



SPECIAL NOTE

**ITEM SCANNED AS SUPPLIED
PAGINATION IS AS SEEN**



The Crucified and Quickened
CHRISTIAN.

G A L. 2. 20.

I am crucified with Christ; nevertheless I live; yet not I, but Christ lives in me; and the life I now live in the flesh, I live by the faith of the Son of God who loved me, and gave himself for me.

IN this Chapter, we have one Apostle contending against another, *Paul* against *Peter*, and that about the truth of the Gospel, in a very chief point. For *Peter*, in the absence of the *Jews*, lived among the *Gentiles*, after the manner of the *Gentiles*, for outward conversation, wholly laying aside the *Mosaical Rites and Ceremonies*. But when certain *Jews* came from *James*, *Peter* did withdraw from the *Gentiles*, and from the use of that freedom and liberty of the Gospel, wherein he had walked with them, and lived again with the *Jews*, after the manner of the *Jews*, in the use of the *Jewish Ceremonies*.

By which practise of his, he laid a *stumbling block*, before the believing *Gentiles*, giving them occasion to think and judge, That *Christ alone*, received by *Faith*, was not enough to *Justifi-*

cation and Salvation; unless they did also come in to live as the Jews, after *Moses Law*.

Hereupon *Paul* (who had a very clear knowledge in the mystery of *Christ* and the Gospel) did exceedingly blame *Peter* for this his *un even* walking; and tels him, that by thus doing, he committed a greater error then he was aware; for hereby he made *Christ* the Minister of sin. For, if *Christ* received by Faith, be abundantly sufficient and enough to all Christians, both for righteousness and life, and that without the Law; why doth *Peter* bring the Gentiles that had believed on *Christ*, back again to the Law? Is not this (saith *Paul*) to argue *Christ* of weakness and insufficiency, and to make him the Author and Teacher of a Doctrine that leaves men still in sin, it not being able to confer upon them, by it self alone, full, perfect, and sufficient Righteousness?

And by reason of this gross mistake of *Peter*, of so dangerous a consequence, *Paul* according to the wisdom of the Spirit, takes occasion to discourse of that great point of Justification, which is the very marrow and substance of the Gospel: and he shows, that we must not do the works of the Law, thereby to be made righteous: but that we must first be made righteous, ere we can do aright any work of the Law. For, as it is not good fruit can make a good tree, but it is a good tree that must bring forth good fruit; so neither are we made righteous by working righteousness, but by receiving righteousness, out of which afterwards we work. And so the Law, that commands Righteousness, but doth not communicate Righteousness, can never justify us; But faith, that makes us righteous before we can work righteousness; it is that which justifies us in the sight of God.

Now to this Doctrine, *Paul* adds his own Experience, to make all clear: which kinde of arguing, though it will not satisfy the reason of the World, yet it will satisfy the faith of the Saints.

Now saith *Paul*, for mine own part, I must profess to the Jews themselves, and to all the world besides, that I am so far from seeking Righteousness by the Law, that I am wholly dead to the Law, and as a dead man, have no more to do with the Law, as that hath no more to do with me. I through the Law am dead to the Law, that I might live unto God, ver. 19.

I (saith *Paul*) through the Law, am dead to the Law: that is, The

The *Law it self*, makes me dead to the *Law*. For the *Law* with its wrath, and curse, and punishments, hath slain me: it hath through my *sin* delivered me up to death and hell, without shewing me any way of escape or deliverance; it hath done against me *what ever* it could do; it hath fully kild and flin me. And therefore, how can the *Law* any more give *Laws* and *Commands* to a dead man. yea to one whom *it self* hath slain? or how can it expect obedience from such an one? And this sense Chrysostom gives of these words.

But secondly, We conceive these words, in another sense, after this manner, *I through the Law am dead to the Law*, that is, *I through a new Law am dead to the old Law*; I am dead to the old *Law*, (which was the *Law* of the *Letter*, written in Tables of stone) by a *new Law*, which God hath written in my heart, and inward parts. And this is the *Law of Grace*, or the *Law of the Spirit of Life*, that is in Christ Jesus, which is not a *Law* consisting of *Letters, words and sentences*, but is the *living Word* of God, written in our hearts by the *living Spirit* of God; according to that of *Paul*, touching Believers, *2 Cor. 3. 3. Ye are the epistle of Christ, written not With ink, but with the Spirit of the living God*; and the *living Spirit* writes a *living Law*. And this *Law* makes us dead to the *Law*: and a man is never truly dead to the *Law* of the letter, till the *Law* of the *Spirit of life* be writ in his heart by the finger of God. But when we have the *Law of Grace*, which is a *living and almighty Law* in our hearts, we are then safely dead to the *Law* of the letter.

ἡ διακονία
τῆς θανάτου
ἐν γράμματι.

The *Law* commands all flesh that hath not the *living Word* or *Law of life* within it self; but when a Believer hath in him the *Law of the Spirit*, the *Law* of the letter hath no more power over him: that is, so far as he is taken up into that other *Law* of the *Spirit*, but no further.

And there is no danger at all in this Doctrine, That the new *Law* makes us dead to, or delivers us from the old, as ignorant and carnal Christians think there is; inasmuch as this new *Law*, imprints in our souls the love of righteousness, and hatred of iniquity. And he that is thus freed from the *Law*, is the only man that keeps it and fulfils it, through the *Law of love* put into his heart by the *Spirit*. And this *Law of love*, doth fulfil the other *Law*, but never break and violate it. Wherefore, saith *Paul*, *I through the Law, am dead to the Law*.

That I might live unto God,

That is, He that through the *Law of Grace* is freed of the *Law of the letter*, is not set free from the *Law*, that thereby he may have opportunity and liberty to live to *sin*, and himself, but that he may thereby live unto God: And when a man is born of God, and lives the life of God, from the nature of God, there is no danger at all, in declaring this man to be free from the *Law of Moses*, by the *Law of Christ*. For how otherwise should he come to know the high privilege of the Gospel, and the excellent prerogative of the sons of God, and the glorious liberty, and freedom, into which *Jesus Christ* hath exalted him?

Now this One Thing rightly understood, doth administer to us just cause to reprove two sorts of People, who swerve from the truth in this particular.

The first sort are they who would be dead to the *Law*, that they might live unto *sin*, and not unto God: who would have no *Law*, that all things might be lawfull, though never so wicked and abominable, and never so contrary both to the light of *Grace* and *Nature*. And these are the true *Antinomians* and *Libertines*, who would be free from the *Law of Moses*, they not being under the *Law of Christ*; who would take away and quite abolish the *Law of the letter*, they not being under the *Law of the Spirit*; and so would be free from all *Law*, both *Old* and *New*, both of *Moses* and *Christ*, that they might live as they list, and take their full swing in all their lusts. Now such *Libertines* and *Licentious* persons as these, are to be restrained and punished by the *Civil Magistrate*, and the *Powers* that be of God in the world, when they transgress in any matter wickedly, and presumptuously against their neighbour, and against civil society: and in other things, that are more secret and inward, or that are of their own notions and apprehensions, though concerning the things of God, they are to be left, with other un-believers and mis-believers, to the righteous judgement of God, who is always present in the world, and immediate Moderator and Governour himself, in all such affairs as immediatly concern himself and his Kingdom.

2. The other sort to be reprov'd from this point, are such, who are so Jewish, and so zealous of the honour of the *Law*, that they will

will by no means indure to hear, that the Gospel of the Son of God, comes to abolish it, or that the *new Law* is given us, to make us quite dead to the old. For they think, that such Doctrine as this, will open a flood gate to all manner of wickedness and licentiousness. For such men, being carnal themselves, and knowing no restraint from sin, but the *Law of Moses*, do verily think, that if that curb be taken out of the jaws of men, they must needs rush headlong into all manner of evil, as the horse into the battel: and this is true enough, where men free themselves, or are freed by others from the old *Law*, before the new be written in their hearts. But this they understand not, that when the new Law comes, it is a sufficient discharge from the old; since the *Law of Grace* within us, is infinitely more powerful to keep us from sin, then the *Law of Moses* without us; and the love of righteousness, and hatred of iniquity, put into our hearts by the Spirit, is infinitely more able to make us do righteousness, and avoid sin, then any outward commands and threatnings whatsoever. And so where the Gospel prevails in truth and power, men need not fear the taking away the Law from such men, seeing they through the new Law are dead unto the old, that they may live unto God. That, as the humanity of Christ knew no Law; but the presence of the Godhead in it, was unto it instead of all Law, and it lived unto God by living in God, through union and communion with the divine Nature; so the Saints, God dwelling in them, and they in God, do by this means live unto God: and God himself, who dwells in them, is the new Law according to which they live; they doing all in God, and for God, and so live unto God indeed.

And now it follows,

I am crucified With Christ, &c.

I am crucified with Christ, who through this new Law, was dead to the old. For Christ our brother, of the same flesh and blood with us, having the living word, and law of God within him, he owed nothing to the law of Moses by way of debt; neither was he justified by the works of the Law, but by the righteousness of the eternal Son or Word of God that dwelt and wrought in him, and he again in it. And this living Word & Spirit of God, that dwelt in the flesh of Christ, was the true crucifying of his flesh; and

in

in *this* crucifying of Christs flesh, all his *Saints* partake with him, as *Paul* here saith,

I am crucified with Christ.

Now this cannot be understood of Christs *outward* crucifying upon the material Cross; for thus, *Paul* was not crucified with him, neither are all the *Saints*. But this is to be understood of Christs *inward* and *spiritual* crucifying, through the Word of righteousness and life that dwelt in him: and according to *this*, all the *faithful*, through all ages, are crucified with him indeed.

And now here it will be needful to speak something more fully, both touching Christs *own* crucifying, and the crucifying of all his *Saints* with him, on the *same* cross. And the rather, because as men generally in the *outward* Church, have a carnal understanding of all the things of Christ, so also of his Cross and Death. And not the *Papists* only, but many among *our selves*, who greatly adore the *outward* cross, and crucifying of Christ, are yet ignorant of the *true* cross and crucifying of Christ and his *Christians* with him, whereby they are truly crucified and dead to *themselves*, to *sin*, to the *world*, and to *whatever* is not God himself: And so under the open profession of the *outward* cross and death of Christ, do live in all manner of *sin* and *wickedness*, equally with the very *heathen*, amongst whom the Name of Christ hath not been named. Wherefore to remove this *gross* ignorance from all that love the light, I shall speak something first of Christs *own* crucifying, and then of *our* crucifying together with Christ.

1. Of Christs *own* crucifying.

Now Christs *true* crucifying, I mean his *inward* and *spiritual* crucifying, in which all his *Saints*, without any exception, have their *fellowship* with him, it was this: It was the taking up his *humane* nature into his *divine* nature, or the taking up his *flesh* into the *Word*; in such sort, that the *flesh* of Christ, did not live the *life* of the *flesh*, in the reason and understanding, and wisdom, and will, and affections, and desires, and delights, and ends of the *flesh*; but the *flesh* or *humanity* of Christ, being crucified and dead to all these things, did live in it self the life of the *eternal* Word,

Word, in the nature, righteousness, life, minde, will, and in all the things of God. And this was the *Full and perfect crucifying* of the *flesh* of Christ indeed.

And thus you see, that the *Living word*, and *Spirit of God*, which dwelt in the *flesh* of Christ, did truly Crucifie and destroy the proper will and affections, and the whole life of his flesh.

And thus was Christ crucified before his cross; and his outward crucifying, was but a sign of what was done before within; and if Christs flesh, had not thus been crucified before his Cross, he had not after given it up, so freely, cheerfully, and desirously, to be crucified so shamefully, painfully, and bleedingly on the Cross.

The *Divine Nature* of Christ, was the constant cross of his *Humane Nature*; and his humane nature was fully crucified in his *Divine*; in such sort, that the *Humane* nature of Christ, had not the least freedom of its own proper will left to it self; but when it was to undergo the heaviest and bitterest things, that any creature was capable to undergo, even Death and Hell, and the sence of the whole wrath of God: yet even then he said, *not my will, but thine be done*: Which was the most full and perfect crucifying that could be. For the *Man Christ*, lost all his own things in God, through immediate union with God, and was filled again with all the things of God in his *humanity*: which took away his *humanity* wholly from it self, to God, to be, do, and suffer all in the will of God; and this was his crucifying.

And this now, is the most excellent & glorious crucifying of Christ, that is to be preached to all Nations for the obedience of faith. For to preach the outward crucifying of Christ barely and alone, without this inward and spiritual crucifying of him (which is not only the original and the cause, but also the perfection and glory of the other) is no great matter, neither will it make the world much in love with him, seeing two Theeves were thus crucified with him, at the same time, outwardly, as he was. But to preach Christ crucified by the living Word and Spirit of God that dwelt in him, through which he was wholly dead to himself and the world, and lived wholly in the will of God, so that though he were the Son of God, yet he made himself of no reputation, but gave up his flesh and outward man to be crucified among theeves, at the will of his Father. This I say is the glorious crucifying of Christ

Christ, which the Gospel preaches in all the world, even the crucifying of Christs *flesh* by the *Spirit* and *Divine nature*. For Christs dying had been nothing, if the *life of God* within him had not offered up his *humane life*; and his crucifying had been *nothing*, if *God in Christ* had not *humbled* his humane nature to the death of the Cross, and he had not offered up that *flesh* of his to God without fault by his *Eternal Spirit*, as *Paul* speaks *Heb. 9. 14.* But this did put such an infinite worth excellency, and efficacy on his outward crucifying; and thereby he is said to *redeem us unto God*, even by his blood; and by that one offering of himself, to perfect for ever them that are sanctified. *Heb. 10 14.*

And thus much touching Christs own Crucifying; the next thing, is

Our Crucifying with Christ.

I am (saith *Paul*) crucified with Christ, that is, with that *Humane nature* of his that was taken up into the *Word*. Now as the most excellent crucifying of Christ, was through the *Word* and *Spirit* that dwelt in him: so likewise the true and glorious crucifying of all the faithful, is through the same *Word* and *Spirit* of Christ dwelling in them. For to have the *Word* and *Spirit* of Christ, that is, the *Word* and *Spirit* that is true God, dwelling in us, is the greatest crucifying of flesh and blood that can be. And when we are thus crucified with Christ, by his *Word* and *Spirit* dwelling in us, then afterwards, the body will be ready and willing to suffer the cross, or fire, or Lyons, or racks, or torments, or any thing, as we see in the blessed *Martyrs*, who if they had not been first crucified with Christ, through the *Word* and *Spirit*, had never delivered up their bodies so readily as if they had not known them, to suffer so many grievous and intolerable things for Christ. For that flesh that is truly crucified by the *Spirit*, is fitted for all sufferings, though never so grievous and intolerable to it self.

Wherefore let us learn, That no outward sorrows, or tribulations, or prisons, or rackings, or killings, are such real crucifyings to a believer, as his faith, hope, and love, the fruits of the *Word* and *Spirit* in him, which will not suffer him to live in himself, or in the creature, but do carry him with great force out of all these things to live in God; which thing is the greatest mortification and crucifying of the flesh that can be.

And

And as Christs *outward crucifying* on the cross, without his *inward crucifying* by the Word of God, had been *nothing worth*; no more would all the *sufferings* and *Martyrdoms* of all the believers in the world, be of any *worth* in themselves, or of any account with God, without this *inward, spiritual, dayly, and constant crucifying*, suffering and Martyrdom of theirs. Seeing nothing doth so *truly* and *thoroughly* restrain, hamper, mortifie, crucifie, kill, and destroy the *flesh*, and all the corruptions, lusts and affections of it, as the *living Word* and *spirit* do. And this is the *glorious Crosse* of the *Church*, the *Body*, as well as of *Christ* the *Head*; without which, all *Martyrdom* is nothing; and of which, all the *bodily sufferings* and torments of the *Saints*, have been but a *demonstration* to the world for the *glory* of God, and for the *Comfort*, *support* and *encouragement* of other Christians. And where this *inward crucifying* hath not been *first wrought* and accomplished, *Christians* could suffer nothing *outwardly*: as hath been very evident in many Christians, who having in times of *persecution* been called forth to witness to the truth with their *lives*, have at first, for fear and dread of the *outward cross*, abjured the truth to save their lives. But *afterwards* when the Word and Spirit *within* them, had truly and fully *crucified them*, they would then come forth again of their own accord, and willingly offer up their *bodies* to fire and death.

And thus also I have declared what is *our crucifying with Christ*, Paul saying here, *I am crucified with Christ*; because his sins were subdued, and his nature conquered through the *living Word* and *Spirit* of Christ dwelling in him.

Now that both these things are so in *truth*, and that they are no *fond notions*, *speculations*, and *glosses* of mine own *devising*, I will yet make it *more evident* by some few other plain Scriptures: as by that of Paul, in *Rom. 8. 10.* where he saith, *If Christ be in you, the body is dead because of sin*; that is, the *presence* of Christ that is the *living Word* of God within us, is the *killing* and *crucifying* of the *body* to all sin. And in *Gal. 5. 24.* The same Apostle saith, *That they that are Christs, have crucified the flesh, with the affections and lusts of it*: and *ver. 25.* he shews, that this *crucifying* of the *flesh* of Christians, is not brought about by any *outward sorrows* and *sufferings*, but by the *presence* of the Spirit in it, saying, *if we live in the spirit, let us also walk in the spirit*: and *ver. 16.* of the

same chapter, he saith, *This I say then, walk in the spirit, and ye shall not fulfil the lusts of the flesh; and Rom. 8 13. If ye through the spirit do mortifie the deeds of the body, ye shall live. So again, Rom. 6. 5. If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.* Now all believers, without exception, are planted with Christ into a likeness of his death; which is not so to be understood, as if all should be crucified on a material Cross, as he himself was: but that all of them are buried with him by Baptism into his death, that is, by the baptism of the spirit; and the baptism of the Spirit, is the death of the flesh; it is the death of our flesh with Christs: for thus was Christs flesh made dead to it self, to sin, and the world, to wit, through the Baptism of the spirit; and thus also is ours: wherefore Paul adds, *vers. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: So that it is plain, that the destruction of sin in our bodies by the living Word and Spirit of God, is our crucifying with Christ.* And *vers. 11.* the Apostle would have those that are thus crucified with Christ, to reckon themselves dead to sin, for as the word and Spirit of God in Christ made him wholly dead to sin, and sin had no place in him: So likewise, as far as the same Word and Spirit of Christ prevail in us, they will make us dead to sin for the time past, and present; and for the future will preserve us from sin.

Use. 2.

And now we shall make some Use of this point.

First, Then let us know that it is not enough to Salvation to believe, *That Jesus Christ according to his humane nature, was outwardly crucified on a cross for us at Ierusalem, except we also our own selves be crucified with him, through his living Word and Spirit dwelling in us:* through which we must be powerfully planted into a true likeness of his death, in such sort that we must be dead unto all sin whatsoever, even to all our own corruptions and lusts; and to all the Corruptions that are in the world through lust; and we must be dead to our selves; to our own fleshly reason, understanding, will, desires, ends, and to our whole humane life; and we must be dead to the world, and to all that is in it, and of it; to all the pleasures, profits, and honours of it: we must thus truly be dead with Christ, e're we can live with him. And with this kinde of crucifying must whole Christ be crucified, from the Head to the lowest members: and thus also must we be crucified with

with him, if we will have any part in him; I say, we must have fellowship with him in his sufferings, and be made conformable to him in his death, ere ever we can attain to his Resurrection from the dead.

Now if any desire to know how we may attain to be thus Crucified with Christ?

I answer, that the true faith of Gods Elect, is the only way through which we can attain to this crucifying. For through faith we receive the living Word of God to dwell in us; and in this Word we partake of the Spirit; and this Word and Spirit dwelling in us, do (as hath been declared) crucifie us with Christ.

Indeed Hypocrites and carnal Christians, receive and profess a Word that will not crucifie them with Christ, but do receive a Word and doctrine that will still suffer them to live their own lives, and after their own lusts. For the word they receive, is onely an outward word, consisting of divers questions, opinions, and Doctrines; and is also without the Spirit, and so it leaves them as it found them in reference to their Natures and corruptions.

But the word that faith receives, is the Word of righteousness and life; a word that is always accompanied with the Spirit; and when this is ingrafted into the soul, and abides in it, it presently mortifies and crucifies it, and destroys a mans self out of himself. And therefore in 1 Cor. 1. 18. it is called *ὁ λόγος ὁ τοῦ σταυροῦ*, The word of the cross; and that not onely because it exposes us to afflictions in the world, but also because it dwelling in our hearts by faith, doth crucifie us. And this crucifying word in the same verse, is called also *ὁ δύναμις Θεοῦ*, the power of God: for that Word that crucifies our flesh, and subdues and destroys the whole strength of corruption out of us, must be such a Word as is also the Power of God: and so it is not onely in it self, but also because the Spirit of God dwells in it. And this Word thus apprehended, will crucifie us with Christ.

Now this word of faith, which is the word near us, even in our hearts, will crucifie us

1. Thoroughly; It will crucifie the whole man throughout, and that according to his mind, will, and affections; for this Word of God is quick and powerful and sharper then any two edged sword, & is piercing to the dividing asunder both of the soul and spirit, and of the joynts and marrow, and is a curious discerners of the thoughts and intents of the heart, &c. And all the Tribulations and Torments in

the world, yea, all the sorrows and pains of Hell, cannot so crucifie and subdue our evil *natures* and *lives*, as this *Living Word* in our hearts, with whom we have to do. This will crucifie us till we be dead with Christ, as *Christ* was dead (which was the fullest and compleatest death that ever was) that is, till our outward and inward man be wholly and fully subject to the onely VVill of God.

1 Cor. 15. 31.

2. This VVord of faith will crucifie us *daily* and *constantly*, as *Paul* witnesses, saying, *καθ' ημεραν* *συνθνήσκω*, I dye daily: for the word of righteousness dwelling in us, is clean contrary to our corrupt nature, and all the operations of it, and doth without *intermission* put forth its strength and efficacy against both. That as in the first break of day, the *light* is still mortifying the *darkness*, till it have wholly dispelled it; so the *Word* of righteousness deals with our *corruptions* till their place shall be no more found.

Now because this our crucifying with Christ is so contrary to the *flesh*, that the *flesh* is always mourning under it, and murmuring against it; therefore for our encouragement in so difficult a work as this, I shall propound some choyce and excellent advantages that believers have by being truly crucified with Christ. For by this means

1. We are freed from the *Law*. For as the *humanity* of Christ being crucified by the *Word* and *Spirit*, by this means became dead to the *Law*, and the *Law* lost all its power over him; so all the faithful that are thus crucified with him, are through this crucifying set free from the *Law*: for their own life being extinguished by the *living Word* and *Spirit*, and they living in that word and spirit a life not their own, but *Christ's*, are as truly freed from the *Law* as Christ himself was. And this *Paul* doth plainly teach us, *Rom. 7. 1.* saying, that the *Law* hath Lordship over a man all the time he lives, and no longer. But when he is once crucified with Christ, and dead with Christ, the *Law* hath no more *Dominion* over him. So then, as long as we live our own life, the *Law* hath power over us; but when we are dead to our selves through the *Life* of Christ, we are set quite without the reach of the *Law*, and the *Law* hath no more to do with us the *Members*, then with Christ the *Head*.

2. By being crucified with Christ, we are freed of *sin*. For one of the chief ends of the indwelling of the *Word* and *Spirit* in Believers,

Believers, is to free them, and save them from *sin* : and though *sin* hath its full power in our own *humane* life, yet it hath no power over *Christ's* life in us, which we live through *Faith*. Wherefore saith *Paul*, *Rom. 6. 6.* *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; and ver. 12. saith he, Let not sin therefore reign* ἐν τῷ θνήσκοντι ὑμῶν σώματι, *in your mortal or dead body ; which he calls dead, not in reference to the common mortality of the world, but in reference to our crucifying with Christ ; and in the body that is crucified with Christ, sin is not to reign. And so you see, that through our crucifying with Christ, we are dead to sin also. For it is impossible that Christ and sin should live together in strength, in the same flesh; but if sin live in our flesh, it will crucify us to Christ ; and if Christ live in our flesh, he will crucify us to sin.*

3. By being crucified with Christ, we are freed from death, that death that arises of *sin*, and carries the wrath of God in it : For through the death of the second *Adam*, we are set free from the death of the first *Adam*, and through that death do die unto life. *Unbelieving flesh* is the fuel of death, as wood is of fire ; and death reigns and hath its full *Dominion* in the flesh of all *unbelievers* ; but when we by faith are made members of *Christ's* body, of his flesh and bones, then life reigns in *Christ's* flesh, as death in *ours*. And so being crucified with Christ, death hath no more dominion over us.

4. By being crucified with Christ, we are also freed from the power of the Devil. The Devil hath power over our flesh, or *humanity* whilst it is our own, and under the Law, sin and death. But when our flesh is united to *Christ*, and is crucified by the Word and Spirit, then *Satan* comes, and hath nothing in it, as he came to *Christ*, and had nothing in him. The devil then can finde nothing in us to do us harm, or whereby he may prevail against us, when we are truly crucified with Christ.

5. The flesh that is crucified with Christ, is only *Christ's* own flesh. For whilst we live our own lives in *unbelief*, we are only the flesh of the first *Adam* ; but when the living Word and Spirit dwell in us and crucify us, then our flesh becomes the flesh of the second *Adam* ; and so far as it is crucified through the Word, it is *Christ's* flesh more than *ours*.

6. This crucified flesh, is the only temple and habitation of God,

wherein

wherein he dwells and manifests himself in this world: For as God dwelt in *Christs* flesh, which was thus crucified, and made it his temple, so he dwells in the crucified flesh of Believers, and makes that his Temple, as Paul saith to Believers, *Ye are the temples of the living God, as God hath said, I will dwell in them, and walk in them.* And God dwells in none of the flesh of all the sons of men, but only in that which is crucified with Christ; and that flesh that is not thus crucified, is not Gods Habitation, but the Devils.

7. This crucified flesh only, keeps the true Christian Sabbath, or the everlasting rest of the new World, which is to cease from our own works, and to do the works of God. Whereas that flesh that is alive to it self, and lives its own life in it self and the creatures, never enters into the true rest, nor keeps the true Sabbath, but it always works its own works, and doth all things from it self, and for it self, and so long God will not use it. But when the flesh is crucified through the Word, then God doth all in it, and takes it out of its own life and works, into his life and his works. And the more any flesh is crucified with Christ, the more doth God delight to use it, and to work his own excellent works by it; for such flesh will render no resistance to God in his working, and also it will do the works of God meerly for the glory of God and good of his brother, being dead to all self ends and interests.

8. This crucified flesh only is able to endure the Will of God and to suffer for his Name. For till the flesh be crucified with Christ, and killed by the Word, it will suffer nothing for God, but will by all possible means avoyd the cross; but when it is truly crucified it will endure the greatest evils that can be inflicted on it either by men or devils, or by the Lord himself, and that with much willingness and cheerfulness. As we have seen in Christ the Head, and Believers the Members: what grievous things they have suffered for the name and truth of God, in their crucified flesh; And as this crucified flesh will suffer any thing for God, so it will suffer it aright, that is, First In obedience to God, as Christ laid down his life, not by necessity but willingly. Secondly, In meekness and patience, as Christ, who when he was reviled, reviled not again; when he suffered he threatened not, but committed his cause to him that judgeth righteously. And thirdly, In Love, and that to very persecutors, so as to pity them and pray for them. This is glori-

ous suffering indeed, and no flesh can suffer *thus*, but this crucified flesh.

9. This crucified flesh, as it is able to suffer all things, so also to overcome all things. That flesh that lives its own life, is soon certainly conquered by all the evils that assault it; but when it is crucified with Christ, it is also quickened with him to overcome all things. So Christ, who was thus crucified by the Word, though he seemed to the world in his death and cross to be quite vanquished, yet even then he spoiled Principalities and Powers, and triumphed openly over them; yea and overcame all things, in that crucified flesh of his. For that flesh that is crucified by the Word and Spirit, is thereby made Superiour to all things in that exaltation and might, which the Word and Spirit communicate to it.

10. This crucified flesh, hath the very glory of Jesus Christ upon it; and no flesh is so glorious in the Church, as that which is most crucified with Christ: for in that, you shall see little of it self, and most of Christ; little of the first Adam, and most of the second. Look among all the Sons of God, and you shall see them that were most crucified with the Word, most glorious; the clear beauty of holiness being seen upon them: whereas, that flesh that lives much in it self, in its own wit, will, reason, prudence, minde, affections, and the things of its first nature, though there may be something of Christ in it, yet all these things are so much uncomeliness and deformity upon it, and are nothing but a thick vail and covering to obscure Christ himself. But that Christian that is most dead and crucified to these things, he it is that shines most gloriously in the Kingdom of Christ.

Lastly, this crucified flesh, is the only subject of the glorious Resurrection. For as the living Word and Spirit that crucified Christs flesh, did again raise up that crucified flesh of his from death, and set it at the right hand of God; and thereby did plainly manifest him to be the Son of God; so the same Word and Spirit that crucifie our flesh, shall as certainly raise it up with Christ into the fulness of the life and glory of God. And this time the Apostle calls the day of the manifestation of the sons of God. For the Word and Spirit whilst they dwell in us and crucifie us, they make it only known to us, and to them that live in the same faith and spirit with us, that we are the children of God: but when they shall raise up this flesh of ours (which they have first crucified) from death and

and the grave, into the *life, glory and eternity* of God, then it shall be manifest to all the world, that we are his children.

And so our *crucifying* with Christ, is a certain *pledge* of our *Resurrection* with him : and this the Apostle testifies, *Rom. 8.11.* saying, *He that raised up Christ from the dead, shall quicken your mortal bodies by his Spirit that dwells in you :* and *Rom. 6.8.* *If we be dead with him, we believe we shall also live with him.* If we be dead with him, that is, through the *Word and Spirit*, first *crucifying* our flesh, and then *offering* it up to death ; we believe we shall live with him that very *life* which the *Word and Spirit* of God did *communicate* to his flesh, when it *raised* him from the grave, and fully *translated* him into the *immediate Kingdom* of God. And for this cause, *Col. 1.18.* Christ is called the *first born from the dead*, that is, the first whom the *Word and Spirit* did raise from death and the grave, and did *carry* into the *immediate presence* of God, as the *first fruits* and *pledge* of their Resurrection, who have the *same word and spirit* dwelling in them.

Whence it is evident, that all that flesh which the *Word and Spirit* do *crucifie* with Christ, they shall also *rise* up together with him, and *sit* in the same heavenly places in him : which is the *sure hope* of all Believers.

Now seeing all these things are *truth*, and are no *lye*, let us willingly *give up* our selves to be *thus* crucified, how bitter and grievous soever it be to the flesh.

Quest.

Now if any man shall say, *How shall I know that I am thus crucified with Christ, that I may have interest in all these advantages ?*

Answ.

I Answer, There are *many Tryals* of this, *some* of which I vwill name very briefly, and so conclude this matter.

1. As First, If thou findest thy *own Nature* truly subdued and changed by *another Nature* that is from God ; and if thou findest thy *own life* put to an end by *another life*, that is from God ; then art thou *crucified* with Christ indeed.

2. If thou canst *deny thy self* in all things of flesh and blood, and findest a *new self* within thee, to have power over thy *old self* which is daily withering and decaying at the presence of the *new creature* ; then art thou *crucified* through the *Word*.

3. If thou art *dead to sin*, even to all those corruptions and lusts which have delighted themselves in thee, and thou again in them ;

them; if thou findest *thy self* dead to them, and they killed in thee, then art thou *crucified* by the Word.

4. If thou art *dead* to the *world*, and to the *things* of it, which are the lust of the flesh, the lust of the eyes, and the pride of life, then art thou *crucified* by the Word.

5. If thou dost not minde the *praise* and *applause* of men on the one hand, nor their *reproaches* and *indignities* on the other hand, but are truly dead to both, then art thou *crucified* by the Word.

6. If thou art deceased and departed from thy own *will* and *works*, and canst *do*, & *delight* to do the *will* and *works* of God: then is his Law within thy heart, and thou art *crucified* by the Word.

7. If thou art ready prepared to *bear* and *endure* any *sufferings* and *persecutions* for Christ with *patience*, and over & above with *willingness* and *joy*, and dost not draw back for any evils, but dost stand to them, and overcome them; then also art thou *crucified* by the Word, and that is, *crucified* with *Christ*.

Now this our *crucifying* with *Christ*, is the *chief* and *greatest* matter that we are to minde in this world; wherefore *Paul* saith to the *Corinthians*, 1 Cor. 2. 2. οὐ δὲ ἐκείνα ἐδίδαξι τὶ ἐν ᾧ, I did not judge it worth the while to know any thing among you (or to behold any thing in you) but *Iesus Christ* and him *crucified*. Seeing in this present state of ours, this is our *chief business* to be *crucified* with *Christ*, and to be taken out of our selves, and all our own things, till we be altogether reduced to *nothing*, that we may receive our selves and all things *anew* in *Iesus Christ*. This is the *chief work* of *God* by his *Word* and *Spirit* upon the *faithful* here in this world, as it was also his *chief work* upon *Christ* in the days of his *flesh*: For though there were in *Christ* many clear *Demonstrations* of the *presence* of *God*, through which he wrought many of the *great works* of *God*; yet our *main business* that concernd *Christs* life in the *flesh*, was daily and throughly to *crucify* him by the *Word* and *Spirit* which dwelt in him, and thereby to *prepare* him, and make him *fit* for the *outward cross*, and for that *sad hour* and *power* of *darkness* that was to overtake him. And so this also is to be the *chief business* of our lives, after we do *believe*, even to be daily *crucified*, and *mortified*, and killed by the *Word* and *Spirit* of *Christ*, till our *will* be perfectly *subdued* to *Gods*, and by this means we be *fitted* and *prepared* for that tri-

bulation and cross what ever it is that the Lord shall please to appoint unto us, either in *life* or in *death*.

And thus having spoken something of the *Crucified Christian*, we proceed to speak in the next place of the *Quickened Christian*, from the following words,

Nevertheless I live.

Every true Believer is as well *quickened* with Christ, as *crucified* with him; *I am crucified with Christ, nevertheless I live.* So that as the *humanity* of Christ (which is the first Example and Pattern, to which the *whole Church* is conformed) being deprived of its own *proper life* through the Word and Spirit that dwelt in it, had instead thereof the *life of the Son of God* communicated to it: and that *Son of man* having parted with his own *proper life* out of himself, did yet truly live in the same soul and body, *the life of the Eternal Word*; and was so crucified, that nevertheless he lived; so also it is with *all Christians*: And therefore Paul saith out of his own experience, *I am crucified With Christ, nevertheless I live*: as if he had said, I am not crucified to death, but to *life*; my crucifying with Christ is my quickening; for by this means I am so killed that I live the more; yea now only I do truly live, being formerly dead. My own *proper life* in my self was my death, but *Christ's life* in me is my *true life*. For I was dead with the worst death, to wit, in trespasses and sins, but now I live in the best life, even the life of righteousness.

Whence it is manifest, that the *living Word* and *Spirit* of Christ in a Christian do so kill the *life* of his *flesh* (which is a life of sin and sorrow, and darkness, and death) that at the same time they communicate to the same man, to the same soul and body, a *true*, and *spiritual*, and *holy*, and *heavenly*, and *eternal life*.

For no man is *crucified* with Christ, but he also *lives* with him: seeing the same *Word* that kills our *life*, communicates *Christ's*: and Christ *crucifies* us with himself, not that he may kill us, but that he may quicken us: and our quickening is the end of our crucifying, and our crucifying is the way to our quickening.

Indeed the killing of the flesh by the *sword* or *famine*, or the *Law*, or any way else is death indeed, or death unto death; but the killing of the flesh by the *living Word* and *Spirit*, which is its crucifying with Christ, is death unto life.

And

And here again we may note this also, That the *true life* of a Christian, begins from his *crucifying* and dying with *Christ*; and also the *true crucifying* and dying of a Christian begins from his *life* in *Christ*. For *both* these inseparably go together, to wit, our *crucifying* and our *quickening* with *Christ*. But our *crucifying* with *Christ* is named first in *order*, because it is first in *manifestation*, seeing after we believe, *Christs death* is first *manifested* in us, before *Christs life*; though *Christs life* be first in us in order of *nature*: the *crucifying* of our *flesh*, flowing from the *life* of his *Spirit*.

This then is the *sum* of this matter, That the *living Word* dwelling in us, destroys the *proper life* of the *flesh*, and takes up the *flesh* into the *life* of it self and the *Spirit*. And so a man in union with *Christ*, hath his *own life* destroyed out of him, and *Christs own life* communicated to him. So that in the *true Believer*, the soul and body of *man* live in the *life* of the *Son of God*, as was done in the *flesh* of *Christ* our elder Brother.

And thus the *flesh* lives a *life* that is not of the *flesh*, yea thus the *creature* lives in it self the *life* of *God*. For as that *eternal life* that was with the *Father*, was *manifested* in the *Son*, that is, in his *flesh* or *humanity*, and all *Believers* have seen and known it; so also that *very life* of the *Father* and the *Son*, is both *communicated* to the *Saints*, and also *manifest* in them, as *faith* very well knows. And this is the great *mystery* of the *Gospel*; let them receive it, that can receive it.

Now this *new* and *Spiritual* life which a *crucified* Christian partakes of;

He hath it, $\left\{ \begin{array}{l} 1. \text{ In Union.} \\ 2. \text{ In Manifestation.} \end{array} \right.$

First, A Christian hath this *life* in *Union*, when through *Faith* of the operation of *God*, he is really *knit* unto *Christ*, and *ingrafted* into him, and made *one* with him. For *before* we are united to *Christ*, we are *without life*; but as soon as we are *united* to him, we have *life* from him, as *John* saith in his *Epistle*, *he that hath the Son hath life* (even that *life* which the *Son* hath) and *he that hath not the Son hath not life*. Now this *life* and *union* which a Christian

Christian hath through faith is more *bidden* and *secret*, as that life is that proceeds from the first real union and compliance between the *Stock* and *Science* or *grest*: and this is the life of *Justification*. For as soon as ever we are by faith made one with God in Christ, the *righteousness* of God is made ours truly and everlastingly, and in this we are *justified* even before God.

2. A true Christian, hath this life of Christ not only in *Union*, but also in *Manifestation*. For when a Christian partakes of Christ's life by faith, this life will not be *idle* in him (which is against the nature of all life, but especially of this) but most *active* and *operative*, and it will manifest it self especially two wayes, *viz.*

Both in $\left\{ \begin{array}{l} \text{Holiness and} \\ \text{Comfort.} \end{array} \right.$

1. This life will manifest it self in *Holiness*, in the very holiness of Christ, which is the holiness of the *Divine Nature*, communicated to the *Humane Nature*; the *Spirit it self* which is given to a Believer as the *outgoing* of the life of God within him, worketh its own works of *grace* and *sanctification* in him, and communicates the *same* holiness to him a *Member* as to Christ the *Head*, though in a far different degree.

2. This life of Christ in a Christian will manifest it self in *comfort* as well as in *holiness*. And this is the *life* of our *life*, and the next and necessary *result* of *holiness*; wherefore it is said, that the *Kingdom of God* stands first in *righteousness*, and then presently in *peace* and *joy*: and the same *Spirit* that is given for a *Sanctifier*, is also given for a *Comforter*; and *Paul* saith, *Rom 8*. That to be *spiritually minded*, is not only *life*, but *life and peace*. For when a Believer findes in himself a *new nature* through a new Birth, and the *Law of God* within his heart, and some strength to obey God, and to do his will, then he begins to finde also a sweet and heavenly *peace* within him, and many times, *joy unspeakable and glorious*. And thus is a crucified Christians *new life* manifested both in *holiness*, and also in *spiritual peace and joy*.

And now (to speak one word by way of *Application*) let us each one seriously consider, whether he do indeed partake of such a life

as, is risen to him out of death? whether he sode that he hath parted with his own life, and gotten another life then his own, in his own *soul* and *body*? and whether the life of the *First Adam* be crucified in him, and he live the life of the *Second Adam*? that is, not a *natural*, but a *spiritual* life; not a *humane*, but a *divine* life; not an *earthly*, but a *heavenly* life; not a *temporal*, but an *eternal* life: for thus do all live that are truly crucified with Christ. And I desire we all would the rather mind this, because if we part with *this* life ere we partake of *that*, the *second death* which is everlasting death in sin and the wrath God, must needs swallow us up: and because if we do not partake of *Christs* life *here*, we can never live with him in his *Kingdom*: and also because we can never have true and immediate Communion with the *Father*, but in the life of his *Eternal Son*; vvhwherefore let all such whose hearts God hath touched by his word, make it their business to seek from God in Christ another life then their own; a life infinitely better and stronger then their own; and a life which at the will of God will offer up their own; that we may say in our experience, as Paul in his, *We are Crucified With Christ, yet neverthelesse we live.*

Now the Apostle having named this *blessed life*, doth further enlarge himself on this matter in the words following, saying,

Yet not I, but Christ lives in me.

And this he speaks, least any one should think that the life he lived after his crucifying with Christ, was onely his own *humane* life purified and refined. I say, least any one should think he lived now the life of his own refined and spiritualized Reason and judgement, and prudence, and will, &c. distinct and apart from Christ; therefore he adds, *yet not I, but Christ lives in me.* And each of these Clauses are very considerable.

Yet not I.

I live, yet not I. By which words it may appear, that a *Christian* is so crucified with Christ, that in this crucifying he loses not onely his own proper life, but (which must needs follow) his Per-

sonality

sonality also. For through *Faith* his soul and body live no more any proper life of their own as before, but are taken up into the *Nature* and *Person* of the Son of God; and in him he subsists, lives, and acts as a *Member* in the *Man*, and as a *Branch* in the *Vine*; and so can truly say after faith is come, *Vivo ego, non amplius ego, I live, yet no more I*, but it is another that lives in me, and I in him: so that a true Christian, through true faith doth lose his *Personality*, not his *Humanity*; for his *nature lives*, but not in his own person, but in the person of *Christ*.

Indeed every man by *Nature*, and according to his first birth, is a *distinct person* by himself, and lives a *proper life* of his own, in and by himself, till *faith* comes and knits him unto *Christ*; and then he subsists in *Christ's person*, and is no more a person *distinct* by himself, so far as he is gathered up into *Christ* through faith and the *Spirit*, and lives and acts in him. For then *Christ* is made so one with a Christian, and a *Christian with Christ*, that there is no more distinction between them in this *Unity*, then there is between the head and a member.

Now the knowledge of this point through the *Experience* of *faith*, is of excellent use to a Christian in the matter of his salvation.

In as much as each man as he is a *distinct person* by himself, is under the *Law*, and appertains to the Kingdom of the *Devil*, and is within the reach and power of *death* and *hell*: but as he is taken into *Iesus Christ* by *faith*, that is, as he is taken into his *Person* as his member, and loseth his own person, so he is free from the *law*, *sin*, and *death*, as *Christ* is free. So that if the *law*, *sin*, *death*, or the *devil* come to a *believer*, to accuse, terrifie, or condemn him, he (because of this most real and near union with *Christ*) may reply in truth, and say, *It is not I*; I am not I, I am through faith become a member of *Christ*, and I am he, and he is I; and if you have any thing to say, say it to the *Person* himself, for I am but a *Member*, and do live in his person.

The clear and spiritual knowledge of this matter, would be a great support to us in all times of temptation, and in all deep sense of sin and wrath: seeing we commonly in such sad and painful hours, do look upon our selves as persons by our selves, and distinct from *Christ*: and then we do truly both fear and feel sin, and death, and hell within us; and then also the *Devil*, and our own evil!

evil consciences are too mighty for us, when we consider *our selves in our selves*. Wherefore at such times we must needs prevail by *faith*; and know that we through *faith* are not *persons by our selves*, but that we are *Parts and Members of Christ*, and live in his *Person*, and consequently in so near *union* with him, that *Christ cannot be saved without us, nor we perish without him*. And so none can lay any thing to *our charge*, but what *Christ* hath taken upon *himself*, and overcome for us: and so the *Law, sin, Death, Hell, and Devil*, can as soon prevail against *Christ*, as against us who are so joyned to him, that we are one *flesh and Spirit* with him.

It is true, if we were persons by *our selves*, these evils and enemies would be too hard for us; but being *drawn unto Christ* by the *Father*, and being by him also *implanted in Christ*, and made *Branches of that Vine, and Members of that Person*, we thus become one with him who is *conquerour of all things*, and we *our selves* also are *more then Conquerors* in him.

Wherefore let us all know that in the matter of our *Adoption, Justification, Sanctification*, and of our whole *Salvation*, *Proprus abjicienda est persona*, as *Luther* saith, *We must wholly cast away our own person*, and be united into one person with *Christ*, yea, and lose our person in his: seeing out of this union *Christ* profits no body, either to the *escaping sin and death*, or to the *obtaining righteousness and life*.

Wherefore for the *escaping* these eternal evil things, and for the *obtaining* these eternal good things, we must necessarily be so taken up into *Christ*, that we must say with *Paul*, *It is no more I*.

Yet not I.

And here I must needs note one thing more, e're I conclude this matter, and that is this,

That a *believer* must be so much taken up into *Christ* by *faith*, that as *Christ* must *work* all in him, so he must *attribute* all *Christs* works unto *Christ*, and none to *himself*, still saying in the midst of the exercise of all *Graces and Vertues*, *It is not I*. It is not I that live, but *Christ himself* that lives in me this life of *Grace, Righteousnes, Wildom, Meeknes, Goodnes, Humility, Patience, Power,*

Note.

Power, Love, &c. It is not *I* that live it in *my self*, but *Christ* that lives it in *me*; as he saith elsewhere, *I laboured more abundantly then they all; yet not I, but the Grace of God that dwelleth in me.*

After the same manner, as every *Christian* must keep his *Rest* in *Christ*, and must suffer *Christ* to *work* all his own works in him, so he must still *attribute* all *Christ's* works unto *Christ*, and be still saying, *It is not I, but Christ in me* that hath done these works, that hath endured and overcome these evils.

And thus must we keep our *Sabbath* in *Christ*, as *Christ* kept his *Sabbath* in *God*. For *Christ* was so taken up into *God*, and filled with him, that he said of his *humanity*, *I can do nothing of my selfe*; and again, *The Father within me, he doth the Works*; and again, *The words I speak are not mine, but his that sent me*; and so *Christ* in all his great works said, *not I, but the Father in me*; so we in all our works that are truly *Spiritual*, must say, *not we, but Christ in us*. And this onely a *mortified Christian* can truly perform, for others will be *attributing* the works of *Christ* to *themselves*, rather then to *Christ*, and be *glorying* in *themselves* more then in him.

It follows,

But Christ lives in me.

For least any should think that *Paul* had a *new habit* of life created in him, he adds this, that we must know it was *Christ himself* within him that was his life, even that *Word of life*, and *Son of God* that made the world, and no created *habit* of life. That as that *Word* that was with *God*, and was *God*, and dwelt in the *humanity of Christ*, was that *very* life of his *humanity*; So the same *Word of God* dwelling in *us* through *Christ*, is also *our* life as it was *his*. And as the body hath no *habit of life* in it self, distinct and apart from the reasonable *soul*; but the *soul* it self that dwells in the body, is the life of the body; and when the *soul* withdraws, the body is dead, and hath no *habit of life* in it self afterwards; so the life of a *Christian* doth as *immediately* flow from *Christ*, as the life of the body from the *soul*; and if *Christ* should withdraw, all *Spiritual* life would leave him, and the *Second death* would swallow him up. And as the very *presence* of the *soul* in each member,

is the *Life* of it, so is *Christ's* presence in all his *Members* their true and very life. Wherefore saith *Paul* here, *Christ* lives in me, as *God* lived in *Christ*, and as the *Soul* lives in the *Body*.

And so as *Paul* had affirmed before, *That it was not he that lived*, so here he shows *Who* it was that did live in him, and that is *Christ*;

Christ lives in me.

Indeed the *Soul* and *Body* were *Paul's*, but *Paul* did not live in his own *Soul* and *Body*, but *Christ* himself did live in them; and so *Paul* lived the life of another in himself, the life of *Christ* in his own *Soul* and *body*: and the *soul* and *body* of *Paul* were but a *Temple* in which *Christ* lived more then himself, as the *humanity* of *Christ* was but a *Temple* in which *God* lived more then himself.

So that it is *Christ* himself that lives in a true believer, and he is, and doth, and suffers, and overcomes all in him.

Explication

Now that we may not mistake in this great matter, we must rightly understand, *What this Christ is that lives in a believer*: now this not the *flesh* of *Christ*; for that being a *Creature*, and in all things like unto our *flesh*, sin excepted, can be but in one place at a time; but this *Christ* is the *Eternal Word*, and *Son of the living God*, the *Power*, *Wisdom*, and *Righteousness* of *God*, and the true *God*, and *Eternal life*. This is the *Christ* that lived in *Paul*, and lives in every believer.

Now if we rightly understand this point, we may learn from it many excellent things.

Uses.

And first we may perceive the mistake of those who look for all the life of *Christ* in that *humanity* which was born of the *Virgine*, whereas *Christ* truly lived in *Paul*, and lives in all the faithful, and his very life is to be seen in them, as the life of the *Soul* is not confined to the *Head*, but disperses it self through all the *Members*, and is manifest in them in measure, as in the head in fulness.

2. We may learn that *Christ* in a believer, is to him instead of all created habits of *Grace*. *Christ* who is the true *God*, is all in all in a *Christian*; and so a *Christian* partakes of that righteousness

which is *Christ*; of that wisdom, which is *Christ*; of that power, truth, goodness, &c. which is *Christ*; and *Christ* that dwells in believers, is truly all *Grace* to them. And herein they are like unto *Christ's* humanity, unto whom the fulness of the *Godhead* that dwelt in him, was instead of all created *Grace*. Wherefore let us know, that the created habits of grace in a *Christian*, which the *Schoolmen* have invented and taught, and others have received from them, are nothing but the *Empty* notions, and *Vain speculations* of carnal and unbelieving hearts, ignorant of the true Mystery of the Gospel. For *Christ* that lives in a believer, is all *Grace* to him; and thus the Apostle *Paul* expressly teacheth, in 1 Cor. 1. 30. where speaking of *Christ* he saith, *He is made unto us of God wisdom, righteousness, sanctification, and redemption*; and so a *Christian* hath that *Wisdom, Righteousness, &c.* which is *Christ himself*. And this grace which is *Christ himself*, is infinitely more high and holy, then all created habits of grace; & this is the only grace that is acceptable to God, and that makes us accepted in it self; and this is the only grace against which the *Gates of hell* cannot prevail; and the only grace that can make us meet for the *Fathers Kingdom*. And thus you see that *Christ* that lives in a believer, is all grace in him, and all sufficient grace for him.

3. If *Christ* live in believers, then certainly what ever evils, and tribulations, and persecutions are brought upon believers, by the World and the false Church for the word of faith, they are brought upon *Christ himself*, and *Christ himself* is still persecuted in the flesh throughout all Ages and Generations: and the faithful in all Ages are filling up the remainders of the sufferings of *Christ* in his body. For believers have all along suffered, and do still suffer from the World, because God is in them of a truth; and the evil done to them, is against God himself, who dwells in them. And against this Rock have all the unbelievers dash'd themselves in pieces all along.

4. *Christ* who lives in believers, lives in them like himself, that is, like the Son of the living God and so those in whom he lives,

1. He frees them from their own evil things, and

2. He confers upon them all his own good things.

1. He frees them from their evil things: And in reference to these, he lives in them as their Redeemer and Saviour; and so *Christ* within them abolishes the Law, takes away sin, and destroys death,

death; for none of these things can dwell in his presence, in that soul wherein he lives. For he is our *new Law*, to make void the *Old*; and he is our *new Righteousness* to take away *sin*; and our *new Life*, to destroy *death*; and the Law, Sin, and Death can have no place nor power where Christ our *new Law*, Righteousness, and Life dwells and lives.

2. Christ living in believers, *confers upon them his own good things*: for Christ the Son of God hath nothing in *himself*, that is, in his *Divine nature*, which he will not communicate to our *flesh*, as he hath done to *his own*, according to our *place* and *use* in his body; and so he communicates to all those in whom he dwells, of all the *things of God*, till at last he fill them with all the *fulness of God*. And thus is Christ glorified in his Saints, and admired in them that believe.

5. If it be Christ the true God that lives in *believers*, then we learn hence what true *Justification* is; and that is, to be so one with Christ by faith, that *Christ himself* may live in us, and *we* in him; that he may communicate *his nature* to us, and *our nature* may be taken up into *his*: for we cannot be *justified* before God by our *own living*, but by *Christ's living* in us his own life; and *his righteousness*, which is the righteousness of God, must dwell in us ere we can be *justified* before God.

Lastly, seeing *Christ himself* lives in all true *believers*, let us all who *profess* our selves to be such, so live that Christ may be seen to live in *us*, more then *our selves*; that they that have known *us*, may know *us* no more, but may know *Christ* in us; and that they that have *communion* with us, may acknowledge *Christ himself* speaking, working, and living his whole life in us, in all self denial, humility, holiness, love, resignation of our selves to the will of God, and in all diligence to do the work of God, and readiness to suffer the will of God: for thus *Christ* lived in his *own flesh*; and thus also he will certainly live in *ours*, if he live there at all: and when *Christ* lives in *our flesh*, as he did in his *own*, something of his *glory* will be seen upon us.

Now such a *Christian* in whom *Christ* lives, and he lives not *himself*, how *amiable* would he be in the *Spiritual Church*? but how unlike would he be to all the men in the *World*, yea, to the most *Professors* in that which is called the *visible Church*? but I proceed to that which follows.

And the life I live in the flesh, I live by the faith of the Son of God.

And here note in the first place, That *Paul* sometimes saith, *Christ lives in him*, and sometimes that *He lives; I live*, saith he; yet not *I*, but *Christ lives in me*; and again, *The life I live*. The life I live (saith he) of that very life which *Christ lived in him*. All which shows the near *Union and Communion* betwixt *Christ* and a *believer*; *Christ* and a true *Christian* being so much one, that what the one doth, the other may truly be said to do.

So that as *God* and *Christ* were so united, that the very works of *God* in *Christ* sometimes were attributed to *God*, and sometimes to *Christ*, (as is manifest in divers places in the *Gospel*) and it made no difference whether they were attributed to *God* in *Christ*, or to *Christ* in *God*. Just so it is betwixt *Christ* and *believers*, who are as nearly united as *God* and *Christ*, as *Christ* himself (whom we may safely believe) affirms in *Joh. 14. 20.* saying, *In that day ye shall know that I am in my Father, and you in me, and I in you.*

In that day, that is, when the *Spirit* is given, and comes into the heart, which makes the true *Lords-day* in a *believer*; in that day when the *Spirit* is the light whereby we see and know aright all the things of *God*; in that Day, Ye shall know this great, mystery which the *World* and the *Worldly Church* cannot know, but will be greatly offended at it, when they hear it; to wit, that *I am in my Father, and you in me, and I in you.* And in *John 17. 21.* *Christ* who was heard in all things, in his last solemn Prayer for his elect *Church*, in the days of his flesh intreats his *Father*, that this may be accomplished in all the *Believers*; praying that they all may be one, as thou *Father* art in me, and I in thee; that they also may be one in us. From which Scriptures we may see and perceive, that as *Christ* is in the *Father*, and the *Father* in *Him*, so *Believers* are in *Christ*, and *Christ* in *Them*; And hereupon, the works of *Believers* are sometimes attributed to *Christ*, and sometimes to *Them*; And it is no matter, whether they be attributed to *Christ* in them, or to *Them* in *Christ*; seeing it is *Christ* in *Believers* that is all, and doth all, and hath the glory of all.

Now

Use.

Now this Use, we who are Believers, may make of this; to wit, that it is our Duty so to live in Christ, that every part of our life may be attributed to Him, and may be such, that Christ may not be ashamed to own it, but that it may be a praise to Christ, He doing all in us, and we doing nothing but in him, and of him, and for him.

And the life I live (εν σαρκι) in the flesh.

This Paul speaks, to shew that the life he lived after he was a Believer, was not out of the flesh in the Religion of Angels, in strange Raptures and Revelations, and in high and wonderful things above himself, but that the life he lived in Christ, and Christ lived in him, was in the flesh (that is) in his humane soul and body. There are a sort of People (which also have been Professors of the Gospel) so deluded by the Devil, that they say they live the life of Christ, yea a life far above Christ in the Spirit, and that they live immediately in God, and have often visions of, and intercourse with Angels, whilst yet these very People live the life of sin and Satan, in the flesh, in all manner of filthiness and uncleanness, and looseness, and abominable prophaneſs.

Wherefore (saith Paul) I live the life of Christ in the flesh, in this soul and body of mine: I live in the flesh, but not after the lusts and requiring of the flesh; but I live Christs life in my own flesh, in all righteousness, holiness, cleanness, purity, meekness, goodness, love, patience, heavenliness; this is the life I now live in the flesh.

2. Note hence again, That the life of Christ is to fill a Christian; not his spirit only, but his flesh; it is to fill his soul, and his senses, his inward and outward man; his thoughts, words, works, and his whole conversation; the life of Christ is to fill them all.

The life of Christ is first communicated to the spirit of our minde; there it is first kindled and rooted; and from thence by degrees it spreads it self into the flesh; and to this the flesh is most unwilling; but at last the Spirit overcomes the flesh, and leads it forth into its own righteousness and life.

And hence we may learn, that our present natural life doth not hinder us but that we may live a spiritual and heavenly life, or the

Use 2.

very life of *Christ* in our *flesh*, if we be true Believers: Wherefore *Paul* elsewhere speaking of Believers, saith, the *Father* hath quickened us with *Christ*, and raised us up together with him, and set us in heavenly places in him, and that whilst we live a *Natural* life according to the *body*.

So that here in this present world, we may partake of *eternal* life, and may live (not in *notion* but in deed) the life of the *Spirit* in the *flesh*, and the life of *heaven* on *earth*, and the life of the *Son of God* in our *humanity*, if we do not deprive our selves of so great happiness through *unbelief*.

Use 2.

Again, we may learn hence, That the life of the *Son of God*, is not to be confined only to that *Humanity* that was born of the blessed *Virgin*, which was the head of the *Elect*, but that it extends it self to all true Believers, in whom *Christ* lives as in his own *flesh*; as *Paul* saith, *Christ* lives in me, even in my *flesh*; which through this life of *Christ* in it, became *Christ*s more then *Paul*s. So that the life of the *Son of God* is communicated truly to all the faithful, and is to be seen in their *flesh* in some measure, as well as in *his*, in all fulness: as the life of the *soul*, in a man, is not confined to the *Head*, but disperseth it self to all the members, and is truly manifest in them.

I live through the faith of the Son of God.

Here the *Apostle* shews the way or means how *Christ* came to live in him, and he in *Christ*, and that is through *Faith*.

Christ (saith he) so lives in me, that yet I live in the *flesh*, but the life I live in the *flesh*, is not the life of the *flesh*, but I live in the *flesh* the life of *faith* in the *Son of God*.

Now touching this excellent Grace of *Faith*, much might be said; but I shall endeavour to give you the sum of all in as few words as may be.

And first, I shall shew you, That the right *faith* is not any work of ours, but it is wholly the work of *God* in us: And therefore it is called by *Paul*, Col. 2. 12. *Faith* $\tau \epsilon \rho \epsilon \rho \epsilon \iota \alpha \varsigma \tau \omicron \varsigma \Theta \epsilon \omicron \varsigma$, of the operation of *God*; and that according to that mighty power which he put forth in *Christ* when he raised him from the dead; as the same *Apostle* speaks in *Ephes.* 1. 19, 20. It was a work of the mighty power of *God* to unite *Christ*s *Humane* nature to the *Divine*, though it were wholly free from *sin*; But it is a greater work

work of power, to unite us to God in Christ, who are full of sin; and yet God doth this through faith in all true Believers, as I shall shew in the next place.

2. As faith is wrought in us by God, and is his constant work in us, so this faith doth apprehend God in Christ, even the Divine nature of Christ in the Humane; and the Son of the living God in the Son of man, as the Apostle shews here, saying, *I live by the faith of the Son of God*: Shewing that the chief thing that faith respects, and apprehends in Christ, is the Son of God. And Peter in 1 Pet. 1. 21. saith, that the faithful, through Christ, do believe in God who raised him from the dead: So that that only is true faith, which doth apprehend and receive the true God in Jesus Christ.

And thus from these two things, we may in some measure understand the true nature of faith, which is nothing but this, The Father laying hold on us by his Spirit, and drawing us to the Son, and inabling us to receive the Son, and so making us one with the Son, to abide and live in him for ever. So that through true faith we have the nearest union and conjunction with the Son of the living God, that any Creature can have, next after the Humanity of Christ.

Now from this Union, which we have with the Son of God through faith, do flow many excellent advantages to Believers; some of which I shall name now; As,

1. Hereby they are made the sons of God, as John saith, Job. 1. *As many as received him, that is the Word that was with God, and was God, and was made flesh; as many as received him by believing, to them he gave power to become the sons of God.* As that Word or Son of God, coming into the Humanity of Christ (which was in all things like ours, sin excepted) gave it authority and power to become the Son of God: so the same Word coming into us, through Christ, gives us power to become the sons of God in him, as the fire gives the iron in which it dwels, power to be light and hot.

And so through faith, we have not only the Name, but also the Nature of Sons. For faith uniting us to Christ, changeth us into a new Nature, and takes from us what we are in regard of sin, and makes us what Christ is in regard of righteousness, and so it makes us new in heart, minde, will, affections, ends, and in our whole conversation; for it brings Gods Nature into ours, and
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this *changeth* our nature into its own *likeness*; so that whatsoever we do, or whatever our *condition* in the world is, we shall still carry our selves in all things as the *children of God* in some demonstration of the *Divine Nature*.

1 Cor. 3. 21.

2. Through this *faith* in the *Son of God*, we are made not only *Sons*, but *Heirs*; *Heirs of God*, and *joynt-Heirs with Christ*: That as *Christ* according to his *Humane* nature, being made *One* with the *Son of God*, by whom, and for whom all things were made, was in Him made *Heir* of all things; so we through that *faith* whereby we receive the *Son*, are made *Heirs with Christ*, in such sort, that all things are ours, whether *Paul*, or *Apollos*, or *Cephas*, or the world, or life, or death, or things present, or things to come, all are ours whilst we are *Christs*, as all is *Christs* whilst He is *Gods*. Now this is a very *glorious inheritance*, which as *faith* only apprehends, so *faith* only understands.

And this inheritance happens to us, not through the works of the *Law*, that is, not through any outward works of outward righteousness whatsoever, but through the righteousness of *faith*, through which *faith* we are truly made one with the *Son of God* in *Christ* (as hath been said) and in and with Him, do truly inherit both *God* and the *Creature*.

3. This true *faith* carrying us into the *Son of God*, and placing us in him to abide in him, doth truly carry us out of the utmost reach of all evil things; out of the reach of the *Law*, *Sin*, *Death* and *Hell*, seeing these can have no place nor presence in the *Son of God*; and though these evils may reach us whilst we dwell in our selves; yet we are got out of their reach so far forth as by *faith* we dwell in Him.

4. This *Right Faith* carries us into the *Son of God*, and doth carry us into all his *Perfections* and *Excellencies*, into his nature, and life, and righteousness, and wisdom, and power, and glory, and into all the fulness of the *Son of the living God*; and so true *faith* enriches a *Believer* in *Christ* with greater treasure than the heart of a carnal *Christian* can possibly give credit to; for through *faith* we are carryed into the *Son of God*, to have all that He hath, and He again comes and fills us with all that he is and hath.

5. True *faith* carries us into *Christ*, and makes us one with him, as the *Author* and *Original* of all our good works. For through
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this, God dwells in us, and works his own works in us, and we again dwell in him, and work his own works in him; and those only are true good works, which God that dwells in us works in us, and which we dwelling in God work in him.

Yea, a Believer who is *one with Christ*, not only doth good works, but doth them continually: for *Christ in him is alwayes active*; and whilst he is in *Christ*, he must be *always active*, and therefore, saith *Christ*, *Joh. 15. He that abideth in me, and I in him, the same bringeth forth much fruit*: For through this mutual abiding of *Christ* and a *Christian* in each other, a *Christian* as naturally and as necessarily doth the works of *God*, as the *fire* burns, or the *Sun* shines.

And these are some of the *Advantages* a *Christian* hath, through faith in the *Son of God*.

By all which, we may perceive, that *true faith* is a greater matter then the most are aware of. For men usually think, that when they hear the *Gospel* in the outward Ministry, and assent to it that it is true, that *this* is Faith, and that then they do believe; but the *true faith* of *Gods elect* is a greater matter then so; for through that we are truly made *one with the Son of the living God*, and do abide and live in him for ever. And so this *right faith* is a most high and precious grace, and is the *first manifestation* of the *Fathers* eternal love to the *Soul*, and the *first grace* whereby we have entrance into the *Kingdom of God*: it is the *Sabbath*, of *Sabbaths*: it is the *greatest and highest worship* of *God*: it is *infinite and everlasting righteousness*; it is the *mortification* of the *flesh*, the *quickning* of the *Spirit*; our *mighty victory* over the *Law*, *Sin*, *Death*, *Hell*, the *World*, and *Devil*; it is the *first and last*, and *all in all*, in the *Kingdom of the Son*: And he that believes as the *Scriptures* have said, is already truly passed from *sin* to *righteousness*, from *death* to *life*, and from *Satan* to *God*.

So that *right Faith* is a most precious grace, and is found in very few of the common Professors of the *Worldly Church*; So that *Christ himself* makes this question, *The Son of man when he comes shall he finde faith upon earth?* And therefore it concerns all to inquire, and try, *Whether We partake of this Faith or no?* And *Whether the life we live in the flesh, be in the Faith of the Son of God?* otherwise we must know, that as he that believes shall be saved, so he that believes not shall be damned.

It follows,

Who loved Me, and gave himself for me.

The *Apostle* having shewed that all true *Christians* are truly crucified with *Christ*, and are also truly quickened with him, by the same living Word and Spirit of life which crucified them; and so do receive a *Spiritual* and *Divine* life, instead of their *humane* and *carnal* life: and having also shewed the *Means* by which they attain to this blessed death, and blessed life, and that it is by faith in the Son of God: Here he proceeds to shew us two main and chief things, which faith regards and apprehends in *Christ*; to wit, his infinite love, and the incomparable fruit of it; saying, *Who loved me, and gave himself for me.*

And so in these words, I shall take notice of these three things.

1. Of *Christ's special and peculiar Love* to his Elect, from these words, *Who loved me.*

2. Of his *special and peculiar Redemption*, being the fruit of his special love, in these words, *and gave himself for me.*

3. Of *Faith's particular Application* of both these special graces to a Believer.

The first thing here considerable, is *Christ's special Love* to some above others; *Who loved me.*

Most certain it is from the word of the Gospel (which is the truest and clearest light that ever shone in the Church of the faithful) that *Christ* doth not love all Mankind alike, but he loves some, and not others.

There is indeed a general and common love of *Christ*, wherein he comprehends all Mankind alike, which he manifests to them in making (as he himself saith, *Matth. 5. 24.*) his sun to rise on the evil, and on the good; and sending his rain on the just, and on the unjust; and as *Paul* saith, *Acts 14. 17.* He doth good to all Nations, though they walk in their own ways; giving them rain from heaven, and fruitful seasons, filling their bodies with food, and their hearts with gladness; and supplying them with the common things of this life, suitable to their Humanity.

But he hath a special love to his Elect, to the Church which is his body; these he loves as his own flesh; yea, as partakers of the same *Divine Nature* with himself: and according to this love, he

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communicateth to *these*, of all that very fulness of God, which he hath received from his Father.

Now with this *special love*, he loves not all mankind alike, but only *some*, passing by the rest.

The *Grounds* and *Reasons* of which *special love* of his to *some*, and not to *others*, are these;

1. Because the Son, as he is of the same Nature with his Father, so he is also of the same operation with him, and so he only doth that which his Father doth first; as Christ himself testifieth of himself, *Job. 5. 19.* saying, *Verily, verily, I say unto you, the Son can do nothing of himself, but whatsoever he sees the Father do. For whatsoever things he doth, these doth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doth:* So that the Father sheweth to the Son all those whom he loves; and whom the Son sees the Father loves, those also doth He love: and whom the Father doth not love, neither doth the Son love them, because He can do nothing of himself, but what he sees the Father do.

So that the Sons love is full as large as the Fathers, but no larger, seeing both love with the same Spirit. For if the Father should love such only, and the Son love others over and above; or if the Father should love more than the Son, or the Son love more than the Father, this would breed a difference in God, which cannot be imagined without highest blasphemy. And therefore those whom the Father loves with this special love, the Son loves likewise, and none but these.

2. As the Son loves those only whom the Father loves, so he loves them only upon this account because they are the Fathers: as Christ himself saith, *John 17. Thine they were, and thou gavest them me; and all that are mine are thine, and all that are thine are mine; and so Christ owns no more than are the Fathers; and those which are the Fathers, he takes them as his own, and loves them as the Father loves them.*

3. As Christ loves them only with this special love, whom the Father loves, and loves them because they are the Fathers, so he loves them as dearly as the Father loves him: Now Christ saith of these to his Father, *Thou hast loved them as thou hast loved me:* Again he saith, *That the love*

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wherewith thou hast loved me may be in them, and I in them. And so, as God loves these as he loved Christ (and he doth not love all Mankind so) so Christ loves them as he loves himself; yea, he seemes to love them more then himselfe; for he loves them, and gives himselfe for them.

And so having spoken of Christs special love, I proceed in the next place, to speak of the wonderfull fruit of it, which is, his speciall Redemption: And gave himselfe for me.

Christ could not love his as his Father loved him, even with the Infinite and most tender love of God, and still suffer them to remaine under the Law and Sin, and Death, and the power of the Devil: but he being the Son of God, and so able, the love of God within him made him willing, yea even constrained him to Redeem them. And this Redemption he could no otherwise bring about, then by giving himselfe for them: And so he gave himselfe for them indeed, even to be made Sin for them, and a Curse for them; yea, he gave himselfe up to all the sorrows of death, and pains of hell for them, and to indure to the very utmost, the whole wrath of his Father for them.

And this was the greatest manifestation of the special love of Christ that could be: As John saith, *Herein was love, not that we loved him, but that he loved us, and laid down his life for us.*

Now further, we must know, that as there is a general love, that Christ beares to all Mankind: So also there is a general Redemption proportionable to that general love; which is nothing else but this, the saving or rescuing of the fallen and lost World for a time, from the execution of that death and damnation into which it had inwrapped its self through Sin. But this is rather a Reprieve then a Redemption; and if it be called a Redemption, it is but the common and temporary Redemption of the World, during the patience and long suffering of God towards the Vessels of Wrath, prepared for destruction.

But after the determined time of Gods Patience is expired, the wrath of God breaks forth upon them, and death and hell swalloweth them up.

But the *Special Redemption* of the Church, is a *full, perfect, and eternal Redemption* of all the *Elect* of God from *sin, & death, and hell*, by the *Righteousness, life, and Salvation* of the Sonne of the living God communicated unto them: And this *Special Redemption* begins here in this life, as soon as ever *Christ* dwells in our hearts by faith; and it is perfected at the day of the *Revelation* of the Sons of God.

Now this *Special Redemption* extends it self no further then the *Special Love* of the Son, and of the Father, as may appear thus.

Because the *Special Redemption* of *Christ* extends it self no further then the *Fathers Election*, as the *Fathers Election* extends it self no farther then his *Good Pleasure*, or the *Council* of his *Will*, which doth limit the *Infiniteness* both of his *Goodness*, *Mercy*, *Wisdom*, and *Power* in all his outward *Actions* towards the *Creatures*, both in their *Creation* and *Government*, as also in the *Dispensations* of all blessings towards them both *Bodily* and *Spiritual*.

So then as the *Fathers Election* is limited by his *Love*, and *good pleasure*, so the *Sons Redemption* is limited by the *Fathers Election*; and so the *Sons Redemption* is full as large as the *Fathers Election*, but no larger; for *Christ* himself saith, *That he came not to do his own Will, but the Will of him that sent him*: Now the *Fathers will* was that *Christ* should redeem all that he had *Loved*, and *Elect*ed, and *Given* to him, but no more; And so we must necessarily know the *latitude* and *extent* of *Christs Redemption*, by knowing the *Fathers love* and *Will* in his *Election*.

And so *Christ* Redeems no more with his *Special Redemption*, then those he loves with this *Special love*; and thus he loves no more then the *Father* loves.

2. *Christs Special Redemption* of those whom he loves with this *Special love*, may be farther evidenced out of *Joh. 17.* where *Christ* distinguisheth all man-kind into these two sorts, *viz* The *World*, and they that were given him out of the *World*; and tels us, that his *intercession* was not for the former, but onely for these latter; saying, *vers. 12. I pray for them, I pray not for the world, but for those that thou hast given me out of the World.*

Now we must know that the *Priestly Office* of *Christ*, consisteth of two parts, His *Oblation*, and *Intercession*. For first he *Offers*

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himself a Sacrifice for his people, and then after that he *prays* for them whom he had *Redeemed* by his blood. And his *Intercession* is founded on his *Oblation*; and he never *prays* for any but for those whom he hath first *Redeemed*; and whom he hath not *Redeemed*, he *prays* not for; and whom he *prays* not for, he *Redeemed* not. And so Christ not *praying* for the world, it is evident he never *died* for the world: for he of course and necessity performs the second part of his *Priestly Office*, his *Intercession* for all those for whom he hath performed the first part of his *Priestly Office*, his *Oblation* or *Sacrifice*: And for whom he doth not perform his *Intercession*, it most certain that he never performed his *Redemption* for them: and this is so sure and certain a Truth, that the foolish and vain *Reasonings* and *Discourses* of men shall never be able to prevaile against it, nor yet the very *Gates* of *Hell*.

And thus you have seen manifested to you, the *Special Redemption* of Christ, as well as his *Special love*, both which he extends not alike to all man-kind (as the *Hereticks* say) but only to those whom his Father hath given him, which are not all Kindreds, Tongues, People, and Nations; but some out of every Kindred, and Tongue, and People, and Nation, which he hath loved, and redeemed to God by his blood.

And now to make some Use of both these Truths together.

Use 1.

And first, The World (as Christ terms *Unbelievers*, and *Reprobates*) will certainly be grievously offended at this Doctrine, when they shall hear that they have no part nor lot, neither in the *Special Love*, nor in the *Special Redemption* of Christ. But this we cannot help, nor be false witnesses of the minde of God, which he hath so clearly revealed in his word. For they are not of God; neither hath Christ loved or redeemed them; neither do they much prize this *Special love* and *Redemption*. But the *sinns* they have, they love them, and live in them, and do alwaies resist and oppose Christ and his Spirit; and so as they are rejected of God, so also they perish in their own sin and obstinacy.

Use 2.

2. The Faithful may learn hence, that our *Happiness* and *Salvation* in the first Cause of it, doth far surmount the utmost capacity of the highest reason of all Men & Angels, seeing it is builded on no reason, or ground of reason in any Creature, but upon the meer will,

will, and good pleasure of the *Creator*, which is not moved, directed, or ruled by any thing that is in the *Creature*, but by it self alone, and that freely, fully, and unchangeably. Which good pleasure of his, as it is the *Rule* of all his works towards the *Creature*; so this also is to be the *Rule* of all reason in the *Creature*; and with this the *Creature* is to rest satisfied without farther questions and demands: otherwise it blasphemes at the highest rate, when it will needs be replying against God, and not rest satisfied with his good pleasure.

Wherefore Christ himself (speaking of this special Grace of God to the *Elect*, gives him thanks for his good pleasure, which was the first *Fountain* of all, saying, *Mat. 11. 25, 26. I thank thee, Father, Lord of Heaven and Earth, because thou hast hid these things from the Wise and men of understanding, and hast opened them to babes. It is so Father, because thy good pleasure was such.* Which shews us that the good will of the Father, is the *Fountain* and first *Original* of our *Salvation*, unto which the Will and pleasure of the Son is fully conformed; and the Reason, and Prudence, and Knowledge, and Understanding of man, have no Place, nor Use here.

3. The free and special Love and Redemption of Christ, apprehended and felt by Faith, tends to the great Refreshing and Comfort of the Faithful; and that in the midst of the greatest sense of sin and wrath. That the Lord, even the Father and the Son, should by the Spirit, thus single them out of all man-kind; and that the Father should freely set his love on them, and give them Christ to give himself for them, and should manifest the truth and certainty of all this to them by the Spirit, which onely is the Faithfull witness of the minde and counsel of God to all his people; I say the true and Spiritual sense of this Special Love and Redemption of God and Christ to them, cannot chuse but fill their hearts with joy unspeakable and glorious. So that the Soul cannot chuse but say, Lord, what is thy poor servant that thou shouldst deal thus with me? That thou shouldst in thy deep and unsearchable counsel, and in thy most hidden, but most righteous Judgements, pass by so many thousands and millions of people in every age and generation, and shouldst set thy love on me, together with Christ and all his Saints, being in my self so wretched and unworthy a Creature. And this choyneness and speciality of thy love, the more endears it

Use 3.

to

to me, and hath ravished and overcome my heart. After this manner, yea and beyond all expression must the Soul needs be affected, that is *truly* sensible of the *Special* love and redemption of Christ.

And this for Use.

Object.

Now if any say, *If Christs Love and Redemption belong but to a few, why is the Gospel commanded to be preached to all Nations in the world?*

Ans.

I answer, That in all the world, among all Nations, it may find out the *Elect* of God, and bring *them* to the true *knowledge*, and enjoyment of what God of his free grace hath done for them in *Jesus Christ*: and when that word cometh, they hear the *Joyfull Sound*, and believe; and according to their Faith, so is it to them.

And so I proceed to the third point, which is, *Faiths particular application* of this special love and redemption of Christ to believers, *who loved me, and gave himself for me.*

It is the nature of *true Faith*, to *apply* Christ and all his Works to the *believer*, and to make them his *own*; for faith *puts on* Christ, and *cloaths* us with Christ; yea, it *eats* and *drinks* him who is the Son of the living God, and so makes Christ its own indeed.

Through faith *Christ is formed* in us, and we again are formed in *him*; and *Christ* and we are so made *one another* through faith, that Christ *Appropriates* us to *himself*, and we again appropriate *Christ* to *us*.

Other men content themselves with a *General conceit* that Christ loved them; but a *Christian* hath a *Particular faith*. Other men believe that he loved *Paul*, and *Peter*, and *John*, and such eminent *Saints*; but true faith saith in our hearts, he loved *Me*, even *Me* together with them, and that with the *self same* love; and gave himself for *Me*, as he did for *them*,

Quest.

But some will say, *Had not Paul a special Revelation of this love of Christ besides faith?*

Ans.

I answer, *Paul* had a *special Revelation* of this love, but yet no other then all believers have who have received the *Spirit*, as the same Apostle shews, 1 Cor. 2. 12. where he saith, *We have not received the spirit of the world, but the spirit that is of God, that we may know the things that are freely given to us of God*: So that the

the Spirit of God within us, shows us the things that God hath freely given us; among which *Christs Love and Redemption* are the chief. And the same Apostle prays for the *Ephesians*, that God would give them the spirit of wisdom and Revelation to know Christ. Now this spirit of Revelation doth not only show us that there is a Christ, and what he is, but also that this Christ is *Ours*, whatsoever he is; and that he hath loved *Us*, and given himself for *Us*. And this Revelation all the Faithfull have together with Paul.

And thus having answered this *Objection*, we shall proceed to make some Use of this Point also.

And first we may observe what an excellent apprehension, and vision of Christ true faith hath; namely, it looks on Christ, not as a Severe Judge, or Law-giver, but as one who hath truly loved us, and given himself for us. And such a Discovery and Vision of Christ as this, will uphold our Souls mightily in all our saddest, and darkest hours; and will preserve us, that we be not swallowed up of Despair. Yea when we see Christ thus, nothing is so sweet, lovely, and desirable to us, as He is.

Use 1.

Now Satan and our evil Consciences, will ever be representing Christ otherwise to us, to make him Dreadful and Terrible to our Souls: as Luther reports of a certain Doctor in his time, who apprehended that Christ stood at the right hand of his Father accusing him for his sins; and with the very horror, and agonie of this apprehension, he pined away and dyed.

Wherefore let us not see Christ as Satan and our evil Consciences represent him in the hour of Temptation, but as the Gospel holds him forth, and then we shall see him to be such an one who hath loved us, and given himself for us: And such a knowledge of Christ will support, and establish us again in the worst assaults that sin, and death, and hell can make against us.

2. We may learn, That faith carries nothing to Christ of its own, but it goes empty, and naked to him, and expects to receive all things from him: Faith saith, Christ loved me, and gave himselfe for me, when I did not love him, nor give my self for him; yea when I was an Enemy to him, and Crucified him. Faith saith, I have no righteousness, nor wisdom, nor goodness, nor any worth at all to carry to Christ; but I expect all from him, being in my self poor and miserable, and blind, and naked.

Use 2.

Unbelief is altogether looking at what we have done for Christ;

but

but *faith* is altogether beholding what *Christ* hath done for us. *Unbelief* would fain bring something to *Christ*, for which *Christ* might accept it ; but *faith* brings us unto *Christ*, destitute of all good, and full of all evil, and even then casts us with confidence and assurance, on his free love and mercy.

Unbelief when it findes no good in it self, dares not go to *Christ*, nor trust in him : but *faith* can trust in *Christ* in the midst of all sin and evil, as well as in the midst of all graces and vertues ; for else no flesh could be saved. And thus *unbelief* makes void the Gospel, but *faith* establishes it.

For when a man would first find in himself a love to *Christ*, and readines to give himself for him ere he can conceive any hope that *Christ* did love him, and gave himself for him, this man abolishes the Gospel, and makes *Christ* void, who came to save sinners, and to justify the ungodly. But now he that feels nothing but sin and death and hell in himself, and all manner of evil and enmity against God : and yet notwithstanding all this, can go to *Christ* by *faith*, and can believe that *Christ* hath loved him even in this condition, and given himself for him, this is the man that magnifies the Gospel, and hath the right understanding and knowledge of *Christ* : Yea this is the man that gives God the greatest glory that any creature on earth can give him, yea greater then all the Angels in Heaven can give him ; for they being full of the righteousness of their first Creation, believe the Love of God to them ; but for men that have lost all that righteousness, and are besides filled with all manner of sin, even then to believe the love of God in *Christ*, this is the precious faith of the Gospel, and the greatest glorification of God that can be. Wherefore *Paul* saith here, he loved me, and gave himself for me ; as if he had said, he found in me no Free Will, or Natural abilities ; no good desires, affections or ends ; but he saw me wholly estrayed from God, wicked, abominable, and the captive of the Devil ; and yet such was his goodness, that notwithstanding all this, he loved me, and gave himself for me. And this was the victory and triumph of *Pauls* faith.

Now by this that hath been last said, we may perceive that every man naturally would find something in himself to bring to *Christ*, to make him acceptable unto him ; and that very few can believe That he loves Us whilest We are sinners, and that whilest We are yet sinners, *Christ* dyed for the ungodly.

3. In that *Christ loved us, and gave himself for us*, we may hereby come to understand how *strong, mighty, and unconquerable* our sin was, even so mighty that the whole world and all the creatures were unable, and insufficient to take it away; but the *Son of God* must give himself for it, and must become a *Sacrifice* for it, or it had remained upon us for ever.

Use 3.

Wherefore let us know, that our *Free-Will, and Natural abilities, and works, and duties* were of no force at all to take away our sin, but *Christ* must do that by *giving himself for them*: And inso-much as *Christ* the Son of the living God, hath given himself for them, we rest assured that they are done away for ever, and that none can lay any thing to our charge if we do believe in him.

4. Let us labour for this *particular faith*, and assurance in our hearts, that *Christ hath loved us, and given himself for us*.

Use 4.

There is nothing that the *Devil* does more labour to hinder us from, then this *particular application*: For he well knows, that if we once truly believe that *Christ hath loved us, and given himself for us*, then we cannot chuse but forthwith love him again, and give our selves for him; and also be most ready and resolved to do, or to suffer any thing for *Christ*; the *Spiritual sense* of this special love is so constraining. Wherefore as it is the great policy of the Devil, to labour to hinder us from the sense of *Christs special Love*, so it must be our especial care to endeavour to attain unto it. For the true and *Spiritual attainment* hereof, will be of great concernment to us in all things.

For first the *Spiritual taste* of this *Special Love*, will make us forward to do any thing for *Christ*: (as I said) it will make us fruitful, and abundant in his work; and we can never be Idle, when we shall comprehend with all *Saints*, what is the height, and breadth, and length, and depth, and shall know this *Love of Christ* which passeth knowledge.

2. It will make us ready and forward to suffer any thing for *Christ*: any reproaches, slanders, oppositions, persecutions, prisons, torments; nothing being bitter or grievous to that soul where the *Love of Christ* is tasted.

3. The *Spiritual taste* of this *Special Love*, will sweeten all the mercies of God which he gives us to enjoy in this world, which would not be truly sweet, if we did not taste his *special love* in them: yea the taste of this love will make every ordinary mercy

extraordinary, and every *small blessing* a *great one*; for nothing is *ordinarie* or *small*, where the *special love* of God is tasted.

4. And lastly this *spiritual taste* of the *special love* of God, will cause us constantly to *put our trust in him*, seeing God who hath given us Christ, and Christ who hath given us *himself*, can afterwards deny us nothing, nor suffer any thing to do us any *prejudice*.

Wherefore let these *considerations* move us to labour for this *particular faith*, that we may believe that Christ hath *loved us*, and given *himself* for us.

Yea, let us know that such is Christ's love to his *Elect*, that he would not have refused to have given himself for any one *single person* of them, and to have suffered the *same things* for any one of them, as he hath done for *all of them*; that each of us may know, that we are as much engaged to be *thankful* to Christ, as if he had given himself for *us onely*, seeing each Christian by true faith may say with *Paul*, he loved me, and gave himself for me. And this is *all the hope and comfort* we have in this *World*, and we desire to *live and dye* with this faith rooted in our hearts.

FINIS.

