



Christopher Woollacott  
(1842)

23 c 38a



# **SPECIAL NOTE**

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THE  
EXALTATION  
OF  
CHRIST

In the dayes of the Gospel:

As the alone { High-Priest,  
Prophet,  
and King, } Of Saints.

By THOMAS COLLIER, sometimes  
Teacher to the Church in *Yorke*.

1 Cor. 2. 2. For I determin'd not to know any thing  
among you, save Iesus Christ and him crucified.

Εἰ δὲ οὐκ ἴδουσι Χριστὸν, καὶ μὴ γινῶσι τ' ἄλλα, οὐκ ἀρκεῖ  
Εἰ δὲ μὴ ἔτι ἴδουσι, οὐκ ἔστιν ἡμεῖς λαλῆσαι ἑαυτοῖς.

L O N D O N,  
Printed, by R. L. for Giles Calvert, at the black  
Spred-Eagle, at the West end of *Pauls*.

M D C X L V I.





## The Epistle to the Reader.

**D**IOWS Reader, Such is the transcendent Excellency of the knowledge of Jesus Christ, that we may say of it, as the <sup>a</sup> *Phylosopher* somtimes spake concerning the Soule of Man. *Præstat paucula ex meliora scientia degustasse, quàm de ignobiliore multa:* that is, *A small & dim understanding of it is to be valued farre above any other science:* And the Apostle esteemed all things losse and dung, [*διὰ τὸ ἐμπεριον τῆς γνώσεως*] for the excellency of the knowledge of Christ Jesus: *Phil. 3. 8.* Now that thou mayst grow in the knowledge of Jesus Christ, here is offered to thy diligent perusal a little Treatise, wherein Christ is exalted in all his Offices; It contains three parts, the first treats of his *High-Priests Office*; the second contains his *Prop heticall Office*; and the third

<sup>a</sup> *Arist. Anima.*

A 2

handles

To the Reader.

handles his *Kingly Office*. Thou must not expect *Excellencie* of speech, and the *enticing* words of mans wisdom, but thou maist (by Gods blessing) learn somthing more of the *excellencie* of the Knowledge of Christ Jesus, and mayest finde the tongue of the *Learned* speaking a word in season to thy weary soule in the plain and powerfull *evidence* and *demonstration* of the Spirit, and such is the excellencie of Scripture learning, which contains in it *florem delibatum*, the flower & quintessence of soul-saving-knowledge, that it will abundantly satisfie the hungry soule: A man may have excellent knowledge in other things and yet perish, but this is life eternall to know God and Jesus Christ, *Iohn* 17.3. There are some *shinings* forth of the eternall *Power* & *godhead* in the creatures, [שמים מספרים כבוד אל] So that the invisible things of him from the creation of the World, are cleerly seen being understood by the thing



To the Reader.

things that are made: we know the diffused *brightnesse* of the Sun-beams is not so pleasant in large windows, nor can the bright shinings of him who is invisible be so cleerly, sweetly, pleasantly discerned in the *creatures*, as in the face of Jesus Christ, in whom dwels the fulnesse of the *God-head* bodily, *Col. 3. 9*. And in whose face the light of the knowledge of the *glory* of God hath shined in the hearts of his *Justified-sanctified ones*, *2 Cor. 4. 6*. and therefore by way of eminencie Jesus Christ is called [*ἀπαύρασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ*] the *Brightnesse* of his glory, and the expresse *Image* of his substance, *Heb. 1. 3*. O how excellent then is the true knowledge of Jesus Christ? and how acceptable will this little *Treatise* be unto those who with a spirituall appetite are enquiring after the true knowledge of Christ in all his Offices. The *Author* being far distant from the City, could not see to the correcting of his Book,

*To the Reader.*

and it is an usuall thing for some faults  
to escape the Presse un-corrected in  
such a case, which thou maist amend  
with thy pen as thou readest; and for  
any materiall thing which thou ap-  
prehendest not found, carry it to the  
Touch-stone of the Word, Try all  
*things, and hold fast that which is good,*  
And as we would have others mode-  
rate in censuring us [*Hanc veniam pe-*  
*timusq; damusq; vicissim*] go and do  
thou likewise, & if but a mite of know-  
ledge shall be (through Gods blessing)  
by this his labour added to thy under-  
standing, let God have the glory, and  
the Author hath his end.

*Thy friend, and the  
Truths servant,*

*Hanserd Knollys.*



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THE  
EXALTATION  
OF  
CHRIST  
The alone High-priest  
of SAINTS.

---

CHAP. I.

---

JOHN 3.14.

*And as Moses lift up the Serpent in  
the wilderness, so it behoves the Son  
of man to be lift up, &c.*



His text presents you with the  
exaltation of the Lord Jesus,  
and the manner of it.

Occasioned by a discourse be-  
tween Christ Jesus, and Nicode-  
mus; from the beginning of the Chapter,



these words being a part of that discourse, and they are the words of Christ, who is truth it self, and cannot lie, the faithfull and true witness, the *Alpha* and *Omega*, the first and the last of all truths, and heavenly mysteries of the Gospel.

*The text divided in two parts :*

In this Scripture you may be pleased to take notice of two particulars : first, an act to be done, *Christ lifted up* : Secondly, how it must be done ; *even as Moses lifted up the Serpent in the wilderness* &c. I shall not meddle with that title by which Christ is pleased to describe himself (the sonne of man) I might note that Christ is the sonne of man, and so true and perfect man, as well as God, *Romans 3.4.*

But I shall rather pitch upon the mayne glorious Gospell truth held forth in this Scripture, and the truth or conclusion is this.

*Doct.* That the Lord Jesus Christ now in the dayes of the Gospel, is to be lifted up *even as Moses lifted up the serpent in the wilderness.*

Christ is to be lifted up now in the dayes of the Gospel.

*Note.* 1 Christ is to bee lifted up in the preaching of the Gospel. 2 In

2 In the soules of believers.

1 In the preaching of the Gospell, and that first for justification and life, as the alone Priest, Attonement, and peace maker, between God and his people.

2 He is to be lifted up as the alone Prophet, to teach as the alone King and Law-giver to his Church and people: And this is to be done both in the preaching of the Gospell, and in the hearts of believers.

1 In the preaching of the Gospell Christ is to be lifted up for justification and life, this was the end for which Christ came into the world *John 10.10. I am come that yee might have life, and that yee might have yet more abundantly, O beloved, Christ came to give life to dead soules, John 5.25. The dead shall heare the voyce of the Sonne of God and they that heare shall live:* And this life Christ communicates to his, in giving his life to purchase life for his own, who were dead in trespasses and sins, *Ephes. 2.1. And so freely and fully justifies all whom he intends to save, Rom. 3.24.* And this justification although free, through the redemption that is in Christ, yet we come to participate of that justification by faith, *Rom. 3. 26, 27, 28.* And the preaching of the Gospell is the Instrumentall



means in the hand of God working faith, *Rom. 10.* from *ver. 14.* to *17.* Faith commeth by hearing, and hearing by the Word of God: therefore Christ is to be exalted in the preaching of the Gospel, for justification and life, that men beholding him, may have life by him.

See this truth confirmed, *Mat. 10. 27.* *What I tell you in darknesse, speak yee in the light, and what ye hear in the eare, that preach yee on the house tops:* Note, what Christ doth tell his servants in the darke? he tells them that he is their life, and their light, their justification, reconciliation, and peace, and hee tells them in the dark in secret, that there is no light or life to be attained in any creature or thing beneath the Lord Jesus, and Christ having called them to it, this they are to speak in the light, and to preach it upon the house tops, that is publicly, to make it known to all, that men through the blessing of God may come to the sight of it.

This was the commission Christ gave to his Disciples, to lift up Christ for justification, and life, in the preaching of the Gospel, see *Luke 24. 47.* compared with *Mar. 16. 16, 17.* In *Luke* the Text sayes *And that repentance and remission of sins should be preached in his name*

*name among all Nations: And in Markes  
Goe preach the Gospel to every creature, hee  
that believeth and is baptized shall be sa-  
ved &c.*

*Note.* In the first, remission of sins is to be preached: in the second, salvation through believing: and both these in Christ, remission of sins in the name of Christ, salvation and life through believing in Christ, who is the alone justification of believers, so that justification, remission of sins, &c. through Christ is to be held forth to the view of the soule, that the soule who is a sinner may by the power of God come to see the Sonne; that is to see that remission of sins, that justification that is held forth in Christ, and so come to be made partakers of it: This you shall see farther confirmed by a second word from heaven, *Act. 5.20. Goe. stand, speak in the Temple, all the words of this life*, that is, all the words of the Gospel of Christ, the means God hath appointed by the workings of his Spirit, to discover life unto the soules of men.

And secondly, as Christ thus requires it, so likewise the Apostles practice it, you shal ever finde them exalting Christ, so the Apostle Peter, *Act. 4.12.* exalts Christ to the heavens



## 6 Christ exalted as the alone

above all, Neither is there salvation in any other: for there is none other name given under heaven among men whereby we may be saved, but by the name of Jesus. (Harke you) beloved friends, here is Christ exalted his name above every name, for the remission of sins, salvation, and thus, is Christ to be exalted above all duties, creatures, every thing, *Act. 5. 42.* and daily in the Temple, and every house they ceased not to preach and teach Jesus: What did they teach and preach of Jesus? they preach justification by Jesus in opposition to all legall righteousness, *Act. 13. 39.* And by him all that believe are justified, from all things, from which yee could not be justified by the law of Moses: This is the Sermon (beloved) the Apostles preached, Jesus Christ dying, and rising again, *1 Cor. 15. 3. 4.* For I delivered unto you first of all that which I also received, that Christ died for our sins according to the Scriptures: And that he was buried and rose againe the third day, according to the Scriptures: this the Apostle Paul preached first of all unto them, justification and life by Christ, *Rom. 4. 25.* Who was delivered for our offences, and raised again for our justification, that he dyed for sin, and was raised again for justification, this is the first

Sermon you see the Apostle preaches; and it is, that he is ever endeavouring to make it more abundantly clear to the soules of the Saints. *Rom. 10. 4. He is the end of the Law for righteousness, to all them that believe. Rom. 3. 20. And that by the deeds of the Law there shall no flesh be justified. Gal. 2. 16. Knowing that a man is not justified by the works of the Law but by the faith of Iesus, for by the works of the Law shall no flesh be justified.* Thus, beloved, you see the Disciples of Christ, they cease not to teach, and preach Iesus, that Christ is indeed the Messiah promised. *Act. 9. 22. the very Christ that he died and rose again for our justification* that the Saints participate of this justification and life by faith in his blood: thus the Apostle Peter came preaching and exalting Christ for remission of sins. *Act. 5. 31. Him hath God exalted with his right hand, a Prince and a Saviour, for to give repentance and remission of sins, according to Christs commission. Luke 24. 47. so is the Apostles practice, preaching peace by Iesus Christ, Act. 10. 36. Who is Lord of all.*

*Note* And this they preached as the command of Christ, beloved, and not as the idle fancie of their own brain, as the servants  
of



of Christ are now charged by those ignorant of the righteousness of God, going about to establish a righteousness of their own, *Rom.* 10.3. but beloved, they, and so, we, that are the Ministers of Christ, thus exalt Christ, preach justification and peace by Christ, by the command of God, so *Act.* 10.42.43. *And he commanded us to preach unto the people, and to testifie that it was he which was ordained of God to be the judge of quick and dead, and to him all the Prophets give witness, that through his name, whosoever believeth in him, shall have remission of sins:* Note, beloved, this is the command of God, where is it commanded? why, *Mar.* 16. 16, 17. *he that believeth shall be saved*, that is, shall have his sins pardoned, his person justified, and so be everlastingly saved, that is, by faith the soule comes to eye it, and apply it, to see it and to hand it: for beloved, the word *saved*, implies all, that free, and full salvation, held forth in Christ to believers, which is a salvation from all their enemies, *Luke* 1.71. *That wee should be saved from our enemies, and from the hands of all that hate us:* but especially, and in the first place, that wee shall be saved from sin, that we might through faith in his blood receive remission of sins, be saved from  
sin,

sin, for this Jesus signifies a Saviour, see a blessed word, *Mat. 1. 21. Thou shalt call his name Iesus, for he shall save his people from their sins*, and this salvation God hath commanded to be preached, this remission and salvation the Prophet witnesseth, *Ier. 31. 34.* speaking of the Covenant of grace, the Gospel Covenant, he sayth, *For I will forgive their iniquity, and I will remember their sins no more, &c.* and this remission of sin is to be preached among all Nations, beginning at *Ierusalem*, and *Luke 4. 47.* and in some measure this hath, and shal be performed, *Act. 13. 46. 47. 48.*

2 Christ is to be exalted and lifted, as in the preaching of the Gospel, so in the hearts of believers, which I shall endeavour to speak a word unto, before I come to speak of Christs exaltation in his offices: I say, he is highly exalted and lifted up in the hearts of all that rightly believe in him, so the Apostle *Paul* desires to know nothing but Christ, and him crucified, *1 Cor. 2. 2.* and indeed beloved, hee that rightly knows Christ crucified, knows enough, therefore the same Apostle sayth, *Gal. 6. 14. God forbid, that I should rejoyce in anything else, save in Iesus Christ and him crucified.* Christ crucified is a Christians onely



10 *Christ exalted as the alone*

onely joy, onely delight ; therefore the Apostle Paul prays, *Rom. 15. 13. That God would fill them with all joy and peace through believing*, and why ? by believing, the soule comes to enjoy this crucified Christ, and so justification, and peace, *Rom. 5. 1.*

*Question.* But some may say, how shall I know that I doe indeed exalt Christ in my soule ?

*Answer.* First, Christ is then exalted in the soule, when the Lord brings over the soule to look upon Christ, as its alone justification. O beloved then is the Lord exalted, when the soule comes to see that there is nothing but emptinesse in it selfe, when the soule can through the power of God cast down all at the feet of Christ, and looke upon all its own righteousness *as dung and drosse in comparison of Christ*, so the Apostle Paul. *Phil. 3. 7 8. 9.* the Apostle having in the 5 and 6 verses laid down what he was once in divers particulars in his own righteousness, he amongst all the grounds, (as once he thought them grounds of comfort) one and the least was, hee walked as touching the Law blamelesse: but what things were gain that is, I counted gain, and rested upon them, *I now count them losse for Christs sake, yea doubt-*

doubtlesse, I count all things but losse for the excellencie of the knowledge of Christ Iesus my Lord, and ver. 9. and be found in him, nor having my own righteousness which is of the Law but that which is through the faith of Christ, the righteousness which is of God by faith: ô here is a soule exalting Christ above all, laying all his own righteousness low, even as low as dung and drosse in comparison of Christ: ô what saith thy soule to this, now man, woman, didst ever see thine own righteousness, or at least thine own unrighteousnesse? hath the Lord opened thine eyes to see a vanity, an emptinesse in that you once trusted? hath the Lord let forth a glimpse of his glory into thy soule, shining down in the face of Iesus? can you say, *Yea doubtlesse, I account all things but losse for the excellencie of the knowledge of Christ Iesus my Lord.* Is thy soule carryed forth above, and beyond thy selfe to the Lord Iesus as thine alone righteousness? see *Esay 45. 24, 25. Surely shall one say in the Lord, have I righteousness and strength,* ver. 25. *In the Lord shall all the seed of Israell be justified, and shall glory.* In the Lord Christ thou seest thy justification and in him thou gloriest, thou canst say, *God forbid, I should glory in any thing*



thing below Christ, Ier. 23. 6. *This is his name by which he shall be called, The Lord our righteousness, the Lord our covering, our justification, this is the ground, when thou canst look upon Christ as thy alone righteousness and justification, and so seeing an excellencie in the knowledge of Christ in this particular.*

2. A soule then exalts Christ, when it looks so upon Christ, as that it is carryed with a principle of love after him, and it is by love as it were glewed and knit up to him, so the Apostle Rom. 8. 35. 38. *Who shall separate us from the love of God?* and when love constrains thy soule to follow God, 2 Cor. 5. 14. *the love of Christ constrains us*, and when love so glews and knits thy soule to Christ, that thou takest him as the wife takes her husband, for better for worse, as we use to say: when thou canst follow Christ in all conditions, to tryall, prisons, death, nothing severs thee from him, when as with Abraham thou goest forth from thine own Countrey, thy sins, sinfull companions, and followest Christ, not knowing whether thou goest, whether to liberty or prison, that makes nothing with thee. Heb. 11. 8. *By faith Abraham obeyed and went forth of his own Coun-*

*Courtrey*, not knowing whither he went, this flows from faith, *Gal. 5.6.*

3 When the Lord Jesus is the alone delight and joy of thy heart, believe it beloved, if the soule exalt Christ rightly, he will bee thy delight and joy, thou wilt be able to sing the song of *Mary, Luke 46.47. My soule doth magnifie the Lord, and my Spirit rejoyceth in God my Saviour*; there will be joy and peace come in through believing, *joy unspeakable and full of glory*, according to *Phil. 4.4. Rejoyce in the Lord always, and again, I say rejoyce, &c.*

4 The soule that truly exalts Jesus, is satisfied in the enjoying of him, and now the soule hath enough, when it hath Christ, let who will have the world, sin, pleasure, I have Christ sayth the soule, a goodly portion, now the soule is fitted for any condition, come affliction, persecution, the soule glories in all, because it enjoyes God through Christ in all, *2 Cor. 11.30.* after the Apostle has mentioned his afflictions, he concludes that he will glory in all, see *Chap. 12.9.*

5 Lastly, when Christ is all in all to the soule, then doth the soule rightly exalt and lift up Christ, when it enjoys a fulnesse in Christ in the want of all things, and sees an  
emp-



emptinesse in all things without Christ, this the Apostle could see and say. he is all and in all, Col. 3. 11. *Christ is all and in all, he is the way, the truth and the life*, John 14. 6. *He is the light and life of men*, Job 1. 4. He is meat, drink and cloathing. as wee use to say, to the Saints, he is their meat and drink see John 6. 55. *My flesh is meat indeed, and my blood is drinke indeed*: ô beloved, every believer spiritually eats and drinks the flesh and blood of Christ that is, lives upon Christ, he doth not build upon ordinary prayers, duties, no, no, give me Christ sayth the believing soule, Christ in hearing, Christ in preaching in the Supper of the Lord, &c. Believe it, beloved, nothing lesse then Christ can satisfie the living, the believing soule, and likewise in temporall things, the believer sees all purchased for him by the blood of Christ, and so in every creature, he lives upon the flesh and blood of Christ, and believe it beloved, thus every beleever lives upon Christ, see ver. 53. *Then Jesus said unto them, verily verily I say unto you, except ye eat the flesh of the Son of man, and drinke his blood, you have no life in you*, (harke you friends) Hee that doth not thus spiritually eat and drink the flesh and blood of Christ hath no life in him: a  
signe

signe of a dead soule that lives upon ordinary creatures without Christ.

2 Christ is cloathing and covering also, he covers the nakednesse of men and women that believe, see *Rev. 3. 18. I counsell thee to buy of me, &c. white rayment that thou must be cloathed:* what is this cloathing? the righteousness of the Saints, see *Rev. 19. 8. The fine linnen is the righteousness of the Saints*, Christ Jesus is the Saints righteousness, *1 Cor. 1. 30. Jer. 23. 6.* and so the Saints covering. The Saints spiritually enjoy Christ also in their externall cloaths and covering, so that I say, he rightly exalts Christ in his soul, that sees Christ to be all, and in all to him, &c.

I shall now come to the exaltation of Christ in his offices, in the dayes of the Gospel, Priest, Prophet and King, in these is Christ to be exalted.

1 He is the great High-Priest of his people, and in this particular he is *Christ Priest* to be exalted in the dayes of the Gospel, that is, as the alone atonement and peace maker betwixt God and man.

The Leviticall High-Priests under the Law were a type of Christ our great High-Priest under the Gospel.

Therefore



Therefore, for my more cleer proceeding,  
 wherein Christ & the Jewish High-Priests agree, & wherein they differ.

I shall indeavour to unfold unto you what was the Office of the High-Priest under the Law, and wherein Christ our Gospel High-Priest, and those High-Priests agree: and wherein they differ.

What their office, is, and wherein they agree, for those High-Priests in all their administrations, typed forth Christ our High-Priest.

1 The Office of the High-Priest, it was to offer sacrifice for the sins of the people, *Exod.* 28.29. *Levit.* 9. from the 1, to the 7, ver. this hath Christ done, he hath offered sacrifice for sin, and herein Christ doth not onely agree with those High Priests in offering sacrifice for sin, but he differs also, excelling those High-Priests, for they offered sacrifice, it is true, but it was the flesh and bloud of creatures, a lambe, a ram, goats, buls, &c. *Levit* 9.3 4. *Heb.* 9.13, 22.

But Christ Jesus, he offered not the bloud of goats and calves, but his own bloud, *Heb.* 9. 12, 14. his own body, *Heb.* 10. 10. Christ hath offered himselfe a sacrifice, *Ephes.* 5. 2, Christ hath loved us, and given himselfe for us

us an offering and a sacrifice to God, &c. so you see Christ exceeds in the very first, in the offering, in the Sacrifice, he offers his own body, his own blood upon the crosse a sacrifice for sin, and indeed those legall sacrifices were but a type of Christ our sacrifice, and in themselves could not doe away sin, but as they directed to Christ, therefore Christ is called the lamb slain from the beginning, or from the foundation of the World, *Rev. 13.8.* & *1 Pet. 1.18, 29.*

2 The High-Priests by offering sacrifice were to make atonement and peace for their own sins, and for the sins of the people, *Levit. 19.7.* Moses said unto Aaron, goe to the Altar, offer thy sin offering, and thy burnt offering, make an atonement for thy selfe and the people, *Chap. 15.30.* The Priest for the unclean woman, was to offer a sin offering, and a burnt offering, to make an atonement for her before the Lord: This was the end wherefore he went into the holy place, *Cap. 16.3.* To make an atonement for the children of Israel before the Lord, ver. 34. This Christ our High-Priest hath done: harke you beloved, Christ our High-Priest hath offered sacrifice, and by his sacrifice he hath put away sin, made an attonement, that is peace and reconciliation

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between God and man, *Rom. 5. 10. 12. Being enemies were reconciled to God by the death of his Son*: Note, here is Christ reconciling by his death, Christ a sacrifice dying, and so reconciling: you shall see all along the Scripture that it is Christ a Sacrifice, Christ dying, that is, our reconciliation, our attonement, and peace, *Ephes. 2. 13. They which were sometimes afar off, are made nigh by the blood of Christ, ver. 14. he is our peace, ver. 15. having abolished in his flesh the enmity, &c. ver. 16. and that he might reconcile both unto God in one body by the Crosse, &c.*

You see Christ hath made peace by his blood, having abolished in his flesh the enmity of the Law, made reconciliation by his crosse, see *Col. 1. 20.* and making peace how? through the blood of his crosse, it is by the blood of his crosse, by his death, where-in he offered himselfe a Sacrifice for sin, that he hath made peace for all his people.

Note, in this also, that Christ our High-Priest exceeds those Jewish High-Priests: Christ our High-Priest hath indeed made peace and reconciliation for sin, he is our peace: and that the Jewish High-Priest could not doe, their Sacrifice could not make peace farther then the soule was lead unto Christ,



Christ, see *Heb. 10. 1.* The Law having but a shadow of things to come, can never with those sacrifices that they offer, make the commers thereunto perfect, and ver. 4. *For it is not possible that the bloud of buls and goats should take away sin,* Christ hath done that which the bloud of buls and goats could not doe, that which never a High-Priest in the world could doe, he hath taken away sin, he hath made peace, and every believer receives the atonement from his hands, *Rom. 5. 11. By whom (namely Christ) we have now received the atonement.*

O beloved! What doe your soules say to this? Christ hath wrought peace for every soul rightly receiving him, he hath done that which the Priest could not do, he hath done that, thou thy selfe couldest never have done, if the Lord help thee rightly to look to him: and this hee hath done in offering himselfe a Sacrifice for sinne, dying upon the crosse.

How should this informe poor creatures where to look for their peace and atonement? O doe not looke for it in duties, in tears, in professions, it is not crying but dying that will take away sin; it is not tears but bloud that will make peace, *Col. 1. 20. Heb. 9. 22.*

*Without bloud there is no remission: believe it, if ever thou hast peace, thou must have it from a Christ dying, Rom. 8. 33, 34. Who shall lay any thing to the charge of Gods elect? it is God that justifieth, who is he that condemneth? it is Christ that dyed, &c. He dyed for our sins, and rose again for our justification, Rom. 4. 25. it is through him who hath given himselfe a Sacrifice for sin that you must come to see your sin pardoned, if ever you see it pardoned.*

*O how doe poor ignorant blind creatures deceive themselves, seeking peace where it is not to be found, in duties, tears &c. They dig broken cisterns to themselves that will hold no water, They, (that is the reason they are so empty,) compasse themselves about with sparks of their own kindling, Esay 50. 11. that is the reason they ly down in sorrow, they seek the living among the dead, that is, living consolations amongst dead works, and that is the reason they finde it not: believe it beloved, if ever your soules enjoy true peace, it must be let into your soules by a dying Christ, if ever you are saved it must be by eying of, and believing in the Lord Jesus, Esay 45. 22.*

3 The High-Priest was to bear the names  
of

of the children of Israel in two stons between their shoulders *Exod. 28. 12.* so hath Christ born, not onely the names, but the sins of his people also upon his shoulders, *1 Pet. 2. 24.* *He hath borne our sins on his own body on the crosse.* Hee which knew no sin, was made sin for us, that we might be made the righteousness of God in him, believe it, beloved, those sins and corruptions that so much trouble the soules of Saints, he hath borne them all himselfe, hee himselfe bare our iniquities upon his own body.

4 The High-priest bare the names of the children of Israel on a brest-plate of judgment, for a memoriall before the Lord continually: *Exod. 28. 29.* *He beares their names, and judgments before the Lord, &c.*

So doth Christ, our High-priest, beare the names of his people; yea, their nature, and judgments upon his heart, before the Lord continually: he presents them before his Father continually. Now Christ may be said to beare the names of the Saints upon his heart.

First, In his continuall presenting them to himself, and Father, (without spot) righteous in his own righteousness, *Ephes. 5. 25, 26, 27.*

Secondly, In respect of their nearnesse unto him. Beloved, that that comes to a mans



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heart: comes neere him: the Saints of God are as neere unto him as his own heart: hee that toucheth them, toucheth the apple of his eye: he that persecutes them persecutes Christ, *Acts 9.4.* O, therefore, let men take heed how they persecute Christians; *It were better a milstone were hanged about their necks, and they cast into the Sea, then offend or persecute the Saints.*

But the Saints, whom the Lord hath, or shall call, are upon his heart, in respect of his love unto them. Beloved, the elect were upon the heart of Christ *from all eternity: Ephes. 1.4.* That was the reason, why he comes into the world, *to take your nature, your sins, become sin and a curse for sinners:* It was his love, The elect of God was so upon the heart of Christ from eternity: and hee will give his heart blood before hee will lose one of them. O what do your hearts say to this (dear brethren and sisters) is not heere comfort for your souls? O thou art perhaps affraid whether Christ loves thee: this is the complaint many times of the gracious soule: but know this, you, to whom, God hath given faith in his Son, thou art upon the heart of the Son in respect of means, in respect of love, hee loves thee more then thou canst love him,  
for

for God is love, *John* 4. 26. He bears thee upon his heart (poore soule) and what canst thou desire more? see *Cant.* 8. 6. see what Christ sayth of his Church, *Chap.* 4. 9. & 6. 5.

Thirdly, The Saints are upon the heart of Christ in respect of his remembring of them. *The righteous shall be had in continuall remembrance, Psal.* 112. 6.

O here is comfort for the poor afflicted souls of the Saints! it may be, you are under affliction, either externall or internal, and art ready to complain, as once *David* did, as if the Lord had forgotten to be mercifull, *Ps.* 13. 1, 2. what ever thy condition be, God hath not forgotten thee, no no, thou art upon his heart, thou art neer and deer unto him, thou art very precious unto him, he hath set thee as a seale upon his heart, and hee cannot forget thee.

*Obiect.* But you will say, perhaps, will not God forget me when I forget him? I have a wicked deceitfull heart that gives me the slip, when I come to pray, and the name of the Lord is not so precious upon my heart as I wish it were many times.

*Ans.* But God will not forget thee, *Esay* 49. 15, 16. Can a woman forget her sucking

*sucking childe, from having compassion on the Sonne of her womb? yea, they may forget, yet will not I forget thee. Behold, I have ingraven thee upon the palmes of my hands, thy walls are continually before me, &c. O blessed word, the Lord will not forget; thou art not onely upon his heart, but upon his hands, also, ever in his sight, his eye is ever over thee for good.*

Fourthly, The Saints are upon the heart of Christ, and there he will keep them, *Those which thou hast given me have I kept, and none of them is lost, &c. Joh. 17. 12.* Ah blessed word! able to bear up the spirits of the Saints, to whom God hath given faith: O you poor doubting Christians, who are sometimes affraid that your hearts will deceive you, and perhaps are ready sometimes to complain with David, *I shall one day fall by the hand of Saul.* So thou art ready to say, O this wicked heart of mine, O this proud, this stubborn heart of mine, I am afraid least all is nothing, and that I shall one day fall by it: O beloved, you (to whom God hath given faith) are upon the heart of Christ, and if thou canst but once see thy selfe there, it is enough, thou needest not fear thy falling. Dost think (man, woman) that Christ hath set thee there for nothing?



nothing? no, no, he will keep thee there: it is true, were the power of standing or falling left to thy selfe, then thou mightest well doubt, but thou art kept by the power of God, through faith: 2 Pet. 1. 5. thou art preserved at, and in the heart of Christ, his love is so to thee that hee will not lose thee, none shall pluck thee out of his hands, he loving thee once, will love thee to the end, however some pretend a falling away from grace, after the soule comes truly to believe in the Lord Jesus, but it is but a vain fancie, and an imaginary conceit, for it is a part of the Covenant of grace on gods part, to keep thee from falling. Jer. 32. 40. *I will put my fear in their hearts, and they shall not depart away from me.*

Fifthly, The High-Priest was to beare the iniquity of the holy things in a plate of pure gold on their fore-heads, before the Lord, always, that they might be accepted before the Lord, Exod. 28. 37, 38. So Christ beares the iniquity of the holy things of the Saints, the best Saints, I mean the most holy, is not able to performe any duty to God, but there is a great deal of sin in it, iniquity cleaves to it, now beloved, as Christ hath borne all the rest of the sins of the Saints, so he

he bears all the sin, all the iniquity of the holy things of the Saints, O comfort for the Saints, thou canst not hear, nor pray without sin, why? Christ bears all the iniquity of thy holy things, he presents thy person and prayers to God without spot, *Ephes. 5. 27.* There is never a prayer put up unto God in the name of Christ in faith, but Christ presents it, *John 16. 23. Whatsoever ye shall aske the Father in my name, it shall be given you, see Rev 8. 3.* The Angel Christ Jesus stands at the Altar, and having a golded censer with much incense, that he might offer it or add it to the prayers of the Saints, O beloved, here is a blessed word for the soules of the Saints, whether particular Saints or Churches: Christ adds to your prayers much incense, the incense of his own merit.

Sixthly, The High-Priest was to goe once a year into the most holy place, within the vail, *Exod. 30. 10. Levit. 16. 2. & 34.* compared with *Heb. 9. 7.*

So is Christ our great High-Priest, *Heb. 4. 14.* passed into the heavens, within the vail, into the Holy of Holies, *chap. 9. 12.* Neither with the bloud of goats and calves, but by his own bloud, hee entered once into the holy place, having obtained eternall redemption for

What doth Christ there? why beloved, as he hath made peace and reconciliation for his people, so he is entered in within the vail to make intercession for them: *Heb. 7. 25.*

The second particular is, wherein Christ and those High-Priests differ, wherein Christ exceeds them: It is true, that in all these Christ excels them, for they were but the Type, Christ the substance.

*Christ excels the Jewish High-Priests.*

1 Christ exceeds those High-Priests, as he was the Son of God, *Heb. 4. 14. Seeing then that we have such a great High-Priest, Jesus the Son of God, let us hold fast our profession, Chap. 5. 5.*

The Jewish High-Priests were Aaron and his sons, *Exod. 28. 16. Numb. 18. 1.* but Christ our High-Priest is the Son of God, *He was declared to be the Son of God with power, by his resurrection from the dead, Rom. 4.*

2 They offered the blood of buls and goats, of lambs and rams, as you heard, *Heb. 9. 12, 13.* but Christ offered his own body and his own blood, *ver. 14. Chap. 10. 10. He offereth a better Sacrifice, having obtained*



*a more excellent Ministry, by how much also he is a Mediator of a better covenant, established upon better promises, Heb. 8, 6.*

3 They first offered for their own sins, and then for the sins of the people : *Levit. 9. 7.*

But Christ our High-priest, offered himself a sacrifice for the sins of his people only : for he had no sin of his own, there was no sinne found in his mouth : he was the innocent, holy, harmlesse, lambe of God, slaine, without spot, or blemish : *Heb. 9. 14. He offered himself without spot or without fault to God.* Herein Christ wonderfully exceeded the High-priests : they, it is true, had holy garments, made them, *Exod. 28. 2.* typing forth what holinesse it was meet a High-priest a Peacemaker, should have ; likewise typing forth what perfection of holinesse which was in Christ : hee was the perfection of that type, see *Heb. 7. 26. For such an High-priest became us holy, harmlesse, undefiled, separate from sinners, made higher then the Heaven :* the High-priest had holy garments, Christ is holinesse it self. Beloved, here was a meet Sacrifice, to be offered for poore sinners : had he not been such a one, hee could not have taken away sin ; therefore such a one became us.

4 The High-priests they offered many sacrifice

crifices ; once every yeere they went into the holy place : *Exod. 30. 10. Heb. 10. 3.* But Christ our High-priest, offered himself once for all, *Heb. 10. 10.* By which will wee are satisfied through the offering of the body of Jesus Christ once for all ; and after hee sat down on the right hand of God : a wonderfull Gospell mystery ! under the Jewish Priests, and there was a remembrance of sin in the consciences of the sinners, though holy, and godly : for that ministration, could never take away sin, *Heb. 10. 11.* that is, never take away, the everlasting guilt of sin : they held under those sacrifices, but present pardon, and so present peace, every new sacrifice being a new remembrance of sin. But by Christ our High-priest, who hath offered himself once for all, and by that one sacrifice, wee have obtained eternall redemption. *Heb. 9. 11.*

*Object.* Had not the believing Jews eternall redemption by Jesus Christ under the legal Priesthood ?

*Answer.* It is true, they had but by that Priesthood they had it not so sealed to their souls at once, but had their peace comming in by new sacrifices : there was ever conscience of sin, a remembrance of sin, if they had had everlasting pardon come in at one sacrifice, there need

need not to have been an offering for sin again, *Heb. 10. 1, 2.* but wee under the Gospel, who believe, have obtained everlasting redemption, that is, see all our sins past, present, and to come, done away, by one sacrifice, so that now there remaynes no more conscience of sin, *Heb. 10. 1.* that is, sin doth not lye upon the conscience of believers unpardoned, but they see all done away in Christ.

*Use.* This may inform you of the reason, why so many poore creatures, goe without comfort: they have their comfort by fits, as we use to say, namely, when they can pray well, and their comfort comes in from their duties; an argument of a legall spirit. They pray to get peace from hence: these things will never make you perfect, that is, bring you perfect and true peace, but Iesus Christ, who is *the same yesterday, to day, and the same for ever*, brings in true and perfect peace, eternall redemption to the souls of his people.

5 The Legall High-priests were but for a time, till Christ: but Christ our High-priest is an everlasting High-priest, *a Priest for ever after the order of Melchisedeck, Heb. 11. 5. 6. vers. 20.* Melchisedeck was without beginning, that is known, & without end, so is Christ without beginning, & without end, *Heb. 7. 3.*  
Hence



Hence it is that all that ever Christ (as hee is a High-priest) hath purchased for his people, is like himself, everlasting : everlasting reconciliation, everlasting life, &c.

6 Lastly, the High-priest entred into the holy place, within the vaile once a yeere : namely, into a worldly Sanctuary, indeed a type of Heaven, Heb. 9.1, 3, 4. but Christ as he hath obtained a more excellent ministry, Heb. 8.6. so he is not entred into the holy place made with hands which are the figures of the true, but into heaven it selfe, now to appear in the presence of God for us. Heb. 9.24. O blessed word for believers ! Christ our High-Priest is entred into the very heavens, to appear for his people, as he undertook to bear their sins, and pay their debts, so he now ever appears personally for his people, and thus you see beloved that Christ is our great High-Priest, and wherein he not only answers the Legall High-Priests, but also exceeds them.

The second particular to be considered is, that Christ Jesus as he is Priest, is to be exalted and lifted up in the dayes of the Gospel, and that both in the preaching of the Gospel, and in the hearts of his people.

1 In the preaching of the Gospel Christ is

to

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to be exalted, as the alone High-priest, the atonement, peacemaker, and reconciliation, between God and man : and that in opposition to all legall righteousness, or peace, sought for in a legall way : beloved, thus Christ was exalted in the days of the Apostles, *Acts 10. 36.* Peter came preaching peace by Jesus Christ : and in the Epistle to the *Hebrews*, it is the main drift of the Spirit of God, to discover, yea to exalt, to lift up Christ, the alone High-Priest, holding forth the dignity, the excellencie and utility of his office.

And this was received always in the hearts of the Saints, *Christ our High-Priest, Christ our peace*, *Ephes. 2. 14. for he is our peace, &c.*

Now to speak more punctually to the Priestly office of Christ, it consists in these two particulars, partly in Reconciliation, partly in Intercession.

I In Reconciliation, that is, in reconciling God to man, and man to God : Now it is true, God was ever reconciled to his elect in his Son from all eternity, for he loved them in his Son, *Ephes. 1. 4.* from before the foundation of the world : he never looked upon them but in his Son, yet so, as with relation to his death, so working peace.

Be-



Beloved, this was the great designe of God in sending Christ into the world to make peace and reconciliation, *2 Cor. 5. 19.* To wit, *that God was in Christ, reconciling the world to himselfe*, namely the elect (amongst the Gentiles, who were always counted for the world, see *Rom. 11. 11, 12, &c.*) not imputing their sins, &c. This was the great work God had to doe in the world, when he manifested that great mystery of godlines, *1 Tim. 3. 16. God manifested in the flesh &c.*

And this Christ hath done (beloved) hee hath perfected it, and finished it, see *2 Cor. 5. 18.* and all things are of God, *who hath reconciled us to himselfe by Jesus Christ*, so also, *Rom. 5. 10 11. & Heb. 2. 17.* Wherefore in all things it behoved him to be made like unto his brethren, that he might be a mercifull and faithfull High-Priest, in things pertaining to God, why? to make reconciliation for the sins of the people, a blessed word for all believers. God is reconciled to them in his Son, God is at peace with them, this was the end wherefore Christ came into the World to make peace for the Saints, and to give life unto them, hence it is Christ sayth, *John 10. 10 I am come that ye might have life, and that ye might have yet more abundantly:* hence it



is, that the Gospel of Christ is called the Gospel of peace, *Ephes. 6. 15.* and the glad tidings of peace, *Esay 57. 7.* the Covenant of the Gospel is a Covenant of peace, *Esay 54. 10.* *Ezek. 37. 26.* God is a God of peace, and at peace with believers, *Rom. 5. 1.* *1 Thes. 5. 23.* and Christ is a Prince of peace, *Esay 9. 6.*

Thus you see (beloved Christians) what peace and reconciliation here is wrought by Christ for all believers, a God of peace, a covenant of peace, a Gospel of peace, God hath reconciled us to himselfe through his Son, for he is our peace, who hath made both one, and broken down the middle wall of partition, and made us Gentils one with the Father through faith, having abolished in his flesh the enmity, to make to himselfe of two in one new man, so working peace, that he might reconcile both unto God in one body by the crosse.

The second thing considerable is, the manner how he makes this peace, and that is first in bearing their sins: 2 In laying down his life and blood: In bearing their sins, beloved, Christ bears all the iniquities of all his people. *Esay 53. 4, 5, 6.* Surely he hath borne all our griefs, and carryed our sorrows, he was wounded for our iniquities, and bruised for our

our transgressions, the chastisement of our peace was upon him, and with his stripes are we healed: and the Lord hath laid on him the iniquity of us all.

Note, First, God laid sinne upon Christ, Secondly, Christ bare them, Thirdly, their God condemned them.

1 God laid sin upon Christ, All we like sheep have gone astray, but he hath laid on him the iniquity of us all, it is all laid upon Christ, so that now the sin of all the elect, becomes the sin of Christ, they are laid upon Christ, *He is become sin for us, that we might be made the righteousness of God in him.* 2 Cor. 5.21.

2 Christ bare the sinnes of his people, God did not onely lay sin upon Christ, but he bare it, 1 Pet. 2.24. he bare our sins on his own body on the crosse, and so hath born our grief, and carryed our sorrows: this is the way beloved, by which Christ hath made peace for his people in bearing their sins, there was no other way left for reconciliation between God and man, but God must become man, that so he might bear our sins, and so our griefs and sorrows, that he might be bruised for our iniquities, and that the chastisement of our peace might be upon him.

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3 There God condemnes sin, and Christ now bears not onely sin, but justice for sin, mansins, justice is offended, and that must bee satisfied; Christ steps in, he takes the blow, he becomes surety for sinners, stands in our room, and payes the debt, see *Rom. 8. 3.* For what the Law could not doe, in that it was weak through the flesh, God sent his Son in the likeness of sinfull flesh, and for sin condemned sin in the flesh. Note beloved, God did not onely lay sin upon Christ, but Christ bears it, and there God condemnes it, where God finds sin there he condemnes it: God condemnes the sin of his people in the flesh of his Son.

O what doth thy soule say to this, dear Christian? before ever thou couldst be reconciled to thy God, Christ Jesus must bear all thy sins, and the condemnation of them in his own body. O see, see man, what a burthen thy sins were to thy Saviour, if thou hast any interest in him, follow him to the mount of olives, see him in his agony, *Luke 22. 44.* sweating drops of b'oud, great drops of blood, trickling down to the ground, this was the weight of thy sins laid upon thy Saviour, before ever thy peace was purchased, see him upon the crosse (bearing thy sins and my sins,  
man,



man, woman (if we have any interest in him) and the condemnation of them) crying out, *My God, my God, why hast thou forsaken me?* beloved, it went heavy with our Saviour.

*Use.* Learn hence to take heed of sin, doe not take delight in any sin, truly beloved, if you love the Lord Jesus, you cannot love that which was such a heavie burthen unto him, ô beloved, how should justified saved persons take heed of sin, of every sin? the least sin that thou canst imagine tooke hold on Christ as well as the greatest, ô therefore take heed of pride, of anger, foolishnesse, vanity, the least sin is much unbecomming Christians: ô beloved, how seasonable comes in that earnest exhortation of the Apostle? *Rom. 12.1, 2.* Christ having given up himselfe for your sins, that *you give up your selves your soules and bodies, a holy, living, acceptable sacrifice to the Lord.*

2 As Christ hath made peace in bearing the sins of his people, so also in laying down his life and blood for them: beloved, before ever there could be peace and reconciliation made, Christ must dye for it, give his life and blood for it, all those ceremoniall sacrifices under the Law were a type of a dying Christ,