cend 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 to have a sight of that glory which awaited themſelves. It was on this occaſion probably 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, and gradually vaniſh out of their fight, ſome other evidence ſeemed necessary to certify them of the place to which he had gone. 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 @@(K), 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 up “ into heaven, there to appear in the preſence of God for us@@\*.” 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 utter- moſt 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 in time of need.”

But it is not the office of a prieſt only that our Lord diſcharges in heaven ; he is repreſented as fitting on the right hand of God, to denote that regal authority with which he is now veſted ; “ angels, and authorities, and powers, being made ſubject to him@@\*.” Hence it is, that after his reſurrection, he ſaid of himſelf@@\*, “ all power is given unto me in heaven and in earth ;” for, as St Paul in­forms us @@\*, “ 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@@\*.” 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 which 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@@\*.” 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@@\*.”

The first conſpicuous proof which our bleſſed Lord gave of being veſted with ſupreme power, and made head over all things to the church, was on the day of Pentecoſt. He had told the apoſtles that he would pray the Father to give them another comforter, who ſhould abide with them for ever, even the Spirit of truth, which ſhould teach them all things, and bring all things to their remembrance which he had ſaid unto them. He had assured them, that it was expedient for them that he himſelf ſhould go away ; “ for if I go not away (ſaid he@@\*), the Comforter will not come unto you ; but if I depart, I will send him unto you.” At his laſt interview with them, juſt before his aſcension, he had deſired them to tarry at Jeruſalem till they ſhould be endued with power from on high, before they entered upon their great work of converting the nations. Theſe promiſes were amply fulfilled ; for “ when the day of Pen­tecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from hea­ven as of a ruſhing mighty wind, and it filled all the houſe where they were fitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them ut­terance, And there were dwelling at Jeruſalem Jews, de­vout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and mar­velled, saying one to another, Behold, are not all theſe who ſpeak Galileans ? And how hear we every man in our own tongue, wherein we were born ? Parthians, and Medes, and Elanites, and the dwellers in Meſopotamia, and in Ju­dea, and Cappadocia, in Pontus and Aſia, Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and ſtrangers of Rome, Jews and proſelytes, Cretes and Arabians—we do hear them ſpeak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, ſaying one to another, What meaneth this@@\*\* ?”

That thoſe who heard the apoſtles ſpeak ſo many diſ-

@@@[m]\* Heb. ix. 24.

@@@[m]\* I Peter iii. 22.

@@@[m]\* St MAtth. xxviii. 18.

@@@[m]\* Phil. ii. 8, 9, 10.

@@@[m]\* Eph. i. 20, &c.

@@@[m]\* Hosea xiii. 14.

@@@[m]\* I Cor. xv. 24-28.

@@@[m]\* John xvi.

@@@[m]\* Acts ii. 1-13.

@@@(K) There was one Apelles in the primitive church, who was condemned as a heretic for teaching that Chriſt’s body was diſſolved in the air, and that he aſcended to heaven without it. The opinions of this man and his followers are ſtated at large and confuted by Tertullian, Gregory Nazianzen, and Epiphanius ; and the reader who thinks ſuch ridicu­lous notions worthy of his notice, will find enough ſaid of them in the Notes to the sixth article of Pearſon’s Exposition of the Creed. Perhaps it may be from a hint communicated in theſe Notes, that our great modern corrector of the evangeliſts has discovered, if it be indeed true that he pretends to have diſcovered, that Jeſus Chriſt is ſtill upon earth.