

touch a little at the offices which Christ executes as our Redeemer. These you know, are three. the offices of a prophet, of a priest, and of a king; in each of which the Lord Jesus must be differently regarded by every soul that comes to him for bliss and salvation.—And you will please to take notice, that in this gracious invitation he exhibits himself to our view in all these offices; for to the condescending offer to remove our guilt, he immediately announces the command, “Take my yoke upon you and learn of me.”

Such is our condition, brethren, by the fall, that we are not only become the objects of God’s righteous displeasure and vengeance, and liable to that awful punishment which was the penalty of the first covenant, but our natures are wholly diseased and corrupted, so that “in us”, that is, in our flesh, “dwelleth no good thing.” Our understandings are darkened, filled with prejudices against the truth and incapable of discerning spiritual objects, “For the natural man receiveth not the things of the spirit of God, they are foolishness to him; neither can he know them, because they are spiritually discerned.” Our wills are stubborn and rebellious, like “an iron sinew, which no force can bend; and so inflexible is this opposition to the law of infinite rectitude, that it is called in scripture, “enmity against God.” All our affections are wild and ungovernable, deaf to the voice of reason and conscience, in perpetual jar and disagreement among themselves, and wholly alienated from the life of God whom alone they should unite and centre. Such a glorious Saviour therefore, was necessary for our relief, as could effectually remedy all these evils, and not only redeem us from wrath, but likewise prepare us for happiness, by restoring our natures to their original perfection from which they fell. For this end, our blessed Lord Jesus, that he might be in all respects furnished for his great undertaking, was solemnly invested by his heavenly Father, with each of the important offices above mentioned, that our understandings being enlightened by his divine teaching, and our wills subdued by his legal power, we might be capable of enjoying the fruits of that pardon, which as our great high priest, he hath purchased with his blood.

Now, in all these characters the holy scriptures propose him the object of faith; and we do not comply with the invitation in the text, unless we come to him for the proper work of each office. We embrace him in the full extent of his commission, that of God may be made unto us righteousness and sanctification, and redemption. It is true, indeed that the soul, in its first approach to Jesus Christ, doth principally regard him as the glorious high priest; therefore, faith as it is employed for justification, is emphatically styled “in his blood,” (Rom. 3d.) To this Jehovah the Father looks when he acquits any sinner of Adam’s fallen family, he views the poor sinner, as sprinkled with the blood of atonement; and there to the same blood the poor sinner most necessarily look, upon his first application to the Lord Jesus. When the poor criminal of the law fled to the horns of the altar, he considered the temple as a place of protection than of worship. The authority of a teacher and the majesty of a king, are objects of terror to a self-condemned sinner, and by no means suit his present necessity. Christ, suffering and bearing our sins in his own body on the tree, is the