

# CHRIST

A

COMPLETE SAVIOUR.

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# SERMON,

ON

HEBREWS vii. 25.

*Wherefore He is able to save them to the uttermost,  
that come unto God by him, seeing He ever liveth  
to make intercession for them.*

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## CHRIST A COMPLETE SAVIOUR,

## S E R M O N,

ON

HEBREWS vii. 25.

*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.*

**T**HE Apostle, in this chapter presenteth us with two things, that is, with the greatness of the person, and of the priesthood of our Lord Jesus.

1. He presenteth us with the greatness of his person, in that he preferreth him before Abraham, who is the father of all the faithful; yea in that he preferreth him before Melchisedec who was above Abraham, and blessed him who had the promise.

2. As to his priesthood he sheweth the greatness of that, in that he was made a priest, not by the law of a carnal commandment but by the power of an endless life, not without, but with an oath, by him that said, "The Lord sware, and will not repent, thou art a priest forever after the order of Melchisedec. Wherefore this man, because he liveth ever, hath an

unchangeable priesthood." Now my text is drawn from this conclusion, namely, that Christ bideth a priest continually: "Wherefore he is able also to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them."

In the words, I take notice of four things.

1. Of the Intercession of Christ: "He maketh intercession."

2. Of the benefit of his intercession, "Wherefore he is able also to save to the uttermost," &c.

3. We have also here set before us, the persons interested in this intercession of Christ, and they are those "that come unto God by him."

4. We have also here the certainty of their reaping this benefit by him to wit, "Seeing he ever liveth to make intercession for them. — Wherefore he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them."

1. We will begin with his intercession, and will shew you,

1. What it is.

2. For what he intercedes. And,

3. What is also to be inferred from Christ's making intercession for us.

1. I begin then with the first, that is, To shew you what intercession is. Intercession is prayer; but all prayer is not intercession.— Intercession, then is that prayer that is made by a third person about the concerns that are between two: And it may be made either to set them at a farther distance or to make them friends; for intercession may be made against, as well as for a person or people: “Wot ye not what the Scripture saith of Elias how he made intercession to God against Irael?” But the intercession that we are now to speak of, is not an intercession against, but an intercession for a people: “He ever liveth to make intercession for them” The high-priests were ordained for, and not to be against the people: “Every high priest taken from among men, is ordained for men, in things pertaining to God, to make reconciliation for the sins of the people;” or that he may offer both gifts and sacrifices for sin. This, then, is intercession: and the intercession of Christ is to be between two, between God and man, for man's good And,

2 It extendeth itself unto these:

1<sup>st</sup>. To pray that the elect may be brought all home to him, that is, to God.

2<sup>dly</sup> To pray that their sins committed after conversion, may be forgiven them.

3<sup>dly</sup> To pray that their graces which they receive at conversion, may be maintained and supplied.

4<sup>thly</sup>, To

ably. To pray that their persons may be preserved unto his heavenly kingdom.

This is the intercession of Christ, or that for which he doth make intercession.

1<sup>st</sup>. He prays for all the elect. that they may be brought home to God, and so into the unity of the faith &c. This is clear, for that he saith, "Neither pray I for these alone," that is, for those only that are converted, "but for them also that shall believe on me through their word;" for all them that shall, that are appointed to believe; or as you have it a little above, "for all them which thou hast given me." And the reason is for that he hath paid a ransom for them. Christ, therefore, when he maketh intercession for the ungodly, (and all the unconverted elect are such) doth but petitionarily ask for his own, his purchased ones, those for whom he died before, that they may be saved by his blood.

2<sup>dly</sup>, When any of them are brought home to God, he yet prays for them; namely, that the sins which through infirmity they after conversion commit, may also be forgiven them.

This is shewed us by the intercession of the high-priest under the law, that was to bear away the iniquities of the holy things of the children of Israel; yea, and also by his atonement for them that sinned; for that it is said, "And the priest shall make an atonement for him for the sin which he hath sinned, and it shall be forgiven him."

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This also is intimated even where our Lord doth make intercession, saying, "I pray not that thou shouldest take them out of the world, but that thou wouldest keep them from the evil." That Christ prayed that the converted should be kept from all manner of commission of sin, must not be supposed, for that is the way to make his intercession, at least in some things, invalid and to contradict himself; "For saith he I know thou hearest me always." But the meaning is, I pray that thou wouldest keep them from soul-damning delusions, such as are unavoidably such, also that thou wouldest keep them from the soul-destroying evil of every sin of every temptation. Now this he doth by his prevailing and pardoning grace.

3dly. In his intercession, he prayeth also, that those graces which we receive at conversion, may be maintained and supplied. This is clear where he saith, "Simon, Simon, Saan has desired to have you, that he might sift you as wheat, but I have prayed for thee, that thy faith fail not." Ay, may some say, he is said to pray here for the support and supply of faith; but doth it therefore follow, that he prayed for the maintaining and supply of all our graces? Yes, in that he prayed for the preservation of our faith he prayed for the preservation of all our graces; for faith is the mother-grace, the root-grace, the grace that hath all others in the bowels of it, and that from which all others flow; yea, it is that which gives being to all our other graces, and that by which all the rest do live. Let then faith be preserved, and all graces continue and live, that is, according to  
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the present state, health and degree of faith. So then Christ prayed for the preservation of every grace when he prayed for the preservation of faith. That text also is of the same tendency, where he saith, "Keep through thine own name those whom thou hast given me." Keep them in thy fear, in the faith, in the true religion, in the way of life, by thy grace, by thy power, by thy wisdom, &c. This must be much the meaning of this place; and he that excludes this sense will make but poor work of another exposition.

4thly He also, in his intercession prayeth that our persons be preserved and brought safe into his heavenly kingdom. And this he doth,

1st, By pleading interest in them.

2dly By pleading that he had given, by promise, glory to them.

3dly, By pleading his own resolution to save it so.

4thly, By pleading the reason, why it must be so.

1st, He prays that their persons may come to glory, for that they are his, and that by the best of titles: "Thine they were, and thou hast given them me." Father, I will have them, for they are mine: What is mine, my wife, or my child, or my jewel, or my joy, sure I may have it with me. Thus therefore he pleads, or tries in his intercession,

tercession, that our persons might be preserved to glory: "They are mine, and thou gavest them me."

2dly, He also pleads, that he had given, given already, that is, in the promise, glory to them; and therefore they must not go without it: "And the glory which thou gavest me I have given them." Righteous men when they give a good thing by promise, they design the performance of that promise; nay, they more than design it, they purpose, they determine it. As Balaam said of God, in another case, "Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" Hath Christ given us glory, and shall we not have it? Yea, hath the Truth itself bestowed it upon us, and shall those to whom it is given, be yet deprived thereof?

3dly, He pleads, in his interceding that they might have glory, his own resolution to have it so: "Father, I will that those whom thou hast given me be with me where I am."—Behold ye here, he is resolved to have it so; it must be so; it shall be so; I will have it so. We read of Adonijah, that his father never denied him any thing. He never said to him, Why hast thou done so? (Indeed he denied him the kingdom for his brother was heir of that from the Lord,) How much more will our Father let our Lord Jesus have his mind and will in this, since he also is as willing to have it so, as is the Son himself? "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Resolution will drive things far,



far, especially resolution to do that which none but they that cannot hinder shall oppose. Why, this is the case, the resolution of our Intercessor is, that we be preserved to glory; yea and this resolution he pleads in his intercession: "Father, I will that those which thou hast given me, be with me where I am, &c. Must it not therefore now be so?"

4thly, He also, in the last place, in this his intercession, urges a reason why he will have it so, namely, "That they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world."

And this is a reason to the purpose. It is as if he had said, Father, these have continued with me in my temptations; these have seen me under all my disadvantages; these have seen me in my poor, low, contemptible condition; these have seen what scorn, reproach, slanders and disgrace I have borne for thy sake in the world; and now I will have them also to be where they shall see me in thy glory. I have told them that I am thy Son and they have believed that; I have told them that thou lovest me, and they have believed that; I have also told them that thou wouldst take me again to glory, and they have believed that: but they have not seen my glory, nor can they but be like the Queen of Sheba, they will but believe by the halves, unless their own eyes do behold it. Besides, Father, these are they that love me, and it will be a great increase of their joy, if they may but see me in glory: It will be as an heaven to their hearts, to see their Saviour in glory: "I will therefore,

fore, that those which thou hast given me. be with me where I am that they may behold my glory." This, therefore, is a reason why Christ Jesus, our Lord, intercedes to have his people with him in glory.

3. I come now to the third thing namely, To shew you what is to be inferred from Christ's making intercession for us.

1<sup>st</sup>, This is to be inferred from hence, That saints (for I will here say nothing of those of the elect uncalled) do oft-times give occasion of offence to God, even they that have received grace: For intercession is made to continue one in the favour of another, and to make up those breaches that any time shall happen to be made by one, to the alienating of the affections of the other. And thus he makes reconciliation for iniquity. For reconciliation may be made for iniquity two ways: First, By paying of a price. Secondly, By insisting upon the price paid for the offender, by way of intercession. Therefore you read that as a goat was to be killed, so his blood was by the priest to be brought within the veil, and in a way of intercession to be sprinkled before and upon the mercy-seat: "Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil; and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat: and he shall make an atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions in all their sins.

And

And so shall he do for the tabernacle of the congregation that remaineth among them in the midst of all their uncleanneses." This was to be done, as you see, that the tabernacle, which was the place of God's presence and graces, might yet remain among the children of Israel, notwithstanding their uncleanneses and transgressions. This also is the effect of Christ's intercession; it is, that the signs of God's presence and his grace might remain among his people, notwithstanding they have by their transgressions so often provoked God to depart from them.

2dly, By Christ's intercession I gather, that awakened men and women, such as the godly are, dare not, after offence given come in their own names to make unto God an application for mercy. God, in himself, is a consuming fire, and sin has made the best of us as stubble is to fire. Wherefore they may not, they cannot, they dare not approach God's presence for help, but by and through a mediator and intercessor. When Israel saw the fire, the blackness and darkness, and heard the thunder and lightning, and the terrible sound of the trumpet, they said to Moses, "Speak thou unto us and we will hear: But let no God speak with us, lest we die." Guilt, and a sense of the disparity that is betwixt God and us, will make us look out for one that may lay his hand upon us both, and that may let us right in the eyes of our Father again. This, I say, I infer from the intercession of Christ. For, if there had been a possibility of our ability to have approached God with advantage without it, what

what need had there been of the intercession of Christ?

Abiſalom durſt not approach no not the preſence of his father by himſelf without a mediator and interceſſor; wherefore he ſends for Job to go to the king, and make interceſſion for him. Alſo, Job durſt not go upon that errand himſelf, but by the mediation of another. Sin is a fearful thing, it will quaiſh and quell the courage of a man, and make him afraid to approach the preſence of him whom he has offended, though the offended is but a man. How much more then ſhall it diſcourage a man, when once loaden with guilt and ſhame, from attempting to approach the preſence of a holy and ſin-revenging God, unleſs he can come to him through and in the name of an interceſſor. But here now is the help and comfort of the people of God. There is to help them under all their infirmities, an Interceſſor, prepared and at work: *He ever liveth to make interceſſion.*

3dly, I alſo infer from hence. That ſhould we, out of an ignorant boldneſs and preſumption, attempt, when we have offended by ourſelves to approach the preſence of God, he would not accept us. He told Eliphaz ſo. What Eliphaz thought, or was about to do, I know not; but God ſaid unto him, " My wrath is kindled againſt thee, and againſt thy two friends; for you have not ſpoken of me the thing that is right, as my ſervant Job hath. Therefore, take unto you ſeven bullocks and ſeven rams, and go to my ſervant Job, and offer up for yourſelves (that is, by him) a burnt-offering; and my ſervant Job ſhall pray for you, for him will

will I accept; lest I deal with you after your folly, in that ye have not spoken of me the thing that is right, like my servant Job. — See here, an offence in a bar and an obstruction to acceptance with God, but by a mediator, but by an intercessor. He that comes to God by himself, God will answer him by himself; that is, without an intercessor: And I will tell you such are not like to get any pleasant or comfortable answer: “I will answer him that so cometh, according to the multitude of his idols: And I will set my face against that man, and will make him a sign and a proverb; and I will cut him off from the midst of my people: And ye shall know that I am the Lord.”

He that intercedes for another, with a holy and just God, had need to be clean himself, lest he, with whom he so busieth himself, say to him. First clear thyself, and then come and speak for thy friend. Wherefore this is the very description of this our High Priest and blessed Intercessor: “For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high-priests, to offer up sacrifices, first for his own sins,” &c. Had we not had such an Intercessor, we had been in a very poor case; but we have one that becomes us, one that fits us to the purpose, one against whom our God hath nothing can object nothing; one in whose mouth no guile could be found.

41bly, Since Christ is an Intercessor, I infer, that he has here withal in readiness to answer to any demands that may be propounded by him

him that hath been by us offended, in order to a renewing of peace and letting out that grace to us that we have sinned away, and yet have need of. Oft times the offended saith to the intercessor, Well, thou comest to me about this man, what interell he has in thee is one thing, what offence he has committed against me is another. (I speak now after the manner of men). Now what can an intercessor do, if he is not able to answer this question? But, if he be able to answer this question that is, according to law and justice, no question but he may prevail with the offended, for him for whom he makes intercession.

Why, this is our case; to be sure thus far we have offended a just and holy God, and Jesus Christ is become our Intercessor. He knows full well, that for our parts, if it would save us from hell, we cannot produce, towards a peace with God, any thing that can by law and justice be esteemed worthy; therefore he makes intercession. It follows therefore, that he has wherewith of his own, to answer every reasonable demand. Hence it is said, that he has gifts as well as sacrifices for sin: "Every high-priest is ordained to offer gifts and sacrifices; wherefore it is of necessity, that this man have somewhat also to offer." And here observe, that the apostle speaks here of Christ as in heaven, there ministering in the second part of his office, "For if he were on earth, he should not be a priest." These gifts, therefore, and this sacrifice, he now offereth in heaven by way of intercession, urging and pleading as an Intercessor, the valuable merits of his gifts, for the pacifying of that wrath that  
our

our Father hath conceived against us, for the disobedience that we are guilty of: "A gift in secret pacifieth anger, and a reward in the bosom strong wrath." What gifts these are, the Scriptures every-where testifies: He gave himself he gave his life, he gave his all for us.

These gifts, as he offered them up at the demand of Justice, on Mount Calvary, for us; so now he is in heaven he presenteth them continually before God, as gifts and sacrifice, valuable, for the sins, for all the sins we through infirmity do commit, from the day of our conversion to the day of our death. And these gifts are so satisfactory, so prevalent with God, that they always prevail for a continual remission of our sins with him. Yea they prevail with him, for more than for the remission of sins; we have, through their procurement, our graces often renewed, the devil often rebuked, the snare often broken, guilt often taken away from the conscience, and many a blessed smile from God, and love-lock from his life creating countenance.

*5ibly.* Since Christ is an Intercessor, I infer, That believers should not rest at the cross for comfort; Justification they should look for there; and being justified by his blood, they should ascend up after him, to the throne.— At the cross you will see him in his sorrows and humiliations, in his tears and blood; but follow him to where he is now, and then you shall see him in his robes, in his priestly robes, and with his golden girdle about his paps.— Then you shall see him wearing the breast-plate of judgement, and with all your names written  
upon

upon his heart. Then you shall perceive, that the whole family in heaven and earth is named by him, and how he prevails with God, the Father of mercies, for you. Stand still a while, and listen yea, enter with boldness into the holiest, and see your Jesus as he now appears in the presence of God for you; what work he makes against the devil, and sin, and death, and hell for you. Ah, it is brave following of Jesus Christ to the holiest, the veil is rent, you may see with open face as in a glass the glory of the Lord. This then is our High Priest, this is the intercession, these are the benefits of it. It lieth in our part to improve it; and wisdom to do that, also cometh from the mercy-seat or throne of grace, where he, even our High Priest, ever liveth to make intercession for us. To whom be glory for ever and ever.

And thus I have spoken to the first thing, to-wit, Of the intercession of Christ.

II. And now I come more particularly to speak to the second viz The benefits of his Intercession, namely, That we are saved thereby: "Wherefore he is able to save them, seeing he maketh intercession for them. He is able to save them to the uttermost."

In handling of this head, I must shew you,

1. What the Apostle means here by *save*, *Wherefore he is able to save*.

2. What he means here by saying to the uttermost, *He is able to save to the uttermost*.

3. And



3. And then we shall do as we did in the foregoing, to-wit gather some Inferences from the whole, and speak to them.

1. What doth the Apostle mean here by *save*, *He is able to save them.*

To *save*, may be taken two ways, in the the general: I know it may be taken many ways; for there are many salvations that we enjoy, yea that we never knew of, nor can know, until we come thither where all secret thing shall be seen, and where that which has been done in darkness shall be proclaimed upon the house top.

But I say, there are two ways that this word may be taken:

1<sup>st</sup>, To save in a way of justification.

2<sup>dly</sup>, Or to save in a way of preservation.

Now Christ saves both these ways but which of these, or whether both of them are intended in this place, of that I shall tell you my thoughts anon; mean-while I will shew you,

(1.) What it is to be saved in the first sense.

(2.) And also how that is brought to pass.

(1.) To be saved, is to be delivered from the guilt of sin that is by the law, as it is the ministration of death and condemnation; or to be set free therefrom before God. This is to be saved; for he that is not set free therefrom,

from whatever he may think of himself. or whatever others may think concerning him, he is a condemned man: It saith not. he shall be, but, he is condemned already. The reason is, for that he has deserved the sentence of the ministration of condemnation, which is the law; yea, that law has already arraigned, accused, and condemned him before God, for that it hath found him guilty of sin. Now he that is set free from this, or, as the phrase is, being made free from sin, that is, from the imputation of guilt there can to him be no condemnation, no condemnation to hell-fire; but the person thus made free, may properly be said to be saved. Wherefore, as sometimes it is said, we shall be saved, respecting saving in the second sense, or the utmost completing of salvation; so, sometimes, it is said we are saved, as respecting our being already secured from guilt and so from condemnation to hell for sin, and so set safe, and quit from the second death before God.

(2.) Now, saving thus comes to us by what Christ did for us in this world, by what Christ did for us, as suffering for us. I say, it comes to us thus; that is, it comes to us by grace, through the redemption that is in Christ. And thus to be saved, is called justification to life, because one thus saved is, as I said, acquitted from guilt, and that everlasting damnation to which, for sin, he had made himself obnoxious by the law.

Hence we are said to be saved by the death of Christ, justified by his blood, and reconciled to God by the death of his Son; all which

must respect his offering of himself on the day he died and not his improving of his so doing in a way of intercession: because in the same place the Apollie reserveth a second, or an additional salvation, and applieth that to his intercession: "Much more then, being now, or already justified by his blood, we shall be saved from wrath through him." That is, through what he will further do for us: "For, if when we were enemies, we were reconciled to God, by the death of his Son much more, being reconciled, (that is, by his death, we shall be saved by his life" his intercession, which he ever liveth to complete.

So here, we are said to be justified, reconciled already, and therefore we shall be saved, justified, by his blood and death, and saved through him by his life.

Now the saving intended in the text, is saving in this second sense; that is a saving of us by preserving us, by delivering of us from all these hazards that we run betwixt our state of justification and our state of glorification. Yes, such a saving of us, as we that are justified need, to bring us into glory. Therefore,

*zaly,* When he saith, "He is able to save, seeing he ever liveth to make intercession;" he addeth saving to saving: saving by his life; to saving by his death; saving by his improving of his blood, to saving by his spilling of his blood. He gave himself a ransom for us, and now improves that gift in the presence of God, by way of intercession.

For as I have hinted before, the high priests under the law, took the blood of the sacrifices that

that were offered for sin, and brought it within the veil and there sprinkled it before, and upon the mercy-seat, and by it made intercession for the people, to an additional way of saving them: the sum of which Paul thus applies to Christ. when he saith, *He can save, seeing he ever liveth to make intercession.*

That also in the Romans, is clear to this purpose. "Who is he that condemneth? It is Christ that died." That is, Who is he that shall lay any thing to the charge of God's elect, to condemnation to hell, since Christ has taken away the curse, by his death from before God? Then he adds, that there is nothing that shall yet happen to us, shall destroy us, since Christ also liveth to make intercession for us: "Who shall condemn? It is Christ that died; yea, rather that is risen again, who even is at the right hand of God, and maketh intercession for us."

Christ then, by his death saved us, as we are sinners, enemies, and in a state of condemnation by sin; and Christ, by his life, saveth us, as considered justified, and reconciled to God by his blood. So then, we have salvation from that condemnation that sin had brought on us, and salvation from those ruins that all the enemies of our souls would yet bring us unto, but cannot, which the intercession of Christ preventeth.

Christ hath redeemed us from the curse of the law; whatever the law can take hold of, to curse us for that Christ has redeemed us from, by being made a curse for us. But this curse that Christ was made for us, must be confined to his suffering, not to his exaltation;

and consequently, not to his intercession for Christ was made no curse but when he suffered, not in his intercession. So then, as he died he took away the curse and sin that was the cause thereof, by the sacrifice of himself; and by his life his intercession he saveth us from all those things that attempt to bring us again into that condemnation.

The salvation then that we have by the intercession of Christ as was said, (I speak now of them that are capable of receiving comfort and relief by this doctrine), is salvation that follows upon, or that comes after justification. We that are saved, as to justification of life, need yet to be saved with that which preserveth to glory. For though, by the death of Christ, we are saved from the curse of the law, yet attempts are made by many, that we may be kept from the glory that justified persons are designed for; and from these we are saved by his intercession.

A man that must be eternally saved, is to be considered, 1. As an heir of wrath. 2. As an heir of God.

An heir of wrath he is in himself by sin; an heir of God he is by grace through Christ. Now, as an heir of wrath he is redeemed; and as an heir of God he is preserved: As an heir of wrath he is redeemed by blood; and as an heir of God, he is preserved by this intercession.

Christ; by his death then puts me, I being reconciled to God thereby, into a justified state; and God accepts me to grace and favour through him: but this doth not hinder but that, all this notwithstanding, there are that would frustrate me of the end to which I am designed by this

reconciliation to God, by redemption through grace; and from the accomplishing of this design I am saved by the blessed intercession of our Lord Jesus Christ.

*Object* 1. Perhaps some may say, we are not saved from all punishment of sin, by the death of Christ; so not from all danger of damnation by the intercession of Christ.

*Answer.* We are saved from all punishment in hell-fire by the death of Christ. Jesus has delivered us from the wrath to come. So that, as to this great punishment God, for his sake, has forgiven us all trespasses. But we being translated from being slaves to Satan, to be sons of God, God reserveth yet this liberty in his hand to chastise us, if we offend, as a father chastiseth his son; but this chastisement is not in legal wrath but in fatherly affection, not to destroy us, but that still we might be made to get advantage thereby, even be made partakers of his holiness, that we might not be condemned with the world.

### THE APPLICATION.

I come now to make some Application of this discourse. And let me exhort you to the study of this as of other the truths of our Lord Jesus Christ. The priestly office of Christ, is the first and great thing that is presented to us in the gospel; namely, How that he died for our sins, and gave himself to the cross, that the blessing of Abraham might come upon us through him. But now, because  
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his priestly office of his is divided into two parts, and because one of them, to wit. this of his intercession. is to be accomplished for us within the veil; therefore as we lay among men out-of-sight out-of-mind, he is too much, as to this, forgotten by us. We satisfy ourselves with the slaying of the sacrifice; we look not enough after our Aaron, as he goes into the holiest, there to sprinkle the mercy-seat with blood upon our account.

God forbid that the least syllable of what I say, should be intended by me, or construed by others, as if I sought to diminish the price paid by Christ for our redemption in this world. But since his dying is his laying down his price; and his intercession, the urging and managing the worthiness of it in the presence of God, against Satan, there is glory to be found therein, and we should look after him into the holy place. The second part of the work of the high-priests under the law, had great glory and sanctity put upon it; for as much as the holy garments were provided for him to officiate in within the veil; so it was there that the altar stood, on which he offered incense. Also, there was the mercy-seat and the cherubims of glory which were figures of the angels that love to be continually looking and prying into the management of this second part of the priesthood of Christ in the presence of God. For altho' themselves are not the persons so immediately concerned therein as we, yet the management of it, I say, with so much grace, and glory, and wisdom, and effectualness, that it is a heaven to the angels to see it! O to enjoy the odorous scent and sweet memorial, the heart-refreshing perfumes that

that ascend continually from the mercy-seat to the above where God is ! and also to behold how effectual it is to the end for which it is designed, is glorious !

Improve these doctrines to yourselves and all your acquaintances.

1. Improve them to your acquaintances, by labouring to instill them upon their hearts by good and wholesome words presenting all to them with the authority of the Scriptures.

2 Labour to enforce these distillings upon them by shewing them by thy life the peace, the glorious effects that they have upon thy own soul.

Lastly, Let this doctrine give thee boldness to come to God. If Christ be interceding in heaven. O then be thou a praying man on earth; yea take courage to pray. Think thus with thyself: I go to God to God before whose throne the Lord Jesus is ready to hand my petitions to him; ye, He ever lives to make intercession for me. This is a great encouragement to come to God by prayers and supplications for ourselves and by intercessions for our families, our neighbours, and enemies.

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F I N I S.