

intended when he opened your eyes, that your eyes should direct your feet. Light is a special help to obedience, and obedience is a singular help to increase your light.

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## SERMON XI.

### The Nature and necessity of the Priesthood of CHRIST.

HEB. ix. 23.

*It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.*

**S**ALVATION (as to the actual dispensation of it) is *revealed* by Christ as a *Prophet*, *procured* by him as a *Priest*, *applied* by him as a *King*. In vain it is revealed, if not purchased; in vain revealed and purchased, if not applied. How is it revealed, both to us, and in us, by our great Prophet, hath been declared. And now, from the prophetic office, we pass on to the priestly office of Jesus Christ, who as our Priest, purchased our salvation. In this office is contained the grand relief for a soul distressed by the guilt of sin. When all other reliefs have been essayed, it is the blood of this great sacrifice, sprinkled by faith upon the trembling conscience, that must cool, refresh, and sweetly compose and settle it. Now, seeing so great a weight hangs upon this office, the apostle industriously confirms and commends it in this epistle, and more especially in this ninth chapter; shewing how it was figured to the world by the typical blood of the sacrifices, but infinitely excels them all: and as in many other most weighty respects, so principally in this, that the blood of these sacrifices did but purify the types or patterns of the heavenly things; but the blood of this sacrifice purified or consecrated the heavenly things themselves, signified by those types.

The words read, contains an argument to prove the necessity of the offering up of Christ, the great sacrifice, drawn from the proportion betwixt the types, and the things typified\*. If the sanc-

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\* He concludes the foregoing argument on the necessity of redemption, from the proportion between the types and the heavenly things: for, if the things typically sacred, behoved to be purified with typical blood; surely, the heavenly things behoved to be purified by blood so much more excelling that other, as these things themselves excel their earthly types. The reason is plain: because, what proportion there is between the types and the things typified, must likewise take place as to the blood that consecrates them. *Parcus* on this place.

tuary, mercy-seat, and all things pertaining to the service of the tabernacle, were to be consecrated by blood; those earthly, but sacred types, by the blood of bulls and lambs, &c. much more the heavenly things shadowed by them, ought to be purified or consecrated by better blood than the blood of beasts. The blood consecrating these, should as much excel the blood that consecrated those, as the heavenly things themselves do, in their own nature, excel those earthly shadows of them. Look, what proportion there is between the type and anti-type, the like proportion also is betwixt the blood that consecrates them; earthly things with common, heavenly things with the most excellent blood.

So then, there are two things to be especially observed here: *First*, The nature of Christ's death and sufferings: It had the nature, use and end of a sacrifice; and of all the sacrifices the most excellent. *Secondly*, The necessity of his offering it up: it was necessary to correspond with all the types and prefigurations of it under the law: but especially it was necessary for the expiating of sin, the propitiating of a justly incensed God, and the opening a way for reconciled ones to come to God in. The point I shall give you from it is,

*Doct. That the sacrifice of Christ, our High-priest, is most excellent in itself, and most necessary for us.*

Sacrifices \* are of two sorts, *eucharistical*, or thank-offerings, in testification of homage, duty and service; and in token of gratitude for mercies freely received; and *ilastical*, or expiatory, for satisfaction to justice, and thereby the atoning and reconciling of God. Of this last kind was the sacrifice offered by Jesus Christ for us: to this office he was called by God, Heb. v. 5. In it he was confirmed by the unchangeable oath of God, Psal. cx. 4. for it, he was singularly qualified by his incarnation, Heb. x. 6, 7. and all the ends of it he has fully answered, Heb. ix. 11, 12.

My present design is, from this scripture, to open the general nature and absolute necessity of the priesthood of Christ; shewing what his priesthood implies in it, and how all this was indispensably necessary in order to our recovery from the deplorable state of sin and misery.

*First* then, we will consider what it supposes and implies; and then, wherein it consists. And there are six things which it either pre-supposeth, or necessarily includeth in it.

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\* Of sacrifices, some are typical, others are the very things signified by the type: and both are of two sorts, *ιλαστικά* expiatory, or *ευχαριστικά*, i. e. thanksgiving. *Lucas Trelocat*, p. 78.

1. At first sight, *it supposes man's revolt and fall from God*; and a dreadful breach made thereby betwixt God and him, else no need of an atoning sacrifice. *The nature of Christ's priesthood opened.* "If one died for all, then were all dead," 2 Cor. v. 14. dead in law, under sentence to die, and that eternally. In all the sacrifices, from Adam to Christ, this was still preached to the world, that there was a fearful breach betwixt God and man; and even so, that justice required our blood should be shed. And the fire flaming on the altar, which wholly burnt up the sacrifice, was a lively emblem of that fiery indignation that should devour the adversaries. But above all, when Christ, that true and great Sacrifice, was offered up to God, then was the fairest glass that ever was in the world, set before us, therein to see our sin and misery by the fall.

2. *His priesthood supposes the unalterable purpose of God to take vengeance for sin*\*; he will not let it pass. I will not determine what God could do in this case, by his absolute power; but I think it is generally yielded, that, by his ordinate power, he could do no less than punish it in the person of the sinner, or of his surety.

Those that contend for such a forgiveness, as is an act of charity, like that whereby private persons forgive one another, must at once suppose God to part with his right, *cedendo de jure suo* †, and also render the satisfaction of Christ altogether useless, as to the procurement of forgiveness; yea, rather an obstacle, than a means to it. Surely, the nature and truth of God oblige him to punish sin ‡. "He is of purer eyes than to look upon iniquity," Heb. i. 13. And beside, the word is gone out of his mouth, that the sinner shall die.

3. *The priesthood of Christ pre-supposeth the utter impotency of men to appease God, and recover his favour by any thing he could do or suffer.* Surely God would not come down to assume a body to die, and be offered up for us, if at any cheaper rate it could have been accomplished; there was no other way to recover man and satisfy God. Those that deny the satisfaction of Christ, and talk of his dying to confirm the truth, and give us an example of meekness, patience, and self-denial, affirming these to be the sole ends of his death, do not only therein root up the foundations of their own comfort, peace and pardon, but most boldly impeach and tax the

\* The reader may find this case learnedly and solidly handled by Dr. Twisse, *Vindic. gratiæ*, digres. 8.

† By betraying the cause of justice, in departing from his own eternal and necessary rights.

‡ In no other way can God's hatred of sin be made to appear, than by inflicting the deserved punishment, *Brad. on Justific.* p. 51.

infinite wisdom. God could have done all this at a cheaper rate: the sufferings of a mere creature are able to attain these ends: the deaths of the martyrs did it. But who by dying can satisfy and reconcile God? what creature can bring him an adequate and proportionable value for sin? yea, for all the sin that ever was, or shall be transmitted to the natures, or committed by the persons, of all God's elect, from Adam, to the last that shall be found alive at the Lord's coming? surely, none but Christ can do this.

4. *Christ's priesthood implies the necessity of his being God-man\**. It was necessary he should be a man, in order to his passion, compassion, and derivation of his righteousness and holiness to men. Had he not been a man, he had had no sacrifice to offer, no soul or body to suffer in. The Godhead is impatible, immortal, and above all those sufferings and miseries Christ felt for us. Besides, his being man, fills him with bowels of compassion, and tender sense of our miseries: this makes him a merciful and faithful High-priest, Heb. iv. 15. and not only fits him to pity, but to sanctify us also; for "he that sanctifieth, and they that are sanctified, are both of one," Heb. ii. 11, 14, 17. And as necessary it was our High-priest should be God, since the value and efficacy of our sacrifice results from thence.

5. *The priesthood of Christ implies the extremity of his sufferings*. In sacrifices, you know, there was a destruction, a kind of annihilation of the creature to the glory of God. The shedding of the creature's blood, and burning its flesh with fire, was but an umbrage, or faint resemblance of what Christ endured, when he made his soul an offering for sin.

And lastly, *It implies the gracious design of God to reconcile us at a dear rate to himself, in that he called and confirmed Christ in his priesthood by an oath, and thereby laid out a sacrifice, of infinite value, for the world*. Sins, for which no sacrifice is allowed, are desperate sins; and the case of such sinners is helpless: But if God allow, yea, and provide a sacrifice himself, how plainly doth it speak his intentions of peace and mercy? These things are manifestly pre-supposed, or implied in Christ's priesthood.

"† This priesthood of Christ is that function, wherein he "comes before God, in our name and place, to fulfil the law,

\* Hence, therefore, it appears, how necessary it was that Christ the Mediator should be both God and Man: had he not been Man, he would not have been a fit sacrifice: and had he not been God, that sacrifice would not have been of sufficient efficacy. *Ames. Med. p. 92.*

† *Sacerdotium Christi est functio qua coram Deo apparet, ut legem ab ipso acceptam nostro nomine observet, seipsum victimam reconciliationis pro nostris peccatis ipsi offerat, suaque apud Deum intercessione opem ipsius percipiam, ac donationem Spiritus Sancti nobis impetret, atque efficaciter applicet.* Synopsis purioris Theol. p. 318.

“and offer up himself to him a sacrifice of reconciliation for our sins; and by his intercession to continue and apply the purchase of his blood to them for whom he shed it:” All this is contained in that famous scripture, Heb. x. 7, 8, 9, 10, 11, 12, 13, 14. Or, more briefly, the priesthood of Christ is that whereby he expiated the sins of men, and obtained the favour of God for them, Col. i. 20, 22. Rom. v. 10. But because I shall insist more largely upon the several parts and fruits of this office, it shall here suffice to speak this much as to its general nature; which was the first thing proposed for explication.

*Secondly*, The necessity of Christ's priesthood comes next to be opened. Touching which, I affirm, according to the scriptures, it was necessary, in order to our salvation, that such a Priest should, by such a sacrifice, appear before God for us.

The truth of this assertion will be cleared by these two principles, which are evident in the scripture, viz. That God stood upon full satisfaction, and would not remit one sin without it: and that fallen man is totally incapable of tendering him any such satisfaction; therefore Christ, who only can, must do it, or we perish.

1. *God stood upon full satisfaction, and would not remit one sin without it.* This will be cleared from the nature of sin; and from the veracity and wisdom of God.

(1.) From the nature of sin, which deserves that the sinner should suffer for it. Penal evil, in a course of justice, follows moral evil. Sin and sorrow ought to go together; betwixt these is a necessary connection, Rom. vi. 13. “The wages of sin is death.”

(2.) The veracity of God requires it. The word is gone out of his mouth; Gen. ii. 17. “in the day that thou eatest thereof, thou shalt surely die:” *certo ac statim morieris*. From that time he was instantly and certainly obnoxious and liable to the death of soul and body. The law pronounces him cursed, “that continues not in all things that are written therein to do them,” Gal. iii. 9. Now, though man's threatenings are often vain and insignificant things, yet God's shall surely take place; “not one tittle of the law shall fail, till all be fulfilled,” Matt. v. 18. God will be true in his threatenings, though thousands and millions perish.

(3.) The wisdom of God, by which he governs the rational world, admits not of a dispensation or relaxation of the threatenings without satisfaction\*: for, as good no king, as no laws for government; as good no law, as no penalty; and as good no penalty, as no execution. To this purpose one well observes; “It is altogether indecent, especially to the wisdom and righteousness of God, that that which provoketh the execution, should

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\* Dr. Reynolds on Psal. cx. p. 409.

“procure the abrogation of his law; that that should supplant and “undermine the law, for the alone preventing whereof the law “was before established.” How could it be expected, that men should fear and tremble before God, when they should find themselves more scared than hurt by his threats against sin! So then God stood upon satisfaction, and would admit no treaty of peace, on any other ground.

*Object.* Let none here object, that reconciliation upon this only score of satisfaction, is derogatory to the riches of grace; or that we allow not God what we do men, viz. to forgive an injury freely, without satisfaction.

*Sol.* Free forgiveness to us, and full satisfaction made to God by Jesus Christ for us, are not *αυγατα*, things inconsistent with each other, as in its proper place shall be more fully cleared to you. And for denying that to God which we allow to men; you must know, that man and man stand on even ground: man is not capable of being wronged and injured by man, as God is by man, there is no comparison between the nature of the offences.

To conclude, man only can freely forgive man; in a private capacity, so far as wrong concerns himself; but ought not to do so in a public capacity, as he is judge, and bound to execute justice impartially. God is our Law-giver and Judge: he will not dispense with violations of the law, but strictly stands upon complete satisfaction.

2. Man can render to God no satisfaction of his own, for the wrong done by his sin. He finds no way to compensate and make God amends, either by doing, or by suffering his will.

(1.) Not by doing: this way is shut up to all the world; none can satisfy God, or reconcile himself to him this way; for it is evident our best works are sinful; “All our righteousness is as “filthy rags,” Isa. lxiv. 6. And it is strange any should imagine, that one sin should make satisfaction for another. If it be said, not what is sinful in our duties, but what is spiritual, pure and good, may ingratiate us with God? it is at hand to reply, that what is good in any of our duties, is a debt we owe to God, yea, we owe him perfect obedience; and it is not imaginable how we should pay one debt by another; quit a former by contracting a new engagement. If we do any thing that is good, we are beholden to grace for it, John xv. 5. 2 Cor. iii. 5. 1 Cor. xv. 10. In a word, those that have had as much to plead on that score as any now living, have quitted, and utterly given up, all hopes of appeasing and satisfying the justice of God, that way. It is like, holy Job feared God, and eschewed evil as much as any of you; yet he saith, Job ix. 20, 21. “If I justify myself, mine own “mouth shall condemn me; if I say I am perfect, it shall also

“prove me perverse. Though I were perfect, yet would I not know my soul; I would despise my life.” It may be David was a man as much after the heart of God as you; yet he said, Psal. cxliii. 2. “Enter not into judgment with thy servant; for in thy sight shall no man be justified.” It is like Paul lived as holy, heavenly, and fruitful a life as the best of you, and far, far beyond you; yet he saith, 1 Cor. iv. 4. “I know (or am conscious to myself) of nothing, yet am I not hereby justified.” His sincerity might comfort him, but could not justify him. And what need I say more? The Lord hath shut up this way to all the world; and the scriptures speak it roundly and plainly: Rom. iii. 20. “Therefore, by the deeds of the law, there shall no flesh be justified in his sight.” Compare Gal. iii. 21. Rom. viii. 3.

(2.) And as man can never reconcile himself to God by *doing*, so neither by *suffering*: that is equally impossible; for no sufferings can satisfy God, but such as are proportionable to the offence we suffer for. And if so, an infinite suffering must be borne: I say infinite, for sin is an infinite evil, objectively considered, as it wrongs an infinite God. Now sufferings may be said to be infinite, either in respect of their *weight*, exceeding all bounds and limits; the letting out of the wrath and fury of an infinite God: or in respect of *duration*, being endless and everlasting. In the first sense, no creature can bear an infinite wrath, it would swallow us up. In the second, it may be borne as the damned do; but then, ever to be suffering, is never to have satisfied.

So that no man can be his own priest, to reconcile himself to God by what he can do or suffer. And therefore, one that is able by doing and suffering, to reconcile him, must undertake it, or we perish. Thus you see plainly and briefly the general nature and necessity of Christ's priesthood.

From both these, several useful corollaries, or practical deductions, offer themselves.

*Corollary 1.* This shews, in the first place, *the incomparable excellency of the reformed Christian religion above all other religions, known to, or professed in the world.* What other religions seek, the Christian religion only finds, even a solid foundation for true peace and settlement of conscience. While the Jews seek it in vain in the law; the *Mahometan* in his external and ridiculous observances; the *Papist* in his own merits; the *believer* only finds it in the blood of this great Sacrifice; this, and nothing less than this, can pacify a distressed conscience, labouring under the weight of its own guilt. Conscience demands no less to satisfy it, than God demands to satisfy him. The grand inquest of conscience is, is God satisfied? If he be satisfied, I am satisfied. Woful is the state of that man, that feels the worm of conscience nibbling on the most

tender part of the soul, and hath no relief against it; that feels the intolerable scalding wrath of God burning within, and hath nothing to cool it. Hear me, you that slight the troubles of conscience, that call them fancies and melancholy whimsies; if you ever had had but one sick night for sin, if you had ever felt that shame, fear, horror, and despair, which are the dismal effects of an accusing and condemning conscience, you would account it an unspeakable mercy to hear of a way for the discharge of a poor sinner from that guilt: you would kiss the feet of that messenger that could bring you tidings of peace; you would call him blessed, that should direct you to an effectual remedy. Now, whoever thou art, that pinest away in thine iniquities, that droopest from day to day under the present wounds, the dismal presages of conscience, know that thy soul and peace can never meet, till thou art persuaded to come to this blood of sprinkling.

The blood of this sacrifice speaks better things than the blood of *Abel*. The blood of this sacrifice is the blood of God, Acts xx. 28. invaluable precious blood, 1 Pet. i. 18. One drop of it infinitely excels the blood of all mere creatures, Heb. x. 4, 5, 6. Such is the blood that must do thee good. Lord, I must have such blood (saith conscience) as is capable of giving thee full satisfaction, or it can give me no peace. The blood of all the cattle upon a thousand hills cannot do this. What is the blood of beasts to God? the blood of all the men in the world can do nothing in this case. What is our polluted blood worth? No, no, it is the blood of God, that must satisfy both thee and me.

Yea, Christ's blood is not only the blood of God, but it is blood shed in thy stead, and in thy place and room, Gal. iii. 13. "He was made a curse for us." And so it becomes sin-pardoning blood, Heb. ix. 22. Eph. i. 7. Col. i. 14. Rom. iii. 26. and consequently, conscience-pacifying, and soul-quieting blood, Col. i. 20. Eph. ii. 13, 14. Rom. iii. 26. O bless God, that ever the news of this blood came to thine ears. With hands and eyes lifted up to heaven, admire that grace that cast thy lot in a place where this joyful sound rings in the ears of poor sinners. What had thy case been, if thy mother had brought thee forth in the deserts of Arabia, or in the wastes of America! Or that if thou hadst been nursed up by a popish father, who could have told thee of no other remedy when in distress for sin, but to go such a pilgrimage, to whip and lash thyself, to satisfy an angry God! Surely the pure light of the gospel shining upon this generation, is a mercy never to be duly valued, never to be enough prized.

*Corollary 2.* Hence also be informed of the necessity of faith, in order to a state and sense of peace with God: for to what purpose is the blood of Christ our sacrifice shed, unless it be actually and personally



applied, and appropriated by faith? You know when the sacrifices under the law were brought to be slain, he that brought it was to put his \* hand upon the head of the sacrifice, and so it was accepted for him, to make an atonement, Lev. i. 4. not only to signify, that how it was no more his, but God's, the property being transferred by a kind of manumission; nor yet that he voluntarily gave it to the Lord as his own free act; but principally it noted the putting off his sins, and the penalty due to him for them, upon the head of the sacrifice: and so it implied in it an execration, as if he had said, upon thy head be the evil. So the learned observe; the *ancient Egyptians* were wont expressly to imprecate, when they sacrificed; *if any evil be coming upon us or upon Egypt, let it turn and rest upon this head*, laying their hand, at these words, on the sacrifice's head. And upon that ground, saith the † *Historian*, none of them would eat of the head of any living creature. You must also lay the hand of faith upon Christ your sacrifice, not to imprecate, but apply and appropriate him to your own souls, he having been made a curse for you.

To this the whole gospel tends, even to persuade sinners to apply Christ, and his blood to their own souls. To this he invited us, Matth. xi. 28. "Come unto me all ye that labour, and are heavy laden, and I will give you rest." For this end our sacrifice was lifted up upon the altar; John iii. 14, 15. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life." The effects of the law, not only upon the conscience, filling it with torments, but upon the whole person, bringing death upon it, are here shadowed out by the stingings of fiery serpents; and Christ by the brazen serpent which Moses exalted for the Israelites, that were stung, to look unto. And as by looking to it they were healed; so by believing, or looking to Christ in faith, our souls are healed. Those that looked not to the brazen serpent, died infallibly; so must all that look not to Jesus, our sacrifice, by faith. It is true, the death of Christ is the meritorious cause of remission, but faith is the instrumental applying cause ‡; and as Christ's blood is necessary in its place, so is our faith in its place also. For to the actual remission of sin, and peace of conscience, there must be a co-operation of all the causes

\* And he shall put his hand, signifying that he casts his sins and the punishment due to them, upon the head of the victim; as among the Greeks *εις την αυτη κεφαλην*, upon his head, is a kind of imprecation. *Drusius and Menochius.*

† Herod. 2. 39.

‡ It is a rule, that where there is a total and sufficient cause in act, there the effect must needs follow. But if they be partial causes, then the causes which succeed in order, do not produce their complete effect, until the last cause be in act.

of remission and peace. As there is the grace and love of God for an efficient and impulsive cause, and the death of Christ our sacrifice, the meritorious cause; so of necessity there must be faith, the instrumental cause. And these con-causes do all sweetly meet in their influences, and activities, in our remission, and tranquillity of conscience; and they are all (*suo genere*) in their kind and place absolutely necessary to the procuring and applying of it.

What is the need that the blood of Christ is shed, if I have no interest in it, no saving influences from it? O be convinced, this is the end, the business of life. Faith is the *Phœnix*-grace, as Christ is the *Phœnix*-mercy. He is *the gift*, John iv. 10. And this is "the work of God," John vi. 29. The death of Christ, the offers and tenders of Christ, never saved one soul in themselves, without believing application. But, wo is me! how do I see sinners, either not at all touched with the sense of sin, and so being whole, need not the physician; or if any be stung and wounded with guilt, how do they lick themselves whole with their own duties and reformations! As physicians say of wounds, let them be kept clean, and nature will find balsam of its own to heal them: If it be so in spiritual wounds, what need Christ to have left the Father's bosom, and come down to die in the quality and nature of a sacrifice for us? O if men can but have health, pleasure, riches, honours, and any way make a shift to still a brawling conscience, that it may not check or interrupt them in these enjoyments, Christ may go where he will for them.

And I am assured, till God shew you the face of sin, in the glass of the law, make the scorpions and fiery serpents, that lurk in the law, and in your own consciences, to come hissing about you, and smiting you with their deadly stings, till you have had some sick nights, and sorrowful days for sin, you will never go up and down seeking an interest in the blood of his sacrifice with tears.

But, reader, if ever this be thy condition, then wilt thou know the worth of a Christ; then wilt thou have a value for the blood of sprinkling. As I remember it is storied of our *crook-backed Richard*, when he was put to a rout in a field-battle, and flying on foot from his pursuing enemies; he cried out, *O now saith he, a kingdom for a horse*. So wilt thou cry, A kingdom for a Christ; ten thousand worlds now, if I had them, for the blood of sprinkling.

*Corollary 3.* Is Christ your High-priest, and is his priesthood so indispensably necessary to our salvation? *Then freely acknowledge your utter impotency to reconcile yourselves to God by any thing you can do, or suffer; and let Christ have the whole glory of your recovery ascribed to him.* It is highly reasonable that he that laid

down the whole *price*, should have the whole *praise*. If any man think, or say, he could have made an atonement for himself, he doth therein cast no light reproach upon that profound wisdom which laid the design of our redemption in the death of Christ. But of this I have spoken elsewhere. And therefore,

*Corollary 4.* In the last place, I rather chuse to persuade you to see your necessity of this priest, and his most excellent sacrifice; and accordingly to make use of it. The best of you have polluted natures, poisoned in the womb with sin; those natures have need of this sacrifice, they must have the benefit of this blood to pardon and cleanse them, or be eternally damned. Hear me, ye that never spent a tear for the sin of nature; if the blood of Christ be not sprinkled upon your natures, it had been better for y u, that you had been the generation of beasts, the offspring of dragons or toads. They have a contemptible, but not a vitiated sinful nature, as you have.

Your *actual* sins have need of the priest, and his sacrifice, to procure remission for them. If he take them not away by the blood of his cross, they can never be taken away, they will lie down with you in the dust; they will rise with you and follow you to the judgment seat, crying, We are thy works, and we will follow thee. All thy repentance and tears, couldst thou weep as many as there be drops in the ocean, can never take away sin. Thy duties, even the best of them, need this sacrifice. It is in the virtue thereof that they are accepted of God. And were it not that God had respect to Christ's offering, he would not regard, or look towards thee, or any of thy duties. Thou couldst no more come near to God, than thou couldst approach a devouring fire, or dwell with everlasting burnings.

Well then, say, I need such a price every way. Love him in all his offices. See the godness of God in providing such a sacrifice for thee. Meat, drink, and air, are not more necessary to maintain thy natural life, than the death of Christ is to give and maintain thy spiritual life.

O then, let thy soul grow big whilst meditating of the usefulness and excellency of Christ, which is thus displayed and unfolded in every branch of the gospel: And, with a deep sense upon thy heart, let thy lips say, *Blessed be God for Jesus Christ.*