

## SERMON XVI.

*And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.*—VER. 6.

HERE are two benefits more, two parts of that salvation spoken of before; 'By grace ye are saved.' As the Apostle saith there were three causes of sin in us, (in the 1st, 2d, and 3d verses,) the world, the devil, and the flesh or corrupt nature; so he saith there are three causes of our salvation in God. There is mercy, love, and grace: 'For his rich mercy, and great love wherewith he loved us; by grace ye are saved.' So there are three parts of our salvation, which is perfected by degrees:—

1. Our quickening; he hath *quickened us together with Christ.*
2. He hath *raised us up.* And—
3. Made us *sit together in heavenly places.*

These two latter are parts of our salvation, and they answer and correspond to what was done in Christ, who is our pattern and head. If you read chap. i. 10, he speaks of a mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places. Here he saith, making up the reddition in this verse, 'He hath raised us up together, and made us sit together in heavenly places in Christ Jesus.'

The difficulties of these words are indeed great; I shall endeavour, by way of interpretation, to assail them as I am able.

The *first difficulty* is this: How to distinguish that work of quickening, mentioned in the 5th verse, from what is here, 'hath raised us up together.' Whether this work of resurrection, as here it is mentioned, is intended that of the soul which we partake of here, or that of the body, or of the whole man rather in the world to come? Or more generally, whether that these two here that now follow are works wrought in this life in us? Or whether those which his power is engaged to work in us in the world to come?

Now that which makes the difficulty are these things—

First, In that we are said as well to be raised with Christ in this life, both in respect of sanctification and justification, as that we are said to be quickened by him. I shall not need quote many places; that in Rom. vi. makes it clear and evident that it is so, where we are said to be 'planted into the likeness of his resurrection.' And you know, the resurrection of the soul is called the first resurrection. And so now 'hath raised us up together,' should be but the same thing with what formerly he had said, 'hath quickened us.' And Musculus, in his comment upon this place, gives this reason why the Apostle addeth to quickening, 'hath raised us up' here in this life; namely, to explain the words. For, saith he, men or things may be said to be quickened which were never dead; there may be a quickening without a resurrection, as it is said, in 1 Tim. vi. 13, that God is he who quickeneth all things,—that is, that doth put life into all things: now all things were not dead

before such time as they had life put into them. Adam might be said to be quickened when he had the breath of life breathed into him, yet he could not be said to be raised again ; therefore, saith he, for more distinct explication sake, after the Apostle had said, ‘ He hath quickened us,’ he addeth, ‘ and hath raised us up, to shew that it is a quickening by way of resurrection, we being dead in sins and trespasses. So that indeed the word ‘ quickened us,’ saith he, noteth out the substance of the work of God upon us in this life ; but this ‘ hath raised us up ’ noteth out the *modus*, the manner, that is by resurrection of them that are dead. And so he would have quickening and resurrection here to be both one, and to be both meant of the soul ; as elsewhere the resurrection of the body is called quickening. Rom. viii. 11, ‘ He that raised up Christ from the dead shall also quicken your mortal bodies ;’ that is, saith he, shall raise them up. And so it is used of Christ, 1 Peter iii. 18, ‘ He was put to death in the flesh, but quickened by the Spirit.’

And that which yet strengtheneth the objection more, viz., that the resurrection of the soul should be here intended, is this. Because that that parallel epistle to this, the Epistle to the Colossians, which we have so often had recourse unto to interpret things in this epistle, when it speaks of quickening and of resurrection with Christ, as it doth in chap. ii. 12, 13, it makes them both to be works of God upon us in this life. ‘ You are risen with him through the faith of the operation of God : and you, being dead in your sins, hath he quickened together with him.’ You see he mentioneth both, as he doth here ; and it is evident he speaks of the resurrection which we have through faith, through the work of God upon us here in this life. And that the work of faith is a resurrection, I remember I opened at large upon the 19th verse of the first chapter.

And that which yet addeth to this difficulty is this, that the Apostle here speaks of this resurrection as a thing that is already done, like as he did of quickening before. ‘ He hath quickened us,’ saith he, ‘ and hath raised us up, and he hath made us sit together in heavenly places.’

But yet for all this, I find that most interpreters, and I confess myself of that mind also, do judge it to refer rather to that glorious resurrection of the body which is to come ; the which, why it is said ‘ hath raised us up,’ as a thing for the present, or as a thing past rather, I shall give you an account of anon. And the reasons are these :—

First, Because the Apostle’s scope is to comprehend the whole work of God upon us wherein we are made conformable to Jesus Christ, yea, unto Jesus Christ in glory. And his scope is to shew that that power which wrought in Christ that resurrection of his body, which raised him up to that glory which he hath in heaven, the same power works in us this whole work enumerated here. It relateth to, and correspondeth with the whole work upon Christ spoken of in the first chapter, ver. 18, and so on ; where he speaks of Christ, who is there made the pattern of this work upon us, and saith thus, ‘ According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.’ Therefore now, in making up the redemption, or the parallel upon us, and of the mercy and grace towards us which he works in us conformable to what he wrought in Christ, he must intend the whole work of our salvation first and last, and especially that in glory, because he speaks of that mighty power which wrought in Christ in raising him up to glory. He speaks there also of a power which is begun in us, that shall go on, and never leave us, till it hath made us like to Christ in all things ; a power towards us, which begins in working faith and in quicken-

ing, begins there, and hath engaged itself to do all that for us which it did in our head Christ Jesus. Now then, the raising up of our bodies at last, and the glorifying of them in heaven, is the great work of power ; and therefore he, speaking of the whole power that works in us, answerable to the whole work that is in Jesus Christ, must mean the whole work of salvation under these three heads, of quickening, and raising us up, and making us sit in heavenly places in him.

Secondly, That these two works, 'hath quickened,' and 'hath raised us up,' are distinct, there are these three clear appearances for it from the text here:—

1. Do but consider that he severs, as it were, quickening from being raised ; for when he had said, 'hath quickened us together with Christ,' he comes in with this parenthesis, ('by grace ye are saved,') as putting not only a period, but a partition there, ere he went any further, by that parenthesis, as a note upon that ; then shewing them those two parts of salvation which are to come, whereof he had spoken when he had said 'by grace ye are saved : ' that at the resurrection, and that in heaven. And then—

2. Having severed them thus by a partition, you see he yokes and joins these two, 'hath raised us up, and made us sit together in heavenly places,' together, as works and benefits of a sort and kind. And therefore, as 'sitting in heavenly places' pertains to the glory to come, so also 'hath raised us up' refers to the resurrection of the body, which is the foundation of that glory, and indeed is the preparation to, and foundation of it.

3. And further, to shew that he did intend this distinction, when he speaks of quickening, he addeth,  $\tau\omega\ \chi\acute{\rho}\iota\sigma\tau\omega$ , together with Christ ; but when he comes to speak of these two, to shew that they are works of a kind, he doth not say 'hath raised us up together with Christ' a second time, but he defers the mention of Christ till he added the other which is of the same kind with it : 'hath raised us up together, and made us sit together in heavenly places in Christ Jesus ;' that same 'in Christ Jesus' referring to both in common. Whereas if that quickening and raising up had been all one in his intention, he would have added 'with Christ' after this word 'raised us up,' or in common added here rather than with quickening, and so have made the period there. But you see he doth not only sever them thus by a parenthesis, making a full period of the other, viz., of quickening, and adds 'with Christ' to it, and then joins these two together, but he brings in 'in Christ' in common as to both. So that now, as we are said to sit now in heavenly places in Christ Jesus, in respect of that glory we shall one day have ; so we are said to be raised up also in Christ Jesus, in respect of that resurrection we shall then likewise have. But—

Thirdly, That which most of all convinceth me is this : that when the Apostle speaks of these two latter, 'raised us up, and made us sit together in heavenly places,' he adds the phrase 'in Christ Jesus ;' but when he speaks of the other, viz., of quickening us, he doth not put in  $\epsilon\nu\ \tau\omega\ \chi\acute{\rho}\iota\sigma\tau\omega$ , 'hath quickened us together in Christ Jesus,' but 'hath quickened us together with Christ Jesus.' Which evidently and critically intendeth to hold forth this, as a main and eminent difference between these two latter works and that other of quickening, which is worthy your observation : that when he speaks of quickening, it is a work already done in us ; as it was once done in Christ for us, so it hath had its accomplishment in a measure, therefore we are said so to be quickened together in Christ, as also with Christ ; for that is a true rule, that those works which were done in Christ for us, after they are begun to be wrought in us, we are said to have them wrought in

us together with Christ, as I shall shew you anon. But when he comes to those works which yet are to be wrought in us, as this resurrection and this sitting in heavenly places is, which are but in hope ; of these he only saith that they are wrought for us in Christ, but not they are wrought in us with Christ, because that we are not yet actually in our persons partakers of them, but only as yet in our head ; but when he saith, we are quickened together with Christ, (as likewise in Col. ii. 13 the phrase is,) his meaning is that we have been actually partakers in our own persons of quickening, as well as Christ was ; but, I say, when he comes to speak of these, he saith only 'in Christ.'

And let me throw in another observation towards it :—

*Obs.*—What is the reason that the Apostle in the beginning of his speech, at the 19th verse of the 1st chapter, whereof this is the conclusion, speaks of the mighty power of God which works in them that believe ; and here in this place, when he comes to make up the return and the reddition, he speaks of grace, and mercy, and love ? The reason is plainly this, because though his power is engaged by grace, and mercy, and love to this resurrection to come, and to setting of us in heavenly places in Christ, yet notwithstanding his power is put forth only in quickening of us ; but grace, and mercy, and love are put forth both in quickening of us and in raising us up again, and making us sit in heavenly places in Christ ; by grace we have these two latter now. We are not only quickened by his power already working in us, but by grace we are raised together in Christ, and by grace we sit in heavenly places in Christ ; but by power we do not yet,—that is, the power that hath engaged to work it one day hath not already wrought it, not wrought it with Christ, only wrought it for us in Christ our head.

And this is a far better and more observable criticism than that of Musculus, for it notes out one of the greatest truths of the gospel, that is, the representation of Christ for us : that he as a common person hath received all benefits for us, and we in him are said to have received them ; for that is said to be done for us in Christ which yet is not wrought upon us.

And as for that which he observes, that 'hath raised us up' is added by the Apostle to shew that it is quickening from the dead, there needed no such addition ; because he had said in the words before, 'when we were dead, he quickened us.' Now a man cannot be quickened when he is dead, but it must needs be a resurrection ; and therefore the resurrection of the soul in this life is fully included in those words, and these words 'hath raised us up' needed not be added to shew the manner of quickening, as he would have it. And so it is an argument rather for the contrary ; for he would not have repeated the same thing again if he meant by quickening and raising again one and the same thing.

And for that in Col. ii., where 'rising with Christ,' and 'quickened with him,' are both mentioned as here, and both as past, I answer, first, it is not said there we are raised *in Christ* only, as here, but *with Christ*. And besides, the Apostle here puts a distinction also, to shew the difference, for he saith we are 'risen with him through the faith of the operation of God.' If he had said so here indeed, we must needs have concluded that 'hath raised us up' is meant of that resurrection of the soul, which is all one with quickening.

So that to conclude, though that quickening of us, and raising us again, are terms equivalent, and one is often put for the other in the Scripture, as was observed before, and is plain in John v. 21, yet there is a double resurrection and a double quickening : the one of the soul in this life, and that

the Apostle means, ver. 5; and the other of the body after this life, and that the Apostle intends here in this verse. You shall find them both in John v. 24, 25, compared. There was a double resurrection wrought in Christ: there was one of his soul, as I may so speak, when it was made heavy to the death, when the brunt of his Father's wrath was over, when he cried, It is finished; for, I take it, that word, 'It is finished,' hath relation to that conflict he had with his Father, which began in the garden and ended upon the cross: and indeed as those pangs that seized upon his soul, which made him say, My soul is heavy unto the death, were the greater of the two; so that resurrection was the greater of the two. Then he had a resurrection of his body, which was raised up the third day; and, I take it, both these are included in Acts ii. 24, as I shewed in handling the 19th and 20th verses of the 1st chapter. Now then, the Apostle here intending to shew how that we are raised up answerably to Jesus Christ, first, he mentions the resurrection of the soul in this life under that of quickening; and then brings in the resurrection of the body under this phrase, 'and hath raised us up;' and then the glory of heaven in this, 'hath made us sit in heavenly places in Christ.'

And so much for the first difficulty.

The *second difficulty* is this: How the Apostle can speak in the time present, or in the time past, and intend the resurrection of the body to come, and our being in heaven, and say, 'hath raised us up, and hath made us sit together in heavenly places in Christ.'

To assail this difficulty also:—

First, Jerome and others upon this place refer it to God's decree; say they, what God hath decreed to be done, though it be to come, the Scripture speaks of it as if it were now present, yea, *as if it were past*. As in Rom. viii. 30, 'Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.' Because in God's decree these things are so sure as if they were done at the present, yea, as if they were past; they are *tanquam præteritum*, as things past, which cannot be undone again.

But though this be a truth, yet it is not so spoken here, in respect of God's decree only or chiefly, that we are said to be raised up again, and to sit together in Christ in heavenly places. For if you mark it, it is something that was done upon Jesus Christ's having been raised up, and set at God's right hand first, as a head, as ver. 20 of the first chapter hath it, that we are thereupon said to be raised up and to sit together with him. He doth not therefore wholly refer this to God's decree, but he refers to what was done in Christ when he was raised up, and now sitteth in heavenly places. He doth not, I say, refer to God's decree, which was before all worlds, but to the resurrection of Christ, which was done long before the world began.

Others say this, that it respecteth the work of *faith and hope* in us: for by faith and by hope we may see ourselves raised and set in heavenly places; and we believe we shall be raised with Christ and shall sit together with him in heavenly places. And because that faith doth make things to come as present, therefore, say they, the Apostle doth speak in the language of faith. He hath raised us up, and he hath made us sit together in heavenly places in Christ. *Nos cum illo in cælo per spem, et ille cum nobis per Spiritum*;—He is here with us below by his Spirit, and we with him in heaven by faith and by hope. And this also is a truth. Rom. vi. 8, 'If we be dead with Christ, we believe that we shall also live with him.' And as all things are present to God that are to come, who calleth things that are not as if they were; so it is true that all things are present to faith, for it enableth

us to look upon things, in our proportion, as God doth : as in Rom. viii. 11, 'If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.'

Now for this meaning also, I deny not but that it is part of it, as I shall shew you anon ; but it is not all. For if so, as Zanchy well observeth, then, in the first place, they in the Old Testament who by faith saw the promises afar off, might believe themselves raised and set together in heavenly places in Christ Jesus that was to come. But I say still, the Apostle here pitcheth upon what was actually done in Christ already, after the time of the Old Testament, when Christ did rise again ; and upon his being raised and set in heaven, we are said to be raised and to sit with him. And then, in the second place, it is not said to be past, because faith believes it shall be done ; but it is propounded here as really done in Christ, and therefore propounded to our faith to believe in it ; so as faith believes it, because in Christ it is done for us.

You will then say to me, What is it that is imported here?

I take the words to import our being raised in Christ as in a head, as in a common person ; and in his being raised and sitting in heavenly places, we are said also to be so. For the distincter understanding of this :—

Some do interpret the words, 'we are raised in Christ,' and impute it only to this, that Christ having *raised our nature in himself, it is as a pawn that we shall be advanced likewise*, and so though Christ rose but as a single man, yet because the human nature is carried up to heaven, that is an evidence that our nature shall come thither too ; that he being advanced, we being his kindred, shall be advanced also : and so now it is a pledge of our resurrection. And this also is a great truth ; for when Christ went to heaven, there were mutual pledges given of our coming thither ; he carried our nature to heaven, to shew that our nature being carried thither is a pawn of our coming thither likewise. John xiv. 3, 'I go to prepare a place for you ; and if I go to prepare a place for you, I will come again, and receive you to myself ; that where I am, there ye may be also.' And as he carried our nature thither, so he being in heaven, he gives us his Spirit as an earnest that we shall come thither also ; as in Rom. viii. 11, 'If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' Therefore the Spirit is called the earnest of our inheritance. This, I say, is a blessed truth, and a certain evidence we shall come to heaven ; yet it is not all that is held forth by this phrase. For though the Spirit dwelling in us be a pawn we shall be raised, and thereby our resurrection is made sure, because we have the Spirit in us that raised up Christ,—who therefore is a working Spirit, and will never leave what he takes possession of to dwell in till he hath raised it up,—yet we are nowhere in the Scripture said to be raised in the Spirit, but we are said, as here in the text, to be raised in Christ ; therefore it must be more than having a pawn of our resurrection in Christ's resurrection. And yet, if that were the intent of it, it might as well be said we are raised in the Spirit as in Christ ; for the Holy Ghost is a pawn of that himself, as well as Christ's resurrection. Yea, we are said to 'sit in Christ.'

Others therefore interpret it thus, that we are said to sit together in Christ, because of a *conformity* we shall be wrought to, like to Christ ; that look, as Christ was raised up from the dead, so shall we be ; we shall have the same resurrection of the body which he had, and the same glory in heaven, in our *measure*, which he hath. But mark it, still I say, it is not

said that we are raised as Christ is raised,—that the Apostle eminently holds forth in Rom. vi.,—but here it is said we are raised *in Christ*.

Others say, that we are raised *by right*, that by Christ's resurrection a right is conveyed to us to rise again; we have a right to sit in heavenly places, which is made good by Christ's sitting there, therefore we are said to be co-heirs with Christ, Rom. viii.

This sense I should determine and rest in, if the full foundation of that right be taken in also; which is, that Christ as by death he purchased it for us, so in our names and stead hath taken possession of it for us, which is more than all the former, and yet supposeth them all, and includes them; namely, that by way of representation he is there in our stead, being a common public person representing us, he being raised, and he rising as a common person, he sitting in heaven, and he sitting there as a common person for us, that in this respect we are said to be raised up, and to sit together in Christ, in Christ as our head. And so Chrysostom also doth interpret it. The head sitting there, the body must needs be accounted to sit there also, and for this cause he addeth, 'in Christ.' And this is certainly the most genuine meaning of this place, though it may include many of the other senses in it. For first, in chap. i. 22, Christ is not only said to sit in heaven himself, but he sits there as a head. 'He gave him to be a head,' saith he there, 'over all things to the church;' as for influence, as there, so also, as here, by way of representation. So that in him, representing us as the head doth the body, we are said, being united to him, to sit there also.

This notion, of Jesus Christ being a common person, and representing us, I have at large handled, and shewed the parallel made between Adam and Christ herein. In Rom. v. we are all said to have sinned in Adam,—in whom all have sinned, saith Paul, speaking of Adam,—and were cast out of Paradise in him, to have died in him, and we were all cursed in him. 'In the day thou eatest thereof, thou shalt die the death;' this brought a universal law upon all mankind to die, in Adam all died by virtue of this. So in Jesus Christ; in his being raised again we are raised, in his sitting in heavenly places we sit. But I will not enlarge upon this anything to what formerly I have spoken. Jesus Christ sits in heaven, not only as a person receiving heaven for us,—as a guardian that hath received from a father jewels and writings to be kept for a child; thus indeed Jesus Christ did receive heaven and all things else for us, in God's everlasting purposes: as in Timothy there is mention of a 'grace given us in Christ before the world began;' and so you have it in Eph. i. 5, God 'blessed us with all spiritual blessings in Christ Jesus,' before the world began. But Jesus Christ is gone to heaven, as one legally authorised to take possession of heaven in our stead, so as that possession of it which he takes shall be in law reckoned as if we ourselves had taken it. The notion of a public representative, to do acts that in law are counted theirs whom he represents, is common among all nations. You know that Rachel is said to have worshipped Joseph, though she was dead long before, because she was represented in Jacob her husband, Gen. xxxvii. 10. So Levi, before he was born, is said to pay tithes to Melchizedek in Abraham; and so we are said to sit in heavenly places in Christ: for all these public persons, and all these types, were but representations of what Jesus Christ is to his church, and of that union which Jesus Christ and his church hath. Christ therefore is called 'the first-fruits of them that sleep;' and he is called 'the first-begotten from the dead.' Now the first-fruits were blessed; and when they were blessed, all the crop that stood in the field was blessed also, though it was not reaped. And that blessing of the crop in the first-

fruits, it was not only *jure*, or *potestate*, in respect that it had a right to blessing, but it was *actu*; only with this difference, not in their own proper individuals, but in the first-fruits that represented them, yet it was an actual bestowing of it, and may rightly be said so. Therefore because that when Jesus Christ rose he represented us in his person, and now he sits in heaven he represents us in his person, therefore we are said to be raised in him, and to sit in heavenly places in him. And we have it not only by faith, or by hope, not only *potestate et jure*, but *actu*; but how? Not in our own persons, but actually possessed thereof by such a legal act, as by law it is attributed unto us, because our Head has done it in our stead.—And so much now for that second difficulty.

There is yet a *third appearance of a greater difficulty* than either of these, which I must also remove. You see he puts here ‘he hath raised’ after ‘he hath quickened.’ Now, if this ‘hath raised,’ and ‘hath made us sit in heavenly places in Christ,’ should be meant of a representative sitting in Christ; and that he by way of representation in our stead, bearing our persons, our persons are reckoned to sit there in him when he began to sit there, and so our being raised when he first rose; and then if so, here lies the objection: these Ephesians might be said to have been made to sit in heavenly places in Christ Jesus long before they were converted, even from the first time that Christ did sit down there, and might also be said to have been raised again long before they were converted, even when Jesus Christ was raised; for in these acts he, as a common person, represented them according to this interpretation. But if you eye the words, they will seem to speak of such mercies under them as we come to have in Christ, after or together with our quickening. ‘God,’ saith he, ‘who is rich in mercy, hath quickened us, and hath raised us, and hath made us sit together in heavenly places in Christ;’ namely, upon our quickening. Whereas I say, if it should be meant of a representative sitting of Jesus Christ in heaven, and so they in him, that was done long before they were quickened; for from the first time that he sat down there, he did it in the name of all believers.

Now to assail this difficulty, which hath troubled me more than all the former—

First, I would say this, that these Ephesians were said to be raised up, and to sit in heavenly places, even long before they were converted, in Christ as a representative person; but why then doth he mention these after quickening, that work of conversion? He mentions them because that these are mercies to be wrought in us after quickening. All were wrought in Christ, and done at once; but if you come to the execution of them, to the degrees of accomplishment, quickening is first, being raised is next, and sitting in heavenly places is last: and because they are last in execution, hence it comes to pass that he names these after the other. So that the reason why that these come in after quickening in the Apostle’s rehearsal is not that they were not true of them before, but it is that they are in order of execution performed afterwards.

But then there is a second answer, and that is this: that though we are made to sit in heavenly places in Christ before conversion, *coram Deo*,—before God, between Christ and him,—and it may be said of all the elect in the abstract that they are so before their conversion; yet we must consider that here the Apostle speaks to these Ephesians by way of application. Mark it, for it is a real answer. Paul could not personally have applied it to these Ephesians before their conversion; but being quickened, that he might add this moreover, God hath raised you up; he hath not only quickened



you, but now you may see with open eyes that God hath done more for you when you knew not of it; you have a head in heaven, in whom, and by whom, and with whom you are quickened; in whom also you are raised up and sit together in heavenly places, and have done so ever since Christ ascended thither. So that now, because he speaks to the Ephesians by way of application, and that he could not have applied it thus in concrete to them personally before they had been quickened, therefore he mentioneth quickening first. For then comes the comfort of what was done for them in Christ before. And so he holds forth the greatness of the mercy and grace God hath shewn, that he had not only quickened them here by the virtue of Christ's resurrection already, but he had made provision for their being in heaven long ago, by their head being there; one of these coming in, in his rehearsal after the other, not that they were not true before, but that now they have the comfort of them, and that now they are applicable to them, and not before. The mention of these two comes in therefore most fitly after quickening, for the comfort of their faith, though long before; and this because they seeing the power of God, which he tells them was engaged towards them, ver. 19 of the first chapter,—that it had already shewed itself in quickening them, and had shewed itself by virtue of this, that they had been quickened in Christ when he was quickened and raised,—this might be an evidence to them that one day they should be further raised up in their bodies together with him, and sit in heavenly places, and in the meantime they did sit together in him. It comes in therefore, I say, well after quickening, because that quickening is a pawn, an evidence to them that they do sit in Christ, and shall sit together with him one day. And thus the Apostle doth clearly reason from what is already wrought to what is done for us in Christ, and shall be one day wrought. Rom. vi. 5, 'If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' And, ver. 8, 'If we be dead with Christ,'—mark the phrase, for he speaks of mortification begun,—then 'we believe that we shall also live with him,' and so be raised. Why? Because, ver. 9, 'As Christ being raised up dieth no more, but liveth unto God;' so, ver. 11, 'reckon yourselves to be dead indeed to sin, but alive unto God:' for you may see your persons to be in Christ, and you may have hope to be raised one day with him, because you see already that by virtue of your communion with Christ, the power of God hath wrought something of what Christ hath done for you, by way of representation; you are dead with Christ already, and are quickened with him, and therefore shall one day be raised up together with him, and sit together with him in heavenly places.

But, lastly, to give yet a more full answer to this objection, I do grant these two or three things:—

1. That upon a man's being converted or quickened, he may be said anew to be raised up in Christ, and to sit together in heavenly places in him. There is a new act done by which Christ becomes, upon a new engagement, a public person for those who are thus quickened. I shall express myself to you in this as clear as I can, because there is a difficulty in it. My brethren, I lay this for a ground, that upon any new kind or degree of union or being in Christ, all we have communion with Christ in is anew confirmed to us, and that not only between Christ and us, but between God and Christ also. All must needs grant this, that our union or oneness with Christ is the foundation of our communion and fellowship with him and being made partakers with him of all he did for us: that we are said to be risen with

Christ as in a common person, and to sit in heavenly places in him, is because we are one with him, for these are things whereby we have fellowship with him. Now then, upon any new way of union and oneness with Christ, there must needs be a further communion or fellowship, degree, or declaration, or authorisation at least, of communion with him of all the blessings we are to have in him.

Now, I say, when we are turned to God, there is certainly a new fresh declaration made before God, and the angels, and all, of our union with the Lord Jesus. In Phil. iii. 12,—which place I quote for this purpose, and you shall see it will come home to the point in hand, of the resurrection, and heaven, and all, by and by,—saith Paul there, speaking of his seeking to attain unto the resurrection of the dead, ‘I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.’ He speaks of his conversion unto God; he had spoken of the resurrection from the dead, and that state which the text here mentioneth, as that which in his own person he had not yet attained. I have not attained it, saith he, in my own person; he speaks of the resurrection from the dead, in the perfection of it. ‘If by any means,’ saith he, ‘I might attain unto the resurrection of the dead.’ It is *ἐξανάστασιν*, it is not only *ἀνάστασιν* simply, as Grotius well observes; it is that perfect state of the resurrection which death shall have no dominion over. Now as Paul fully aimed to apprehend this, so he did it under this notion that Jesus Christ had, for this and all else that was to be wrought in Paul, apprehended him when he was turned. ‘That,’ saith he, ‘I may apprehend that for which I am apprehended of Jesus Christ.’ Clearly then here is the meaning of it. When Paul was first turned to God, when Jesus Christ first took him by the hand and put him into this way, then did Jesus Christ own him as his publicly before God and himself in heaven, and sent his Spirit into his heart; and owning him as a public person, he declares, This soul is one with me, to be perfectly raised up one day with me, and to be perfectly glorified one day with me, and to that end I do send my Spirit into his heart, that he by degrees may come to attain and apprehend all that for which I now do comprehend him. This I take to be clearly the meaning of the place. And if this be true, here is now a new declaration, a new way indeed of union with Christ, a new act of union, rather than a degree added to what was before.

My brethren, do not stumble at this; I will tell you why. We were one with Christ before the world was; there is one way of union then. Jesus Christ in the human nature cometh down, and represents us, doth what we have to do; here now is another way of union. Why? This is the reason, for we were one with Christ by his undertaking for us only from everlasting, but we were one with him by an active representation when below on earth, he acting all he undertook when he was here below. Now answerably, when he is in heaven, and turns any soul unto God, he seizeth upon that soul by his Spirit, comprehends it, and declares that he owneth it, to attain by his Spirit all that which he, as a common person, beforehand did for him. Now then, upon our quickening we may very well be said, as here in the text, to be raised up in Christ, and to sit in heavenly places in him. Though it was done before by way of representation in one respect, yet now there is a new authorisation, a new declaration of it, not only between Jesus Christ and that soul, but between God and Christ, who now doth, before the other two persons of the Trinity,—perhaps the angels themselves know so much, for there is joy in heaven at the conversion of a sinner,—take this soul, to work in it all that he as a common person hath wrought for it. Jesus Christ

comprehended us then, to raise us up perfect one day. Therefore saith Paul, I aim to attain unto the resurrection of the dead. Why? Because Jesus Christ, when I was turned, comprehended me, that I might attain this; and he comprehendeth us to sit together in heaven with him.

And therefore now, as you will say, by virtue of that act which Christ performed when he rose again, that we rose in Christ as in a common person,—and we may be said to sit in heaven when he first began to sit there,—so upon this new act of Christ's comprehending us when we were first turned to him, and did publish and declare this, all these are ratified to us afresh, and we have now a new and further act or degree, as I may so speak it, of Christ, in becoming a common person for us and sitting in heaven for us, a new public act in heaven. Jesus Christ presenteth himself to his Father as he that rose for that soul, that it might rise both body and soul; therefore he putteth in his Spirit to raise up the soul now, and the body afterwards. Jesus Christ presenteth himself, as sitting in heaven in the room of that soul, and sendeth his Spirit to quicken it with a life that is heavenly; and that Spirit shall never leave till he hath brought the body to heaven also. These things Christ comprehendeth us for. You read in the Revelations of two books, though they come all to one; the one is the book of the Lamb, and the other the book of life. There is a registering as it were upon public record of our names in both. Our names are recorded in the book of life by eternal predestination and the decree of God. When Jesus Christ comes to comprehend a soul, our names are anew written. There is a new record made between God the Father, Son, and Holy Ghost, that he owneth such a soul, that he represents it, takes that soul to work all that in it which he did representatively as a public person for it. Therefore in this sense it might well be said that we are raised in him, and sit together in heavenly places in him; we are reckoned as risen in him, and as sitting in heaven in him, from that day he quickened us. For from that day he comprehendeth us that we may attain thereunto.

2. However, in the second place, by faith by which we are quickened we may be said to possess the resurrection of the dead, and to 'sit in heavenly places in Christ;' upon quickening therefore it cometh in afterwards. Faith instateth us into all these in such a manner as not before; and these things are all likewise things to come: for though Jesus Christ hath represented us when first he went to heaven, yet every moment he sitteth there he still representeth us. Therefore after quickening this may well be said of us, and we may then reckon ourselves alive to God as fully as Christ is, or as ever we shall be. Faith aims to comprehend all that for which we are apprehended and comprehended by Jesus Christ, and so possesseth itself of it. And now, as heirs will please themselves beforehand with the thinking of what they will do with their estate before they come to it, so faith doth; it setteth us down in heaven, setteth us upon the shore of the other world, thinketh of the glorious condition we shall be in there, and what a glory will be put upon body and soul when we shall sit in heavenly places with Christ. Why? Because, as the Apostle saith, we see Jesus Christ already crowned with glory and honour. Therefore now he that believeth is said to be entered into rest in Heb. iv. 6, 9, 11, and yet that rest is to come. Nay, in Heb. vi. 19, we are said to cast anchor within the veil. And in Heb. x. 21, 22, compared with all went before, we do by faith enter into the holy of holiest, and have boldness so to do. Alas! the poor people of Israel stood without, and no man was to look within the veil; but we enter into the veil, and cast anchor there, and may with boldness come there. Why? Because we have

a High Priest sitting there. Now because that upon quickening, faith begins to work thus, hence the Apostle therefore mentioneth these two, our rising again, and sitting in heavenly places, after quickening; and makes them as it were a new work upon quickening, because that faith then comes to apprehend them and to have the comfort of them.

I might add now, in the third place, that when a man is thus quickened and turned to God, the state of that man is altered, even in this respect, that he doth now actually sit with Christ in heaven. Before, the threatenings of death to hold him in the grave were, according to that state he stood in, good against him, good against him *in foro verbi*, according to the covenant of the word, which God will judge all men by; but now his state is so altered that all these threatenings cannot come out against him. Why? Because he is so comprehended by Christ as that he sitteth in heaven for him, and he below is in that state as that all the threatenings of hell and the grave have nothing to do with him. They had nothing to do with his person in respect of God's decree before, but in respect of his state, and *in foro verbi*, they had.

I shall now give you an observation or two, and so end. The great observation, which I thought to have largely handled, is this:—

*Obs. 1.*—That in Christ as a common person, and as a pattern of us, we may be said to have done what Jesus Christ did or doth, or what befalleth him; and we are reckoned by God to have done it. My brethren, this is one of the greatest hinges of the gospel.

But the second observation that I make is this:—

*Obs. 2.*—That our salvation is in God's gift; and in Christ's personating of us and apprehending of us, it is perfect and complete; though in our persons, as in us, it is wrought by degrees. This you see is clear; for he tells us that the grace and love and mercy of God is such as he hath quickened us with Christ, but for the rest it is done in Christ. Our salvation, my brethren, hath been perfected between God and Christ over and over and over. It was perfected in God's eternal decrees; he then did bestow all grace and benefits upon us before the world began, and he hath blessed us with all spiritual blessings in heavenly things before the world was. When Jesus Christ was here upon earth, the text tells us, in Heb. x. 14, that 'by one offering he hath perfected for ever them that are sanctified.' When he rose, he perfected our resurrection for ever. When he sat down in heaven, he perfected our sitting down there for ever. When we are converted, when he comprehendeth us anew, then he doth own us as those for whom he did all this, and professeth to represent us, and professeth to send his Spirit down into our hearts to work all that in us for which he hath comprehended us. And upon that Paul's heart and desires are in a flame after the resurrection of the dead; no less could serve him: for, saith he, Jesus Christ hath comprehended me for that end when he first turned me to him. All this, my brethren, hath been wrought over and over and over; our whole salvation hath been perfected between God and Christ by I know not how many acts, and each do make the whole sure, sure over and over. Here now is all the difference: when it comes to be wrought in our persons, there indeed he goes by degrees, as it is applied unto us.

The truth is this, that God the Father, in bestowing blessings upon us at once in election, found Jesus Christ work to purpose. Christ came, and by degrees he did purchase it; fulfilled the law, died, rose again, ascended, sitteth in heaven. By these acts once done doth Jesus Christ find the Holy Ghost work for ever, and the Holy Ghost is a-perfecting for ever of what

God the Father intended and gave at once ; of what Jesus Christ did, as a common person, both purchase for us and did for us by way of representation. And as man was a-making six days, so we are by degrees a-perfecting for heaven, and what God will do for us there we know not. And take this for thy comfort : hath Christ begun to quicken thy heart with spiritual life ? Do as Paul did ; set upon attaining the resurrection of the dead, if by any means thou mayest attain that holiness thou shalt have there ; for Jesus Christ hath comprehended thee for it, and he sitteth in heaven now, presents himself to his Father as he that rose for thee, to the end the resurrection of the dead may be completed in thee. He presents himself as sitting in heaven in thy stead, thy name is entered into the Lamb's book, and therefore say with thyself as Paul doth, Though I have not yet attained unto the resurrection of the dead, yet this is my state in Christ, this is that for which I am comprehended of him. My brethren, the truth is this, that all the grace and happiness we shall have is nothing but life ; for what is Christ ? He is still called life ; so John i. 4, and 1 John i. 2. And these three things here are but three several degrees of life—first, your souls are quickened : then your bodies and souls shall live another life, the body shall be raised up a spiritual body ; this is done in Christ : and then you shall be taken up into glory and live with God. 'Your hearts shall live for evermore.' It is all but the life of Jesus Christ, which doth spring and by degrees rise up in us, and he as our life doth sit in heaven for us, as the Apostle tells us in Col. iii.

A third observation I would make is this :—

*Obs. 3.*—That God, as he hath perfected our salvation, as you see he hath done over and over, so he would have us for our comfort take a view of that whole that God will do for us, and by faith he would have us to take it that he hath done it, and he hath made sure work for it in our Redeemer Jesus Christ. We should not therefore only look to what is behind, but look to what is before. My brethren, Jesus Christ waits in heaven till all he did for us as a common person be perfected and completed ; and in the meantime he comforts himself with this, that we shall be such one day, and he goes over it in his thoughts again and again ; and so should we. 'Reckon yourselves,' saith the Apostle,—go and take a leap over the state of this world, and 'reckon yourselves alive in Christ.' We translate it *through Christ*, but the truth is, it is *in Christ*, for he speaks there of Christ's being raised again and sitting at God's right hand. Reckon yourselves, saith he, alive in Christ, as he is. And we should do this both to provoke us to attain to this life, for it did provoke Paul, to labour to have as much of your portion here as you could, to get as much of the resurrection as you can. Therefore saith the Apostle, in Phil. iii. 20, 'Our conversation is in heaven.' Why ? Because Christ hath comprehended us, as sitting in heaven for us, and he hath comprehended us to attain to whatever he hath done for us. That is another consequence Paul makes of Jesus Christ comprehending us. My brethren, when you come to die, reckon yourselves, I am risen with Christ, and this grave must give up my body again ; I commit it unto it as to a jailor. I thank my God through Christ, saith Paul, that hath given me victory over the body of death ; and he gives the same thanks in 1 Cor. xv. for the victory over the death of the body. God would have us consider these things, that we might act all as men in heaven. Would a man sitting in heaven do this ? 'If you be risen with Christ,' saith the Apostle in Col. ii., 'why, as though living in the world, are ye subject to ordinances ?' Take you as worshippers, saith he, you are not to receive neither the doctrine of faith

from men in a worldly way, neither are you to receive the commands or inventions of men in worship ; and he urgeth it upon this ground, because they were risen in Christ, therefore, saith he, act accordingly : ‘ Seek the things that are above.’

The fourth observation I have out of these words is this in general, for these are but generals :—

*Obs. 4.*—You see now that we may apply all in Christ, piece by piece, to the like to be done in ourselves. The Apostle here doth apply Jesus Christ’s being raised in his body, and that body raised a spiritual body, to this, that we also shall be raised, and that we are raised in him ; the resurrection of Christ to our resurrection, and his sitting down in heaven at God’s right hand to our sitting there, as the cause of it. It is a question now, whether, yea or no, we should reckon the active obedience of Christ as that which standeth in stead of our active obedience ; the passive obedience of Christ as that which standeth in stead of what we should have suffered ? I answer, yes ; even as his sitting in heaven is the cause of our sitting, that part is the cause of this part in a more eminent manner. It is not but that the whole is the cause of the whole : my sins are forgiven by the active obedience of Christ as well as the passive, and the passive obedience of Christ standeth for the fulfilling of the law ; yet for my comfort I may apply every piece in Christ to what I would have from him. So the Apostle, you see, doth ; for what is in Christ is but the idea, the mere pattern and exemplar of a Christian.

The last observation I will make is this :—

*Obs. 5.*—You see the distinction between *in Christ* and *with Christ*. We are said to be quickened with Christ. Why ? Because that that work, as it is wrought in Christ once for us, hath now some accomplishment in us ; but speaking of the resurrection to come, he doth not say we are raised up *with* Christ, but raised up *in* Christ. Do but learn to distinguish, for the want of this makes many men mistake. A man, before he is called, is justified *in* Christ, but not *with* Christ ; that is, it is not actually applied to the man’s person—his person is not put *in foro verbi* in the state of justification. Learn, I say, to distinguish between receiving a thing *in* Christ, and receiving it *with* Christ. You receive it with Christ when it is actually applied to your person. We now sit together in Christ in heaven ; would you desire no other sitting in heaven with Christ than now you have ? Certainly you would. As you sit in Christ, so likewise you would sit with Christ. So take a man before such time as he believeth and is converted to God, would he have no other sanctification ? Would you have for your child, suppose you believe him to be elect, or had an immediate, infallible warrant so to think, no other sanctification or justification than he hath then ? No, you would have him sanctified with Christ, and justified with Christ, which is to have that which he had in Christ applied to him, and he put actually in his own person in the state of it. The want of the consideration of these things causeth a great mistake in this age. You shall find that still the Scripture useth that phrase of those things which we not only have in Christ, but have some actual possessing of them in our own persons. I yield it is attained in Christ as in a common person, but it must be applied to our own persons also ; for would any man desire to be no more glorified than he is now ? Yet we are perfectly glorified in Christ now, so we were perfectly justified in Christ when he rose, and perfectly justified from all eternity. Who shall condemn the elect of God ? saith the Apostle. Yet these must be applied to our own persons, and our persons must actually be put into

this condition. When we come to heaven, then he saith we shall sit with Christ on his throne, Rev. iii., but while we are here on earth, then it is sitting in Christ. The consideration of this distinction would in a word clear the great controversy that is now between the Antinomians, as they call them, and others, about being justified before conversion ; whether a man be justified before conversion or no? Or whether he be not so justified afterward as in some sense he was not before? I say, we are justified *in Christ* from all eternity, and we are justified *with Christ* when we believe.

## SERMON XVII.

*And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.*—VER. 6.

FOR the opening of these words, I endeavoured to shew two things the last discourse, and spent most of the time in clearing the difficulties of the text.

1. That the resurrection here mentioned is distinct from that of quickening, and referreth to that great benefit which at the latter day shall be communicated to us.

2. How that all these are said to be already done in Christ.

These were indeed but generals to the words. I shall now speak something to each particular, for the opening of them.

There are, you see here, *two degrees of our exaltation in the world to come* :—

1. Our rising again.

2. Our sitting in heavenly places.

And the one is the preparation to the other. And herein there are to be considered—

I. *The things themselves* ; ‘raised up,’ and ‘sitting in heavenly places.’

II. *The adjuncts of them.* As—

1. *That both these are said to be done already* ; ‘He hath raised us up :’ and, ‘He hath made us sit in heavenly places.’

2. That we are ‘raised together,’ and ‘sit together.’ And—

3. ‘In Christ Jesus.’

III. *The greatness of this mercy, and love of God in both these.* To shew forth which is indeed the Apostle’s scope, both in the words before,—the exceeding greatness of his love towards us, in quickening us, in raising us, in setting us in heavenly places in Christ,—and in the words that follow, at the 7th verse, ‘to shew forth the exceeding riches of his grace.’

I shall begin to speak to the first, the things themselves ; *raised up, and sitting in heavenly places.*

When I opened the words before, I told you that all that God bestows upon us, both of grace and glory, is but life, opposed here to death. For Jesus Christ is appointed to be our life. Now of this life there are several degrees, several parts of it more eminent. The one is that of quickening ; the other the resurrection and union of soul and body at the latter day. And the last is the sitting in heavenly places. So that indeed that life which God intends to bestow upon us, you see it is perfected by degrees. He begins with dealing with the soul here in a way of quickening ; and then he doth raise the body. And this of the soul, it is the pawn of the other : as Tertulian saith, by the quickening of our souls, our bodies are also inaugurated into that resurrection which is in the world to come. My brethren, when the Spirit first comes to dwell in our hearts, he maketh our bodies his temple, as well as he doth our soul. You have it in 1 Cor. vi. 19, where our body is called the temple of the Holy Ghost, and there he is said to



dwelt. Now wherever God dwells, he hath taken up his seat to dwell for ever; he will never be put out of possession. The Godhead dwelling in our Saviour Christ's body, as he saith, 'Destroy this temple, and I will raise it up again;' now the same Spirit dwelling in us that dwelt in Christ, and our bodies being likewise made the temples of the Holy Ghost, hence therefore—though we owe a debt to that great statute that came forth, that it is appointed for all men to die—yet we are raised up again.

The second thing you may observe is this: that the Apostle passeth by that happiness which the soul hath *between our death and resurrection*. He doth not mention that, you see; but next to that of quickening the soul, he mentions the resurrection of the whole man. Not that there is not a happiness and a blessedness of the soul; either that the soul should die, or that the soul should sleep. No, the New Testament is so clear for it, as for nothing more. 'To-day shalt thou be with me in Paradise.' The poor thief desired Christ to remember him when he came into his kingdom. Now Jesus Christ was to possess his kingdom when ascended, and he shall possess it fully at latter day. Why, saith Christ, I will remember thee before I come into my kingdom; that is a long while thither. I will remember thee this day, and thou shalt be with me in that Paradise which my soul—for he expresseth the state of souls—is going to. And I take it also that in 2 Cor. xii., the raptures of Paul into the third heavens, and into Paradise, are two distinct things. He was caught up to see and view that happiness which in the utmost top of heaven the saints can enjoy, and because he might think much to stay so long, therefore he was permitted to see also what in the meantime the souls enjoy, and so was carried into Paradise, the place where Jesus Christ's soul was until his resurrection, which is also heaven; as 2 Cor. v. throughout doth shew. But you see here that the Apostle passeth by that, and pitcheth upon the resurrection of the body. And the reasons why he doth so, I take it, are these:—

First, Because that of the soul is comprehended under *quickenings*. For all that Christ shall do upon the soul singly is here by a synecdoche expressed by that word. What he shall do in uniting soul and body, that comes under 'raising us up in Christ;' and the glory which he will put upon both, comes under 'sitting in heavenly places.' Now therefore, because it is but upon the soul, which is but a part of a man, which is the chief thing that is quickened in sight; therefore here he doth not mention that.

But indeed the greater reason of the two is this: because the resurrection of the body is the great point and principle of Christianity. The heathens, they would easily be persuaded of a Paradise, and of a comfort which the souls enjoyed, which they thought to be immortal; but the resurrection they generally denied. So did many of the Jews, as you know the Sadducees did. In 1 Thess. iv. 13, it is one character, the description of heathens, and their doctrine that they mourn for those that are dead, without any hope of the resurrection. So that one that hath no hope of the resurrection is all one with a heathen. And, ver. 14 of that chapter, the Apostle makes this the common principle of all Christianity. 'If we believe,' saith he, 'that Jesus died and rose again,' then we believe also 'that them who sleep in Jesus God will bring with him;' the meaning whereof is this: we, all Christians, believe this, we take it for granted, we are no Christians else. I say, this is one great point of Christianity, which therefore the Apostles, wherever they came, still preached both to Jews and Gentiles. To the Jews, in the very beginning of the church, in Acts ii. 24. And to the Gentiles; so Paul in Acts xvii. 18, at his coming to Athens, preached to them the resurrection.

For it is a fundamental point. Therefore, in 2 Tim. ii. 17, it is made an evidence of damnation to deny the resurrection; and said to be an overthrowing the faith: insomuch that he is fain to put a 'nevertheless' in the words after. 'Nevertheless,' saith he, 'God knows who are his,' and so he will—though these fall away and overthrow the faith thus—keep his elect. And in 1 Cor. xv. 2, in which chapter he speaks of the resurrection of Christ, and of ours in the whole chapter afterwards, these things, saith he, we preach to you, 'by which also you are saved:' you cannot be saved without believing them, take it in the influence the contrary doctrine hath upon the soul now under the gospel.

But then the chief reason of all is this. Because that the resurrection is the great preparation and beginning of that world to come; of that new state, and alteration, and qualification, and fitting of the whole man for that glory which God raiseth us up unto. It is the beginning, as I may so speak, of that new world. You shall find therefore this reason given, in 1 Cor. xv. 53, 54, why there must be a resurrection. 'For,' saith he, 'flesh and blood cannot inherit the kingdom of God;' therefore, saith he, those that do not die must have something analogous to the resurrection; they must all be changed. 'Behold,' saith he, 'I shew you a mystery; We shall not all sleep, but we shall be changed; for this corruptible must put on incorruption; and this mortal must put on immortality.' We cannot possess heaven else. You have the same in 1 Thess. iv. 14, where he tells you the story of the other world from first to last; and he saith that before such time as we go to meet the Lord, and to be for ever with him, we must either rise again, or those that do not rise again must be changed; which is the very same that he saith in that 1 Cor. xv.

And, lastly, there is a greater degree of glory, infinitely greater, to what the soul hath now in being with Christ; so much greater, that the apostles generally slip that by—though there be some few places that hold forth that glory in the meantime—when they speak of the glory to come, and usually tell us rather of the glory of the resurrection, and of the reward that shall be at the resurrection, because comparatively to that all that the soul receiveth before is exceedingly small. You shall see the Scripture abundant in it. 1 Peter i. 4, 'To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you;' it follows, 'ready to be revealed in the last time.' John vi. 40, when Christ promised life and happiness upon believing, 'He that believeth shall have everlasting life,' he adds, 'and I will raise him up at the last day.' Luke xiv. 14, 'Thou shalt be recompensed at the resurrection of the just.' And in John v. 29, it is called the resurrection of life, as if that life did but then begin. Nay, in John vi. 39, Christ speaks as if we were lost if we should not be raised again. Do but mark his words: 'This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.' So that although the soul be in happiness before, and therefore styled 'the spirits of just men made perfect,' yet notwithstanding that is reckoned as nothing in comparison, because of that excess of glory which shall be when body and soul shall both meet together; which will infinitely transcend all that was before. For then Jesus Christ 'shall come to be glorified in his saints, and to be admired in all them that believe,' as if they had seen no glory before, 2 Thess. i. 10. And therefore because the resurrection is that time wherein there shall be such an eminent excess of glory, it is called, in Heb. xi., 'a better resurrection,' a resurrection in *meliozem statum*, to a better condition.

The third thing I would have you observe is this, that we are said to be *now raised*. He hath raised us, saith he, and he hath made us sit together in heavenly places. For as before God, and as in his view, we are so. There were those that did teach that the resurrection was past, as in 2 Tim. ii. 18, which Paul there makes a damnable heresy; but although it is not past, yet to God it is as if it were; and he vieweth us as now raised and as now sitting in heavenly places, though we are in the midst of our sins. In Matt. xxii. 31, where Christ argues for the resurrection, 'Have ye not read,' saith he, 'that which was spoken by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.' He is the God of the living, saith he, and therefore they are reckoned as alive; for so doth Luke interpret it, in chap. xx. 38, adding this, 'for all live unto him;' the meaning whereof is this, that Abraham, Isaac, and Jacob do all now live unto God. In Rom. viii. 10, it is said that the body is dead by reason of sin, but the spirit is life by reason of righteousness: that is, in respect of what is in the view of God, unto whom all things to come are present.

Fourthly, We are said to be raised *in Christ*. I must speak a word or two to that, for 'in Christ' must refer to 'raised us up,' as well as to 'made us sit in heavenly places.' Now we are said to be raised in Christ, in respect—

First, that he is the cause of our resurrection. He is—

The efficient cause.

The meritorious cause.

The exemplary cause.

1. He is the *efficient cause*, for he putteth his Spirit into us. But I will not stand to open that now.

2. He is the *meritorious cause*, for by his death he merited our resurrection. By his death he did merit his own resurrection; for though he had a right to rise as he was the Son of God, yet he had a right likewise by virtue of his own blood and death. So you have it in Heb. xiii. 20, 'The God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.' Do but mark; it is an allusion to that in Zechariah, 'By the blood of thy covenant I have sent forth thy prisoners out of the pit,' that is, out of the grave: and as God delivers prisoners, so he delivers Christ himself; for that you shall find in Scripture, that what is said of Christ is applied to his church, and what is said of the church is applied unto Christ. As therefore his prisoners were brought back from the dead by the blood of the covenant, so here—the Apostle alluding to that—Christ's being brought back from the dead is said to be the purchase of his own blood. He was brought back, saith he, through the blood of the everlasting covenant. Now then, if Christ himself was brought back from the dead through the blood of the covenant, certainly we much more are brought back again from the dead through the blood of the covenant. Therefore you shall find that our resurrection is ascribed as well to the death of Christ as to his resurrection. 1 Thess. iv. 14, 'If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him;' or, as the word is in the original, 'He will bring them that sleep, through Jesus, with him:' for so indeed it is in the Greek; therefore Chrysostom refers it, as well to the words that follow, as to sleeping in Jesus.

3. He is likewise the *exemplary cause* of our resurrection. That, look what state his body and soul were in when he rose again, what spiritual and

heavenly qualifications were in him, the same likewise shall be in his. And therefore we are said to be raised up in Christ, because we have the same endowments put upon us which Jesus Christ's body and soul had. You have this expressly in 1 Cor. xv. 47. Speaking of the resurrection, saith he, 'The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.' Our Lord and Saviour Jesus Christ is ἀνθρώπος, he is a man indeed above the heavens,—that is, he hath a body fitted to that state; there is nothing in him, not a member of his body, that is earthy. Now look, what qualifications he had to fit him for that place he is now gone to, he being advanced far above all principality and power; the same, saith he, shall we have also, and even as we received an earthy frame of body from Adam, which did fit us for this earthly world and for all the comforts of it, so we shall have a heavenly body, and a heavenly state put upon that body, like unto Jesus Christ, conformable to his body, as you have it in the Philippians, which I will not stand upon. Therefore some of our divines say that our Saviour Christ did not simply merit the resurrection of the dead, for that however they must have risen again, and be brought to judgment; but these glorious qualifications the saints have at the resurrection, which is the preparation to the glory in heaven; this indeed he merited. This some divines say.

But then the chief and the last thing for which we are said to be raised up in Christ is, because that *in his resurrection he was a common person, and represented us*, and therefore when he rose, we are said to have risen. I shall give you some scriptures pertinent to that of the resurrection. I will not handle the point in general, as I thought to have done.

Col. i. 18, he is called 'the beginning, the first-born from the dead.' He is called the beginning, to shew that he is the cause, the meritorious cause, and the efficient cause, of all the glory the saints have, and of all the glory they shall have. But then, besides being the cause, and the beginning, and the foundation, he is also called the first-born from the dead. Now, the first-born and all the children that followed were alike. It argues therefore that Jesus Christ was the exemplary cause; that look, what state he had after his resurrection, the same shall we have. But that is not all. The first-born of the males that opened the womb were consecrated and dedicated unto God, and they were to pay a ransom, which was for all the children that followed, and then they were all freed by virtue of that ransom that was paid for the first-born; so that the first-born, according to the old law, did represent all the children that followed. So now doth Jesus Christ; he is called the first-born from the dead, for when he opened the womb of the grave and came forth, we were all freed too, by virtue of the ransom which he paid, and then the bars of the grave were broken open too, for us in him.

And to give you another similitude, which is an elegant one. In 1 Cor. xv. 23, the Apostle giving us there an account why we rise, saith he, 'Every man in his own order: Christ the first-fruits, afterwards they that are Christ's at his coming.' And, ver. 20, 'Now is Christ risen from the dead, and become the first-fruits of them that sleep.' This the Apostle sets out by an elegant similitude, which I shall a little open to you, to shew you that it hath this scope that I now mention. For you shall find, at the 37th verse, that he compares our dying and our rising again to a grain of corn that is sown in the earth, which cometh up out of the ground again. 'Thou fool,'

saith he, 'that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain.' And our Saviour Christ himself, in John xii. 24, speaking of his own death and rising again, useth the same similitude: 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' Therefore, saith he, the Son of man must die and rise again, that he may bring forth fruit. Now mark it; if you have recourse to the old law, you shall find that the first-fruits of the grain that was sown and came up again were consecrated unto the Lord, and by virtue of that consecration all the corn that stood upon the ground unreaped was consecrated too, and dedicated to a holy use, and therefore men might then enter upon the use of it.

Now, of all the grains that shall be sown of the bodies of men, there is fruit to come up at the resurrection; but of them all Jesus Christ was the first-fruits: as he was the first-born from the dead, so he was the first-fruits of the rising of all these grains that fall into the earth. And he is the first-fruits in this respect, that whilst he riseth, they all that are sown in the ground, or shall be sown,—for a common person may represent those to come,—are also said to rise; they are all consecrated to that state, even as waving and offering the first-fruits to the Lord, all the corn that stood upon the ground unreaped was also consecrated. You shall find this metaphor used also in Isa. xxvi. 19, 'Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.' I bring the place but for this, to shew that the Scripture useth the metaphor of the fruits rising out of the ground to express the resurrection; and the elegancy of it, that the Apostle calleth Christ the first-fruits, because he representeth all the rest, and they all rise in him. And therefore, in 1 Cor. xv., towards the latter end, when he had spoken of Christ's and of our resurrection, he endeth all with a thanks unto God: 'O death, where is thy sting? O grave, where is thy victory? &c. Thanks be to God, which giveth us the victory through our Lord Jesus Christ.' The victory is given already, and we can by faith, saith he, triumph over the grave and hell and death already; 'which giveth us victory,' saith he.

And, my brethren, because that Christ and we are one, he as a common person representing us,—it is a notion that will help you to understand the quotations of Scripture out of the Old Testament and the New,—therefore you shall find that what is applied to the church is likewise in the New Testament applied unto Christ. As, for example, in Isa. l. 8, 'It is God that justifieth, who shall condemn?' This is the speech of Christ there. Look now into Rom. viii. 32, and the Apostle applies the very speech to all the elect. Why? Because Christ and the church are one, and he represented them. On the other side, promises made to the church, because they were first true of Christ as the first-fruits, therefore in the New Testament, they are applied unto him; as in Hos. xi. 1, 'Out of Egypt have I called my son.' It was spoken there of the church, but because the deliverance out of Egypt was by virtue of Christ being delivered out of Egypt himself, therefore in Matt. ii. 15 it is applied unto Christ. So in Heb. xiii., the place I quoted even now, 'He brought again from the dead our Lord Jesus, through the blood of the everlasting covenant;' this in Zech. ix. 11 is applied to the church: 'By the blood of the covenant, I have sent forth thy prisoners out of the pit.' And yet you see this is applied to the resurrection of Christ; because that Christ in his resurrection was one with his

church, and the prisoners of hope in Zechariah were delivered by that blood by which Jesus Christ himself was brought again from the dead also.

So also that place, in Hos. vi. 2, 3, 'After two days he will revive us; in the third day he will raise us up, and we shall live in his sight.' This, though it is spoken of the church, yet still it hath an allusion unto, because a conjunction with, the resurrection of Christ; and because that Christ and they are as one, and he is a common person representing them, therefore that which is applied to Christ is applied to the church too. So that, in Isa. xxvi. 19, 'Thy dead men shall live, together with my dead body shall they rise.' All these, I say, are mutually applicable to Christ and to the church both. And this is a great key for you to understand many of those places which the Apostles quote out of the Old Testament, which otherwise, if you take them in their context, you will hardly make them out that they are directly spoken of Christ; but when it is spoken of the church, who is one with Christ, and to whom Christ was the first-fruits, therefore what is said of the church is more eminently fulfilled in Christ, because it is said of the church by virtue of being first done in Christ.—So much concerning this, that they are 'raised together in Christ.'

I might also urge it out of 1 Thess. iv. 14. The Apostle there doth take it for granted that all Christians believe that Jesus Christ died and rose again; if you believe that, saith he, then he infers this connexion from it infallibly: 'God shall bring those that sleep, through Jesus, with him;' or, 'through Jesus, God shall bring those that sleep, with him.' For indeed they all died with him and rose with him; therefore when he shall come again in glory, they shall be brought with him: for he is made the Captain of their salvation in bringing many sons to glory, and the common person representing them all. There lies therefore the inference of it; Jesus Christ is our head, and he died and rose again; therefore we are said to be 'raised in him.'

I will add but one thing more for the full opening of this clause, and that is this: that of the *elect only*, and of those that are *quicken'd* and are *believers*, it can be said that they are raised up together in Christ. For you see here that the great mercy and love of God is shewn in quickening and in raising us up together in Christ. Wicked men are not raised up upon those terms or grounds that the saints shall be raised up by. They are not raised up *in Christ*. Wicked men rise indeed, but they do not rise by virtue, first, of the merit of Christ's death; it is not by the blood of the everlasting covenant. And the reason is clearly this, because the purchase of Christ's merits must needs be mercy, but to raise wicked men up at the latter day, it is to punishment: 'They that have done good,' saith he, in John v. 29, 'shall rise to the resurrection of life, and they that have done evil to the resurrection of damnation.' And it is certain, that whatever mercy God shews to wicked men here through Christ,—as indeed he doth, for all mercy must be through him, for his sake, for he bought the world of God,—they shall be sure to have none at latter day. Therefore their resurrection is not by virtue of his death. And the similitude of the first-fruits, and of the first-born, evidently argues that as they do not rise by virtue of Christ's merits, so they do not rise in him as a common person representing them. For the first-fruits did not consecrate the chaff, but the grain, that is of its own kind. Now Christ, as I shewed, is made the first-fruits of them that sleep. The place is clear in 1 Cor. xv. 20, 'Christ is risen from the dead, and become the first-fruits of them that sleep.' What, of all? Read ver. 23: they shall all rise, 'but every one in his order; Christ the first-fruits, afterward they that are

Christ's.' So that he rose as the first-fruits only to them that are his and are one with him.

And by the way, this will open another scripture too. It will be objected, 'that as in Adam all die, so in Christ shall all be made alive;' and you know it is often objected that Christ and Adam are both universal; the one to all men in respect of conveying sin, and the other dies for all. So that some would have it that in Jesus Christ all men rise, because the Apostle useth the expression as large of the one as of the other. But what *all*? All that are his, so ver. 23 hath it. As all that are Adam's die in Adam, so all that are Christ's rise in Christ. And this also will help you to understand that place in Rom. v. which is objected for the universality of Christ's death.

It is much for the consolation of the faithful that they are raised upon other terms, that they are raised with Christ, and in Christ. The other indeed, they are raised by the power of Christ, that I must acknowledge; for that place in John v. is express for it: 'The hour is coming,' saith he, ver. 28, 'in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation.' So that you see that both good and bad are raised up by the power of Christ; but yet, mark it, not by the power of Christ as Mediator, but by the power of Christ as Judge; for he had said, ver. 22, that the Father hath committed all judgment unto the Son. And hence now, in Acts xvii. 31, Paul tells us that God hath appointed a day in the which he will judge the world, by that man whom he hath ordained, whereof, saith he, he hath given assurance unto all men, in that he hath raised him from the dead. My brethren, if you could suppose that Christ had not been, it was necessary that men should be raised again to come to judgment; for the threatening was given out, that man should die, body and soul; and if he must have a death of the body first, it necessarily argues that there must be a resurrection, if a judgment. Now Christ, he is appointed the man to judge, and all judgment is committed unto him; and hence, by virtue of this judicial power that is committed unto him, he raiseth them; he brings them out of prison indeed, but it is as you bring malefactors out of prison, to be condemned, and then executed; and they are not raised in Christ: he hath raised us up together in Christ, saith he.

So much now for that first part of the text. I come to the second:—

*And hath made us sit together in heavenly places in Christ Jesus.*

That you may understand both the phrase and the thing, I will open first the word *sit*.

The Apostle had used it of Christ, chap. i. 20: he hath 'set him at his own right hand in heavenly places.' It noted out there the advancement of Jesus Christ to that glory and happiness which he hath in heaven at God's right hand; and it must needs imply as much done for us, only here he leaves out 'at God's right hand,' and the reason you shall see anon. It is as much as to make us partakers of the same kingly state, of all the same pleasures and honours and power and glory of this kingdom, which Jesus Christ himself possesseth. The raising up is but the fitting of the body with those heavenly properties such as Jesus Christ had, that he might be fit for the glory and pleasure of heaven, as I shewed you out of 1 Cor. xv. Now when he hath put such endowments upon the body at the resurrection, then he placeth them in the midst of that glory and those pleasures which Christ is in; and look, what seats of glory he runs through they shall run

through too, and be partakers of. In a word it is thus: Jesus Christ is the king of the other world, and you all shall be nobles of that world, of that kingdom, and sit together with him; even as it is said of Joshua the high priest in Zech. iii. 8, 'Thou, and thy fellows that sit before thee.' For so indeed in the great Sanhedrim, in the meetings of the high priest and the other priests, they sat in a ring, and so they sat all before him, but yet they sat all with him. This is a type, and was a type of Jesus Christ and his fellows, as they are called in Ps. xlv., and that in respect of glory, they being partakers of the same kingdom with him. And in that place of Zechariah he saith that these men that sat before Joshua the high priest were 'men of wonder,' or 'men of signs,' as I shall shew you by and by. The word is taken for being types and signs, as for being men wondered at, though our translation seems rather to incline that way; but, I say, it holds forth as well the other, for Joshua and all those priests that sat before him were all but types of our great High Priest that sits in heaven, and of all that sit there with him.

As it was thus typified out in the Old Testament, so you shall find in the Evangelists that when the kingdom of heaven is spoken of, still this expression of *sitting* is mentioned. So that 'sitting in heavenly places' is to be partakers, as nobles, together with Christ, of all the honour, glory, and pleasure that that kingdom affords. In Matt. xx. 21, you have the expression, 'Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.' Christ doth not deny there but that there are such sittings and such advancement in his kingdom, but only it belonged to somebody else than to these two. I quote the place only to shew you that the phrase of *sitting* is there. You have it likewise in Matt. xviii. 11, 'Many shall come from the east and west,'—from all quarters of the world,—'and shall sit down with Abraham, and with Isaac, and with Jacob, in the kingdom of heaven.' So that it is a sitting, as kings and nobles, together with Christ in the kingdom of heaven. So in Luke xxii. 29, 'I appoint unto you a kingdom, as my Father hath appointed unto me;' and what follows? You shall 'sit on thrones, judging the twelve tribes of Israel.' And to give you one place more for it that suiteth this phrase, for that is it I am to open, Rev. iii. 21, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.' So as indeed, my brethren, it is all one to be partakers of that kingdom Jesus Christ is advanced unto, to be heirs, and to be co-heirs with him.

Now if you would know more particularly what this phrase 'sitting' doth imply; you see it implies a kingdom, and in that kingdom it implies these things:—

First, It implies the *pleasures of that kingdom*. My brethren, heavenly things are usually expressed to us by earthly, as you see this phrase of sitting is from what is used upon earth. Now it is familiar in the Old Testament, and in the New, that follows the language of the Old, to express the pleasures of heaven by sitting at a table, to banquet it with the great king that maketh that feast. So in that Luke xxii. 29, 'That you may eat and drink at my table, in my kingdom.' And in Matt. viii. 11, when Christ would express the pleasures of heaven in the language of the Old Testament, he saith, 'They shall sit down with Abraham, and with Isaac, and with Jacob;' as being the chief guests that were known in the Old Testament. Therefore heaven is called Abraham's bosom. For as when Christ sat at meat, John, who was the chief guest, leaned upon his breast, or lay in his



bosom; so the pleasures of heaven are set forth by an allusion to that custom which was then amongst the Jews. For the fashion was, when Christ was upon the earth, to sit at meat in a leaning way, and the custom of the Romans made it more general among the Jews; although, indeed, the more ancient custom was sitting, as appears in Gen. xliii. 33, where it is said that Joseph's brethren sat before him at meat. And you shall see the manner of their sitting at the king's table in 1 Sam. xx. 25, where it is said that Saul sat upon a seat by the wall, and there was room for all the nobles; there was Jonathan and Abner sat by the king's side, and David's place was empty, it was reserved for him; and, saith the 24th verse, they sat down to eat meat. And some have interpreted that in Cant. i. 12, 'while the king sitteth at his table;' the word in the original is, 'while he sitteth at his round table,' because he doth not sit alone, as Saul did not, but he hath seats for all his nobles round about him, as the manner of the ancient kings was, that those whom they would honour sat at table with them; so David offered Barzillai that honour and pleasure to sit at the king's table. The meaning of all is this, that they shall enjoy all the pleasures that heaven affords; for by sitting at a feast, because it is that which men usually place happiness in, is that meant. Therefore in Isa. xxv. 6, the pleasures after the resurrection are expressed by 'a feast of fat things, and of wine on the lees.' And it is clear he speaks of the state after the resurrection, for the Apostle in 1 Cor. xv. 55 quoteth the words in Isa. xxv. of death being swallowed up in victory. Hence the poets set forth the pleasures of heaven by nectar and ambrosia, which was but an imitation of the Jewish and Scripture language.

The same our Saviour Christ useth in the New Testament, in Matt. xxvi. 29, upon occasion of the sacrament, where they all sat, and he had given them his flesh to eat and his blood to drink, and given it them under the blood of the grape; saith he, 'I will not henceforth drink of this fruit of the vine, till I drink it new with you in my Father's kingdom.' Christ being now to part with his fellows and companions, which had now eaten and drunk with him, he speaks, after the manner of men, of the next happy and joyful meeting they should have. I must part with you now, saith he, and must drink no more of this blood of the grape; but we will feast it in another manner when we meet next, we will drink new wine in my Father's kingdom (just the language of the Old Testament); and he calls it new wine, not that there is any such thing in heaven, for the phrase implies that it was another thing he meant, it was fulness of pleasures at God's right hand, rivers of pleasures, of which they were to drink for evermore. He calls it new wine, because it was wine of another kind. The Jews always called what was most excellent, new; and therefore when they would express the heavenly and spiritual Jerusalem as different from the material upon earth, they called it the new Jerusalem. So saith he, new wine, implying it was another kind of wine. And therefore we need not have recourse for the interpreting of that place to his drinking with his disciples after his resurrection, for it is clearly meant of his drinking with them in heaven, after he hath delivered up the kingdom to God the Father; for we shall sit in heaven then and enjoy this new wine, which is the Holy Ghost filling us with the Godhead,—that is, filling us with pleasures and blessedness that are in God himself.

Here then is one thing that sitting in heavenly places doth imply; it is enjoying the same pleasure and happiness that our Lord and Saviour Christ himself doth. My brethren, you know that God doth sometimes make his

children partakers of heaven here, filleth them with joy unspeakable and glorious, which indeed is but a taste of that glory which is to come; it is a having us into the wine-cellar, and giving us somewhat of what we shall have hereafter; it is called in the Revelations, a coming to us to sup with us. Now, alas! what is all the joy you have here? It is but a crumb from the king's table, a bit from off a dish, in comparison of what we shall have in heaven. I allege all this to open the phrase *sitting*, as implying the pleasures of that kingdom; 'he hath made us sit together in heavenly places.'

Secondly, It implies not sitting only, as at a table, but it imports also the *honour and the power of that kingdom*; that we are all fellow-nobles with Jesus Christ, and sit also as judges upon thrones. This you have in Luke xxii. 30, You shall 'sit upon thrones, judging the twelve tribes of Israel.' And, Rev. iii., 'I will grant them to sit upon my throne.' And therefore, you know, the mother of Zebedee's children, knowing that Christ's kingdom would be the highest kingdom that ever was, asked that one of her sons might sit at the right hand, and the other on the left, in his kingdom, to be partakers of that honour and power that Jesus Christ himself hath, for she knew it to be the highest honour.

Thirdly, The word 'sitting' importeth also *a secure and a firm condition*; you shall sit, and sit sure. In Rev. xviii. 7, when Babylon is at her height, and is secure, what saith she? 'I sit as a queen,'—that is, I am secure, it is impossible that I should ever be moved. I allege it to open the phrase. My brethren, man in innocency did but stand, and he got a fall, he did not sit sure. 'Man that standeth in honour abideth not.' But in heaven you sit, and you sit in Christ; so sure you sit, you have the surest seat, the seat must fall if you fall. You sit *in Christ* now for sureness; when you come thither, you shall sit *with Christ*, in God indeed, as the phrase is in Col. iii. 2, 3. Sitting, I say, implies the firmness of all this, and the stability of those pleasures and of that honour and power you shall have.

Fourthly, It imports *rest after labour and weariness*. In John iv. 6, when Jesus Christ was wearied with his journey, the text saith he sat on the well. And, Rev. xiv. 13, 'Blessed are the dead, for from henceforth they rest from their labours.' And, 2 Thess. i. 7, 'To recompense to you who are troubled, rest with us.' We do not read of the sitting of the angels in heaven: we read of their principalities and powers in heavenly places; but they are still presented as standing, and as ministering spirits; it may be for this reason, because sitting implies rest after weariness, but I rather think because there is an advancement of the saints in Christ above them. It implies, I say, rest after weariness; for as sitting imports reigning with Christ, as before, so it is reigning after suffering. 'If we suffer with him, we shall also reign with him;' that is, we shall sit with him. 'To him that overcometh, I will grant to sit,' Rev. iii. 21.

Lastly, It will import also, at leastwise it is not against, *degrees of glory in heaven*. Even as here, in a higher house of state, though all sit as peers together with the king, yet there are degrees and ranks of nobles. The apostles shall have twelve thrones; it is made their privilege more eminently, though all sit in his throne, as Rev. iii. hath it. The mother of Zebedee's children came and asked that one might sit on Christ's right hand, and another on his left; for in old Israel the next seat to the prince was for the elders of the tribe of Judah and of the tribe of Joseph, one on the right hand, and the other on the left, and those were the more honourable places. Now, Christ doth not deny but there shall be a right hand and a left, but not reserved for those two sons; it may be for Peter and Paul. You ask,

saith he, you know not what. It is not that they asked that which was not to be in heaven, but that which follows shews the meaning of it : saith he, If ye knew what sufferings they must have that are to sit there, you would not have asked it. 'Can you drink of the cup that I shall drink of, and be baptized with the baptism that I shall be baptized with?' For as there are degrees of glory, so it shall be proportioned in most likelihood to the degrees of suffering for Christ here. Thus again, that other speech, 'They shall sit down with Abraham, Isaac, and Jacob,' imports these degrees. Why with Abraham, &c.? They were the chief guests of all the saints in the Old Testament; but when all the elect shall meet together, who shall be the chief guests, next to Jesus Christ, we know not. And that all are said to sit in Christ, it hinders not but that there may be these degrees; for they sit there now in Christ, as represented by him,—namely, in that proportion of glory they shall have. As when Christ hung upon the cross, look what portion of wrath any particular elect child of his deserved from God for their sins, Christ bore it for them; but it must not be said that he bore alike for every one, but according to that proportion that he in his sufferings represented them for.

The next thing to be explained is this, *in heavenly places, or, in heavenlies*; for *places* is not in the Greek, but it is inserted by our translators. It imports these things—

First, The place of this kingdom, it is heaven; for you know that heaven is called the throne of the great king, Matt. v. 34, and chap. xxiii. 22. And there Christ's throne is, and earth is but his footstool. Therefore now to shew you the place of this kingdom, he saith, 'in heavenlies.' In Eph. iii. 10, angels are called principalities and powers in heavenly places, because that heaven is the place which they belong to, whereof they are peers; and as there are degrees amongst the angels, there are principalities and powers, so there are also in these heavenlies; I only cast that in to confirm the former. The place, I say, is heaven; there is his throne, and the footstool of this great king is the earth, and all the glory of the earth is trampled under his feet. What is heaven then? I think it is the meaning of that in Heb. xi. 16, where speaking of Abraham and the rest of those worthies, when it is said they desired a better country, he adds, 'that is, a heavenly,' and that therefore 'God is not ashamed to be called their God, for he had prepared for them a city.' Had they had no other happiness and blessedness than here below, God being so great a God would have been ashamed that his children should have no better condition; but he had provided a city for them; therefore he is not ashamed to be called their God, because he had prepared so great a happiness for them, a happiness like to that himself enjoys, and such as was fit for the children of so great a king. My brethren, it is for God's honour to make infinite happiness there; and for him that is so great to profess and promise so great entertainment there, and when we come, not to have it, would cause shame. 'In my Father's house,' saith Christ, 'are many mansions; if it were not so, I would have told you;' for I would not shame myself when you come thither.

Secondly, As the word 'sitting' implies power and pleasure, so this word 'heavenly' argues the kind of power and pleasure which we shall enjoy. As it is a sitting as at a feast, to note the pleasure, and upon thrones, to import the power; so, saith he, understand it rightly, it is all heavenly. Therefore in 2 Tim. iv. 18, it is called his heavenly kingdom; heavenly, that is, a better, infinitely better, than what is here below, as Heb. xi. 16.

But you will ask me, Why is it *heavenlies*, in the plural number?

I observe this, in the New Testament, when the heaven of heavens is spoken of, it is seldom called heaven in the singular number in the Greek, but heavens, as here. And that—

1. In regard of the eminent excellency thereof. The Jews were wont, as Grotius observes, when they spoke of the heaven of heavens, to silence the first, and to use the latter expression only, heavens, or heavenlies, as here, as not else knowing how to express the excellency thereof. And so still, as that place, namely, the heaven of heavens, is spoken of, the first is silenced, and it is called heavens. I could give you a multitude of places for it. But—

2. After the resurrection there is a sitting in two sorts of heavenlies. For, first, when Jesus Christ comes to judgment, he will bring heaven down with him. Even as at the Earl of Strafford's trial, the Parliament was removed from the usual place unto Westminster Hall, and the nobles and House of Commons all met in that made parliament-house, and it was the parliament-house, and in all the state of it. You shall sit, saith he,—that is, during the day of judgment,—upon twelve thrones, judging the twelve tribes. There is no judging after the day of judgment; therefore the glory that accompanieth presently after the resurrection, before we go to the heaven of heavens, is heavenly. Jesus Christ cometh in the glory of the Father, and, as I said, brings heaven down with him. And then there are *heavenlies* afterwards; we shall sit in the third heavens, whither Paul was rapt.

And sure there are varieties of these glories—that is another reason too—and of good things there. Wicked men, for their great sins, deserve a thousand hells; so the saints, if we may so express it, shall have a thousand heavens; they sit in the midst of heavenlies. Therefore whatever things are useful and delightful, heaven is set out to us by them. Here the allusion, you see, is to sitting; it is likewise compared to walking, to walking in shades, and woods, and pleasant places. Zech. iii. 7, 'If thou wilt keep my charge,' saith he to Joshua and his fellows, 'I will give thee walks;' it is to shew the variety. It is likewise compared to a house, and when so, he speaks in the plural, You shall have houses enough; saith Christ, 'In my Father's house are many mansions;' still in the plural, as noting the copiousness and abundance to each saint. Some allege that place to prove several degrees in glory; but that was not pertinent to Christ's scope, which was to assure them all universally, and every one of them, of the greatness of that glory to come; all shall have so much as that none shall envy another. *Non notat disparitatem hæreditatis, sed magnitudinem et amplitudinem, quæ tanta est ut sit ἀπὸζία. Græci eleganter copiam, abundantiam vocarunt ἀπὸζίαν, cum unicuique tantum suppetit, quantum si possideat, nemini invideat.\** All in a man, body and soul, and everything in him, there shall not be a toe or a finger that is not heavenly, and there shall be none of these but shall have heavenly objects for them. Therefore he placeth us, I say, in the midst of heavenlies, as he hath done Christ himself; for the phrase is used of him, chap. i. 20, 'He hath set him at his own right hand in heavenlies;' it is in the plural there too.

But then, you see, our translators have put in the word 'places,' but it is not in the Greek, it is there only 'heavenlies;' but this was taken in to answer the phrase of 'sitting;' because we are said to sit, therefore they have made up the sense, and added 'places.' But, my brethren, it is not to be understood only of places, or dignities, or thrones, but that we are set in the midst of heavenly things; 'in heavenlies,' saith he. Even as earth is

\* Camer., tom. ii., p. 326, in locum.

one thing, and earthly things another ; so heaven is one thing, and heavenly things another. You shall find the phrase used of all the things in heaven, be they what they will, in Heb. viii. 5 ; ‘ who serve,’ saith he, ‘ unto the example and shadow of heavenly things.’ All the things of the gospel are called *ἐπουράνια*, heavenly things ; and, chap. ix. 23, you have the same : ‘ It was necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices.’ Heavenly things themselves, not places only. So that to sit in heavenlies is as much as to say that you shall sit there as a man sits in his house of which he hath possession ; sits in the midst of all that is there, having all at command. All there, I say, is heavenly, all the objects, all the company ; yet notwithstanding I do not deny but that to sit in heavenlies refers also, and the metaphor will carry it necessarily, unto the place itself and the dignities there.

The observations which I shall make from hence are these :—

*Obs. 1.*—That all your places, and what happiness you shall have in heaven, are ready for you. That is clear and plain out of the text, for you are said to sit now in heavenly places in Christ. It may be these observations would have come in better afterwards, but being mentioned, I will go on with them now. In 2 Cor. v. 1, ‘ We know that if our earthly house of this tabernacle were dissolved, we have a building of God, eternal in the heavens.’ He speaks in the present tense : It is ready for me, saith he, if my soul were out of my body. I told you before, out of 1 Sam. xx., that it was the manner when the king sat at meat, every nobleman had his seat ; and if he came not, no man took up his place, his seat was empty ; for it is said that David’s seat was empty : the place, according to every man’s rank, was left empty. We do now sit in heavenly places in Christ, all our places are made ready, and they do but wait till the souls of men come thither, and till the latter day. Therefore, in 1 Peter i., he saith, ‘ We are begotten to an inheritance immortal,’ &c., ‘ reserved in heaven for us, ready to be revealed.’ It is kept for you, your places shall never be taken over your heads, and are ready ; there you sit, and Jesus Christ possesseth them till you come thither ; you sit in Christ now, and when you come thither, you shall sit with Christ.

*Obs. 2.*—You see that we are all here upon earth but strangers. He saith, we now sit in heaven in Christ, our places are there. ‘ They confessed themselves strangers,’ Heb. xi. 13, although they had a land promised them here. There is a house of peers, a kingdom there, and the places are made ready for them ; and thou that art a believer and art quickened together with Christ, all the while thou livest here thou art out of thy place ; even as if a star should be fixed here in the earth, it is out of its place. As it is said of Judas that when he died he went to his own place ; hell was his place ; though he lived and walked here, he was a stranger upon earth. Wicked men are so, they shall not live here in this world ; though they carry the world before them, their place is hell. So our place is heaven, and there our places are all prepared for us. Saith the Apostle in 2 Cor. v. 6, ‘ Whilst we are at home in the body, we are absent from the Lord,’—*ἐνδικοιῦντες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου*. It is a great elegance in the Greek ; the body he calls our home, and yet we are strangers. It is true indeed, the body, saith he, is your natural home, according to the language of nature and of the first creation ; but yet you are not at home, for you are absent from the Lord, and strangers from him who hath enfranchised, and preferred, and made you denizens of another country. We are absent, we are out of home from the Lord ; where he is, that is our home. Now though, I say, he calls the

body our home, because the natural condition for the soul and body was to be united together; yet, notwithstanding, in that our estate by Christ, the Lord is our home. Therefore our body is called but the tabernacle, in 2 Cor. v. 1. The soul is at home in the body, but it is at home but as in a tabernacle; it is heaven that is called the house, and we stay here but, as the Apostle speaks, ver. 5, till we are 'wrought for the self-same thing,' till we are made meet for that place which is made fit for us.

*Obs. 3.*—And then, thirdly, that we are said to be set in heavenlies now with Christ, it argues the number of the elect is set; they are all before God, he hath appointed all the places that are there. As he knows the number of the stars that are in the heavens, so he knows the number of all those stars that shall fill up that heaven above. I will not stand to enlarge upon these things.

There are yet two other phrases to be opened; that is, *in Christ Jesus*, and *together*. I shall speak something to each of these, and so end.

*In Christ Jesus.*—When the Old Testament did express heaven to us, or the New in the language of the Old, when the Old was in force, it doth express it thus, 'to sit down with Abraham, Isaac, and Jacob;' or else you shall have walks with them that stand by, you shall have the happiness that the angels have. Abraham, Isaac, and Jacob, these were the chief guests. But now, when the New Testament comes to be opened, then it is, 'sit in heavenly places in Christ Jesus.' Sit down with Abraham, Isaac, and Jacob. Why? Because God made the clearest promise unto Abraham that ever he made afterwards to any man in the Old Testament. 'I will be thy great reward,' saith he; that is, I will be thy heaven: and you know that God is all in all, that is the highest expression. And, Gen. xv. 15, thou shalt go in (or, into) peace, and be gathered to thy fathers; expressing the state of soul and body after this life till the resurrection. And Christ used the phrase of sitting down with Abraham, Isaac, and Jacob, because the Jews would not so much as eat with the Gentiles. Why, saith he, the Gentiles shall come from the east and west, and sit down with your fathers, seeing you will not come in to me.

Now we are said to sit in Christ; they in the Old Testament were never said to sit down with Abraham, for Abraham did not represent them in heaven; but now we, till we shall enjoy heaven personally, and sit down there with Christ, we are in the meantime set down *in Christ*.

*In Christ.*—I may run over all that I said before,—as the *efficient cause* of our coming thither. It is the law of nations that foreigners cannot inherit till they are naturalised; no more could we, till he that was of our kindred and nature was naturalised to heaven, as indeed he is, for it is his natural place, he is the Lord from heaven. He is the cause, I say, of our coming thither; mankind, I think, had never come there else.

*In Christ*, secondly, as the *exemplary cause*. We shall have the same glory that he hath. 'As is the heavenly, such are they also that are heavenly,' 1 Cor. xv. 48. My brethren, what can you desire more, than to have the same glory that Christ hath? John xvii. 22, 'The glory which thou gavest me, I have given them.' And, Rev. iii. 21, 'They shall sit with me in my throne.' It is not only, where I am, there they shall be also, but they shall have the same glory I have; they shall sit like nobles, sit about me, even as I am set with my Father in his throne. Only with this difference, when the Apostle had spoken of Christ's sitting in heavenly places, in chap. i. 20, he expresseth it thus, 'He hath set him at his own right hand in the heavenly places;' there he is 'at his own right hand.' But when he comes to make the reddition in this chapter, of what we are in Christ and through Christ,

he leaves out, 'his own right hand.' No; 'To which of all the angels said he, Sit thou at God's right hand?' Or to which of all the saints? Yet notwithstanding, he as a king, and we as nobles and fellows with him, and co-heirs of the same kingdom with him, shall have the same glory and the same pleasures. As God will be all in all to the human nature of Christ, so he will be to us; we shall have the same glory that Christ hath, for the kind of it, though not for the degree. 1 John iii. 2, 'When he shall appear, we shall be like him; for we shall see him as he is.' This is it that makes heaven heaven, that you sit together with Christ, that you have his company, that he is the cause and the example of all your happiness. Therefore the Apostle, in 1 Thess. iv. 17, 18, when he would have them 'comfort one another with these words,' what were they? 'And so,' saith he, 'we shall ever be with the Lord;' for it is he that makes heaven. We sit in Christ now, and we shall sit with Christ then, or else sitting in heavenlies alone would not make us happy.

Lastly, We sit *in him*, as a person representing us; he is gone thither and entered as a forerunner to prepare the place for us. I could give you many places for it, that Jesus Christ being a high priest is entered into heaven, not only bearing our sins, for so he did upon the cross, but bearing our names and persons; for so the high priest did in a peculiar manner when he went into the holy of holiest. He bore our sins in his own body on the tree, and it is true he bore our persons too; but more eminently, the Scripture speaks of bearing our persons in heaven. And as he is said to prolong his days upon earth, while saints are upon earth, so the saints are said to sit in heaven while he is there.

It is *in Christ Jesus*; let me say something to that, for here is not an idle word. I take it, we have in him a double right to heaven: in *Christ*, as he is a common person; and in *Jesus*, as he is a common person too.

First, *As he is Christ*; take him simply as he is the Son of God, that is a head to a church as his members. The Apostle argues the glory that we shall have after the resurrection from this, in 1 Cor. xv. 46, 47: Because, saith he, he is the Lord from heaven, and as is the heavenly such are they also that are heavenly; that is, to whom God hath appointed him as a head of union to, as he is considered as a heavenly man, as he is Son of God, having taken up our nature, and so is become a head to all that are members of him. So we come to heaven by virtue of him, and not only by virtue of his death. And then—

Secondly, There is not one drop of glory but he did purchase it *as he is Jesus*. The high priest entered into the holy of holiest with blood, so did Jesus Christ; he went to heaven, and he sprinkled it with his blood, because blood purchased all the degrees of glory the saints shall have in heaven. And though after the day of judgment God shall be all in all, yet still the ground and right of our union with God, and God's communicating himself to us, is in Christ.

In a word, I say, our sitting in heavenly places in and with Christ for ever is by virtue of his being Christ; that is, he as being head to so many members was chosen to that happiness with those members which they shall have in heaven. And they having fallen into sin, this *Christ* is become *Jesus*, a Saviour, to save them out of sin, and by being Jesus purchased heaven anew. This is plainly the meaning of it according to my sense. I somewhat opened it when I handled the third verse of the first chapter.

I will add but this one notion about it. We have two sacraments, Baptism and the Lord's Supper. In both there is a representation of Christ

held forth to us, as a person representing us. But these two eminently share these two things betwixt them. Baptism doth more eminently hold forth his death and resurrection, and Jesus Christ as a common person, who was baptized with that baptism, and in token of it we are. You have this expressed in Rom. vi. We are baptized into Christ, and so into the likeness of his death and resurrection: yea, and because he died and liveth too, God reckoneth yourselves to be dead and to live unto God, sealed up to you in baptism. And then you have the Lord's Supper; and truly, to me, Christ seemeth to hold forth therein our sitting with him in heavenly places. When he had sat at table and eaten and served them, he takes occasion from thence to tell them that one day they shall sit at his table, and eat and drink with him in the kingdom of his Father, and should sit upon twelve thrones, judging the twelve tribes of Israel. But their sitting at the table of the Lord, at the Lord's Supper, and eating and drinking of that body and blood, did hold forth to them their state in glory. And therefore in all the Evangelists, you shall find that the disciples understood some such thing about a kingdom, though they misapplied it; they fell out amongst themselves who should be greatest in that kingdom. This sitting and eating in that kingdom was imported to them in that great supper.

There is now only one phrase remaining; and that is, *together*: 'raised together, and sit together.' There may be some question about it, whether it refers to the persons of believers, or whether it refers to Christ? whether that we believers shall all sit, or do all sit together, with Christ; or whether we sit together with Christ?

It is evident that when he saith, he hath 'quickened us together with Christ,' that there it refers to Christ, the particle *with*, and *together*, doth; and so our translators have rightly rendered it, 'quickened us together with Christ.' But when he comes to speak of the resurrection and of sitting in heaven, which yet are to come, he doth not put in any particle, as to say, 'together with Christ;' neither doth he content himself to say, 'we sit together;' but he addeth, 'in Christ.' And indeed, *together with Christ*, and *in Christ*, as I shewed in the last discourse, import two distinct things: one, when we personally come to enjoy the same things that Jesus Christ did for us; when we come to heaven, then we sit together with Christ; but in him, in the meantime. So that, in a word, that which 'together' here refers to, is to the persons; we all together, we that were dead in sins and trespasses, we Jews and Gentiles, apostles and all, we all together are raised in Christ, and sit in heavenly places in him, as a common person representing us all. If it should refer to Christ, as the other, their being quickened together with him, doth, it would have been redundant here, for 'in Christ' is enough to relate to his being a common person; therefore it must here have a special eye, and relate to the persons that sit and are raised. Now what persons are these?

First, We Jews and Gentiles: that is evident, for he had carried that along through the whole first chapter, and this second also, speaking of their misery and of their redemption and the like. The Gentiles shall sit down in heavenly places as well as the Jews, for so Christ tells us, 'they shall come from the east and from the west, and sit down in the kingdom of my Father.' Because the desire of all nations is now come, in Jesus Christ, all shall sit down together. And therefore, as God promised to Abraham and the patriarchs a city, so the Apostle saith, 'We are fellow-citizens with the saints, and of the household of God.' But I shall have occasion to speak more of it when we come to the latter part of the chapter, which shews the union between Jew and Gentile. We together, we apostles and all saints



else; for though the apostles are said to have twelve thrones to sit upon more eminently, because there are degrees of glory, yet read Rev. iii. 21, and there it is said that 'to every one that overcomes, to him will I grant to sit in my throne.' Therefore I say, all the saints, apostles and all. What saith the Apostle for this, in 2 Cor. iv. 14? it is an excellent place to this purpose: 'Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.' He had spoken of the labours and sufferings that he and the rest of his fellow-apostles had; but that which comforts me is this, I shall be raised up together with you, and presented together with you to God. God will present you and me and all of us to himself in and by Jesus Christ. It is a good observation that one makes upon it: he doth not say he will present you with us, but us, us apostles, with you; for the saints have the same right to heaven that the apostles have, and they sit together in heavenly places, therefore it follows, 'All things are for your sakes.'

Lastly, It relateth to the general assembly. For there is a special reason why 'together' here, when he speaks of raising and sitting in heaven, should refer to the persons of all the elect; for at the resurrection all shall come together, and be raised together, and in heaven all shall sit together; that is the glory of it, and that is the state of it, that is it which makes heaven heaven, the company of Christ and of the saints when they are all together. And, my brethren, God, though we are poor sinners here upon earth, yet in his eternal decree, and likewise in Christ, he considers us all raised, and all sitting there in him. 'All live unto God,' as Luke saith, speaking of the resurrection of Abraham, Isaac, and Jacob.

There is this difference between Adam's being a common person and Christ's, because they were decreed who should come of Adam if he had stood, yet in a manner it needed not to have been, though God decrees and purposeth everything. But it is otherwise now; it is by a special decree of predestination that all are in Christ, therefore God hath them all before him; he hath them all in his eye, and he will bring them all together with him—there will be the general assembly of all the saints; therefore it is called the gathering of the elect from all the four corners of the world. You have an excellent place for this in John vi. 39, and if you mark it, there is an emphasis upon it: 'This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.' He will not have a corn wanting whereof he is the first-fruits. Heaven is the general collection of all the saints, therefore in the meantime till we come thither, Christ being a common person for us, we are all together, all the saints are at once raised up in him. We are not all quickened together in him, one is quickened in one age, and another in another, but we are raised together in him, and the resurrection shall find us all together, and the judgment shall find us all together; therefore the state of these two days are represented by Christ's being a common person, and we are 'raised up together, and made to sit together in heavenly places in him.'