

SERMON XII.

Of the Excellency of our High-Priest's Oblation, being the first Act or Part of his Priestly Office.

HEB. x. 14.

For by one offering, he hath perfected for ever them that are sanctified

AFTER this more general view and consideration of the priesthood of Christ, method requires that we come to a nearer and more particular consideration of the parts thereof; which are his *oblation* and *intercession*, answerable to the double office of the High-priest, offering the blood of the sacrifices without the holy place, which typed out Christ's oblation; and then once a year bringing the blood before the Lord into the most holy place, presenting it before God, and with it sprinkling the mercy-seat, wherein the intercession of Christ (the other part or act of his priesthood) was in a lively manner typified to us.

My present business is to open and apply the *oblation* of Christ; the efficacy and excellency whereof is excellently illustrated, by a comparison with all other oblations, in the precedent context, and with a singular encomium commended to us in these words, from the *singularity* of it *. It is but one offering; one not only *specifically*, but one *numerically* considered; but once offered, and never more to be repeated: for *Christ dieth no more*, Rom. vi. 9. He also commends it from the *efficacy* of it; by it he hath perfected it, i. e. not only purchased a possibility of salvation, but all that we need to our full perfection. It brings in a most intire, complete and perfect righteousness: all that remains to make us perfectly happy, is but the full application of the benefits procured by this oblation for us. Moreover, it is here commended from the *extensiveness* of it; not being restrained to a few, but applicable to all the saints, in all the ages and places of the world: for this indefinite, *them that that sanctified*, is equivalent to an universal, and is as much as if he had said, To all and every saint, from the beginning to the end of the world. Lastly, He commends it from its *perpetuity*; *it perfects for ever*; that is, it is of everlasting efficacy: it shall abide as fresh, vigorous and powerful to the end of

* Christ's offering is not only one in kind, but in number, because there can be no other offering of him but by means of death, and therefore the distinction between a bloody and unbloody sacrifice is false. *Treecat. Instit. p. 79.*

the world, as it was the first moment it was offered up. All runs into this sweet truth :

Doct. *That the oblation made unto God by Jesus Christ, is of unspeakable value, and everlasting efficacy, to perfect all them that are, or shall be sanctified, to the end of the world.*

Out of this fountain flow all the excellent blessings that believers either have, or hope for. Had it not been for this, there had been no such things *in rerum natura*, as justification, adoption, salvation, &c. peace with God and hopes of glory, pardon of sin, and divine acceptance: these and all other our best mercies, had been but so many *entia, rationis*, mere conceits. A man, as one saith, might have happily imagined such things as these, as he may golden mountains, and rivers of liquid gold, and rocks of diamonds: but these things could never have had any real existence *extra mentem*, had not Christ offered up himself a sacrifice to God for us. It is “the blood of Christ, who through the eternal Spirit offered up himself without spot to God, that purges the conscience from “dead works,” Heb. ix. 14. that is, from the sentence of condemnation and death, as it is reflected by conscience, for our works sake.

His appearing before God as our priest, with such an offering for us, is that which removes our guilt and fear together: “He “appeared to put away sin by the sacrifice of himself,” Heb. ix. 29. Now, forasmuch as the point before us is of so great weight in itself, and so fundamental to our safety and comfort, I shall endeavour to give you as distinct and clear an account of it, as can consist with that brevity which I must necessarily use. And therefore, reader, apply thy mind attentively to the consideration of this excellent *Priest* that appears before God, and the *sacrifices* he offers, with the properties and adjuncts thereof; the *person* before whom he brings, and to whom he offers it; the *persons for whom* he offers; and the *end for which* this oblation is made.

First, The *Priest* that appears before God with an oblation for us, is Jesus Christ, God-man: the dignity of whose person dignified, and derived an inestimable worth to the offering he made. There were many priests before him, but none like unto him, either for the * purity of his person, or the perpetuity of his priesthood: they were sinful men, and offered for their own sins, as well as the sins of the people, Heb. v. 3. “but he was holy, harmless, undefiled, separate from sinners,” Heb. vii. 2. He could stand before God, even in the eye of his justice, as a lamb without

* So oblations were offered up in a pure vessel, Isa, lxvi. 20. *Raven.*

spot. Though he made his soul an offering for sin, "yet he had done no iniquity, nor was any guile found in his mouth," Isa. liii. 9. and indeed his offering had done us no good, if the least taint of sin had been found on him. They were mortal men, that "continued not by reason of death," Heb. vii. 23. but Christ is "a Priest for ever," Psal. cx. 4.

Secondly, The *oblation* or offering he made, was not the blood of beasts, but his own blood, Heb. ix. 12. And herein he transcended all other priests, that he had something of his own to offer; he had a body given him to be at his own dispose, to this use and purpose, Heb. x. 10. he offered his body: "yea, not only his * body, but his "soul was made an offering for sin," Isa. liii. 10. We had made a forfeiture of our souls and bodies by sin, and it was necessary the sacrifice of Christ should be answerable to the debt we owed. And when Christ came to offer his sacrifice, he stood not only in the capacity of a priest, but also in that of a surety: and so his soul stood in the stead of ours, and his body in the stead of our bodies. Now the excellency of this oblation will appear in the following adjuncts and properties of it. This oblation being for the matter of it, the soul and body of Jesus Christ, is therefore,

1. *Invaluably precious*. So the apostle styles it, 1 Pet. i. 19. "Ye were redeemed τιμιω αιματι, with the precious blood of the "Son of God:" and such it behoved him to offer. For it being offered as an expiatory sacrifice, it ought to be equivalent, in its own intrinsic value to all the souls and bodies that were to be redeemed by it. And so it was, and more also: for there was a redundancy of value, an overplus of merit, which went to make a purchase for the redeemed; as will be opened in its place. So that, as one rich diamond is more worth than a thousand pebbles: one piece of gold, than many counters; so the soul and body of one Christ, are much more excellent than all the souls and bodies in the world.

And yet I dare not affirm †, as some do, that by reason of the

* *Bilson* and *Feverdentinus* affirm, that Christ only offered up his body, not his soul, upon this weak ground, that if he had offered up both, he had not offered one, but two sacrifices. Against whom the learned *Parker*, in his excellent book *de descensu*, urges my text, and thus frees it from that corrupt gloss. He says, fine reasoning this; as if the whole burnt-offering had not been one sacrifice, because it was made up of many parts.—Christ's sacrifice is called one, not by opposing his body to his soul, but by opposing his once offering of both body and soul, to these many sacrifices, which, by the law of Moses, were offered up, not once, but frequently. *Parker de descensu*, lib. 111. p. 146.

† That alone can have the nature of punishment, which is inflicted by a judge according to law; but it is not agreeable to a law which threatens death, that, for the violation of it, that only should be inflicted which causes shedding a drop of blood. *John Cameron*, p. 364.

infinite preciousness of Christ's blood, one drop thereof had been sufficient to have redeemed the whole world: for if one drop had been enough, why was all the rest, even to the last drop, shed? Was God cruel, to exact more from him than was needful and sufficient: Besides, we must remember, that the passions of Christ, which were inflicted on him as the curse of the law, these only are the passions which are sufficient for our redemption from the curse of the law; now it was not a drop of blood, but death which was contained in the curse: this therefore was necessary to be inflicted. But surely as none but God can estimate the weight and evil of sin, so none but he can comprehend the worth and preciousness of the blood of Christ, shed to expiate it. And being so infinitely precious a thing which was offered up to God, it must,

2. Needs be a most complete and all-sufficient oblation, fully to expiate the sins of all for whom it was offered, in all ages of the world. The virtue of this sacrifice reacheth backward as far as Adam, and reacheth forward to the last person of the elect springing from him. That the efficacy of it thus reacheth back to Adam, is plain: for, on the account thereof, he is stiled "The Lamb slain from the foundation of the world," Rev. xiii. 8.

And to the same sense a judicious * expositor understands those words of Christ, John viii. 58. "Before Abraham was, I am." And, look, as the sun at mid day extends his light and influence, not only forward towards the *West*, but also backward towards the *East*, where he arose; so did this most efficacious sacrifice reach all the elect in the virtue of it, who died before Christ came in the flesh. It is therefore but a vain cavil, that some make against the satisfaction of Christ, to render it needless, when they say, many were saved without it, even as many as were saved before the death of Christ. † For they say, the effect cannot be before the cause, which is true of *physical*, but not of *moral* causes; and such was Christ's satisfaction. As for example, a captive is freed out of prison from the time that his surety undertakes for him, and promises his ransom; here the captive is actually delivered, though the ransom that delivered him be not yet actually paid. So it was in this case; Christ had engaged to the Father to satisfy for them, and upon that security they were delivered.

And the virtue of this oblation not only reaches those believers, that lived and died before Christ's day, but it extends itself forward to the end of the world. Hence Heb. xiii. 8. Christ is said

* The efficacy and grace of Christ, as he is the Redeemer of the world, is common to all ages. *Calvin on this place.*

† A natural cause goes before its effect, in respect of time, not so, a moral cause. *Cameron's works, p. 56.*

to be "the same yesterday, to-day, and for ever;" *i. e.* " * He is " not so a Saviour to us that now live, as that he was not their " Saviour also, that believed in him, before us, from the begin- " ning: yet not so a Saviour both to them and us, as that he shall " not be the same to all that shall believe on him to the world's " end."

To the same sense are those words, Heb. xi. 40. rightly paraphrased; "God having provided some better thing for us, that " they without us should not be made perfect:" *q. d.* God hath appointed the accomplishment of the promise of sending the Messiah, to be in the last times †, that they (*viz.* that lived before Christ) should not be perfected, that is, justified and saved by any thing done in their time, but by looking to our time, and Christ's satisfaction made therein; whereby they and we are perfected together. No tract of time can wear out the virtue of this eternal Sacrifice. It is as fresh, vigorous, and potent now, as the first hour it was offered. And though he *actually* offer it no more, yet he *virtually* continues it by his intercession now in heaven; for there he is still a Priest. And therefore, about sixty years after his ascension, when he gave the Revelation to John, he appears to him in his priestly garment, Rev. i. 13. "Clothed in a garment " down to the feet, and girt about the paps with a golden girdle:" in allusion to the priestly ephod, and curious girdle.

And as the virtue of this oblation reaches backward and forward, to all ages, and to all believers, so to all the sins of all believers, which are fully purged and expiated by it: this no other oblation could do. The legal sacrifices were no real expiations, but rather remembrances of sins, Heb. ix. 9, 12. Heb. x. 3. And all the virtue they had, consisted in their typical relation to this sacrifice, Gal. iii. 23. Heb. ix. 13. And, separate from it, were altogether weak, unprofitable, and insignificant things, Heb. vii. 18. But this blood cleanseth from all sins, 1 John i. 7. all sin, originating, or originated, or actual, flowing from them both. It expiates all fully, without exception, and finally, without revocation. So that by his being made sin for us, we are made not only righteous, but "the righteousness of God in him," 2 Cor. v. 21.

3. And *lastly*, to name no more; being so precious in itself, and so efficacious to expiate sin, it must needs be a most grateful oblation to the Lord, highly pleasing and delightful in his eyes. And so indeed it is said, Eph. v. 2. "He gave himself for us, an

* *Nunc servator non est ita ut olim non fuerit; atque ut non fit servator in æternum—*
Camer. Myrothec. p. 337.

† Dixon on this place.

“ offering and a sacrifice to God, for a sweet smelling savour *.” Not that God took any delight or content in the bitter sufferings of Christ, simply and in themselves considered; but with relation to the end for which he was offered, even our redemption and salvation.

Hence arose the delight and pleasure God had in it; this made him take pleasure in bruising him, Isa. liii. 10. God smelled a savour of rest in this sacrifice. The meaning is, that as men are offended with a stench, and their stomachs rise at it, and on the contrary delighted with sweet odours and fragancies; so the blessed God speaking after the manner of man, is offended, and filled with loathing and abhorrence by our sins; but infinitely pleased and delighted in the offering of Christ for them, which came up as an odour of sweet smelling savour to him, whereof the costly perfumes under the law were types and shadows. This was the oblation.

Thirdly, This oblation he brings before God, and to him he offers it up: So speaks the apostle, Heb. ix. 14. “ Through the eternal Spirit he offered himself without spot to God.” As Christ sustained the capacity of a surety, so God of a creditor, who exacted satisfaction from him; that is, he required from him, as our surety, the penalty due to us for our sin. And so Christ had to do immediately with God, yea, with a God infinitely wronged, and incensed by sin against us. To this incensed Majesty, Christ our High-priest approached, as to a devouring fire, with the sacrifice.

Fourthly, The persons for whom, and in whose stead he offered himself to God, was the whole number of God's elect †, which were given him of the Father, neither more nor less: So speak the scriptures. He laid down his life for the *sheep*, John x. 15. for the *church*, Acts xx. 28. for the *children of God*, John xi. 50, 51, 52. It is confessed, there is sufficiency of virtue in this Sacrifice to redeem the whole world, and on that account some divines affirm he is called the “ Saviour of the world,” John iv. 42. *et alibi*. We acknowledge also, that he purchased the services of others, besides the elect, to be useful to them, as they many ways are. In which sense ‡ others take those scriptures that speak so

* Smelling is attributed to God, to denote his being well pleased, his complacency, and favourable acceptance, as a man is refreshed and delighted with a good smell:—to this belongs the Hebrew expression, רורת גיהורה, favour of rest or of sweetness, which is often applied to the sacrifices offered to God, Exod. xix. 25. Lev. i. 19. *Gloss. Philolog. Sacra.*

† Divines teach that Christ died sufficiently for all, efficaciously for the elect. *Cameron*, as above, p. 535.

‡ Mr. strong.

universally of the extent of his death. We also acknowledge that the elect being scattered in all parts, and among all ranks of men in the world, and unknown to those that are to tender Jesus Christ to men by the preaching of the gospel; the stile of the gospel (as it was necessary) is by such indefinite expressions suited to the general tenders they are to make of him: but that the efficacy and saving virture of this all-sufficient sacrifice, is co-extended with God's election, so that they all, and no others can, or shall reap the special benefits of it, is too clear in the scriptures to be demed, Eph. v. 23. John xvii. 2, 9, 19, 20. John x. 26, 27, 28. 1 Tim. iv. 10.

Fifthly, The design and end of this oblation was to atone, pacify, and reconcile God, by giving him a full and adequate compensation or satisfaction for the sins of these his elect: so speaks the apostle, Col. i. 20. "And having made peace, through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." So 2 Cor. v. 19. "God was in Christ, reconciling the world to himself." Reconciliation is the making up of that breach caused by sin, between us and God, and restoring us again to his favour and friendship. For this end Christ offered up himself to God; I say, not for this end only, but more especially; hence it is called *ἰλασμοῦς*, a propitiation; and so the Seventy render that place, Numb. xv. *ἰλασμενὸς κριτοῦς*, *the propitiating ram*. But here I would not be mistaken, as though the reconciliation were made only between us and God the Father, by the blood of the cross; for we were reconciled by it to the whole Trinity. Every sin being made against the divine Majesty, it must needs follow, that the three Persons, having the same divine essence, must be all offended by the commission, and so all reconciled by the expiation and remission of the same. But reconciliation is said to be with the Father, because, though the works of the Trinity, *ad extra*, be undivided, and what one doth, all do; and what is done to one, is done to all; yet by this form and manner of expression (as a learned* man well observes), the scriptures point out the proper office of each Person. The Father receives us into favour; the Son mediates, and gives the ransom which procures it; the Spirit applies and seals this to the persons and hearts of believers. However, being reconciled to the Father, we are also reconciled to the Son, and Spirit, as they are one God in three Persons. And if it be objected, that then Christ offered up a sacrifice, or laid down a price to reconcile us to himself; I shall more fairly and directly meet with, and satisfy that objection, when I come

* Zanch. *de tribus Elohim.*

to speak of Christ's satisfaction, which is one of the principal fruits of this excellent oblation. For the present, this may inform you about the nature and precious worth of Christ's oblation. The uses whereof follow in these five practical inferences.

Inference 1. Hence it follows, *That actual believers are fully freed from the guilt of their sins, and shall never more come under condemnation.*

The obligation of sin is perfectly abolished by the virtue of this sacrifice. When Christ became our sacrifice, he both bare, and bare away our sins. *First*, They were laid upon him, then expiated by him: so much is imported in that word, Heb. ix. 28. "Christ was once offered to bear the sins of many*." *To bear*, the word is a full and emphatical word, signifying not only to bear, but to bear away. So John i. 29. "Behold the Lamb of God, ὁ ἀρίων, that taketh away the sins of the world;" not only *declaratively*, or by way of manifestation to the conscience; but *really*, making a purgation of sin, as it is in Hebrews i. 3. καθαρισμον ποιησάμενος, word for word, *a purgation being made*, and not declared only. Now, how great a mercy is this, "that by him, all that believe should be justified from all things from which they could not be justified by the law of Moses," Acts xiii. 39. What shall we call this grace? surely, we should do somewhat more than admire it, and faint under the sense of such a mercy. "Blessed is he whose transgression is forgiven, whose sin is covered," Psal. xxxii. or, O the blessedness or felicities of him that is pardoned! who can express the mercies, comforts, happiness, of such a state as this? Reader, let me beg thee, if thou be one of this pardoned number, to look over the cancelled bonds, and see what vast sums are remitted to thee. Remember what thou wast in thy natural estate: possibly thou wast in that black bill, 1 Cor. vi. 3. What, and yet pardoned! full and finally pardoned, and that freely, as to any hand that thou hadst in the procurement of it! what canst thou do less, than fall down at the feet of free grace, and kiss those feet that moved so freely towards so vile a sinner? It is not long since thy iniquities were upon thee, and thou pinedst away in them. Their guilt could by no creature-power be separated from thy soul. Now they are removed from thee, as far as the *East* from the *West*, Psal. ciii. 11. So that, when the East and West, which are the two opposite points of heaven, meet, then thy soul and its guilt may meet again together.

* The Greek word ἀννεγκεν, signifies to lift up, or carry upwards: so the Syriac, *εἰσαθεν και αννεγκεν*, he carried and took upwards. *Beza's Greek Annot. on 1 Pet. ii. 24.* The verb *נשׂא* is of the same signification.

O the unspeakable efficacy of Christ's sacrifice, which extends to all sins! 1 John i. 7. "The blood of Christ cleanseth" from all sins, sins past and present, without exception. And some divines of good note affirm, all sins to come also; for, (saith Mr. *Paul Blains*), original sin, in which all future sins are, as fruits in the root, is pardoned; and if these were not pardoned, they would void and invalidate former pardons. And lastly, it would derogate from the most plenary satisfaction of Christ. But the most say, and I think, truly, that all the past sins of believers are pardoned, without *revocation*, all their present sins without *exception*; but not their sins to come by way of *anticipation*: and yet for them there is a pardon of course, which is applied on their repentance, and application of Christ's blood; so that none of them shall make void former pardons. O let these things slide sweetly to thy melting heart.

Inf. 2. From this oblation Christ made of himself to God for our sins, we infer the *inflexible severity of divine Justice, which could be no other way diverted from us, and appeased, but by the blood of Christ*. If Christ had not presented himself to God for us, Justice would not have spared us: And if he do appear before God as our surety, it will not spare him; Rom. viii. 32. "He spared not his own Son, but delivered him up to death for us all." If forbearance might have been expected from any, surely it might from God, "who is very pitiful, and full of tender mercy," James v. 11. yet God in this case spared not. If one might have expected sparing mercy and abatement from any, surely Christ might most of all expect it from his own Father; yet you hear, God spared not *his own Son*. Sparing mercy is the lowest degree of mercy, yet it was denied to Christ: he abated him not a minute of the time appointed for his suffering, nor one degree of wrath he was to bear; nay, though in the garden Christ fell upon the ground, and sweat clodders of blood, and in that unparalleled agony scrued up his spirit to the highest intention, in that pitiful cry, "Father if it be possible, let this cup pass;" and though he brake out upon the cross, in that heart-rending complaint, "My God, my God, why hast thou forsaken me?" yet no abatement; Justice will not bend in the least; but having to do with him on this account, resolves upon satisfaction from his blood. If this be so, what is the case of thy soul, reader, if thou be a man or woman that hast no interest in this sacrifice? For if these things be done in (Christ) the green tree, what will be done to (thee) the dry tree? Luke xxiii. 31. "* That is, if God so deal with me, that I am not only in-

* Εἰ πάντα ποιᾶσιν, ἐν ἐμοὶ ἐγκαρπῶ καὶ αἰθαλεῖ καὶ ἀρξῶ διὰ τὴν θεότητα, πὶ γενῆσαι ἐν ὑμῖν ἀκαρπῶς καὶ πάσης δικαιοσύνης ζῶσποισεντος υσερημενοις.
Thus Theophilact beautifully paraphrases on that passage.

“nocent, but like a green and fruitful tree, full of all delectable fruits of holiness; yet if the fire of his indignation thus seize upon me, what will be your condition, that are both barren and guilty, void of all good fruit, and full of all unrighteousness,” and so like dry seary wood, are fitted as fuel to the fire? Consider with thyself, man, how canst thou imagine thou canst support that infinite wrath that Christ grappled with in the room of God’s elect! He had the strength of a Deity to support him, Isa. xlii. 1. “Behold my servant whom I uphold.” He had the fulness of his Spirit to prepare him, Isa. lxi. 11. He had the ministry of an angel, who came post from heaven to relieve him in his agony, Luke xxii. 43. He had the ear of his Father to hear him, for he cried, “and was heard in that he feared,” Heb. v. 7. He was assured of the victory, before the combat; he knew he should be justified, Isa. l. 8. and yet for all this he was sore amazed, and sorrowful even to death, and his heart was melted like wax in the midst of his bowels. If the case stood thus with Christ, notwithstanding all these advantages he had to bear the wrath of God for a little time; how dost thou think, a poor worm as thou art, to dwell with everlasting burnings, or contend with devouring fire? Luther saw ground enough for what he said, when he cried, out, “I will have nothing to do with an absolute God*,” i. e. with a God out of Christ: for, “it is a fearful thing to fall into the hands of the living God.” Wo and alas for evermore to that man who meets a just and righteous God without a Mediator! Whoever thou art that readest these lines, I beseech thee, by the mercies of God, by all the regard and love thou hast to thy own soul, neglect not time, but make quick and sure work of it. Get an interest in this sacrifice quickly, what else will be thy state when vast eternity opens to swallow thee up? what wilt thou do, man, when thine eye-strings and heart-strings are breaking? O what a fearful shriek will thy conscience give, when thou art presented before the dreadful God, and no Christ to screen thee from his indignation! Happy is that man who can say in a dying hour, as one did †, who being desired, a little before his dissolution, to give his friends a little taste of his present hopes, and the grounds of them, cheerfully answered, I will let you know how it is with me: then stretching forth his hand, said,

“Here is the grave, the wrath of God, and devouring flame, the just punishment of sin, on the one side: and here am I, a poor sinful soul, on the other side: but this is my comfort, the covenant of grace, which is established upon so many sure promises, hath saved all. There is an act of oblivion passed in

* *Nolo Deum absolutum,*

† Mr. William Lyford.

“heaven: *I will forgive their iniquities, and their sins will I remember no more.* This is the blessed privilege of all within “the covenant, among whom I am one.” O it is sweet at all times, especially at such a time, to see the reconciled face of God, through Jesus Christ, and hear the voice of peace through the blood of the cross.

Inf. 3. Hath Christ offered up himself a sacrifice to God for us? Then let us improve, in every condition, this sacrifice, and labour to get hearts duly affected with such a sight as faith can give us of it. Whatever the condition or complaint of any Christian is, the beholding the Lamb of God, that taketh away the sin of the world, may give him strong support, and sweet relief. Do you complain of the hardness of your hearts, and want of love to Christ? behold him as offered up to God for you; and such a sight, (if any in the world will do it) will melt your hard hearts. Zech. xii. 10. “They shall look upon me whom they have pierced, and shall mourn.” It is reported of Johannes Milius, that he was never observed to speak of Christ and his sufferings, but his eyes would drop. Art thou too little touched and unaffected with the evil of sin? Is it thy complaint, Christian, that thou canst not make sin bear so hard upon thy heart as thou wouldst? consider but what thou hast now read; realize this sacrifice by faith, and try what efficacy there is in it to make sin for ever bitter as death to thy soul. Suppose thine own Father had been stabbed to the heart with such a knife, and his blood were upon it, wouldst thou delight to see, or endure to use that knife any more? sin is the knife that stabbed Christ to the heart; this shed his blood. Surely, you can never make light of that which lay so heavy upon the soul and body of Jesus Christ.

Or is your heart prest down even to despondency, under the guilt of sin, so that you cry, how can such a sinner as I be pardoned? my sin is greater than can be forgiven? “Behold the Lamb of God, that taketh away the sin of the world.” Remember that no sin can stand before the efficacy of his blood. 1 John i. 7. “The blood of Jesus Christ cleanseth from all sin.” This sacrifice makes unto God full satisfaction.

Are you at any time staggering through unbelief? filled with unbelieving suspicions of the promises? Look hither, and you shall see them all ratified and established in the blood of the cross, so that hills and mountains shall sooner start from their own basis and centers, than one tittle of the promise fail: Heb. ix. 17, 18, 19.

Do you at any time find your hearts fretting, disquieted, and impatient under every petty cross and trial? See how quietly Christ your sacrifice came to the altar, how meekly and patiently

he stood under all the wrath of God and men together. This will silence, convince, and shame you.

In a word, here you will see so much of the grace of God, and love of Christ, in providing and becoming a sacrifice for you: you will see God taking vengeance against sin, but sparing the sinner: you will see Christ standing as the body of sin alone; for, "he was made sin for us, that we might be made the righteousness of God in him:" that whatever corruption burdens, this, in the believing application, will support; whatever grace is defective, this will revive it.

Blessed be God for Jesus Christ.

SERMON XIII.

Of the Intercession of Christ our High-priest, being the second Act or Part of his Priestly Office.

HEB. vii. 25.

Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

HAVING dispatched the first part, or act of Christ's priesthood, consisting in his *Oblation*; we come to the other branch of it, consisting in his * *Intercession*, which is nothing else but the virtual continuation of his offering once made on earth; that being *medium reconciliationis*, the means of reconciling; this, *medium applicationis*, the way and means of his applying to us the benefits purchased by it.

This second part, or branch of his priesthood, was typified by the High-priest's entering with the blood of the sacrifice and sweet incense into the holy place: Lev. xvi. 12, 13, 14. "And he shall take the censer full of burning coals of fire, from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not. And he shall take the blood of the bullock, and sprinkle it with his finger upon the mercy-seat, eastward," &c.

* Seeing the redemption which he wrought is the foundation of his intercession, — therefore the scripture uses to mention the redemption and the intercession as two inseparable parts of Christ's sacrifice. *Ravanella on the word intercede.*