

SERMON XXXIV.

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and given him to be the head (or, a head) over all things to the church, which is his body, the fulness of him that filleth all in all.—VER. 21-23.

OUR Lord and Saviour's exaltation is set forth unto us in these three last verses, and the verse before, in a double relation.

The first is, *His exaltation above all creatures*, and the distance he standeth in to them; he is 'far above all principality, and power, and might, and dominion, and hath all things under his feet.'

Secondly, His exaltation is set forth to us *by his relation and pre-eminence which he hath to his Church*; 'he hath given him to be a head over all to his church, which is his body, the fulness of him that filleth all in all.'

If you will have it, Jesus Christ, the great King, his supremacy in all matters, and over all persons, civil and ecclesiastical; 'far above all principality,' &c. There is his supremacy over all creatures, and all civil government, and a Head to his Church also. These are the two general parts of these words.

Concerning his exaltation, as it is laid down in the 21st verse, I have already shewn these two things:—

First, *How he is advanced far above all things*; for his own personal dignity is far above all principality and power. And this is amplified by the *persons* over whom he is exalted: it is over all principality and power, both good angels and bad, and the most excellent of creatures here on earth—kings and magistrates, whatsoever they be, by what names or titles soever distinguished; 'every name that is named.'

Then the third thing, which I considered in the last discourse, was *the extent of it*; 'not only in this world, but in the world to come.'

Of those words, 'in this world, and the world to come,' I told you interpreters gave two interpretations; whereof the

First was, that by *this world*, and the *world to come*, should be meant heaven and earth; as he himself saith at last, 'All power is given unto me in heaven and in earth.' And what might be objected against this interpretation, I answered in my last discourse, and how it would not wholly and fully suit the scope of the Apostle here.

Then, in the second place, 'in this world, and the world to come,' I told you was a phrase that imported *for ever*, and so should imply all time after the day of judgment, not only in this world, but in all the worlds to come, be they what they will be. Now, because there was that great objection against it in 1 Cor. xv., that he is to reign, to sit, until his enemies be made his footstool, and then to give up the kingdom unto God the Father,—so it is expressly said, ver. 24, 25,—I therefore explained how far his kingdom was eternal, and how far not, and how to be given up at the latter day.

To these two interpretations I added a third, which is not to exclude the others, but is indeed a kind of middle between both, taking in both the one and the other. Or, if you will, thus: that between the state of this world, as now it is, and the state of things after the day of judgment, when God shall be 'all in all,' there is a world to come, which is on purpose, and in a more especial manner appointed for Jesus Christ to be King in. And seeing there is such a world to come, certainly this is to be taken in here, if there were no other reason.

But I told you that there was a more especial reason why that this interpretation must be here taken in with the rest. For I find all interpreters, almost with one consent, to refer me for the words that follow, 'hath put all things under his feet,' to Ps. viii., as the only place in the Old Testament where those words are spoken concerning Christ; ver. 6, 'Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.' So as, say they, these words, 'he hath put all things under his feet,' are a testimony borrowed from Ps. viii., which the same apostle Paul quoteth and citeth in two other epistles to the very same purpose. He quoteth them Heb. ii. 8, where he speaks of his kingdom, and in 1 Cor. xv. 27.

Now therefore, I was led to look into Heb. ii., where indeed I find the same words quoted out of Ps. viii.; and I found this likewise, that the Apostle's scope was to prove that the Psalmist prophesied of a world to come, ordained for Christ; and proveth it by this, that he was to have a world wherein all things were to be subject to him; the very same thing that followeth here in the 22d verse. And, saith he, though we now see Christ crowned with glory and honour,—so it is at Heb. ii. 8, which is all one and to 'sit at God's right hand,'—yet, saith he, all is not subject unto him. Though God hath put all under his feet, yet all is not yet subject; therefore there is a world to come, saith he, wherein all things shall be subject to Jesus Christ.

Now then, I finding here a 'world to come,' wherein Christ is King over all, and 'all things put under his feet,' which are the next words, and that in the judgment of all interpreters it is taken out of Ps. viii., which Heb. ii. quoteth, there is no rational man could imagine but that, in the same sense that 'world to come' is taken in Heb. ii., in the same sense it must be taken here.

I did in my last discourse, indeed, with more modesty pass over what I thought was meant by that 'world to come' than perhaps is here meet. Perhaps, likewise, I might not be so well understood. I will therefore explain myself unto you, professing not to be long upon it; for I will not discourse of it, but merely take what is pertinent and apposite to the expression in hand, 'the world to come,' as it is held forth unto us in Heb. ii.

I also proved that that *man* prophesied of in Ps. viii., that was to have all things under his feet, was only Jesus Christ. I shall speak now more to this, that he hath a world to come ordained for him, in which 'all things' are to be understood. And I shall express myself, all that I mean to say about it, in these two heads:—

The first is, That that 'world to come,' mentioned Heb. ii. 5, wherein Christ is to have 'all things under his feet,' is *not this world that now is, or merely the government that Christ now hath; neither is it the world after the day of judgment,* and yet is said to be a 'world to come.'

And then, secondly, *I shall shew you what I think is meant by that world to come,* and the several steps and degrees of its perfection, its growing up, in respect of which it is said to be a world to come.

And, first of all, that the world to come, mentioned in Heb. ii. and prophesied of, Ps. viii., which this text referreth us to, *is not the world that now is*, that is plain; for the Apostle distinguisheth this world that now is from that world that is to come by this: saith he, now we do not see all things subject unto him,—and it is his argument by which he proveth that there must needs be such a world to come subject unto Christ,—‘We see not,’ saith he, ‘all things put under him yet,’ Heb. ii. 8; therefore it is a world to come. Here lies the Apostle’s reason. That same word ‘not now,’ or ‘not yet,’ implieth evidently that there is a world to come in which this is to be fulfilled, wherein all things shall be subject unto Christ. It is true, this world to come is begun, as I shall shew you by and by, but it is not grown up to its perfection. We see Jesus crowned indeed, but we do not see all things subject unto him yet. This is the Apostle’s scope in Heb. ii.

So that, first, it is not this world that now is.

Then the second thing is this, to prove *that it is not the estate of the world after the day of judgment*. I shall only prove it out of Heb. ii. and this place; I will go no further, for I will still speak pertinently to the text.

First, then; the world to come, that is ordained for Christ to have all things subject to him, is not the world after the day of judgment, I mean the state after the day of judgment. My reason is this, because that of this world that is to come for Christ, Adam’s world was the type. Now mark it, my brethren. Look into Rom. viii. 19-22, the Apostle sheweth you plainly there that Adam’s world, this very world wherein now we are,—which is the type of Christ’s world to come,—this earth and this heaven, these creatures do groan ‘for the manifestation of the sons of God; for the creature,’ saith he, ‘was made subject unto vanity, not willingly, but by reason of him,’ namely, Adam, ‘who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.’ So that you see there is a world to come which is not that after the day of judgment,—for what will become of these creatures then, no man can tell me,—but it is this very individual creation, where we live and are, that doth groan for a restitution; and the restitution of it is the world to come, as the present corruption and bondage of it is this world.

And then, if you look into Ps. viii., you shall find there, that in the type of Christ’s world to come, it is said that heavens, and stars and moon, and sheep and oxen, and fowls of the air, and fishes, these are all subject unto him. This cannot be meant after the day of judgment; no, not in the type. There is nothing after the day of judgment which heavens, and stars and moon, and sheep and oxen, and fowls of the air, and fishes should signify or typify out to us.

So that it is a world to come, between the state of this world, which is *yet* in its ruff and in its height to this present, and the day of judgment.

I will give you a second reason for it, and it is this: For when this world to come shall come, and Christ shall have all subject unto him in it,—for he only, saith he, shall have all subject,—then he shall ‘deliver up the kingdom unto his Father,’ namely, at the end of the day of judgment. This is plain, 1 Cor. xv. 24, 25, &c. He saith plainly there that when he hath put all things under his feet,—when he hath done it, when he hath brought him fully into possession of this world to come, wherein all things are to be subject unto him,—then, ver. 28, ‘when all things shall be subdued unto him, then shall the Son also himself be subject unto him that hath put all things

under him.' So that now, this world of his doth cease when the day of judgment ceaseth, for 'then cometh the end,' saith he, ver. 24.

And then, thirdly, answerably out of the very words of the text you have this world, and the world to come, wherein there are principalities, and powers, and might, and domiuiou; 'not only in this world,' saith he, but 'in the world to come.' Why now, after the day of judgment there will be no principalities and powers, or might and dominion; therefore not this world to come, if you take it in a proper and strict sense.

That there will be no principalities and powers after the day of judgment is ended, is plain thus: for in 1 Cor. xv. 24, 'He shall deliver up the kingdom to the Father, when he shall have put down all rule, and authority, and power.' Here are three words, according to the Greek, of those four which are in the text.

So that now, I say, that world to come, which the Apostle speaks of, Heb. ii., and quoteth Psalm viii. for it, wherein Christ is actually to have 'all things under his feet,' is not that time after the day of judgment. It is not this world neither, nor the state of things now; for we do not see yet all things put under him; therefore there is a world to come between these two.

And so much now for that first general head, namely, that by 'world to come,' both here and in Heb. ii., is not meant the state of things after the day of judgment simply or only, but another world besides.

Now, in the second place, I come to explain *what it is that is meant by this world to come.* I shall do it as briefly as possibly the thing will bear, and indeed but to explain the text.

I will shew you, first, in *general* why it is called *a world*; and, secondly, why *a world to come.*

Then more *particularly* I shall shew you *the several degrees of the coming on of this world*; and when it is at its perfection, that Christ shall have all in subjection to him, and then that world to come shall cease; of that the second of the Hebrews speaks.

First, Why it is called *a world.*

My brethren, you must know this, that as God made this world for Adam, and put all things under him, though not under his feet; so God appointed a world for the second Adam, his Son Christ Jesus, and Adam's world was but the type of this world to come. Rom. v. 14, it is said that Adam was the type of him that was to come. Answerably this old Adam's world,—which now good angels and bad angels, and sinful men, these principalities and powers, rule,—it is but the shadow of that world which is to come, prophesied of in that 8th Psalm, and mentioned in that second of the Hebrews.

Yea, my brethren, let me add this to it also, that God doth take the same world that was Adam's, and makes it new and glorious; the same creation groaneth for this new world, this new clothing; as we groan to be clothed upon, so doth this whole creation. And as God takes the same substance of man's nature, and engrafeth the new creature upon it, the same man still; so he takes the same world, and maketh a new world, a world to come, for the second Adam. For the substance of the same world shall be restored to a glory which Adam could never have raised it unto, the same world that was lost in Adam. And this God will do before he hath done with it; and *this restitution is the world to come.*

Now then, Why is it called *a world to come*?

It is called a world to come because, though the foundation of it is now

laid,—it was laid then, when our Lord and Saviour was upon the earth,—the foundation of it is laid in the new creature. Why is it called the *new creature*, but because as the first creation began the old world, so this new creature beginneth the new world? And as the old world was not perfected in a day, but in six days, so this new world to come is not perfected at once, the new creature is but the beginning of it; the new creature there below is in your hearts.

Saith the Apostle there in that second of the Hebrews,—do but mark the coherence, and you shall see that this new world is begun, and it is but begun, and you shall see when it began,—ver. 2, ‘If the word spoken by angels was steadfast,’ meaning the law, ‘how shall we escape,’ saith he, ver. 3, ‘if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard it?’ &c. ‘For,’ saith he, ‘to the angels hath he not put in subjection the world to come, whereof we speak.’ He had spoken of the preaching of the gospel in the words just before; he saith it was begun to be preached by Christ, and accompanied with the miracles and signs of the Holy Ghost; and this gospel, saith he, the angels did not deliver. They delivered the law indeed. ‘The word spoken by angels,’ saith he, ‘was steadfast,’ that is, the law; but, saith he, this gospel, which is the kingdom of heaven, is the beginning of ‘the world to come, whereof we now speak.’ This world, saith he, was not subjected to angels; they preached it not, neither shall they have anything to do in that world which the gospel beginneth. This world that now is, is subjected to them indeed, as I shewed you formerly; but the world to come is not.

It began therefore, you see, then, when Jesus Christ began to preach; and therefore you may observe the language of the gospel. ‘Repent,’ saith John Baptist, Matt. iii. 2, ‘for the kingdom of heaven is at hand.’ The world to come is coming upon you, when Christ shall come to preach the gospel, to make men new creatures. Here was the foundation of it. And saith Christ himself, Mark i. 15, ‘Repent; the kingdom of heaven is at hand;’ and, Matt. xvi. 28, ‘There are some that stand here,’ saith he, ‘that shall not taste of death’—and all are dead that stood there long ago—‘till they see the Son of man coming in his kingdom.’

The foundation of this world to come was thus laid by our Saviour Christ in bringing in the gospel, and it was prophesied of in Dan. ii. 44. He saith expressly there, that ‘in the days of these kings’—while the principalities and powers stand of those monarchies; for he came stealing into the world when the Roman monarchy first began, in Augustus Cæsar’s time; Christ, that meant to ruin it, came stealing in upon it—‘shall the God of heaven set up a kingdom which shall never be destroyed; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.’ This same new world, you see, began in the flourishing and height of the Roman monarchy. Now, what did Jesus Christ do when he came into the world and went up into heaven, when he began his new world? Consider what the world was before.

The devil was worshipped in all parts of the world, as the god of the world. Our Lord and Saviour Christ flingeth him down; ‘I saw Satan,’ saith he, ‘fall down like lightning.’ Where heathenism did not prevail, there did Judaism, all the ceremonial law; how zealous were the Jews of all their ceremonies, and of the temple! He throweth all them down; the apostle Paul calleth it, Heb. xii. 26, ‘shaking of the earth.’ Here is a great deal of this world gone presently, and falling down like Dagon before the new world.

He converteth by his apostles millions of souls over all the world ; and how is conversion expressed in 2 Cor. v. 17 ? ‘ Old things are passed away ; all things are become new.’

And this is but the first day’s work of this world to come ; the world is yet to come, for the Apostle, for all this, saith, we do not yet see all things subject unto him. This is but a delivering us out of ‘ the present evil world ;’ it is not a subjecting the present world unto Christ, it is a delivering them out of it that are converted, as it is Gal. i. 4.

And, my brethren, what is the reason that we Christians begin to reckon our time from Christ ? We do not reckon from the creation ; we do not say five thousand and five hundred and so many years, as it is since the creation ; but we say one thousand six hundred, &c. as reckoning from Christ, for then our new world began.

This new world, that is but in the first day’s work, when it had thrown down heathenism, the devil, flung out all those Jewish ceremonies, shook that earth, it is like a new nail that shaveth off by degrees the old one. Christ will not cease till he hath made all new. It is said there in that Dan. ii. 44, that it shall break in pieces and consume all those kingdoms, eat out the world and all the monarchies and glory of it, before it hath done.

Well, you shall see, when he had thrown down heathenism and Judaism, —which was his first day’s work, as I may so say,—then cometh a night of Popery, and that steppeth up in the room of it. What will Christ do before he hath done ? He will have a second day’s work, and he will not cease till he hath thrown out every rag, the least dross and defilement, that Antichrist or Popery brought in or continued in the world. And we are under the second day’s work, if I may so express it ; we are but working up still to a purer world ; it is this new world, this world to come, working up to its perfection. And, my brethren, Jesus Christ will never rest till he hath not only thrown out all the dross of this world, both in doctrine and worship,—which conforming to the world bringeth in, and hath brought into the world,—but for a second degree of this world, he will never rest till he hath brought all the world, that is, the generality of men, to be subject to him ; which is another degree of this world to come.

The world, you know, consisteth of Jews and Gentiles. In the Apostle’s time he had not conquered all the corruptions of the world, much less had he conquered the generality of mankind in the world. How bitterly doth the Apostle complain of the cutting off of the Jews ; but a few of them at best came in, the generality of that nation was cast off. And for the Gentiles, ‘ Who hath believed our report ?’ say the apostles. But a very few in comparison. Therefore there will come a time when this new world shall have yet a further perfection ; it shall grow up to a world, that the generality of mankind, both Jew and Gentile, shall come in to Jesus Christ. He hath had but little takings of the world yet, but he will have before he hath done ; the world was made for him, and he will have it before he hath done.

In Rom. xi. 26, saith the Apostle, ‘ all Israel shall be saved,’—speaking of their second call,—for the generality of it. There is the new world of the Jews, a new world in that sense. And for the Gentiles, he telleth you that is but cast in. ‘ If the casting off of the Jews,’ saith he, ‘ was the reconciling of the world,’ that is, of the Gentiles, ‘ what shall their fulness be,’ their taking in, ‘ but life from the dead ?’ The veil shall be taken off from all nations, so is the expression, Isa. xxv. 7. And that which is so much alleged for unity shall one day be fulfilled ; but it will be when Christ is Lord of all

the earth, never before. Christians will never agree till then, and then indeed there shall be 'one Lord, and his name one,' as it is, Zech. xiv. 9.

Here will be a brave world indeed, my brethren, and this is another degree of this world to come; one shepherd and one sheepfold of Jew and Gentile, and that sheepfold as large as all the world; so John x. 16. I speak of the generality, and the most. This was never yet fulfilled, for the Apostle expressly saith, that the casting off of the Jew was the receiving in of the Gentiles; therefore they were never yet one sheepfold together, but they shall be one.

My brethren, read the prophets, you shall find promises of strange and wonderful things: of glorious times, and that here upon earth; of all nations coming in to Jesus Christ; of all prosperity; of the mountain of the Lord set above all mountains, &c.

Disputing once with a Papist, he urged this upon me: saith he, If the Church of Rome be not the true church, and the church to which all churches shall submit, which hath had constant peace and prosperity, all riches, and glory, and honour, for this many hundred years; how hath this ever been fulfilled to your church, that all nations shall flow into it, that it is a mountain set above all mountains, that abundance of peace and prosperity is in it, which shall run down like a river; whereas you, saith he, have been in persecution? The truth is, my brethren, there is no answer for it but one, that the time is yet to come. And this one of their own, even Horrerius a Jesuit, though himself was for the Church of Rome, and made the prosperity of it one note of the truth of that church, yet he acknowledgeth, seeing such glorious things spoken of the Church of Christ in this world, that it is yet to be fulfilled, and was never yet fulfilled, no not in the Roman Church.

So now, you see, there is so much toward this world to come; yea, and the truth is, thus far we find many divines fall in, yea, and find those that do acknowledge that this state of glory, of a glorious church on earth, shall continue for a thousand years, during which time the Jews shall have it, and the Gentiles together with them.

There is a third thing, which is more controverted; and there is a fourth to be added to that, which I think that few will deny.

The *third degree* of this new world is this, that when this glorious time cometh, that Jesus Christ will thus call home both Jew and Gentile, and have a new world in respect of multitudes of men of all nations coming in unto him, to make this new world the more complete, he will bring part of heaven down to it. This, I say, is more controverted. I shall but express to you briefly some grounds for it, which I confess for these twenty years I have not known well how to answer, and that is all that I can say.

It is not that Christ himself shall come down—that is the old error of some—to reign at Jerusalem; which error indeed the fathers spake against, and which hath brought a blemish and absurdity upon that opinion. But that under Christ, reigning in heaven,—for certainly his court is there, and that is his temple, and he sitteth there both over this world and that to come,—yet that under him part of heaven shall come down and rule this world, to make the glory of it so much the more complete, to put down Adam's world, I shall give you rather those reasons.

I know not how to understand that place first, which shall be the foundation of all the rest; it is a known place alleged to this purpose; Rev. xx., indeed the whole chapter, but especially the 1st, 2d, 3d, 4th, and 5th verses. You shall find, my brethren,—and those that know that book acknowledge

this,—that in chap. xix. both Pope and Turk are destroyed; so ver. 20 of that chapter. ‘The beast was taken, and with him the false prophet that wrought miracles, and had deceived them that had the mark of the beast,’ &c. And they were ‘cast alive into a lake of fire burning with brimstone.’ Here now the beast is gone, but the devil is left; therefore, chap. xx. 1, 2, ‘I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand; and he laid hold on the dragon,’—that is, the devil, it is no other, and his angels, he is put for all the rest,—‘that old serpent,’—that now doth traverse the world, going up and down, and is the ruler and the god of this world,—‘which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed for a little season.’

Here you see the devil cooped up, and why? Not to deceive the nations any more. It was never fulfilled yet. When was it fulfilled? Not during the times of Antichrist, he never more deceived than he did then; and the order you see is after the beast is taken, the beast is not yet destroyed: so that this thing is to come. It is not after the day of judgment, for he is to be loosed for a little season; so saith the text. And the truth is, you shall find that which we call properly and strictly the day of judgment, when all shall arise and be judged, followeth, as ver. 12, 13, and that after the devil hath been loosed a little season again.

Now, when the devil is gone, and is thus shut up for a thousand years, what is done for this thousand years?

Read the 4th, 5th, 6th, and 7th verses. ‘I saw thrones,’ saith he, ‘and they sat upon them, and judgment was given unto them.’ What is judgment, but reigning? And what were they to whom judgment was given? ‘I saw,’ saith he, ‘the souls of them that were beheaded for the witness of Jesus, and for the word of God,’—namely, in the primitive times, under the Roman empire,—‘and which had not received the mark of the beast upon their foreheads, or in their hands,’—those which stood out unto the days of Antichrist, which argueth that this is to fall out after the times of Antichrist too,—‘and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.’ Now, it is said that the first resurrection is a spiritual resurrection of men’s souls from the death of sin; such interpretations are put upon it. But consider with yourselves a little. First, it is the souls of men dead; that is plain, for he saith they were ‘slain with the sword,’ they were ‘beheaded’ for the witness of Jesus: and as their death is, so must their resurrection be; their death was certainly a bodily death, for they were beheaded, therefore their resurrection must be answerable to it. And, to mention no other arguments, they ‘reigned with Christ a thousand years;’ this is not the glory of heaven, for that is for ever, and so they had reigned from the first time they were slain, if that glory were meant; but they reign upon their rising; for he saith, ‘the rest of the dead lived not again till the thousand years were finished.’ Therefore the opposition implieth, that it is a living again, and a proper resurrection.

Now, where do these reign? It should seem on earth by this argument; because, why else is the devil bound up? He need not be bound up for their reigning in heaven; but as a preparation to this, the devil is bound up, so the text saith. This is one place out of which I could urge multitude of things, but I forbear.

Well, I know not how to answer another, and that is that I quoted in my last discourse, Rev. v. 10, where the saints expressly say in John's time, 'Thou hast made us unto our God kings and priests, and we shall reign'—not, *we do*, but *we shall reign*—'on earth.' And then go join with this 2 Pet. iii. 13: 'We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' We,—we apostles, we saints that live now,—we look for it. How do I prove that? Because the use he makes of it is this: 'Wherefore, beloved, seeing you look for such things, be diligent to be found of him in peace, without spot, and blameless.' It could not be an argument then, in those times, to be holy and blameless, if they themselves personally were not to look for it; and he saith expressly, 'seeing you look for it.'

And what is that which, according to his promise, they look for? A new heaven, and a new earth. Not heaven itself properly taken; there is not a new heaven to be made; it is the old heaven, that was made from the foundation of the world, in which we shall for ever be with Christ after the day of judgment. However, how is there a new earth there? 'We look for a new heaven and a new earth, wherein dwelleth righteousness,' wherein righteousness reigneth and ruleth; because, as I said before, it will be a new world subjected unto Jesus Christ, when the new Jerusalem cometh down from heaven.

You will ask me now, What shall they do here in this new world?

I shall give you such considerations as shall take off the absurdity. First, I will tell you what they shall not do. They shall not eat and drink, nor marry, nor give in marriage. Our Saviour saith expressly, that the children of the resurrection do none of these things. Therefore to imagine a Turkish heaven here below, a Turkish paradise, is that which hath been the absurdity put upon that opinion; and which indeed made many of the fathers, after the first three hundred years, to fly out against it. There was an opinion then that Christ himself should again reign personally at Jerusalem a thousand years, that they should abound in all sensual pleasures, in marrying wives, eating and drinking, &c., and that the Jewish ceremonies should be then restored. And it was this opinion that the fathers confuted, and did so much fly out against; for otherwise the truth is that Austin himself saith, that if you will grant only spiritual delights to come from heaven for them, it is an opinion, saith he, that may be tolerated. And Tertullian saith the like in his third book against Marcian, which he wrote in his best time, before he turned Montanist; and he calleth it, 'a heavenly kingdom upon earth, in abundance of spiritual good things.'

I have told you what they do not; I will tell you what they do, and take off the absurdity of that likewise. He saith they shall be kings and priests, so Rev. v. 10. And chap. xx. 6, 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power,'—they are out of the danger of it, both body and soul being raised and in a celestial estate,—'but they shall be priests of God and of Christ, and shall reign with him a thousand years.' To open this a little to you—

First, to be *kings*. You heard this in Heb. ii. 5, that he hath not put this world to come in subjection to the angels. The angels, now, are the thrones and principalities, and the kings and the great ones that rule this world that is now. But the truth is, he saith, they shall be kings then; he hath not put this new world in subjection unto the angels, but unto them. And for them to take the angels' office, to be as angels after this resurrection, is no absurdity.

They shall be *priests*. I shall take off that absurdity by this. Our Saviour Christ, when he took up his body here out of the grave, continued forty days upon earth; what did Christ Jesus all that while? He did perform the part of a priest and of a prophet, he did instruct them in the worship of God; so you read expressly, Acts i. The apostles, my brethren, had a brave teacher, Christ risen from the dead; he began this new world, and he remained forty days on earth before he ascended, on purpose. Now, think with yourselves, for the saints to be conformed unto Jesus Christ their Lord and King, to run through but the same state he doth. He ran through this world, he was poor and miserable; so are you. When he died, 'Into thy hands, Father, I commend my spirit;' whither his soul went, ours go. When he rose again, and took up his body, and remained forty days upon the earth, he instructed his disciples in the great things of the kingdom of God. If the saints do so, when they first take their bodies, here is but a conformity unto Christ. He then ascended; so shall they, and for ever be with the Lord.

My brethren, consider this further, for I shall mention all that doth alleviate it; the great objection lies in this, that the souls of men, that now are in heaven and see the face of God, should come down and do such a service as this, to reign on earth here below, in such a glorious church as I have told you; here lieth the absurdity. To take this off, consider this: that even this estate will be a better estate than what their souls now have. I will give you reason for it; for otherwise our Lord and Saviour Christ, when his body and soul was here also below after his resurrection, was not in a better estate than his soul was before his resurrection, which certainly it was. You will say, They are now in heaven. Yes, as the angels are; but as the angels come down here below, and yet always see the face of their Father,—so saith the gospel, Matt. xviii. 10, 'Their angels do always behold the face of my Father which is in heaven,'—so may these still be in heaven and behold the face of God. Stephen, you know, beheld the face of God, and the glory of God, and Christ standing on his right hand, though he was a mortal man, and here below.

In one word, let me say this: God hath eternity of time to reveal himself in, he doth advance his favourites by degrees; first glorifieth their souls apart, takes soul and body, when they are united they have a better condition than the glorifying of their souls simply. How many of these ways God hath to manifest himself by degrees; how many worlds to come he hath to do all, the more the better; for you will say, you are so happy in every one, that you know not how to be happier. He leadeth us by a kind of wonderment from one glory to another: as in masques you draw away one board, and a glorious sight appeareth; you draw away another, and another is presented to you: so doth God with his children, because he hath an eternity of time to make all these shows and representations to them, and in doing this he doth not lessen, but increase their happiness.

This is the greatest service that can be done, for it is the angels' work, they do it now. And let me add this: then will come to be fulfilled that which you pray for in the Lord's Prayer, 'Thy will be done on earth as it is in heaven.' At the day of judgment, during that time we are not so much doing God's will, as giving account of our ways, and of having performed it. If, therefore, this prayer be fully and exactly fulfilled, that the will of God shall be done on earth as completely as in heaven, it must be the time of the first resurrection; which Paul therefore, when he would express his desire of being perfect, saith he would 'attain to the resurrection of the dead;' that is, to be as holy as men shall be then.

My brethren, I have spoken these things unto you rather as that which hath a great show of truth in it, than as if I could answer all objections that might be made against it. But, as I said in the last discourse, if this hold not, as it is exceeding probable it will, yet there is a *fourth degree* of this world to come, which I am sure will hold, and that is this: during the day of judgment, strictly taken, after the general resurrection both of just and unjust, then, my brethren, to honour this new world, God will not only come down, but Jesus Christ himself will come down, and he will abide a long day here too; therefore it is no absurdity for saints to live on earth, even when Christ himself shall do so; neither will it diminish from his happiness at all, for he will come and bring all his glory with him.

The day of judgment will be a long day, my brethren; and let yourselves judge whether it will not or no. For do you think that the accounts of the world can be cast up in the twinkling of an eye? Doth not Solomon say expressly, that every work, whether it be good or evil, shall be brought to judgment? Eccles. xii. 14. And doth not the Apostle as expressly say, 1 Cor. iv. 5, that things shall be so brought to judgment, as every one shall be able to judge the secrets of all men's hearts? And do you think this will not take up time? Shall we ourselves take in the accounts of all men's hearts in an instant? No, my brethren, this will be a long day; wherein Jesus Christ will do that great service, a greater service than all his preaching, the examining of the accounts of all the world, and convincing of all mankind, and sending them speechless to hell, so as they shall have nothing to say, and so as we too shall be able to 'judge the world;' so the Apostle saith, 1 Cor. vi. 2.

Now here is this new world in its height and perfection. Here is Christ, and all his angels round about him; yet this world is not subject unto them. They begin it, they gather together those that have died during the 'thousand years,' from all quarters, and they execute the sentence that Christ hath pronounced, and the saints have assented unto, and they fling them all into hell. But the truth is, they do not sit as judges, they *stand*,—so the expression is used, Dan. vii. 10,—whereas the saints are said to 'sit upon twelve thrones;' and in 1 Cor. vi. 3, they are said to 'judge the angels.'

And here now is Adam's world in the perfection; that creature that hath groaned under all men's lusts shall be then fully restored to the 'glorious liberty of the sons of God.' During that time the world shall be new hung, when Christ her Lord shall come into it. And if the other will not hold; and thus far I am persuaded it will hold, that there is the world to come in to Christ, wherein all heathenism, superstition, error, and whatsoever else, shall be rooted out of the world, and the generality both of Jew and Gentile shall come in to Jesus Christ; and that is a glorious world, my brethren, without that of the day of judgment.

Here then is Christ's *world to come*,—I have given you an account of it as briefly as I can,—wherein he shall have all things subject unto him, for the Apostle expressly saith, that then, at the day of judgment, all things shall be under his feet, and never fully till then, for the last enemy that is to be destroyed is death, and then he shall give up the kingdom to God the Father. And what the world to come shall be after then, no man knoweth; only the Scripture saith, God shall be all in all, and Christ himself shall be subject unto him. So I have done with these words, 'this world, and the world to come.'

I come now to the 22d verse, which is the latter part of Christ's exaltation

over all creatures ; for that which followeth afterward is his exaltation in relation to his Church. The last part of it is this, *He hath put all things under his feet.*

Here are two things contained in this—

1. The lowness of the subjection of all things ; they are ‘under his feet.’
2. The universality ; ‘all.’

I shall not handle these two distinctly, for they will fall in promiscuously and miscellaneously one with another ; therefore I shall handle them one with another.

First, For the *coherence* of these words with the former.

The Apostle, as he had set forth the exaltation of Jesus Christ, in respect of *personal excellency*, more eminently in the former verses, ‘far above all principality and power,’ &c. ; so here he setteth forth his *dominion* more eminently, that all is ‘under his feet.’ If you ask what the personal excellencies of Christ are, they are such as are far above all principality, power, might, and dominion ; he excelleth in glory, in majesty, in wisdom, in power, in holiness, all principalities and powers ; I confess *dominion* is included too under it, but more eminently personal excellencies. If you ask what dominion he hath over all these, he telleth us plainly, all is under his feet.

There are these two parts of his exaltation, mentioned in that second of the Hebrews, which chapter is parallel with this. He saith there, ver. 9, he was ‘crowned with glory and honour ;’ that which the Apostle here expresseth by setting him at God’s right hand, that is there expressed by being ‘crowned.’ For there are these two ceremonies in the installation of kings ; there is a crowning of them, and a setting them upon the throne. Now Jesus Christ had a crown, first, of glory, set upon his head ; he had all personal excellencies poured out upon him. And then, secondly, he had a crown of honour set upon his head. He was crowned with glory and honour, saith the text ; that is, he had dominion given him ; for, as it followeth there, ‘thou hast put all things under his feet.’

I do but observe this from it, and I will do it briefly : That the personal worth that is in Jesus Christ is the ground and foundation of his dominion over all. Why are all things so low as under his feet, but because his personal worth excelleth all principalities and powers and every name whatsoever ? You shall find in Heb. i., where he speaks of sitting down at God’s right hand, he first premiseth his personal worth. ‘He is the image of the invisible God,’ saith he, ‘the express character of his person,’ ‘he by whom he made the worlds,’ &c.

Is Christ’s personal worth the foundation of his dominion over all things ; because he is far above all things in his person, therefore are all things under his feet ? My brethren, observe this from it, that though Jesus Christ was worthy of the kingdom of all the world, yet, as the Apostle telleth us, Heb. v., he took not this honour upon himself, but he was called to it. Which should teach us the greatest modesty in assuming any honour or dignity upon ourselves above others. No such example as Christ’s to teach it. He did not assume a jot of power beyond his commission. He would not have had power over all, if *all* had not been in his commission. Kings should not go a jot beyond their commission ; Christ himself did not, though his own worth is the foundation of his being king over the world.

And let me add this too, that God himself was not partial. He had a Son, whom he preferreth ; yet if he had not had personal worth in him, as the foundation of it, he had never raised him up unto this. My brethren,

Christ is a better king than you could have chosen for yourselves. He is my king, saith God, Ps. ii., a king of my appointing. Aristotle saith, that nature makes kings, as nature makes servants; meaning those that are the most wise and the most excellent; they are kings by nature, so is Christ. In hell, the greatest devil, the strongest devil, the wisest devil, he is the prince of devils. So in heaven, Christ, that is far in his person above all principalities and powers, and deserveth it, his worth carrieth it, hath all under his feet.

It should therefore grieve none to be subject unto Jesus Christ. You are to be subject unto men that have power, to kings and those that are in authority. Wives are to be subject to their husbands, though they be froward, servants to their masters, &c. But our Lord and Saviour Jesus Christ, he is the holiest, the wisest, he is far above all principalities and powers; in all these, therefore, he deserveth to have all things under his feet. None will grudge to be subject to such a king as he is, if they knew what a king he were. Therefore, those that will not be subject unto him, how do they deserve to be destroyed! 'Those that will not have me to reign over them,' saith he, 'bring them hither, and slay them before my face.'—So much for the coherence.

I shall now open the phrase to you, *all things are under his feet*.

You may understand it either *locally*, in respect of place, under his feet; or *imperially*, in respect of power, they lie at his feet to dispose of as he pleaseth.

Now it is not true that all things shall be under the feet of Christ locally; for when Christ shall come to judgment into this world, the highest heavens will be above him, they will not be under his feet locally; therefore that cannot be so properly the meaning of it.

Yet let me add this to that, that even in respect of place he is advanced far above all angels and men. I know not how otherwise to understand that place, Eph. iv. 10. It is said there that he 'ascended far above all heavens;' it is spoken in respect of place. Therefore we argue against the Lutherans, who would have Christ to be in every place; we say he did ascend, unless we make his ascension imaginary; he must be in the heavens, as his proper place, where he is circumscribed. Now, he saith here, he ascended far above all heavens, not heaven only, but all heavens. He ascended up on high to the top of the heavens, to his throne, so eminent that all may see him, all angels and saints, they are all under his feet even in that respect; for in John xvii. he prayeth that they may see his glory, which, if he were not thus eminently set up above them all, how could they see him? Yet so as it should seem he is in the midst of them; for he is said to be the 'tree' in the midst of the 'paradise of God,' and the expression still runs thus, 'I will be in the midst of you;' yet so too as he is in heaven. It is not so above all heavens, as he is out of heaven, as some fondly and foolishly dream, for it is in the heavenly places; so the text saith. The mercy-seat, that typified out Christ's seat, was the highest thing in the Holy of Holiest; so certain is the throne of Christ; therefore there may be something in it, that even in that respect locally all is under his feet.

But, my brethren, the main thing is, that it is metaphorically taken to express his power. Christ's sitting at God's right hand is a metaphor, for God hath no right hand: so answerably, his having all things under his feet is a metaphor too, and both taken from the manner of the eastern monarchs. To be under his feet signifieth in general subjection to him; so Ps. viii., where the phrase is first used of Christ, ver. 6, 'Thou madest him to have

dominion over the works of thy hands; thou hast put all things under his feet.' To have all things under his feet, is to have dominion over the works of his hands. And if that will not carry it, yet the Apostle's own interpretation in Heb. ii. will. He, to explain it, putteth in the word 'subjection:.' 'Thou hast put all in subjection under his feet.' So that to be under his feet importeth in the general a subjection.

As it noteth out a subjection in the general, so to be under one's feet noteth out utmost subjection. You know that in nature it is so: to bow the head is a token of reverence, but to fall down upon the earth at one's feet is the lowest you can go, and it is to express the utmost subjection. And, indeed, this was the custom of those great monarchs of the East, and it was peculiar to imperial and monarchical power, to absolute monarchies, which they then had; which the western kings not professing to have, therefore they have not men fall down at their feet, though they have men kneel to them. But the manner of those eastern kings was to have their subjects fall down at their feet; and it is the manner of the Turks at this day.

It is an expression that setteth forth two things; to come to shew it more particularly; it expresseth—

1. The subjection of subjects.

2. A triumph over enemies.

First, it expresseth the subjection of subjects to their princes, according to the custom of the East. Take the kings of Egypt: Exod. xi. 8, saith Moses there to Pharaoh, 'All the people that are at thy feet;' read your margins and you have it so; it is all one as to say, all the people that are thy subjects. So it is said of Benhadad the king of Syria; look in your margins there too, 1 Kings xx. 10.

The manner was, and we have it upon good record, both out of Xenophon of Cyrus, lib. xviii., and of Herodotus, when they came to their kings, to throw themselves down, and to kiss the pavement where their feet stood. The phrase you have likewise in Isa. xlix. 23. And therefore now that worship that is due to God alone is expressed by falling at his feet, Rev. xix. 10. So that it noteth out, first, a subjection of subjects.

Secondly, it noteth out a triumph over enemies. For this I shall give you two instances in Scripture: the one is Joshua x. 22–24. There you shall read that when Joshua had overcome those five kings, saith he, 'Open the mouth of the cave, and bring out those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war, which went with him, Come near, put your feet upon the necks of these kings; and they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong and of a good courage: for thus shall the Lord do to all your enemies against whom you fight.' He did not use it as a right of barbarism and cruelty, but as that which was to hearten out those people and encourage them, to assure them that God would do so with the rest. And Joshua, you know, was Jesus' type, who was to tread upon all his enemies, and to make them his footstool.

And in the eastern empire of Greece, which lasted till within these two hundred years and upward, this custom was continued. Therefore we read of Michael Balbus, that he called for a rebel that had usurped the crown, and having him in his power he bade him lie down upon the pavement; and, as the historian saith, according to the custom of those kings, he set his feet upon his neck. It is true, it is used in Europe only by the Pope; it is,

therefore, one of his characters to prove him to be the Antichrist. You have the like expression to this of Balbus in Isa. li. 23, 'I will put it into the hand of them that afflict thee,'—the cup he meaneth,—'which have said to thy soul, Bow down, that we may go over,'—as he said, Lie down upon the pavement, and so he set his feet upon him;—'and,' saith he, 'thou hast laid thy body as the ground, and as the street, to them that went over.' It was the utmost subjection and triumph that could possibly be.

So much for the opening the phrase, 'all things under his feet.' It noteth out, you see, the lowest subjection of subjects, and the greatest triumph over enemies.

Here now are two questions for the opening of this :—

The first is, because when he saith here, 'He hath put all under his feet,' whether enemies only, or angels and saints in heaven, his Church, be comprehended under this word *all*? And it is a great question, and it is hard to be resolved. I do find interpreters more generally to restrain this here to enemies. Say they, When he saith he putteth all under his feet, he meaneth enemies only. I will give you their reasons. For, say they, do but observe the coherence of one thing with another, and the scope of the Apostle will be plainly this, to note out the differing government Christ hath over his Church. She is his body, she is not under his feet; he is a head to her, and his enemies are under his feet: the one he calleth his body, he hath a relation to her as a head; the other are his enemies. Therefore Zanchy saith plainly, 'All things are under his feet, except the Church;' for in the next words he saith of her, she is his body; and, chap. ii., we are said to 'sit with him.' And his saints are said rather to be in his hand. 'My sheep,' saith he, 'shall no man take out of my hand;' in his hand to be saved, only his enemies are under his feet to be destroyed.—That is one reason.

And then another reason why it is to be restrained to enemies is this, because in Ps. cx. it is limited to his enemies, 'Sit thou on my right hand, till I make thine enemies thy footstool.'

Then, thirdly, the very next words, 'he hath given him to be a head over all to his church;' *over all* there must be meant, excepting his Church, for he is a head to his Church and over all besides; therefore, say they, he is a head to his Church, but those that are under his feet are his enemies. And in reason Musculus addeth this, they that are under his feet are to be destroyed by him, to be trodden upon; why are they under his feet else?

These are the reasons why by this 'and all' should be meant his enemies, and not his church and angels.

But yet for all this, I think it is to be extended to both. I shall give you my reasons for it, and how to reconcile it, last. The reason which swayeth with me, and I cannot go over it, is this. You know I told you these words are found in Ps. viii.; they are spoken there of Christ; and we have them quoted in two several places besides, Heb. ii. and 1 Cor. xv. Now, do but look into both these places, and you shall find, that by 'all things under his feet,' alleging Ps. viii. in both, is not meant only enemies, but all whatsoever. The places are so express as I wonder that men should run upon another interpretation. Look first upon Heb. ii. 8, 'Thou hast put all things in subjection under his feet;' what is here meant by 'all things?' 'For in that,' saith he, 'he put all in subjection under him, he left nothing that is not put under him.' Mark, he saith plainly he left nothing, no not the angels themselves; for the scope of the Apostle is to prove that he is above the angels, as he had shewed in the first chapter. So you see it is interpreted plainly in Heb. ii. 8. Well then, the other place in which it is

quoted is 1 Cor. xv., and there it is express, that not only his enemies are said to be under his feet, but all things else whatsoever; for the Apostle plainly saith, ver. 27, 'When he saith all things are put under him, it is manifest that he is excepted that did put all things under him; and only he, only the Father. So that in one word, his church and angels, as well as enemies, are all under his feet. He hath put all things under his feet. And, my brethren, Psalm viii. is express for it. The Apostle doth not go beyond his commission in interpreting it thus; for what saith Psalm viii? 'Thou hast given him to have dominion over the works of thy hands; thou hast put all things under his feet;' that is, all the works of that kind; whatsoever the works are, they are all under his feet. So that by 'all' must necessarily be meant both his church, saints, and angels, as well as enemies.

And in that Psalm viii. there are two things that are the scope of it. The first is this: to shew how that God used the man Christ Jesus to destroy enemies; that you find ver. 2, 'Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.' He took up that babe and suckling Christ, and the apostles after him, who were once all but babes and sucklings, and by them did still the enemy and avenger. There are enemies under his feet. The second thing the Psalmist aimeth at is to set forth his dominion over all things else; 'Thou hast made him,' saith he, 'to have dominion over the works of thy hands;' and then cometh in that general, 'Thou hast put all things under his feet.' So that *all under his feet* includeth both a subjection of saints and angels, friends and subjects, and destroying of enemies too.

But how will you answer the former reasons, and reconcile the difference?

I shall first reconcile it, and then in a word or two answer the reasons that were given. First, to reconcile it—

It is manifest that there is a twofold subjection noted out by being under Christ's feet. The phrase implieth a double kind of subjection, whereof both are being under his feet. The first is, being under him in a way of distance, as creatures; he being the Son of God and the Creator; a being under his feet to give honour unto him. Secondly, there is a being under his feet to be destroyed, to be ruined, to be trodden upon, to be trampled on. You know the very phrase, as I opened it before, noted out all subjection whatsoever, and it noted out also triumph over our enemies. Now then, the phrase here is largely taken, for it is taken both to express the sovereignty of Christ, his Church is wholly under his feet; there is a kind of subjection they have, and they are subject according to their kind: if they be friends and good subjects,—as his Church is,—then they are under his feet as creatures, to worship him; if they be devils and enemies, they are under his feet according to their kind, to be destroyed, and to be ruined.

To confirm this, you shall observe, that it is a different phrase to say, they are 'made his footstool,' and to be 'under his feet.' In Ps. cx., when he speaks of enemies, then he saith, 'Sit thou on my right hand, till I make thine enemies thy footstool;' that is to tread upon, as a man doth upon his footstool; but it is one thing to be made a footstool to Christ, that is proper to enemies, and to be under his feet. They that are a footstool to him, and they that are under his feet, are all under him; but his enemies are so under him, as they are his footstool; but the rest are under his feet too, but it is in respect of subjection.

Now then, the reconciliation being made, for an answer to the former reason. The reason lieth in this: say they, The Apostle's scope is to shew the dignity of the Church; that the Church is his body, therefore not under his

feet. Here lies one of the reasons. But, my brethren, although the Church may be under his feet in way of subjection to her sovereign Lord, yet she may be his body likewise. For, as a queen hath a double relation to her husband; one as he is a king, and so she is subject; if she ask anything at his hands she kneeleth down as well as the meanest subject, she is at his feet presently: yet for all that, she is flesh of his flesh, she is his queen, she is his wife notwithstanding, and her being his wife hindereth not her being a subject. You have it in Ps. xlv. applied to the Church, 'At his right hand,' saith he, 'is the queen;' yet saith God to her, 'He is thy God; worship thou him. She is at his right hand, she is advanced as a queen; yet she is to know her distance, she is to be subject, for all that she sitteth together with him in the heavenly places; yet she must worship him, she must be at his feet.

If it be urged, that to shew the Church's dignity, she is said to be Christ's body, and therefore not at his feet, I say it followeth not; for as the one is put to shew forth her dignity, so the other is put to shew forth Christ's dignity. Her dignity is set forth by what she is advanced to, that she is his body; but her dignity must not impair his, she must know her distance, for all this she is under his feet. Even as Christ's satisfaction swalloweth not up free grace, so the dignity of the Church, sitting together with Christ, swalloweth not up that exaltation of Christ over her; she is under his feet notwithstanding.

Yea, my brethren, I may say, even as Abigail said unto David, 1 Sam. xxv. 41, when he sent to take her to him to wife: Tell him, saith she, I am his servant to wash his feet. So may the Church say. She is a queen indeed, and she is his body, but she is a servant, she is his subject, she is under his feet for all that.

Yea, it was necessary to express her subjection as well as her dignity; for whence is her dignity but from his free grace? Therefore, to exalt that free grace was her subjection to be intimated. She is laid thus low, she is under his feet; but then Christ takes her off the dust, setteth her at his own right hand, makes her his queen; this sets off the other, makes the grace of Christ the more glorious; therefore the Apostle, Eph. ii., when he saith, We are set together with Christ, addeth, 'by grace ye are saved;' for your place is under his feet, saith he, however you are called up to sit at his right hand.

So much for the answering that question. I had another, which I cannot now handle.

I will but make an observation or two, and so I will end.

Obs. 1.—The first is this: Are you all under his feet, my brethren? Then learn to worship him: 'He is the Lord thy God; worship thou him.' How is worship expressed? Fall down at his feet. In Rev. v., the elders are said to 'cast down their crowns,' and to 'fall at his feet;' and, Ps. xcix. 5, which is a psalm of the kingdom of Christ, 'Exalt him,' saith he, 'worship at his footstool.'

Not only the excellency of his person calleth for this, 'Let all the angels of God worship him;' but consider with thyself, it is necessary for thee. Thou must either be under his feet as an enemy, to be trodden upon, to be destroyed; or under his feet in way of subjection, to worship him, and to worship him purely too, according to his law; therefore look to it that you do what you do according to law. Choose now, either to be subject to him as a friend, to worship him according to his law, or to be destroyed, to be trodden under his feet as enemies.

Obs. 2.—A second observation is this: All things are under his feet. He is your sovereign; you are in the lowest subjection that may be. Is there ever a poor soul a suitor to him for grace? Wilt thou know how to obtain it? Acknowledge his sovereignty, lay thyself at his feet, acknowledge as a creature thou art subject to him, he may do with thee what he will. And as thou art a sinner, say, Thou mayest tread upon my neck, thou mayest crush me to pieces as an enemy; acknowledge that he hath not power only to crush thee, but provocation to do it. If you will but lay yourselves thus at his feet, give up your souls to him, he will pardon you. You must do it; he hath all your lives in his hand, he hath the keys of hell and of death; there is no way but to submit. It is the expression used, Lam. iii. 29, 'Put thy mouth in the dust;' what is the meaning of that? It is plainly this,—as the Scripture useth to express it,—lick the dust of his feet; for it is a metaphor, taken from what they used to do when they came before their great kings; they licked the dust of their feet, and spake submissively, as out of the earth: so they do to the Great Turk at this day. Do so to God: put thy mouth in the dust; thou art at his feet.

Obs. 3.—Thirdly, consider here, and admire the grace of Jesus Christ to his Church, sinners and enemies unto him: they are not only at his feet as creatures, but they are at his feet as enemies too; he could crush them and tread upon them if he would. Christ himself said he was a worm, and no man; God might have trod upon him and quashed him presently. To be sure we are so: Jesus Christ, with his brazen feet, might tread thee in the wine-press of the wrath of God; and thou art a poor worm, and canst make no resistance. Hath the Lord Jesus Christ taken thee up to be a member of him, to be part of his body? Consider what a grace this is, that that Church in the next words should be called *his body* which in the former is reckoned up among those that are under his feet; herein is the grace of Jesus Christ.

In that Heb. ii., where it is said all things are under his feet, and he himself is crowned with glory and honour, it followeth presently, 'He is not ashamed to call them brethren.' Oh, let us remember our original! Are we married to Jesus Christ? Remember whence thou art taken. As Hannah saith, 1 Sam. ii. 8, 'He raiseth up the poor out of the dust, he lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.' This Christ hath done for thee: thou wert in the dunghill, in hell; he hath raised thee up to be his body, to sit with him in the heavenly places.

I will give you the reason why Jesus Christ makes his wife and his spouse of those that are under his feet. It is the greatest reason in the world. What is the reason that kings will not marry so low,—they affect to marry kings' daughters,—but yet great, absolute monarchs will not do so. Go among the Turks and Persians, read the Book of Esther; they never affected to marry kings' daughters. Why? Because they would acknowledge none greater than themselves, therefore they would marry slaves, such as were under their feet: so Turks do at this day; it is to shew their greatness. It is all one to them to choose a king's daughter or a slave; for they acknowledge themselves so high that no king else could come up to them.

So it is with Jesus Christ: he is so high in dignity that no worth can commend any creature to him; therefore he takes those that are under his feet, poor sinners,—upon whom he can tread as upon those in hell, it is all one to do it,—and he can love them as heartily and as familiarly, make them his queen, set them at his own right hand. Therefore, be not discouraged,

though you be laid never so low at his feet in the sense of your own vileness, for it is all one to Jesus Christ. The truth is, he hath none else to marry but those that are under his feet; he must have no wife, if he have not those that are perfect slaves: yea, if he will have the sons of men, he must have enemies upon whom he might tread, and trample under his feet.

So much for that third observation.