we are not in the way towards their
enjoyment. The present satisfaction we receive in them by faith, is
the best evidence we have of an indefeasible interest in them. How
foolish is it to lose the first-fruits of these things in our own souls,—
those entrances into blessedness which the contemplation of them
through faith would open unto us,—and hazard our everlasting en-
joyment of them by an eager pursuit of an interest in perishing things
here below! This, this is that which ruins the souls of most, and
keeps the faith of many at so low an ebb, that it is hard to discover
any genuine working of it.

2. The glory of the human nature of Christ differs from that of
the saints after the resurrection, in things which concern the degrees
of it. For,—

(1) The glory of his body is the example and pattern of what they
shall be conformed unto: "Who shall change our vile body, that it
may be fashioned like unto his glorious body, according to the work-
whereby he is able even to subdue all things unto himself," Phil.
iii. 21. Our bodies were made vile by the entrance of sin; thence
they became brothers to the worms, and sisters unto corruption. To
death and the grave, with rottenness and corruption therein, they are designed. At the resurrection they shall be new-framed, fashioned, and moulded. Not only all the detriment and disadvantage they received by the entrance of sin shall be removed, but many additions of glorious qualifications, which they had not in their primitive, natural constitution, shall be added unto them. And this shall be done by the almighty power of Christ,—that working or exercise of it whereby he is able to subdue all things unto himself. But of this state whereinto we shall be changed by the power of Christ, his own body is the pattern and example. A similitude of it is all that we shall attain unto. And that which is the idea and exemplar in any state, is the rule and standard unto all others. Such is the glory of Christ;—ours consists in conformity thereunto; which gives him the pre-eminence.

(2.) As the state of his body is more glorious than ours shall be, so will that of his soul in itself be made appear to be more excellent than what we are capable of. For that fulness of the Spirit without measure and of all grace, which his nature was capacitated for by virtue of the hypostatical union, doth now shine forth in all excellency and glory. The grace that was in Christ in this world is the same with that which is in him now in heaven. The nature of it was not changed when he ceased to be viator, but is only brought into a more glorious exercise now he is comprehensor. And all his graces are now made manifest, the veil being taken from them, and light communicated to discern them. As, in this world, he had unto the most neither form nor comeliness for which he should be desired,—partly from the veil which was cast on his inward beauty from his outward condition, but principally from the darkness which was on their minds, whereby they were disenabled to discern the glory of spiritual things; (notwithstanding which, some then, in the light of faith, "beheld his glory, as the glory of the only-begotten of the Father, full of grace and truth;")—so now the veil is removed, and the darkness wholly taken away from the minds of the saints, he is in the glory of his grace altogether lovely and desirable. And although the grace which is in believers be of the same nature with that which is in Christ Jesus, and shall be changed into glory after the likeness of his; yet is it, and always shall be, incomprehensibly short of what dwells in him. And herein also doth his glory gradually [greatly?] excel that of all other creatures whatever.

But we must here draw a veil over what yet remains. For it doth not yet appear what we ourselves shall be; much less is it evident what are, and what will be, the glories of the Head above all the members,—even then when we shall "be made like unto him." But it must be remembered, that whereas, at the entrance of this discourse,
corruption therein, they are
be new-framed, fashioned,
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what yet remains. For it doth
all be; much less is it evident
eries of the Head above all the
“be made like unto him.” But
at the entrance of this discourse,
we so proposed the consideration of the present state of the Lord
Christ in heaven, as that which should have an “end at the consum-
mation of all things;” what hath been spoken concerning the glory
of his human nature in itself, is not of that kind but what abideth
unto eternity. All the things mentioned abide in him and unto him
forevermore.

II. The second thing to be considered in the present state and condi-
tion of Christ is his mediatory exaltation. And two things with
respect thereunto may be inquired into: 1. The way of his entrance
into that state above; 2. The state itself, with the glory of it.

1. The way of his entrance into the exercise of his mediatory office
in heaven is expressed, 1 Tim. iii. 16, He was “ received up into
glory,” or rather gloriously; and he entered “ into his glory,” Luke
xxiv. 26. This assumption and entrance into glory was upon his
ascension, described Acts i. 9-11. “ He was taken up into heaven,”
αιλαρθθ̄ον τὸ δύναμα, by an act of divine power; and he went into heaven,
αἰεί εἰς τὴν δύναμα, in his own choice and will, as that which he was
exalted unto. And this ascension of Christ in his human nature into
heaven is a fundamental article of the faith of the church. And it
falls under a double consideration: (1.) As it was triumphant; (2.) As it was gracious;
His ascen-
sion, as unto change of place, from earth to heaven, and as unto the
outward manner of it, was one and the same, and at once accom-
plished; but as unto the end of it, which is the exercise of all his
offices, it had various respects, various prefigurations, and is distinctly
proposed unto us with reference unto them.

1. In his ascension, as it was triumphant, three things may be
considered: 1st, The manner of it, with its representation of old;
2dly, The place whereinto he ascended; 3dly, The end of it, or what
was the work which he had to do thereon.

[1.] As unto the manner of it, it was openly triumphant and glo-
rious. So is it described, Eph. iv. 8, “ When he ascended up on
high, he led captivity captive, and gave gifts unto men.” And respect
is had unto the prefiguration of it at the giving of the law, Ps. lxviii.
17, 18, where the glory of it is more fully expressed, “ The chariots
of God are twenty thousand, even thousands of angels: the Lord is
among them, as in Sinai, in the holy place. Thou hast ascended on
high, thou hast led captivity captive,” &c. The most glorious appear-
ance of God upon the earth, under the Old Testament, was that on
Mount Sinai, in the giving of the law. And as his presence was there
attended with all his glorious angels, so, when, upon the finishing of
that work, he returned or ascended into heaven, it was in the way of
a triumph with all that royal attendance. And this prefigured the
ascent of Christ into heaven, upon his fulfilling of the law, all that
was required in it, or signified by it. He ascended triumphantly after he had given the law, as a figure of his triumphant ascent after he had fulfilled it. Having then “spoiled principalities and powers, he made a show of them openly, triumphing over them,” Col. ii. 15. So he led captivity captive; or all the adverse powers of the salvation of the church, in triumph at his chariot wheels. I deny not but that his leading “captivity captive” principally respects his spiritual conquest over Satan, and the destruction of his power; yet, whereas he is also said to “spoil principalities and powers, making a show of them openly,” and triumphing over them, I no way doubt but Satan, the head of the apostasy, and the chief princes of darkness, were led openly, in sight of all the holy angels, as conquered captives,—the “seed of the woman” having now bruised the “head of the serpent.” This is that which is so emphatically expressed, Ps. xlvii throughout. The ground and cause of all the triumphant rejoicing of the church, therein declared, is, that God was “gone up with a shout, the Lord with the sound of a trumpet,” verse 5; which is nothing but the glorious ascent of Christ into heaven, said to be accompanied with shouts and the sound of a trumpet, the expressions of triumphant rejoicing, because of the glorious acclamations that were made thereon, by all the attendants of the throne of God.

[2.] The place whither he thus ascended is on high. “He ascended up on high,” Eph. iv. 8,—that is, heaven. He went “into heaven,” Acts i. 11,—and the “heaven must receive him,” chap. iii. 21; not these aspectable heavens which we behold,—for in his ascension “he passed through them,” 1 Heb. iv. 14, and is made “higher than they,” chap. vii. 26,—but into the place of the residence of God in glory and majesty, chap. i. 3, viii. 1, xii. 2. There, on “the throne of God,” Rev. iii. 21,—“on the right hand of the Majesty on high,”—he sits down in the full possession and exercise of all power and authority. This is the palace of this King of saints and nations. There is his royal eternal throne, Heb. i. 8. And “many crowns” are on his head, Rev. xix. 12,—or all dignity and honour. And he who, in a pretended imitation of him, wears a triple crown, hath upon his own head thereby, “the name of blasphemy,” Rev. xiii. 1. There are before him his “sceptre of righteousness,” his “rod of iron,”—all the regalia of his glorious kingdom. For by these emblems of power doth the Scripture represent unto us his sovereign, divine authority in the execution of his kingly office. Thus he ascended triumphantly, having conquered his enemies; thus he reigneth gloriously over all.

[3.] The end for which he thus triumphantly ascended into heaven, is twofold:—1st. The overturning of all their remaining powers. He and in his due time will “dash them to pieces,” Ps. ii. 9; for he must “reign until I stoop,” 1 Cor. xv. 25, 26; Ps. cx. 1. part, they despise his authority, y power, and shall fall under his eternal state of the souls of them that of the church in its worship and obedience, and from all oppositions and persecutions of each of these such a continual execrable, the effects of them are so great, some of them so abundant unto the glory of them not contain the books that might be. 2. His ascension may be considered as the act of a High Priest. And herein the same distinct consideration.

[1.] As to the manner of it, an account of them himself, John xx. 17. but the acting with God on the behalfe of the church, “to my Father, and to your God,”—not his God and Father with them, but as he was their God and Father in the same capacity as the Father of the church—he was “brought alive ever to communicate them unto us.” With this design in his ascension, comfort and refresh the hearts of them that faint on the apprehensions of his grace. Hence in their wars it was looked to, that there should be no war. Hence in their wars it was looked to, that there should be no war. And the solemn ascent of this high priest unto the temple of old. [2.] His ascension may be considered, the effects of them are so abundant unto the glory of them not contain the books that might be.

1 The expression quoted by Dr. Owen is founded upon the phrase in the original language, ἀναστάσεως εἰς συμπλήρωμα “having passed through,” not “into the heavens,” as it stands in our version.—Ed.
THE PERSON OF CHRIST.

As a figure of his triumphant ascent after he had made a figure of his triumphant ascent after he had taken upon him the exercise of his power, kingdom, and glorious rule; he, his office. Thus he ascended triumphantly, having passed through the heavens, not as a figure of his triumphant ascent after he had made an exercise of all power and authority. For in his ascension “he ascended triumphantly, having passed through the heavens.” Rev. xiii. 1. Although in his ascension, and the effects of it, did he often comfort and refresh the hearts of his disciples, when they were ready to faint on the apprehensions of his leaving of them here below, John xv. 1, 2, xvi. 5-7. And this was typified by the ascent of the high priest unto the temple of old. The temple was situated on a hill, high and steep, so as that there was no approach unto it but by stairs. Hence in their wars it was looked on as a most impregnable fortress; and the overturning and destruction of all his enemies in all their remaining powers. He rules them “with a rod of iron,” Ps. ii. 9; for he must “reign until all his enemies are made his foot-stool,” 1 Cor. xv. 25, 26; Ps. cx. 1. Although in his ascension, as one of the great and marvellous, and the fruits of them so abundant unto the glory of God,—that the world would “not contain the books that might be written” of them; but to handle them distinctly is not our present design.

(2) His ascension may be considered as gracious, as the ascent of a High Priest. And herein the things before mentioned are of a distinct consideration.

[1] As to the manner of it, and the design of it, he gives an account of them himself, John xx. 17. His design herein was not the taking on him the exercise of his power, kingdom, and glorious rule; but the acting with God on the behalf of his disciples. “I go,” saith he, “to my Father, and to your Father; to my God, and to your God,”—not his God and Father with respect unto eternal generation, but as he was their God and Father also. And he was so, as he was their God and Father in the same covenant with himself; wherein he was to procure of God all good things for them. Through the blood of this everlasting covenant,—namely, his own blood, whereby this covenant was established, and all the good things of it secured unto the church—he was “brought again from the dead,” that he might live ever to communicate them unto the church, Heb. xiii. 20, 21. With this design in his ascension, and the effects of it, did he often comfort and refresh the hearts of his disciples, when they were ready to faint on the apprehensions of his leaving of them here below, John xiv. 1, 2, xvi. 5-7. And this was typified by the ascent of the high priest unto the temple of old. The temple was situated on a hill, high and steep, so as that there was no approach unto it but by stairs. Hence in their wars it was looked on as a most impregnable fortress; and the solemn ascent of the high priest into it on the day of expiation, had a resemblance of this ascent of Christ into heaven. For after he had offered the sacrifices in the outward court, and made atonement for sin, he entered into the most holy place,—a type of heaven itself, as the apostle declares, Heb. ix. 24,—of heaven, as it was
the place whereinto our High Priest was to enter. And it was a joyful ascent, though not triumphal. All the Psalms, from the 120th to the 134th inclusively, whose titles are "Songs of Degrees," or rather ascents or risings—being generally songs of praise and exhortations to have respect unto the sanctuary—were sung to God at the resting-places of that ascent. Especially was this represented on the day of jubilee. The proclamation of the jubilee was on the same day that the high priest entered into the holy place; and at the same time,—namely, on the "tenth day of the seventh month," Lev. xvi. 29, xxv. 9. Then did the trumpet sound throughout the land, the whole church; and liberty was proclaimed unto all servants, captives, and such as had sold their possessions, that they might return unto them again. This being a great type of the spiritual deliverance of the church, the noise of the trumpet was called "The joyful sound," Ps. lxxxix. 15, "Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance." Those who are made partakers of spiritual deliverance, shall walk before God in a sense of his love and grace. This is the ascent of our High Priest into his sanctuary, when he proclaimed "the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of the Lord, that he might be glorified," Isa. lxi. 2, 3. For in this ascension of Christ, proclamation was made in the Gospel, of mercy, pardon, peace, joy, and everlasting refreshments, unto all that were distressed by sin, with a communication of righteousness unto them, to the eternal glory of God. Such was the entrance of our High Priest into heaven, with acclamations of joy and praise unto God.

[2.] The place whereinto he thus entered was the sanctuary above, the "tabernacle not made with hands," Heb. ix. 11. It was into heaven itself, not absolutely, but as it is the temple of God, as the throne of grace and mercy-seat are in it; which must farther be spoken unto immediately.

[3.] The end why the Lord Christ thus ascended, and thus entered into the holy place, was "to appear in the presence of God for us," and to "make intercession for all that come unto God by him," Heb. vii. 26, 27, ix. 24, 25.

He ascended triumphantly into heaven, as Solomon ascended into his glorious throne of judgment described 1 Kings x. 18–20. As David was the type of his conquest over all the enemies of his church, so was Solomon of his glorious reign. The types were multiplied because of their imperfection. Then came unto him the queen of Sheba, the type of the Gentile converts and the church; when יְהוָה רְעָי, the "voluntaries of the people," (those made power, Ps. cx. 3,) "gathered themselves to Abraham," and were taken in his covenant; he ascended graciously, as the high priest was to rule all things gloriously with mighty power, and his sceptre—but to appear as an high to the foot, and a golden girdle about his tabernacle, or temple, before a throne of glory. It may be added hereunto, that when he ascended into glory, the great promise he made, they were to be preachers of the gospel, he should succeed them in that office—was "the Holy Spirit unto them," to teach and guide all truth,—to declare unto them the mystery of God, for the use of the whole church, and did, in the discharge of his prophetic office, give "gifts unto men" was an act for the end of his prophetic office.

From what hath been spoken, it is evident, "ascended into heaven," or was received for a sign,—namely, to exercise his office of mediator in the church, until the end should be. As this he was rich, for our sakes he became poor, for his own sake, he lays forth and power on our behalf.

2. The glory of the state and condition of the Lord Christ, ascended into heaven, or was received for a sign, was twofold, or of a double glory that ensued thereon. For his presence in the glory of his power and authority, or over the whole creation of God,—all in heaven, angels and men, good and bad, spiritual and eternal, grace, gifts, and glory ability to dispose of all things according to his pleasure, and the glory that ensued thereon. For his presence in the glory of his love and grace,—his glory as a King, or in the exercise of his prophetical office, to teach and guide all truth; and did, in the discharge of his prophetic office, give "gifts unto men." He was rich, for our sakes he became poor, for his own sake, he lays forth and power on our behalf.
PERSON OF CHRIST.

High Priest to enter. And it was a joyful sound. All the Psalms, from the 120th to the 150th, are called "Songs of Degrees," —being generally songs of praise and exhortation into the sanctuary—were sung to God at the entrance. Especially was this represented on the declaration of the jubilee was on the same day celebrated into the holy place; and at the same time, "the trumpet was called" "The joyful sound," Ps. lxxxii. 2; the "lamentation of the jubilee was on the same day proclaimed "the acceptable year of the Lord," and were taken in his covenant, Ps. lxxvi. 9—margin. But he ascended graciously, as the high priest went into the holy place; not to rule all things gloriously with mighty power, not to use his sword and his sceptre—but to appear as an high priest, in a garment down to the foot, and a golden girdle about his paps, Rev. i. 13,—as in a tabernacle, or temple, before a throne of grace. His sitting down at the right hand of the Majesty on high adds to the glory of his priestly office, but belongs not unto the execution of it. So it was prophesied of him, that he should be "a priest upon his throne," Zech. vi. 13.

It may be added hereunto, that when he thus left this world and ascended into glory, the great promise he made unto his disciples—as they were to be preachers of the gospel, and in them unto all that should succeed them in that office—was, that he would "send the Holy Spirit unto them," to teach and guide them, to lead them into all truth,—to declare unto them the mysteries of the will, grace, and love of God, for the use of the whole church. This he promised to do, and did, in the discharge of his prophetic office. And although his giving "gifts unto men" was an act of his kingly power, yet it was for the end of his prophetic office.

From what hath been spoken, it is evident that the Lord Christ "ascended into heaven," or was received up into glory, with this design,—namely, to exercise his office of mediation in the behalf of the church, until the end should be. As this was his grace, that when he was rich, for our sakes he became poor; so when he was made rich again for his own sake, he lays forth all the riches of his glory and power on our behalf.

2. The glory of the state and condition whereinto Christ thus entered is the next thing to be considered; for he is set down at the right hand of the Majesty on high. And as his ascension, with the ends of it, were twofold, or of a double consideration, so was his glory that ensued thereon. For his present mediatory state consists either in the glory of his power and authority, or in the glory of his love and grace,—his glory as a King, or his glory as a Priest.

For the first of these, or his royal glory, in sovereign power and authority over the whole creation of God,—all in heaven and earth, persons and things, angels and men, good and bad, alive and dead,—all things spiritual and eternal, grace, gifts, and glory,—his right and power, or ability to dispose of all things according unto his will and pleasure, I have so fully and distinctly declared it, in my exposition on Heb. i. 8, as that I shall not here again insist upon it. His present glory, in the way of love and grace,—his glory as a Priest,—will be manifested in what doth ensue.
CHAPTER XX.

The Exercise of the Mediatorial Office of Christ in Heaven.

III. The third and last thing which we proposed unto consideration, in our inquiry into the present state and condition of the person of Christ in heaven, is the exercise and discharge of his mediatory office in behalf of the church—especially as he continueth to be a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

All Christians acknowledge that his present state is a state of the highest glory,—of exaltation above the whole creation of God, above every name that is or can be named; and hereon they esteem their own honour and safety to depend. Neither do they doubt of his power, but take it for granted that he can do whatever he pleaseth; which is the ground of their placing all their confidence in him. But we must show, moreover, that his present state is a state of office—power, work, and duty. He leads not in heaven a life of mere glory, majesty, and blessedness, but a life of office, love, and care also. He lives as the Mediator of the church; as the King, Priest, and Prophet thereof. Hereon do our present safety and our future eternal salvation depend. Without the continual actings of the office-power and care of Christ, the church could not be preserved one moment. And the darkness of our faith herein is the cause of all our disconsolations, and most of our weaknesses in obedience. Most men have only general and confused notions and apprehensions of the present state of Christ, with respect unto the church. And by some, all considerations of this nature are despised and derided. But revealed things belong unto us; especially such as are of so great importance unto the glory of God and the saving of our own souls,—such as this is, concerning the present state of the person of Christ in heaven, with respect unto his office-power and care.

Thus he is at once represented in all his offices, Rev. v. 6, "And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." The whole representation of the glory of God, with all his holy attendants, is here called his "throne;" whence Christ is said to be in the "midst" of it. And this he is in his kingly glory; with respect also whereunto he is said to have "seven horns," or perfect power for the accomplishment of his will. And with respect unto his sacerdotal office, he is represented as a "Lamb that had been slain," it being the virtue of his oblation that is continually effectual for the salvation of the children of God,—in the offering of himself,—he was "in the midst of the throne and of the four living creatures, and in the midst of the elders, was found slain with a sword." And as a prophet he is said to be "the seven Spirits of God," or a peculiar light and wisdom in himself, with a power of gifts and grace for the illumination of the church.

The nature of these offices of Christ, with their discharge, as was before intimated, I do now no farther consider them but as the state and condition of the person of Christ; it would be too long a work to treat of the whole. And with respect thereunto be observed.

1. The Lord Christ entered into heaven in the glory of God, as into a temple, a tabernacle, and a sanctuary. He did so as the high priest. He is not entered into the holy places made by the figures of the true; but into heaven, which is the presence of God for us. He is entered into the tabernacle of old; which was the palace, a throne, as it is God's temple, wherein God dwells, not only in grace and mercy. It is the seat of ordination, and as the seat of ordination is represented, Rev. vii. 9, 17, it is the seat of ordination. So is it represented, Rev. vii. 9, 17. It is the holy place of the saints above that have passed through the world, that they are "before the throne and in the tabernacle," and he that sitteth among them; and "the Lamb which is slain shall feed them, and lead them unto livin" also chap. viii. 1-4. The worship of the saints herein comprised; but it is by virtue of their glorification. This is that heaven which the souls of believers are to enter. Other apprehensions of it are but figurative.

2. In this temple, this sanctuary, Christ is represented to minister before the throne of glory. See Heb. iv. 14-16, ix. 24. As the holy place to minister for the church unto the mercy-seat, which were types of the throne. This is, as it were, a throne for the church to minister unto God, that they may be "before the throne of God." This is the holy place to reside there in a way of worship. And it is the tabernacle of the presence of God, which is the sanctuary of heaven, wherein God dwells, not only in grace and mercy. It is the seat of ordination, and as the seat of ordination is represented, Rev. vii. 9, 17, it is the seat of ordination. So is it represented, Rev. vii. 9, 17. It is the holy place of the saints above that have passed through the world, that they are "before the throne and in the tabernacle," and he that sitteth among them; and "the Lamb which is slain shall feed them, and lead them unto livin" also chap. viii. 1-4. The worship of the saints herein comprised; but it is by virtue of their glorification. This is that heaven which the souls of believers are to enter. Other apprehensions of it are but figurative.
His Mediatorial Office in Heaven.

CHAPTER XX.

The Mediatorial Office of Christ in Heaven.

The last thing which we proposed unto consideration was the present state and condition of the person of Christ in heaven; especially as he continueth to be a high priest and one of the true tabernacle, which the man worshipped.

We acknowledge that his present state is a state of the situation above the whole creation of God, above all that can be named; and hereon they esteem their present state to depend. Neither do they doubt of his being there as he pleasedeth; their placing all their confidence in him. But on the contrary, that his present state is a state of office.

He leads not in heaven a life of mere glory, but a life of office, love, and care also. He leads the church, not merely as the King, Priest, and Prophet, but in the exercise and discharge of his mediatory office; and of the true tabernacle, which the man worshipped. The nature of these offices of Christ, what belongs unto them and their discharge, as was before intimateth, I have declared elsewhere. I do now no farther consider them but as they relate unto the present state and condition of the person of Christ in heaven. And because there would be too long a work to treat of them all distinctly, I shall confine myself unto the consideration of his priestly office, whereunto the things ensuing may be observed.

1. The Lord Christ entered into heaven, the place of the residence of the glory of God, as into a temple, a tabernacle, a place of sacred worship. He did so as the high priest of the church, Heb. ix. 24. He is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. He is entered into heaven, as it was figured by the tabernacle of old; which was the place of all sacred and solemn worship. And therefore is he said to enter into it through the veil, Heb. vi. 19, 20, x. 19, 20; which was the way of entrance into the most holy place, both in the tabernacle and temple. Heaven is not only a palace, a throne, as it is God's throne, Matt. v. 34; but it is a temple, wherein God dwells, not only in majesty and power, but in grace and mercy. It is the seat of ordinances and solemn worship. So it is represented, Rev. vii. 15, 17. It is said of the whole number of the saints above that have passed through the tribulations of this world, that they are before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them; and the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of water. See also chap. viii. 1-4. The worship of the church below may also be herein comprised; but it is by virtue of communion with that above. This is that heaven which the souls of believers do long for an entrance into. Other apprehensions of it are but uncertain speculations.

2. In this temple, this sanctuary, the Lord Christ continueth gloriously to minister before the throne of grace, in the discharge of his office. See Heb. iv. 14-16, ix. 24. As the high priest went into the holy place to minister for the church unto God, before the ark and mercy-seat, which were types of the throne of grace; so doth our High Priest act for us in the real presence of God. He did not enter the holy place only to reside there in a way of glory, but to do temple-service, being the virtue of his oblation that is continually effectual for the salvation of the church. For, as the "Lamb of God,"—in the offering of himself,—he "taketh away the sin of the world." And as a prophet he is said to have "seven eyes," which are "the seven Spirits of God;" or a perfect fulness of all spiritual light and wisdom in himself, with a power for the communication of gifts and grace for the illumination of the church.

The nature of these offices of Christ, what belongs unto them and their discharge, as was before intimateth, I have declared elsewhere. I do now no farther consider them but as they relate unto the present state and condition of the person of Christ in heaven. And because it would be too long a work to treat of them all distinctly, I shall confine myself unto the consideration of his priestly office, with what depends thereon. And with respect thereunto the things ensuing may be observed.

1. The Lord Christ entered into heaven, the place of the residence of the glory of God, as into a temple, a tabernacle, a place of sacred worship. He did so as the high priest of the church, Heb. ix. 24. He is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. He is entered into heaven, as it was figured by the tabernacle of old; which was the place of all sacred and solemn worship. And therefore is he said to enter into it through the veil, Heb. vi. 19, 20, x. 19, 20; which was the way of entrance into the most holy place, both in the tabernacle and temple. Heaven is not only a palace, a throne, as it is God's throne, Matt. v. 34; but it is a temple, wherein God dwells, not only in majesty and power, but in grace and mercy. It is the seat of ordinances and solemn worship. So it is represented, Rev. vii. 15, 17. It is said of the whole number of the saints above that have passed through the tribulations of this world, that they are before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them; and the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of water. See also chap. viii. 1-4. The worship of the church below may also be herein comprised; but it is by virtue of communion with that above. This is that heaven which the souls of believers do long for an entrance into. Other apprehensions of it are but uncertain speculations.

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work, and to give unto God all that glory, honour, and worship, which he will receive from the church. And we may consider, both—

(1.) What this work is, and (2.) How it is performed.

(1.) In general; herein Christ exerteth and exerciseth all his love, compassion, pity, and care towards the church, and every member of it. This are we frequently called unto the consideration of, as the foundation of all our consolation, as the fountain of all our obedience. See Heb. ii. 17, 18, iv. 15, 16, v. 2. Thoughts hereof are the relief of believers in all their distresses and temptations; and the effects of it are all their supplies of grace, enabling them to persevere in their obedience. He doth appear for them as the great representative of the church, to transact all their affairs with God. And that for three ends.

First, To make effectual the atonement that he hath made for sin. By the continual representation of it, and of himself as a "Lamb that had been slain," he procures the application of the virtues and benefits of it, in reconciliation and peace with God, unto their souls and consciences. Hence are all believers sprinkled and washed with his blood in all generations,—in the application of the virtues of it unto them, as shed for them.

Secondly, To undertake their protection, and to plead their cause against all the accusations of Satan. He yet accuseth and chargeth them before God; but Christ is their advocate at the throne of grace, effectually frustrating all his attempts, Rev. xii. 10; Zech. iii. 2.

Thirdly, To intercede for them, as unto the communication of all grace and glory, all supplies of the Spirit, the accomplishment of all the promises of the covenant towards them, 1 John ii. 1, 2. This is the work of Christ in heaven. In these things, as the high priest of the church, doth he continue to administer his mediatory office on their behalf. And herein is he attended with the songs and joyful acclamations of all the holy ones that are in the presence of God, giving glory to God by him.

(2.) As unto the manner of this glorious administration, sundry things are to be considered.

[1.] That this transaction of things in heaven, being in the temple of God, and before the throne of grace, is a solemn instituted worship at present, which shall cease at the end of the world. Religious worship it is, or that wherein and whereby all the saints above do give glory to God. And it is instituted worship, not that which is merely natural, in that it is God's special appointment, in and by Christ the mediator. It is a church-state which is constituted hereby, wherein these glorious ordinances are celebrated; and such a state as shall not be eternal, but hath its time allotted unto it. And believers at present have, by faith, an admission into communion with this church above, in all its divine worship. Mount Zion, and unto the city of the living Salem, and to an innumerable company of assembly and church of the first-born, which are registered in heaven, to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, sprinkling, that speaketh better things than that old, 22-24. A church-state doth the apostle tell unto us. It is Zion, Jerusalem, the great and holy city and church-state under the Old Testament. And the heavenly Jerusalem, where are all the heavenly assemblies of just men made perfect in themselves, the representatives and men of just men made perfect, to the restitution of their bodies at the resurrection from the dead. I can have an entrance. In this holy assembly of the living saints, I might yet enjoy a clearer prospect of this great and holy city, the beauty and order of this blessed assembly; or of that unchangeable glory of Christ, and of God in him,—of the mediatory of the covenant, but there is that in this assembly; or of that unchangeable glory of God in this great assembly; for it doth not spring from the mediatory and under the Old Testament. To enter into this assembly by the assignation of praises unto "him that sitteth upon the Lamb for evermore,"—to labour after affections and spiritual delight in some of the members of it! To enter into this assembly by the assignation of praises unto "him that sitteth on the throne of the Lamb for evermore,"—to labour after affections and spiritual delight in some of the members of it! To enter into this assembly by the assignation of praises unto "him that sitteth on the throne of the Lamb for evermore,"—to labour after affections and spiritual delight in some of the members of it! To enter into this assembly by the assignation of praises unto "him that sitteth on the throne of the Lamb for evermore,"—to labour after affections and spiritual delight in some of the members of it!
The Person of Christ.

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representation of it, and of himself as a "Lamb that procures the application of the virtues and benedictions, and peace with God, unto their souls and natures are all believers sprinkled and washed with his blood, and unto the church, as unto the communication of all the supplies of the Spirit, the accomplishment of all the covenant towards them, 1 John ii. 1, 2. This is the representation that God here makes of the glory of his wisdom, love, grace, goodness, and mercy, in Christ! How excellent is the manifestation of the glory and honour of Christ in his person and offices—the glory given him by the Father! How little a portion do we know, or can have experience in, of the refreshing, satisfying communications of divine love and goodness, unto all the members of this assembly; or of that unchangeable delight in beholding the glory of Christ, and of God in him,—of that ardency of affections wherewith they cleave unto him, and continual exultation of spirit, whereby they triumph in the praises of God, that are in all the members of it! To enter into this assembly by faith,—to join with it in the assignation of praises unto "him that sitteth on the throne, and to the Lamb for evermore,"—to labour after a frame of heart in holy affections and spiritual delight in some correspondence with that which is in the saints above,—is the duty, and ought to be the design, of the church of believers here below. So much as we are furthered and assisted herein by our present ordinances, so much benefit and advantage have we by them, and no more. A constant view of this glory will cast contempt on all the desirable things of this world, and deliver our minds from any dreadful apprehensions of what is most terrible therein.

2nd. This heavenly worship in the sanctuary above, administered by the High Priest over the house of God, is conspicuously glorious.
The glory of God is the great end of it, as shall be immediately declared; that is, the manifestation of it. The manifestation of the glory of God consists really in the effects of his infinite wisdom, goodness, grace, and power—declaratively, in the express acknowledgment of it with praise. Herein, therefore, doth the solemn worship of God in the sanctuary above consist, setting aside only the immediate acts of Christ in his intercession. It is a glorious, express acknowledgment of the wisdom, love, goodness, grace, and power of God, in the redemption, sanctification, and salvation of the church by Jesus Christ, with a continual ascription of all divine honour unto him in the way of praise. For the manner of its performance, our present light into it is but dark and obscure. Some things have an evidence in them. As—

1st, That there is nothing carnal in it, or such things as are suited unto the fancies and imaginations of men. In the thoughts of heaven, most persons are apt to frame images in their minds of such carnal things as they suppose they could be delighted withal. But they are far remote from the worship of this holy assembly. The worship of the Gospel, which is spiritually glorious, makes a nearer approach unto it than that of the Temple, which was outwardly and carnally so.

2dly, It is not merely mental, or transacted only in the silent thoughts of each individual person; for, as we have showed, it is the worship of a church assembly wherein they have all communion, and join in the performance of it. We know not well the way and manner of communication between angels and the spirits of just men made perfect. It is expressed in the Scripture by voices, postures, and gestures; which, although they are not of the same nature as they suppose, they could be delighted withal. But they are far more excellent and admirable in the way of praise. For the manner of its performance, our present light into it is but dark and obscure. Some things have an evidence in them. As—

3dly, The Lord Christ is before the throne, acting his mediatory office of the church. 4thly, All the holy angels, degrees of their ministration, are about the throne, in the most holy place were the representatives of the throne of grace. 5thly, Are the spirits of just men made perfect. 6thly, Are the tribes in their order. 7thly, Are the ordinances of God among the tribes described in the Scripture. See Rev. iv. 5—11.

Are the holy worship which is in heaven. Whereas it ariseth from sight and present apprehension; whereas it ariseth from sight and present apprehension of all things in that sanctuary. The Lord Christ attended on the priest, did represent the temple, the sanctuary, the priest, and the people of Israel, and the tribes in their order. In the full, clear apprehensions which have of the glory of God in Christ, of the wisdom and grace towards mankind. These are a holy worship. And because our conception of all things in that sanctuary. The Lord Christ attended on the priest, did represent the temple, the sanctuary, the priest, and the people of Israel, and the tribes in their order. In the full, clear apprehensions which have of the glory of God in Christ, of the wisdom and grace towards mankind. These are a holy worship. And because our conception of all things is so, all things are dark, low, obscure, and inevident. But all is open unto the eyes of the church here below, in the continual communion and grace of grace, and in the effects of his infinite wisdom, goodness, and power. The glory of God consists in the express acknowledgment of it. The manifestation of the glory of God is the great end of it, as shall be immediately declared; that is, the manifestation of it. The manifestation of the glory of God consists really in the effects of his infinite wisdom, goodness, grace, and power—declaratively, in the express acknowledgment of it with praise. Herein, therefore, doth the solemn worship of God in the sanctuary above consist, setting aside only the immediate acts of Christ in his intercession. It is a glorious, express acknowledgment of the wisdom, love, goodness, grace, and power of God, in the redemption, sanctification, and salvation of the church by Jesus Christ, with a continual ascription of all divine honour unto him in the way of praise. For the manner of its performance, our present light into it is but dark and obscure. Some things have an evidence in them. As—

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1. The blessed and beautiful order of all things in that sanctuary. Job describes the grave beneath to be a "place without any order, and where the light is as darkness," chap. x. 22. All above is order and light,—every person and thing in its proper place and exercise. 1st, Heaven itself is a temple, a sanctuary, made so by the especial presence of God, and the ministration of Christ in the tabernacle of his human nature. 2dly, God is on the throne of grace, gloriously exalted on the account thereof. He is so, a "blessed and beautiful order of all things in that sanctuary. Job describes the grave beneath to be a “place without any order, and where the light is as darkness,” chap. x. 22. All above is order and light,—every person and thing in its proper place and exercise. 1st, Heaven itself is a temple, a sanctuary, made so by the especial presence of God, and the ministration of Christ in the tabernacle of his human nature. 2dly, God is on the throne of grace, gloriously exalted on the account thereof. He is so, a
THE PERSON OF CHRIST.

THE great end of it, as shall be immediately demonstrated of it. The manifestation of the glory in the effects of his infinite wisdom, goodness—declaratively, in the express acknowledgment. Herein, therefore, doth the solemn worship above consist,—setting aside only the immense intercession. It is a glorious, express wisdom, love, goodness, grace, and power of sanctification, and salvation of the church continual ascription of all divine honour unto him. For the manner of its performance, outward dark and obscure. Some things have an earthly carnal in it, or such things as are suited conceptions of men. In the thoughts of heaven, frame images in their minds of such carnal things they could be delighted withal. But they are a representation of the holy assembly. The worship of mutually glorious, makes a nearer approach unto the internal, which was outwardly and carnally so.

1. In the full, clear apprehensions which all the blessed ones have of the glory of God in Christ, of the work and effects of his wisdom and grace towards mankind. These are the foundation of all divine worship. And because our conceptions and apprehensions about them are dark, low, obscure, and inevident, our worship is weak and imperfect also. But all is open unto the saints above. We are in the dust, the blood, the noise of the battle; they are victoriously at peace, and have a perfect view of what they have passed through, and what they have attained unto. They are come to the springs of life and light, and are filled with admiration of the grace of God in themselves and one another. What they see in God and in Jesus Christ, by sight, without mixture of unsteadiness or darkness, without the alloy of fears or temptations, with an ineffable sense of the things themselves on their hearts or minds, are the springs or motives of the holy worship which is in heaven.

2. In this glorious manner of the performance of it. Now, whereas it ariseth from sight and present enjoyment, it must consist in a continual ascription of glory and praise unto God; and so it is described in the Scripture. See Rev. iv. 9–11, with Isa. vi. 3. And how little a portion of the glory of these things is it that we can apprehend!

3. In this solemn assembly before the throne of grace, the Lord