

## SERMON XXXII.

*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.*—VER. 21, 22.

THE scope of the Apostle in these words is, by way of amplification, to set forth unto us the glorious exaltation of our Lord and Head Jesus Christ. He had described his exaltation in the words before under this metaphor, 'he set him at his own right hand in the heavenly places.' Here he goeth on to amplify and set him forth, as before, under a similitude of sitting at God's right hand, comparing God to a great king, and Christ to his eldest son that sitteth in his throne, invested with that power which God himself should execute. But here now in these words he setteth him forth to us by these three things :—

In the *first* place, by instancing in the greatest powers, in the most excellent things that are ; he instanceth in the best, to shew that he is set over all : 'He is exalted,' saith he, 'far above all principality and power, might and dominion.'

In the *second* place, lest he should not have mentioned all, he addeth, 'and every name that is named.'

*Thirdly*, to shew that it is, as over all, so everywhere, he mentioneth both worlds : 'not only in this world,' saith he, 'but also in that which is to come.'

*Fourthly*, he addeth the lowness of the subjection that all principality and power, &c., hath to him, in the 22d verse ; 'and hath put,' saith he, 'all things under his feet.'

Now then, to begin *first* with this, to shew you the exaltation of Christ in respect of all persons, degrees of persons whatsoever ; 'he is exalted far above.' I opened that 'far above' in my last discourse, and I will not now repeat anything. The persons here are 'principalities and powers, might and dominion.'

He goeth on here indeed to follow the similitude he had begun. He had compared God to a great king, heaven to his court where he hath his throne, Jesus Christ to his eldest son that did use to sit in the throne, and no subject else ; and yet these kings had nobles, they had rulers of great place and authority under them in all their dominions. He presenteth here Christ sitting upon the throne of God the Father as his eldest Son, so he mentioneth all sorts of under-rulers, of nobles that belong to any of his dominions 'principalities and powers, might and dominion.' He instanceth in these as being the most excellent ; and if he be over these, and far above these, and hath these under his feet, then how high must this exaltation of Christ be ?

The glory of a king, you know, lieth not only in having subjects, but in having subjects of subordinate ranks. There are the common people ; and there are the *noblesse*, as they call them, the gentry ; and then there are the

nobles over them ; and so by this subordination of powers doth the glory of a king appear. As you see it is in this kingdom, and so especially in those eastern monarchies, the language of which the Scripture speaks in, which remain to this day more absolute than our European princes are ; as in Persia, you read in Esther i. 14, of seven that were counsellors of Media and Persia, and then you read of nobles and rulers over all the one hundred and twenty-seven provinces, that were under them. And to this day, the Great Turk hath his bashaws, whereof every one is as great as European kings are, and under them they have their governors likewise, and it is a tyranny, a superiority downward ; and by all these—when they appear before the Great Turk, they fall down upon their faces and lie at his feet—doth appear the greatness of that monarch. So it is here ; here is God's eldest Son having all principalities and powers in any world you can imagine lie at his feet.

Now then, to open unto you, first, what is meant by these expressions, *principalities, powers, might, and dominion*. It is as if you should speak according to the language of England, there are deputies, as you know there is the Deputy of Ireland, and dukes, and marquises, and earls, &c. Or in Turkey there are viziers, bashaws, and beglerbegs, these are the titles of their nobles. So it is here, here is principality, and power, and might, and dominion.

A parallel place with this is that in Col. i. 16 ; the order indeed is inverted, for that the Apostle stands not upon. 'By him,' saith he, 'all things were created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.' Here in the text, he leaveth out *thrones*, but instead of it putteth in *might*, there is all the difference ; and he meaneth authorities of governments, both visible and invisible, in this world and the world to come.

It is hard to distinguish the subordination of these ; only we are certain of this, that by ἀρχαίς, which we translate here *principality*, supreme magistrates are meant ; that by ἐξουσίαις, powers, ordinary powers, inferior magistrates are meant. By 'might,' may be meant any power that hath force in it, as your tyrannical power hath. And by 'dominion,' those lower kinds of lordship that masters have over families, parents have over children. So as he doth instance both in the highest and in the lowest. His scope is to take all governments in, that is certain. Therefore in 1 Cor. xv. 24, he speaks there how that Jesus Christ will put all governments down, and he mentioneth three of those that are here in the text. 'He shall deliver up the kingdom to his Father, when he shall have put down all rule'—the word is ἀρχαίς, that which we translate *principality*—'and all authority'—the word is the same which we translate *power* here in the text—'and power,' the word is the same that is translated *might* in the text.

Now, it is enough to us that the Apostle doth here intend these two things :—

First, A subordination of powers, of higher powers and lower powers.

Secondly, That he doth intend all sorts of power, all rule, power, and authority whatsoever, and that in either world.

Now, to open what should be meant by these powers here that are thus subordinate one to another which the Apostle here intendeth—

We find these names, principalities and powers, might and dominion, given to three sorts of rulers—

To good angels.

To bad angels.

To men that are magistrates in this world.

Then the question will be, Which of all these should be meant here?

I will shew you, first, that these titles and terms here used are given to all these three sorts.

They are first applied to men, to magistrates: Tit. iii. 1, he biddeth them 'be subject to principalities and powers, to obey magistrates.' And in the 8th verse of the Epistle of Jude you have *κυριότητες*, which is another word here used; you have that mentioned there too, dominion. So that these are applied to magistrates upon earth.—That is the first.

Then we have them applied to good angels; they are called principalities and powers too. Besides that place in Col. i. 16, which I mentioned even now, 'all things visible and invisible, whether they be thrones, or dominions, or principalities, or powers,'—there are invisible thrones, and dominions, and principalities, and powers,—besides that place, take that in Eph. iii. 10, 'To the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God.' He sheweth the scope of the preaching of the gospel; it was that the angels who are employed about the affairs of this world,—which he calleth therefore principalities and powers,—they coming to the sermons preached in the church, as they do, having occasion to come down into the world, that to them 'might be made known by the church the manifold wisdom of God.'

Then, thirdly, you find these are put for bad angels, for devils; for that take Eph. vi. 12, 'We wrestle not against flesh and blood,'—that is, with mankind only, we do not only wrestle with kings and emperors, and the great men of the world,—'but against principalities and powers, against the rulers of the darkness of this world.' And if you will have a clear place for it, it is Col. ii. 15, where it is said, that Christ 'spoiled principalities and powers, and made a show of them openly, triumphing over them in it.'

Here now is the question, Which of all these three should be here meant, whether the rulers of this world, or whether bad angels, or good angels, or all of them?

In a word, my brethren, that which I shall tell you is this, that the Apostle meaneth here all these. I will give you my reasons why: for he speaks of the advancement of Christ, not only above one sort of principality and power, but 'above all principality and power, might and dominion;' not only in one world, but he 'hath set him,' saith he, 'in heavenly places, far above all principalities and powers,' therefore above good angels that are principalities and powers in heavenly places. And because he would be sure to include all, saith he, 'every name that is named;' because he would take in all worlds, saith he, 'in this world and in that which is to come;' and as in his Epistle to the Colossians he expresseth it, 'visible and invisible, in heaven and in earth.'

I will give you but one parallel place for it, where you shall find that Christ is said to sit at God's right hand, above angels and all principalities and powers whatsoever. It is 1 Peter iii. 22: 'He is gone into heaven,' saith he, 'and is on the right hand of God,'—it is the same that the text saith,—'angels and authorities and powers being made subject unto him.' Here, you see, all sorts are taken in, angels and men on earth. That which the text saith, 'all principalities, and powers, and every name that is named in this world, and in the world to come;' Peter saith, 'angels and authorities and powers,' be they what they will be. So that now all is meant.

Only, my brethren, for explication sake I will say but these two things.

whereof the first is this : That the Apostle's scope is not to reckon up all the orders and ranks of powers on earth, or powers in heaven, or amongst the devils, for what they are we know not ; he doth not instance in all the particulars, therefore he bringeth in this general, 'every name that is named.' It doth not follow that there are no more, and but so many ; neither indeed is it much how we distinguish them ; it is enough that there are subordination of powers in all these worlds, and that all these subordinations are subject unto him.

The second thing that I would add is this : That the governments of this world, which are called, you know, principalities and powers, they are used as expressions to signify out unto us the governments in the other worlds, or, if you will, invisible governments ; that is the better expression of the two : that though there be a subordination of angels amongst themselves, yet he doth express it by the same names that the governments here below are expressed, of principalities and powers, and might and dominion ; for this world is a scheme of the other world, and the government of this visible world is a shadow of the government of the invisible world.

I will add a third thing, and that is this : That if the Apostle speaks here of angels,—as certainly he doth, both good and bad,—his scope is not to shew by these several titles several actions of angels, but several ranks of angels distinct, though expressed to us under what is here in this world. That is clear from Col. i. 16 ; 'Things visible or invisible, whether,' saith he, 'they be thrones, or dominions, or principalities, or powers.' That same word *εἴτε*, *whether*, implieth that they are distinct. It is not the same angel is sometimes a 'throne,' and sometimes a 'dominion,' used in several works ; but as amongst men there are several offices, so likewise amongst them.

So much now, in the general, for the explication of this, 'principality and power, might and dominion.'

Now then, of the governors of this world there is no question ; but all the question is of the invisible governments,—the angels, good and bad, which here Jesus Christ is said to have under his feet,—that are called principalities and powers. I will handle them both together, and manifest unto you that there is a subordination—what, we know not—of angels, of invisible governments, both good and bad, in respect of which they are, as the Scripture calleth them, principalities and powers, both the one and the other. I shall shew you the subordination or the superiority that there is both amongst themselves, and also over this world in ordering the affairs thereof. There is a subordination both of good and bad angels amongst themselves, and there is likewise a subordination in respect of ordering the affairs of this world ; and over all these is Jesus Christ so far above, as that they are all under his feet.

First, for the angels among themselves. It is a clear case of the bad angels ; for of the devils it is said, Matt. xii. 24, that there is Beelzebub, the prince of the devils : and in the same place,—for it was an objection made against Christ, that he cast out devils by the power of the prince of the devils,—our Saviour Christ answereth at the 25th verse, 'Every kingdom divided against itself cannot stand : if Satan cast out Satan, he is divided against himself ; how shall then his kingdom stand ?' He compareth them to a kingdom ; and he compareth them to a kingdom for this, that as in a kingdom there is a power superior and subordinate, so there is amongst them.

In Eph. ii. 2, the Apostle speaks of the 'prince of the power of the air.' By *power* there he certainly meaneth the devils, who are called principality and power, the same name, *ἐξουσίας* ; and by *ἄρχοντα*, their prince, he certainly meaneth the great devil, that great serpent that tempted Adam : he calleth

all the rest in the singular number, because they all agree together in one for mischief, they are as one army, and as one kingdom, whereof he is the general, he is ἄρχων. Therefore our Saviour Christ calleth him, 'the prince of this world.' And, if you mark it, our Saviour Christ doth not deny, in that place I quoted before, but that the great devil could have commanded the lesser devils out; only he saith this, he confuteth them another way: saith he, It is impossible he should be so foolish to do so; for then he must divide his kingdom against himself. There lieth our Saviour's reason: he denieth not but that the great devil could have commanded the lesser; for he is the prince of devils, he is the prince of the power of the air; that is, of all the whole army of devils that are in the air, who are but one power, one force, as you call it.

I might urge this likewise from that in Eph. vi. 12, where they are called, as principalities and powers, so they are called the rulers of this world. As rulers of the world,—they are rulers in that respect,—so principalities and powers amongst themselves; ἄρχαι and ἐξουσίαι, they are both principalities and powers—some are chief, and some are inferior; for by ἐξουσία, or *potestas*, is meant inferior magistrates, unless the word 'higher' be added for distinction's sake; as Rom. xiii. 1, 'Let every soul be subject to the higher powers.'

So much now for the devils, that there is a subordination amongst them, there are principalities and powers among them, and there is one chief, ἄρχων, that is, the 'prince of devils'—the 'prince of this world,' as our Saviour calleth him, and the 'prince of the power of the air.'

Then come to the good angels, and you shall find the like. In Dan. x. 13, there cometh an angel to Daniel, and, as I shall shew you anon, he was a created angel; but, however, that is not to the purpose whether he was or no. He cometh to Daniel, and speaks of another angel besides himself. He saith, there was an angel that touched him, and bade him not fear, and excuseth why he had not come to him sooner, though his prayers were heard many days before; so you read, ver. 12. Saith he, ver. 13, 'The prince of the kingdom of Persia withstood me one-and-twenty days; but, lo,' saith he, 'Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.'

To open these words unto you:—

Here are two angels spoken of, whereof one mentioneth the other. There is one appeareth to Daniel, and telleth him a story of Michael, another angel; and, if you mark it, he saith this Michael is the *first* of the chief princes. Certainly he is compared with those of his own rank; he is not compared with the chief princes of this world, with men; it is certainly in respect of angels; if so, then there are chief princes amongst them. And in Dan. xii. 1, 'Then shall Michael stand up, the great prince, &c., who is the first of the chief princes;' and they are called chief princes, too, in respect of others of their own rank—namely, angels—who are not of the chief magistracy, as those princes are said to be; for you must make all comparisons in respect of the same kind. This word here, *the first*, or *one*, doth not always imply one that is above the rest in authority, but it is used of the first in number; as in all bodies where there is an aristocracy, where you have many that are chief magistrates, there is one that is first in rank, first in number, as Peter was amongst the apostles; and as it is in Gen. i. 5, that which we translate the *first day* is *one day*,—so the word signifieth, that is, the first number, for we say *one* in reckoning, two, three, &c. So this great angel here was the first of the rank of the chief magistracy of heaven.

I will not determine, as some have undertaken to do,—not Papists only,

but Protestants, and that of late,—that there are seven of these chief princes, angels. There is an old tradition amongst the Rabbins,—it is older than Christ, and it is in the Book of Tobit,—where the angel is brought in speaking to Tobias: ‘I am Raphael,’ saith he, ‘one of the seven angels that stand ministering before the Holy One.’ I will not, I say, insist upon that, for I know indeed no full ground for it in the Book of God, though there are many pretty allusions to make it good; as the ‘seven spirits that stand before the throne of God,’ mentioned both in Zechariah and in the Revelation, which, say they, are these seven chief angels.

I will not stand confuting of this, only there is one argument against it which I never yet saw answered. That in the Revelation cannot be meant of the seven angels; for in the first chapter, he wisheth ‘grace and peace from God, and from the seven spirits that are before his throne, and from Jesus Christ,’ &c. He would never have wished grace and peace from arch-angels, and left the Holy Ghost out, and so rank them with the Father and the Son. We find, evidently, that this Michael, that is here in Daniel called the ‘first of the princes,’ in the 9th verse of the Epistle of Jude is called an ‘archangel;’ as Christ, you know, is called the great shepherd and bishop of our souls; or as you say here an ‘archbishop,’ so he is called here an archangel.

And it is certain the angel there mentioned in Jude was not Christ. Why? Because it is said, that when he disputed with the devil about the body of Moses, he durst not bring a railing accusation; mark that word, *he durst not*. Our Saviour Christ was not incarnate when Moses died; how can it be said of the Son of God that *he durst not*? It must be spoken of the second Person if that interpretation hold, for he was not then incarnate; therefore it is certain he was a created angel that is called there an archangel. And in 1 Thess. iv. 16, you shall find mention made of the voice of the archangel, not the voice of an archangel; but ‘the Lord shall descend with the voice of the archangel;’ so that he is distinguished from Christ, so as it is not Christ.

Now the notion I drive it to is this: Here is a subordination, you see; here are your chief princes, which for my part I think are archangels, whereof this Michael is one, the first in order, as Peter was the first of the apostles, though they were equal. For I find this in Col. i. 16, where he reckoneth your invisible magistracy, he doth not reckon any one in heaven as supreme and alone above all the rest; but he reckoneth thrones and dominions. What is meant by *thrones*? Those that have kingly power, superior power; for by thrones is always meant the power of kings. Now he doth not say, there is one throne, one angel in heaven above all the rest in authority, as a king is over his subjects; but he makes an aristocracy of it, he saith they are thrones, like so many kings; for the seven counsellors of the kings of Persia are called kings in Dan. x. 13. ‘I remained there,’ saith he, ‘with the kings of Persia;’ which were the seven counsellors mentioned in Esther i. 14. Therefore the king of Persia is called a king of kings.

So now, there are thrones indeed in heaven amongst the angels; there are those that are the chief princes, that are as kings in comparison of the rest, whereof this Michael is the first; but there is not in heaven one angel above all the rest, I know no ground for that.

And I have this further reason to second it, the difference between heaven and hell. For in hell there is a kingdom set up against Christ, and that is resolved into a monarchy; but in heaven, though some, I know not how many, are thrones, yet they are all under one king, who is the King of kings,

the Lord Jesus Christ; he is the King of angels, the Head of all principalities and powers; and there is not one created angel over all the rest. They are called *thrones*, I say, not *a throne*, when he speaks of invisible governments, Col. i. 17.

Only there is that objected in Rev. xii. 7, where it is said that Michael and his angels fought against the dragon and his angels. And it is certain, though angels are not intended there, yet it is an allusion unto them. It is plain angels are not intended there, for it is said, ver. 11, that those angels 'overcame by the blood of the Lamb,' and that they loved not their lives unto the death. Yet, however, the allusion is to this great angel, that is, the first of the chief princes; and because he is the first, the first in order, the first in number,—that pre-eminence indeed Daniel giveth him,—therefore the rest are called his angels; but yet he is not their prince by way of authority, as the great Beelzebub is amongst the devils.

You shall find this, to confirm this notion, that the angels are in their several charges, a multitude of them, subordinate to some one; and that those have the government of the rest, it should seem by that in Daniel, where there is mention made of many that are chief princes.

I will give you a scripture or two. You shall find in Luke ii. that to the shepherds in the field an angel is said to appear, one angel is still mentioned for a long while. 'And, lo, the angel of the Lord came upon them,' so ver. 9. 'And the angel said, Fear not,' so ver. 10. But at ver. 13, 'And suddenly there was with the angel a multitude of the heavenly host.' He doth not say all the heavenly host; this was not the chief angel of all the rest of the angels that brought them all down; it was but a multitude of them. The truth is, here is the host, and their general, their colonel, as you may call him; those angels that were of his company, it goes under his name, he saith it: 'And suddenly there was with him,' that is, there appeared together with him; he appeared first and spake, but they all came down from heaven together. And in Ps. xxxiv. 7—to speak still in the language of soldiers, for they are called the heavenly host, amongst which there is the greatest order—it is said, 'The angel of the Lord encampeth about them that fear him.' Yet you shall find in Ps. xci. 11, 'He shall give his angels charge over thee.' Nay, one man hath more than one angel; these little ones, saith Christ, they have their angels. And, Luke xvi. 22, the angels, not angel only, but the angels did fetch the soul out of Lazarus' body, and carry it to heaven. But why is it said in that Psalm xxxiv. one angel encampeth? His meaning is, the angel and his host; as you say, such a colonel besieged such a city, or quartered in such a town, meaning him and his host: so one angel and his company; for one angel, you know, cannot properly be said to encamp; there must be, to encamp or besiege a place, a multitude; yet it goeth under his name because he is the chief.

So that now, both among good and bad angels you see there are some that are chief: there is the angel and his host, his company; that are centurions, as it were, or, if you will, that are governors of more. So much now for their subordination one to another, for that was the first thing. They are principalities and powers; by principalities is meant your chief magistrates, and by powers is meant your lower magistrates. You see there are chief of the princes amongst angels, that have others under them; therefore, in Zech. ii. 3, 4, you find that one angel appeared and another met him, and the first angel speaks to the other as one speaks to one that is under him: Go, saith he, run and tell the prophet that Jerusalem shall be inhabited. He speaks as the centurion did to his servants: he saith unto

one, Go, and he goeth. So much, I say, for this first thing, that both good and bad angels have subordination amongst themselves.—There is ‘principalities and powers.’

But, in the second place, they are said to be principalities and powers, as amongst themselves, so in respect of their government of the affairs of this world. My brethren, you do not know all the governors you have; you have not only kings, and parliaments, and men to rule over you, or that do despatch and manage the affairs of this world; but you have good angels and bad angels, you have principalities and powers of both sorts, that do manage the affairs of the world invisibly; ‘visible and invisible,’ saith he, Col. i. 16.

First, for the bad angels; there is a most express place for it; it is that in Eph. vi. 12, he calleth them, as ‘principalities and powers,’ so ‘rulers of the darkness of this world;’ we translate it so, but those that know the original know it is this, *κοσμοκράτορας*; they make but one word of it, ‘rulers of this world,’ and the darkness of it. And if the bad angels be thus, the good angels are much more, my brethren.

I will give you but a scripture for it, and it may be it will include both; it is Heb. ii. 5, ‘Unto the angels hath he not put in subjection the world to come, whereof we speak.’ Mark his expression, he distinguisheth; there is a world indeed, saith he, that is not subject to the angels, ‘the world to come;’ implying that this world is subject to the angels, to bad angels, as to plunderers, and robbers, and murderers from the beginning, and sowers of all dissension in kingdoms and nations, as you shall see by and by, that set king and people, and all together by the ears.

And there are likewise good angels that this world is subject to; the world to come is not, as I shall shew you anon likewise, and it is subject unto them as the preservers of it, and as the opposers and fighters against these evil angels that would bring all to confusion.

You therefore find that the angels, both good and bad, are called *gods*; it is a title you know given to magistrates: ‘I have said ye are gods.’ And it is only due to the civil magistrate; it is not due to spiritual rulers, they are nowhere called gods. Why? Because their power is not in a way of command, but their power is in a way of revealing the truth, and so working upon men’s consciences; they are therefore nowhere called gods; no, not the apostles themselves, for they have not dominion over the faith. But ye have good angels and bad angels called gods as well as magistrates here below, and they are therefore called so because they are rulers. Of the devil there is an express place, 2 Cor. iv. 4, where the Apostle calleth him ‘the god of this world;’ it is all one with that in John xii. 31, where he is called ‘the prince of this world.’ He is by the Apostle in one place called the god of this world, and by Christ in another the prince of this world; and you have as clear a place that the good angels are called gods too, and that in this respect; it is in Ps. xvii. 7, ‘Worship him, all ye gods;’ now look in Heb. i. 6, where the Apostle quoteth it, and interpreteth it to be meant of the good angels, ‘Let all the angels of God worship him;’ they are gods, and gods because they are chief princes, as you heard before.

The Scripture is exceeding express for this. It is true that God ruleth the hearts of his children by his Spirit only in matters spiritual, for he will have none have the credit of being the author so much as of a good thought, take it spiritually, but only his own Spirit. But yet he ruleth the world and the spirits of men so far forth as concerneth civil things; yea, and their actions so far forth as they are *in ordine ad spiritualia*, in order to spiritual



things; the hearts of kings, and princes, and people, for the good of his Church, he ruleth them much by angels.

I will open to you but that place of Daniel I quoted even now, Dan. x. both the 13th and the 20th and the 21st verses, and chap. xi. 1, compared all together. In chap. x. 13, there is, as I said before, an angel—and to me it is plain he was a created angel—that cometh and telleth Daniel that the prince of the kingdom of Persia had withstood him twenty-one days; and, ver. 20, ‘I will return,’ saith he, ‘to fight with the prince of Persia;’ and, chap. xi. 1, I am that angel, saith he, that in the first year of Darius the Mede did stir him up, and I did confirm and strengthen him when he gave out the edict to let the people of God out of captivity; for it was Darius did it, you read indeed of Cyrus, but Darius was the king, and Cyrus was his general. Now this angel here was certainly a created angel. I will give you these reasons for it:—

First, he doth excuse himself to Daniel why he did not come sooner to bring him the message from God which he brought. I was disturbed, saith he, I had other business,—the prince of the kingdom of Persia withstood me twenty-one days,—so that I could not come sooner, though thou prayedst, and thy words were heard sooner. He was therefore a created angel, for had he been the Son of God he could both have revealed it to Daniel and withstood the prince of Persia too.

And then he was a created angel, because he saith, ver. 13, that Michael came to help him. If he had been the Son of God he might have done it alone.

And then, which is as much as any of the rest, when he left me, saith he, I remained with the kings of Persia. If he had been the Son of God he had been everywhere, he could not have been said to remain there alone, still to transact that business he was employed in. So that to me it is clear he was a created angel.

Now the question is, What is meant by the prince of Persia? for, if you mark it, there are both the prince of the kingdom of Persia and the kings of Persia mentioned distinctly in ver. 13.

There are some—and if it be true, it is all one to my purpose—that say, that this prince of the kingdom of Persia that withstood this angel was Cyrus himself, or Cambyses his son, whom he left in his room to govern the kingdom while he was in Scythia; for though that Cyrus, in the first year after he had taken Babylon, being general of the army, had given liberty to the people of the Jews to come out of captivity, yet you shall find elsewhere that this Cyrus recalled his grant; for we read in Nehemiah that they were forced to cease the work from the days of Cyrus. Now, saith the angel, when the enemies came and suggested to Cyrus to recall his grant, and there was a great consultation about it, a consultation of twenty-one days, I remained, saith he, at the court of Persia, and did all I could to persuade and strengthen the heart of Cyrus; but I was withstood in what I would have accomplished by the hard and obstinate spirit of the prince of the kingdom of Persia, but there came one to help me, and then I prevailed; and, saith he, because the spirit of the prince is slippery, and apt to return to itself again, I am left with him and his counsellors.

Here you see now that this was a created angel that dealt with the hearts of princes; he dealt with the heart of Cyrus in the great affairs of the kingdom of Persia, to move him to deliver the people out of captivity.

You have likewise this same Michael whom I have mentioned so often, that archangel that came to help him; and to shew you that this Michael

was a created angel,—I shewed you it before out of the Epistle of Jude,—you shall find in ver. 21 that he is called their prince, and chap. xii. 1, 'At that time shall Michael stand up, the great prince which standeth for the children of thy people;' he was the great angel that did transact the affairs for the Jews. For my part, I know not otherwise how it should be: it is plain he was a created angel; and it is as plain that he is called their prince in a special manner, the prince of this people of the Jews; therefore this other angel that was left with the kings of Persia to transact the affairs there, when he could not prevail with Cyrus, he called in this Michael, one of the chief of the princes, to help and assist him. And read chap. xi. 1, there you shall see this angel saith that he did deal with Darius the Mede, and caused him to grant out that decree for the building of the temple; 'I stood,' saith he, 'to confirm and strengthen him.'

So you see that these good angels, for these were all good businesses, have a great stroke in kingdoms for the good of the Church; yea, they are called their princes,—'Michael your prince,'—as having a special care over that people of the Jews, and by God, for that time at least, designed unto it.

Now, my brethren, for my part I must confess that I rather think this prince of the kingdom of Persia to be an evil angel than to be the king of Persia himself, and my reason is this: because the kings of Persia, both Cyrus and Cambyzes, for there were two of them, are afterward mentioned by a distinct word from what is used of the prince of the kingdom of Persia. 'I was left,' saith he, 'with the kings of Persia;' there he speaks of men. Now when he saith 'the prince of the kingdom of Persia,' as distinct from them, I think he meaneth plainly the devil.

And I have this further reason for it, because he saith, 'I will return to fight with the prince of Persia;' not that angels in matters of the Church do oppose by way of fighting, for he saith, chap. x. 13, that the prince of the kingdom of Persia withstood him; he could not suggest that which he would to Cyrus but the devil did oppose him; as now in Rev. xii. it is said that Michael and his angels fought with the dragon and his angels. Though it be an allusion, yet it argueth thus much, that there is opposition between angel and angel. And so when it is said, ver. 20, 'When I am gone forth, the prince of Grecia shall come,' there will another wicked angel come, for they call one another; as Michael helped the other good angel, so the prince of Grecia would help the bad one, for the devil knew well enough that the empire would come to Greece, and that the Jews, if they were kept in captivity, would fall into the hands of the Grecian monarch, and so their captivity should have been continued I know not how long; and so the prince of Grecia, that wicked angel that was deputed at that time for the affairs of Greece, cometh and joineth with the prince of the kingdom of Persia both against this angel, for the prince of Persia withstood the delivery of the people out of captivity.

Now, my brethren, if this interpretation will not hold,—the other place in Eph. vi. shewed that the bad angels do deal and are rulers in this world,—I have at least made this good out of this place, that the good angels deal in the government of the things of this world, and they have a peculiar allotment. Michael is called their prince. The like you have in Rev. xii., where Michael and his angels fought against the dragon and his angels.

Now, I yield you that this is but an allusion, and that the scope is to set out the opposition that is made by wicked men on earth against the godly here; but yet the allusion is to the fight that is between good and bad angels. And I will tell you what the occasion was in Daniel. The occasion

was, whether the people of Israel should be delivered out of captivity or no, whether the temple should go on to be built ; the devil opposed it, and that angel that appeared to Daniel, and Michael, furthered this, and dealt with the kings of Persia to this purpose.

So in that Rev. xii. there is the like fight,—there beginneth the book prophecy, and it beginneth, as almost all interpreters agree, with the primitive times,—there is the dragon and his angels ; it is plainly meant of the devil, for he calleth him ‘the old serpent, the accuser of the brethren.’ If you read the 3d verse of that chapter, you shall see that this dragon had seven heads and ten horns, by which is always meant the Roman empire. So that it is evident that it was the devil in the Roman empire stirring up that state against the Church. The devil and his angels is said to have ten horns and seven heads, and seven crowns upon his heads ; it is the hierarchy of the Roman empire ; for while it was heathenish the devil always wrought in it, therefore that empire is called the dragon and his angels.

On the other side, you have the apostles and the faithful men that did endeavour to set up Christ, and you have Michael and his angels assist these men against the devil in the Roman empire ; even just as you saw before in that place of Daniel there was angel against angel, so there is here in this of the Revelation.

Read the whole book of the Revelation, this which I now say will be one key to it. You shall find that all that is said to be done is done by angels. Such an angel sounded his trumpet, such an angel poured out his vial, &c. He speaks of things done here below, judgments upon wicked men, and good things for the Church. Why are they said to be done by angels ? Because these angels do guide men, act kings and princes to do that they do against Antichrist. And the government of this world of the New Testament is represented to us rather under the notion of angels than of men, because that angels do stir up men to do what they do.

I will give you one instance more. You see now how angels, both good and bad, deal in the Persian and the Roman monarchy. I will give you one instance how they did deal in the Babylonian monarchy, and it is about cutting down Nebuchadnezzar. Angels were to execute that. Read Dan. iv. 17 ; he saith it was by ‘the decree of the watchers.’ Who were the watchers ? It was not the Persons in the Trinity ; they were angels, for it is said, ver. 13, ‘the watchman came down from heaven.’ Though one angel was the executioner more especially, yet he saith it was by the decree of the watchers ; they decreed in heaven, the council of angels did, as being of counsel to the great king, and one watcher came down to execute it. Thus, you see, angels have their hands in the great things of the world, in ruling of kingdoms and the affairs here below.

Let me add but one instance about evil angels : it is in Judges ix. 23, 24. You read in the former chapter how Gideon had delivered Israel, and he had seventy sons ; but the men of Shechem set up Abimelech, a bastard son of Gideon’s, begotten of a strumpet out of their own town, and put to death seventy of the sons of Gideon, who were lawfully begotten. Now, to avenge this what doth God do ? There was a mighty division followed, a great war ; who was the cause of it ? There were other visible pretences, but the truth is, the stirrer up of all this was an evil spirit : for so it is said, ‘God sent an evil spirit between Abimelech and the men of Shechem ; and the men of Shechem dealt treacherously with Abimelech : that the cruelty done to the seventy sons of Gideon might come, and their blood be laid upon Abimelech their brother, which slew them, and upon the men of Shechem, which aided him

in the killing of his brethren.' Here you see that good angels and bad angels do stir up kings and states, one one way, and the other another way. And they have thus dealt in the great monarchies of the world, and they deal so in Popery too.

I will give you a clear instance for it. It is said, Rev. xiii. 1-3, that the dragon did give his seat to the beast, the same dragon and his angels that is called the old serpent, chap. xii. ; he saith plainly that he did give the Pope his power and his seat and great authority, and he ruleth and acts that state to this day ; and therefore, in 2 Thess. ii. 10, it is said that that man of sin works with all deceivableness of Satan, and that God giveth him up to the deceivableness of error by the devil.

Thus you see the devil hath wrought in all the monarchies, and doth to this day, and that kingdom or state, or any part of it, that opposeth the Lord Christ, it is the devil that works in it ; and good angels and bad angels, where there are wars, have as much to do as men have, and do oppose by suggestions to the spirits of men, and have as great a hand in the affairs of the world as men have. They are the rulers, the invisible rulers of this world ; they are the principalities and powers here in the text, which our Lord and Saviour Christ is set over.

So, then, I have made this plain unto you, that there are not only principalities in this world, visible ones, but invisible ones over this world. Now, in a word, to manifest this too, that our Lord and Saviour Jesus Christ is above all these, he is above kings and angels and devils, they all but serve his turn ; he is exalted, saith he, far above all principalities and powers, and every name, be it what it will, be it visible or invisible ; they were all made by him, and all made for him, and they all serve him. You think kings rule the world ; it is certain that good and bad angels rule the world more, and it is certain that Jesus Christ ruleth the world more than all these.

First, That he is above, far above *good angels*, I shall not need to insist much upon it ; you have a clear place for it, Heb. i. 6, 'Let all the angels of God worship him.' Now, to give you a scripture out of the Old Testament, that all the angels of God worshipped Christ ; in Isa. vi. 1, he saith, I saw God sitting upon his throne, and about it stood the cherubim, and they covered their faces with their wings ; covered their faces in token of subjection ; as women cover their faces in the church in token of subjection, so did the angels. Now, who was this that appeared then upon the throne that the prophet here speaks of ? Read John xii. 41. Christ plainly saith it was himself ; 'These things,' saith he, 'said Esaias when he saw his glory,' having reference to that Isa. vi. So then, my brethren, they worship him, which argueth an infinite distance ; for though worship be but a created thing, yet my desire is infinite, because I cannot reach to glorify God as I would, and therefore it is proper only to God.

Secondly, You shall find that he useth them as agents at his pleasure. Look in Heb. i. 7. It is said there, he made 'his angels spirits, and his ministers a flame of fire.' This place is quoted out of Ps. civ. 4. He makes his angels, he made them on purpose to be his spirits, or, as the word is in the Hebrew, his winds ; that, look as the winds execute the will of God, so do these angels at any time ; they are his winds to fly up and down the world. You see Christ here upon earth commanded the winds, and they obeyed him ; so he commandeth angels, and they obey him. They are 'his winds, and his ministers a flame of fire.' Look as thunder and lightning obey God, they all do his will ; so do these obey Christ, and they have power like to winds and to thunder and lightning. Lightning, you know, is a subtle thing ;

it killeth, and a man knoweth not how ; so do angels, they have the same force and much more ; therefore he compareth them to it. And in the last verse of that Heb. i. they are said to be sent out. By whom ? By Christ, of whom he had spoken in all that first chapter.

Then come to *bad angels* ; and he is far exalted above these. When he first ascended, he left them in the air, they are under his feet indeed. I will give you but a place or two. Col. ii. 14, it is said he spoiled principalities and powers ; he made a show of them openly, and triumphed over them. He spoiled them, ἀπεκδυσάμενος, he took away their weapons ; the word alludeth to that, for that was the manner of those that conquered, they took away the weapons of those that they conquered.

He did this when he ascended ; for I take it these words have reference to his ascension, and my ground is, because then he led captivity captive, as he saith, Eph. iv. 8. He spoiled devils then, and he made an open show of them. As we are made spectacles unto angels and men and unto God, as the Apostle saith ; so before angels and men and before God, Jesus Christ made an open show of them. As they used to do that triumphed over the conquered, they tied them at their chariot-wheels, and so led them openly after them in way of triumph ; so did Jesus Christ triumph over devils when he ascended. Yea, my brethren, before-hand. Saith Christ, ‘I saw Satan fall down from heaven like lightning,’ when the gospel was preached. And this great Bishop of our souls silenced Satan presently : for before, the devil spake in the oracles, in trees, and he spake in temples ; as God did in the Holy of Holiest, so he had done all the world over. But when Christ came, all the oracles were mute, the heathens wondered at it. Plutarch writeth a book of it.

And let me tell you this, that all the great design of God, since Christ hath been in heaven, hath been to ruin Satan, to throw him down out of *his* heaven. You heard before that he was in the Roman empire, and he was worshipped there as God. Jesus Christ in three hundred years flung him out thence. The accuser of our brethren is come down to earth. All his idols were flung from thence, he was thrown down from heaven ; that is, from being worshipped as God.

Well then, the devil turned Christian, and gives the Pope his power in the West ; setteth up the Turk in the East. My brethren, our Lord and Saviour Christ will never leave till he hath thrown him out of these seats too. Therefore you read, Rev. xix. 19, 20, at the end of the great war against both, I saw, saith he, the beast, and the false prophet that wrought miracles before him, with which he deceived men that dwelt upon the earth ; and the kings of the earth were taken that stood for them, these were cast into the lake that burned with fire and brimstone. And then what followeth ? Chap. xx. 2, there was an angel came from Christ, with authority from him, for Christ needeth not do it himself, it is but giving an angel commission to do it : ‘And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him,’ saith he, and flung him into hell. This power hath our Lord and Saviour Jesus Christ.

And, my brethren, to shew you in a word that Jesus is above all power, you shall find in 1 Cor. xv. 24, that he will reign till he hath put down all rule, and all principalities and powers, and especially the devil, for he speaks of a power that is an enemy unto him ; for it followeth in the next words, ‘he must reign till he hath put all enemies under his feet.’ All the power and principality the devil hath in the world, and not only he, but what angels have, will be put down, but especially he. Why ? Because he is an

enemy; for he must reign, saith he, till he hath put all enemies under his feet. And at the day of judgment the devils tremble, and that great devil shall be brought forth that set himself up against the Lord Jesus Christ, and shall be judged, and every poor saint shall tread him under his feet, as it is Rom. xvi. 20: and everything in earth and under the earth, men, and angels, and devils, shall bow their knees before the Lord Jesus Christ; that is, they shall acknowledge him to be the great Saviour, the great King of the World, as it is Phil. ii. 10, and repeated Rom. xiv. 9, and interpreted of the day of judgment, when the angels shall be judged. Therefore fear not, my brethren, our Lord Jesus Christ is above devils, and men, and angels, and all.

So much for opening of these words, 'far above all principality, and power, and might, and dominion.'

In a word to this, *and every name that is named.*

What is the reason the Apostle addeth this?

He addeth it for two reasons—

The first is this: If I have not reckoned all sorts of power, saith he, think of anything else that I have not mentioned; if there be any that I have not named, as assuredly there are, I will comprehend it under one general: 'every name that is named, not only in this world, but also in that which is to come,' whatsoever it be. And by name is meant often in Scripture, *authority*; as in the name of Christ, that is, in the authority of Christ; and as we say, in the king's name, that is, in the king's authority. I will not stand upon it. In earth there were some he had not reckoned, in heaven amongst angels there were some he could not reckon; therefore if there be any name, saith he, it is all subject to Christ. That is the meaning of these words.

And then, again, there is another reason why he addeth this, 'every name that is named,' to 'principalities and powers,' because *name* is a larger word than *powers*. There may be names in this world, persons there may be and excellencies that have not power; and so there may be excellencies in the other world that have not power and authority. Therefore, saith he, be it what it will, be it what excellency it will, be it whatsoever it will, Jesus Christ is exalted far above it, so far that all is under his feet.

Now, by *names*, as I take it, is meant both persons and excellencies or dignities.

First, All persons are meant by this 'every name.' I will give you a scripture or two for it: Acts i. 15, 'The number of the persons'—we translate it so; in the Greek the word is, the number of the names—'were one hundred and twenty.' So that when he saith 'every name,' he meaneth every person. That is the first.

Secondly, It is put for *excellency, dignity, glory*, be it what it will. Gen. vi. 4, the men of the old world are called 'men of name;' so the word is in the Hebrew, and therefore the Grecians call men famous and of renown, 'men of name;' and, chap. xxx. 8, Job calleth base men, 'men without name.'

Now then, the meaning is this, that not only Jesus Christ is advanced above all power and authority, but above all persons, and all excellencies and dignities, or whatsoever thing doth excel; suppose not power only, but wisdom, learning, or whatsoever it be. Let one be famous, have a name for what he will have; any angel in heaven, or any man in this world, or the world to come; all creatures whatsoever, and all excellencies of creatures, Jesus Christ hath a better name than they. So saith the Apostle, Heb. i. 4, 'He hath obtained a more excellent name than the angels,' and he hath

this by inheritance, which now he is exalted unto; and therefore, in the same chapter, he speaks of his sitting at the right hand of God. The scope of the chapter is to shew both the excellency of his person, that he hath a better name than all things, and the superiority of his place; he sitteth at the right hand of God. 'And to which,' saith he, 'of all the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?'

So now, my brethren, I have opened that. I should come to have shewn likewise what is the meaning of these words, *in this world, and the world that is to come*, but I will omit that now, and make some observations upon what hath been delivered, and so conclude.

The *first* observation that I should have made is this: That there are *two worlds*. But I must reserve that.

But the *second* is this: That there are differing names and excellencies in this world and that which is to come. Men that have great names in this world will be, many of them, without names in the world to come; they will be vile persons, without names, as you heard out of Job. Men that shall be saved, and have great names for saints here, yet they may be the least in the kingdom of God, in the world to come; the first are oftentimes last, and the last are first. What names you shall have in the world to come, let that be the main care of your souls.

Now what have men names for? For famous acts done. Do famous acts which shall have renown, if you will have a name in the world to come. After the day of judgment, though there be no power and principality, yet there are names for ever; therefore, I say, the word 'name' is larger than that of principality and power. Christ will put down all principality and power, both of angels, and men, and of devils, but there will be names remaining still. Paul will have a greater name in heaven for ever than other saints have.

My brethren, seek not after names here, to be great and famous in the Church of God; but desire that, and it is sincerity only doth it, which shall get you a better name in the world to come. What do I care to be judged by man's day, saith the Apostle,—he speaks so slightly of it,—there is God's day. It is not, saith he, how things appear now, and what name I have now; but what it will be in God's day and in Christ's day in the world to come. Who shall sit at Christ's right hand, and who at his left, as it was not Christ's to give, so it is not ours to know. Poor saints that stand in the alley may sit at Christ's right hand, when another, one that yet goeth to heaven, and hath a great repute in this world, not only civil, but in repute otherwise too, may stand at his left in comparison. There will be names, my brethren, different from what is in this world.—That is the second observation.

*Thirdly*, You see that all principalities and powers are subjected to Jesus Christ. Then fear not devils, fear nothing. It is the use the Apostle makes, Rom. viii. 38: 'I am persuaded,' saith he, 'that neither angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' It is not as if the good angels would hinder you; but the Apostle, though he knew they would not, yet he makes that supposition, as he doth Gal. i. 8, 'If an angel from heaven,' saith he, 'preach any other gospel.' He might well think a good angel from heaven would never preach any other gospel; but he makes a supposition of it, merely to shew the truth of this gospel. So here, to shew the certainty of the estate of the elect, he makes a supposition. Suppose, saith he, they should, yet fear not. Why? Because Jesus

Christ sitteth at the right hand of God, and hath angels, and principalities, and powers under him ; so you have it, 1 Peter iii. 22.

And as good angels shall not, so it is certain likewise that evil angels shall not ; good angels will not, and bad angels shall not. Matt. xvi. 18, saith he, 'I will build my church upon this rock,'—that is, this faith and confession that Christ is the Son of God, and a heart and life answerable,—and the gates of hell shall not prevail against it.' They may assault it, but they shall not prevail. My brethren, this devil whom you fear, and who tempteth you, as Jesus Christ hath him under his feet, so he will have him under your feet too one day ; do but stay a while, he shall tread down Satan under your feet shortly, Rom. xvi. 20. You need fear nothing therefore, either in heaven or in earth.

The *fourth* observation is this. I have told you there are two sorts of rulers in this world. There are visible ones, whom you all reverence and adore, as indeed you ought to do, principalities and powers here in this world, the higher powers, superior dignities ; but there are greater than these, there are higher than they, as Solomon saith in Ecclesiastes ; there are angels, both good and bad, that are greater princes than these. Do but think with yourselves now, how little you know of the story of this world ; you know much, it may be, of the plots and policies of the princes of this world ; but do you know those conflicts of Satan, those underminings the good angels have against him ? Do you know the transactions whereby this world is governed ? You do not know them ; but the day of judgment will be a gallant day for that, for then you will have the story of all the world broke open ; you will not only have the story of all the actions of princes, what they have done in their bed-chambers,—not only the reason of this petty thing, and that petty thing,—but all the agitations between angels good and bad shall be all made known to you.

The bad angels, these wicked spirits that do us all the mischief, have plots beyond the plots of princes ; they have methods, as the Apostle calleth them ; art beyond the art of princes ; and there are transactions between good angels beyond all what the men of the world have. The story of this world, how pleasant would it be to a man ; but the story of the world to come, my brethren, will be far more pleasant ; you shall not only be ear-witnesses of all, but judges of it. The Apostle saith expressly, 1 Cor. vi. 3, that the meanest saint shall judge the angels ; that is, the bad angels shall all be brought before the judgment-seat of Christ,—nay, for ought I know, the good angels shall be brought too, to give an account of what they have done,—for it is spoken of all in general at the day of judgment, that to him 'every knee shall bow, both things in heaven, and things in earth, and things under the earth.' Now then, what a story will the world produce at the latter day, that hath had two such governments run all along in it !

*Lastly*, you see here, when the Apostle reckoneth up the best things that are, what are they he reckoneth up ? Powers and names, when he would reckon up the greatest excellencies ; for indeed these are the greatest excellencies, therefore the men of the world contend so much after them, after name, and glory, and honour, and principality, to subdue men ; these are the great pursuits of the wisest of the sons of men. It is not so much pleasure of the body ; that fools pursue after most ; but men of wisdom and parts pursue after power, and name, and principality : these are the best things. According to the account the Holy Ghost himself maketh when he instanceth in things that are great, 'A good name is better than great riches.'

The devils do not live upon pleasures of the body, and riches, and such



things as these are ; but what they live upon, what they please themselves with, is in having power, in subduing nations, ruling kings, as you saw in Daniel, and to have his name set up ; as the devil was worshipped four thousand years in the world before our Saviour Christ came. What a name had he ! Power and name, you see, are the greatest things that are ; which therefore the best of creatures, good angels and bad angels, pursue after ; therefore here they are instanced in. He doth not mention riches, but ‘principality, and power, and every name that is named,’ &c.

## SERMON XXXIII.

*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, &c.*—VER. 21, 22.

THESE words do set forth unto us and proclaim the supremacy of our Lord Jesus Christ, the King of kings, over all persons, by what names or titles soever distinguished and dignified, in all God's dominions, belonging either to this world or the world to come.

His kingly dignity is set forth unto us first, for the substance of it, by that usual metaphor of sitting at God's right hand. This in the 20th verse.

In this 21st verse, as likewise in the beginning of the 22d, you have the amplification, or an enlarged explication of it—

*First*, by the sublimity of the condition he is exalted unto; he saith it is not only *above*, but *far above*. And that—

*Secondly*, amplified by the quality and dignity of the persons above whom he is thus far advanced; 'principalities and powers,' &c. And because all particulars of power in this world and the world to come could not be mentioned nor rehearsed; therefore, to be sure to take in all, he addeth this general, 'every name that is named.'

*Thirdly*, it is set forth unto us by the extent of this his advancement, of his dominion and sovereignty both of place and time; this world, and the world that is to come, in all ages and in all God's dominions.

*Fourthly*, by the lowness of the subjection of all these principalities, and whatsoever else, unto him; 'they are under his feet.'

*Lastly*, by the universality of all this: it is 'far above all;' 'and hath put all things under his feet.'

So you have the division of these words in the 21st, and in the first part of the 22d verse.

I have despatched, *first*, what is meant by 'sitting at God's right hand.' And—

*Secondly*, I have gone over two heads of the amplification of this exaltation of Christ:—

First, The sublimity of his condition personally; 'far above.'

Secondly, I have opened to you the quality of these persons whom he is set over; angels, good and bad, and magistrates in this world, whatsoever they be. I shewed you, that by principalities and power, might and dominion, he would include all sorts whatsoever. That all these three were called by these names, I opened; likewise, what was meant by 'every name in this world, and the world to come.'

So now the third thing, and that which remaineth, cometh to be opened, *the extent of his dominion*; 'in this world, and the world to come.'

Upon the first consideration of these words, 'in this world, and the world to come,' I thought to have found no difficulty, but to have slipped them over lightly and generally.

Concerning their coherence there is only this to be said. Some refer it only to the words immediately foregoing, 'every name that is named in this world, and the world to come.' But certainly that is too narrow. I rather therefore, with Beza and others, refer it to the whole that he had said of Christ's exaltation; 'he sitteth at God's right hand, over all principalities and powers, and over every name that is named in this world, and the world to come.'

Now then, the great thing to be opened is this: *What is meant by the world to come; and the difference of these two, this world, and the world to come.*

There are these *three* senses and interpretations of it, and I love to take, especially where there is a comprehensiveness, as here there is of all, all in.

This world, and the world to come, may be taken, first, for *heaven and earth*; this state of the world on earth, and that state of the world in heaven, which are two worlds. So that, as the Apostle, in Col. i. 16, when he would divide all things that are created in heaven and in earth, visible and invisible, mentioneth thrones and dominions, principalities and powers; so answerably here, when he speaks of Christ's exaltation, he saith he is exalted far above all these in this world, and in the world to come; that is, in heaven and in earth. And so it cometh all to one with what Christ himself saith, Matt. xxviii. 18, 'All power is given me in heaven and in earth;' that is, in this world, and the world to come, in all God's dominions.

Only then here is the question, why heaven should be called the *world to come*, whereas it is extant now as well as earth is, which is called, in this interpretation, the *present world*? And Christ has now actual power in heaven as well as in earth. Why is it therefore called the world to come?

To this the answer is: though it be a world now extant, yet to us poor creatures here below it is a world to come. It was a world created at the same time that this lower world was: 'Gen. i. 1, 'In the beginning God created the heavens and the earth.' By 'heavens' he meaneth the angels and the higher world; as by 'earth' all that chaos out of which all this world was made that is under it, sun, moon, stars, and the lower elements.

This is the comfort of the saints,—to scatter some observations by the way,—that this great world is *to come*. The Psalmist, Ps. xvii. 14, calleth wicked men, 'men of this world, whose portion is in this life.' This world is theirs, and let them take it; this is 'your hour,' saith Christ, 'and the power of darkness.' 'If we had hope only in this life,' saith the Apostle, 1 Cor. xv. 19, 'we were of all men the most miserable;' but we have a world to come.

It is a world to come in respect of us; as likewise you have it, Luke xviii. 30; speaking of him that shall deny himself, saith he, 'he shall receive manifold more in this present time, and in the world to come life everlasting.' And so, 1 Tim. iv. 8, he hath the 'promise of this life, and that which is to come;' that is, heaven. Now this is one part of the meaning.

Yet let me say this of it. The Apostle's scope being to speak of Christ's actual reign, and having mentioned that it is in heaven,—for so he saith ver. 20, 'He is set at God's right hand in heavenly places,'—as the special place of it, and that at present; to call heaven the world to come, because *to us* it is to come, Beza himself saith it is somewhat too harsh; therefore he seeks out another interpretation.

Then the *second interpretation* is this: that this phrase should note out the duration of Christ's kingdom, that it is for ever, in all ages to come whatsoever. It is a phrase the Scripture often useth to express eternity; as, Matt.

xii. 32, their sin 'shall not be forgiven, neither in this world, nor in the world to come;' that is, never. As in Rev. xx. 10, there are two *evers* put, one *ever* for this world, and the other *ever* for the world to come. They shall be 'tormented for ever and ever;' for ever in this world, and for ever in the world to come. And that it noteth out eternity, there is that likewise I quoted even now, Luke xviii. 30, 'in the world to come eternal life.' Therefore that place, Isa. ix. 6, which we translate, and rightly, 'Eternal Father,' or 'Father of eternity,' the Septuagint reads, the 'Father of the world to come.'

Christ's kingdom, to back this interpretation also, is said to be 'for ever.' Luke i. 33, saith the angel to Mary, speaking of Christ's kingdom, 'The Lord shall give him the throne of his father David, and he shall reign for ever;' not for one *ever*, but for all *evers*. And that he meaneth eternity, he addeth, 'and of his kingdom there shall be no end;' having indeed relation to that in Isa. ix. 7, where he saith, 'of his government and peace there shall be no end.'

And so I find some that bring that place, Heb. x. 12, 'After he had offered one sacrifice for sins, for ever he sat down on the right hand of the Majesty on high.' They allege that place for his sitting at God's right hand for ever, not only in this world, but in the world to come. Although I think there is never a place of Scripture where I find that he sitteth for ever at God's right hand, in the sense the article of the creed hath it. And 'for ever' there seemeth to refer to 'after he had offered up one offering for sin for ever;' for he saith in the verse before, that their sacrifices could not take away sins, never made an end of them, but they returned again. 'But he,' saith he, 'by one sacrifice took away sins for ever.' So that 'for ever' referreth rather to that than to sitting on God's right hand; and ver. 14 confirmeth it likewise, where he saith, 'He hath perfected for ever them that are sanctified.'

Now, against this interpretation I will give you the objections and the resolutions, for I cannot pass over them.

The objections are these:—

If his meaning were this, that he sitteth on God's right hand, above all principalities and powers for ever, then there is this objection, that there are no principalities and powers for ever that Christ should sit over; for the truth is, when this world endeth, there will be an end of all principalities and powers. You have an express place for it, 1 Cor. xv. 24, 'Then cometh the end, when he shall have delivered up the kingdom to God the Father; when he shall have put down all rule and all authority and power.' How then can it be said, he sitteth on God's right hand over all principalities and powers in this world, and the world to come, taking it in this sense, 'for ever?'

There are but two things to help this objection.

The first is this: that though there be no principalities and powers for ever, but rule ceaseth, as it is certain they do, both of good angels and bad, and magistrates and men; yet there are several names, several dignities and excellencies, as I shewed you the word 'names' implieth, that are in this world, and the world to come. And so in that sense it is true, that he is for ever on God's right hand, above all names that are named in this world, and the world to come.

Then the second thing that answereth this objection is this: the Apostle speaks by way of supposition, as it were; as in that other speech of our Saviour's, 'Their sins shall not be forgiven in this world, nor in the world

to come.' It is not as if there were forgiveness of sins in the world to come; but his meaning is, suppose there would be forgiveness then, they should never be forgiven. So, suppose never so many names, or principalities, or powers in this world, or the world to come, he is over them all.

But then there is a second objection, and that is this: that in the same 1 Cor. xv. 24, it is said thus, 'Then cometh the end, when he shall have delivered up the kingdom to God the Father;' and, ver. 25, 'He must reign, till he hath put all his enemies under his feet: and when all things are subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all;' so saith ver. 28.

Here is now a worse objection against this interpretation of the phrase, 'in this world, and the world to come.' And indeed and in truth I find great interpreters, both upon this place and the other, to confine and determine the phrase of sitting on God's right hand, to end after the day of judgment, when he giveth up his kingdom to his Father. And the reason is this, because it is evident that the Apostle quoteth that which he saith, 1 Cor. xv. 25, 'He must reign, till he hath put all his enemies under his feet,' out of Ps. cx. 1, 'Sit thou on my right hand, till I make thine enemies thy footstool.' They interpret that *reigning*, which he must then give up to his Father, by that *sitting* mentioned there.

There is this will help that likewise:—

That the word 'until' doth not note out that then he shall not reign; for the word is not always interpreted exclusively to exclude the time after, but inclusively to include all the time before, whereof there might be a doubt, whether he reigned or no till then, because he had so many enemies. After the day of judgment he shall have none; but there might be this doubt, whether he reigned yea or no till then, because his enemies were so many and so strong. So we find the word used, 2 Sam. vi. 23, where it is said, 'Michal had no child until the day of her death;' it is not as if she had any afterward. It is taken therefore for an undetermined time.

But yet there is this still will take away that: that it is plainly said, he doth *give up the kingdom to God*, and likewise that then *Christ shall be subject unto him*.

Thus perplexed, you see, is the opening of these words, and there must be some pains to resolve this doubt.

The best reconciliation which I shall give you, shall be in these few distinctions, which, I suppose, will clear to you in what sense Christ hath a kingdom, and indeed sitteth on God's right hand for ever, and in what sense he giveth up the kingdom to the Father.

The *first distinction* I give you is this: there is a *natural kingdom* due to Jesus Christ as he is God, yea, and by natural inheritance is due to him being man, as joined to the Godhead; for he inheriteth the privileges of the second Person.

Of this natural kingdom, founded upon his being the Son of God,—which the Apostle, to the Hebrews, chap. i. 4, saith 'he hath obtained by inheritance,'—he saith, ver. 8, 'But unto the Son he saith, Thy throne, O God, is for ever and ever.' And though the right of it is devolved merely because he is God, yet it is by inheritance; being the natural Son of God it is his natural inheritance, therefore he is, as it were, in joint commission for ever with God, as he is God and man. This natural dominion therefore over all things,—for all things were made by him and for him, be they what they will, whether principalities or powers, or whatever else,—this right remaineth for ever, that is certain. And accordingly many of those privileges, which I

interpreted to be understood by his sitting on God's right hand, must likewise remain. As, first, fulness of joy; 'At thy right hand is fulness of joy for ever:' so he is at God's right hand for ever; for he doth enjoy—the manhood doth—a fulness of joy immediately in God himself, and this for ever. And, secondly, all that personal honour and glory, and glorious authority which he was filled with, which he was crowned with indeed when he came first to heaven; all these remain to eternity likewise, and they are a natural due to him, though bestowed actually then when he came up to heaven. And he is thus in commission with his Father likewise, so far as natural rule goeth, as a natural inheritance to him; though less than his Father as he is God-man.

But now, secondly, there is a *dispensatory kingdom*, as divines use to call it, as he is considered as Mediator between God and his Church; which kingdom is not his natural due, but it was given him, and given him by choice; yea, as he was second Person and Son of God, that that person was chosen out to execute the office of Mediator. And this kingdom is more properly and strictly noted out by sitting at God's right hand in the Scripture: and God gave it him as a reward of his obedience; he hath it by commission. John v. 22, 23, 'The Father himself judgeth no man, but he hath committed all judgment unto the Son;' he is God's *Dominus facere totum*, as I may so express it; he is that Lord whom God hath set up to do all his business for him visibly and apparently to the day of judgment. And this kingdom is in a more especial manner appropriated to Jesus Christ. It is so his as it is not the Father's in a more eminent manner.

In this will that common axiom of divines help us, that what works all three Persons do towards us *ad extra*, though they have all a joint hand in them, yet they are attributed more especially to one Person than to another: as sanctification, you know, is attributed more specially to the Holy Ghost, redemption to the Son, creation to God the Father, though all three Persons have a hand in it. So likewise is it here; though the Father ruleth till the day of judgment, and the Holy Ghost with him, yet it is in a more especial manner appropriated unto the Son.

Yea, let me add this, that seeing to appropriate thus a work more especially to one person than to another is an act of God's will, hence it is that one person may have it for a time appropriated unto him, and afterward given up unto another person more properly. So now until the day of judgment Christ hath the kingdom committed to him; after the day of judgment it is appropriated more eminently unto God the Father, yet so as that God the Father ruleth now; so on the other side, though the Father is all in all after the day of judgment, yet the Son is said still to judge.

Now, the reason, to touch it in a word, why God the Father did thus appropriate a time for the reign of Jesus Christ more especially, and that all men's thoughts should be drawn unto him, and the Father should, as it were, withdraw himself, was this, that all men should honour the Son as they honour the Father; so you have it, John v. 22; that as for every work there is a season, so there should be for every person a season wherein they shall be in a more especial manner more glorious.

And there is this second reason for it likewise,—it was a reward indeed that was exceeding due unto Jesus Christ,—that he should have the kingdom appropriated unto him for a season, that he should draw all men's eyes to him, and have all the glory and honour as it were in a more immediate manner, because he veiled his Godhead in obedience to his Father; therefore his Father now, when he cometh to heaven, doth answerably, to recompence

him, withdraw himself, and appeareth not so much in government, but hath committed all judgment unto the Son. Let my Son have it, saith he. And then, that you may see the equity of this, founded upon that place of Scripture, 1 Cor. xv. 28, because the Father hath committed all judgment unto the Son for so long a season, until he hath made all his enemies his footstool, therefore again doth Jesus Christ, to honour his Father, give up the kingdom to him, and he himself becometh subject to him that hath put all things under him.

My brethren, though Jesus Christ hath this kingdom committed to him for this reason,—he went into a far country to receive a kingdom,—yet when he is in the height of his kingdom, and hath all his enemies down under him, he will not carry it like a conqueror home, as if he had gotten it by his own sword and by his own bow only; but even then, when he is in the height of all, he giveth it up unto his Father before men and angels. It will be the last thing he will do at the latter day before he goeth to heaven, when he hath cleared all the world's accounts; for they shall all be judged by the man Christ, and it is a greater service than all his sermons he made on earth; then, when he hath done and is in his full triumph,—which should teach us when we are highest and most raised then to fall down,—when he hath all his enemies under him, to death, to the meanest and lowest subjection, every one subdued, when he hath judged all the world, and pronounced the sentence both upon just and unjust, and every knee hath bowed to him; then he subjecteth himself unto his Father, and delivereth up the kingdom to him, and God becometh all in all; and this is the last and great solemnity of all.

This is the first distinction. His natural kingdom remaineth for ever, which is a due to him even as he is man joined to the Godhead; but you see there is something of a mediator-like kingdom which he doth give over.

The *second distinction* is this, to clear it yet further: this Mediator's kingdom, as I may so call it, *regnum oeconomicum*, receiveth a double consideration. First, consider him as he is Mediator of his Church *considered under imperfection*, either of sin or misery, or any other want, till his Church shall be complete. Or, secondly, consider him as he is a Head of his Church made complete and *fully perfected* in all parts and in all degrees.

Or, that I may explain my meaning to you, I remember when I opened the 3d and 4th verses compared with the 7th of this chapter, I told you that I thought in election there were two great designs involved. The one, that which was more principal and primitive, which was the choosing of us in Christ as a Head to that absolute glory which with and in Christ we shall have in the highest heavens for ever after the day of judgment. But then, secondly, to illustrate and set off this glory the more, God letteth us fall into sin, into misery; body and soul are parted, the one liveth in heaven in a blessed condition, the other lies in the grave; Jesus Christ hath not all his saints, he hath them but by degrees. Now, then, answerably hath Jesus Christ a double relation to his Church; the one as a Head *simply considered*; for we are chosen in him as a Head and Common Person to that condition which for ever we shall have in heaven; and he hath the relation of a Redeemer and Mediator for us *as we are sinners*, and under misery, and under distress, and under imperfection.

Now, my brethren, while the Church remaineth thus imperfect;—Christ hath not all his members up to him, nor are they out of all danger, as I may so express it; for though at the day of judgment to the saints there is no real danger, yet they are to give account of their actions, and there

remaineth a final sentence to be pronounced upon them by the great Judge, and in that sense there is a forgiveness of sins then; therefore Paul prayeth that he may find mercy at that day;—now, I say, while there is any such thing as guilt, or the appearance of it, or any imperfection, as till that final sentence there is, so long is Jesus Christ a Mediator for us to God, as under some misery, some want, some danger. He standeth between God and us, and God hath given him all power in heaven and in earth, that he may give eternal life to them that believe,—we could not be trusted more safely than with him that is our Saviour,—that he shall be able to free us. And so long Jesus Christ ruleth in a way of conquest, destroying sin and death and all enemies, and redeeming the body, and bringing body and soul together, and lastly pronouncing a final sentence; and in this sense it is that the Scripture usually speaks of his sitting at God's right hand to intercede for us,—as it is, Rom. viii. 34, and by sitting there he meaneth reigning,—to destroy enemies, to put us out of danger of death and condemnation. But when once this final sentence is passed, then this work of a Mediator, his reigning thus as a Redeemer of us considered under sin and misery, ceaseth,—for when once that final sentence is passed then all sins are for ever and ever forgiven, never to be remembered more; God then looks upon us as in his first project, without spot or wrinkle for ever,—then Christ presenteth us to his Father. 'Lo, here I am, and the children thou hast given me; here they are just as thou didst look upon them in thy primitive choice.' And so now considered, I say his kingdom ceaseth, for there will be no need of it; and this indeed is an answer which learned Cameron delivereth upon that place, 1 Cor. xv.

But yet then, take Jesus Christ as our Head, as he is spoken of in the next words, and indeed as a distinct thing from his sitting at God's right hand, so he is for ever a Head. We were chosen in him at first,—I shewed in what sense when I opened those words, 'chosen in Christ, and elected in Christ,' in the 3d and 4th verses,—and as we were chosen in him at first, so we are considered in him for ever, and exalted in him, our persons in his Person; and God then, having forgiven all sin and misery, and the Mediator's office for intercession, &c., being laid aside, he is all in all both to Christ and us, and so now he delivereth up the kingdom unto God the Father.

I will add but this one third thing to it, to make this point—how he is a King, and sitteth at God's right hand for ever, and how not—clear. When he hath delivered up this kingdom of his redeemership unto God the Father, yet he sitteth down with this honour for ever, that it was he that did execute this office of a Mediator, so as not a soul is lost, not a sin left unsatisfied for, not an enemy unsubdued; he sitteth down like a mighty and glorious conqueror. He is not a General in war longer, that kind of kingdom and rule ceaseth, yet he hath this honour for ever, that he it is that did these and these exploits, brought in all those rebels, subdued all enemies, and remaineth a glorious dictator. So that indeed and in truth Jesus Christ shall then reign more gloriously with his Father, though it is more especially appropriated to him till the day of judgment, than ever he did before; for then he reigneth triumphantly, whereas before he reigned as one that was conquering and to conquer. And as David said, when all his enemies were subdued, Am I a king this day? so will Jesus Christ say, He was never kinged so much as now. Therefore some interpret those words, 1 Cor. xv. 24, 'Then shall the end be;' that is, say they, the perfection and accomplishment of his kingdom then cometh. Yea, in some sense, my brethren, he then setteth the crown upon his Father's head again, for his Father was put



out of rule, as it were, by the devil, who got all this world, and by wicked men, that did what they list; but his poor saints, whom he chose to eternal life, lay under sin and misery. Jesus Christ now subdueth all these enemies, rescueth these poor souls whom he loved from all evil, and presenteth to him a peaceable kingdom and government, and so he with his Father enjoyeth it to all eternity.

So much now for the opening of these words, 'this world, and the world to come,' in that second sense given, and the explaining how Jesus Christ is a king in both.

I will only add this: whereas it is said, 'of his kingdom there shall be no end,' his meaning is, as it is interpreted Dan. vii. 14, it shall not be destroyed for ever. It is a kingdom to give way to no kingdom else; it is continued, he reigneth for ever, though he himself giveth up the kingdom to his Father, and becometh visibly and apparently more subject than he was unto him. In this sense, that I may explain that too, it is not meant in respect of his Godhead, for so he was never subject; it is not meant in respect of his manhood, for so he is always subject: but whereas he so reigneth now as if God the Father reigned not visibly and apparently,—that is, he doth all visibly, although it is the Father's glory he cometh with,—yet he hath the glory of it, he runneth away with it, as it were; but when he shall have given it up, with this acknowledgment, that his Father is the author of this kingdom, and that he gave it him, and so setteth his crown upon his Father's head, then it shall appear to men and angels to be his Father's kingdom in a more eminent manner.—And so much for that second interpretation.

I will add a *third*, and so leave it: namely, what should be meant by the 'world to come' here; speaking of Christ's sitting at God's right hand, over all principalities and powers, in this world, and the world to come.

My brethren, there is a special world, called the world to come, appointed for Jesus Christ eminently to reign in; and therefore though all these senses are true and good, and must be taken in, yet let me add this to it, that God did not content himself to bestow this world upon Christ, for him to rule and reign in, and to order and dispose the affairs of it as he doth, and after the day of judgment to reign in that sense you heard spoken of before for ever, more gloriously than he did before. But he hath appointed a special world on purpose for him, between this world and the end of the day of judgment,—and the day of judgment itself is part of it, if not the whole of it,—wherein our Lord and Saviour Jesus Christ shall reign; which the Scripture eminently calleth the 'world to come;' Christ's world, as I may so call it: that as this present world was ordained for the first Adam, and God hath given it unto the sons of men, so there is a world to come appointed for the second Adam, as the time after the day of judgment is God the Father's in a more eminent manner, who then shall be all in all.

I mention this third interpretation both because the height of Christ's kingdom is in the world to come when that cometh once, and because that is more properly his, and also is to me, by comparing other scriptures, evidently intended in this place. It is the height of his kingdom; for in this world he hath principalities and powers of angels under him, by whom he ruleth; after the day of judgment, God is all in all; but there is a world to come which the angels have nothing to do with at all, which is not subjected as this world is unto the angels, but is made on purpose for Jesus Christ.

I will give you for this two parallel places of Scripture, Heb. ii. 5, compared likewise with 2 Peter iii. 7.

In Heb. ii. 5, 'To the angels,' saith he, 'hath he not put in subjection the world to come.' Whom hath he subjected it to then? 'But,' saith he, 'one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little while lower' (so it is in the margins) 'than the angels, and hast crowned him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. Now we see not yet all things put under him; but we see Jesus, who was made a little lower than the angels by the suffering of death, crowned with glory and honour.'

Compare now this place in the Hebrews with this in the text. First, you see, he speaks of Jesus Christ as made Lord of all; what here in the text he calleth 'sitting at God's right hand,' there he expresseth by being 'crowned with glory.' Here he saith 'he was raised from the dead,' there he saith he was 'made a little while lower'—indeed, for the measure, far lower—'than the angels by the suffering of death,' a worm and no man.

In the second place, he quoteth out of Ps. viii. that passage which likewise is here in the text, 'He hath put all things under his feet;' so saith ver. 22, and that sentence is nowhere else found in the Old Testament, and it is quoted thrice by the Apostle; here in the text, in Heb. ii., and in 1 Cor. xv.

Thirdly, he saith that there is this world to come ordained for this man: 'What is man, that thou art mindful of him? or the son of man, that thou visitest him?'—that thou hast subjected this world to come unto him, and put all things under his feet? He saith the like here in the text: he sitteth at God's right hand, over all principalities and powers, in this world, and the world to come, and he hath put all things under his feet. So that, you see, that place in the Hebrews and the words in the text agree, quoting both the same place.

These words, 'having all things under his feet,' are, as I said, nowhere in the Old Testament but in Ps. viii. You shall observe therefore that in 1 Cor. xv. 25, where the Apostle beginneth to quote Ps. cx., to prove that Christ must reign 'till all his enemies be put under his feet,' that the word 'all' is not in Ps. cx., nor is it said there 'under his feet,' but it is 'make thine enemies thy footstool.' The Apostle therefore being to prove that all enemies are to be destroyed, which Ps. cx. doth not fully serve for, what doth he do? He helps it out with Ps. viii., where the phrase is used, 'he hath put all things under his feet.' So that now Ps. viii., and Heb. ii., and 1 Cor. xv., and these words of my text, are all parallel places, and therefore I could not pass over this interpretation.

I will give you another place for it: 2 Peter iii. 7, compared with ver. 13, 'The heavens and the earth, which are now,'—here that which in the text the Apostle calleth this world, is expressed by 'the heavens and the earth which are now,'—'by the same word are kept in store, reserved unto fire,' &c. And ver. 13, namely, in opposition to the heavens and the earth which now are, mentioned ver. 7, he saith, 'Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' The Jews still express *world* by saying *heaven and earth*; therefore, when the Apostle would express this world, he calleth it heaven and earth, meaning the world that now is; but, saith he, 'we look for a new heaven and a new earth,' that is, a world to come. Now the words which in Heb. ii. 5 the Apostle useth of 'world to come' are *οἰκουμένην πᾶν μέλλουσάν*, wherein dwelleth righteousness.

And that this place in Peter and that of Heb. ii. fall all to one, appeareth by this: that when the apostle Peter had gone and alleged this, that there

is to be 'a new heavens and a new earth,' that is, a world to come, 'wherein dwelleth righteousness,' so it is ver. 13.; at the 14th verse he makes use of it; at the 15th verse he quoteth Paul for it in his Epistle to the Hebrews,—for Peter writeth to the Jews,—'Even also,' saith he, 'as our beloved brother Paul, according to the wisdom given unto him, hath written unto you;' that is, of this new heaven and new earth, of this world to come.

Now, read that Epistle to the Hebrews;—for our divines usually quote this place to prove, and it is the best that can be, that Paul was the author of that epistle; for Peter writ to the Jews, that is plain, for he writ to the strangers dispersed, which were the ten tribes, throughout the lower Asia and those countries, as you may read, 1 Peter i. 1–3. He hath written to you, saith he, of this new heaven and new earth, wherein dwelleth righteousness;—now in the second of the Hebrews he writeth of it, proving it out of the 8th Psalm.

Thus you see, going from one place to another, that scripture and that in Heb. ii. are parallel, and that in Heb. ii. and this in 2 Peter iii. are parallel likewise.

My brethren, I will not stand discoursing to you about this new world; I shall only speak what is pertinent to the thing in hand. Unto this did all the prophets give witness, and therefore I am not ashamed to give witness to it too.

In Rev. v. 10,—I opened that chapter to you when I explained Christ's sitting at God's right hand,—as soon as ever they saw Christ take the book, and was installed king, what do their thoughts presently run to? The world to come; 'he hath made us kings,' say they, 'and priests, and we shall reign on the earth.' To be sure, at the day of judgment they shall; which will be a long day certainly, when all the accounts of the world shall be ripped up, and the world new hung against the approach of the King to it. There will be new heavens and new earth indeed, and the glory of the creatures then will put down the glory of this old world of Adam's; it was not good enough for this great Lord, our Lord and Saviour Christ. But I say I will not much insist upon it; I will only open so much as is pertinent to the thing in hand.

You see this place and that in Heb. ii. how parallel they are, and that the second of the Hebrews quoteth Ps. viii.

Now, consider but the scope of the psalm, as the Apostle quoteth it to prove the world to come. Any one that reads that psalm would think that the Psalmist doth but set forth old Adam in his kingdom, in his Paradise, made a little lower than the angels,—for we have spirits wrapped up in flesh and blood, whereas they are spirits simply,—a degree lower, as if they were dukes and we marquises; one would think, I say, that this were all his meaning, and that it is applied to Christ but by way of allusion. But the truth is, the Apostle bringeth it in to prove and to convince these Hebrews, to whom he wrote, that that psalm was meant of Christ, of that man whom they expected to be the Messiah, the man Christ Jesus.

And that he doth it I prove by the 6th verse,—it is the observation that Beza hath,—'one in a certain place,' quoting David, *διμαρτύρηται*, 'hath testified;' so we may translate it, hath testified *etiam atque etiam*, testified most expressly: he bringeth an express proof for it that it was meant of the man Christ Jesus; therefore it is not an allusion. And indeed it was Beza that did first begin that interpretation that I read of, and himself therefore doth excuse it and make an apology for it, that he diverteth out of the common road, though since many others have followed him.

Now the scope of the psalm is plainly this : in Rom. v. 14 you read that Adam was a type of him that was to come. Now in Psalm viii. you find there Adam's world, the type of a world to come ; he was the first Adam, and had a world, so the second Adam hath a world also appointed for him ; there is his oxen and his sheep, and the fowls of the air, whereby are meant other things, devils perhaps, and wicked men, the prince of the air ; as by the heavens there, the angels, or the apostles rather ; 'the heavens declare the glory of God,' that is applied to the apostles, that were preachers of the gospel.

To make this plain to you, that that psalm, where the phrase is used, 'all things under his feet,' and quoted by the Apostle here in the text,—therefore it is proper,—was not meant of man in innocency, but of the Messiah, the Lord Jesus Christ ; and therefore answerably, that the world there is not this world, but a world on purpose made for this Messiah, as the other was for Adam—

First, it was not meant of man in innocency properly and principally. Why? Because in the first verse he saith, 'out of the mouths of babes and sucklings hast thou ordained strength.' There were no babes in the time of Adam's innocency, he fell before there was any.

Secondly, he addeth, 'that thou mightest still the enemy and avenger ;' the devil that is, for he shewed himself the enemy there to be a manslayer from the beginning. God would use man to still him ; alas ! he overcame Adam presently. It must be meant of another therefore, one that is able to still this enemy and avenger.

Then he saith, 'How excellent is thy name in all the earth, who hast set thy glory above the heavens !' Adam had but Paradise, he never propagated God's name over all the earth ; he did not continue so long before he fell as to beget sons ; much less did he found it in the heavens.

Again, ver. 4, 'What is man, and the son of man ?' Adam, though he was man, yet he was not the son of man ; he is called indeed the 'son of God,' Luke iii. 38, but he was not *filius hominis*. I remember Ribera urgeth that.

But take an argument the Apostle himself useth to prove it. This man, saith he, must have all subject to him ; all but God, saith he ; he must have the angels subject to him, for he hath put all principalities and powers under his feet, saith he. This could not be Adam, it could not be the man that had this world in the state of innocency ; much less had Adam all under his feet. No, my brethren, it was too great a vassalage for Adam to have the creatures thus low to him. But they are thus to Jesus Christ, angels and all ; they are all under his feet, he is far above them.

Secondly, it is not meant of man fallen, that is as plain ; the Apostle himself saith so. 'We see not,' saith he, 'all things subject unto him.' Some think that it is meant as an objection that the Apostle answereth ; but it is indeed to prove that man fallen cannot be meant in that Psalm viii. Why? Because, saith he, we do not see anything, all things at least, subject unto him ; you have not any one man, or the whole race of man, to whom all things have been subject ; the creatures are sometimes injurious to him. We do not see him, saith he ; that is, the nature of man in general considered. Take all the monarchs in the world, they never conquered the whole world ; there was never any one man that was a sinner, that had all subject to him. 'But we see,' saith he,—mark the opposition,—'but we see Jesus,' that man, 'crowned with glory and honour ;' therefore it is this man, and no man else ; the opposition implieth it.

The philosophers themselves complain that nature was a stepmother to man; they did not see that subjection of the creatures unto him, but many miseries and incursions of miseries upon him. But, saith the Apostle, 'we see this man, Jesus, crowned with glory and honour.'

And then it is not an angel to whom all this is subject; it is a man, plainly; a man made a little while lower than the angels, and then crowned with glory and honour far above all, for so the opposition runneth.

And it is not this world only that shall be subject to this man, but it is a world to come; so the Apostle saith plainly, ver. 8, 'We see not yet all things put under him,' therefore it is not this world, saith he, but Jesus Christ is in heaven, crowned with glory and honour already; and there will be a world, and a world there is beginning, that shall be subject to him, as well as this present world.

So now it remaineth, then, that it is only Christ, God-man, that is meant in that Psalm viii. And indeed and in truth Christ himself interpreteth that psalm of himself; you have two witnesses to confirm it, Christ himself and the Apostle. Matt. xxi. 16, when they cried Hosanna to Christ, or 'Save now,' and made him the Saviour of the world, the Pharisees were angry; our Saviour confuteth them by this very psalm, 'Have ye not read,' saith he, 'Out of the mouths of babes and sucklings thou hast perfected praise?' He quoteth this very psalm which speaks of himself, and Paul, by his warrant, and perhaps from that hint, doth thus argue out of it, and convince the Jews by it.

What the meaning of that is, 'out of the mouths of babes and sucklings,' I refer to what Mr Mead in his *Diatribæ* hath written upon that Psalm viii. He interpreteth it of men, of the man Christ Jesus principally, who was but a babe, by whom God would still the enemy and avenger, under whose feet he hath put all things; therefore he is the man who is prophesied of.

You know how the prophecy of the Messiah runneth, Gen. iii. 15: He shall bruise thy head, and thou shalt nibble at his heel; which implieth plainly that he that was to be the Messiah should have Satan under his feet, he was to tread upon Satan's head; the nibbling at the heel sheweth that he should wind up his head and bite him by the heel, being thus under his feet.

Now, my brethren, he is the sole man that, as the Psalmist and Apostle saith, hath a world to come ordained for him. To speak a little of that now that I have shewed it to be the meaning of both—

As Adam had a world made for him, so shall Jesus Christ, this second Adam,—Adam being a type of him that was to come,—have a world made for him. This world was not good enough for him; he hath a better appointed than that which old Adam had, a new heaven and a new earth, according to the promise, Isa. lxvi. 22, where the saints shall reign. 'Thou hast made us kings and priests, and we shall reign on earth.' And this world he hath not subjected unto angels; no, there are none of those principalities and powers in it, or shall be in it, when it cometh to its perfection.

Do but mark the harmony of one thing with another. There are two Adams: an earthly Adam, he hath an earthly world; a heavenly Adam, and he hath a heavenly world. There are two covenants, the Law and the Gospel. The angels delivered the first covenant; 'The law was given by the ministration of angels.' But the second covenant, the gospel, declareth and speaks of this second world made for the man Christ Jesus. God hath not used the angels to preach the gospel, they do not meddle with it; but he hath appointed men to do it. He is so far from subjecting this world that

is to come to angels, that they are not the declarers of it. 'Unto the angels,' saith he, Heb. ii. 5, 6, 'hath he not put in subjection the world to come, whereof we speak,' though they gave the law. Men that were babes and sucklings, out of their mouths he hath ordained strength to begin to create this new world.

Why is it called the *world to come*, and yet we speak of it, saith he, and the gospel beginneth it?

Because as the other world was six days a-making,—there was a chaos first, and so it went on by degrees,—so it will be in this world likewise; we are now but in the first day's work as it were, the perfection of it is to come. 'The kingdom of heaven is like unto a grain of mustard seed, which is the least of all seeds,' and yet the greatest in the end. The Apostle, speaking of conversion, Gal. i. 4, calleth it a delivering us from this present evil world. 'Old things are passed away,' saith he, 'and all things are become new.' Here is a creation, a beginning, here is the first day's work, and God will never leave till he hath perfected this world; and because the perfection of it is not yet, therefore it is said to be a world to come.

And because it is a new world begun thus, and thus begun when Christ began to preach; which first began, saith the Apostle to the Hebrews, to be preached by the Lord himself here upon earth; therefore it is, that as the first world had a seventh day for the celebrating of the creation of it, so hath this new world now a Lord's day; and of that Lord's day doth the Apostle speak, Heb. iv. 4, as here he doth of this new world in Heb. ii. And the Holy Ghost, when Christ was set in heaven, fell down then upon the feast of Pentecost, which was upon the first day of the week, our Lord's day, as Lev. xxiii. 15, 16.

Now, my brethren, this world, when it is finished, shall not be subject to the angels, but to Christ and his babes and sucklings, to that man Christ Jesus, Lord Paramount of it, for whom it was made, and those citizens of this world, as Pareus expresseth it. Therefore Christ is called *τὸν ἀρχηγόν*, the Captain of our salvation, for he in this is a Common Person; and as he by suffering was made a little while lower than the angels, so are we to suffer with him, and having suffered with him, to reign with him.

My brethren, you do not read of the angels judging the world, and sitting upon the throne; do but take that part of this world, however, we are sure of that, that the saints then shall reign, and reign on earth. They are said to sit, and to sit on twelve thrones, Matt. xix. 28. And in Rev. xx. it is said the thrones were set, and those that were beheaded for the testimony of Jesus sat upon them; therefore Christ promiseth to give the government of ten cities to him that had made his five talents ten. The devils will be shut out; he hath taken and locked out that great devil: those principalities are gone during that time; and being they are gone, there needeth no principalities of good angels to oppose them.

Will you have me speak what I think? I think this, that that office which the angels do in this world here below, men risen from the dead shall do to men that are saints. For the first part of this reign, of this kingdom of Christ, of this world to come; that world shall be subject, not to angels, but to men, after that first resurrection which the 20th chapter of the Revelation speaks of.

And it is no absurdity at all; for if the angels that behold God's face are busied about things here below, I see not but that the saints may be so too; it is an honour rather than otherwise. The angels begin it indeed, they gather the elect from all the four corners of the earth; and they end it, they

are the executioners to fling wicked men and devils into hell. But they to whom this world is subject, that are the judges, that are the principalities and powers in this world to come, are men. They shall judge the angels, so saith the Apostle.

And, my brethren, in this world will be the height of the kingdom of Jesus Christ; and when that is ended, he delivereth up the kingdom unto God the Father.

Now I will make but a short use or two, an observation, and so I will end.

Here, *first*, you see two worlds for you. You that look for happiness, methinks you should be satisfied with the expectation of this. Alexander wept because he had half conquered one world,—this world,—that there were no more for him to conquer, out of a supposition when he had conquered all what he should do, one world would not satisfy him. If thou hadst the same desire, thou needest not care for this world, there is another world, there are more worlds than one; ‘by whom he made the worlds,’ saith he, Heb. i. There are things present, and the comfort is there are things to come; there is a present world, and there is a world to come. Care not for this world, it is old Adam’s world, it is loss to the saints; it is well if thou canst get handsomely rid of it with little sinning, if thou canst be but delivered out of this present evil world, as the Apostle speaks, Gal. i. 4.

It was all that Christ desired, all that he prayed for; saith he, John xvii. 15, ‘I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.’ But, my brethren, there is a world to come. Abraham and all his seed, not only the Jew, but the Gentile, are not only heirs of Canaan, but of the world; it is expressly said so, Rom. iv. 13.—That is the first observation.

In the *second* place, admire we this man Christ Jesus whom God hath thus advanced,—yea, and, to set him up, hath made a world on purpose for him, peculiar for him and for his to enjoy, and for him to use them as under him to rule and govern.

It is the observation of Chrysostom upon the place, admiring that that man that was the scorn of death, so he was here below, and when he hung upon the cross, that was the derision of men; we shall see no beauty in him, that we should desire him, as it is, Isa. liii;—yet that God should take up this man, raise him up from the dead, and set him at his own right hand, and subject all principalities and powers under him, give him this world, a world to come in a special manner, and to reign likewise for ever and ever after the day of judgment, to use him in all his great businesses, to judge the world by this man. If this, saith he, had been spoken of God, there had been no wonder, for all the nations of the world are but as a drop of a bucket to him; but to hear it spoken of a man, of a drop of that drop, one man out of all nations, who himself was but a drop, a tear when he was in the womb first; to raise up this babe, this suckling, thus to still the enemy and avenger, to conquer death, to subdue angels, to have all principalities and powers under him, and not to still them with arms but with his mouth,—‘out of the mouths of babes and sucklings,’—and to make a world thus on purpose for him; oh, how excellent is thy name in all the earth, and thy glory above the heavens!

This was it that made the Psalmist himself admire at the Lord Jesus Christ, that God should thus visit him, carry him to those depths, make him a little while—as the word *βραχύ τι* signifieth; as the orator saith, ‘hear me a little while’—lower than the angels, though a great deal for

measure lower than they, to let him down to the lowest parts of the earth, to the nethermost hell, and lay all our sins upon him and all his wrath. 'Lord,' saith he, 'what is man, that thou visitest him?' Visiting is sometimes put for visiting in anger, as Ps. lix. 5. So God visited Christ first, made him thus lower than the angels in this sense for a little while; and when he had done, he visited him in favour as much, takes that broken man, shattered man,—for his soul was broken, 'my heart is broken;' it is the expression that Christ himself useth in one of the psalms,—takes him and raiseth him up to heaven, crowneth him with glory and honour, setteth him in all that glory you have heard. Oh, what is man and the son of man,—he speaks of the nature of man as it is united to the Godhead in Christ, foreseeing it by a spirit of prophecy,—that thou shouldst visit him thus, first in anger, then in favour? What is this babe, this suckling, that thou shouldst raise him up to this glory and honour?

My brethren, all this concerneth us, for what saith the Psalmist here in the first verse? He calleth him the *Lord our God*, this man Christ Jesus. How excellent is the name of God for doing this, how excellent will it be in all the earth one day, and founded in the heavens now, and will be for evermore after the day of judgment. It will be that which will take up, swallow up the thoughts of men and angels to all eternity.

That I may set it out a little. I thought to have done it when I handled those words, 'under his feet,' but I will touch it now a little, and be the briefer then. Take all this that hath been said of Christ as the text setteth it forth here, take it all together, and here is the most glorious prospect of a kingdom that ever was; it putteth down all the kingdoms of the world that were shewn to Christ by Satan. Do but take the prospect of it.

First, here is a Father of glory, to whom he prayeth, ver. 17; a God that is the fountain of all glory, and himself the Father of our Lord Jesus Christ, whom he makes a man, visiteth him, you heard how low; layeth him in the earth, raiseth him up, setteth him in his throne at his own right hand. There is your King, the eldest Son of God. Here is God the Father, the Father of glory, and here is his Son at his right hand. Here are worlds for his dominions, this world and the world to come. To set forth the glory of this kingdom, here are nobles, who you know set out the glory of a kingdom by their being under the king and under his son; here are principalities and powers, might and dominion; and here is the highest exaltation that ever was, all these nobles under his feet, under his Son's feet. All things, saith he, are under his feet. Those that are his friends are under his feet too, under him as subjects; they fall down and kiss the dust of his feet,—'to him be glory and honour,'—and they throw down their crowns, as you read, Rev. v. Those that are his enemies, he hath the most glorious conquest over them that ever was; he treadeth upon them, he sitteth and makes them his footstool, that he may sit the easier; and Satan, that great devil, he triumpheth over him, so that he makes his children to set their feet upon his neck.

What is there now, my brethren, that you will say, or that you will think, can be added to make this man Christ Jesus more glorious? One would think now that he hath enough: he is advanced, you see, to the highest throne of majesty, he is established a king for ever; he hath worlds for his dominions, this world and the world to come; he hath the highest power, he hath all things under his feet. What is it, I say, that should make this man yet more glorious?

Take Adam, that was his type. Adam had a world about him, he had a



paradise, a court which was his peculiar. If he had had sons, Paradise had been his court properly, for he was the father of the world. What wanted this man? Plainly he wanted a wife, he wanted a helper; God himself saith so. My brethren, all this was in a type. This man Christ Jesus, thus advanced far above all principality and power; here is the Father of glory, here is his Son set in glory, here are nobles all under him, here are dominions enough; where is the queen? What saith the words following: 'He hath given him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.' *Over all to be the Head of his Church*; so some translate it, and I think it to be a part of the meaning, that above all privileges else he accounteth this, as it were, the highest flower in his crown, that he is a Head to his Church, his body. It is as if our Lord and Saviour Christ should have said, I have all this honour, I am thus full, I am at my Father's right hand; if I have not my Church I want a body, I am not yet full. Therefore now, above all this glory and exaltation, hath God given him to be Head of his Church. I sit at God's right hand; come up, saith he, to his Church, that by nature and by desert is under his feet; come up, saith he, and sit on my right hand, as I sit on my Father's right hand.

Read Psalm xlv. There, when he is anointed with the oil of gladness above his fellows, the queen standeth at his right hand: and, saith he, as I sit in my Father's throne, so my Church sits upon my throne; and though I have all things under my feet, I will have my Church, my queen, which is flesh of my flesh,—therefore she is called his body,—she shall have her seat at my right hand, for she is my fulness, I am not full without her. My brethren, Jesus Christ delighteth more in love than he doth in power, though he be King of kings. Let me yet once more break forth into what the Psalmist doth: Oh, what is man, that thou art mindful of him? and the son of man,—the Lord Christ, and his Church, made up of men,—that thou art thus mindful of him?