was to ascend to his Father and their Father, to his God> and their God, and that he was going to prepare a place for them, that where he is there they might be likewise; we can hardly doubt but that all who believed in him as the Redeemer of the world would take care to be present, not only to view their Master's triumph over all his enemies, but also anticipate that glory which awaited themselves. It was probably on this occasion that he was seen after his resurrection by above five hundred brethren at once, of whom the greater part were alive at the writing of St. Paul’s first epistle to the Corinthians.

But though such multitudes of people saw Jesus lifted up from the mount, till he gradually vanished out of their sight, some other evidence seemed necessary to certify them of the place to which he had ascended. Two angels therefore ap­pear, and attest what human eyes could not see, but what was indeed the consequence of what they had seen. They attest that Christ had ascended to heaven, not to descend again till the last day ; and surely, with respect to this point, the citizens of heaven were the most unexceptionable wit­nesses. We must therefore acknowledge and confess, against all the wild heresies of old, that Jesus Christ the Son of God, who died and rose again, did with the same body and soul with which he had lived upon earth ascend “ into heaven, there to appear in the presence of God for us." (Heb. ix. 24.) Having in the outward tabernacle of this world once offered up himself a pure and perfect sacrifice for the expiation of our sins, he entered within the veil into the most holy place, there to present his blood before God himself, in order to obtain mercy for us, and restore us to the Di­vine favour. So that “ if any man sin, we have an advo­cate with the Father, Jesus Christ the righteous, who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; and he is able to save to the uttermost those that come to God by him, seeing he ever liveth to make intercession for us.” “ Seeing then that we have a great high-priest, who is passed into the heavens, Jesus the Son of God, we may through him come boldly unto the throne of grace, that we may obtain mercy and find grace to help us in time of need.”

But it is not the office a priest only that our Lord dis­charges in heaven; he is represented as sitting on the right hand of God, to denote that real authority with which he is now vested ; “ angels, and authorities, and powers, being made subject to him,” (1 Peter iii. 22.) Hence it is, that after his resurrection, he said of himself, (Matt, xxviii. 18,) “ all power is given unto me in heaven and in earth ;” for, as St. Paul informs us, (Phil. ii. 8, 9, 10,) “ because he hum­bled himself and became obedient unto death, even the death of the cross, therefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.” And this submission is due to him, because “ God raised him from the dead, and set him at his own right hand in the heavenly places, far above all principalities and powers, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church,” (Eph. i. 20, &c.) As God, Christ possessed a kingdom, which, as it had not a begin­ning, can never have an end : but the dominion, of which the apostle is here treating, was conferred upon him as the mediator of the new covenant, and will no longer continue than till his enemies shall be subdued ; for we are told that “ he must reign till he hath put all enemies under his feet; and that the last enemy that shall be destroyed is death.” “ He will ransom his subjects from the power of the grave; he will redeem them from death. O death, he will be thy plague; O grave, he will be thy destruction," (Hosea xiii. 14.) The trumpet shall sound, the graves shall be opened,

all the sons and daughters of Adam shall return to life, and death shall be swallowed up in victory. “ Then cometh the end, when the office of mediator ceasing, he shall have delivered up the kingdom to God; even the Father, when he shall have put down all rule and all authority and power; For when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all,” (1 Cor. xv. 24-28.)

Sect. VII—Of *Justification by Faith.*

Between *pardon* of sin and *justification* there is so close a connection, that many writers seem to consider the terms as synonymous, and to infer, that he who is pardoned is *ipso facto* justified. That every Christian, who shall be par­doned at the judgment of the great day, will likewise be justified, is indeed true; but in propriety of speech, *justi­fication* is a word of very different import from *pardon,* and will entitle the Christian to what mere pardon could not lead him to expect. An innocent person, when falsely accused and acquitted, is *justified* but not *pardoned;* and. a criminal may be *pardoned,* though he cannot be *justified* or declared innocent. A man whose sins are pardoned is. freed from punishmcnt; but the justified Christian is en­titled to everlasting life, happiness, and glory. If we were only pardoned through Christ, we should indeed escape the pains of hell, but could have no claim to the enjoy­ments of heaven ; for these, being more than the most per­fect human virtue can merit, must be, what in the scrip­tures they are always said to be, “ the gift of God through Jesus Christ our Lord.” Hence it is that St. Paul, dis­tinguishing, as we have done upon his authority, between mere remission of sins and justification of life, declares, (Romans iv. 25), that “Jesus our Lord was *delivered* for our *offences,* and *raised* again for our *justificarion."*

The word justification, in Scripture, has been very gene­rally considered as a forensic term expressing the sentence of a judge. The most eminent reformed divines of all deno­minations, (Limborch, Bull, Waterland, Warburton, Beve­ridge, Vitringa, Gill, &c.) and even many of the Romanists themselves, have strenuously contended, that this is its ge­nuine sense, when it is distinguished from mere remission of sins, regeneration, and sanctification ; and if so, it will signify God’s pronouncing a person *just,* either as being per­fectly blameless, or as having fulfilled certain conditions re­quired of him in the Christian covenant. But that “ there is not a just man upon earth, who doth good and sinneth not,” is made known to us by the most complete evidence possible, the joint dictates of our own consciences and of divine revelation; and therefore whosoever is pronounced just by the Judge of all the earth, must be so, either be­cause, though not absolutely blameless, he has performed the conditions required of him in the covenant of grace, or because Christ has fulfilled all righteousness in his stead.

If this be the Scripture notion of justification, it must be the act of God, and cannot be the effect either of our faith or of our virtue. Accordingly, we are said by the apostle to be justified freely by his grace through the redemption that is in Jesus Christ; whom *God hath set forth* to be a propi­tiation through faith in his blood. (Rom. iii. 24, 25 ) The act of justification therefore proceeds from the divine phi­lanthropy, and cannot be performed by the instrumentality of faith; for it is not God, but man, who believes; and man is not the justifier of himself. To talk of any kind of *in­strument* of justification besides the propitiation set forth by God, is indeed to make use of very improper language: “ Omnis causa Instrumentalis,” says Bishop Bull, (Har­monia Apostolica, cap. ii. § 8.) “ suo modo in effectum influit, eique effecti productio proprie attribui potest. Jam vero, cum justificatio nihil aliud sit quam gratiosus Dei actus, quo peccata nostra nobis condonet, ac nos ad salutem ac­ceptet, valde absurdum esset dicere, vel fidem, vel opera