

Uſe 3. Is Jeſus Chriſt God and man in one perſon? This, as it ſhews the dignity of believers, that they are nearly related to one of the greateſt perſons that is, Col. ii. 9. ‘ In him dwells the fulneſs of the Godhead bodily :’ ſo it is of unſpeakable comfort. Chriſt’s two natures being married together, the divine and human ; all that Chriſt in either of his natures can do for believers, he will do : In his human nature he prays for them, in his divine nature he merits for them. This for the perſon of our Mediator.

Uſe 4. Admire the love of Chriſt our Mediator ! that he ſhould humble himſelf, and take our fleſh, that he might redeem us. Believers ſhould put Chriſt in their boſom, as the ſpouſe did, Cant. i. 13. ‘ Lie betwixt my breaſts.’ What was ſaid of Ignatius, that the name of Jeſus was found written in his heart, ſhould be verified of every ſaint, he ſhould have Jeſus Chriſt written in his heart.

CHRIST A PROPHET.

DEUT. xviii. 15. *The Lord thy God will raiſe up unto thee a Prophet, &c.*

HAVING ſpoken of the perſon of Chriſt, we are next to ſpeak of the offices of Chriſt, Prophetical, Prieſtly, Regal.

1. Prophetical, ‘ The Lord thy God will raiſe up unto thee a Prophet.’ *Enunciator hic locus de Chriſto*, It is ſpoken of Chriſt. There are ſeveral names given to Chriſt as a Prophet : He is called ‘ the Counſellor,’ Iſa. vi. 9. *In uno Chriſto, Angelus fœderis completur*, Fagius. ‘ The Angel of the Covenant,’ Mal. iii. 1. ‘ A Lamp,’ 2 Sam. xxii. 19. ‘ The Morning-ſtar,’ Rev. xxii. 16. Jeſus Chriſt is the great Prophet of his church ; the woman of Samaria gave a threwd gueſs, John iv. 16. He is the beſt teacher, he makes all other teaching effectual, Luke xxiv. 45. ‘ Then opened he their underſtanding.’ He did not only open the ſcriptures, but opened their underſtanding : He teacheth to profit, Iſa. xlviii. 17. ‘ I am the Lord thy God, who teacheth thee to profit.’

Q. How Chriſt teacheth ?

Anſ. 1. Externally, by his word, Pſal. cxix. 105. ‘ Thy word is a lamp to my feet.’ Such as pretend to have a light or revelation above the word, or contrary to it, never had their teaching from Chriſt, Iſa. viii. 20.

2. Chriſt teacheth theſe ſacred myſteries, inwardly, by the Spirit, John xvi. 13. The world knows not what it is, 1 Cor. ii. 14. ‘ The natural man receives not the things of God, neither

can he know them.' He knows not what it is to be transformed by the renewing of the mind, Rom. xii. 2. or what the inward workings of the Spirit mean; these are riddles and paradoxes to him. He may have more insight into the things of the world than a believer, but he doth not see the deep things of God. A swine may see an acorn under a tree, but he cannot see a star; he who is taught of Christ, sees the *arcana imperii*, the secrets of the kingdom of heaven.

Q. *What are the lessons Christ teacheth?*

Ans. 1. He teacheth us to see into our own hearts. Take the most mercurial wits, the greatest politicians, that understand the mysteries of state, yet they know not the mysteries of their own hearts, they cannot believe there is that evil in them as is, 2 Kings viii. 13. 'Is thy servant a dog?' *Grande profundum est homo*, Aug. The heart is a great deep, which is not easily fathomed. But Christ when he teacheth, removes the veil of ignorance; and lights a man into his own heart: And now he sees swarms of vain thoughts, he blusheth to see how sin mingles with his duties, his stars are mixed with clouds; he prays, as Austin, that God would deliver him from himself.

2. The second lesson Christ teacheth, is the *vanity* of the creature. A natural man sets up his happiness here, worships the golden image; but he that Christ hath anointed with his eye-salve, hath a spirit of discerning; he looks upon the creature in its night-dress, sees it to be empty and unsatisfying, not commensurate to an heaven-born soul. Solomon had put all the creatures into a limbeck, and when he came to extract the spirit and quintessence, all was vanity, Eccl. ii. 11. The apostle calls it a show or apparition, 1 Cor. vii. 31. having no intrinsecal goodness.

3. The third lesson is the excellency of things unseen. Christ gives the soul a sight of glory, a prospect of eternity, 2 Cor. iv. 18. 'We look not at things which are seen, but at things which are not seen.' Moses saw him who is 'invisible,' Heb. xi. 27. And the Patriarchs saw a better country, viz. an heavenly, Heb. xi. 16. where delights of angels, rivers of pleasure, the flower of joy, fully blow and ripen.

Q. *How doth Christ's teaching differ from others teaching?*

Ans. Several ways.

1. Christ teacheth the heart. Others may teach the ear, Christ the heart. Acts xvi. 14. 'Whose heart the Lord opened.' All that the dispensers of the word can do, is but to work knowledge, Christ works grace; they can but give you the light of the truth, Christ gives you the love of the truth; they can only teach you what to believe, Christ teacheth how to believe.

2. Christ gives us a taste of the word. Ministers may set the

food of the word before you, and carve it out to you; but it is only Christ causeth you to taste it, 1 Pet. ii. 3. 'If so be ye have tasted that the Lord is gracious,' Psal. xxxiv. 8. 'Taste and see that the Lord is good.' It is one thing to hear a truth preached, another thing to taste it; one thing to read a promise, another thing to taste it. David had got a taste of the word, Pl. cxix. 102, 183. 'Thou hast taught me: How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.' The apostle calls it the favour of knowledge, 2 Cor. ii. 14. The light of knowledge is one thing, the favour another. Christ makes us taste a favoriness in the word.

3. Christ, when he teacheth, makes us obey. Others may instruct, but cannot command obedience: they teach to be humble, but men remain proud. The Prophet had been denouncing judgments against the people of Judah, but they would not hear, Jer. xlv. 17. 'We will do whatsoever goeth out of our own mouth, to bake cakes to the queen of heaven.' Men come *quasi* armed in coat of mail, that the sword of the word will not enter; but when Christ comes to teach, he removes this obstinacy, he not only informs the judgment, but inclines the will. He doth not only come with the light of his word, but the rod of his strength, and makes the stubborn sinner yield to him: His grace is irresistible.

4. Christ teacheth easily. Others teach with difficulty. Difficulty in finding out a truth, and in inculcating it, Isa. xxviii. 40. 'Precept *must* be upon precept, and line upon line.' Some may teach all their lives, and the word take no impression: They complain, as Isa. xlix. 4. 'I have spent my labour in vain;' plow on rocks: But Christ the great Prophet teacheth with ease. He can with the least touch of his Spirit convert; he can say, 'Let there be light;' with a word he conveys grace.

5. Christ, when he teacheth, makes men willing to learn. Men may teach others, but they have no mind to learn, Prov. i. 7. 'Fools despise instruction;' they rage at the word, as if a patient should rage at the physician, when he brings him a cordial; thus backward are men to their own salvation. But Christ makes his people a 'willing people,' Psal. cx. 3. They prize knowledge, and hang it as a jewel upon their ear. Those that Christ teacheth, say, as Isa. ii. 3. 'Come let us go up to the mountain of the Lord, and he will teach us of his ways, and we will walk in them;' and as Acts x. 33. 'We are all here present before God, to hear all things commanded.'

6. Christ, when he teacheth, doth not only illuminate, but animate. He doth so teach, as he doth quicken, John viii. 12. 'I am the light of the world; he that follows me shall have *lumen vite*, the light of life.' By nature we are dead, there-

fore unfit for teaching; who will make an oration to the dead? But Christ teacheth them that are dead, he gives the light of life. As when Lazarus was dead, Christ said, 'Come forth,' and he made the dead to hear, Lazarus came forth: So when Christ saith to the dead soul, come forth of the grave of unbelief, he hears Christ's voice, and comes forth, it is the light of life. The philosophers say, *calor ex lux confcrecunt*, light and heat increase together. 'Tis true here, where Christ comes with his light, there is the heat of spiritual life going along with it.

Ujè 1. Of information. Branch 1. See here an argument of Christ's divinity: had he not been God, he could never have known the mind of God, or revealed to us those *arcana cæli*, those deep mysteries, which no man or angel could find out. Who but God can anoint the eyes of the blind, and give not only light, but sight? who but he who hath the key of David, can open the heart? who but God can bow the iron sinew of the will? He only who is God can enlighten the conscience, and make the stony heart bleed.

Branch 2. See what a *cornucopia*, or plenty of wisdom is in Christ, who is the great doctor of his church, and gives saving knowledge to all the elect. The body of the sun must needs be full of clarity and brightness, which enlightens the whole world: Christ is the great luminary; in him are hid all treasures of knowledge, Col. ii. 3. The middle lamp of the sanctuary gave light to all the other lamps: Christ diffuseth his glorious light to others. We are apt to admire the learning of Aristotle and Plato; alas! what is this poor spark of light to that which is in Christ, from whose infinite wisdom both men and angels light their lamp.

Branch 3. See the misery of man in the state of nature. Before Christ come to be their prophet, they are enveloped with ignorance and darkness. Men know nothing in a salvifical, sanctified manner, they know nothing as they ought to know, 1 Cor. viii. 2. This is sad: 1. Men in the dark cannot discern colours; so in the state of nature they cannot discern between morality and grace: they take one for the other, *pro dea nubem*, 2. In the dark the greatest beauty is hid: let there be rare flowers in the garden, and pictures in the room, yet in the dark their beauty is veiled over; so, though there be such transcendent beauty in Christ as amazeth the angels, a man in the state of nature sees none of this beauty. What is Christ to him? or heaven to him? The veil is upon their heart. 3. A man in the dark is in danger every step he goes; so a man in the state of nature is in danger, every step, of falling into hell. Thus it is before Christ teacheth us; nay, the darkness in which a sinner is, while in an unregenerate state, is worse than natural darkness; for natural darkness astringhts, Gen. xv. 12. 'An

horror of great darkneſs fell upon Abraham.' But the ſpiritual darkneſs is not accompanied with horror, men tremble not at their condition; nay, they like their condition well enough, John iii. 19. 'Men loved darkneſs.' This is their ſad condition, till Jeſus Chriſt comes as a prophet to teach them, and to turn them from darkneſs to light, and from the power of Satan to God.

Branch 4. See the happy condition of the children of God, they have Chriſt to be their prophet, Iſa. liv. 13. 'All thy children ſhall be taught of the Lord,' 1 Cor. i. 30. 'He is made to us wiſdom.' One man cannot ſee by another's eyes: but believers ſee with Chriſt's eyes, 'In his light they ſee light:' Chriſt gives them the light of grace, and light of glory.

Uſe 2. Labour to have Chriſt for your prophet: he teacheth ſavingly: he is an interpreter of a thouſand, he can untie thoſe knots which puzzle very angels. Till Chriſt teach, never learn any leſſon; till Chriſt is made to us wiſdom, we ſhall never be wiſe to ſalvation.

Q. What ſhall we do to have Chriſt for our teacher?

Anſ. See your need of Chriſt's teaching; you cannot ſee your way without this morning-ſtar; ſome ſpeak much of the light of reaſon improved; alas! the plumb-line of reaſon is too ſhort to fathom the deep things of God: the light of reaſon will no more help a man to believe, than the light of a candle will help him to underſtand. A man can no more, by the power of nature reach Chriſt, than an infant can reach the top of the pyramids, or the oſtrich fly up to the ſtars; ſee your need of Chriſt's anointing and teaching, Rev. iii. 18.

2dly, Go to Chriſt to teach you, Pſal. xxv. 5. 'Lead me in thy truth, and teach me.' As one of the diſciples ſaid, 'Lord, teach us to pray,' Luke xi. 1. ſo, Lord, teach me to profit. Do thou light my lamp, O thou great prophet of thy church! Give me a ſpirit of wiſdom and revelation, that I may ſee things in another manner than ever I ſaw them before; teach me in the word to hear thy voice, and in the ſacrament to diſcern thy body, Pſ. xiii. 3. 'Lighten mine eyes,' &c. *Cathedram habet in celo qui corda docet in terra.* Aug. "He hath his pulpit in heaven who converts ſouls." And that we may be encouraged to go to our great prophet:

1. Jeſus Chriſt is very willing to teach us. Why elſe did he enter into the calling of the miniſtry, but to teach the myſteries of heaven? Matth. iv. 23. 'Jeſus went about teaching and preaching the goſpel of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſes among the people.' Why did he take the office prophetic upon him? Why was Chriſt ſo angry with them that kept away the key of knowledge? Luke xi. 52. Why was Chriſt anointed with the Spirit without

measure ? but that he might anoint us with knowledge. Knowledge is in Christ as milk in the breast for the child. O then go to Christ to teach. None in the gospel came to Christ for sight, but he restored their eye-sight ; and sure Christ is more willing to work a cure upon a blind soul, than ever he was upon a blind body.

2. There are none so dull and ignorant but Christ can teach them. Every one is not fit to make a philosopher's scholar of ; *ex omni ligno non fit Mercurius* ; but there is none so dull, but Christ can make a good scholar of such as are ignorant, and of low parts. Christ teacheth them in such a manner, that they know more than the great sages and wise men of the world. Hence that saying of St. Augustine, *furgunt indocti, et rapiunt cælum* ; the unlearned men rise up, and take heaven ; they know the truths of Christ more savingly than the great admired Rabbies. The duller the scholar, the more is his skill seen that teacheth. Hence it is, Christ delights in teaching the ignorant, to get himself more glory, Isa. xxxv. 5. 'The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.' Who would go to teach a blind or a deaf man ? Yet such dull scholars Christ teacheth. Such as are blinded with ignorance, they shall see the mysteries of the gospel, and the deaf ears shall be unstopped.

3. Wait upon the means of grace which Christ hath appointed. Though Christ teacheth by his Spirit, yet he teacheth in the use of ordinances. Wait at the gates of wisdom's door ; ministers are teachers under Christ, Eph. iv. 11. 'Pastors and teachers.' We read of pitchers and lamps within the pitchers, Judges vii. 16. Ministers are earthen vessels, but these pitchers have lamps within them to light souls to heaven. Christ is said to speak to us from heaven now, Heb. xii. 25. *viz.* by his ministers, as the king speaks by his ambassador. Such as wear themselves from the breast of ordinances, seldom thrive ; either they grow light in their head, or lame in their feet. The word preached is Christ's voice in the mouth of the minister ; and they that refuse to hear Christ speaking in the ministry, Christ will refuse to hear them speaking on their death-bed.

4. If you would have the teachings of Christ, walk according to that knowledge which you have already. Use your little knowledge well, and Christ will teach you more, John vii. 17. 'If any man will do his will, he shall know of my doctrine, whether it be of God, or whether I speak of myself.' A master seeing his servant improve a little stock well, gives him more to trade with.

Use 3. If you have been taught by Christ savingly, be thankful : it is your honour to have God for your teacher, and that he should teach you, and not others, is matter of admiration

and gratulation. O how many knowing men are ignorant ! They are not taught of God ; they have Christ's word to enlighten them, but not his Spirit to sanctify them. But that you should have the inward as well as the outward teaching, that Christ should anoint you with the heavenly uncti^on of his Spirit, that you can say as he, John ix. 25. ' One thing I know, that whereas I was blind, I now see : ' O how thankful should you be to Christ, who hath revealed his Father's bosom-secrets unto you ! John i. 18. ' No man hath seen God at any time ; the only begotten Son which is in the bosom of the Father, he hath declared him.' · If Alexander thought himself so much obliged to Aristotle, for the philosophical instructions he learned from him ; O how are we bound to Jesus Christ, this great prophet, for opening to us the eternal purposes of his love, and revealing to us the mysteries of the kingdom of heaven !



CHRIST'S PRIESTLY OFFICE.

Q. XXXV. HOW doth Christ execute the office of a priest ?

Ans. In his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

HEB. ix. 26. ' Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.'

Q. What are the parts of Christ's priestly office ?

Ans. Christ's priestly office hath two parts, his satisfaction and intercession.

1. His SATISFACTION, and this consists of two branches :
1. His active obedience, Mat. iii. 15. ' He fulfilled all righteousness.' Christ did every thing which the law required ; his holy life was a perfect commentary upon the law of God ; and he obeyed the law for us.

2. His passive obedience. Our guilt being transferred and imputed to him, he did undergo the penalty which was due to us ; ' he appeared to put away sin by the sacrifice of himself.' The paschal lamb slain, was a type of Christ who was offered up in sacrifice for us. Sin could not be done away without blood, Heb. ix. 22. ' Without blood is no remission.' Christ was not only a lamb without spot, but a lamb slain.

Q. Why was it requisite there should be a priest ?

Ans. There needed a priest to be an umpire, to mediate between a guilty creature, and an holy God.

Q. How could Christ suffer, being God ?

Ans. Christ suffered only in the human nature.