

## A DISCOURSE OF THE NECESSITY OF CHRIST'S EXALTATION.

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*Ought not Christ to have suffered these things, and to enter into his glory?—*  
LUKE XXIV. 26.

WE have already spoken to the first part of this scripture, and from thence declared the necessity of Christ's death; the next is his exaltation. His sufferings were necessary for the expiation of our sin, and his exaltation necessary for the application of the merits of his death. Some add the particle *so*, and so to enter into his glory; but that is not in the Greek, though it may be implied, for the entrance of Christ into his glory was to be by the way of suffering.

Observe by the way, the great grace of God, that makes often the diffidence of his people an occasion of a further clearing up of the choicest truths to them. Never did those disciples hear so excellent an exposition of the Scriptures concerning the Messiah from the mouth of their Master, as when their distrust of him had prevailed so far. Glory he was to enter into. By this glory is not meant only his resurrection; that was not his glory, but the beginning of his exaltation, a *causa sine qua non*; it freed him from mortality, and invested him with immortality, but was not the term, but a necessary means of his glory (as the fetching Joseph from prison was a necessary antecedent to his elevation on a throne; he could not be a governor while he was a prisoner). By his resurrection, he was prepared for it; by his ascension, he was possessed of it; his resurrection was an entrance into his glory, but not the consummation of his felicity. *His glory*. It is called his as distinguished from the glory belonging to any other; thus he distinguisheth a glory peculiarly his own from the glory of his Father, and the glory of the holy angels, when he mentions his coming to judgment in all those glories: Luke ix. 26, 'When he shall come in his own glory, and in his Father's, and of the holy angels;'<sup>\*</sup> in the mediatory glory, in the glory of the Father, the glory of his Godhead, as he is equal with God; in the glory of the whole creation, the angels being the top of it; or in the glory of all the administrations of God, the glory of God as Creator, creation being attributed to the Father; the glory of the holy angels, by whose disposition the law

<sup>\*</sup> Sterry of the Will, p. 244.

was given, in the glory of the legal administration; in his own glory, the glory of the gospel administration, as judging men according to those several degrees of light they were under, the light of nature, that of the law, and the more glorious of the gospel, his glory.

(1.) As having a peculiar right to it.

[1.] In regard of his designation to it by his Father. He calls it a glory given by God, John xvii. 24. His glory, as promised him by the Father, and covenanted for by himself. He was to be the first-born, higher than the kings of the earth, Ps. lxxxix. 29. His glory, as by gift he was to have 'dominion from sea to sea, and from the river to the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. For he shall redeem the soul of the needy from deceit and violence. His name shall endure for ever: men shall be blessed in him; and the whole earth was to be filled with his glory,' Ps. lxxii. 8, 9, 14, 17, 19.

[2.] In regard of his purchase of it, all this was his glory. It is generally said that Christ had a title to glory, by virtue of the union of the divine nature to the human. It is true, had Christ been only incarnate for no other end but to take our flesh, glory had of right belonged to him from the beginning, by virtue of that union; but in regard of that economy of God for redemption by blood, and the covenant passed between them consisting of such articles, it was not his incarnation, but his passion invested him with a right to claim it; he was to fulfil his charge before he was to have the fruition of his reward. His glory was promised to him, not as assuming our flesh, but as suffering in our flesh, and making his soul an offering for sin, and being incarnate for this end. Glory belonged not to him till his death had been actually suffered, and declared valid in the sight of God. The satisfaction of his Father by him was to precede his Father's satisfaction of him, Isa. liii. 11. His obedience to death gave a *wherefore* to his exaltation: Philip. ii. 9, 'Wherefore God also hath highly exalted him.' The right to it may be measured by the order of conferring it; it was not conferred till he 'had purged our sins,' Heb. i. 3, and therefore the right to claim it was not till he had performed what was due to his Father.

(2.) As being the first subject of glory, as being the spring of glory to all that were to be glorified. As Adam, the head of mankind, was the first subject of God's rich gifts to his reasonable creature, so was Christ the first subject of God's glorious grace, and gifts to and for his redeemed creature. Others have a glory from him as private persons, Christ hath this glory as a public person, as a second Adam, and so it is his glory peculiar to him, and incommunicable to any else, as being the only and singular head, the one and only public person in the charge of redemption. As his sufferings were peculiarly his, wherein neither men nor angels could be partners with him, so is the glory peculiarly his. As he trod the wine-press alone, so he alone hath right to the crown, and whoever else wears a laurel wears it as his member, not as a head.

Let us consider the connection: 'Ought not Christ to suffer those things, and to enter into his glory?' It is argued whether there was a meritorious connection between the sufferings of Christ, and his glory, *i. e.* whether this glory was merited by his suffering.

1. Some say his sufferings were not meritorious of his own glory; though his exaltation followed upon his passion, yet it was not merited by it. His cross was the way to his crown, but not the deserving cause of his crown; he merited by his sufferings a glory for us, but not for himself; and the act of God whereby it was conferred, is expressed by a word, *ἐξαγιστῶ*, Philip. ii. 9, 'given him,' or freely given him, 'a name which is above every name,'

which signifies an act of grace and not of debt. As he did not fulfil the law for himself, but for us, that he might redeem us from under the curse of the law, by being made a curse for us; and therefore is said to be given to us, Isa. ix. 6, or for our sakes, not to himself or for his own sake; so he acquired nothing for himself by his death but what he had possession of before, *quoad divinitatem* and *quoad humanitatem*; for all power both in heaven and earth was conferred upon him before his death, Mat. xi. 27. All glory,\* say they, would have flowed down upon his humanity at the instant of his conception, as the glory of the husband is conferred upon the spouse at the first moment of marriage; but God, by a special dispensation, detained it till he had accomplished his work in the lowest degree of his humiliation; God suspended his concourse, as he did to the fire, which hindered it from exercising its proper quality of burning upon the three children; but this work being performed, and the suspension taken off, his glory could not but naturally fill his humanity, as the quality of fire would return to its natural course upon removing the stops; and therefore, to assert any merit for himself, is a disparagement of, and an impeachment to, his glorious union; and for those places which are alleged for his merit of it, as Philip. ii. 8, 9, Heb. i. 9, and also the text, they shew the order of conferring it, rather than the merit of it, that his glory followed his passion, not that his passion merited his glory;† his glory rather seemed to be a necessary consequent of God's acceptance of his death, and a testimony of heaven's approbation of it. As the occasion of his death was the fall of man, so the moving cause of his death was the redemption of man, not the exaltation of the name of Christ primarily and immediately. For our sakes he slid down from heaven into our nature; for our sakes he bore that burden the law and wrath of God had cast upon him; it was for us that he combated with death, and forced our enemies out of their fortresses. And so by this voluntary submission and humiliation, he came to his former dignity; for if he came to an higher dignity than he had before, it had been evident that he was obedient for himself, not for others.

2. Others say, Christ did merit this glory for himself. The oil of gladness was poured upon his humanity, wherein he had fellows, because he had loved righteousness, Heb. i. 9. *Therefore* is a causal particle, not only of the final cause, but the moral, efficient, or meritorious cause. He did by this merit an exaltation at the right hand of God, above all the choirs of angels. It was indeed due upon his suffering, yet called grace,‡ because the whole design of redemption, in the pitching upon Christ, and the sending him, was an act of free grace in God to us; as it was grace to accept his interposition for us, so it was grace to promise him this glory, and set this joy before him for his encouragement in his sufferings;§ and as it was free grace to unite the flesh to the person of the Son of God, so it was of grace that there was a continuation of demonstrating the glory of the Deity in the same flesh. Yet, after his sufferings, the glory of Christ may be said to be a merited reward, because his glory was not disproportionable to his sufferings; he merited the dispossession of the devil, and merited therefore the transferring that power upon himself, to manage for the honour of God, which the devil had usurped over man in rebellion against God. A man may have a double title to an inheritance, by birth and by some signal services done, whereby what was due to him by birth may be due to him by merit; as when a province flies into rebellion against the lawful prince, he

\* Donn, vol. i. p. 108. Alvarez de Incarnat.

† Suarez.

‡ As was noted before in the word *καρπίζω*, Philip ii. 9.

§ Coccei, de Fœdere, sect. cvi.

sends his eldest son with an army to quell those tumults ; his arms prove successful, and the rebels are reduced to obedience. Doth he not merit a title to that inheritance by his sword, which was due to him by his birth ? Indeed, Christ did not merit his first mission, no more than the prince's son merited his being sent for the reduction of the rebels ; nor did he merit his first unction and habitual grace. This belonged to the perfection of the soul of Christ, and fitted him for his mediatory work in our nature ; he could not have wanted this without prejudice to the work of redemption, and to our salvation, which was the end of it, though this was necessarily consequent upon an admission of Christ's mediation, and a necessary article in the covenant of redemption, yet it was the act of God's free grace. Nor must we think that this glory was the motive to Christ to engage him first in this undertaking, but pure grace to us ; for what attractives could there be in our nature to make this divine person assume it ? Or what glory could be conferred upon the humanity, that could allure the Deity to embody itself in it ? Could the promise of an honour to be conferred upon an angel, if he would enclose himself in the body of a fly or other insect, move him to link his own nature with that for ever, since he enjoyed before a higher honour in his own nature than could be conferred upon him upon such a conjunction ? It was the grace of Christ that moved him when he was rich to become poor, not that he might be the richer by that poverty, but we : 2 Cor. viii. 9, ' For you know the grace of our Lord Jesus Christ, that, though he was rich, for our sakes he became poor, that we through his poverty might be rich.' Yet Christ may be said to merit this mediatory glory for himself ; the Holy Ghost was a meritorious fruit of the sufferings of Christ, and why not that glory then which was necessary to the sending the Holy Ghost, whose coming he had purchased ? The very sending the Holy Ghost was a great part of his glory ; and we must remember, that whatsoever was merited by Christ, was not merited by virtue of his humanity singly considered, but as having the Deity in conjunction with it ; and why might not so great a person merit at the hands of God ?

3. Let this be as it will, yet the sufferings of Christ were a cause of his glory, or a way to his glory, by mediatory compact. For as he was by that bound to pay an obedience he was not obliged to before, so was the Father by that obliged to give him a glory proportionable to his work, and a glory distinct from the glory of the Deity. The waters were to come into his soul, Ps. lxi. 2 ; he was to drink of the brook in the way, therefore should he lift up his head, Ps. cx. 7. This order did God require for the exalting of him, combat before triumph. This glory could not be conferred upon him before his suffering. If he had enjoyed it from the beginning, by virtue of the hypostatical union, his body had been impassible, incapable of suffering, and so could not have been a sacrifice for our sins. His triumphant laurel grew upon the thorns of his cross, and received a verdure from his dying tears. The palms spread in his way at his entrance into Jerusalem, a little before his suffering, are by some regarded as an emblem of this, it being the nature of that plant to grow higher by the weights which are hung upon it, for so did our Saviour rise more glorious by his pressures. There was a worthiness in his death to entitle him to the fruition of glory : Rev. v. 12, ' Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' Worthy to receive power for silencing the oracles of the devil, power to conquer his enemies ; riches, to pour out upon his friends ; wisdom, to govern his empire ; strength, to execute his orders ; worthy to be honoured, adored, blessed by all. And this glory he challenged as due by virtue of his sufferings, John xvii. 1. It was fit he

should be lifted up above death after he had so obediently suffered, and be instated in the empire of the world after he had so magnificently redeemed it. The necessity of his sufferings is here described, and also the necessity of his glory. *Ought not* is to be referred to both,—ought he not to suffer, ought he not upon those sufferings to enter into glory? How did he suffer? As man. He entered into glory as man; as man he suffered, as man he was glorified. His divine nature was impassible, and also unglorifiable by any addition of glory to it. His death was necessary for us, so was his glory. He died in a public capacity as a surety for mankind; he was exalted in a public capacity as the head of those he died for. As he offered himself to God for us upon the cross, so he entered into heaven to appear in the presence of God for us upon his throne, Heb. ix. 24.

The doctrine to be hence observed is this,

*Doct.* The exaltation of Christ was as necessary as his passion.

As it was necessary for him to reconcile us by his death, so it was necessary for him to reinstate us in happiness by his life, Rom. v. 10. Reconciliation is ascribed to his death, salvation to his life in glory. He could not have been a Saviour without being a sacrifice; he could not have applied that salvation without being a king; he was to descend from heaven clothed with our infirmities, to suffer for our crimes. He was to ascend to heaven, invested with immortality, to present our persons before God, and prepare a glory for every believer.

In the handling this doctrine I shall shew,

I. The necessity of this glory.

II. The nature of it.

III. The ends of it.

IV. The use.

I. The necessity of this glory.

First, Upon the account of God.

1. In regard of his truth, the truth of his promise; his promise *to* him, his promises *of* him.

(1.) His promise *to* him, to Christ. God's truth was engaged for his glory, as the Mediator's truth was engaged for his suffering; and therefore that was as necessarily to be conferred upon him, as the other was to be endured by him. As the ignominy of the cross was an article on his part, so the honour of a crown was an article on God's part. Upon the making his soul an offering for sin, did depend all the promises made to him of his headship over the church, dominion over the world, manifestation of his Deity, propagation of his kingdom, and subjection of his enemies. Without the performance of what he promised, he could not claim one; and upon the performance of what he promised, he could claim all, and his claim could meet with no demur in the court of heaven, so long as God was true to his word. Christ was to surrender himself as a surety for man to the wrath of God, and God was to surrender the government of the world into the hands of Christ. His visage was to be marred, and he was to sprinkle many nations by his blood, Isa. lii. 14, 15; and then kings should shut their mouths at him. Kings in power, kings in wisdom, should be astonished at his growth, and submit to his sceptre. As he was to suffer for many nations, so he was to judge among many nations, Micah iv. 3. He was not to see corruption, his soul was not to be left in hell, Ps. xvi. 10, 11; 'Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption,' &c., Acts ii. 27, 28. Christ articted with God to go into the state of the dead, but not to be left there; he was to pass into the grave, but not to be invaded by the rottenness of it; he was to be shewn the paths of life, *i. e.* to be restored

to another life, to be possessed of a fulness of joy, that was to follow his resurrection, after the ignominy of his death and the agonies of his spirit. As he was to have a fulness of spirit in the world, so he was to have a fulness of joy in his glory. As his grace was to be so great as not to be measured, so his glory was to be so great as not to be bounded; and as his death was to be of a short duration, not fully the term of three days, so his pleasures were to be of an endless duration, pleasures for evermore. And all this glory was to flow from the presence of God, whom his human soul was for ever to behold and converse with, with infinite pleasure: 'In thy presence is fulness of joy.' His whole exaltation, which consisted principally in a manifestation of his Deity and Sonship, was passed by a decree of God, and published to him as Mediator: Ps. ii. 7, 'I will declare the decree, the Lord hath said unto me, Thou art my Son, this day have I begotten thee;' which is interpreted of his resurrection, Acts xiii. 33, which was the first powerful declaration God issued out to the world of his being his Son, Rom. i. 4. Upon which account Peter tells us he was foreordained, both to his sufferings and glory, before the foundation of the world, 1 Peter i. 20, 21; he was to inherit the spoils of his enemies, and take for his own what was before Satan's prey as a reward; and that for the pouring out his soul to death, Isa. liii. 12, he was to see his seed upon the making his soul an offering for sin, Isa. liii. 10; then also his days were to be prolonged. What! to a miserable and infirm life? No, but to such a one as should endure to eternity, wherein is included, not only his resurrection, but his glorious state. How could he see his seed, if he remained in the fetters of death? or behold them with comfort, if he should enjoy an immortality in as infirm a body as he had in the time of his humiliation? The sight of his seed was to follow his investiture in glory, and was a part of it; then it was that nations should run unto him, Isa. lv. 5. All those promises were made to him as incarnate, and making himself an oblation; for, as God, he was not the subject of any promise. He was to bear our iniquities on the cross, and then to live triumphantly upon a throne. Christ pleads this, John xvii. 1, 'The hour is come; Father, glorify thy Son;' the hour of my passion, the hour of thy promise. I am willing to undergo the one, and just now ready to drink of the brook in the way; be thou ready, O Father, according to thy promise and oath, wherein thou stoodest obliged to perform the other part, my glorification; and particularly the manifestation of my deity, upon which all the other parts of my exaltation depend. Ver. 5, 'And now, O Father, glorify me with thy own self, with the glory which I had with thee before the world was;' which was not the glory of his humanity (which was not in being before the world was), but the glory of his divinity in the full unveiling of it, that it might shine brighter before the eyes of men. It had indeed before been obscured in the form of a servant in the time of his life, in the repute of a criminal at the time of his death; but now he prays that he might be manifested to be what he really was, a person that had a glorious existence before the world was, and that had no need to come down and take the nature of man for any advantage to himself. Now, as God promised him a glory, and Christ pleads the promise, so God performed it; and therefore his ascension is expressed by God's receiving him up into glory, as well as by his own act of entering into it: 1 Tim. iii. 16, 'received up into glory,' *Ἀνελήφθη*, recovered again unto glory; for it was impossible God should be false to his eternal purpose, and his repeated promise.

(2.) His promises or predictions of him. So that his exaltation was necessary to justify the prophecies of it, which were not the predictions of one or two of the most eminent of the prophets, but that which all of them,

one way or other, spake of ever since the world began, Acts iii. 21. Isaiah is the plainest of all, and many things to this purpose are inserted in his prophecy: Isa. iv. 2, 'In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely.' As he is the fruit of the earth, he shall be excellent in his humanity; and as he is the branch of the Lord, he shall be acknowledged in his divinity; or, as he is the branch of the Lord in his conception by the Holy Ghost, and the fruit of the earth in his birth of the virgin, he shall be glorious in the world. And this was to be for his service, and as the servant of God: Isa. lii. 13, 'My servant shall be exalted and extolled, and be very high;' which relation of service he had not in the divine nature, but his mediatory function; and so glorious was his life to be, and so long the duration of it, after he should be taken from prison and from judgment, that it should be past the declaration of any creature: Isa. liii. 8, 'Who shall declare his generation?' And it is very clear, in Ezek. xvii. 22, 'I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent,' &c. This is not meant of Zerubbabel, under whom the people had not such a signal rest, nor did his empire extend so far as to shadow the fowl of every wing, the people of every nation. Christ was a plant of his Father's setting, a young twig in his humbled, a tall cedar in his exalted, state; planted in the highest mountains, eminent above all the rest; *i.e.* even he was to be cut off, but not for himself, Dan. ix. 26; not to himself, say some;\* his cutting off shall not be without a second springing up in a resurrection. And when he is the Son of man, he was to be brought with the clouds of heaven, with the angels which attended him at his ascension, before the Ancient of days, and that near to him; and so welcome he was to be upon his approach, as to be presented with the dominion of the whole world, Dan. vii. 13, 14, which is not to be understood of his coming at the day of judgment, but his coming after his oblation. He comes not here to judge man, but to be judged by his Father; and upon being found to have performed the part of the Son of man, he hath a kingdom both extensive and everlasting bestowed upon him, which should not be destroyed by the subtleties or force of his enemies; a present only worthy of the Son of God. Again, he received not his power at the day of judgment, but upon his resurrection and ascension after his death; but this expresseth the first investiture of this power in him. This glory was prophesied of a thousand years before the accomplishment:† Ps. lxxviii. 17, 18, 'Thou hast ascended on high.' The whole design of the psalm manifests it, as well as the citation of it by the apostle, Eph. iv. 8. Joseph was not taken from prison to live his former life of slavery, but a princely life upon a throne, and rule the whole kingdom next to the sovereign prince; so Christ was not to live the same life after his resurrection that he had done before in his sweats and combats, and to endure the contradictions of sinners against himself; but was to be advanced to a place suitable to his greatness, upon the right hand and throne of his Father.

2. Upon the account of righteousness and goodness.

(1.) In regard of his innocence, he was a real innocent, though a reputed criminal; innocent in himself, guilty only as standing in our stead; holy, harmless, undefiled, separate from sinners, Heb. vii. 26, as if there were not words enough to express his purity, he being most holy and undefiled. It doth not seem to consist with the justice of God for him so to give his life for us as never to reassume it. He was a person more excellent than the whole

\* Sennert. de Idiotis. linguar. orient., canon xxviii. p. 25.

† Daillé de l'Ascension, p. 431.

world of men and angels. He being a divine person, his life was incomparably more excellent than the lives of all mankind. Surely God, that loved him so dearly, would not have given so glorious a life for the salvation of men, to be swallowed up in the grave without a happy restoration of it. It doth not seem to consist with the wisdom, love, or justice of God to give so excellent a life for the saving ours, if it were not again to spring up to a glorious state out of the ashes of mortality. Was not his death the fruit of his innocence? Was it equal that he should be held in the bands of that, or walk in the world under the load and burden of a mortal body, any longer than the expiation of our sins required? \* If this had been, had not a fundamental law of God, which orders immortality and happiness to perfect holiness, been violated, which is impossible?

(2.) In regard of the near alliance to himself. Did it consist with equity to let that person who was equal with himself in regard of the divine nature; that person who was in the form of God, as well as in the form of a servant, Philip. ii. 6, 7; that nature which was so gloriously united to a nature infinitely above the angelical, to corrupt in the grave and crumble to dirt and filth? to be a banquet for worms that had been a fragrant sacrifice to God? Or could it be counted equity to have raised him to no better a life than that miserable one he led before, his agonies in the garden, and his gaspings on the cross? Had it not been an unrighteousness to himself, as well as to his Son? Surely that a flesh which had the honour to be the temple of God, a branch of the Lord, the powerful conception of the Holy Ghost, that had the glory to be personally united to the Son of God, to live and subsist in him, should not be glorified after it was raised again, seems to be against all the laws and rules of goodness and righteousness.

(3.) In regard of the work he had performed. How could justice forbear to deliver the surety, after he had paid so much that it was impossible, upon an exact scrutiny, to find a farthing wanting? How could it be agreeable to goodness to continue a person under the chains of death, or the lighter fetters of an infirm and earthly life, who was not liable to more punishment, nor capable of performing a greater service in this world than what he had already done? It was the interest of satisfied justice to raise him from death; and was it not as well the interest of remunerative righteousness to exalt him to be the head of that church he had so dearly purchased? Could goodness continue him a little lower than the angels, who had performed a task that would have broke the back and cracked the heart of the whole angelical nature to accomplish? If God rewards as a righteous judge, 2 Tim. iv., a reward below an exaltation above all the angels had been disproportioned to so deep a humiliation, to so punctual, and in all respects a voluntary and unconstrained, obedience. Was it congruous to the goodness of God to let so signal an obedience, more excellent than the obedience of millions of worlds of angels, pass away without as signal a reward? That so sharp a cross, endured by an innocent with so much affliction and freeness, should not be succeeded by a crown as glorious as the cross was ignominious? In equity he was to be placed far above principalities and powers, the revolted rabble of devils, and their companions bad men, since he had so gloriously conquered and routed those armies of hell, Col. ii. 15, and above the corporations of the standing angels, since he had so graciously confirmed them, Eph. i. 10, by whom those blessed spirits commenced masters of a greater knowledge of the perfections of God than they had by the whole creation for four thousand years. There was all the reason that so incomparable a victory should be attended with as glorious a triumph.

\* Daillé sur Resurrect. de Christ. p. 361.



(4.) In regard of the glory which redounded to God from this work. All that was done tended to the restoring of God's honour in the casting out the prince of the world from his usurpation, demolishing idolatry, and restoring the worship of God upon pure and spiritual principles. God received more glory by his mediation than by all the works of his hands, the glory of his grace in his mission, the glory of his justice in his sufferings, and the glory of his wisdom in the whole dispensation, which was a new glory that never accrued to him before, nor could ever be brought into his exchequer by any other way than this. By this the bar to God's resting and rejoicing in his work was removed, the bands of sin were broken off, a carnal Adam changed into a spiritual, the defaced image of God restored, the world formed into a second and more noble creation, and the kingdom of God established in the world by the conquest and spoiling of the revolted spirits. If God were glorious by creating a world, he was more glorious in the redemption of the world. It was reasonable Christ should be advanced to the highest pitch of glory, suitable to that degree of emptiness to which he had abased himself for this end,\* that he should triumphantly be settled in the most glorious and majestic place of the empire of God, and have not only the highest place of residence, but the greatest height of authority over men and angels, having made peace between God and the creation, and between one part of the creation and another; that as he died once with a pure zeal for the glory of God, he might live in a new state to a further exaltation of him; for so he doth: Rom. vi. 10, 'In that he lives, he lives unto God,' to gather his people, to glorify them, and be glorified by them. As there was a glory brought to God by Christ in his low estate, so there was a further glory to be brought to him in his exalted estate, according to the voice of the Father to him: John xii. 28, 'I have both glorified my name, and will glorify it again.' As he had glorified it in the doctrine and miracles of Christ, so he would glorify it again by his passion and resurrection, sending the Spirit, propagating the gospel, and setting him upon the throne as the judge of the world. This glorifying God was the argument Christ pleaded for his assistance and exaltation in the prophet (Ps. lxxix. 7, 'Because for thy sake I have borne reproach, shame hath covered my face'), that the faith of the saints in the divine promises might not be enfeebled by any carelessness of God towards him, ver. 6. And near the time of his death he pleads it in his own person, that he might be in a state to carry on that glory he had begun to bring to God, to the highest degree: John i. 17, 'Glorify thy Son, that thy Son also may glorify thee.' Christ was to do more service for God in heaven than he did on earth, and glorify his Father after his Father had glorified him, *i.e.* by a particular application of his death to men, by the virtue of his intercession, though indeed the foundation of all that glory was laid upon the cross by his satisfaction. Had God been good to the Redeemer, if he had given him less than a crown for a cross, a reward for the work effected by his suffering? And had he been righteous and good to himself, if he had put Christ into a state below that which should capacitate him to perfect the remains of that honour of his name, which were further to be extant in the world? What capacity could we imagine him to have if he had lain under the feet of death, or sat languishing on the footstool of the earth in a feeble immortality? A throne was due for the glory he had gained, and a throne was fit for the glory he was yet to effect.

3. Upon the account of love to Christ. His paternal affection to his Son required not only a deliverance of him from the jaws of death, but the putting such a crown upon his head, by which he might be known by all to be his

\* Faucheur, in Acts ii. 9, p. 109.

Son, whom he embraced with an ardent affection.\* God would not love his Son according to his own greatness, if he did not manifest it to the world with the most signal marks and ensigns of authority. And surely after he had vanquished his Father's wrath, and triumphed over the enemies of his honour, he could expect no other than the strong effluxes of his Father's love in the highest expressions of it. What could hinder him from resting in his bosom, when all the wrath excited by the transgressions of the law was calmed, and the Redeemer came out victorious from that furnace of wrath wherein he had been enclosed. Wrath thus being quenched by his sufferings, there was no room for the exercise of any other affection to him than that of love; and no testimony could be given proportionably to such an affection, but the highest degree of honour conferred upon him. The Father loved him because he laid down his life, John x. 17; and the same affections would be more strongly manifested after he had laid it down, and prompt him to shew him greater works than those which had been wrought in the world, that the world might marvel, John v. 20. He would manifest him to be the partaker of all his counsels, that nothing of authority should be denied him, nothing of knowledge concealed from him. These were the signal demonstrations of the Father's love, expected by our Saviour.

Secondly, It was necessary on the account of Christ himself.

(1.) In regard of his nature.

[1.] As it was of an heavenly original: He came down from heaven, Job iii. 13. He was that holy thing born of the virgin, but as overshadowed by the power of the highest, Luke i. 35. He was not born by the force of flesh and blood, according to the law of creation settled in old Adam; he was an heavenly man, or the Lord from heaven, 1 Cor. xv. 47, and therefore was immortal in the true and original constitution of his nature.† And though he lived in a veiled condition to fulfil the charge which he undertook, and which could not otherwise be accomplished, yet, after the completing of it, he could not be retained in the bands of death, but must necessarily return by the law of his own nature to his true and original condition, and lead an heavenly and glorious life, suitable to the principle whereby he was formed.‡ All things are ordered by God in places suitable to their nature; heavy things are placed lowest, lighter things highest; and if for the good of the universe they remove out of their proper place contrary to their natures, as soon as ever the occasion which obliged them to such a motion is over, they return to the place of their former settlement proportionable to their nature. As air, whose place is above the earth, when it is enclosed in the bowels of the earth, and there increased by vapours, will find its way out by an earthquake, to that place which God hath settled for it; stones descend, and water flows down to its proper place, as soon as the let is removed; so, though Christ, for the good of mankind, stepped into the world, yet when he had effected that business, he must necessarily take his flight to heaven, his proper place. When that which obliged him to come upon the earth was ceased, and he had no more to do here, upon that occasion of the expiation of our sin, heaven, that was the principle of his original, was to be that of his rest and abode. As earth was assigned to the first man, who was earthly, for an habitation, so heaven was the proper element of repose for the second man, who was heavenly. It was most convenient that an earthly man should be lodged in the earth, and the Son of God have his seat where the throne of his Father was. § It was not fit that any creature should be above the person of the

\* Amyrald, Symbol. Apostol. p. 169.

† Daillé, Melan. part ii. p. 631.

‡ Daillé sur l'Ascens. de Christ. p. 434, somewhat changed.

Faucheur, in Act. i. 9, p. 199.

Son of God, what nature soever he had assumed, and therefore his exaltation above the angels was due also upon that account.

[2.] As his body was changed by the resurrection. Since after his resurrection his body was made immortal, and had new qualities conferred upon it, whereby it had acquired an incorruptible life ;\* as our bodies shall at the resurrection be incorruptible and spiritual, 1 Cor. xv. 42, 44 ; it was not fit it should make any long stay in a place of corruption and misery ; and that so excellent a person should have an habitation in a world of men and beasts. A corrupted place was not convenient for an immortal body ; nor an earth, cursed by God, suitable to an unstained nature, that had nothing further to do here by himself. But seeing it was the most perfect body, it was convenient it should be taken up into the most perfect place, and ascend above all bodies.† Indeed, while he had a body of such a mould as ours, and furnished with the same earthly qualities and infirmities with ours, his abode in the world was somewhat suited to his body as well as to his work ; but when he had put off his grave-clothes, and was stripped of that old furniture, and enriched with new and heavenly qualities, heaven was the most proper place for his residence. Again, had the earth been a proper place for him, it was not fit the Divinity should stoop to reside in the proper place of the humanity, but the humanity be fetched up to the proper place of the Deity, where the Deity doth manifest itself in the glory of its nature. The lesser should wait upon the greater, and the younger serve the elder.

[3.] As the greatest part of his exaltation consisted in the manifestation of his Deity. It was not fit so great a conqueror and Redeemer, who was God as well as man, should have his deity still under the veil of our flesh, after he had accomplished so great a work. Indeed, he hath our flesh united in heaven to his divine nature, but his divine nature is not veiled by it, as it was here. Now, had his deity been manifested here below in that vast brightness and splendour which was proper for it, the sons of men had been undone, and met with their ruin instead of their recovery ; for who can see God and live ? Exod. xxxiii. 20, ' No man can see my face and live.' Heaven was therefore the only place where this could be manifested in that illustrious manner which it ought to be, though earth was the place for the powerful effects of it. I say, then, it was not fit the glory of his deity should have been longer overshadowed by the veil of his humanity ; and it could not have broken out in its clearness without not only dazzling our eyes, but consuming our beings, in that state we are. The brightness of an angel is too great an object for weak man, without the shadow of some assumed body, much more the brightness of the Son of God ; and what need was there of his being veiled for us still, when he had done all that was necessary to be effected in that veil of infirmity he had wrapped himself in ?

(2.) It was necessary upon the account of Christ, in regard of his offices. Had not Christ been glorified, the offices conferred upon him by his Father could not have been executed ; his prophetic, priestly, and royal functions could not have been exercised, to which he was chosen by God, and without which he could not have been a Saviour to us. He had been a sacrifice, without being a priest ; a king, without possessing a throne ; a prophet, without a chair to teach in ; at least none of these offices could have been managed in a way worthy of himself, unless he had been in a glorious condition, and his humanity in a glorious place.

[1.] It was necessary for his prophetic office. As he did but begin to exercise his priestly office in his death, and began to execute his royal func-

\* Faucheur, in Act. i. 9, p. 109.

† Savonarola, Triumph. cruc. lib. iii. cap. 19.

tion in his miracles, so he did but begin to manage his prophetic office in his life : Heb. ii. 3, ' Salvation began to be spoken by the Lord.' His death was a consecration to a further exercise of his priestly office, his signs and wonders the first essays of his kingly, and his own teachings the first rudiments of prophecy. After his ascension he did, as the Sun of righteousness, spread the wings of his grace, and flew about the world in the illuminations of hearts, Mal. iv. 2. As it is with the sun, so was it with Christ, the nearer the earth in the winter of his humiliation, the less force he had for the production of fruits, but the higher he mounted in heaven the more vigorous. The beams of the sun shot from heaven make us distinguish those things which we mistook in the dark, and the rays of Christ, after his ascension, manifested the difference between truth and error. Then the living waters of the sanctuary grew high, Ezek. xlvi. 3-5, and what was before but a drop of knowledge in Christ's beginning to teach, became an unfathomable sea of knowledge in Christ's effusion of the Spirit at his ascension.

[1.] Without this ascension, his doctrine had not had a perfect confirmation. As his divine Sonship was declared in part in his resurrection, Rom. i. 4, so his doctrine met with a confirmation in that manifestation of him to be the Son of God ; but as that was but the first step to a manifestation of his person, so it was but the first degree of the manifestation of his doctrine. The more complete justification of his doctrine was cleared by his elevation to heaven ; it then appeared that he did (as he said himself) declare the words of God ; that as his humiliation discovered him to be a man, his exaltation and the fruits of it discovered him to be a divine prophet of a greater dignity and richer influence than all that went before him. He had been unjustly charged, in the delivery of his doctrine, with the crime of blasphemy, and very few were persuaded either of the divinity of his person or the heavenliness of his doctrine. By his ascension God declared him to be a prophet sent by him, and that prophet whereof Moses spake, Acts xxi. 22 ; he acknowledged him to be really what he reported himself to be, one with the Father, having a perfect knowledge of the Father, one speaking the words of God, and acting according to the order of God. Had what he asserted of himself been false, he had been so far from being advanced to heaven, that he had been hurled down to the bottomless pit for his imposture. God would not by any act, much less by the conferring so great a glory, have contributed credit to a lie. But God hath decided the controversy between him and the Jews, his accusers, and cast them by, owning him in the quality of his Son, and the great prophet, whereby he had entitled himself among them. What greater testimony can there be than God's putting all power into his hands, giving him the keys of death and hell, the power of opening the seals, and slaying by the words of his mouth ? Thus God recommended his doctrine, and by lifting him up to heaven, set him there as a Sun to free the world from the blackness of error, wherewith the night had filled it.

[2.] Without this the apostles could not have been furnished with gifts for the propagation of his doctrine. Those weak men could not have gone about so great a work without a mighty furniture and magazine of divine eloquence and vigorous courage ; to give this was not his immediate work as Mediator, and in the economy of the divine persons pertained to the Holy Ghost. It was necessary, therefore, that he should, as high priest, enter into the holy place, and appear before God with the blood of his eternal sacrifice, that the treasures of the Spirit might be opened, and that that divine flame might issue out from thence to inspire them with abilities for so great an undertaking. This he had not had power to do, unless he had been glorified, John vii. 34, ' The Holy Ghost was not yet given, because Jesus was not yet

glorified.' He could not before invest his officers with a transcendent power, because he was not mounted to a full execution of his own office. It was after this he erected the Christian church among the Gentiles as well as Jews, completed the rule of faith in the writings of the apostles, which was to endure to the end of the world. Without this glorification, he had not been the universal teacher of the mysteries of salvation, nor qualified the apostles for the propagation of his doctrine. But by this means he exercised his office, not only among the Jews, as the minister of the circumcision, but among all nations of the Gentiles, as the chief doctor and prophet of the world, by the publication of the gospel and the grace of the Spirit.

[3.] Nor could the apostles without this have had any success. They had nothing of a worldly stamp and beauty that could persuade people to an entertainment of their doctrine. They had not the wealth and grandeurs of the world to offer them, nor could allure them by earthly empires and conquests, as Mahomet did his followers. To preach a crucified God would be justly thought an extravagance and the fruits of a frenzy; but when they should hear not only of his resurrection, but the possession of a glory, from so many witnesses upon whom they could fasten nothing of distemper, an end would be put to their astonishment.\* His crucifixion could not appear so irrational to them, as the news of an exaltation, whereby the ignominy of the cross was changed into the glory of a crown, would appear amazing. Since the Spirit could not come unless Christ were glorified, it was impossible that without this glorification of the Redeemer, and consequently the effusion of the Spirit, that those delegates of Christ could publish the gospel with such power, resist such violences, triumph over such oppositions; and impossible for men to have believed or regarded what they said, since their doctrines were so contrary to the common maxims of the world, which had been so long strengthened by education and custom, the strongest chains next to corrupt nature. As the ascension of Christ gave the apostles (the spectators of it) courage to publish the greatness of our Saviour with boldness, as before they had denied him with cowardice in his humiliation, so it made way for the entrance of his doctrine into the belief of the hearers, which otherwise they would have been ashamed to entertain, had it not been backed with so great an argument, and testified by such witnesses, and seconded by such miracles, against which they could have no exception. Without this, those main truths of the gospel upon which the Christian religion depended, and which are the life and soul of it, as the redemption of man, the justification of believers by the blood of his sacrifice, had wanted a ground for the manifestation of them, and all the comforts of the gospel been frustrate. Men could have had no apprehension of such things without an accomplishment of his glory. Hence it was that so often Christ assured his disciples while he was instructing them, in the time of his life, of the great works they should perform, and the success they should meet with after his departure. His doctrine had been more obscure, and lost much of its clearness, had he stayed below.

[4.] Heaven alone was a fit seat for him wherein to exercise this office. It was no more convenient for him to be placed on earth, who was to disperse his light into the understandings of men, and scatter ignorance in all parts of the world, than for the sun to have been placed on the earth for the spreading its beams into all climates of the world. An earthly seat was fit for an earthly prophet; but was it fit for him who was constituted by God, not only a prophet to the Jews, but to all the nations and tribes of mankind; whose doctrine was not to be confined to the narrow limits of Jerusalem or Judea,

\* Amyraut. in Tim. p. 224.

but extend to all parts of the world? \* What though the dusty earth bore his body in the days of his humiliation, while he was laying the foundation of those truths which were to sound in every quarter! Yet when he came to be installed the sole doctor and teacher of the whole world, it was not fit he should be placed in any sphere lower than that of heaven, whence he might make his voice known both to heaven and earth, to men and angels, and convey his instructions to those blessed spirits who were yet to learn more of the mysteries of divine wisdom, Eph. iii. 10, and also to the multitudes of the Gentiles, as well as to the small number of the lost sheep of the house of Israel.

(2.) Necessary it was for his priestly office. Though he was a priest by authority in the days of his humiliation, yet he was not fully installed in the perpetual exercise of this office, till his 'sitting at the right hand of God,' Ps. cx. 1, 4; and when he was declared harmless, and undefiled, and separate from sinners, though sacrificed for them, and thereupon made higher than the heavens, and by that declared to be the Son of God, then he was as his Son consecrated a 'priest for evermore,' Heb. vii. 26, 28.

[1.] He had not done the whole work of a priest had he remained upon the earth. As the legal high priest had not been a complete high priest, and fulfilled every part of his office, had he not entered into the holy of holies, so neither had Christ performed the whole work of a priest had he remained upon earth and not entered into the heavenly sanctuary, to appear or be manifested in the presence of God for us, Heb. ix. 24. It was not enough for the legal high priest to cut the throat and pour out the blood of the sacrifice in the outward tabernacle, and offer it upon the altar on the day of the annual expiation,† but he was to pass within the veil, to present the blood of the victim to the Lord, and sprinkle it towards the propitiatory, Lev. xvi., and upon his return to publish the atonement and reconciliation to the people; so that there had been no analogy between the type and antitype, if our Saviour after his oblation on earth had not in the quality of a priest passed into the heavens, as through the veil which separated the heavenly sanctuary from the outward court. It was necessary therefore that the true high priest should advance into the true sanctuary, into heaven itself (figured by that legal place), where God hath his residence among the true cherubims and angels of glory; that he should sprinkle this mercy-seat, and present before the throne that blood which he had shed upon the cross, till the time that, the number of his elect being completed, he is to return out of the sanctuary, *i. e.* descend from heaven to earth to pronounce the sentence of their general absolution, and gather them to himself in the glory of his kingdom. By his own blood he entered into the holy place, having obtained eternal redemption for us, Heb. ix. 12. This entering into the holy place with the blood of the sacrifice was the main end of the sacrifice, and a necessary act of the high priest, and appropriate to him alone. The end why it was offered in the temple was, that it might be presented in the sanctuary; so while Christ disposed himself to those sufferings which he was to undergo for the expiation of our sins, it was necessary he should be upon the earth; but after he had offered himself a sacrifice upon the cross, it was no less necessary for him to ascend in person, and carry the treasures of his blood with him, to be laid up in that repository, to be sprinkled in the heavenly places, and remain for ever as a mark in the true sanctuary, as a treasure of perpetual merit. The legal priest was also to burn incense in the holy place. By incense in Scripture is frequently meant prayer. If Christ be not then an intercessor in heaven,

\* Daillé sur l'Ascension de Christ, p. 435, somewhat changed.

† Faucheur in Acts, vol. i. p. 111.

there is no analogy between the type and the antitype. This intercession, a great part of his priestly office, could no more have been managed but in heaven than the oblation, the first part of his office, could have been performed anywhere but on earth. Had he therefore remained upon the earth after the shedding of his blood, he had not fully executed his office, but had performed it by halves, and that which he had performed on earth had been without strength, without performing the other in heaven; for then it was that he was made an high priest for ever after the order of Melchisedec, Heb. vi. 20 and a minister of the sanctuary, Heb. viii. 1, 2. He is hence called the high priest of our profession, Heb. iii. 1, as performing all the duties, and enjoying all the privileges really, which the legal high priest did perform and enjoy figuratively. Without this glorious translation, he could not really in his own person have carried his blood into the sanctuary, nor appeared in the presence of God for us, nor have opened heaven for those that are his followers.

[2.] Heaven only was fit to be the residence of so great a priest. As he was a priest, it was fit he should have a sanctuary; as he was the great priest, it was fit he should have the highest sanctuary; as he was the everlasting priest, it was fit he should have an everlasting sanctuary; as he was an undefiled priest, it was fit he should have an undefiled sanctuary; as he was a priest constituted and consecrated in a special manner by God, and not by man, as Aaron and his posterity were, it was fit he should have a special sanctuary, which Aaron and his posterity had not; as he was to appear in the presence of God for us, it was fit it should be in a place where God doth manifest himself in the glory of his deity. Now, no place but heaven can challenge all those qualities. It was very convenient and necessary that he who was the high priest according to the order of Melchisedec, a blessing as well as a sacrificing priest, distributing spiritual and heavenly blessings to his people, should not be seated in an orb inferior to that place whence those blessings were to receive their original, and flow down upon the world. And since he was a priest not designed for one particular nation, nor consecrated only for such a spot of land as Judea, but for the whole world, it was necessary that he should be in such a place where all may address themselves to him that stand in need of the exercise of his office, and from whence he may behold all with those compassions which are annexed to his priesthood. It was necessary also that he that made the reconciliation for men should reside with God (who had been offended, and now was reconciled) to preserve it firm and steadfast, since while the world doth last there are daily so many breaches made to forfeit it.

[3.] It was necessary for his kingly office. It was fit that he that had done so great a work, and had merited so great a crown, that was exalted to be a prince and a saviour, and had received an heavenly authority and power to give repentance and forgiveness of sins, Acts viii. 31, should also be received into heaven till the time of the restitution of all things, Acts iii. 31, till all things be restored to their due order.

[1.] It was necessary for his triumph. Indeed, for the beginning of the exercise of his prophetic charge, there was a necessity of his residence among men for the divulging some truths and counsels of his Father; and while he was to conflict with his enemies with sweat and blood, it could not well be but in the field of battle wherein the enemies were; but when he came off with victory, he could not conveniently triumph in the place of battle, or reign as a king suitably to his grandeur upon the dunghill of the earth.\* It was fit he should sit in triumph at the right hand of his Father, to end

\* Amyraut. in Tim. p. 213.

and complete the fruits of his victory : Ps. cx. 1, ' Sit thou at my right hand, till I make thine enemies thy footstool.' As he had not been in a capacity to reign had he continued as a subject under the dominion of death, so he could not exercise the office of a king so commendably as upon the throne of his Father. Heaven only was a palace fit for the residence of the King of kings.

[2.] It was necessary for his government. As heaven is the fountain of providence, so it was fit that the king, into whose hands God committed all judgment, the power and government of the world, should sit upon a throne in heaven ; and it was not congruous that he that was made the head of principalities and powers, the governor of the angelical spirits, should have a meaner dwelling than the greatest of his subjects, and as low as the vilest of his vassals. The wisdom of God hath disposed all causes in an order superior to those effects which depend upon them ;\* the heavens are above the earth, because the earth is influenced by them ; and the sun above the earth, because the earth is enlightened by it. It was no less necessary, according to the order of God's wisdom, that he who was made by God his viceroy both in heaven and earth, and had the management of all things conferred upon him, should be lodged in a place superior to those things he was to govern, from whence he might send forth his directions to all his subjects. And though he had by his death given his enemies a mortal wound, and stripped the devil of the right he had acquired by the sin of man, yet, in the order of divine wisdom, the possession he had of the world was not to be taken away, and men reduced to the sceptre of this great king, but in a way convenient to the nature of man. Those gifts, therefore, which were necessary for the reduction of him, could only be dispensed from heaven ; it was therefore necessary for Christ in person to ascend thither, to give out his commission, and enable his servants with gifts, whereby to ' wound the head of his enemy,' Ps. lxxviii. 18, 21. It was fit that an eternal King should have an everlasting palace ; that a King constituted in a special manner by God, should have a palace not made with hands ; that he who was put into the possession of all nations, Ps. ii. 8, and had a grant of all the kingdoms of the world to be his own, Rev. xi. 15, that was not to rule in a corner of the earth, and sway the sceptre in places that could be included in a map, should have his throne fixed in any part of the world but the glorious heaven. An earth defiled by that sin he hated, and an earth yet too much filled with those enemies he had conquered, was not a place convenient for the perpetual residence of so great a monarch. It was most fit also that he who was ordained the Judge of the whole world, and confirmed in that office by his being raised from the dead, Acts xvii. 31, should be taken up into that sovereign court of heaven, and come in majesty from thence to execute that charge. All the ends of his government and triumph could not have been answered without this glory ; he could not have reigned in the midst of his enemies unless he had been placed above them, nor conducted his church to an happy immortality, unless he had had a possession of that heaven he was to conduct them to.

3. As this glory was necessary on the account of God, and on the account of Christ, so it was necessary on our account also,

(1.) That God's choice acceptance of his sacrifice for us might be manifested. The acceptance of it by God was in part manifested by his resurrection ; but the infinite pleasure he took in it, and the fragrant of that savour he smelt from it, had not been testified to the world had he given him only the recompence of an earthly life and glory. Indeed, his resurrection

\* Dailé, vingt Serm. p. 435.



is an attestation of the truth and fulness of his satisfaction, for he rose again for our justification, Rom. iv. 24. He cannot be considered as our propitiation but in the state of his resurrection. No man is freed legally and justly from prison till he hath paid his debts; so then the resurrection of Christ is an argument that his payment was commensurate to the debt; but the glorious exaltation of Christ is an argument of the high acceptableness of it to God. Who can doubt of his satisfaction after his resurrection? and who can doubt of the infinite content God took in his obedience after he had crowned him with so immense a glory, and established him a prince and a priest for ever at his right hand? God hath not only declared himself satisfied, but satisfied with an incomparable pleasure. God made a diligent search into him, to see whether he was without spot, and perfect in his person and works: Dan. vii. 13, 'And they brought him near before him,' *i. e.* the Son of man before the Ancient of days. As persons and things are brought near to be tried and diligently inspected, so was Christ brought near to God in a judicial way, that God may pass a judgment upon him and his work; and upon a strict view he was so ravished with his obedience, that he conferred upon him a dominion, glory, kingdom, that all people, nations, and languages should serve him, an everlasting dominion, a dominion that passes not away, &c., ver. 14. Such a multitude of expressions used in this donation do signify the mighty pleasure of God in him, as if (to speak after the manner of men) God had been grieved that there was not more to confer upon him. As by the resurrection of Christ God declared himself by the title of a God of peace, Heb. xiii. 20, so in the ascension of Christ he declared himself a God of all grace to us, 1 Pet. v. 10. He declared himself reconciled to us by raising Christ from the dead, and he hath declared himself a God of all grace in calling us to an eternal glory by Christ, because the glory Christ hath is a pledge of that glory believers shall have as a fruit of God's high acceptance of him. This is the cordial Christ gives his disciples, and assures them they had reason to rejoice in the midst of their worldly calamities at his going to his Father, if they well understood it, John xiv. 28. It is indeed a clear evidence that God hath an inconceivable pleasure in him; he would not otherwise have suffered him to enter heaven, but would have thrust him back again upon the earth. In his death there is a satisfaction, and in his glory the highest testimony of it. Without a glorious entrance into heaven, his resurrection with his continuance upon earth had not been so clear a witness of God's high value of his sufferings; but now by his glorified state it must be concluded that his death was not the common fate of mankind, but highly meritorious, since God hath rewarded him with so great an honour as the government of men and angels; I say it must be concluded, not only that it was a death proportionable to what the justice of God required, but an infinite purchase of whatsoever happiness the creature wanted.

(2.) That the Spirit might have a ground to comfort us. Since the end of the Spirit's coming is to comfort us, and the principal argument whereby he comforts us is the high value of his death with God, and the acceptance he meets with in heaven, there had been little or no ground for him to build his comfort upon without the ascension of Christ to glory. How doth the Spirit demonstrate the sufficiency of Christ's righteousness? Not because he was raised, but because he goes to his Father, and is seen no more here: John xvi. 10, 'He shall convince the world of righteousness, because I go to the Father, and you see me no more.' His resurrection is the first corner stone of comfort, because it was a necessary antecedent to his glory. But had he been only raised to an earthly life, our joy had been but a twilight

mixed with darkness, and the arguings of the Spirit for our cheering been somewhat disputable, and wanted much of that efficacy which now they have. This going to the Father, which includes a glory, was the spring whence the Spirit was to draw those waters of consolations he was to pour into our souls. Had Christ remained upon the earth, the Spirit had not come; but if he had, the breasts of consolation had been very lank, and little could have been drawn out by us. Some jealousies would have remained, we could not have fully answered the accusations of our sins, our own consciences would have had some racks, and we should have felt sometimes some griping doubts. If God had appeared reconciled by the raising him, yet he would not have appeared highly pleased with us without his glorious translation. We might have had some comfort in peace with him, but seen no appearance of favourable and gracious smiles in his countenance. Our Saviour lays a stress upon that of seeing him no more here, viz., in that state wherein he was before, or in a state without a glory. This, in his account, was a sufficient argument of the value of his death with God. Could we behold him here in the flesh, we might discard all our hopes of standing before God in a glorious eternity as vain imaginations; but when ye shall see me go to my Father, and maintain my interest in his favour, you may conclude that God is not only pacified, but hath lofty thoughts of grace towards you. Without this his going to the Father, the cordials of the Spirit would have wanted their due temper, and had not found any relish in our guilty consciences.

(3.) That there might be an irresistible ground of faith. If the Spirit had wanted a ground of comfort, our faith had wanted a ground of reliance. As faith respects the person of Christ, it had been subject to staggering; it could have had no assurance that he had truly the dignity of the Son of God if he had remained in the condition of a man upon the earth.\* As faith respects the death of Christ, though it might have concluded an expiation of the crimes, yet not a fulness of merit to procure a complete felicity, if he had had no other sphere but the rude earth to spend his immortal life in. And less confidence still had belonged to faith as it respects the word and promise of Christ; for how could we imagine he could prepare mansions for us in heaven, if he had never stepped from the earth? or restore us to paradise, a place of bliss, that could not find the way back to that heaven from whence he said he descended to redeem us? We could not have concluded that his death had been a ransom if his word had been false; and his word had had no credit with us if he had not returned to that heaven to which he affirmed he always had a right. He could never bring us to that place to which he could not restore himself. Had he not risen, we should have thought him no higher than a mere man; nay, an impostor, and his death a punishment of his own crime. Had he not risen, we should have regarded him as no other than a conquered captive of death among the rest of mankind; and had he, after his resurrection, resided in the corrupted earth with our flesh, could we have imagined it to be the flesh of God, any more than we could have conceived it so had it remained under the power of death? His glory hath given assurance and courage to our faith, which had been very languishing, or rather nothing at all, had he stayed on earth; nor could we have had any hopes ever to have attained the happy vision of God in heaven. Had the Redeemer abode on this side that place of glory, we had been without a pledge of so great a felicity; nor could our souls have been carried out with those noble affections suitable to the extraction of them. Our love to Christ had been directed by a knowledge of him after the flesh, 1 Cor. v. 16, and therefore had mounted no higher than a carnal affection.

\* Daillé, Melan. part i. p. 143, &c.

We should have had no ground for those refined and spiritual affections, and lifting our hearts to heaven, which are the ennoblement of our spiritual natures. Without this entrance into glory, there had been no foundation for the superstructure and exercise of any grace in a lively and delightful manner ; and without it, and the acknowledgment of it, all falls to the ground.

But now there is a ground for all, since,

[1.] Satisfaction is declared to be full. The validity of the price is not to be scrupled, since we are assured of the weight of his glory. Shall we doubt of the sufficiency of that, after the assurance of so many jewels in his crown ? What is all his glory but a return of his blood, and an approbation of the value of it for the ends for which it was shed ? His appearance in heaven could not have been glorious, had not his oblation on earth been satisfactory. For our sins being in the nature of debts, Mat. vi. 12, and the justice of God in the law in the nature of a creditor, to which we are responsible, Gal. iii. 10, his death was the payment, his resurrection the acquittance, but his glory the fullest testimony that God can give that he is satisfied, and remains so. So that there is no room for any doubt of eternal redemption purchased, since his entrance into the holy place, with the blood of his sacrifice, Heb. ix. 12. His exaltation assures man that he hath appeased God.

[2.] And therefore all enemies are removed out of the way. His triumph had not been just if his victory had not been full. The law would have resisted his elevation, and stopped his way to the throne, if it had anything to object against him. This glory manifests that all the enemies which stood with drawn weapons between him and his throne are removed out of the way, the obligation against us cancelled, the devil disarmed by the taking away sin, upon which his power was founded ; ' principalities and powers ' spoiled of their prey, Col. ii. 14, 15 ; justice appeased, the law fulfilled, sin expiated, death vanquished ; all those are sealed to us by his entrance into glory, and God's hanging ' the keys of death and hell ' at his girdle, Rev. i. 18.

[3.] Heaven is assured. As our bond against us is evidenced to be cancelled, so God hath entered into a bond by this act towards Christ, whereby he doth acknowledge that he, as it were, owes heaven to every believer upon the account of the surety, and hath manifested his reality by beginning the payment of it in the glory of his person. For in setting Christ ' at his right hand in heavenly places,' all believers were virtually set there, Eph. ii. 6. As his resurrection assures us of the fulness of the payment of our debt, so his glory assures us of the fulness of the merit of our happiness. Had he lain in the grave, our hopes would have remained wrapped up with him, and mouldered to dust with his body ; or, after his resurrection, had he remained on the earth, our hopes had aspired no higher than the place of his residence.\* But when we do not only see him rising victoriously from the horrors and corruptions of the grave, but mounted into an incorruptible glory, we have reason to believe we shall, by his power, enjoy that glory we believers breathe after. For as he did not rise to live for himself, and expose his members to a perpetual captivity under death, so he hath not received his glory to reign for himself, and leave his members grovelling in the mire of the earth ; but both the intention of God in conferring it, and the design of Christ in receiving it, was, that all united to him in grace might be joined with him in glory, to see and enjoy, according to their measures, the glory God hath given him, John xvii. 24. Now had Christ stayed in a miserable world, though he had not lain in a corrupting grave, we could not have concluded our debt to have been paid to divine justice, nor expected the benefits he had promised, nor upon any ground elevated our hopes, hearts, or affec-

\* Faucher in Act. vol. i. p. 62.

tions to heaven; there had not been those comfortable encouragements to duty, nor those delightful motives to any acts of religion. But now his admission into glory spirits our faith, erects our hopes, expels our fears, stifles our jealousies and doubts, and fixes wings to a spiritual love, by giving us not only a demonstration of the fulness of his satisfaction, but the overflowing redundancy of his merits for our happiness, and a pledge of an eternal and glorious life.

To sum up all, and in that the whole scheme of the Christian religion and doctrine in short, let us consider, since it was the common condition of the sons of Adam to have rebelled against God, and, after that revolt, were no more able to stand in the presence of God's consuming justice than straw and stubble before the fury of a flame, there was a necessity for some other person to make way for our return by appeasing that justice which was exasperated against us. Though this person were found out, and kindly and courageously undertook, and as faithfully, and to a full content of justice, performed it in the most perfect manner, yet there could be no assurance of it without some signal testimony of the gratefulness of the person and the accomplishment of the undertaking. His continuance in the world would have nourished rather some jealousies of the imperfection of his person and passion, than assurances of their acceptance with God. His exaltation, therefore, was a necessary sign that he had fulfilled righteousness and disarmed justice, conquered death and hell, and opened the gates of heaven. Since he suffered as our surety, his glory would manifestly be conferred on him because he so suffered, and therefore it would respect our interest; and though by the efficacy of his death, had he only risen again, we had been freed from those torments that remain after death, yet had he not been glorified in heaven, we could not have been restored to the happiness of that paradise we had lost, no more than our bodies could have been delivered from the darkness of the grave, had he himself remained under the chains of death. We should have wandered about the earth without a supreme felicity, though without a smarting punishment. But by his glory we have a certain evidence that we are not only freed from the dominion of death, but made heirs of life, and have a pledge in our hands that we shall enjoy it. If we have a union with him by faith, and a communion with him in the power of his death, there is no doubt but we shall have a communion with him in the felicities of his heavenly glory; and to such a confirmation of our faith and hope was an entrance into his glory necessary. This doctrine is the highest comfort in the Christian religion; and without this, and a share in it, what comfort can we expect in the deplorable, and, I may say, stupefying dispensation we are now under?

Second thing. The nature of this glory. It was a great glory. As he was filled with the Spirit without measure above all the prophets, for the performing his mediatory function, so he was instated in a glory without stint above all the angels for the application of the fruits of his mediation; as great a glory as a creature united to the person of the Son of God was capable of receiving. As he had the Spirit without measure, so he had a glory without end. God did *super-exalt* him, as the word signifies, Philip. ii. 9, *ὑπερέψωσε*, as he was set at the right hand of God, which was granted to no mere creature, and had a name above every name. Christ consisted of two natures, divine and human; let us see how these were glorified.

1. His deity was glorified.

(1.) This could not properly have any addition of intrinsic glory. To enter into glory doth suppose a temporary exclusion or absence from glory,

as to be advanced supposeth some meaner state, as the term from whence that advancement is. Now, the Deity was never empty of any essential glory; nor could that be advanced, because it, being infinite, was not capable of any higher degree, but was above all alteration. The substance and properties of that nature, which always remain the same, are incapable of abasement and elevation. We may as well conclude a diminution of the essence of God, as a decrease of the essential glory of God. The divine nature cannot ascend, any more than it can descend, because of its filling all places by its immensity; so neither can it be humbled or exalted; but the person that consists of both natures may be said to descend and ascend, to be humbled and exalted, because that person which was glorious in heaven manifested himself on earth by the assumption of our nature, and ascended to manifest himself in heaven in our nature, which he had assumed on earth. The Deity then had no new glory by the entrance of Christ into heaven, as it had no essential disgrace by his humiliation on earth; for that nature is immutable and infinite, free from any change. If the divine nature might be essentially less than it was, it might wholly cease to be what it was; all diminution is a degree of destruction.

(2.) There was a manifestation of the glory of this divine nature of Christ. The divine nature, while it was wrapped up in the rags of our infirm flesh, wanted that reputation which was due to it from man; and in this respect Christ is said to 'empty himself,' as the word *ἐξένωσε*, which we render 'made himself of no reputation,' signifies, Philip. ii. 7. He that was sovereign became a subject, as the seed of the woman, to the law of nature, subject as an Israelite to the law of Moses, subject as a man and our surety to the penal infirmities belonging to the human nature, as weariness, hunger, thirst, death. And as the divine nature seemed to be humbled in being obscured under the veil of our flesh, so it is glorified in breaking out with most resplendent rays in the Son. As he was humbled in the form of a servant, so he was exalted in appearing in the form of God.\* 'In the same sense that we say Christ as God was humbled, in the same sense we may say Christ as God is glorified; but it is certain that Christ, who was equal in regard of his deity with his Father, did humble himself to the form of a servant', Philip. ii. 7, 8.\* As the divine nature may be said to be humbled by suffering an eclipse, so it may be said to be glorified by emerging out of it, as the sun may in a sort be said to enter into a glory, or reassume its glory, when it scatters a dark cloud which muffled it, and strikes its warm and clear beams through the air. There is nothing here of a glory added to the sun, but a glory exerted by the sun, which before lay in obscurity, under a thick mist; and when God is said to be glorified by men, we must not conceive any addition of intrinsic glory to God, but an acknowledgment of that glory he displays in his works of creation, providence, and redemption. So the exaltation of Christ was not the conferring a new glory upon the divine nature, but the outshinings of it in the sacred vessel of his humanity, and surmounting those mists wherewith before it had been clouded. It was then a manifestation of him as the Son of God, and a discovery of that relation he had to the Father from eternity, which was not only clouded in the days of his flesh, but all the time of the Old Testament, and was not known, at least in such a measure and clearness, as in the discovery of the gospel. Therefore he prays, John xvii. 1, 'Father, glorify thy Son;' discover this prerogative of Sonship, that I am the only begotten of the Father, of the same essence with thee, and not a mere man, as the world accounts me. Therefore the resurrection of Christ, which was the first step to his glory, is called a new nativity of him as the Son of

\* Jackson, vol. iii. fol. 314.

God in regard of his manifestation : Acts iii. 23, 'In that he hath raised Christ from the dead, as it is also written in the second psalm, Thou art my Son, this day have I begotten thee ;' as his resurrection was a confirmation of his eternal generation, and consequently of his deity, and therefore Christ adds in his prayer, John xvii. 5, 'Glorify me with thy own self,' *i. e.* in a way of equality with thyself. As the Father did not in the time of his humiliation treat him as a son, but as a servant, as a sinner, as one he was angry with, he was exposed to the violences of men, as if he had been utterly neglected and abandoned by his Father ; he desires therefore that he might have that glory he had with God before the world was, that he might be treated and declared to be the Son of God, equal to the Father in power and majesty ; and that this might be manifested both in heaven and earth, in heaven to the angels, and in earth to Jews and Gentiles. And thus he 'sat down on the right hand of the Majesty on high,' as 'the brightness of the Father's glory, and the express image of his person,'\* all which is not an addition of glory, but a manifestation of glory ; for Christ, John xvii. 1, desires the Father to glorify himself as his Son, that he might glorify him as his Father. Now the glory Christ brought to God was not a new accession of any glory to the nature of God, but a displaying the glorious perfections of his nature to the sons of men. So the glory of Christ's deity is the springing of it out of that obscurity wherewith it was masked, and a breaking out from under the cloud of his humanity in a glorious lustre. And after he was clothed with 'a vesture dipped in blood,' his name was manifested to be 'the Word of God,' Rev. xix. 13, *i. e.* he was manifested to be the Word of God, after and upon the account of his death, and his glory was sensible as the glory of the only begotten Son of God.

(3.) There was a manifestation of the glory of his deity in and through his humanity. As it had been obscured in the humanity while he was humbled, so it breaks out in the humanity when that nature is glorified, as a candle in a dark lantern doth through the transparent horn or crystal, when the obscuring plate is drawn aside. This glory he prayed for : John xvii. 5, 'Glorify me with the glory I had with thee before the world was.' The glory he had as God before the world was, was not impaired, and therefore is not that which he here desires ; his humanity was not glorified before the world was, that had no existence till it was formed in the womb of a virgin. We must therefore understand it of the glory of his deity, to be extended to his humanity, to capacitate it for those offices which were to be performed in it. He was to be the guardian of his church as Mediator, and the Judge of the world ; but his humanity could not know the names of all his people he was to guide, unless informed by his divinity. As man, he is to execute judgment, John v. 27, which he could not do unless he knew the inwards of men, and viewed their thoughts ; nor could his humanity do this, unless instructed by his divinity. This knowledge is not originally from the human nature, but by revelation from the divine ; the government of the world, of angels, and men, could not be managed by him as the Son of man, unless his humanity were enlivened, and thoroughly influenced by the divinity as he was the Son of God ; so that Christ here desires another manner of glory in regard of manifestation than was before, a derivation of that glory to his humanity. He doth not say, *Glorify me with that glory which my humanity had with thee before the world was ;* but which *I, my divine person,* had with thee : that that glory which I had with thee from eternity, according to my divine nature, may be derived upon the human nature, to fashion it for those great ends for which it is designed. I see no reason to understand

\* For so Camero refers the word *sat down* to the ἀπαύγασμα, Heb. i. 3.

it of the glory of his humanity, which he had before the world was, by the predestinating decree of God; for then there would be no peculiarity in Christ's prayer to himself, for every assured believer may pray the same, Lord, give me that glory which I had with thee before the world was, viz., in thy decree. But no such expression fell from the lips of Moses, David, Paul, or any of those most triumphant in the assurances of everlasting happiness. It must be some expression of glory peculiar to the Son of God, and therefore a manifestation of the glory of the deity in his humanity in another manner than before, since that person that was the Son of God was now also the Son of man. Now this was no addition of glory to his deity, but a new mode of manifesting that glory which the human nature had before the world was, which never was exerted in such a manner before. It was a real addition of glory to his humanity, but a new way, or manner of manifestation of his divinity.

2. His humanity was really and intrinsically glorified. There was a glory conferred upon his humanity by the grace of union with the second person in the blessed trinity; this was at the first conception in the womb of the blessed virgin. A greater glory than this can no creature have, to be 'called the Son of God,' Luke i. 35. There was also a glory bestowed upon it by the communication of unmatchable perfections to his soul, a fulness of the Spirit, a spotless sanctification, and an infallible knowledge of God, and of those truths he was to reveal. But now his humanity did ascend up where his person was before, and our nature was carried up to sit with him in the same court, where he had been glorious before in his deity. 'He ascended far above the highest heavens,' Eph. iv. 10, into that place where God represents himself in the greatest majesty to angels and glorified spirits. He descended to assume our nature, he ascended to glorify our nature. The humanity was taken into perpetual society and conjunction with the deity at the first assumption of it; but by his exaltation the eternal subsistence of it in the deity was confirmed; and by the translating it to heaven, assurance was given that it should never be laid aside, but be for ever preserved in that marriage knot with the divinity. It was so enlarged and spiritualised, as to be a convenient habitation for the fulness of his deity to reside in, and exert its proper operations: Col. ii. 9, 'In him dwells all the fulness of the Godhead bodily;' not dwelling as if imprisoned, but to break forth in all its glories and graces; not formerly dwelling in it, but now dwells. There is a way of the presence of the deity with the humanity above all those manners of the presence of God with angels and men; it dwells in it, and acts in it, as a soul in its own body it is clothed with, so that the humanity is the humanity of the Son of God, and heightened to be the sacred vessel of the fulness of the Godhead. That nature wherein the person of the Son of God was 'made lower than the angels, was crowned with glory and honour,' Heb. ii. 7. That nature wherein he was raised, was set 'at God's right hand in heavenly places,' Eph. i. 20, and in that nature, as well as in the divine, the person of the Son of God had a sovereign authority granted to him. Thus the humanity was glorified above all the reach of any human understanding. The glory of the saints is not to be fathomed by the conceptions of men, much less the glory of Christ, the exemplar of all the glory they are to have.

The humanity of Christ, consisting of two principal parts, body and soul; both were glorified.

(1.) His body. As his sufferings were in order to his glory, so the part wherein he suffered was to enjoy a glory. 'Enter into his glory,' *i. e.* a glory due to him for his sufferings, therefore due to every part wherein he suffered.

This being an essential part of the human nature, is not laid aside; the knot between this and his deity remains for ever indissoluble; it remains still as to its substance, though enriched with new qualities, being stripped of the mutability and mortality to which it was subject on earth. As in his descent the deity was emptied of the manifestation of its glory, so in his exaltation, his body of its natural infirmities. The image of the first Adam, except the substance, was razed out, and was actually framed in the second Adam; there was not a destruction of the body, but a transfiguration of it, and his body is no more changed in regard of the substance by its translation into heaven, than it was in his transfiguration on the mount; nor changed in its lineaments, but in its qualities: Mat. xvii. 2, 'His face did shine as the sun;' the substance remained, but changed into a glorious appearance; he had the same lineaments in Tabor as he had at the foot of the mount. Peter could not else have distinguished him from Moses and Elias. Had he not been stripped of his infirmities, he had still, even in heaven, been in some sort lower than the angels, which he was designed to be only for a time, Heb. ii. 7, *βραχύ τι*, 'a little while,' a short space, in the time of his humiliation.

[1.] His body is therefore of a spiritual nature, in opposition to infirm flesh. Flesh in Scripture is sometimes taken so: Ps. lxxviii. 39, 'He remembered that they were but flesh,' *i. e.* infirm and perishing flesh. The natural bodies of the saints shall, at the resurrection, be changed into spiritual, 1 Cor. xv. 44; much more is the body of Christ in glory, since it is the pattern according to which the body of the saints shall be copied and fashioned, Philip. iii. 21. His state in the world is called 'the day of his flesh,' Heb. v. 7; his state above is a spiritual state, as being free from the infirmities and clogs of the flesh. Flesh he hath still, but more suited to that heaven which was his original; an heavenly, no longer an earthly, image, 1 Cor. xv. 48, 49; like turf or wood, that loses its drossy and foggy qualities, when heightened into a pure flame, or minerals heightened into spirits. His body was spiritual after his resurrection, it could pass in a short moment from one place to another, Luke xxiv. 31. As his body rose, so it ascended, and remains a spiritual body, or as one calls it, organized light.

[2.] It is therefore bright and glorious. If the righteous are to 'shine as the sun in the kingdom of their Father,' Mat. xiii. 43, the head of the righteous shines with a splendour above that of the sun, for he hath a glory upon his body, not only from the glory of his soul (as the saints shall have), but from the glory of his divinity in conjunction with it. The glory of his divinity redounds upon his humanity, like a beam of the sun, that conveys a dazzling brightness to a piece of crystal. There was an interruption of this glory while he was in the world, though the human nature then was united with the divine. But this interruption was necessary for those acts which he was to perform in our stead, for the satisfaction of God and the discharge of his office. Had the glory of the divinity broke out upon his body, he had not been capable of suffering. What mortal could have stood before him, much less laid hands on him? What mortal durst have accounted him a blasphemer, an impostor, and have exercised any violence against him, had his divinity so fashioned his humanity? But now it is, as it was in his transfiguration, Mat. xvii. 2; the glory he had then *in transitu* wrought an alteration not only in his body, but in his garments, which could not be of the most splendid, as not suiting his present state of humiliation, yet they 'became shining, exceeding white as snow, so as no fuller upon earth can white them,' Mark ix. 3; much more must that firm and perpetual glory in heaven have the same influence upon his refined body, that hath cast off those corruptible qualities which hung upon it on earth, and doth more excel in glory than body



he had on earth, than the glory of the sun surpasseth that of a glow-worm. It is such a glory as would dazzle mortals to behold it; for if his glory upon mount Tabor cast Peter into an ecstasy, what effect would his glory upon his throne work upon a moral nature? Whence it follows that there must be a mighty change of the bodies of the glorified saints, to capacitate them for the beholding this glory of Christ, the intent views whereof are part of their happiness, John xvii. 24.

[3.] His body is immortal. His body now lives, and 'shall live for evermore: Rev. i. 18, 'I am he that lives, and was dead; and behold, I am alive for evermore, Amen;' which is confirmed by him with a solemn *Amen*. A corruptible body is not fit to be admitted to sit down upon the throne of the Father in heaven. The promise that secured to him, in the state of his humiliation, a speedy resurrection from the grave, and an impossibility of seeing corruption, Ps. xvi. 10, is as valid as ever. That body that was not dissolved to dust by the power of the grave, cannot sink into nothing in the glories of heaven. The union of the Godhead to it preserved it here, and the perpetual confirmation of that union preserves it for ever above. His body lives an indissoluble life, death shall never more lay hands on it; he hath no more sufferings to endure, or satisfactions to make to the demands of the law. Men and devils cannot touch him in his person, though they do in his mystical body. He is above the reach of all temptations, all wrath from his Father, all violences from men, and therefore his glorious body is not in such a state as to be ground between the teeth of communicants, or eaten by rats and mice, or in any part of it dropped upon the ground, and buried again in the dust or mire, as the bread in the supper may. If that were really the body of Christ, the body of Christ would be then so treated, as consisted not with the glory it is now possessed of.

(2.) As his body, so his soul, the principal part of the humanity, was glorified. That suffered in agonies and sorrows: 'His soul was sorrowful, even to the death,' Mat. xxvi. 38. That also enters into glory; and indeed the body cannot be rightly glorified without the glory of the soul; for the glory of the body is but the reflection of the glory of the soul in any creature.

[1.] He hath an unspeakable joy in his soul. Ps. xvi. 11, 'Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore.' It is Christ's triumphing in the consideration of his exaltation, and taking pleasure in the fruits of his sufferings; 'thou wilt shew me the paths of life.' God hath now opened the way to paradise, which was stopped up by a flaming sword, and made the path plain by admitting into heaven the head of the believing world. This is a part of the joy of the soul of Christ; he hath now a fulness of joy, a satisfying delight instead of an overwhelming sorrow; a 'fulness of joy,' not only some sparks and drops, as he had now and then in his debased condition; and that in the presence of his Father. His soul is fed and nourished with a perpetual vision of God, in whose face he beholds no more frowns, no more designs of treating him as a servant, but such smiles that shall give a perpetual succession of joy to him, and fill his soul with fresh and pure flames. Pleasures they are, pleasantness in comparison whereof the greatest joys in this life are anguish and horrors. His soul hath joys without mixture, pleasures without number, a fulness without want, a constancy without interruption, and a perpetuity without end. And having a fulness of joy, he hath a fulness of knowledge in his soul; he increased in wisdom in his soul, as he did in stature, and that as really in the one as he did in the other, Luke ii. 40; his humanity had not the knowledge of all things in his humiliation, his soul had one thing revealed to it after another. But in his exaltation his soul is

endowed with all the treasures of wisdom and knowledge. He knows now the time of judgment, since he is constituted the Judge of the world, whereof his resurrection was an assurance to men, and no less an assurance to himself, Acts xvii. 31, since by his resurrection, the first step of his exaltation, God judged him a righteous person, and acknowledged him his Son with power, that had redeemed a world, whereby there was an evidence also that by him he would judge the world. Among other infirmities of his nature, his soul hath put off that of ignorance. Nothing that is a treasure of knowledge is concealed from it; he hath the knowledge of God's decrees concerning his people: Pev. i. 1, God gave the revelation of all to him; no other person opens the book, or is acquainted with the counsel of it, Rev. v. 5-7. This knowledge he hath in his humanity, as he is the lion of the tribe of Judah, and the root of David. This revelation is to him as Mediator, in his human nature, distinct from that knowledge he had as God. As his mediatory glory is distinct from that essential glory he had as God, so there is a revealed knowledge to him, distinct from that knowledge he had as God. There was a necessity that Christ, in his human nature, should understand the secrets of God, since he was in that nature to be the executor of the counsels of God; and this is another part of the glory of his soul.

(3.) His person was glorified. His divine nature being glorified in a manifestation, and a new manner of manifestation, and his human nature being glorified by an accession of new qualities to it, his person then was glorified. As his person was the prime subject of humiliation in taking upon him the form a servant, so it was the prime subject of exaltation and glory. His person was the *subjectum quod*, and his human nature the *subjectum quo*. In regard of his person he is glorified, as in regard of his person he was humbled; the same person 'that was rich became poor,' 2 Cor. viii. 9. He that was rich and he that was poor was one and the same person. Howsoever riches and poverty were distinct conditions, and divinity and humanity were distinct natures, yet they were the conditions and they were the natures of one and the same person, who is both rich and poor in regard of different states, as well as immortal and mortal, existing from eternity and born in time in regard of different natures, eternal as God and born as man, above all suffering and violence as God, exposed to suffering and violence as man. The person that was crucified was the Lord of glory, 1 Cor. ii. 8; the person that was crucified and suffered entered into glory; it was the person of Christ therefore wherein this glorious exaltation did terminate. As the deity was not emptied, nor could be, but obscured in the assuming our flesh and investing himself in the form of a servant for the performance of those mediatory acts in his humiliation which were necessary for our redemption, so the deity could not be exalted but by displaying itself, and discharging that disguise of infirmities wherewith it was clouded. Nor could the exaltation of his human nature, simply considered, be for the happiness and comfort of his people, for as man barely considered he could not be the king of angels and governor of the church; he could not, as man barely considered, direct the angels in their needful messages, or relieve the church in her great distresses; for the humanity was neither omniscient nor omnipotent, nor could be. It is impossible humanity can become a deity, and a creature inherit the incommunicable perfections of the Creator; but as the deity is in conjunction with the humanity, and doth make use of the humanity, and act in and by it, he is capable of performing those things which were necessary, as Lord of the world and head of the church. The actions Christ doth perform, as sitting at the right hand of God, are the acts of him as man; but the principle of those acts is his divine nature as he is God. The glorious exaltation of Christ is there-

fore the exaltation of his person, for those ends which were necessary for the good of the believing world.

(4.) This glory which Christ entered into was a mediatory glory. The glory Christ was advanced to was not the essential glory of God, for this he always possessed; this was communicated to him in the communication of the essence, and inseparable from him. As being God, he had all the prerogatives of God; but it was a mediatory glory conferred upon his person, as the first-born of every creature; such a glory as the humanity, so dignified by the divine nature's assumption of it, was capable of. The humanity being a creature, was not capable of a divine and uncreated glory. The glory Christ hath as God is the same with the glory of the Father, but the glory Christ hath as mediator is peculiar to him as a person consisting of a divine and a human nature; therefore it is in the text called *his glory*, in a way of peculiarity belonging to him as a sufferer; for the divine nature was not capable of an addition of glory, nor the human nature capable of the infinite perfections of the divine. In regard of his essential glory, he was the Son begotten; in regard of his mediatory glory, he was the heir appointed, Heb. i. 2. He is appointed heir in order after his sufferings, as he was appointed mediator in order to his sufferings, Heb. iii. 2. He was mediator by a voluntary designation, so he was heir by a voluntary donation. His glory was given to him upon condition of suffering, and conferred upon him after his suffering; but he was from eternity the Lord of glory, and Son of God by a natural generation. The one belonged to him by birth, the mediatory by office; the one is natural to his person, the other is the reward of his sufferings: Philip. ii. 8, 9, 'Wherefore God hath exalted him,' viz., because of his obedience to death. In the essential glory, he is one with the Father; in his mediatory glory, he is lower than the Father, as being his deputy and substitute. His essential glory is absolute, his mediatory glory is delegated, judgment is committed to him, John v. 22. The essential glory is altogether free, and hath no obligation upon it; the mediatory glory hath a charge annexed to it (for he is 'ascended far above the heavens, that he may fill all things,' Ephes. iv. 10), an office of priesthood to intercede, and a royal office to gather and govern those that are given to him by his Father. His essential glory he would have enjoyed, if he had never undertaken to be our ransom; yet without his sufferings for us, he had never had the glorious title of the Redeemer of the world. As God had been essentially glorious in himself, if he had never created a world; but he had not then been so manifest under the title of Creator. This glory was, nevertheless, properly neither divine nor human; not divine, because, considered as man [he] was a creature, and a divine glory is incommunicable to any creature; considered as God, there could be no addition of glory to him.\* This is said to be given him as that which he had not before; not a human glory, for as man only he was below it, and was not a subject capable of it. A mere man was unable to govern and judge the world. To be head of the church, and judge of the universe, are titles that belong to God, and none else; but it was a mediatory glory proper to the person of Christ, and both natures as joined by the grace of union for the work of mediation. Now though Christ, in regard of his divine nature, was 'equal with his Father,' Philip. ii. 6, yet in the state of mediator and surety for man, his Father was 'greater than he,' John xiv. 28; and in this state he was capable of a gift and glory from the Father, as from one that was superior to him in that condition; as it hath been recorded in history, that a king equal, nay, superior, to another prince, hath put himself under the ensigns of that prince inferior to him, and received his pay; as he puts himself in such a

\* Rivet in Ps. cx. p. 300, col. 1 changed.

military state, he is inferior to that prince he serves as his general. And what military honour may be conferred upon him for his valour and service, is an honour distinct from that royal dignity he had before as a sovereign in his own territories. So is this name given to Christ 'above every name,' Philip. ii. 9, *i. e.* a glory surpassing that of all creatures, the potentates of the earth, or seraphims of heaven, which was a distinct glory from that which he had, as one with the Father, before his incarnation and passion, and had possessed if he had never suffered. But this glory mentioned by the apostle was given him upon his sufferings. It was not therefore a name in regard of his eternal generation, as some interpret it; \* for the particle *wherefore*, in the beginning of ver. 9, puts a par to any such interpretation, it referring this glory as a consequent upon his humiliation to the death of the cross. It was therefore a mediatory glory, whereby the authority of God was conferred upon him, not absolutely and formally, as though he were then made God, but as to the exercise of it as mediator in that human nature which he had so obediently subjected to the cross for the glory of the Father and the good of the creature.

(5.) This mediatory glory consisted in a power over all creatures; for it was such a 'name as was above every name, so that at the name of Jesus every knee shall bow, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father,' Philip. ii. 10, 11. He had the same power committed to him which the Father hath; his throne is the highest, being the same with that whereon the Father sat, Rev. iii. 21, a throne of government and dominion. His commission is extensive, a power as large as the confines of heaven and earth: Mat. xxviii. 18, 'All power is given me both in heaven and earth.' A power over hell is also put into the patent: Rev. i. 18, 'And have the keys of hell and death.' His right to this was conditionally conferred upon him at the first striking of the agreement between the Father and himself, Isa. liii. 10-12. He promised upon his oblation for sin, to 'divide him a portion with the great,' and he should 'divide the spoil with the strong.' This was acknowledged due to him upon his resurrection, which, being an owning of the validity of his performance, was an acknowledgment of the justice of his claim; and to this that in Mat. xxviii. 18, refers, 'All power is given to me.' But the solemn investiture was not given him till his ascension. God put the sceptre in his hands when he used that form of words, Ps. ex. 1, 'Sit thou at my right hand till I make thy enemies thy footstool;' for in the apostle's sense, to sit at the right hand of God and to reign, are one and the same; for what is 'sitting at the right hand of God till his enemies be made his footstool,' is 'reigning till all enemies be put under his feet,' 1 Cor. xv. 25. At his resurrection he was stripped of his servile garb, at his ascension he put on his royal robes, at his session on the right hand of God he was crowned, and began the exercise of his royal dignity.

[1.] He hath all power in heaven. Power in the treasures of heaven, power over the inhabitants of heaven.

(1.) Power in the treasures of heaven, of sending the Comforter: John xv. 26, 'The Comforter whom I will send,' which was sent in his name, John xiv. 26. His power was first in heaven, then in earth; his power on earth could not have been manifested without a power first in heaven; by his power in heaven he gathered his people on earth. When God had given us the greatest gift, his Son, for the honour of his mercy, he gives the greatest gift next to him, viz., that of the Spirit, for the honour of his Son's mediation. As Christ, in the evangelic economy, acted for the honour of the

\* Ambrose.

Father, so doth the Spirit in the same economy for the honour of Christ : John xvi. 14, 'He shall glorify me.' He is therefore called the Spirit of Christ. He is also said to have 'the seven spirits of God,' Rev. iii. 1. *Seven* is a scriptural number of perfection ; he hath the full power of the gifts and graces of the Spirit to bestow upon the church, and fill his mystical body with. By this it was evident that as a mediator he had a mighty power with God, since the first fruits of his exaltation was the effusion of a comforter for us, a second advocate on earth. This being the fruit of his mediation, and given to him as mediator, was a full confirmation not only of the virtue of his death, but the powerful continuance of it still in heaven, not only that it was accepted for us, but that the virtues and fruits of it should be perpetually distributed to us. This power of the Spirit was given to Christ immediately upon his ascension, as the purchase of his sufferings, and the reward of his conquests : Ps. lxxviii. 18, 'Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men.' By his solemn investiture, he was settled in a power over the treasures of God, and gave out that in abundance which before was communicated in some few drops ; the heavens are opened, and a golden shower comes down upon the world. In a sensible and apparent manner, he received this Spirit before for himself, for he had it without measure, he received it before, when he entered upon his office, to fit him for his mediation, he now receives this power as mediator upon his ascension, and as a steward for his people, to distribute this rich revenue of God for the greatening of his church ; upon his ascension he received it to give out to those he had left behind him in the world, Ps. lxxviii. 18. 'Received gifts for men,' Eph. iv. 8 ; it was then the donative of the Father to Christ, that it might be Christ's donative to us.

By the way, we may take notice of another argument for the necessity of the exaltation of Christ in heaven, since the Spirit being an heavenly gift, it was not fit he should be sent by a person that was not possessed of heaven ; and it being the purchase of the mediator, and to be sent in his name, it was convenient the mediator should be in heaven, and have a more glorious residence than in the earth, before the mission of so great a gift.

(2.) Power over the inhabitants of heaven. In his incarnation, in the days of his flesh, he was lower than the angels ; in his ascension, he is made higher by the shoulders than the loftiest of them, and this in regard of his office as mediator, for as God he had an essential superiority above them before ; the superiority over them as he was God he had by nature, the superiority over them after his humiliation he had upon the execution of his mediatory office. The angels that had their residence in heaven were to bow to him, yield obedience to him, as he was God-man, for so he was exalted as *Jesus*, as one that had 'suffered death,' Philip. ii. 9. They were to give him an adoration which pertained to God, and, according to this divine order, they pay him actual adorations before his throne as 'the Lamb of God,' Rev. v. 11-13, and they are put in subjection to him as their head, not only for a time but for ever, in this world and that which is to come, Eph. i. 21, to order, direct, and commission them for the ends of his mediation, according to that compassionate sense he hath in his glory, of the infirmities and distresses of his people. He is Lord of all of them to this purpose ; one hath not the privilege to stand before God, and another subject to run upon his errands in the world, but all are subjected to the sceptre of Christ, to be used by him at his pleasure in his service. And in this respect he received all power, first in heaven, then in earth ; 'things in heaven' are first gathered, after that 'things on earth,' Eph. i. 10. The holy angels were all subjected to him upon his exaltation by one entire donation, the

promise of making him their head was fully accomplished; whereas there is to be a revolution of time to the end of the world, before things in earth shall be gathered to him, before all his elect shall submit to his sceptre, and his enemies be debased to his footstool. But upon his advancement, as there was an actual donation of them by his Father, so there was an entire submission of them in one body to him. The whole corporation of those blessed spirits waited upon him in his entrance into heaven to his coronation, according to the will of their God, and his God, who had given them a precept to 'worship him,' Ps. lxxviii. 17, 18, and that in a military posture as their general, noted by the word *chariots*, which were used chiefly in war and warlike triumphs.

[2.] Power in earth over all creatures: 'There is nothing left that is not put under him,' Heb. ii. 8. All things are given him by God, to be in subjection either voluntary or constrained. He is Lord of all the creatures as God-man, because all the creatures were made for man; and Christ being the Lord of all mankind, is also the Lord of all the creatures that were made for the use and benefit of man.\* He is therefore 'the first-born of every creature,' Col. i. 15; the right of primogeniture is conferred upon him, and so he became Lord of all; as Adam, in regard of his dominion over all earthly creatures, might be said to be the first-born of them, though himself is created after them. His power upon earth consisteth in this, that all the worship of God is to be done in his name; our supplications for the supply of our wants, our acknowledgments for the receipt of his blessings, must be presented 'in his name,' John xvi. 26, Eph. v. 20. He is made a priest to offer our sacrifices and incense of prayers; he is the channel through which God conveys all the marks of his kindness to us; he hath power as a prince 'to give repentance' as the means, and 'remission of sin' as the privilege of those that are given to him, Acts v. 31. He hath a name above every name in the earth; no person was ever so famous, none ever was adored by so many worshippers, none worshipped with so much fervency, none ever had so many lives sacrificed for his glory, and acknowledgment of his mediation and person. His glory hath extended one time or other over the whole world. It is a power that hath given check to the power of kings, and silenced the reason of philosophers; it hath put to flight the armies of hell, and been celebrated by the songs of angels; no name was ever so glorious, no power ever so great.

The third thing I should come to is,

III. The end of his glory. As his sufferings were necessary for us, so was his glory; as it was needful he should die to redeem us, so it was needful he should enter into glory to bless us. There are two great things accrue to us by Christ, *acquisition* of redemption, and *application* of redemption; the one is wrought by his death, the other by his life; the one by his elevation on the cross, the other by his advancement on his throne. It is there he hears us, and from thence he purifies us; had not Christ entered into glory, we had wanted the application of the fruits of his death, and so his incarnation and passion had been fruitless.

I shall name only two, one consequent upon the other.

1. The sending the Spirit. Indeed, since there could be no grace and sanctification without the Spirit, we must suppose that the Spirit was given before the coming of Christ. In the old world, the Spirit did strive with men, and the Spirit of God was in and upon the prophets, and the holy men in the Old Testament; but it was communicated in weaker measures, in

\* Sabund. Tit. 263, 550.

scanty drops, not in that abundance till the instalment of Christ; it was then shed abundantly through Jesus Christ, Titus iii. 6, whence our Saviour is said, after his ascension, not to drop upon persons, but to 'fill all things,' viz., by his Spirit, Eph. iv. 10. The Spirit was in the world before, as light was upon the face of the creation the three first days, but not so sparkling and darting out full beams till the fourth day of the creation of the world. The full effusion of the Holy Ghost was reserved for the time and honour of Christ. He was communicated to the Jews anciently for working miracles and uttering prophecies; but the Jews tell us, that after the death of Zechariah and Malachi, the Spirit of God departed from Israel, and went up. So that afterwards miracles were very rare among them, and therefore, when the disciples at Ephesus, of the Jewish race, Acts ix. 2, said they had not heard whether there were any Holy Ghost or no, it is not to be understood that they had not heard that there was such a person, for that they believed, but they knew not whether the Holy Ghost, which departed away after the death of Malachi, was restored again in the gift of prophecy and miracles. The golden shower of the Spirit for grace and gifts was not to be rained down upon the world in so full and sensible a manner till the coronation of Christ, as only at some public solemnities of princes the conduits use to run with wine. Hence Christ flatly tells his disciples, that it was expedient for him to go, that the Comforter might come, which was not to come till after his departure; and particularly by his mission: John xvi. 7, 'Nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him to you;' and this he avers as a certain truth. Indeed, Christ received the Spirit for himself at the first inauguration and entrance into the exercise of his office at his baptism, but not fully to convey it to his people, but upon his coronation, and full investiture with all power. Then he received 'the promise of the Spirit,' Acts ii. 33, *i. e.* he obtained the full execution of the promise in the full effusion of the Holy Ghost, when he had entered into the sanctuary not made with hands. The purchase of it was a fruit of his death, but the mission of it was consequent upon his exaltation; by his death, in satisfying the justice of God, he removed that bar which had been upon those treasures, and broke the seal from the fountain, that the waters of divine grace might be poured out upon men; by his death he merited it, by his glory he possessed it, and then made the effusion of it, and that for the good of his people.\* 'It is expedient for you:' it was not only for his honour that he went to heaven, but for our advantage, that our faith might be perfected, our hope elevated, and every grace strengthened and refined. Now the Spirit was sent to this end, to carry on the work of Christ in the world, and to apply the redemption he had wrought. He was to 'bring things to remembrance, whatsoever Christ had said to them,' John xiv. 26; he was 'not to speak of himself,' John xvi. 13. He was not to be the author of a new doctrine in the church, but to impress upon men what Christ had taught, and what he had wrought by his passion. He is therefore called 'the Spirit of truth,' *i. e.* teaching and clearing up to the minds of men, that truth which Christ had taught and confirmed by his blood, and to raise the superstructure upon that foundation Christ had already laid. He was to declare only what he heard, John xvi. 13, 14; to act the part of a minister to Christ, as Christ had acted the part of a minister to his Father; to glorify Christ, *i. e.* to manifest the fulness of his merit, and the benefits of his purchase; for he was to receive of Christ's, *i. e.* the things of Christ, his truth and grace, and manifest them to their souls, and imprint upon them the comfort of both. This Spirit being

\* Pont. part v. Medit. xvii. p. 324.

then a fruit of the glory of Christ, is an abiding Spirit for those ends for which he was first sent, John xiv. 16. The permanency of the Spirit is as durable as his glory. Christ must be degraded from his exaltation, before the Spirit shall cease from performing the acts of a comforter and advocate on earth.

2. Consequent upon this was the communication of gifts for the propagation and preservation of the gospel. Christ was to raise a gospel church among the Gentiles, to apply the fruits of his death. This he could not do without receiving gifts to bestow upon men. These gifts were not to be received by him, till his finishing his work; and this work could not be declared to be completely finished without his advancement to the right hand of his Father, Ps. lxxviii. 17. He received them with one hand, and distributed them with the other; he handed them to the world, as they were conveyed to him by his Father in his glory. 'He ascended up far above all heavens, that he might fill all things,' Eph. iv. 10; all the world with the knowledge of himself, all kinds of men with gifts; officers with abilities; private Christians with graces. His glory is the foundation of all Christianity; by those gifts of the Spirit to men, he rescues men from a spiritual death, and plants them as living trees in the garden of God. By those we find our hearts linked to him in love, panting after him with desires, and aspiring to the happiness of heaven, where he is. All the channels through which he pours the waters of life upon the world, were cut and framed by his hands. The Spirit is called the seven spirits in the hand of Christ, and joined with the seven stars, Rev. iii. 1, as being distributed by him in the seven states and periods of the church, to the end of the world.

There might be more named, but they may come in in the Use, to which we may now proceed.

#### IV. *Use.*

##### I. Of information.

1. How groundless is the doctrine of transubstantiation. 'And to enter into his glory,' after his suffering. Had there been such a thing as his daily descent to earth in the sacrifice of the mass, it had been a very proper season to have intimated such a notion to his disciples in this discourse; he might have had a very fair occasion to say, Wonder not at the sufferings of your Redeemer; he ought not only to suffer those things, but you shall see him every day a sufferer in the sacramental wafer. As often as a priest shall be the consecrator, you shall crush his body between your teeth, and see him suffer a thousand times, not by the hands of violent men, but between the teeth, and in the stomachs of impure creatures. No such thing is here spoken of; it is 'enter into his glory.' He was to be a sufferer but once, and then be received into glory; his glory was to follow his sufferings. By this doctrine his daily sufferings would follow his glory, would be together with his glory. He would be a sufferer on earth, while he were glorified in heaven; and while he sits at the right hand of his Father, his body would be corrupted in the foul stomachs of some men, as bad as devils, at one and the same time. Is this a glory his human body entered into, to be frequently degraded to a lodging in an impure stomach, among the dregs of the last nourishment which was taken in, to pass from thence to the draught, and be condemned to the dungeon of putrefying jakes? Would not this be worse than his sufferings on the cross, which were but temporary, and more loathsome and ignominious than all the reproaches he suffered on earth? This is a dealing with the Mediator as the heathens did with God, in changing his glory into a corruptible image. This is inconsistent with that glory he



is entered into after his sufferings ; there is a repugnancy between his sitting upon a throne, and being subject to the accidents of material things on earth. As Christ was silent in any such doctrine, so were the angels at his ascension (Acts i. 10, 11, 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him taken up into heaven'), when they had a fit occasion to mention it ; especially when they mention his coming so again for the comfort of the disciples that were spectators of it. They mention, not a coming every day in body and soul in the wafer, into their mouths, but only of a visible and glorious coming again in the same manner as he ascended. As he hath entered into glory, so the heavens receive him, and contain him, till the time of the restitution of all things. His body is too glorious to pass into the mouths and stomachs of man, and undergo those various changes with their nourishments.

2. How greatly is our nature dignified ! He is entered into glory with our nature, and hath lifted up our flesh above the heavens, and hath in this glorified our very dust. In that nature wherein he suffered, in the same nature he hath ascended into the most glorious part of the creation of God, above the highest heavens. The humanity of Christ, and in that our nature, was not taken up for a time, but for ever. It was debased for a short space : Heb. ii. 7, 'Thou madest him a little lower than the angels ;' or, 'Thou hast made him lower than the angels for a short time.' But he is advanced for ever : 'Thou hast crowned him with glory and honour.' The Redeemer is always to wear our nature ; it is never to be out of fashion with him. How glorious is this for us, that the Son of God should take our nature, our dusty humanity, all our infirmities except sinful, to clear our natures from all penal infirmities, to transform our clay (if I may so say) into virgin wax, and wear it as a pledge that the members of his body shall at length be brought to him ! Our nature now hath, by Christ's assumption of it, an affinity with the divine, which that of the glorious angels hath not in such a manner. Our nature, not theirs, was assumed, and remains united to the person of the Son of God. It is advanced to the right hand of God, sits upon the throne with God. The angelical nature is below the throne, stands about it, but is not advanced to sit upon it. Our nature hath not only now a dominion over the beasts, as at the first creation, but a principality above and over the angels, Eph. i. 21. By creation we were made a little lower than the angels ; by this union of the divine, and the exaltation of the human nature of the Son of God, our nature is mounted above theirs. It was then made as low as earth, it is now advanced as high as heaven ; yea, above the heavens. Our nature was before at the foot of the world, the world is now at the foot of our nature.

3. How pleasing to God is the redemption of man ! Christ's glorious advancement speaks a fragrant in his satisfaction to God, as well as a fullness of merit for men. There was a good pleasure in his mission, there was a sweet savour in his passion ; for since he is crowned with glory upon a throne, that so lately suffered ignominiously upon a cross, what can the consequence be but that his obedience to death was highly agreeable to the mind of God, and afforded him a ravishing delight ! For without his receiving an infinite content by it, it is not possible to imagine he should bestow so glorious a recompence for it. We have his word for a testimony of his delight in the service he designed : Isa. xlii. 1, 'Behold my servant, in whom my soul delights.' We have his deed for an evidence of the pleasure he took in the service he performed, by putting the government into the hands of the Mediator, and giving him power over the angels, and setting him at his right hand as his Son. He hath testified what a ravishing sense he hath of the

redemption he wrought, and of that death whereby he completed it. He took more pleasure in him as the Redeemer than in all the angels in heaven. The apostle challengeth all to produce any one angel to whom God spake so magnificent a word, 'Sit thou at my right hand, till I make thy enemies thy footstool,' Heb. i. 13. 'To which of the angels said he so at any time?' He is proclaimed to the angels as an object of worship as he is brought into the world, Heb. i. 6, as he is the heir appointed as well as he is the heir begotten; as 'he hath by inheritance obtained a more excellent name than they.' He hath now a glorious empire over the angels, as Mediator in his humanity, which he had before in his deity, as God blessed for ever. He enters into his glory as Adam into the possession of a world, with a dominion over all the works of God. Had not every part of his work in the world administered a mighty pleasure to God, there had not been a hand reached out to have lifted him to glory; but he went up 'with a shout,' Ps. xlvii. 5,—with the applause of God and acclamations of angels. No shouting had been in heaven, no chariot sent from thence to fetch him, no attribute of God had bid him welcome, had any been disgraced by him. There had been a gloominess and disorder instead of a jubilee, nor could he ever have sat down upon the throne of the divine holiness, had not the holiness of God, the most estimable perfection of his nature, been highly glorified by him.

4. How terrible should the consideration of the glory of Christ be to the unregenerate and unbelievers! The greatness of God's pleasure in the redemption performed by our Saviour, testified by this his exaltation, argues a wrath as terrible against those that lightly esteem him. What greater provocation than to set our judgment against the judgment of God, and to think him not worth glory by our disesteem, who hath deservedly entered into a glory above all creatures. It is far worse to despise a Saviour in his robes than to crucify him in his rags. An affront is more criminal to a prince upon his throne, than when he is disguised like a subject and masked in the clothes of his servant. Christ is entered into glory after his sufferings; all that are his enemies must enter into misery after their prosperity. As there is the greatest contrariety in their affections, so there will be the greatest distance in their conditions. Such cannot be with him where he is in glory, because they are contrary to him. What prince upon his throne and in his majesty would admit into his presence base and unworthy criminals, but to punish them, not to cherish them? Impure persons are not fit to stand before a prince's throne. The sight of Christ in glory is the happiness of believers, not to be communicated to the wicked. Those that will not bow to him must bend to him; if they will not bend to him in his glory, they must fall under his wrath, and be parts of his conquest in his anger, if they will not surrender to him upon his summons from his throne of grace. What a folly is it to kick against that person, before whom, one time or other, all knees must bow, either voluntarily or by constraint, and render him an active or a passive honour! Philip. ii. 10, 11. Since he had a power joined with his glory, that power will as much be exercised against his enemies as for his friends. As the one are to sit upon his throne, so the other are to be made his footstool; and whosoever will not be ruled by his golden sceptre, shall be crushed by his iron rod.

*Use 2* is of comfort. The great ground of almost all discomfort is a wrong and imperfect notion of the death, and especially of the exaltation, of Christ, and his sitting at the right hand of God. Sorrow filled the disciples' hearts, because they apprehended not the reason and ends of Christ's departure from them, John xvi. 5, 6. Had they considered whither he was to go, and for what, they would not have been dejected.

(1.) By his glory the justification of believers is secured. As all believers did make a satisfaction to God in the death of Christ, so they are all discharged by God in the resurrection and ascension of Christ. Christ having a full discharge by his entering into glory as a common person, all those whose sins he bore have a fundamental discharge in that security of his person from any more suffering. As he bore the sins of many as a common person in the offering himself, and thereby satisfied for their guilt, so he receives an absolution as a common Head for all those whose guilt he bore in his sufferings. The glory he entered into secures him from any further lying under the burden of our sins, or enduring any more the penalties of the law for them; for as he suffered, so he was acquitted, and entered into glory as our surety and representative: Heb. ix. 27, 'As it is appointed unto all men once to die, and after that the judgment, so Christ was once offered for the sins of many; and unto them that look for him, shall he appear without sin unto salvation.' As judgment is appointed for all men as well as death, and they receive their final and irreversible judgment after death, so Christ, by his exaltation, is judged perfect, fully answering the will and ends of God; and shall not appear any more as a sacrifice in a weak and mangled body, but in a glorious body, as a manifestation of his justification, fitted for the comfort of those that look for him. Upon the score of this judgment passed upon him by God in our behalf, he is to appear at length for salvation. If he suffered for us, his sufferings are imputed to us; and if his exaltation be an approbation of his sufferings for us, then the validity of his sufferings for our justification is acknowledged by God's receiving him into glory; for as in his death all believers were virtually crucified, so in his justification (whereof his exaltation is an assurance) all believers have a fundamental justification. It was for the purging, not his own but our sins, that he 'sat down at the right hand of the throne of the Majesty on high,' Heb. i. 3; and therefore he sat down as justified for us. The reason of his advancement was the expiation performed by him. As long therefore as the glory of Christ holds, the reason of that glory holds, *i. e.* the stability of his expiation, and consequently the security of our justification upon faith. The glory Christ is dignified with adds no value to his sufferings, but declares the value of them; as the stamp on bullion declares it to be of such a current value, but adds no intrinsic value to what it had before. In Christ's death, the nature of his sacrifice is declared; in his resurrection, the validity and perfection of his sacrifice is manifested; in his glorious ascension, the everlasting virtue of that sacrifice is testified. All three, eyed by faith in conjunction, secure our justification, and render a perpetual repose to the conscience. His throne being for ever and ever, the virtue of his sacrifice, upon the account of which he was placed in that throne, is incorruptible; and therefore there is no room for dejection and jealousies of the sufficiency of the ransom, after so illustrious a recompence received by him. Had he not indeed entered into glory, we had but a weak assurance of a discharge from the Judge.

(2.) Hence there is a perpetual bar against the charge our sins and Satan may bring against us. As Christ suffered for us, so he entered into glory for us. He suffered in the notion of a redeemer, and he is ascended up into heaven under the notion of an advocate. He sits not there as a useless spectator, but as an industrious and powerful intercessor. The end of his being with the Father is to be an advocate: 1 John ii. 1, 'We have an advocate with the Father;' and the office of an advocate is to plead the cause of a client against a false and unjust suit. He drew up the answer upon the cross to the bill sin had put in against us, and in his glory he pleads and makes good that answer. He merited on the cross, and improves that merit

on his throne, and diffuseth his righteousness to shame the accusations of sin. It was through the blood of the covenant he rose ; it was through and with the blood of the covenant he entered into the holy place, to carry the merit of his death as a standing monument into heaven. He fixes the sight of it always in the eye of God, and the savour of it is in his nostrils, so that as the world, after the savour of Noah's sacrifice, should no more sink under the deluge, so a believer in Christ should no more groan under the curses of the law, though he may smart in this world under the correction of a Father. We have great enemies : the devil tempts us, and corruptions haunt us, and both accuse us. To whom do they present their accusations, but to that Majesty, at whose right hand the Redeemer hath his residence ? Whence must the vengeance they call for ensue, but from that Majesty, upon whose throne a suffering Saviour sits in triumph to answer the charge, and stop the revenge ? Since he suffered to tear the indictment, hath he entered into glory to have it pieced together again and renewed ? As he bowed down his head upon the cross to expiate our sins, so he hath lifted it up upon the throne to obviate any charge they can bring against us. This is a mighty comfort to a good and clear conscience in the midst of infirmities, that Christ is ascended into heaven, and is on the right hand of God, angels, authorities, and powers, evil ones as well as good, being made subject to him ; evil ones by force, and good ones voluntarily ; and therefore secures those from any charge of evil angels that are baptized into his death, and have ' the stipulation of a good conscience towards God,' which is the apostle's reasoning, 1 Peter iii. 21, 22.

(3.) The destruction of sin in a perfect sanctification is hereby assured, since his glory is a pledge of the glory of believers. It is an earnest also of all the preparations necessary to the enjoyment of that glory, but a perfect holiness is the only highway to happiness. A Redeemer in glory will at length ' present to himself a glorious church,' Eph. v. 27 ; glorious without spot, smooth without wrinkles, sound, without blemish, like to himself. The resurrection of Christ, the beginning of his exaltation, is the foundation of the sanctification of every believer. The power which raised him, and set him in heaven, was an earnest of the power that was to be exerted to raise and work in those that were to be his members, and fix them in the like condition, Eph. i. 19, 20. Christ being risen and exalted for their justification, was an assurance that the same power should be employed for doing all works necessary in a justified person. As in his death they were crucified with him, and by virtue of his resurrection raised from their spiritual death, so by virtue of his exaltation they shall at last cast off their grave-clothes, and, like Elijah, be wholly separated from a dusty mantle. All that are chosen by God shall pass into a conformity to the image of his Son, Rom. viii. 29. What did Christ enter into glory for, and receive a power, but to destroy the strength of that in the heart, the guilt whereof he expiated by his blood, that as he appeased the anger of God and vindicated the honour of the law by removing the guilt, he might fully content the holiness of God by cleansing away the filth ? As he had a body prepared him to accomplish the one, so he hath a glory conferred upon him to perfect the other, that as there is no guilt shall be left to provoke the justice of God, so there shall be no defilement left to offend his holiness. The first-fruits of this glory therefore was the mission of the Holy Ghost, whose proper title is a ' Spirit of holiness,' in regard of his operation as well as his nature, and whose proper work is to quicken the soul to a newness of life, and mortify by his grace the enemies of our nature. He is not entered into glory to be unfaithful in his office, unmindful of his honour, negligent of improving the virtue of his blood in

purging the souls that need it and desire it. No doubt but *Father, sanctify them through thy truth*, sounds as loud from his lips upon his illustrious throne as it did upon earth, when he was approaching towards the confines of it, John xvii. 17. He did not utter those words upon the borders of his kingdom, to forget them when he was instated in it. What he prayed for in his humiliation, he hath power to act in his exaltation; and therefore, since his desires for the sanctification of his people were so strong then, his pursuit of those desires, and his diligence to obtain them, will not languish now in his present state. His peremptory desire, John xvii. 24, that all his people might be with him, implies a desire for the perfection of that grace which may fit them to be with him.

(4.) An assurance from hence of an holy assistance in, and an honourable success of, all afflictions and temptations. He entered into glory, but after his suffering, and therefore went not into glory without a sense of his sufferings. He entered into glory in the same relation as he suffered: he was a sufferer for us, and therefore ascended into heaven for us. He hath therefore a sense of what sufferings he endured for us, as well as of what glory he enjoys for us. The sense he bears in him still is therefore for our sakes. It is that human nature wherein the expiation was made on earth that is now crowned with glory in heaven; that human nature, with all the compassions inherent in it, with the same affections wherewith he endured the cross and despised the shame, with the same earnestness to relieve us as he had to die for us; with the same desire to supply our wants as he had to redeem our persons. He forgets not in his glory what he was in his humiliation, nor is unmindful of them in their misery whom he intends to bring to glory. He remembers his own sufferings, and for what he suffered, and how he hath left a suffering people behind him. He cannot mark out a mansion in heaven for any one remaining upon earth, but he remembers what condition he left them in, and what present misery attends them. To that end he went to heaven to prepare a place, and order the mansions for reception, John xiv. 2. His head is not more gloriously crowned than his heart is gloriously compassionate. His passion was temporary, but his compassions are as durable as his glory. While he left the infirmities of his body behind him, he took his pitying nature with him to wear upon his throne: he is 'touched with a feeling of our infirmities,' Heb. iv. 15. Indeed, he cannot but be touched with them, because before his glorious entrance he felt them. To think there is a glorified head in heaven, is a refreshment to every suffering member on earth; and such a glorified head that can as soon forget his own glory as any part of his suffering body. And as to temptation from the devil, this glory gives an assurance of a complete victory over him at last. That devil that was repulsed by him in the wilderness, wounded by him on the cross, chained by him at his resurrection, and triumphed over at his ascension, cannot expect to prevail. He that could not overpower our Head, while he was covered with the infirmities of the flesh, cannot master him, since all power is delivered to him in heaven and earth; and while the head is in glory, it will protect and conduct the members. He that wanted not wisdom and strength in the form of a servant to defeat him, doth not want it upon the throne of a conqueror to outwit and crush him. He can, and will, in due season, as well silence the storms of hell, as in the days of his infirm flesh he did the waves of the sea and the winds of the air. The members cannot be drowned while the head is above water.

(5.) An assurance of the making good all the promises of the covenant accrues from hence. If he suffered death to confirm them, he will not enjoy his glory but to perform them. 'The sure mercies of David' were established

at his resurrection, and at his ascension put into his hands to be distributed by him ; by those (though his resurrection is only named as being the beginning of his exaltation) God assures us that he shall die no more, but live to dispense those blessings he hath purchased, and accomplish those covenant promises in his glory, which he sealed by his blood, which are sure mercies, declared sure by his seal, and by his possession. The end of his exaltation is not cross, but pursuant to the end of his passion. It is upon the account of his being a 'faithful witness,' that he is the 'prince of the kings of the earth,' Rev. i. 5. It is a strong argument that he will be exact in his glorious condition to honour the truth of God in the performance of his promises, since he hath been so exact in the ignominious part of his work, to remove that which barred the way to the accomplishment of them, viz., satisfying that justice which protected the covenant of works, that mercy might act by a covenant of grace towards men.

(6.) Hence there is an assurance of the resurrection of our bodies ; he began to enter into glory when he was raised, and his resurrection was in order to his further glorification. He was exalted to bring death, among the rest of his enemies, under his feet, and therefore his entrance into glory completes the conquest of it, 1 Cor. xv. 25, 26. It is not so much an enemy to his person now, since he hath surmounted it, but an enemy to his mystical body, and therefore is to be conquered in it. As Adam in his fall was the spring of death to all that descend from him, so Christ in his advancement is the fountain of life to all that believe in him. Hence is he called 'a quickening Spirit,' 1 Cor. xv. 45, so that he hath the same efficacy to give life, as Adam had to transmit death to his posterity, ver. 20-22. As it was not only the soul of Christ, but the body, was exalted, so our bodies shall be raised, since they are sanctified by Christ as well as our souls. He redeemed not one part of us, but our persons, which consist both of body and soul. There is no ground to imagine that when the head is raised, the members should always remain crumbled to dust, and covered with grave-clothes. He rose as our head, otherwise we could not be said by the apostle to 'rise with him,' Col. ii. 12. The glorious resurrection of Christ, indeed, is not the meritorious cause of our resurrection (for all the merit pertains to his humiliation), but the seal and earnest and infallible argument of it. He did not only rise for himself, but for his members, and their justification, Rom. iv. 25, and therefore for their resurrection ; for there is no reason death, the punishment, should remain, if guilt, the meritorious cause of it, be removed. He rose for our justification declaratively, *i. e.* his resurrection was a declaration of our fundamental justification, because justice was thereby declared to be satisfied, which would else have shut us in the grave, and locked the chains of death for ever upon us. It is by this, the first step of his entrance into glory, we have an assurance that the graves shall open, bodies stand up, and death be swallowed up in victory.

(7.) Hence ariseth an assurance of a perfect glorification of every believer. The heavens receive him *till*, and therefore *in order to*, 'the restitution of all things,' Acts iii. 21, the full restoration of all things into due order, and therefore a full freedom of the regenerate man from sin and misery. As the apostle argues in the case of the resurrection, 'if Christ be risen, we shall rise,' 1 Cor. xv. 13 ; so it may upon the same reason be concluded, that if Christ entered into glory, believers shall enter into glory ; for as from the fulness of his grace we receive grace for grace, so from the fulness of his glory we shall receive glory for glory ; and the reason is, because he entered into glory as the head, to take livery and seizin of it for every one that belongs to him. He entered as a forerunner, to prepare a place for those

that were to follow him, and was crowned with glory as he is the Captain of salvation, Heb. ii. 9; so that this glory was not possessed by him merely for himself (for he was glorious in his deity before), but to communicate to our nature which he bore in his exaltation. As immortality was given to Adam, not only for himself, but to derive to his posterity, had he persisted in a state of innocence; so the second Adam is clothed with a glorious immortality, as the communicative principle to all believers. As God, in creating Adam the root of mankind, did virtually create us all, so in raising and glorifying Christ, the root of spiritual generation, he did virtually raise and glorify all that were his seed, though their actual appearances in the world, either as men or believers, were afterwards. As the resurrection of Christ was an acquittance of the principal debtors in their surety, so the advancement of Christ was the glorification of his seed in the root. When the head is crowned with a triumphant laurel, the whole body partakes of the honour of the head; and a whole kingdom has a share in a new succession of honour to the prince. As those that believe in Christ shall sit with him upon his throne, Rev. iii. 21, so they shall be crowned with his glory; not that they shall possess the same glory that Christ hath (for his personal glory as the Son of God, and his mediatory glory as the head of the church, are incommunicable, it hath an authority to govern joined with it, which the highest believer is incapable of), but they shall partake of his glory according to their capacity, which he signifies by his desire and will: John xvii. 24, 'That they may be with him where he is, and behold his glory;' not only *with him* where he is, for so in a sense devils are, because, as God, he is everywhere, but in a fellowship and communion with him in glory. He is exalted as our head, whereby we have an assurance upon faith of being glorified with him. Had he stayed upon earth, we could have had no higher hopes than of an earthly felicity, but his advancement to heaven is a pledge that his members shall mount to the same place, and follow their Captain; in which sense his people are said to 'sit together with him,' Eph. ii. 6. And herein is the difference between the translation of Enoch into heaven, the rapture of Elias in a fiery chariot, and the ascension of Christ: they were taken as single persons, he as a common person. Those translations might give men occasion to aspire to the same felicity, and some hopes to attain it upon an holy life, but no assurance to enjoy it upon faith, as the ascension of Christ affords to his members. And further, the glory of Christ seems not to be complete till the glorification of his members; his absolute will is not perfectly contented, till his desire of having his people with him be satisfied, John xvii. 24. The departed saints are happy, yet they have their desires as well as fruitions, they long for the full perfection of that part of the family which is upon earth. Christ himself is happy in his glory, yet the same desires he had upon earth to see his believing people with him in glory, very probably do mount up in his soul in heaven; and though he fills all in all, and hath himself a fulness of the beatific vision, yet there is the fulness of the body mystical, which he still wants, and still desires. The church, which is his body, is called 'his fulness,' Eph. i. 23. It is then his glory is in a meridian height, when he 'comes to be glorified in all his saints' about him, 2 Thes. i. 10. The elevation then of the Head, is a pledge of the advancement of believers in their persons, and a transporting them from this vale of misery to the heavenly sanctuary. His death opened heaven, and his exaltation prepares a mansion in it; his death purchased the right, and his glory assures the possession.

*Use 3. Of exhortation.*

Meditate upon the glory of Christ. Without a due and frequent reflection

upon it, we can never have a spirit of thankfulness for our great redemption, because we cannot else have sound impressions of the magnificent grace of God in Christ. It is the least we can do, to give him a room in our thoughts, who hath been a forerunner in glory, to make room for us in an happy world.\* As the ancient Israelites linked their devotion to the temple and ark at Jerusalem, the visible sign God had given them of his presence, ought we not also to fix our eyes and hearts on the holy place which contains our ark, the body of the Lord Jesus? The meditation on this glory will keep us in acts of faith on him, obedience to him, 'lively hope' of enjoying blessedness by him, 1 Peter i. 21. If we did believe him dignified with power at the right hand of his Father, it would be the strongest motive to encourage and quicken our obedience, and fill us with hopes of being with him, since he is gone up in triumph as our head; it would make us highly bless God for the glory of Christ, since it is the day of our triumph, and the assurance of our liberty.

(1.) It will establish our faith. We shall esteem Christ fit to be relied upon, and never question that righteousness, which hath so great an advancement to bear witness to the sufficiency of it. Since his obedience to death was to precede the possession of his glory, that being now conferred, evidenceth his obedience to be unblemished. It gives us also a prospect of that glory which shall follow our sufferings for him, which is very necessary for the support and perfection of our faith.

(2.) It will inspire us not only with a patience, but a courage, in suffering for the gospel. By this the apostle encourageth Timothy to endure hardness: 2 Tim. ii. 8, 'Remember that Jesus Christ, of the seed of David, was raised from the dead.' The elevation of Christ is a full confirmation of the gospel, and all the doctrines contained therein. Who can faint under sufferings for that, that seriously reflects, and sees the ignominy of the cross turned into the honour of a crown? If his humiliation was succeeded by an exaltation, the members may expect the same methods God used to the head. What shame can it be to confess, yea, and die, for one that is so highly advanced, especially when, in that advancement, we have a communion with him? A conformity to him in suffering, will issue in an honour in the same place. If he entered as a forerunner, then all that are to follow him must go the same way, to mount to a like honour.

(3.) It will encourage us in prayer. From this topic Christ himself raised the disciples' hopes of speeding in their petitions: John xiv. 12, 13, 'Because I go to the Father, whatsoever you ask in my name, that will I do;' for so some join the words. He was glorified as a priest, not only because he was one, but that he might be in a better capacity to exercise the remaining part of his office. The perpetuity of his priesthood is a great part of his glory; and it is a part of this office to receive and present the prayers of his people, Rev. viii. 3. How cheerfully may we come to him, who is entered into the holy of holies for us, if we had sensible apprehensions of his present state! A dull frame is neither fit for that God that hath glorified Christ, nor fit for that Christ that is glorified by him.

(4.) It would form us to obedience. Since the humanity is in authority next to the deity, it would engage our obedience to him, to whom the angels are subject. The angels, in beholding his glory, eye him to receive his commands; and we, in meditation on it, should be framed to the same posture. Christ, by his death, acquired over us a right of lordship, and hath laid upon us the strongest obligation to serve him. He made himself

\* Daillé vingt serm. p. 443.



a sacrifice, that we might perform a service to him : Rom. xiv. 9, 'He both died, and rose, and revived, that he might be Lord both of the dead and living.' By his reviving to a new state and condition of life, his right to our obedience is strengthened. There is no creature exempt from his authority, and therefore no creature can be exempt from obedience to him. Who would not be loyal to him who hath already received a power to protect them, and a glory to reward them ?

(5.) It would alienate our affections from the world, and pitch them upon heaven. The thoughts of his glory would put our low and sordid souls to the blush, and shame our base and unworthy affections, so unsuitable to the glory of our head. If we looked upon Christ in heaven, our 'conversation' would be more there, Philip. iii. 20, 21 ; our hearts would 'seek' more 'the things which are above,' Col. iii. 1 ; we should loathe everything where we do not find him, and think on that heaven where only we can fully enjoy him. It would make us have heavenly pantings after the glory of another world, and disjoint our affections from the mud and dirt of this. This would elevate our hearts from the cross to the throne, from the grave to his glory, from his winding-sheet to his robes. If we think on him mounted to heaven, why should we have affections grovelling upon the earth ? It is not fit our hearts should be where Christ would not vouchsafe to reside himself after his work was done. If he would have had our souls tied to the earth, he would have made earth his habitation ; but going up to the higher world, he taught us that we should follow him in heart, till he fetched our souls and bodies thither to be with him in person.

(6.) It would quicken our desires to be with Christ. How did the apostle long to be a stranger to the body, that he might be in the arms of his triumphant Lord ! Philip. i. 23. How did Jacob ardently desire to see Joseph, when he heard he was not only living, but in honour in Egypt ! And should not we, upon the meditation of this glory, be enflamed with a longing to behold it, since we have the prayer of Christ himself to encourage our belief that it shall be so ? What spouse would not desire to be with her husband in that glory she hears he is in ? What loving member hath not an appetite to be joined to the head ? There is a natural appetite in the several parts of some animals, as serpents, &c., to join themselves together again. No nature so strongly desirous to join the several parts, as the same spirit of glory in Christ, and of grace in his members, is to join head and members together. The thoughts of his glory would blow up desires for this conjunction, that we may be free from that sin which hinders his full communications to us, and by pure crystal glasses receive the reflections of his glory upon us.

(7.) It would encourage those at a distance from him to come to him, and believe in him. What need we fear, since he is entered into glory, and sat down upon a throne of grace ? If our sins are great, shall we despair, if we do believe in him, and endeavour to obey him ? This is not only to set light by his blood, but to think him unworthy of the glory he is possessed of, in imagining any guilt so great that it cannot be expiated, or any stain so deep that it cannot be purified by him. A nation should run to him because he is glorified, Isa. lv. 5. The most condescending affections that ever he discovered, the most gracious invitations that ever he made, were at those times when he had a sense of this glory in a particular manner, to shew his intention in his possessing it. When he spake of all things delivered to him by his Father, an invitation of men to come unto him is the use he makes of it, Mat. xi. 27, 28. If this be the use he makes of his glory to invite us, it should be the use we should make of the thoughts of it to accept

his proffer. Well, then, let us be frequent in the believing reviews of it. When Elisha fixed his eyes upon his master, Elijah, ascending into heaven, he had a double portion of his spirit. If we would exercise our understandings by faith on the ascension and glory of the Redeemer, and our hearts accompany him in his sitting down upon the throne of his Father, we might receive from him fuller showers, be revived with more fresh and vigorous communications of the Spirit; for thus he bestows grace and gifts upon men.