

## S E R M O N XII.

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CHRIST, THE SON OF GOD, CONSECRATED  
A PRIEST FOR EVER.

HEBREWS, Chap. vii. Ver. 28.

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*For the Law maketh men high Priests which have infirmity; but the word of the Oath, which was since the Law, maketh the Son, who is consecrated for evermore.*

**I**T is the great design of the writer of this most excellent epistle, to exhibit and set forth the Lord Jesus Christ in his essential, personal, and mediatorial glory, with an intent to illustrate and aggrandize the transcendent excellency of our Lord's priestly work and office: which exceeds Aaron's and his successors, as much as the glory of the meridian sun does that of the stars: and which was typified by one who far exceeded Aaron, even by Melchisedec, who was a type of Christ, and his only type as it respected the eternity of his person, and the unchangeable nature of his priesthood. The apostle treats of the greatness and dignity of Christ's person, and of his extraordinary call to the office of priesthood. Christ took not this office upon him, without his Father's call and divine appointment:

speaking of the priestly office, he saith, *And no man taketh this honour unto himself, but he that is called of God, as was Aaron: so also, Christ glorified not himself, to be made an high Priest; but he that said unto him, Thou art my Son, to day have I begotten thee;* which leads him to observe the preeminency of the order, according to which he was a priest, which was beyond that of Aaron, Christ being a priest after the order of Melchisedec: this is the grand subject of the chapter from whence my text is taken, which treats principally of our Lord's oneness and singleness in this office; his solemn inauguration into it, together with its perpetuity and everlasting duration. These things the writer most largely insists upon, to prove the excellency of Christ's priesthood: and which leads him to expatiate most admirably upon the excellency of Christ's sacrifice, which exceeded all the sacrifices of the law in respect to the matter, virtue, efficacy, and benefits arising from it. They were but shadows—Christ was the substance of them all; they could not make the comers thereunto perfect: Christ's offering perfects, and that for ever, all his people. His body and soul offered up as a sacrifice, in union with his Deity, contain an everlasting virtue and efficacy: thereby sin is expiated, and the eternal worth of this sacrifice must continue for ever: all the sins of his people are thereby abolished; upon the foot of it they are freely forgiven; peace is established; and we are brought nigh unto God. Though this is one principal subject here treated of—the dignity and sufficiency of our Lord's sacrifice, to take away, remove, and abolish, out of the sight of law

and justice, the sins of God's people, and that for ever; yet, it must not be overlooked, and I gladly embrace the occasion, as it suits my present subject, and mention it before I enter upon my text, that it is the prime point of this epistle, and the grand central and ultimate scope of it, to treat chiefly concerning Christ's eternal priesthood in heaven; and to shew how therein Melchisedec was a type of him. This appears from the 21st, and following verses of this chapter. *For those priests were made without an oath: but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou art a Priest for ever after the order of Melchisedec. By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue, by reason of death. But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* It also appears expressly from the following chapter, where the apostle lays the emphasis upon this part of Christ's priesthood, saying, *Now of the things which we have spoken, this is the sum,* the very aggregate of all. What is it he thus professeth to be the main subject and argument of the chapter, and the most eminent thing in Christ, which he intends to discourse of? It follows: *We have such an high Priest, who is set on the right hand of the throne of the Majesty in the heavens.* Keeping this in view, I shall endeavour to treat upon the words of my text thus: by introducing the context, in order to open and explain the words before

us, endeavouring to shew you, that though Christ's death was perfectly sufficient for an oblation, yet his priesthood would have been ineffectual, if he had not acted the part of a priest in heaven by his intercession there.

I have proposed to observe and unfold the context, in order to introduce and explain our text, it not being so easy to divide and form distinct propositions out of it: I shall therefore rather raise observations, than form particular heads of discourse, from the words before us: and will begin with observing unto you, that Christ's death, as a sacrifice, was everlastingly sufficient for the taking away of sin; and then proceed to shew you the necessity of Christ's intercession in heaven, founded upon his expiatory oblation of himself on earth.

The death of Christ is represented unto us in Scripture under the view and consideration of a sacrifice; and was pointed out and shadowed forth by all the sacrifices, which gave testimony that, *without shedding of blood is no remission.* The necessity thereof appears from the covenant of the Eternal Three; from the first declaration of grace; from the figures and symbols of it under the ceremonial dispensation; from the prophecies concerning it; and also from Christ's priestly office. He undertook, and was to be made like unto his brethren, subject to the law, and the penalties and curse of it, with an exception of sin in his own person, to the end *that he might be a merciful and faithful high Priest, to make reconciliation for the sins of the people.* It was to be, by his being made perfect through sufferings, that he should be the

author of eternal salvation. It was a thing becoming God, as a just and righteous sovereign, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings. It became God, as the sovereign of all things, to have his justice vindicated; and, as the end of all things, to have the glory of his perfections exalted: Christ gave himself for us, an offering and a sacrifice to God for a sweet smelling favour. He was made sin and a curse for us. The Lord laid upon him the iniquity of us all. He suffered that which the law demanded of us, and was made such a curse as the law required. He suffered those agonies which were of the nature of the torments of hell. Had he not suffered what was due to sin, he could not have made an end of it; and had he not done what the law commanded, he could not have brought in everlasting righteousness. The dignity of Christ's person rendered his obedience and sufferings infinitely and everlastingly efficacious for the removing of sin from before the Lord, and that for ever. *Now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And with his stripes we are healed. He hath washed us from our sins in his own blood. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.* As sin is the strength of the law, and of the threatenings thereof; so Christ, in his sufferings and satisfaction, is the strength of all the promises of the gospel. God's law is magnified and justice satisfied by him, in whom dwelleth all the fulness of the Godhead; and this is the foundation of our faith and hope in God. That Christ's death was sufficient for a sacri-

fice, and as an oblation, take the following Scriptures : *By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected for ever them that are sanctified.* This leads me to observe unto you the necessity of Christ's intercession in heaven, which is founded upon his expiatory oblation of himself on earth. Christ did by his death begin, as it were, the execution of his office : in heaven he ends it. All his priesthood would have been ineffectual, if he had not acted, and did not continue to act, the part of a priest within the veil. If he had not executed both parts of his priestly work, our salvation had not been fully perfected. The intercession of Christ is therefore as necessary as his oblation. Not that his death was imperfect ; it was perfect as a sacrifice, to which, as such, nothing can be added : *By his own blood he entered in once into the holy place, having obtained eternal redemption for us.* Before he entered heaven by his own blood, which he carried thither in his veins, to plead before the Lord, he had obtained eternal redemption, and that which is for ever sufficient : which done, he is become, through his intercession in heaven, the author of eternal salvation : it being the fruit and effect of his appearing in the presence of God for us, that the Holy Spirit is sent down from heaven, to reveal and apply Christ, with all his great salvation, to our souls. The apostle, in his triumphant challenge, says, *Who shall lay any thing to the charge of God's elect ? It is God that justifieth : Who is he that condemneth ? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

And in the 5th of the Romans, he saith, *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 by his life.*

I am now to survey and introduce the context as before proposed; and shall begin with the 23d verse: *And they truly were many priests, because they were not suffered to continue, by reason of death. But this man* (the learned say it should be read, *But this priest*) *because he continueth ever, hath an unchangeable priesthood.* And the apostle tells us, that our salvation depends upon his intercession, and his intercession upon his priesthood. *Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* You see here is as great stress and dependence put upon Christ's life of intercession, as upon his obedience and blood-shedding. And truly we may well venture to commit all the concerns of our souls with so glorious and powerful an intercessor. Here you, who want to see yourselves interested in Christ's intercession, may obtain satisfaction. Do you ask me, how you shall know that Christ has set you as a seal upon his heart, and is appearing in the Father's presence for you and on your behalf? You may know it by the light of the Holy Spirit accompanying his own truth. Do not you feel your want of salvation? Do not you renounce every thing for the pardon of your sins, and the justification of your persons, but Christ's blood and righteousness? Did you never actually come to God by Jesus Christ? Are you not now actually casting your whole souls upon Christ alone for salvation? If this be your

case, you may read your title, and see your interest in the Son of God, clearly from the words before you. It is here witnessed by the Holy Ghost, that Christ saves to the uttermost all that come unto God by him. The word uttermost, suits the case of God's called people. It yields them comfort, and gives them encouragement in the worst cases which befall them. Thou art a poor sinner, convinced by the word and spirit, of thy lost, ruined, damnable state, by nature and practice; and art drawn by the Father's love, to cast thy soul upon the person and work of the Lord Jesus. Thou art fled to Christ, the city of refuge, and hast taken shelter under the glorious purple covering of the Redeemer's righteousness and blood. Thy Jesus will save thee to the uttermost. And who can tell what Christ's uttermost is? He is able to save thee to the uttermost, let thy sins be what they may. No guilt can reach so far, nor be so great, that he is not able to pardon and save thee from it. Though you have your own hearts, sin, and the devil to plead against you; yet you have Christ your almighty and powerful advocate to plead for you, and him the Father heareth always. You have a most beautiful account in the 3d of Zechariah, of the intercession and advocacy of your great high Priest, on the behalf of his beloved ones. It is too commonly the case in the real experience of saints, to cast away their confidence in God, when they feel their guilt, the prevalency, and horrid depravity of their sinful fallen nature; and they seldom consider that our adorable Jesus has taken up into heaven with him all sorts and kinds of affection

and mercy which his people will ever stand in need of, and which he will vent towards them, and exercise upon them, as their cases may require. He hath the same heart of love; the same bowels of mercy; the same sympathy and compassion to express towards his people that he exercised while here below. Such is Christ's love, that he shews it when his people most need it. Joshua, the high priest, a type of the church of Christ, is in this prophecy represented standing before the angel of the Lord, by whom we are to understand Christ our Saviour; and Satan stands at Joshua's right hand as an adversary, to resist him, and to bring before the Lord an accusation against him: there was cause for it; *he was clothed with filthy garments*: by which we may understand sin, with which the soul is naturally clothed; and it may be that some of you are at this very time experiencing the defiling effect of it in your own consciences, damping your joys, weakening your faith, and prevailing with you to look off from Jesus, to your own sinfulness and misery. Here is a child of God standing before the Lord with the filth and guilt of some fresh contracted sin; and Satan, the accuser, appearing against him before God, hoping to obtain leave to prevail over him. Observe, beloved, how the Lord deals in this case; *And the Lord said unto Satan, the Lord rebuke thee, O Satan, even the Lord that hath chosen Jer salem, rebuke thee: is not this a brand plucked out of the fire?* You see, sirs, Christ is an advocate; he rebukes the devil, and will hear nothing against his chosen ones, but will surely plead for them. Nay, more than this; though Joshua was clothed

with filthy garments, and stood before Christ thus; yet he gives forth the command, saying, *Take away the filthy garments from him.* Blessed be the Lord, all the filth and guilt of sin, as it respects the elect, have been removed from them, and laid upon Christ. By virtue of which, fresh guilt and sin laying upon the conscience, are removed by a fresh application of pardoning grace and mercy unto them. *And unto Joshua, the Lord said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.* Believer, the truth is, sin lives in thee and wounds thee; and Christ lives for thee to heal thy wounds: and as holy Watts says,

“ Not all that sin or hell can say,  
 “ Can turn his heart, his love away.”

It may be, thou dost not draw that comfort to thy soul from Christ's living as thy intercessor, as thou shouldest: but dost suffer sin and Satan to distress thee without a cause. Satan is indeed the accuser of the brethren, who accuses them before God day and night: but how are we to understand this? Certainly, Satan cannot enter heaven, where no unclean thing is, where Christ our Intercessor sitteth at the right hand of God. I therefore understand this Scripture thus; that Satan is continually seeking to molest the saints, and constantly going up and down to pick up all he can against the people of God, in order to accuse them, and set them one against another. Also he takes the advantage to disturb them, if possible, in the worship of God, by drawing off their minds, by injecting wandering thoughts, by bringing their sins to remem-

brance, and, it may be, by stirring up sin in them when they are most solemnly engaged: which done, he accuses them in their consciences, and that before the Lord, when in his sacred service; this he does continually day and night, under one form or another. It is our blessing to know that sin cannot damn us, for Christ hath died; nor Satan condemn us effectually before the Lord, seeing our great high Priest ever liveth to make intercession for us. This is sufficient to rest our souls upon—the personal appearance of our advocate before the throne. So that, *if any man*, any one of his people, through frailty and the power of temptation, *sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.* Observe, then, believers, that as Christ was a priest on the cross, and there perfectly expiated, and made atonement for, our sins; so he is a priest in the court of heaven, to plead his work before the tribunal of justice, and the throne of mercy, against the curses of the law, the accusations of Satan, and the indictments of sin; and to keep off the punishments our sins deserve. *For such an high Priest became us*, who can have compassion on us; who is full of mercy and pity towards us; and is continually exercising himself according to his office for our good and on our behalf: *Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens:* which words refer to Christ's life and intercession in heaven. *Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered*

*up himself. For the law maketh men high priests, which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.* Here I would raise some further observations; the law here spoken of, is the ceremonial law, under which were high priests, and they were such as had infirmity. The whole of it was typical of Christ, and of good things, real spiritual blessings which were to come by him, and to be bestowed upon his church and people. The office of the high priest, in every part and circumstance of it, was a prefiguration of Christ: it was of the Lord's own appointment; and it was on the account of sin, and on the behalf of sinners. Aaron, the first high priest, was called by the Lord to this office; was inaugurated and invested in it, by anointing sacrifices, and other ceremonies, all divinely instituted. So Christ was called from eternity, anointed before all worlds with the unction of the spirit, and was fully invested into the highest exercise of his priestly work in heaven, by the offering of himself. As before remarked, the office of priesthood was appointed in consequence of sin, and it was on the behalf of sinners. Sin could not be satisfied for but by blood-shedding: and no blood of bulls and goats could possibly take away sin. They were not appointed for this end, but to be memorials of the future sacrifice of Christ Jesus, who was to make an end of sin, and to bring in everlasting righteousness. The high Priest was to act on the behalf of sinners in each part and branch of his office; it was necessary therefore that he should be merciful and compassionate to

those on whose account he acted, and on whose behalf he approached the Lord and supplicated. We have a most beautiful account given us of this in the 5th chapter of this epistle. *For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.* He himself was a sinner, a frail imperfect creature, subject to frailties and infirmities; all which taught him the need of his office; to be compassionate to others; to be importunate with God on their behalf; and to make their case his own. Indeed, the high priest never appeared at the altar of burnt-offering without having on the breast-plate, on which were inscribed the names of the children of Israel; so that he could not forget that he represented them before the Lord; offered the sacrifice on their account; sprinkled the blood, carried it within the vail, and there interceded for them. *The law maketh men high priests, which have infirmity.* But our great high Priest, Jesus the Son of God, *is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.* How then can he suit our case? How can he feel for and pity us? When our cases are sinful, miserable, and distressing. Blessings on him! he hath taken our nature into union with his person, with all the sinful infirmities of it; in the days of his flesh he was exercised with all sorts and kinds of temptations; and he himself having suffered being tempted, he is able to succour them that are tempted. His office

requires from him the exercise of boundless mercy and endless compassion. *For we have not an high Priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace.* Our high Priest is still in office ; he speaks by his word from heaven unto us, and this is his invariable language : *Look unto me, and be ye saved all the ends of the earth : for I am God, and there is none else.* There is not a single want we feel, but Christ's office engageth him to supply ; nor a misery, but he is engaged to support us under, or save us from ; nor a sin we feel, but he will both pardon and subdue. He is full of grace, his compassions fail not : he is rich in mercy to all that call upon him. Though there be a change in his condition, from a state of humiliation, to a state of exaltation, yet there is no change in his office. And as faith eyes the death of Christ, which is the grand support of the soul, being its ground of confidence, and a strong pillar of hope when first brought out of a state of sin and misery, under the views of sin, and terrors of conscience : so, in its after acts and exercises, it eyes the life of Christ's intercession in heaven : thus taking into view both his propitiation and intercession. The believer finds Christ an everlasting rock of refuge, and sees a provision in him suited to all spiritual cases and exigencies. His intercession springs from the same mercy and compassion towards us, as his death does ; and both are but the displaying of his wonderful grace and love. *The law maketh men high priests, which have infirmity ; but the*

*word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. The word of the oath, which was since the law.* To what does this refer us? Most surely to the oath of the covenant of grace, whereby it was declared, that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron. If you ask, where in Scripture is this mentioned? I answer, in the 110th Psalm; there you will find these words: *The Lord hath sworn and will not repent, thou art a priest for ever after the order of Melchisedec.* These words were uttered long after the ceremonial law was given; and they were given to inform us, that Christ was Melchisedec's antitype. Indeed (as I observed in our entrance upon this discourse) he was the sole and only type of the person of Christ, and therefore he is introduced as a man just dropped from heaven, and is said to be *without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually.* Concerning this Melchisedec, various are the opinions of learned men: some will have him to be a mere man, whose genealogy is purposely omitted by the Holy Ghost, that he might be a shadow of the eternity of Christ's person, who was without father as man, and without mother as God; which I am inclined to embrace as the truth. Among such as look on him in this view, as a type of Christ in the eternity of his person, and in the account given of him that he was the priest of the most high God, some will have him to be Shem the son of Noah; others, that he was a Canaanitish prince;

while others will have him to be the Son of God himself. To this is generally objected, that it is said, he was made like unto the Son of God; which phrase, it is judged, would have been impertinent, if he had himself been the Son of God. When it is here said, *The word of the oath, which was since the law, maketh the Son, who is consecrated for evermore*, what are we to understand by it? What doth it make the Son? I answer, a priest. It does not make Christ the essential and only begotten Son of God, but it makes or declares the Son of God to be a priest. The Sonship of Christ is the foundation of all his offices. This is most particularly noticed in this epistle. In the 5th chapter you have these words: *Christ glorified not himself, to be made an high Priest; but he that said unto him, thou art my Son, to day have I begotten thee.* The same who said, *Thou art my Son*, said also, *Thou art a Priest for ever after the order of Melchisedec.* So that the prevalency of his intercession is founded upon his relation to God. *Seeing then that we have a great high Priest, that is passed into the heavens, Jesus the Son of God.* And here before us it is taken notice of: *the word of the oath, which was since the law, maketh the Son a priest.* His being the Son of God, gives lustre, dignity, and efficacy to his intercession. It is upon this relation that his consecration to his eternal priesthood is founded, and which he exerciseth in the administration of his office of intercessor and advocate. *The word of the oath, which was since the law, maketh the Son, (a Priest) who is consecrated for evermore.* It is this relation that gives him this honour and glory. This prerogative had not been

granted him, had he not been the essential and only begotten Son of God. When he went into heaven to appear in the presence of God for us, he was entertained as a Son-priest; not only as a priest in relation to us, but as a Son in relation to his Father, and was by him always considered in the capacity of his Son, as well as our surety. As he was placed in this office as a Son, so he doth manage it as a Son, and will use all his interest in his Divine Father on the behalf of his beloved ones. The infinite worth of his intercession results from his divine person: so also the infinite worth of his obedience and sufferings; and being the intercession of a divine person, it is as powerful as his sacrifice was effectual. It is a privilege due to the greatness of his person, to have his suit granted, as it is his duty as the high Priest of his church, to present it in the holy of holies. Though there was an end of Christ's actual sufferings when he expired, yet there is no end of the virtue of them; and therefore no end of his intercession, which depended, not upon his death, simply considered, but upon the value of it. It is in the virtue of this he pleads. There can be no end of this intercession of his person, till there be an exhausting of the worth and efficacy of his death. The exercise of this office must be as durable as the office itself. His priesthood is for ever, and therefore the act belonging to his priesthood is for ever also. He was more particularly constituted an high Priest after the order of Melchisedec, when he entered into heaven as a forerunner for us; where he abides an high Priest continually: made so, *not after the law of a carnal com-*

*mandment, but after the power of an endless life, and confirmed by the oath of God, a Priest for ever.* This will appear by considering, that our Lord having finished the work which the Father gave him to do, went up on high a triumphant conqueror, dragging the host of hell at his chariot wheels, and triumphing over them. He being received up into glory, was seen by all the angels of God, who fell down and worshipped him. The spirits of just men made perfect, cast their crowns at his feet; JEHOVAH, the Father, bid him welcome to heaven: and the 110th Psalm, gives us a most glorious account of Christ's solemn inauguration into the exercise of the second part of his priestly office within the vail. The Psalm exhibits Christ as just entered into the holy place, there *to appear in the presence of God for us*; and gives us the very words with which the Father congratulated the Son upon this great occasion. That it was written concerning Christ—yea, that David was in the Spirit, and marvellously inspired by him in the writing of it, we have Christ's own testimony to prove; and by it our Lord posed the Pharisees, when he asked them this soul-important question: *What think ye of Christ? Whose Son is he? They say unto him the Son of David.* To whom our Lord replies, *How then doth David in spirit call him Lord? saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.* These words were spoken by JEHOVAH the Father, to JEHOVAH the Son, and that at his first entrance into heaven, when he went up with great triumph into his kingdom and glory. A throne was

prepared for him—a crown put on him. *Sit thou on my right hand*: this implies the grant of sovereignty and power unto him as mediator, *till I make thy foes thy footstool*; which was to be done in the following way: *The Lord shall send the rod of thy strength* (i. e. the everlasting gospel) *out of Zion*; which was the very case, for it went forth at the day of Pentecost out of Zion, and this word of the Lord from Jerusalem, *Rule thou in the midst of thine enemies*: the effects of which follow, *Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, with the oath of the covenant, and will not repent, Thou art a Priest for ever after the order of Melchisedec.* You see our Jesus was divinely accepted by the Father; and his person and work were well pleasing unto him, he being crowned with glory and honour, and seated at the Father's right hand, angels, principalities, and powers being made subject unto him. The Father gives unto Christ whatsoever he asks: he bestows upon him whatsoever he desires; and refuses nothing that he sues for. He being raised and exalted by the covenant oath of the eternal Three to his mediatorial throne, being seated on it, and anointed a Priest for ever, he will act as a priest on the behalf of his church, which can be no other way than by his intercession. *This Man*, (rather it should be, this Priest) *after he had offered one sacrifice for sins, for ever sat down on the right hand of God.* Having finished his work upon earth, he sat down, as one that had offered a complete sacrifice in the nature of a priest, and sat down for ever to exercise his priesthood at the right

hand of God. The high priest entered into the holy of holies but once a year; but this high Priest, as one observes, sits for ever in court, in a perpetual exercise of his function, both as a priest and as a sacrifice. And since his own sacrifice for sins offered on earth was sufficient, he hath nothing to do perpetually in heaven, but to sprinkle the blood of that sacrifice *before and upon the mercy-seat*. He appears in the presence of God for us, as the high priest appeared in the holy of holies for all the people. Here I would further observe, that Melchisedec was a type of Christ in the highest act of his sacerdotal office in heaven, in his blessing his people. You read of no other priestly act performed by him. The Scripture speaks not a word concerning when he entered upon his office, nor of his ceasing or laying down his office; hereby the eternity and unchangeable nature of Christ's priesthood were set forth. Nor do you read of his offering sacrifice: but it is recorded concerning him, that *he met Abraham returning from the slaughter of the kings. And he brought forth bread and wine*; and as he was the priest of the most high God, he blessed him, and said, *Blessed be Abram of the most high God, possessor of heaven and earth*. In which act, Christ's blessing his people, as their great and everlasting high Priest was typified. As Melchisedec blessed Abram and all the faithful in him; so our true Melchisedec bleffeth with an everlasting blessing, all his people. His great work in heaven is to bless his people, and to pronounce them blessed. And his blessing appears towards them in pardoning their sins, renewing their souls, and

turning them effectually from their iniquities. Observe, Christ was consecrated a priest for ever, upon his entrance into heaven, and sitting at the right hand of God. Believers, lift up your hearts unto the Lord. Your Jesus is gone up on high; is in the presence of God for you; has your concerns at heart; and having all your names on the breast-plate of his heart, he manages his intercession so as most exactly to suit your various cases and continual needs. When you look by faith, and see your almighty surety upon his throne, an everlasting Saviour—the Prince of peace—the Lord your righteousness—surely you must triumph over sin, self, Satan, death, and hell. His being at God's right hand, is an everlasting evidence of the worth of his obedience and death; and what may you not expect from such a friend, who has exalted your nature into union with himself, and carried it within the veil; where he will be worshipped as the Lamb that was slain, for evermore. He is our surety in heaven, as he was on earth. He undertook, and came into the world by his assuming our nature, to pay a price for the redemption of his people, adequate to all the demands of justice; and he is the surety for his people in heaven, and stands bound to bring every one of them to glory: yea, the very entrance of Christ into glory, and his being seated at the right hand of the Majesty on high, are a pledge to us that we shall enter also. And he himself hath said, *Because I live, ye shall live also.* Beloved believer, what, or who shall separate thee from the love of God? Christ will make use of all his interest in his Father on thy behalf. Look at

thy surety and glorified head, Christ Jesus: the glory he enjoys; the crown upon his head; the marks which still remain in his glorified humanity, as scars of honour which he received when bound by the cords of everlasting love to the cross for thee, are motives to him to save thee, and that to the uttermost. Oh for faith, to be exercising our souls in meditating on the glories of his person; the worth and efficacy of his life of obedience, and death of sorrows; and to be viewing our great high Priest, Christ Jesus, sitting at God's right hand crowned with glory and honour! I conclude with these words of the apostle, *Now of the things which we have spoken, this is the sum: we have such an high Priest, who is set on the right hand of the throne of the majesty in the heavens: a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.* Heb. viii. 1, 2. May the Lord bless what hath been delivered. *Amen.*