

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,

hence it is that he is called *a Lamb slain from the beginning*: beloved, Christ having undertaken to become a High-Priest, a peacemaker between God and man, nothing lesse then his blood could doe it, *Heb. 9. 22. Without blood there is no remission*: no justification without blood, Christs dying is a Christians justification. *Rom. 5. 9. being now justified by his blood, we shall be saved, &c. no purging of sin without blood, Heb. 9. 14. how much more shall the blood of Christ, who through the eternall spirit offered himself, purge your consciences from dead works to serve the living God? Rev. 1. 5. who hath loved us, and washed us from our sins in his own blood, &c.* there is no pardon and so no peace without blood, *Heb. 9. 22.* Thus beloved you see that all must be done by blood, and that by the blood of Christ too, the blood of all the creatures in the world, nay of all the men in the world, was not able to redeem, to make satisfaction for one soule, nay, for one sin, nothing lesse then the blood of Christ could doe it, *1 Pet. 1. 18, 19. silver and gold could not doe it, the blood of creatures could not doe it, Heb. 10. 5. It is not possible that the blood of buls and goats should take away sin.*

*Object.* But some may say, that God had  
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never any thing against his elect, he ever loved them from eternity, *Jer. 31. 3. I have loved thee with an everlasting love, Ephes. 1. 4. he chose us in him from before the foundation of the world.*

*Ans.* True, God ever loved his elect, and ever intended mercie and love unto them, yet he so loved them as with relation to the death of his Son, and from everlasting determined to satisfie his justice, to take away sin and work peace by the death of his Son, and the truth is, that God had as really an eye to the death of his Son from all eternity, and saw it as actually then, as if Christ had then suffered, see *Ephes. 1. 4. He chose us in him, from before the foundation of the world,* in him, with relation to his death, to his making satisfaction for sin, not that God could not have made the Saints at once, and have saved them presently, and never have suffered them to sin, but this is the way God in his wisdom appointed to manifest his mercie in the vessels of mercie: and his justice on his enemies, so that now beloved, God having appointed this to be the means to bring sons to glory, there could never have been any remission, any peace, but by a dying Christ, therefore he is called, *a Lamb slain from the foundation*

*ation of the World, Rev. 13. 8.* and indeed, Christ was as a lamb ever slain in Gods account, and he beheld all things as present, and saw both the work of creation, redemption, and glory of his Saints, from all eternitie.

The second part of Christs priestly office, consists in his intercession at the right hand of the glory of his Father, *Rom. 8. 34. Who is he that condemneth? it is Christ that dyed, yet rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Heb. 7. 25. Hee ever liveth to make intercession.* Beloved, this is one part of Christs Priestly office to intercede for the Saints.

Note beloved, Christ intercedes, 1 In the Saints. 2 For them.

1 *In them*, *Rom. 8. 26. 27. The Spirit it selfe,* (to wit of Christ) *Gal. 4. 6. Maketh intercession for us,* or, *in us according to the will of God,* that is, God by his Spirit, helpeth us to ask things according to the will of God, *for we know not what we should pray for as we ought, but the Spirit helpeth us, &c.*

2 He maketh intercession *For us*, also hee ever liveth to make intercession. O blessed word for the Saints! hee maketh intercession for every particular Saint, hee maketh intercession



cession for his Churches, for us saith the Apostle, and through him it is, *wee have access with boldnesse, unto the Father, &c.*

*Object.* But some may object, did not Christ make satisfaction, peace, and reconciliation when hee dyed upon the crosse, when he sayd, *It is finished?*

*Ans.* It is true that Christ in his death, and resurrection finished, the work of mans justification, *Rom. 5.9. being justified by his blood:* and he made peace and reconciliation, *Col. 1. 20 having made peace by the blood of his crosse:* but wee are not to understand by Christs interceding any new act of Christ, done, eyther in way of satisfaction, or justification: neyther are wee to understand that Christ sits in Heaven pleading with the Father in words, as a counsellour pleads a cause before the judge; but Christ is in Heaven with the Father at his right hand, that is, in glory with him, presenting our persons, and in presenting our persons, all our services, in his owne person: not by any new act of doing, but by the worth of his merits, the excellency of his person, the neer relation of the Saints to himself, *viz.* members of his body; so that now God cannot look upon the Son but he must behold the Saints in him, he having

ving so neer a relation to his Father, both by his personall presence, and the excellent worth of his merits (whose blood spake better things then the blood of *Abel*) *Heb.* 12. 24. *he continually makes intercession to God for the Saints*, *Esay* 53. 12. *He hath poured out his soule to the death, and he was numbred among the transgressors, he bare the sins of many, and made intercession for the transgressors:* here you have the whol priestly office of *Christ*  
 1 *Bearing sin, and so working peace,* 2 *Making intercession by that means for transgressors.*

*Use.* If so that *Christ Jesus* is to be exalted, and lifted up as the alone High-Priest in the dayes of the Gospel, hence will properly arise foure words of application. 1 A word of *Admiration.* 2 A word of *Information.* 3 A word of *Exhortatiō.* 4 A word of *Consolatiō.*

*Use.* First, a word of *Admiration,* O what cause have the *Saints* to admire *God*, who hath manifested himselfe in his *Son*? I say to admire him. 1 His *Wisdom,* 2 His *Love* and his *Mercie,* 3 His *Iustice,* 4 His *Power,* all manifested in his *Son,* to and for the good of *sinners,* whom he maketh *Saints,*

1 How should the *Saints* admire his *wisdom*? truly beloved, the wisdom of *God* as in other things, so in this particular (*making peace*



peace by the blood of his Son) is very admirable, the wisdom of God wonderfully appeared in the whole work of God, with relation to the creation. *Iob 37. 14, 15, 16. Chap. 38. 4, &c.* and this the Saints should be acquainted with, that their hearts might admire him.

But the redemption of the Saints is much more admirable, for beloved, this was Gods end in making a world, that he might set forth his wisdom in the redemption of the Saints, *Esay 40.* The Lord speaking as it seems, with relation to the coming of his Son, a Saviour, ver. 11. he shall feed his flock like a shepherd, and gather his lambs in his armes, &c. sayth, ver. 13. Who hath directed the spirit of the Lord, and who was his Counsellor? with whom took he counsell, and who instructed him? &c. certainly none beloved, there was none to do it, for he determined his whole work, both of creation and redemption before all things: if there had bin any being then for any of the sons of men, who could have invented such a way, such a means of recovering, of reconciling fallen man? truly none but the God of wisdom, and therefore Christ is called in Scripture the wisdom of God, *Luk. 11. 49.* therefore also he is called the wisdom of God, *I Cor. I 21. we preach Christ the wisdom of God, &c.*



Chap. 2. 7. *But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the world began.* Note, beloved, the Lord Jesus Christ, the wisdom of the Father, him in whom the Father manifests his wisdom, was ordained before the world began, *Ephes. 3. 10, 11.* it is called the manifold wisdom of God.

Well may it be called manifold, for it is infinite, there is no numbering of it, *Pf. 47. 5.* *Great is the Lord, and of great power, of his understanding there is no number.*

How should this take off from the Saints all cares and feares concerning the things of this world? he who is *infinite in wisdom*; wisdom it selfe hath taken care for thy soul, for thine eternity. Doubt not, but rest upon him, his wisdom shall be for thee, hee will so order, and dispose of all thy actions, as shall be most advantagious for his owne honour, and thy good. And know this, that nothing comes to passe but by his wise disposing hand of grace: nay, he is made unto thee, that believest, *wisdome*, *1 Cor. 1. 30.* & admirable mercy, that the *God of wisdom*, should not only, *wisely* contrive a way for the reconciling of sinners to himselfe, but should become their *wisdome*, *he is made to us wisdome*, admire at this, all  
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the Sons and daughters of God : what, God himself become your wisdom ! then truly, thy folly shall not harm thee : ô thou art ready to say I am so foolish, so ignorant, &c. ô poore soul, it matters not, it is mercy thou see'st, thy folly, for the truth is, thou *must be a foole that thou mayst be wise*, 1 Cor. 3. 18. & 4. 10. that is, thou must renounce all thine own wisdom, as folly; for it is self-wisdom that is the greatest enemy to Christ. Therefore let no man deceive himself, *If any man amongst you seems to be wise in this world, let him be a fool that he may be wise.*

2 What cause have the Saints to admire God in Christ, for *his love*? ô admirable love! what, God to give his Son to become a propitiation for the sin of sinners? Is not this rich grace, and mercy? for God to take upon him the nature of man, and the sins of men, to make peace and reconciliation for men? what soule can behold this love, this mercy, and not stand admiring in the enjoyment of it?

Beloved, this love of God manifested unto men, it is *Free, Full, Everlasting*. Love, it is free without desert, there was nothing in man for to procure it, hee hath loved thee freely, poore soule, *Hos. 14. 4. I will heal their back-sliding, I will love them Freely, for*  
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*mine anger is turned away*, Beloved, God loved freely, for he loved his before they were, *Ephes. 1. 4.* he loved them *freely*, for he loved them when they were sinners, *Rom. 5. 8.* the manifestation of it, is *free*, for it is *not of him that willet, nor of him that runneth*, but of God that sheweth mercie, *Rom. 9. 16.* *1 Cor. 1. 27.* he manifesteth it unto them, when they would none of it, when men had rather keep their sins then receive Christ, as a Priest, and an atonement, so *Paul Act. 9.* the Lord meets him and over powers him, when he was going in a way of persecution, as it is in *Esay 65. 1.* *I am sought of them that asked not for mee, and found of them that sought me not.* &c. God first seeking and finding, causes the creature to seek after God.

2 It is *full grace and love*, great love, *John 3. 16.* *God so loved the world, that hee gave his Son, &c.* O unspeakable love, that nothing lesse then the Son of God can serve for a gift, and truly beloved, nothing lesse could have done the deed, and therefore nothing lesse could be given from a God of love, who intended in his gift to doe good to man, *John 4. 9, 10.* Herein is love, not that we loved God, but that hee loved us, and sent his Son to be a propitiation for our  
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sin, and herein is the love of Christ manifested to become a Priest, a Sacrifice, to lay down his life for sinners. *John 5. 13. Greater love then this hath no man, that a man lay down his life for his friends.* Here is great love, love to be admired of al the Saints.

3 This love of God manifested in the Son, is everlasting love, *Jer. 31. 3. I have loved thee with an everlasting love, therefore in loving kindnesse have I drawn thee.* Harke you, (beloved friends) God hath loved his people from everlasting, and he will love them to everlasting, *John 13. 1. Having loved his own, which were in the world, hee loved them to the end, that is, for ever:* Hence it is that the kindnesse of God is called everlasting kindnesse, *Esay 54. 8. In a little wrath I hid my face from thee for a moment, but with everlasting kindnesse will I have mercie on thee, &c.* his mercie is everlasting mercie, *Psal. 100. 5. For the Lord is good, and his mercie is everlasting, and his truth endureth to generation and generation.* His Covenant made with thee who art a believer, is an everlasting covenant, *Esay 61. 8. I will make an everlasting covenant with them, saith the Lord, a Covenant that shall not bee removed, Esay 54. 10.*

neither shalt thou depart out of it, *Jer. 32. 40.* and hence it is that the joy of the Saints shall be everlasting, for indeed, were not Gods mercies, Gods Covenants, &c. everlasting. There could be no true joy, but this is that which occasions both true and everlasting joy and consolation, *2 Thes. 2. 16.* Now our Lord Jesus Christ himselfe, and God, even our father, which hath loved and given us everlasting consolation, and good hope through grace, &c. Note, beloved, here is everlasting consolation flowing from the love of God, and truly the consolation could not be everlasting, were not that love communicated through grace everlasting. Here is admirable mercie, admirable grace, *free, full, everlasting.*

3 The Saints have cause to admire God in his *Justice*, for beloved, those two attributes of God are admirably exalted in this one particular, giving Christ a reconciliation between God and man, his love and his mercie is exalted, in that he to accomplish his own end in a way of grace, gives his own Son to become an offering for sin, to this very end and purpose, to reconcile and save sinners, *John 3. 16. 2 Cor. 5. 19.* such was the love of God from all eternity, that nothing could hin-

could hinder their design of grace. The Jews, that had a hand in putting Christ to death, shall have a part in that mercy and grace purchased by his death: *Acts 2.37,38.* For they did nothing but what God in his counsell had determined, *Acts 4.28.*

Now as the mercy of God was herein admirably exalted to men, so is his justice, his severity also, *Rom. 11.12.* Behold, therefore the goodnesse, and severity of God, &c. Behold, here is goodnesse and severity, mercy and justice, to be admired.

First, the mercy of God is here admirably manifested, In freely chusing some, and secondly, his justice in leaving others: First, *His mercy in chusing some in his Son to life and glory, Rom. 9.23,24.* That he might make knowne the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, &c. here is the mercy of God wonderfully made known unto the sons of men: and note, that this mercy was never manifested but in a way of justice: justice must be satisfied for mans transgression: now that God may shew mercy without any wrong to his justice, hee gives his Son to take upon him mans sin, and to suffer for the sins of his people, that so mercy and justice



might meet together. An admirable worke of grace; where God shews mercy, and his justice is satisfied. Never any mercy to be expected, but where justice is satisfied: it is in vain for thee, ô man, to expect mercy out of Christ: there justice is satisfied, if ever thou hast mercy, it must be there, therefore Christ calls, *Math. II. 28. Come unto me, &c.*

Now, beloved, the Saints may admire of, and rejoyce in the justice of God: for the justice of God is for every believer, and is as ready to plead for them, as the mercy of God. A creditour, that is honest, hee will be ready to acquit and cleer the principall, when the surety hath paid the debt, and made full satisfaction, and to declare, that he hath nothing against him: it is true the surety may pay the debt, and the principall not know it, and hee may be affraid and troubled; but when the surety shall come and tell him that the debt is paid, and the creditour satisfied; and when the creditor shall send his bond, and discharge under his hand and seal; now this satisfies the man, and now he is cleer, and comforted, now he walks boldly.

So it may be with the poore soule; Christ hath paid thy debt, he hath satisfied the justice of his Father, but perhaps thou wantest the  
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assurance of it: beloved, to whomsoever the Lord hath, or shall give faith, there it is sure: the Lord hath sent his Ministers to proclaim it to your souls, *That whosoever believeth shall be saved*; and here hee hath sent his word to confirme it unto you, and if that will not satisfie, thou shalt have his seal too, *Ephes. 1. 13* And justice is now ready to plead for such a soule, to acquit him, *I am satisfied, I have nothing against him*: and so justice is thine, and for thee, who (indeed) believest.

2 *The Justice of God is manifested in leaving others in a lost condition*, herein is the severity of God admirably manifested, especially of the Saints, see *Rom. 9. 22*. *What, if God willing to shew his wrath and make his power known, endured with much long suffering, the vessels of wrath made up to destruction?* see *Chap. 11*. the elect obtained mercie, the rest were hardened, ô how should the Saints admire at this justice? what? God to leave so many in a hardened-blinde-perishing-condition, and shew mercie to me: O wonderful! what should God see in me more then in such and such hardened ones? what? God shew mercie, perhaps to one, and leave twenty, a hundred, in a hardened, lost condition, and shall I bee one of the small num-

ber? O beloved, how will the due consideration of this mercie and justice, this goodnesse and severity of God, set your selves a work to admire God, and to praise him? this is the new song of the Saints, *Rev. 5.9.* *And they sung a new song, saying, thou art worthee to take the booke, and to open the seale thereof, for thou hast redeemed us to God by thy blood, out of every kinred and tongue, and people and nation:* O this is that which will set thy soule a praying God indeed, when thou shalt see people, tongues, nations left, and thou taken out of them, some taken, perhaps one or two out of a family, others left; one or two out of a generation, others left; some few out of a City, a Nation, and others left. O beloved, the due consideration of this one thing, will occasion your souls to sing that song, that none else could ever learn, *Rev. 14. 3.* *They sung a new song, and no man could learn that song, but they which were redeemed from the earth (called out from earthly men) from Nations, peoples, tongues, &c.*

4 The Saints have cause also to admire the power, the almighty power of God, working salvation for them; he doth declare himselfe to be the *Al-mighty God*, able to doe whatsoever he pleateth, he is able to save, he is a-  
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ble to work salvation for his people which way he pleaseth, and the power of God is manifested in Christ, working salvation for his people, see *Esay 63.1. I that speak in righteousnesse mighty to save*, behold the Lord Jesus is called the *mighty God, Esay 9.6.* and a *mighty redeemer, Prov. 23. 11. and their redeemer is mighty, he shall plead their cause, &c.* and truly beloved, hee had need be mighty, for he hath undertaken a mighty work, the redemption and salvation of sinners, and this appears to be a mighty work, *1* Because none else could do it: beloved, God hath done such a work for his people, that no creature nor created power in heaven or earth could doe it, *Esay 45. 21. There is no God besides me, a just God and a Saviour, there is none beside me, none can save beside God, Hof. 13.4. There is no Saviour besides me, therefore in vain is salvation hoped for from the mount ains, truly in the Lord our God is the salvation of Israel, Jer. 3.23.* Beloved, it is in vain to look for salvation from the hills and mountains, from creatures, or any thing beneath the Lord Jesus, *There is none other name given under heaven whereby wee may be saved, but by the name of Jesus, Act. 4.12.* O beloved, how should the Saints

praise God, and admire him for that great and glorious salvation he hath wrought for his people: this is the song the Saints sing unto his praise, *Rev. 7. 10, 11, 12. And they cryed with a loud voyce, salvation to our God, &c. blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever, &c.* They sing forth Gods saving power, *Who is a God able to save after this manner?*

2 It appears to be a mighty work, exceeding the work of the creation, or any of the rest of the works of God, if we consider the severall circumstances, or concomitants thereunto appertaining. Beloved, the Lord made the world with his word, *he spake the word and it was done*, but it was not a word that could save man being false, no, no, beloved, there is more to be done, first, God must take upon him the nature of man, that is, the seed of David, *Rom. 1. 3. of Abraham, Heb. 2. 16.* he must bear the sins of sinners, *1 Pet. 2. 24.* and their curse, *being made a curse for them, Gal. 3. 13.* and their condemnation, *Rom. 8. 3.* And to effect this great work of mans salvation, *He that was in the forme of God, and thought it no robbery to be equall with God, was found in the forme of a servant, became*

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obedient to the death, even the death of the Crosse, Phil. 2.6,7. here is a great work before mans salvation is accomplished: was there ever the like work wrought by God, greater then the creation? there a word doth it, here must be blood, not of an ordinary man, but of the Son of God, greater then the destroying or building of Nations or Kingdoms, here a word doth it, Jer. 18.7,8. here must be blood, Heb. 9. 22. Thus you see, beloved, the admirable power of God, manifested in this work of reconciliation.

2 Use. If Christ be the alone High-Priest, the alone reconciler and peace-maker betwixt God and man, as you have heard he is, 1 Tim. 2.5. *There is one God and one mediator between God and man, the man Christ Jesus.* Then here is a word of information, to informe us of the vanity and folly of those that create to themselves other grounds of peace and comfort besides Christ.

Note first, that there are many that doe thus create to themselves other grounds of comfort, other Saviours besides Christ, notwithstanding the Lord hath sayd, *there is no other name given under heaven whereby you may be saved:* yet believe it many there  
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are, that rest upon duties and performances, and make that the ground of their consolation, *Jer. 2. 12, 13.* *They have forsaken me the fountain of living water, and have digged unto themselves, cisterns, broken cisterns, that will hold no water,* my people, that is, not only mine by creation, but by profession, yet they forsake me, and digg'd cisterns to themselves: how doe men love to draw water out of their own cisterns? to create comforts to themselves, to kindle sparks of their own fire, untill the Lord bring them off from it. *Mat. 25. 1,* there were five wise virgins, & five foolish, the foolish have lamps, a profession, and in that they rest, without oyle, that is, Christ his grace and mercie: and note, Christ sayth, the Kingdome of heaven is like ten virgins, and it may be the state of the Church for all that I know, men shall content themselves that they are members, and boast themselves, and comfort themselves in it, with a name of Christians, *a name that they are alive, and yet are dead:* therefore it neerly concerns you, beloved, to look to it: it is not enough that you hear, profess, pray, or be members of Churches, unlesse Christ bee yours, there is nothing else can make peace but the bloud of the Covenants and many there

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are, that shall deceive themselves.

2 See the sin the evill, of trusting upon any thing, beneath *Christ*.

1 It is a vaine and foolish thing, therefore the five Virgins, *Mat. 25.* are called *foolish Virgins*, and well might they be called foolish, they content themselves with Lamps without oile: how long is that Lampe likely to burn, that wants oile, think you? so that professour, that wants *Christ*. It is a foolish thing for a man to be content with the shell without the kernell, the shadow without the substance. Beloved, all things without *Christ*, is but a shadow, it will prove nothing; hee is the substance of all Ordinances, and professions: farther then you have *Christ* in them, they are dead. O how foolish would you count that man, that woman that should strive to catch the shadow, leaving the substance? It is a vain thing without profit, the vanity of it is this, they deceive themselves, they thinke they have something; when they have nothing. *Revel. 3. 19.* *Because, thou sayest, thou art rich and increased with goods, and hast need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blinde, and naked: this is thy folly, this is thy vanity, thou thinkest, that thou hast much to say*  
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for thy self, because thou hast gotten a forme of godlinesse, when the truth is that all (without Christ) is nothing, nay, lesse then nothing, *vanity*: they cannot helpe thee, certainly Christ died in vaine, if any thing beneath himselfe can save thee, *Galath. 2.21.*

But secondly, to create comforts to thy selfe, beneath Christ, is an evill and a bitter thing; certainly, beloved, it will prove very evill and bitter one day, eyther here when discovered to thy soul, or else hereafter, when too late. See *Jer. 2.19.* *Know therefore, and see that it is an evill thing, and a bitter, that thou hast forsaken the Lord thy God.* An evill and bitter thing to forsake the Lord Jesus, the fountain; and to rest upon any other thing beneath himselfe.

*Object.* What is the evill of it, perhaps you will say?

*Ans.* The best end of it is sorrow, certainly sorrow must needs follow it. *Esay 50. 11.* *Behold, all you that kindle a fire, that compassse your selves about with sparks, walk in the light of your fire, and in the sparks that yee have kindled, this shall yee have of mine hand, yee shall ly down in sorrow.*

*Question.* What is the reason, poor souls walk so sadly and so sorrowfully?

*Ans.*



*Answer.* Is it not because they forsake the Lord the fountain, and dig cisternes to themselves? kindle a fire of their own, and then sit down, and thinke to comfort themselves? and hence it comes to passe, that so many poor soules ly down in sorrow: it is not thy case poor soule? thou settest up this duty and that duty, this prayer, and that ordinance, and expectest comfort in them, and thou wouldest fain compasse thy selfe about with those sparks of prayers and duties, &c. and this makes thee ly down in sorrow, and all because thy soule is not carryed through these to Christ, *who is the substance of all Ordinances.*

3 It is a shamefull thing to rest upon any thing beneath Christ, certainly, beloved, it will make you ashamed one day, either here or hereafter: see *Rom. 6. 21.* *What fruit had you then in those things whereof yee are now ashamed?* the end of those things is death. What were those things? deeds of darknesse, and certainly to rest upon any thing beneath CHRIST, is a deed of darknesse, and will cause shame: see *Ier. 17. 13.* *O Lord, the hope of Israel, all that forsake thee shall be ashamed. And they that depart from me shall be written in the earth, they have forsaken the Lord,*

Lord, the fountain of living water. O beloved, will it not be a shame, when men shall professe Christianity all their dayes, when they shall hear, and pray, and performe duties, resting in those things, and when they shall come to appear before the Lord Jesus, shall be rejected? *Esay 45.16.* They shall be ashamed, and also confounded, all of them together, that are makers of Idols, that rest upon any thing beneath Christ, wher's the Lords *Israel*, ver. 17. shall be saved with an everlasting salvation, &c. and they that trust in the Lord shall be as *Mount Sion* that shall never be removed, *Psal. 125. 1.*

4 Lastly, to trust in any thing beneath the Lord Jesus is a cursed, damning sin, so it is, to those that live and die in that condition, see *Mat. 7. 22, 23.* Many will say in that day Lord Lord, have wee not prophesied in thy name, and in thy name cast out Devils, and in thy name done many wonderfull works? and then will he professe to them, *I never knew you, depart from me yee that work iniquity.* O beloved, this will be the sad sentence pronounced against all that shall come before Christ at the last day in their own righteousnesse, see *Luke 13. 27.* depart from me ye workers of iniquity, there shall be weeping and gnashing of teeth.

3 Use. A word of exhortation, If it be  
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so that Christ be the alone High-Priest and peacemaker, between God and man, O how should this stir up your soules to look to Jesus for salvation? doe not mistake me, I shall not set you upon this duty as if it were in your own power to doe it, it is God that worketh *both to will and to doe of his own good pleasure*, but as a means by which God may come in with power upon thy spirit, working up thy soule above thy selfe to his Son, and to encourage any poor soule to whom God shall be pleased to come in graciously in his own means.

Note first, God calls thee to look above and beyond all, to himselfe, in his Son, see *Esay 45.22. Look unto me, and be saved, all the ends of the earth;* and *Esay 55.1. O every one that thirsteth, come, buy wine and milke, without money and without price, wherefore will you spend your money for that which is not bread?* O beloved, God would not have poor souls, for which Christ dyed, to spend their time for that which is not bread, he hath given Christ the living bread for that very end and purpose. God hath given his Son a *Sacrifice, a peace-offering* for sin, so making reconciliation for the sins of his people, he hath put us the word of reconciliation, *2 Cor. 5.19, 20. Now then we are ambassadors for Christ* (sayth the Apottle) *as though God did beseech you by us*



to be reconciled unto him, that is, to receive this reconciliation held forth by Christ in the Word. O beloved, what doe your soules say to this? is reconciliation and peace with God through Jesus Christ worth the owning? is it worth the receiving? men and women consider of it, *Act. 13. 26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth the Lord, to you is the word of salvation sent: to whom ever among you God shall give an eye to see it, and a hand to receive it, to you it is sent.*

2. Consider Christ is ready to receive when ever you come unto him, hee will not put you off, *John 6. 37. All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out.* O beloved, the Lord is ready to receive sinners, the worst of sinners, the greatest of sinners: believe it, the Lord never did nor ever will cast forth a poore sinner, that comes to him in truth, that is, who the Father draws to him. See the Parable of the prodigall son, *Luke 15. 20.* his father seeing him afar off, ran and met him and embraced him: ô the readinesse of God, to embrace poore sinners, that come unto him! witness *Mary Magdalen, Saul, Acts 9.* The betrayers and murderers of the Lord of life,  
Abb.

*Acts 2.* All which manifests the readinesse of God to receive sinners: and believe it, hee would never invite thee, he would never give thee a heart willing to come to him, did hee not intend willingly to embrace thee.

2 Exhortation, for the Saints: if wee have such a High-Priest, making peace and reconciliation for us; ô beloved, how should this encourage us to hold fast our profession to the end, this is the use the Apostle in the Epistle to the Hebrews makes of it, *Chap 4.14. Having then such a great High-Priest that is passed into the Heavens, the Son of God, let us hold fast our profession, or confession, let us hold it fast, with a strong hand* (so the word signifies) *πρατωμεν τῆς ὁμολογιας, hold fast your profession, with a violent or strong hand.* Now there are three things that are all most ready to make a poor Christian (many times) to throw away his profession. 1 The power and strength of corruption. 2 Inability, and indisposednesse to that which is good. 3 Those hard temptations and tryalls, that they are lyable unto in their Christian progresse. Against these three diseases will flow in from Christ our great High-Priest, remedies answerable, even to the satisfaction of the soule.

The first is, the power and strength of corruption: this is that which troubles thee, is it not, poore soule? O thou hast such a body of sin, such a vile, cursed nature, thou art ready to cry out, as the Apostle Paul, *O wretched man, that I am, who shall deliver mee from this body of sin?* And as *Esay Chap. 6. 5. Wo is me, I am undone, I am a man of polluted lips, &c.* and this makes thee almost ready to throw away thy profession.

To this I shall propound a threefold remedy, all flowing from a crucified Christ, from Christ as he is our High-Priest.

1 That all the sins of believers, were condemned in the flesh of Christ, *Rom. 8. 3.  $\kappa\alpha\tau\alpha\rho\iota\sigma\mu\epsilon\tau\alpha$* , it signifieth the pronouncing of guilt, and so of condemnation, upon Christ. Beloved, Christ hath born the guilt and punishment of all thy sins, to whom hee hath given faith in his blood: all those lusts and corruptions that so much trouble thee, he hath born them all, *1 Pet. 1. 24. Hee bare our sins in his own body on the crosse, &c.*

2 He hath destroyed the power of all thy sins, as hee is a High-priest: See *John 3. 8 9. For this cause the Son of God was manifested, that he might destroy the works of the Devill: Whosoever is borne of God, doth not commit sin,*



sin, that is, as he is born of God, he doth not sin, *willingly with his mind*: hee can say as the Apostle Paul, Rom. 7. 17. *It is no more I that do it, but sin*, that is, I (Paul, borne of God) do not sin. O here is the power of sin destroyed! though there is, and will be, the Being of corruption. So, i John 1. 18. *If wee say we have no sin, we deceive our selves, and there is no truth in us*: now consider (beloved) is not the power of sin destroyed in thee? Dost thou not looke upon it as thine enemy? wouldst thou not be rid of it? O that is thy desire; why then be not dismayed, it is the condition of all the Saints, to have sin raging in them: Christ hath destroyed the power of sin, *it shall not reigne over you*, Rom. 6. 14.

3 Christ thy High-priest will have thee to live, *in, and upon* him out of, and *above*, thy self: therefore he is pleased to let alone in the Saints, *A prick in the flesh, the messenger of Satan to buffet them*: he will have thee to fetch all from himself, Col. 3. 3. *For ye are dead, and your life is hid with Christ in God*: dead to sin; and dead in your selves, not able to act or do any thing; but as you are carried on by the power of God, John 15. 5. *Without me you can do nothing*, Christ is, and will be, *all and in all*, to your souls, Col. 2. 11. If all

sin in the Saints were subdued, and they made perfect in this life, I mean personally perfect, otherwise they could not live by faith upon another, & so should not be in a dependencie upon Christ: this was *Adams* condition, and he quickly lost it: but it is the wisdom of God, and it is much for our good, to keep us always in a dependencie upon himselfe, where our stock remains: for our life, our consolation, our salvation, it is all hid with Christ in God, and therefore it is sure, although we have not the full enjoyment of it in this world: God keeps his people always in a way of believing, and so causes them to live by faith, and when they are made meet for such a way, namely perfection, perfect freedom from all sin, that is, when Christ shall change their vile bodies, and give them glorious bodies, then they shall be made like unto Christ, but not before, *Phil.* 3. 22. *Iohn* 3. 2.

O consider of it I beseech you (brethren) you would fain be glorified in a state of mortality, what need of faith then? this is one end why God gives faith unto his people, that they might live comfortably in their patient expectation of what God hath promised, *Heb.* 10. 35, 36. *Chap.* 11. 1. *Faith is the evidence of things not seen: not seen with a carnall eye,*

not enjoyed after a carnall manner, but eyed by faith, and expected by hope, and so comfortably waited for, *Esay 28. 16. He that believeth maketh not hast*, therefore that which you and I have to look to, is this, whether Christ be ours? what if there be lust and corruptions? if thou hast Christ he is thy life, *1 Iohn 5. 12. He that hath the Son hath life*, if thou hast the Son thou hast life, he is thy life, and in him it is thou art to live, he it is that is thy fulnesse, *thy all and in all.*

The second thing that troubles the Saints is their inabilities to performe duties: O thou canst not pray without sin, thou canst not performe any duty as thou wouldest, and shouldest, thou canst say as the Apostle, *When I would doe good, evill is present*; and for to remedy this, consider and bee sure of these ~~two~~ things.

1 That Christ hath done all for thee, so that thou art not to look to thine own righteousness, that *righteousnesse that is of the Law*, but the *righteousnesse that is of God through faith*, *Phil. 3. 9.* What doth trouble thee poor soule? O thou canst not pray, that troubles thee. Why, consider first, Christ hath prayed for thee, *Iohn 17. 9.* and certainly *he was heard in all things that he prayed for*, his



Prayer stands effectually for every believer to the end of the world.

2 He by his spirit makes intercession in thee, *Rom. 8. 26.* with sighes and groans which cannot be expressed.

3 He makes thy prayer acceptable, presented in his name, *Ioh. 16. 23.* *Whatsoever ye shall aske the Father in my name, he will give it you,* look upon Christ thou shalt see him performing all righteousness, for thee that art in thy self unrighteous, doing all for thee that canst do nothing for thy selfe, he hath prayed for thee that canst not pray, nay, he doth still breath in by his spirit into thy soule, *sighs, desirings, groanings* (and sometimes) *expressions*, and then accepts of his own work in thee.

3 What ever thy weaknesse is, he passeth it by and pardons it, see *Micah 7. 18, 19, 20.* *Who is a God like unto thee? that pardoneth the iniquity, and passeth by the transgression of the remnant of his people: thou maist think God hideth his face from thee, when thou seest thy lusts to be strong and prevailing: but he will turn again, he will have compassion on thee, he will subdue thine iniquities, &c.* see the *Covenant of grace*, that Covenant which Christ hath purchased with his blood.

*Heb.*

Heb. 10. 29. see Heb. 8. 12. For I will be mercifull to their unrighteousnesse, and their sins and their unrighteousnesse will I remember no more: thou art afraid thou art so dead, so unprofitable, so unlike Christ, that he will not own thee, but be assured, it is a part of the Covenant of grace in the administration of it, to pardon all thy sins, 1 Ioh<sup>n</sup> 2. 2. If we sin, we have an advocate with the Father, Iesus Christ the righteous, who is a propitiation for our sins. Christ is thine advocate to plead thy case, look to Christ who is thy propitiation, thy peace.

*Object.* O but I have a cursed wicked nature, there is nothing in it that is good, I cannot pray nor performe duties, certainly now Christ hath shewn mercie to me, and made a difference between me and the world, he expects something at my hands answerable to his mercie.

*Ans.* 1 It was the condition of the Apostle Paul, Rom. 7. 18. I know that in me (that is in my flesh) dwelleth no good thing, thou hast nothing that is good in thee. it is true, no more had the Apostle Paul, When I would doe good evill is present, &c. thou canst not pray nor performe that good thou wouldest, no more could the Apostle, v. 19. for the good

that I would doe, I doe not, that is, I doe it not as I would doe, free from sin, from corruption, *evill is present* O this is thy case, I know it is, and this was the case of the Apostle *Paul*, it is my case, and shall be thine, while thou and I live in this world.

2 I answer, Christ Jesus knew very well before ever he gave his life and blood for thee, a Sacrifice for sin, that thou wouldest have a cursed nature, a disposition in thee to that which is evill, even after he had manifested his love unto thee, he knew that thou wouldest not be able to pray or performe any duty without sin, nay, he never intended it should be otherwise with thee or me, while we are in this world, and that is the reason he gives us such comfortable words to assure us that those corruptions committed after faith, shall be pardoned, *Heb. 8. 12.* for these sins are indeed contrary to the holy and pure nature of God, but hee pardons them: and now dost think that Christ would give his life and blood for thee when thou wast an enemy to him, and so reconcile thee to himselfe and Father? and now when he findes sin and corruption in thee, inabilities to performe holy duties, &c. which he knew would be in thee before, dost think he will now



reject thee and cast thee off? no, no, he will not cast thee off, do not think it, nay know it, that God expected no better of thee, he knew that thou wouldest have a vain foolish minde, full of passion, pride, and the like. farther then he gave thee power to subdue it, he knew that without him thou canst doe nothing, *John 15.5.* ô therefore be not discouraged, look to the Lord Jesus thy High-Priest, who hath reconciled thee when thou wert an enemy, *Rom. 5.8,9.* But God commended his love towards us, in that while we were yet sinners Christ dyed for us: much more now being justified by his blood, we shall be saved from wrath through him ver. 10. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved.

3 A Third thing that many times troubles the Saints, it is those temptations and persecutions they are lyable to in this world, for the name and sake of Christ.

For this I shall propound these five considerations, as remedies, all flowing from Christ our great High-Priest.

1 Consider that he hath made the salvation of every believer sure, *Esay 55.3.* The Covenant God makes with his people. is the sure mercie of *David, I will make an everlasting*

*lasting Covenant with you, even the sure mer-  
 cies of David, that is of Christ: It is sure the  
 devill may rage and men may rage, but they  
 shall never be able to prevail, Mat. 16. 18.  
 The gates of hell shall not prevail, &c. Feare  
 not hell, thy High-priest hath the keyes of  
 death and hell, there shall not one soule goe  
 in there more then Christ thy High-priest  
 permits, therefore feare not him that can im-  
 prison, banish, kill the body, and cannot kill  
 the soule, but feare him that can kill both body  
 and soule: be not afraid to confesse Christ be-  
 fore men and devils, they shall never be able  
 to separate between God and thy soule, see  
 the confidence of the Apostle Paul, and this  
 was his comfort, and this will be thy com-  
 fort, Rom. 8. 35, 38, 39. Who shall separate us  
 from the love of God? I am perswaded that  
 neither death nor life, nor Angels nor Princi-  
 palities, nor powers, nor things present, nor  
 things to come, nor height, nor depth, nor any  
 other creature shall separate us from the love  
 of God, which is in Christ Jesus our Lord:  
 true it is, afflictions will come, stormes and  
 tempests will arise, but you being founded  
 upon the rock Christ Jesus shall stand, see  
 Mat. 25. The raine descended, and the floods  
 came, and the winde blew, and beat upon that  
 house, and it fell not, for it was founded upon a  
 rock*

*rock*: a poor weak soule, carryed out of it selfe to Christ, built wholly upon him, shall stand, when perhaps some that have seemed to be far more glorious professors, building upon the sand, upon duties and professions, shall fall.

2 Consider that Christ thy High-priest hath gone before thee in every condition, therefore it follows, Heb. 4. 15, *He was in all points tempted like unto us, yet without sin.* O how should the consideration of this helpe thee through thy temptations: art troubled with sin? so was Christ with thy sin, yet himself without sin, he was made sin for us, that we might be made the righteousnesse of God in him, 2 Cor. 5. 21, yea, and a curse for sin too, and that thou shalt never be, Gal. 3. 13. art troubled with the Devill, with temptations, it may be to pride, to the world? &c. so was Christ, Mat. 4. Art persecuted? so was Christ; art contradicted of sinners? so was Christ, Heb. 12. 3. art mocked? scorned? let out at nought? so was Christ, John 8. 48, 52. art accused perhaps for an Incendiary, or pervertor of the City, of the Nation? so was Christ, Luke 23. 2. *They began to accuse him, saying we found this fellow perverting the Nation.*

3 Consider that Christ hath not only gone be-



before in the Saints sufferings, whereby hee is sensible and feelingly sensible of all the Saints sufferings, but hee goes with them, into their sufferings. Consider, Christ will be as deep in thy affliction as thy self; hee takes all as done to himself, *Acts 9. Saul, Saul, why persecutest thou Me.* Christ wil go with thee into thy affliction, *Esay 41. 3 When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee, when thou walkest through the fire, thou shalt not be burnt: and Esay 41. 10. Feare not, for I am with thee, (what to do? not for nothing) I will strengthen thee, yea I will help thee, yea, I will uphold thee, with the right hand of my righteousnesse:* and this you see verified, *Dan. 3. 25. Acts 12. 7. 8. & 6. 25.* in all which Christ manifested his gracious presence, both for support and preservation.

*4 Use.* Is a word of consolation: beloved, all the Saints consolation flows frō the manifestation of Gods love in Christ their *Hegh-priest.*

Many are the consolations that issues forth to the Saints from this full fountain of grace, all received in by faith: a Christians justification which he receives by faith, it comes in by the blood of CHRIST, *Romans 5. 9.* Beloved, it is Christ dying, that is a Christians justification, *Rom. 8. 33.* and that is the  
reason

reason why the Apostle<sup>s</sup> is so carefull to make known a crucified Christ, 1 Co. 15. 3. Christ dying for sin, because it was the first truth to be received for a sinners justification: but now beloved (supposing I speak to those that have received this dying, Christ as their alone justification) I shall rather passe this first particular, and come to speak of the true effects of this receiving Christ: and all flows from Christ, as our High-priest.

The first is reconciliation and peace with God: every man and woman that have indeed received Christ in a way of believing, as they are justified; so they have peace with God: this is a truth, the Lord helpe you to see it, Rom. 5. 1. *Being justified by faith, wee have peace with God, through our Lord Jesus Christ*; And this peace Christ hath made for us, by his blood, Col. 1. 20. *And having made peace by the blood of his crosse, &c.* this is a sweet mercy, a rich grace, for a poore sinfull creature, to be reconciled to, and made one with the God of Heaven: think upon it (beloved) is not this a ground of consolation? now God has nothing against thee, to whom he hath given faith in his Son; although it is true, the Devill, hee will have much against thee, the world, that is the men of the world,

will

will have much against thee, for thy religion, as once those against *Daniel* 6. 10, 11, 12. nay, thou mayst have much against thy selfe; yet God hath nothing against thee; he is at peace with thee, Christ hath made peace for thee: and secondly, thou hast nothing now against God: perhaps when thou wast in a naturall condition, before faith came, <sup>thou</sup> mightiest have some hard thoughts of God, like the evill servant in the Gospel, *Luke* 19. 20, 21. thou thoughtest God to be a hard master: time was perhaps, that thou thoughtest, do what thou couldest, yet thou shouldest be damned; but now thou seest that God hath given Christ to do all for thee to bear all thy sins, to performe all righteousnesse, to make true and perfect peace: thou canst say, or at least mayst say it, God hath given al faith, as the Apostle, *Ephes.* 2. 14. *He is my peace.* O blessed word! what comfort may this afford your souls? I speak to you believers, it is your portion: what ever men may do unto thee, yet God is thy friend, hee is at peace with thee; what ever man or Devill hath against thee, there is nothing in heaven against thee, a high priviledge for poore christians! that can look upon Christ as their peace.

The second spring that flows forth from  
hence



hence, is joy and consolation, peace is a fruit of justification, joy a fruit of peace, and all flows from Christ our High-priest the fountain, received by faith: here lyes the ground of a Christians joy; *Peace with God*, Rom. 15.13. *The God of hope fill you, with joy and peace through believing: through believing of what? that our peace is made with God, through Christ.* This is the alone ground of joy, I mean in the first place: it is true that when once a soul attains to this, he then shall have cause to rejoyce in every good thing of God, wherein God is honoured, or the Saints benefited, as *Acts 15.3.*

But this is the first fundamentall ground of joy, Rom. 5.11. *And not only so, but wee also joy in God through our Lord Jesus, by whom wee have now received the attonement,* when once your souls come to receive the attonement, the peace, that is, *Christ who is our peace*, then your souls will rejoyce indeed, *with joy unspeakable and full of glory*, 1 Pet. 1.8.

What do your souls say to this now? is your peace made with God? and cannot yee rejoyce? Is God become thy friend, thy true friend, thine everlasting friend, and can ye not rejoyce? Mee thinks, your hearts should leap for joy. What if thou hast corruption

stirring in thee? What if thou art persecuted for the name and sake of Christ? yet rejoyce. See Luke 6.22.23. *Blessed are ye when men shall hate you, and shall separate you from their company, and shall reproach you, and cast out your name as evill, for the Son of mans sake, rejoyce in that day, and leap for joy, and this the Apostle Paul doth, 2 Cor.12.9,10. Most gladly therefore will I glory in mine infirmities, that the power of Christ may rest upon me, therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake, Mee thinks your soules should rejoyce in the Lord always, as Phil.4.4. Rejoyce in the Lord always, and again, I say rejoyce, that soule that hath fled to the Lord Jesus who is the alone hope set before us, may have strong consolation, Heb. 6. 18.*

The third ground of consolation is, that the Saints are made Priests to the Lord, and so can now through Christ have accessse with boldnesse to the throne of grace: every believer is made a Priest in Christ, and note this by the way, that those that dare attribute that name to themselves, by way of office, it is no lesse then blaiphemy against the Lord Jesus, but every believer is made a spirituall Priest

Priest to the Lord, and so the Church. a holy Priesthood, to offer up acceptable Sacrifice to God by Jesus Christ, not propitiatory sacrifice, that belonged to Christ alone, but yet acceptable sacrifice, 1 Pet. 2. 5. Yee also as living stones, are built up a spirituall house, an holy Priesthood, to offer up spirituall sacrifices acceptable to God by Jesus Christ. Beloved, here is your priviledge, let it be your comfort, that now you are made a holy priesthood unto God, you may come boldly to the throne of grace, Heb. 4. 16. Let us therefore come boldly to the throne of grace, through that new and living way, which he hath consecrated for us through the vail, that is to say, his flesh. Beloved, is not this a mercie, that God should make way for sinners to come unto his presence, and to have accessse unto him, Ephes. 2. 18. Chap. 3. 12. and that with confidence of acceptance: Now thou maist goe to thy Father, and make all thy wants known unto him, and lay open all thy wrongs before him, as thole Act. 4. from the 24. to the 30 verse.

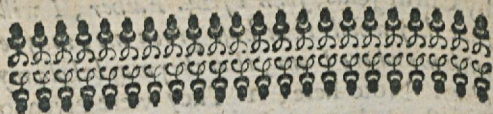
The fourth ground of cōsideration that flows from Christ thy High-Priest, it is that assurance of injoying everlasting peace, joy, and glory with himselfe in another world, after  
the



the resurrection of the just, there shall be a freedom from sin, and a freedom from sorrow: a time will come when there shall be a deliverance from those miseries; that the best of the Saints are now incident unto. *Note,* beloved you shall be freed from sin: O thou hast a body of sin now, and thou couldest be contented to part with any thing to be rid of sin, why thou shalt be rid of it one day, and *thy vile body shall be changed, and made like the glorious body of Christ, Phil. 3. 21. 1 John 3. 2* Then thou shalt be rid of the Devill and wicked men, there shall be no Devill to torment thee, the accuser of the Brethren shall be cast down, there shall be no wicked men to persecute thee; here will be a glorious deliverance for the Saints, when there shall be no bad thing to them, no bad person amongst them: hence it is that there shall be no more death, nor crying, nor sorrow, *for the former things are passed away, Rev. 21. 4.* and they shall not onely be freed of those former things, but they shall possesse the same glory with Christ. *Col. 3. 4. When Christ who is our life shall appear, then shall we also appear with him in glory, and Rom. 8. 17. If so be that we suffer together with him, that we may be glorified together, and this glory is conferred on the Saints*  
by

by Christ Jesus, *John 17.24.* Father, I will that they which thou hast given me, maybe with me where I am, that they may behold my glory. Note here, 1. They were given to Christ to the end that hee might redeeme them and save them, *John 6.39.* And secondly, those whom Christ hath redeemed, he will not leave them till hee bring them into his presence, to behold, and to be made partakers of his glory.

G T H E



THE  
EXALTATION  
OF  
CHRIST

The alone PROPHET  
of SAINTS.

---

CHAP. II.

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Come in the next place unto  
the Prophetical office of Christ,  
wherein hee is also in the dayes  
of the Gospell to be exalted. In  
the handling of which, I shall  
first shew you from the word of life, *That he  
is the Prophet and teacher of his people,* and  
second-



Secondly, that hee is to be exalted in the days of the Gospell, as the alone teacher of his people.

First, that he is the Prophet and teacher of his people: now for the better proceeding in the unfolding of this particular unto you, I shall goe along comparatively, holding forth the Prophetick office of Christ, by the Prophets under the Law.

Now there were three things ordinary to the Prophets under the Law, *viz. Teaching, working miracles, and foretelling of things to come.*

Now in all these three, Christ answers them, yea, and excels them all, for he himselfe is the substance of all their prophecies, *Iohn I. 45.*

1 It was the worke of the Prophets to teach the people, so *Moses* a type of Christ; both in respect of Law and worship, God taught Israel by him, so *Esay* 1, throughout: *Jer. 1. 5, 6, 7, Chap. 2.* and all the Prophets. In this Christ hath manifested himselfe wonderfully to be a Prophet: this part of Christs Prophetickall office (to wit, as hee is the teacher of his people) may be considered under these three heads: First, as hee was a teacher of his people, before he came in the flesh.

flesh. Secondly, When he was in the world  
Thirdly, Now he is in heaven.

I before hee came in the flesh: Christ, taught them by the Prophets, therefore you have ever the Prophets in the Old Testament saying, *The word of the Lord came unto me, Jer. 1. 4. Cap. 2. 1.* This Peter confirms, *2 Pet. 1. 20. 21. For the prophesie came not in old time by the will of man, but holy men of God, spake as they were inspired by the Holy Spirit: No Scripture is of private interpretation, that is, men did not speak of their own private spirits, not that private men (as they call them) may not interpret Scripture, there is no such thing in the word, but the truth held forth to us in it, is, that holy men that writ the Scripture, did not speak their own mindes, their own fancies, but spake as they were inspired by the holy Spirit, and hence it is, that upon good grounds, we receive the Old Testament for Scripture, because it is the Word of God.*

But 2, Christ performed his Prophetical Office when he was in the World, hee then taught *personally* Mat. 5. 12. *He teaches his Disciples in the Mount*, he teaches a very long Sermon, the longest Sermon we read of in all the Gospel, it continues to the end of the

seventh Chapter, *Mat.* 13. 1, 2. you have Christ teaching multitudes in a ship by the Sea shore, hee continues his Sermon almost throughout that Chapter, speaking to them in parables. In *John*, you have Christ often teaching, in the third Chapter, teaching *Nicodemus*, in chap. 5, 6, 8, 9, 10. and almost in every Chapter, you have Christ teaching the Jews.

But beloved, in the third place, Christ is still a Prophet to his people now he is in heaven, which is the principall thing I intend to speak unto. In the handling of which I shall indeavour, First To prove from Scripture, that Christ is still the Prophet of his people. Secondly By what rule he teaches his people now he is in Heaven. Thirdly, The manner how he teaches. Fourthly, The matter what he teaches.

I That he is a Prophet still to his people, now he is in heaven, he never fails teaching his people, he is still powerfully present with his people now he is in heaven, *Mat.* 28. 20. I will be with you to the end of the world, hence it is that Christ sayth, *John*, 6. 45. And they shall be all taught of God: and Christ when he ascends promiseth to send the Holy Spirit, what to do? to teach his people, *Ioh*, 14. 26.



But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance: and this is the new Covenant, the Covenant of Grace, Heb. 8. 10. 11. I will give my Laws into their mindes, and write them upon their hearts, and they shall all know mee from the least to the greatest, for they shall be all taught of the Lord, Esay 54. 13. so that you see Christ is still teaching and leading his people as a Pophet in the way he would have them to walke.

The second particular propounded was, by what rule Christ teacheth his people now he is in heaven, and that is by his Word: the word of God is the alone rule by which Christ teacheth his people, now he is in heaven, therefore he sayth, *John. 5. 39. Search the Scriptures, for in them you think to have eternal life, and they are they that testifie of me:* and *Esay 8. 20. To the Law, and to the testimony: if any speak not, according to this rule it is, because there is no morning in them.*

*Ob.* But some may say, this was before Christs ascension into heaven.

*Ans.* True, but the same rule holds still, see it confirmed after Christs ascension, *Gal. 6. He that walketh according to this rule,*  
 peace

peace shall be upon him, and upon the Israel of God. Marke it, he that walketh according to this rule, peace shall be upon him, &c. Note first The Word of God is the rule of a Christians life, and secondly, they are to walke according to it, see 2 Pet. 1. 18, 20. *We have also a more sure word of prophesie, wherunto you doe well, that yee take heed, as unto a light that shineth in a darke place, &c.* A sure word of prophesie, that is the Scriptures, and note in ver. 20. he confirms the Scriptures for that end, *Know this, that no prophesie of the Scripture is of any private interpretation, but holy men of God spake as they were moved by the Holy Spirit:* now the Scripture brings a sure word of truth. It is that which ought to be the rule of the Saints in all their actions, and believe it, Christ never teacheth contrary to this Scripture. If this be truth, how may this reprove two sorts of people? First, those that cast off Scripture, and refuse to walk according to it, under a pretence of being lead by the Spirit, and so above Scripture, refusing to receive the Scripture, as the rule by which Christ teacheth, looking upon the Scripture as nothing to them.

It is a very sad thing, that men professing Godliness, should fall into such absurdities,