

worship, so unblameable in our lives, that we may be the walking pictures of Christ. Thus as Christ was made in our likeness, let us labour to be made in his likeness.

Branch 3. If Jesus Christ was so abased for us; he took our flesh, which was a disparagement to him; it was mingling dust with gold: if he, I say, abased himself so for us, let us be willing to be abased for him. If the world reproach us for Christ's sake, and cast dust on our name, let us bear it with patience. The Apostles, Acts v. 41. departed from the council 'rejoicing that they were counted worthy to suffer shame for Christ's name:' that they were graced to be disgraced for Christ. That is a good saying of St. Austin, *Quid sinit detrahit famæ, mee addet mercedi mee*; they who take away from a saint's name, shall add to his reward; and while they make his credit weigh lighter, they make his crown weigh heavier. O was Christ content to be humbled and abased for us, to take our flesh, and to take it when it was in disgrace! Let us not think much to be abased for Christ. Say as David, 2 Sam. vi. 22. 'If this be to be vile, I will yet be more vile.' If to serve my Lord Christ, if to keep my conscience pure, if this be to be vile, I will yet be more vile.

Use 3d, of comfort. Jesus Christ having taken our flesh, hath ennobled our nature, *naturam nostrum nobilitavit*. Our nature is now invested with greater royalties and privileges than in time of innocency. Before, in innocency, we were made in the image of God; but now, Christ having assumed our nature, we are made one with God; our nature is ennobled above the angelical nature. Christ taking our flesh, hath made us nearer to himself than the angels. The angels are his friends, believers are flesh of his flesh, his members, Eph. v. 30. and chap. i. 23. And the same glory which is put upon Christ's human nature, shall be put upon believers.

CHRIST'S EXALTATION.

PHIL. ii. 9. *Wherefore God also hath highly exalted him, and given him a name above every name, &c.*

BEFORE, we have spoken of Christ's humiliation, now of his exaltation: before you saw the Sun of righteousness in the eclipse; now you shall see it coming out of the eclipse; and shining in its full splendor and glory: 'Wherefore God hath highly exalted him;' *super exaltavit*, Ambr. "Above all exaltation."

Q. XXVIII. *Wherein consists Christ's exaltation?*

Ans. In his rising from the dead, his ascending into heaven ; and sitting at the right hand of God the Father, &c.

Q. In what sense hath God exalted Christ ?

Ans. Not in respect of Christ's Godhead, for that cannot be exalted higher than it is : as in Christ's humiliation the Godhead was not lower : so in his exaltation, the Godhead is not higher : but Christ is exalted as Mediator, his human nature is exalted.

Q. How many ways is Christ exalted ?

Ans. Five ways : God hath exalted Christ. 1. In his titles. 2. In his office. 3. In his ascension. 4. In his session at God's right hand. 5. In constituting him the judge of the world.

First title. 1. God hath exalted Christ in his titles, 1. He is exalted to be a Lord, Acts ix. 17. 'The name of the Lord Jesus was magnified.' He is a Lord in respect of his sovereignty ; he is Lord over angels and men, Mat. xxviii. 18. 'All power is given to him.' Christ hath three keys in his hand, the key of the grave, to open the graves of men at the resurrection ; the key of heaven, to open the kingdom of heaven to whom he will ; the key of hell ; Rev. i. 18. to lock up the damned in that fiery prison.

To this LORD all knees must bow, Phil. ii. 10. 'That at the name of Jesus every knee should bow :' *Name*, is put here for *person* ; to that holy thing Jesus, to the sceptre of that divine person every knee shall bow. *Bowing* is put for *subjection* ; all must be subdued to him as sons or captives, submit to him as to the Lord or judge ; 'Kiss the Son,' Psal. ii. 12. with a kiss of love and loyalty. We must not only cast ourselves into Christ's arms to be saved by him, but we must cast ourselves at his feet, to serve him.

Second title, Christ is exalted to be a prince, Dan. xii. 1. 'There shall stand up Michael the great prince ;' Some think it was a created angel, but it was *Angelus Fæderis*, Christ the angel of the covenant. He is a great prince, Rev. i. 5. 'The Prince of the kings of the earth :' they hold their crowns by immediate tenure from him ; his throne is above the stars, he hath angels and archangels for his attendants. Thus he is exalted in his titles of honour.

2dly, God hath exalted Christ in his office ; he hath honoured him to be *Salvator mundi*, the Saviour of the world, Acts v. 31. 'Him hath God exalted with his right hand to be a prince, and a Saviour.' It was a great honour to Moses to be a temporal Saviour ; but what is it to be the Saviour of souls ? Christ is called the horn of salvation, Luke i. 69. He saves from sin, Matth. i. 24. From wrath, 1 Thef. i. 10. To save is a flower belongs only to his crown, Acts iv. 12. 'Neither is there salvation in any other.' What an honour is this to Christ ? how

doth this make heaven ring of saints praises? They sing hallelujahs to Christ their Saviour, Rev. v. 9. 'They sung a new song, saying, thou art worthy to take the book and open the seals; for thou wast slain, and hast redeemed us to God by thy blood.'

3dly, God hath exalted Christ in his ascension, if he be ascended, then he is exalted. Austin saith "Some were of opinion that Christ's body ascended into the orb and circle of the sun:" so the Hermians. But the scripture is plain, he ascended into heaven, Luke xxiv. 51. and Eph. iv. 10. 'Far above all heavens;' therefore above the firmament. He is ascended into the highest part of the empyrean heaven, which Paul calls the third heaven. Concerning Christ's ascension, two things:

1. The manner of Christ's ascension: 1st, Christ being to ascend, blessed his disciples, Luke xxiv. 50. 'He lift up his hands, and blessed them, and while he blessed them, he was parted from them, and carried up into heaven.' Christ did not leave his disciples houses and lands, but he left them his blessing.

2dly, Christ ascended as a conqueror, in a way of triumph, Psal. lxxviii. 18. 'Thou hast led captivity captive,' &c. He triumphed over sin, hell, and death; and Christ's triumph is a believer's triumph: Christ hath conquered sin and hell for every believer.

3dly, The fruit of Christ's ascension: Christ's ascension to heaven causeth the descension of the holy Spirit into our hearts, Eph. iv. 8. 'When he ascended up on high, he gave gifts to men.' Christ having ascended up in the clouds, as his triumphant chariot, gives the gift of his Spirit to us: as a king at his coronation bestows gifts liberally to his favourites.

4thly, God hath exalted Christ in his session at God's right hand, Mark xvi. 16. 'After the Lord had spoken to them, he was received up into heaven, and sat upon the right hand of God.' Eph. i. 20. 'He raised him from the dead, and set him at his own right hand, far above all principality, and power, and every name that is named.'

Q. *What is meant by Christ's sitting at God's right hand?*

Ans. To speak properly, God hath no right-hand or left; for being a spirit, he is void of all bodily parts: but it is a borrowed speech, a metaphor taken from the manner of kings, who were wont to advance their favourites next to their own persons, and set them at their right-hand: Solomon caused a seat to be set for the queen his mother, and placed her at his right-hand, 2 Kings ii. 10. So for Christ to sit at the right-hand of God, is to be in the next place to God the Father in dignity and honour. The human nature of Christ, being personally

united to the divine, is now set down on a royal throne in heaven, and adored even of angels.

By virtue of the personal union of Christ's human nature with the divine, there is a communication of all that glory from the Deity of Christ as his human nature is capable of. Not that the manhood of Christ is advanced to an equality with the Godhead, but the divine nature being joined with the human, the human nature is wonderfully glorified, though not deified. Christ as mediator is filled with all majesty and honour, beyond the comprehension of the highest order of angels: Christ in his humiliation descended so low, that it was not fit to go lower; and in his exaltation he ascended so high, that it is not possible to go higher. In his resurrection he was exalted above the grave, in his ascension he was exalted above the æry and starry heaven; in his sitting at God's right-hand, he is exalted above the highest heavens far, Eph. iv. 10. 'Far above all heavens.'

5thly, God hath exalted Christ in constituting him judge of the whole world, John v. 22. 'The Father hath committed all judgment to the Son.' At that day of judgment shall Christ be exalted supereminently, 'He shall come in the glory of his Father,' Mark viii. 38. He shall wear the same embroidered robes of majesty, as the Father; and he shall come with all his holy angels, Mat. xxv. 31. He who was led to the bar with a band of soldiers, shall be attended to the bench with a guard of angels: Christ shall judge his judges, He shall judge Pilate that condemned him: kings must leave their throne, and come to his bar. And this is the highest court of judicature, from whence is no appeal.

1st Use of information, Branch 1. See Christ's different state on earth, and now in heaven: O how is the scene altered! when he was on earth, he lay in a manger, now he sits on a throne; then was he hated and scorned of men, now he is adored of angels; then his name was reproached, now 'God hath given him a name above every name,' Phil. ii. 9. Then he came in the form of a servant, and as a servant, stood with his bason and towel, and washed his disciples feet, John xiii. 4, 5, now he is clad in his prince's robes, and the kings of the earth cast their crowns before him; on earth he was a man of sorrow, now he is anointed with the oil of gladness; on earth was his crucifixion, now his coronation; then his Father frowned upon him in desertion, now he hath set him at his right-hand; before he seemed to have no form or beauty in him, Isa. liii. 3. now he is the brightness of his Father's glory, Heb. i. 3. O what a change is here! 'him hath God highly exalted.'

Branch 2. Was Christ first humble, and then exalted? hence learn, 'the way to true honour is humility,' Luke xiv. 11. 'He that humbleth himself shall be exalted.' The world looks

upon humility as that which will make one contemptible, but it is the ready way to honour: the way to rise is to fall, the way to ascend is to descend. Humility exalts us in the esteem of men, and it exalts us to an higher throne in heaven, Mat. xviii. 4. 'Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven,' viz. He shall have a greater degree of glory in it.

Branch 3. Christ suffered, and then was exalted: see hence, that sufferings must go before glory. Many desire to be glorified with Christ, but they are not content to suffer for Christ, 2 Tim. ii. 12. 'If we suffer with him, we shall reign with him.' The wicked first reign and then suffer; the godly first suffer and then reign: there is no way to Constantinople, but through the Straits; no way to heaven, but through sufferings; no way to the crown but by the way of the cross. Jerusalem above is a pleasant city, streets of gold, gates of pearl; but we must travel through a dirty road to this city, through many reproaches and sufferings, Acts xiv. 22. We must enter into glory as Christ did; first he suffered shame and death, and now is exalted to sit at God's right-hand.

2d Ujè, of comfort, Branch 1. Christ, being so highly exalted, hath ennobled our nature; he hath crowned it with glory, and lifted it above angels and archangels; though Christ, as he was man, was made a little lower than the angels, Heb. ii. 9. yet as the human nature is united to the divine, and is at God's right-hand, so the human nature is above the angels. And if God hath so dignified our human nature, what a shame is it that we should debase it? God hath exalted the human nature above the angels, and the drunkard abaseth the human nature below the beasts.

Branch 2. Christ being exalted at God's right-hand, the key of government is laid upon his shoulders; he governs all the affairs of the world for his own glory. Do you think when Christ is so highly advanced, and hath all power in heaven and earth in his hand, he will not take care of his elect, and turn the most astonishing providences to the good of his church? In a clock, the wheels move cross one to another, but all make the clock strike; so Christ being at his Father's right-hand, he will make the most cross providences tend to the salvation of his church.

Branch 3. Christ being at God's right-hand, we may be assured he hath now finished the work of man's redemption, Heb. x. 12. 'This man, after he had offered one sacrifice for sins, for ever sat down on the right-hand of God.' If Christ had not fully expiated sin, and satisfied God's law, he had not sitten down at God's right-hand, but had still lain in the grave: but now he is exalted to glory: this is an evident token he hath

done and suffered all that was required of him, for the working out of our redemption.

Branch 4. Though Jesus Christ is so highly exalted in glory, yet he is not forgetful of us on earth. Some, when they are raised to places of honour forget their friends; when the chief butler was restored to his place at court, then he forgot poor Joseph in prison: but it is not so with Christ; though he be exalted to such glory in heaven, yet he is not unmindful of his saints on earth. Our high priest hath all the names and wants of his people written upon his breast-plate: art thou tempted? Though Christ be in glory, he knows how to pity and succour thee, Heb. iv. 25. 'We have not an high-priest that cannot be touched with the feeling of our infirmities.' Dost thou mourn for sin? Christ, though in a glorified state, he hears thy sighs, bottles thy tears.

Branch 5. Christ being exalted at God's right-hand, this is for the comfort of believers, that they shall one day be exalted to that place of glory where he is: Christ's exaltation is our exaltation. Christ hath prayed for this, John xvii. 24. 'Father, I will that all those whom thou hast given me, be with me where I am.' And he is said to go before, to 'prepare a place' for believers, John xiv. 2. Christ is called the head, the church is called his body, Eph. i. 22, 23. The head being exalted to honour, the body mystical shall be exalted too; as sure as Christ is exalted far above all heavens, so sure will he inflate believers in all that glory which his human nature is adorned with, John xvii. 22. As he here puts this grace upon the saints, so shortly will he put his glory upon them. This is comfort to the poorest Christian: perhaps thou hast scarce an house to put thy head in, yet thou mayest look up to heaven, and say, there is my house, there is my country; and I have already taken possession of heaven in my head Christ; he sits there, and it will not be long before I shall sit there with him; he is upon the throne of glory, and I have his word for it, I shall sit upon the throne with him, Rev. iii. 21.

3d Use, Of exhortation: Hath God highly exalted Christ? Let us labour to exalt him. Let us exalt, 1. His person. 2. His truths.

1. Let us exalt Christ in our hearts; believe, O adore and love him. We cannot lift Christ up higher in heaven, but we may in our hearts. 2. Let us exalt him in our lips; let us praise him. Our bodies are the temples of the Holy Ghost, our tongues must be the organs in these temples; by praising and commending Christ, we exalt him in the esteem of others. 3. Let us exalt him in our lives, by living holy lives: *vera religio hæc, sine macula vivere lætant.* It is not all the doxologies and prayers in the world do so exalt Christ, as an holy life: this

makes Christ renowned, and lifts him up indeed, when his followers walk worthy of Christ.

2. Let us exalt Christ's truths. Bucholcerus, in his chronology, reports of the nobles of Polonia, that when ever the gospel is read, they lay their hands upon their swords, by that intimating they are ready to maintain the gospel with the hazard of their lives. Let us exalt Christ's truths; maintain the truths of Christ against error; maintain the doctrine of free grace against merit; the Deity of Christ against Socinianism.

Truth is the most orient pearl of Christ's crown; contend for the truth, as one would for a sum of money, that it should not be wrested out of his hand: this Christ takes to be an exalting of him, when we exalt his truth, wherein his glory is so much concerned.



CHRIST THE REDEEMER.

Q. XXX. *HOW doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applies to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Here are in this answer two things: 1 Something implied, viz, that Christ is the glorious purchaser of our redemption, in these words, 'The redemption purchased by Christ.'

2. Something expressed, viz. that the Spirit applies to us this redemption purchased, by working faith in us, &c.

(1.) The thing here implied, that Jesus Christ is the glorious purchaser of our redemption. The doctrine of redemption by Jesus Christ is a glorious doctrine; it is the marrow and quintessence of the gospel: in this all a Christian's comfort lies. Great was the work of creation, but greater the work of redemption; it cost more to redeem us than to make us; in the one there was but the speaking of a word, in the other shedding of blood, Luke i. 51. The creation was but the work of God's fingers, Ps. viii. 3. Redemption the work of his arm, Heb. ix. 12. 'Having obtained eternal redemption for us.' Christ's purchasing redemption for us, implies, that our sins did mortgage and sell us; had there not been some kind of mortgaging, there had been no need of redemption: *redimere q. rursus emere*, Hierom. Now Christ, when we were thus mortgaged, and sold by sin, did purchase our redemption: Christ had the best right to redeem us, for he is our kinsman. The Hebrew word for Redeemer, *Goel*, signifies a kinsman one that is near in blood: in the old law the nearest kinsman was to redeem his brother's land,