

them into the lake of fire : *Revel. 19. 20.*

2 He is thereunto appointed by the Father : *God the Father hath committed all judgement to the Sonne, John 10. 22. For the Father judgeth no man, but hath committed all judgement to the Son, ver. 27.* And hee hath given him authority to execute judgement, because he is the Son of God. *God the father hath given up the Kingdom to the Son, and all government, rule and dominion, is in the hand of Christ, as he is man as well as God, Act. 17. 31.* He hath appointed a day in which he will judge the World, by that man whom he hath ordained, *Mat. 28. 18. All power is given to me, both in heaven and in earth, &c.* Thus you see, power and authority is given to the Lord Jesus, and he is to exercise it, and not man, farther then hee hath appointed, for the good of his Church.

3 He hath purchased this Kingdom with his own blood, and therefore good reason he should reigne in it and over it : *Act. 20. 28. He hath purchased his Church with his own blood :* is it not reason then that Christ should reigne over those whom he hath purchased ? those who were lost and undone, children of wrath as well as others, Christ having redeemed them out of the hands of all their

enemies, and now rules over them in love for their good, the end wherefore he hath saved them, *That he might have a people to serve him in holinesse and righteousness*, Luke 1. 74. 75. So that the Saints are not their own, *They are bought with a price*, 1 Cor. 6. 19, 20. *Therefore glorifie God in your bodies, and in your spirits, which are Gods*: They are Gods own by purchase, and he purchased them, *That they which live should not henceforth live unto themselves, but unto him that dyed for them, and rose again*, 2 Cor. 10. 11. Thus you see there is good reason that Christ should be King of Saints: *He was borne to it, He is thereunto appointed, He hath purchased them for that end and purpose.*

Use A word of information; if it be so that Christ be the King of his people, and he alone ought to rule in all spirituall things, then

1 Those that get in to the throne of Christ, & beare rule where Christ should, are no friends to him. He, who ever he be, *That exalts himselfe above all that is called God, and sits in the seat of God*, is the Antichrist, 2 Thess. 2. 4. 8. *Whom Christ will take as his enemy, and destroy him with the breath of his mouth, and the brightnesse of his coming.*

2 Those are enemies, who will not have Christ.

Christ to reign over them, who resolve to submit to the power of man in the things of God: they are no friends to Christ, but enemies, and so he will take them, and so he will deal with them. *Luke 19, 27. But those mine enemies which would not that I should reign over them, bring them hither and slay them before mee, &c. Acts 3. 23. And he that will not heare this Prophet shall be cut off from amongst his people.*

3 If the kingdom of Christ be spirituall, not of this World, then those are no friends to Christ, that turn the World into Church; I mean, by a humane Law and Ordinance. Let men turn the World into Church by preaching as fast as they can, or as Christ will, but to compell all, to bring in, earthly, ignorant, carnall men into the Church of Christ, is not according to the mind of Christ, *Ezek. 44. 7. to the 14.* and this is none of Christs Church, but the Synagogue of Satan; the World, and not the Church. And truly I am apt to conceive, from that fore-mentioned Scripture, that those, that have been chiefe in this businesse, who are godly amongst them, shall never be honoured with doing much in the work of God; but they shal come in last, they shall be the meanest, and the lowest; I mean with relation to gifts in the house of God.

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This may seeme strange to some, but a truth : for God will have none to glory in their own present gifts or excellency, but that hee that gloryeth may glory in the Lord.

Use 2. If the Kingdome of Christ be spirituall, then here is a word of exhortation, to stirre up spirituall people, spirituall men and women, to submit to Christ, to come under the government of Christ, to walk with, to have fellowship with the spirituall people of Christ. Beloved, it is a sad thing to see spirituall people, to walk with the World, to joyn in the Worlds fellowship, in the Worlds worship, *What communion hath light with darknesse? What fellowship hath Christ with Beliall? What part hath the believer with the unbeliever?* O that the exhortation might take place in your souls, *Come out from amongst them, and be yee separate, and I will receive you.* 2 Cor. 6. 17. The Lords people are a holy people, and the Lords ways are holy ways : *Holinesse becomes thy house, O Lord, for ever.*

Use 3. A word of consolation and joy for the Saints, the Church, the kingdome of Christ : you have cause of joy, and cause of rejoycing. First, that you have such a king, a great king, above all gods ; hee that is the Lord of Lords, and the king of kings : hee is

our king, he is the king of Saints : the Saints have such a king, who is able to defend them, able to save them from all their enemies : and he will save them, he is able to dash all his and his Saints enemies in peeces, like a potters vessell : and he will, he shall do it, *Psal. 2. 9. Thou shalt break them with a rod of iron, and dash them in peeces like a potters vessel. Be wise now therefore, o ye Kings, and be instructed yee judges of the earth, serve the Lord with fear, and rejoyce with trembling, kisse the Son lest he be angry, &c.* But let the Saints rejoyce in the Lord, let Israel rejoyce in him that made him, let the children of Sion be joyfull in their King, *Psal. 149. 2.*

2 The Saints have cause to rejoyce and to be comforted, they are all made Kings to the Lord. They are Kings and they shall reign, they reign already over sin and lust, over Satan, *Rom. 6. 12. Sin shall not have dominion over you :* others are slaves to sin and Satan, sin reigns in, and over them, but the Saints reign over sin, they have a Kingdom already within them, without them the Church, which is both Christs and the Saints Kingdom, where Christ and the Christian solace themselves together, and they shall have a Kingdom although they are now rejected

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and reproached of men: *Servants ride on horseback, and Princes walke as servants on the ground, Eccles. 10. 7.* but they shall rule and have dominion, they shall reign, for they are made Kings, *Rev. 1. 6. chap. 5. 10.* They shall rule their enemies, those that perhaps formerly have ruled them, *Rev. 2. 26, 27.* To him that overcommeth, and keepeth my words to the end, to him will I give power over the Nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father: Thus Christ shall judge, thus the Saints shall judge, *Psal. 149. 5, 6.* A wonderful comfort for the Saints, but a sad word for the enemies both of Christ and Christians, *Let the Saints be joyfull in glory, let them sing aloud upon their beds, let the high praises of God be in their mouthes, and a two edged sword in their hand, to execute vengeance upon the Heathen, and punishment upon the people, to binde their Kings in chains, and their Nobles in fetters of iron, to execute upon them the judgement written, this honour have all the Saints, praise the Lord:* Thus the Saints are made Kings you see, and shall have dominion, and rule, and a Kingdom, although they are rejected and slighted, and counted the

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off-scouring of all things here, by the men of the world, yet they are Kings, and shall have a kingdom. A great joy for Christians ! *Dan.*

7.27. *Luke* 12.32.

Lastly, this should stir up the Saints to walk humbly, to walk holily, as becommeth the subjects of the spirituall kingdome of Iesus Christ : that as Christ hath called them out of this world, so they should no longer fashion themselves like unto this world, but walk as becomes Christians, professing godlines, that the name of God be not blasphemed among the *Gentiles*. And likewise how doth it concern you who are members in the kingdom, the Church of Christ, to carry on the kingly office of Christ in his Church with majesty, that so all things may be done in order, that so confusion and disorders may be avoided, and that every member in particular submit to order : and for that end, to ordaine officers according to rule, the want whereof I conceive is one means of confusion in the Churches, and causeth some to breake from all order : so much briefly concerning the offices of Christ. In all these he is *to be exalted now in the dayes of the Gospel, Mat.* 28. 18, 19, 20. *Acts* 3.22, 23.

Now I come to my text, for the manner

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how he is to be exalted, as in the preaching of the Gospel, and in the hearts of his people, in his offices, so in my text, *Hee is to be exalted and lifted up even as Moses lifted up the Serpent in the wilderness*. Now it is true, this might have some relation to his lifting up upon the crosse, *John* 12.32,33. and I, if I be lifted up, will draw all men unto mee: now *John* interprets it in the next verse, *this hee spake, signifying what death hee should dye*: so that Christ was lifted up upon the crosse, *chap.* 8.28. so hee is still to be lifted up, a dying, a crucified Christ, for sin.

But he then was, and still is, to be lifted up as the Serpent was lifted up in the wilderness. First, there was the lifting up of the Serpent with the manner of it, above all the people. 2 The cause of it, that whosoever was bitten with the fiery Serpent, might look to this brazen Serpent and be cured.

1 The lifting up of the Serpent, with the manner of it, *Numb.* 21.8,9. *And the Lord said unto Moses, make thee a fiery Serpent, and set it upon a pole; and it shall come to passe, that everyone that is bitten, when hee looketh upon it, hee shall live, verse 9. And Moses made a Serpent of brasse, and put it upon a pole, and it came to passe, that if a Ser-*
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pent had bitten any man, he beheld the Serpent of brasse and lived.

Here was the lifting up of the Serpent in the wilderness: he was lifted up, upon a pole above all the people, to the end that all that were bitten, might behold him: so Christ is to be lifted up, he is to be exalted above all, as the Serpent in the wilderness; and that, either *in the world, or in the Church: in the World,* so hee is to be exalted in the preaching of the Gospel, in the view of all, above all, that so men may come to the view of him: and *in the Church* that so Christ may still have the preheminance.

I He is to be exalted above the world, or any creature: O how doth the world prevail amongst men? nay, too much amongst Christians: but where Christ comes, hee sets the soul above the creature, 1 John. 5. 4, 5. *Who-so-ever is borne of God overcommeth the world, and this is the victory that overcommeth the world, even your faith, who is he that overcommeth the world, but he that believeth that Jesus is the Son of God.* It is the cleere sight and apprehension of the Lord Jesus, that sets the soule above the world, the more the soule enjoys of Christ, the more it slightes things below, thus Christ is to be lifted up, both in

the preaching of the Gospel, and in the hearts of the Saints.

2 Christ is to be lifted up above duties, and all legall righteousness, thus the Apostle lifts up Christ, both in preaching and in his own soule: he preached Christ and him onely, *1 Cor. 1. 1, 2. I desire to know (that is, to make known) nothing but Christ and him crucified*: Christ as the alone justifier of all that believe, *Rom. 3. 24. Being justified freely by his grace, through the redemption that is in Jesus Christ*, so that he is just, and the justifier of all that believe in Jesus, *ver. 26. Christ is the end of the Law, for righteousness to all that believe*; *Rom. 10. 4. Christ justifying believers from all things, from which they could not have been justified by the Law of Moses*, *act 13. 39. and thus is Christ to be lifted up in the view of all*, *Mar. 16. 16. Goe preach the Gospel to every creature*, and thus is Christ to be lifted up above all and every name, that is or may be named under heaven, wherein men usually rest and deceive themselves, for *There is none other name given under heaven among men, whereby we may be saved*, *Act. 4. 12.*

2 In the hearts of the Saints, Christ is to be lifted up above all duties, legall righteousness

ness, or any thing that may be named : all in the soule of the Christian is laid down as emptinesse, nay, as dung and drosse, at the feet of Christ, and the soule glories in nothing else but Christ and him crucified; thus Christ is to be exalted and lifted up as upon a pole, as the brazen Serpent, above every thing or name, that may be named under heaven.

Quest. What is the reason, that Christ is thus to be exalted ?

Ans. 1 Because God hath exalted him and lifted him up for that end and purpose *Phil. 2. 9. God hath highly exalted him, and given him a name, above every name, &c.* God hath given to Christ a high transcendent name, a name above every name, the name of a *Saviour*, and there is no salvation to be attained without him : *The desire of all Nations, Hag. 2. 7.* That the desires of all his people in every Nation might be to him, as the desire of the wife to the husband : *The King of his people*, men may come, and bow and fall down, and worship before him. God the Father hath set him up as the ensigne to whom the Nations must come, *Esay 11. 10.* as the common Saviour and Governour of all Gods elect.

2 Christ is to be lifted up, that so men may have life by him, the serpent was lifted up, that whosoever was bit with the fiery serpent might live, for the Lord sent fiery serpents amongst the Jews in the wilderness, for their sins, as you may see, *Numb. 2. 6, 7.* who bit them that they dyed, and this was the end, that whosoever was bit with the fiery serpent might looke to the brazen Serpent and live. Now I am apt to conceive, that the fiery serpent holds forth the Law, for I finde the Law called a *fiery Law*, *Deut. 33. 2.* *From his right hand went a fiery Law:* and the brazen Serpent holds forth Christ: Now as the fiery serpent did bite the children of Israel for their sin in the wilderness, so the Law who hath nothing but fire in it, bites men, and when they are bitten of the Law, they are to look to Jesus.

Object. It seems then that the preaching of the Law, is that prepares for Jesus.

Ans. Nay, it is not so, for although all men are under the law by nature, yet it is the preaching of the Gospel that discovers it. I give you these grounds.

1 A man never savingly sees his evill condition without a Christ, but it is the spirit of God that discovers it unto him: this all that
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are found in the faith agree unto, then the preaching of the Law brings not this spirit, see *Gal. 3. 2.* *This onely would I learn of you* (sayth the Apostle, speak out of your experience) *received yee the Spirit by the works of the Law, or by the hearing of faith?* Beloved, God hath appointed his spirit to be the means in the preaching of the Gospel, to convince the world of sin, *Iohn 16. 9.* It is the spirit of God that convinceth the world of sin, and that in the preaching of faith, the Apostle *was once alive without the Law*, that is, without the spirituall understanding of the Law, *but when the commandement came, sin reigned, and I dyed*: that is, when Christ had opened his eyes to see into the spirit of the Law, for you may see, *Act. 9. 4, 5, &c.* the ministry by which *Paul* comes to see himselfe, is the voyce of Christ, *I am Iesus of Nazareth*, then *Paul* comes trembling, &c. so that it is Christ in the preaching of the Gospel which is glad tydings for sinners, remission of sins for believers, and this Gospel, this glad tydings, cannot be rightly held forth to the world, but with all, men must be shewed that they are sinners, and the emptinesse of duties, all other foundations must be discovered, the danger of not accepting Christ, &c.

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this preaching of Christ and faith in opposition to all legall works and duties, is the means Christ hath appointed to bring men to the knowledge, both of himselfe and themselves: it is true, every man and woman without faith, is bitten with the fiery serpent, the fiery Law, but are not sensible of it, till Jesus come in the preaching of the Gospel, to discover it unto them.

So that this is the reason why Christ is to be lifted up in the dayes of the Gospel, that sinners who behold him may live.

This is the reason following my Text, *That whosoever believeth in him, may not perish, but have everlasting life*, this is the main reason of the exaltation of Christ, that men believing may have life, this is ever annexed to the preaching of the Gospel, *Mar. 16. 16. See preach the Gospel to every creature, he that believeth and is baptized (that is, whole faith produceth obedience) shall be saved.* This is the reason of the Gospel preaching you see, and this is the reason why Christ came into the world, that men might have life through him, *John 10. 10.* for this end God gave him, *Ioh. 3. 16.* God had never sent his Son into the world, had it not been that men by believing in him might have life.

life: and therefore hath Christ left this Ordinance of preaching in the world, that men might be brought to believe, and therefore those men are (me thinks) much beside the truth and the Gospel, who pretend to hold forth Christ dying for all alike, and yet deny the preaching of the Gospel, the means by which God brings over the soules of men and women to believe, *Rom. 10. 17. Faith comes by hearing, and hearing by the Word of God*, Those who deny the preaching of the Gospel, deny the meanes of working faith.

Quest. But may every one that will, believe?

Ans. Every one to whom God gives faith to believe, may and shall believe, for *faith is the gift of God*, *Ephes. 2. 8.* and God works faith by the preaching of the Gospel, and this is the maine end of the exalting and lifting up of Christ in the Gospel, that men by believing in him may have life, and therefore is he to be lifted up as the serpent upon a pole, above all things, all duties, creatures, legall performances, any thing that the creature may rest upon beneath him: Thus you see, beloved, the truth cleered, that Christ is to be exalted in the dayes of the Gospel.

Use, Generally three, 1 A word of Examination, 2 Of Exhortation, 3 Of Consolation.

1 A word of Examination: and that is double: 1 For our selves in particular, what say you to this? Hath Christ been lifted up in your soules above all things? hath he had the preheminance above all? he who is indeed above all, and in all, and through all? Have your soules seen Christ, the chiefe among ten thousand? and is it still so with you? are you satisfied with him as the wife with her husband, lying down in the bosom of love, content with him and him alone, seeing and enjoying all comfort and consolation in him? Is Christ exalted in your soules as your alone *Priest* and atonement, your peace-maker with God, or else doe you look upon any thing beneath Christ, as the ground of your peace? I feare me the Saints live too much below Christ, and that is the cause of so much sadnesse of spirit, resting upon duties and legall performances, they deprive themselves of much comfort they might otherwise enjoy.

2 Is Christ exalted as your alone Prophet to teach you? are your eyes upon the Lord Jesus in all his dispensations, expecting teach-

teaching from him? Is Christ exalted as King in thy soule? submitting to him in all things, yielding uniuersall obedience to him, and that out of love submitting to all his laws and statutes.

2 Examination, Whether Christ have been thus exalted in the Kingdom, in the Nation, as they desire to stand to him under the relation of a Church as their Priest, Prophet, and King, and in all these it would easily appear that he hath not been thus exalted; he hath not been exalted the alone Priest and atonement indeed and in truth, but in word and shew, but duties, preparations, and qualifications, have been held forth with him, and that none but those thus fitted and qualified might in any case believe. First, bringing men to the Law, and then to Christ, which is a legall way, and not evangelicall: it is true, the Jews were first brought to the Law and then to Christ, but under the Gospel men are first to be brought to the Gospel, to Christ, and then to duties of the Gospel, for all preparations and qualifications whatsoever, which is not of faith, is sin, and I am sure faith comes by preaching of the Gospel, not of the Law, *Mar.* 16.16,17. Therefore the preaching of qualifications

fications and preparations before faith, is sin, for all things before, or without faith, is sinne.

2 Hath Christ been received as the alone Prophet, to teach? hath his Word been made the rule of all actions, submitting to him in all things, *Act. 3. 22, 23.* any way? Judge of the truth of it.

3 Hath Christ been exalted as King, to submit to him as the alone law giver of his Church of his people? hath not man been submitted unto? hath not man sate in the seate of God, making laws and constitutions of their own, compelling all thereunto, as once *Darius* made a Decree, *Dan. 6.* That all that should aske any Petition of God or man for thirty dayes, should be cast into the den of Lyons? so men set up themselves, their own decrees, and compell unto it: this is not agreeable to the Kingly dominion of Christ: Christ hath not been exalted King, it is true, there hath been a name of Christ, but that is all: the power of Christ in all his offices, hath been rejected, and the truth is, that the generality have been wholly legall, fetching rules from the Law, from *Moses*, and so denying Christ to be come in the flesh.

Legall churches, Nationall, as the Jews:

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legall Covenant of works made with the Jews, taken away to us that believe, *Heb. 10.9.* legall preaching, setting up of works with Christ, when the Apostle sayth, *Hee that worketh not but believeth, &c. Rom. 4. 4.5.* Legall Priests, the very title, and legall maintenance, tythes, but they that preach the Gospel, live of the Gospel. Legall administrations, I mean after legall rules, circumcision, and the like, legall prayers and duties to make peace and atonement: legall laws and institutions compelling all to one worship, persecuting the contrary minded, because the Jews did so: thus beloved, hath the men of this and former Generations, both in this and other Nations, raised up *Moses* from the dead, and put his laws in execution, under the name of Christ: and so indeed and practice deny Christ to be come in the flesh, although in word they acknowledge him: the Lord open their eyes that they may see farther into the mystery of the Gospel.

In a word, Christ hath not been exalted as the brazen serpent upon a pole, above every thing, all duties, prayers, ordinances, in the hearts of men, and that hath caused so many (as I cannot but judge gracious soules)

to goe with sorrow to their graves, ever kept in a way of working, under a legall bondage, no longer pray and be spirituall in duty, no longer comfort, as if a Christian lived by prayer, preaching, and ordinances: no, no, beloved, they live above these, upon the Lord Jesus by faith: not that the Saints should not make use of these, but not live upon them: Christ is the Christians life, and so far as he communicates himselfe in these to the Christian, he hath cause of joy, but if he deny himselfe there: for the tryall of the soule, it is to let him see the emptinesse of all things without himselfe, and to cause the Christian to live by faith, *for we live by faith and not by sense*, 2 Cor. 5. 7. But enough of this, here onely let the Saints who are delivered out of this bondage, this spirituall, Babylonish, confused captivity, give God the Glory.

Use 2 A word of Exhortation to the servants of Jesus: in all things to exalt and lift him up; to lift him up in preaching; in their hearts; in their obedience to him, that Christ may be all and in all to your soules: that you give up your selves a holy, living, acceptable, sacrifice, to God, that you who have taken his name and truth upon you, exalt him as your
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alone Priest, Prophet, King, in your conversations; that yee may be such as become the Gospel of Christ, holy, humble, full of love to all: *as much as in you lyeth do good unto all, but especially to the household of faith*: that so your light shining before men, they may have cause to glorifie your father which is in heaven: and that gain-sayers may be convinced by your godly conversation: Beloved if you seeke the lifting up of Christ above all, then certainly your care will be, to live a Christ-like life while you are in this world.

3 And lastly, a word of Consolation, for poor sinners: Christ is to be lifted up in the dayes of the Gospel, that men by beleeving in him might have life by him: what doe you say to this? is there ever a soule present that wants faith, and is sensible of it, that wants life? Christ came to give life, he is lifted up now in the dayes of the Gospel, for that very end and purpose, that dead men might have life by him. O is not here mercy! here is a way made whereby sinners may become Saints, slaves may become sons. *Here is a fountaine opened for sin, and for uncleannesse*, if the Lord help your soules to wash there. What of your souls to this? is there ever a poore creature but with the fiery serpent, with the fence

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of the evill of sin ! O here is a Christ lifted up for that very end , and purpose that poore self-destroying sinners may come to him and live? *Esay 45.22. looke to me, and be yee saved, all the ends of the earth.* O here is blessed newes, a blessed word for sinners, if the Lord give you hearts to make use of it ! Christ excludes none , to whome he gives a heart to receive him : is it not a mercy that God hath provided an object for dead soules to looke upon, and live? Truly beloved, it is the richest mercy in the world, where God gives a heart to accept it.

Here is discovered the blessed condition of the poore despised Saints. O they are in a saved condition, those to whom Christ hath given faith. O they have cause to rejoyce evermore, they have cause to be filled with Joy and peace, *Joy unspeakable and full of glory.* What if they are reproached, and persecuted for the name and sake of CHRIST their Saviour, their Husband, their All in, the delight of their soules? yet they are happy, and they shall never perish, but they shall one day be freed from all these enemies, *and when Christ who is their life shall appeare, they shall appeare with him in glory* : that Christ who is lifted up high in
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