

nation, therefore be an holy people. Shine as lights in the world; live as earthly angels. God hath taken you into covenant, that you and he may have communion together, and what is it keeps up your communion with God, but holiness;

Sdly, Walk thankfully, Pſal. ciii. 1. God is your God in covenant; he hath done more for you, than if he had made you ride upon the high places of the earth, and given you crowns and ſceptres. O take the cup of falvation, and bleſs the Lord. Eternity will be little enough to praiſe him. Muſicians love to play on their muſic where there is the loudeſt ſound; and God loves to beſtow his mercies where he may have the loudeſt praiſes. You that have angels reward, do angels work. Begin that work of praiſe here, which you hope to be always doing in heaven.



CHRIST THE MEDIATOR OF THE COVENANT.

HEB. xii. 24. *Jeſus the Mediator of the New Covenant, &c.*

JESUS CHRIST is the ſum and quinteſſence of the goſpel; the wonder of angels; the joy and triumph of ſaints. The name of Chriſt is ſweet, it is as muſic in the ear, honey in the mouth, and a cordial at the heart.

I ſhall wave the context, and only ſpeak of that which concerns our preſent purpoſe: having diſcourſed of the covenant of grace, I ſhall ſpeak now of the Mediator of the covenant, and the reſtorer of lapſed finners, ‘Jeſus the mediator of the covenant.’

There are ſeveral names and titles in ſcripture given to Chriſt, as the great reſtorer of mankind: 1. Sometimes he is called a Saviour, Mat. i. 21. ‘His name ſhall be called Jeſus.’ The Hebrew word for JESUS, ſignifies a Saviour, and whom he ſaves from hell, he ſaves from ſin: where Chriſt is a Saviour, he is a ſanctifier, Matth. i. 21. ‘He ſhall ſave his people from their ſins.’ There is no other Saviour, Acts iv. 12. ‘Neither is there falvation in any other.’ As there was but one ark to ſave the world from drowning, ſo there is but one Jeſus to ſave finners from damning. As Naomi ſaid to her daughters-in-law, Ruth i. 11. ‘Are there yet any more ſons in my womb? So hath God any other ſons in the womb of his eternal decree, to be favours to us, beſides Chriſt? Job xxviii. 14. ‘Where ſhall wiſdom be found? the depth ſaith, it is not in me; and the ſea ſaith, it is not in me.’ Let me allude, Where ſhall falvation be found? The angel ſaith, it is not in me; morality ſaith, it is not in me: the ordinance ſaith, it is not in me:

Christ alone is the well-spring of life ; the ordinance is the conduit-pipe that conveys salvation, but Christ is the spring that feeds it. ‘ Neither is there salvation in any other.’

2. Sometimes Christ is called a Redeemer, Isa. lix. 20. ‘ The Redeemer shall come to Sion.’ Some understand it of Cyrus, others of an angel : but the most ancient Jewish doctors understand it of Christ, the Redeemer of the elect : Job xix. 25. ‘ My Redeemer liveth.’ The Hebrew word for Redeemer, signifies such an one as is near a-kin, and hath right to redeem a mortgage ; so Christ is near of kin to us, being our elder brother, therefore hath the best right to redeem us.

3. Christ is called a Mediator in the text, ‘ Jesus the Mediator of the new covenant.’ The Greek word for Mediator, signifies a middle person, one that doth make up the breach between two disagreeing parties. God, and we were at variance by sin, now Christ doth mediate and umpire between us ; he reconciles us to God through his blood, therefore he is called the Mediator of the new covenant. There is no way of communion and intercourse between God and man, but in and through a Mediator : Christ takes away the enmity in us, and the wrath of God, and so makes peace. Nor is Christ only a Mediator of reconciliation, but intercession, Heb. ix. 24. ‘ Christ is entered, not into the holy place made with hands, but into heaven itself, now to appear in the presence of God for us.’ The priest, when he had slain the sacrifice, was to go with the blood before the altar and mercy-seat, and shew it to the Lord. Now, in Christ our blessed Mediator, consider two things. (1.) His person : (2.) His graces.

1. His person : His person is amiable ; he is all made up of love and beauty. He is the effigies of his Father, Heb. i. 3. ‘ The express image of his person.’ Consider,

(1.) Christ’s person in two natures.

(2.) His two natures in one person.

(1.) Christ’s person in two natures : 1. Look upon his human nature as incarnate. The Valentinians deny his human nature ; but John i. 14. ‘ the Word was made flesh :’ It is spoken of Christ the promised Messiah. Christ took our flesh, that the same nature which sinned might suffer ; and ‘ The Word was made flesh,’ that through the glass of his human nature we might look upon God.

Q. *Why is Christ called the Word ?*

Ans: Because, as a word is the interpreter of the mind, and reveals what is in a man’s breast ; so Jesus Christ reveals his Father’s mind to us, concerning the great matters of our salvation, John i. 18. Were it not for Christ’s manhood, the sight of the Godhead would be formidable to us : but through Christ’s flesh we may look upon God without terror. And

Christ took our flesh, that he might know how to pity us; he knows what it is to be faint, sorrowful, tempted, Psal. ciii. 14. 'He knows our frame.' And he took our flesh, that he might (as Austin saith) enoble our human nature with honour. Christ having married our flesh hath exalted it above the angelical nature.

2. Look upon Christ's divine nature. Christ may be fitly compared to Jacob's ladder, Gen. xxviii. 12. which reacheth from earth to heaven: Christ's human nature was the foot of the ladder, which stood upon earth; his divine nature the top of the ladder, which reacheth to heaven. This being a grand article of our faith, I shall amplify: I know the Arians, Socinians, Ebionites would rob Christ of the best jewel of his crown, his Godhead; but the Apostolical, Nicene, Athanasian creed, affirm Christ's Deity; to this the churches of Helvetia, Bohemia, Wittenbergh, Transilvania, &c. give their full consent; and the scripture is clear for it. He is called the 'mighty God,' Isa. ix. 6. 'And in him dwells the fulness of the Godhead,' Col. ii. 9. He is of the same nature and essence with the Father. So Athanasius, Basil, Chrysostom: 1. Is God the Father called Almighty? so is Christ, Rev. i. 8. 'The Almighty.' 2. Is God the Father, the heart-searcher? so is Christ, John ii. 25. 'He knew their thoughts.' 3. Is God the Father omnipresent? so is Christ, John iii. 13. 'The Son of man which is in heaven.' Christ as God was then in heaven, when as man he was upon the earth.

Q. *Is God eternal?*

Ans. Christ is the everlasting Father, Isa. ix. 6. which scripture may be urged against the Corinthian hereticks, who denied the pre-existency of Christ's Godhead, and held that Christ had no being till he derived it from the Virgin Mary.

4. Doth divine worship belong to the first person in the Trinity? so it doth to Christ, John v. 23. Heb. i. 6. 'Let all the angels of God worship him.' 5. Is creation proper to the Deity? this is a flower of Christ's crown, Col. i. 16. 'By him were all things created.' 6. Is invocation proper to the Deity? this is given to Christ, Acts vii. 57. 'Lord Jesus, receive my spirit.' 7. Is recumbency and trust peculiar to God the Father? this is given to Christ, John xiv. 1. 'Ye believe in God, believe also in me.' Christ must needs be God, not only that the divine nature might support the human from sinking under God's wrath, but also to give value and weight to his sufferings.

Christ being God, his death and passion is meritorious; Christ's blood is called *sanguis Dei*, the blood of God, Acts xx. 28. because the person who was offered in sacrifice was God as well as man. This is an invincible support to believers; it was God

who was offended, and it was God who satisfied. Thus Christ's person in two natures.

(2.) Consider Christ's two natures in one person, God-man, 1 Tim. iii. 16. 'God manifest in the flesh.' Christ had a twofold substance, divine and human; yet not a twofold subsistence, both natures make but one Christ. A scion may be grafted into another tree, a pear-tree into an apple, which though it bear different fruits, is but one tree; so Christ's manhood is united to the Godhead in an ineffable manner; yet though there are two natures, yet but one person. This union of the two natures in Christ was not by transmutation, the divine nature changed into the human, or the human into the divine; nor by mixture, the two natures mingled together, as wine and water are mixed: both the natures of Christ remain distinct, yet make not two distinct persons, but one person; the human nature not God, yet one with God.

3dly, Consider Christ, our Mediator, in his graces: these are the sweet favour of his ointments, that make the virgins love him. Christ, our blessed Mediator, is said to be full 'of grace and truth,' John i. 14. He had the anointing of the Spirit without measure, John iii. 35. Grace in Christ is after a more eminent and glorious manner than it is in any of the saints.

1. Jesus Christ our Mediator, hath perfection in every grace, Col. i. 19. He is a panoply, magazine and store-house of all heavenly treasure, all fulness: This no saint on earth hath; he may excel in one grace, but not in all; as Abraham was eminent for faith, Moses for meekness; but Christ excels in every grace.

2. There is a never-failing fulness of grace in Christ: grace in the saints is ebbing and flowing, it is not always in the same degree and proportion; at one time David's faith was strong, at another time so faint and weak, that you could hardly feel any pulse, Psal. xxxi. 22. 'I said, I am cut off from before thine eyes.' But grace in Christ is a never failing-fulness, it did never abate in the least degree, he never lost a drop of his holiness. What was said of Joseph, may more truly be applied to Christ, Gen. xlix. 23. 'The archers shot at him, but his bow abode in strength:' Men and devils shot at him, but his grace remained in its full vigour and strength; 'his bow abode in strength.'

3. Grace in Christ is communicative, his grace is for us: the holy oil of the Spirit was poured on the head of this blessed Aaron, that it might run down upon us. The saints have not grace to bestow on others: When the foolish virgins would have bought oil of their neighbour virgins, Matth. xxv. 9. 'Give us of your oil, for our lamps are gone out:' The wise virgins answered, 'Not so, lest there be not enough for us and you.' The saints have no grace to spare to others; but Christ diffuseth his grace to others: grace in the saints is as water in the vessel,

grace in Christ is as water in the spring, John i. 16. 'Of his fulness have we received grace for grace.' Set a glass under a still or limbeck, and it receives water from the limbeck drop by drop; so the saints have the drops and influences of Christ's grace distilling upon them. What a rich consolation is this to those who either have no grace, or their stock is but low! They may go to Christ, the Mediator, as a treasury of grace: Lord, I am indigent; but whither shall I carry my empty vessel, but to a full fountain? Psal. lxxxvii. 7. 'all my fresh springs are in thee; I am guilty, thou hast blood to pardon me; I am polluted, thou hast grace to cleanse me; I am sick unto death,' thou hast the 'balm of Gilead' to heal me, Gen xli. 56. Joseph opened all the store-houses of corn: Christ is our Joseph, that opens all the treasuries and store-houses of grace, and communicates to us. He is not only sweet as the honey-comb, but drops as the honey-comb: this is a great comfort, in Christ our Mediator there is a *cornucopia*, and fulness of all grace; and Christ is desirous that we should come to him for grace, like the full breast that aches till it be drawn.

Use 1. Admire the glory of this Mediator; he is God-man, he is co-essentially glorious with the Father. All the Jews that saw Christ in the flesh, did not see his Godhead; all that saw the man did not see the Messiah; the temple of Solomon within was embellished with gold; travellers, as they passed along, might see the outside of the temple, but only the priests saw the glory which sparkled within the temple; only believers, who are made priests unto God, Rev. i. 6. see Christ's glorious inside, the Godhead shining through the manhood.

Use 2. If Christ be God-man in one person, then look unto Jesus Christ alone for salvation. There must be something of the Godhead to fasten our hope upon; in Christ there is Godhead and manhood hypostatically united. If we could weep rivers of tears, out-fast Moses on the mount, if we were exact moralists, touching the law blameless, if we could arrive at the highest degree of sanctification in this life, all this would not save us, without looking to the merits of him who is God: our perfect holiness in heaven is not the cause of our salvation, but the righteousness of Jesus Christ. To this therefore did Paul flee, as to the horns of the altar, Phil. iii. 9. 'That I may be found in him, not having my own righteousness.' It is true, we may look to our graces as evidences of salvation, but to Christ's blood only as the cause. In time of Noah's flood, all that trusted to the high hills and trees, and not to the ark, were drowned, Heb. xii. 2. 'Looking unto Jesus;' and so look unto him, as to believe in him, that so Christ may not only be united to our nature, but to our persons, John xx. 31. 'That believing, you may have life through his name.'

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