

A

COMMENTARY

ON THE WHOLE

EPISTLE TO THE HEBREWS.

BEING THE SUBSTANCE OF THIRTY YEARS' WEDNESDAY'S LECTURES
AT BLACKFRIARS, LONDON.

BY THAT HOLY AND LEARNED DIVINE

WILLIAM GOUGE, D.D.,

AND LATE PASTOR THERE.

BEFORE WHICH IS PREFIXED

A NARRATIVE OF HIS LIFE AND DEATH.

VOL. I.

EDINBURGH : JAMES NICHOL.

LONDON : JAMES NISBET AND CO. DUBLIN : G. HERBERT.

M.DCCC.LXVI.

EDINBURGH :
PRINTED BY JOHN GEEIG AND SON,
OLD PHYSIC GARDENS.

A NARRATIVE OF THE LIFE AND DEATH OF DOCTOR GOUGE.

WILLIAM GOUGE was born in Stratford-Bow, in the county of Middlesex, November 1. 1575. His father, Mr Thomas Gouge, was a pious gentleman.¹ His mother was a virtuous and pious daughter of one Mr Nicholas Culverel, a merchant in London; she was a sister of those two famous preachers, Mr Samuel and Mr Ezekiel Culverel. And her two sisters were married unto those two famous divines, Dr Chaderton, the master of Emmanuel College; and Dr Whitaker, the Regius Professor of Divinity in Cambridge. So as by the mother's side he came of a stock of preachers.

In his younger years he was first trained up in Paul's School, London, and afterwards was sent to a free school at Felsted in Essex, where he was trained up three years under the public ministry of his uncle, Mr Ezekiel Culverel, and thereby much wrought upon,² and if not first begotten, yet much built up in his holy faith, as himself often expressed; and then was sent to Eton, where he was trained up six years. During which time, he was more than ordinarily studious and industrious; for when other scholars upon play days took their liberty for their sports and pastimes, he would be at his study, wherein he took more delight than others could do at their recreations.³ At this time, when he was a scholar of Eton, he was possessed with an holy fear of God, conscionable in secret prayer and sanctifying the Sabbath, and much grieved at the ordinary profanation thereof by public sports and recreations, then too much allowed; as he did often in his lifetime, with much thankfulness unto God, express.

From Eton he was chosen to King's College in Cambridge, whither he went anno 1595: where he first addicted himself to Ramus his logic, and therein grew so expert, as in the schools he publicly maintained him; insomuch as on a time divers sophisters, setting themselves to vilify Ramus, to which end the respondent put up this question, *Nunquam erit magnus, cui Ramus est magnus?* which some of the sophisters then hearing, and knowing the said William Gouge to be an acute disputant, and a stiff defender of Ramus, came to the divinity schools, where he was hearing an act, and told him how they were abusing Ramus. He

¹ Εὐθεία τῶν κτημάτων τὸ καλλίστον.—*Philos.*

² Qui in unguentaria taberna residerunt, et paulo diutius commorati sunt, odorem boni secum ferunt.—*Sen. Epist.*

³ Ἦδὺ τὸ μανθάνειν.—*Arist.* ἥδοναι ἀπὸ τοῦ σινοῦν καὶ μανθάνειν, πολλὰν ποιῶσιν σινοῦν καὶ μανθάνειν.—*Arist. ad Nicom. Eth.* l. ii. c. xii.

thereupon went into the sophisters' schools, and upon the moderator's calling for another opponent, he stepped up, and brought such an argument as stumbled the respondent; whereupon the moderator took upon him to answer, but could not satisfy the doubt. A sophister standing by said with a loud voice, 'Do you come to vilify Ramus, and cannot answer a Ramist's argument?' Whereupon the moderator rose up and gave him a box on the ear; then the school was all in an uproar, but the said William Gouge was safely conveyed out from among them.

In the time of his scholarship he was moderator of the sophisters' acts in the public schools, and began every act with a solemn speech of his own in Latin, whereby much grace was added to the act, which was not usual in those days.

The said William Gouge took his degrees in order, performing for every one of them all the acts publicly in the public schools, which the statute required.¹

He continued for three years together so close in the college, as he lay not one night out of the walls thereof. At three years' end he was made fellow, and then went to visit his friends.

He was a very close student, for as he was a lover of learning,² so very laborious in his studies, sitting up late at night, and rising up early in the morning.

He lived in the college nine years, and in all that time (but when he went out of town to his friends) he was never absent from morning prayers in the chapel, which used to be half an hour before six; yet he used to rise so long before he went to the chapel, as he gained time for his secret devotions, and for reading his morning task of Scripture; for he tied himself to read every day fifteen chapters in English of the sacred Scripture, five in the morning, five after dinner, before he fell upon his ordinary studies, and five before he went to bed. He hath been often heard to say, that when he could not sleep in the night time, he would in his mind run through distinct chapters of Scripture in their order, as if he had heard them read, so deceiving the tediousness of his waking, and depriving himself also sometimes of the sweetness of his sleeping hours, though by a better and greater sweetness; for he found the meditation of the word to be sweeter to him than sleep.

This also he would do in the daytime, when he was alone, either within doors or without doors. For this end he did write in a little book, which he always carried about him, the distinct heads of every particular passage in every chapter of the Bible; that when in any place he meditated on the Scripture, and stuck, he presently helped himself by that little book. Whereby he made himself so expert in the text, as if he heard but a phrase of Scripture, he could tell the place where it was.

Besides, he had his times so to study the difficult places of Scripture, as he might find out the true meaning of them, and by this means he attained to a great exactness in the knowledge of the Scripture.

He did not only cleave close to his own studies, but would also send for others whom he observed to be ingenious and willing, to instruct them in scholastical arts, whereby he was a great help to many, and brought them also to be better students.

While he was a scholar in King's College, there was a Jew in Cambridge, who was entertained into sundry colleges to teach the Hebrew tongue,³ and among others into King's College. The said William Gouge took the opportunity to be instructed by him, which many others of that college likewise did; but many of them soon waxed weary and left him, only the said William Gouge held close to him as long as he tarried. But when he was gone, they that had left him, discerning their folly, came to the said William Gouge, and cu-

¹ Adolesceus admodum in sapientie studiis excellit et ob id *καταδοξαστικῶς* cognomentum obtinuit.—*Nicophorus de Macario*, l. ix. c. v.

² Φλομευδης και φιλεπικου.

³ Ad literarum sacrarum intelligentiam nihil tam necessarium quam cognitio lingue sancte.—*Drusius*.

treated him to instruct them in the grounds of Hebrew, which accordingly he did, whereby he became very expert therein.

And as he was expert in the learned tongues, so likewise in the arts and all necessary literature, that he might have nothing of these to learn when he was to be a public teacher.

Being chosen a reader both of logic and philosophy in the college, he made conscience of observing all the times appointed by the statute for reading, and never omitted any; and his readings were with such exactness, as thereby he got much credit and applause from his auditors, but some envy from his successors, who, by his example, were now provoked to a more frequent reading of their lectures, which were seldom and slightly performed before. He was so strict and observant in the course of his life, as they then counted him an *arch-Puritan*, which was the term then given in scorn to those who were conscionable of their ways.

In the first year of his fellowship he made his commonplace books for divinity, in which he made references of what he read.

He had also white paper bound betwixt the leaves of the Bible, wherein he wrote such pithy interpretations and observations on a text, as could not be referred to an head in his commonplace book.

His mind was so addicted to the university, as he was resolved to have spent many more years than he did, if not all his life therein.

But his father, after he had been two or three years Master of Arts, much against his mind, took him from the university upon a marriage which he had prepared for him. God by his providence turned this to the good of his church; for by this means, though it were late before he entered upon his ministry, it is very probable that he entered upon and exercised that function many years sooner than otherwise he would.

His wife was the daughter of Mr Henry Caulton, a citizen and mercer of London, but an orphan when he married her.

To her care he committed the providing for of his family, himself only minding his studies and weighty affairs of his heavenly calling.

He lived with her twenty-two years in much love and peace, and had by her thirteen children, seven sons and six daughters, whereof eight lived to men's and women's estate, and were all well trained up and sufficiently provided for.

It was his earnest desire and daily prayer to God, that his six sons that lived to men's estates might have been all preachers of the gospel, for he himself found such comfort and content in that calling as he thought there could be no greater found in any other, having oft professed that the greatest pleasure he took in the world was in the employment of his calling; insomuch as he was wont to say to divers honourable persons, and particularly the Lord Coventry, keeper of the great seal, that he envied not his place nor employment.

The government of his family was exemplary,¹ another *Bethel*; for he did not only make conscience of morning and evening prayer, and reading the word in his family, but also of catechising his children and servants, wherein God gave him a singular gift; for he did not teach them by any set form, but so as he brought them that were instructed to express the principle taught them in their own words. So that his children (as Gregory Nazianzen saith of his father) found him as well a spiritual as a bodily father.² Yea, never any servant came to his house, but gained a great deal of knowledge. So likewise did sundry others whose parents desired the benefit of his instructing of them.

He was in special manner conscionable of the Lord's day; and that not only in the observation of the public

¹ Domus ejus, et conversatio quasi in speculo constituta, magistra erat publicæ disciplinæ.—*Hieronymus de Heliodoro*. tom. i.

² συνματρικὸν αὐτὸν πατέρα ὄντος, καὶ σωματικόν.—*Greg Naz.*

duties, but also in continuing the sanctification thereof by private duties of piety in his family, and secret in his closet.

As he did forbear providing of suppers on the eve before the Sabbath, that servants might not be kept up too late; so he would never suffer any servant to tarry at home for dressing any meat on the Lord's day for any friends, were they mean or great, few or many.

After his public sermons were ended, divers neighbours (not having means in their own families) assembled in his house, where after such a familiar manner he repeated the public sermons, as divers have professed they were much more benefited by them in that repetition than in the first hearing;¹ for he did not use word by word to read out of notes what was preached, but would, by questions and answers, draw from those that were under his charge such points as were delivered. After which his constant course was to visit such of his parish as were sick, or by pain and weakness disenabled to go to the public ordinances. With each of these he would discourse of some heavenly and spiritual subject suitable to their condition, and after that pray by them; wherein he had a more than ordinary gift, being able, in apt words and expressions, to commend their several cases unto God, and to put up petitions suitable to their several needs. His usual course was to pray eight times in the public congregation on a Lord's day; for as he prayed before and after each sermon, so before and after his reading and expounding the Scripture, which he performed both in the forenoon and afternoon. And in his family his constant course was to pray thrice every Lord's day, and that in a solemn manner, viz., in the morning and evening, and after his repetition of the sermons.

In the thirty-second year of his age he was ordained minister; and about a year after, which was June 1608, he was admitted minister into the church of Blackfriars, London, where he continued to his dying day, which was forty-five years and six months, never having any other ministerial employment, though he were offered many great ones. His manner of coming to Blackfriars was thus: the parish being destitute of a preaching minister, one Mr Hildersham, a pious and powerful preacher, being in company among some of the better sort of Blackfriars, told them that there was one who lived in Stratford Bow, and had no charge that might be fit for them. Hereupon divers of them went to Stratford Bow upon the Lord's day, where he frequently preached gratis, to help the minister that then was there; and so well liked him, as upon their report, with an unanimous consent (*nemine contradicente*), he was chosen their minister. Ever since he was there chosen, he hath manifested a great good respect to the inhabitants of that place. Before his coming thither, they had not so much as a church of their own to hear the word of God in, nor any place to bury their dead; but by means that he used, the church, the church porch, the minister's house, and churchyard (all which they had before upon courtesy), were purchased, so as now they all, as a proper inheritance, belong to the parish of Blackfriars. Five years after his coming thither, the old church being found too little for the multitudes that thronged from all parts of the city to hear him, he was a means of purchasing certain rooms, whereby the church was enlarged almost as big again as it was before. The sum of purchasing, new building, and finishing the said church, amounted to above £1500, which was procured partly by the collections at his lectures, partly by his letters written to his friends, and by the contributions of the parishioners, without any brief for public collections in other places.

After this, there being sundry rooms under the said church, belonging to other landlords, he used means to purchase them also to the benefit of the parish; the rather, to prevent all dangers that by evil minded persons might have befallen God's people in that church, by any contrivances in the rooms under the church.

Thus they who had nothing of their own at his coming, have now the whole church, the church-porch,

¹ Nunquam satis dicitur, quod nunquam satis discitur.—*Senec.*

the churchyard, a vault to bury their dead, a very fair vestry-house, and other rooms adjacent, the house wherein he himself dwelt so long as he lived. All these they hold as a perpetual inheritance.

They have also a considerable lease of certain tenements for 300 years, all which were procured by his means.

Such was his respect to his parish, as though he were oft offered places of far greater profit, yet he refused them all, oft saying that the height of his ambition was to go from Blackfriars to heaven.

At his first coming to Blackfriars, being in the thirty-third year of his age, he constantly preached twice on the Lord's day, and once weekly, on Wednesday forenoon, which was for about thirty-five years very much frequented, and that by divers city ministers, and by sundry pious and judicious gentlemen of the Inns of Court, besides many well-disposed citizens, who in multitudes flocked to his church; yea, such was the fame of Dr Gouge's ministry, that when the godly Christians of those times came out of the country unto London, they thought not their business done, unless they had been at Blackfriars' lecture.

And such was the fruit of his ministry, that very many of his auditors, though living in other parishes, upon trial before sundry elderships, have confessed, that the first seed of grace was sown in their souls by his ministry. And herein God wonderfully honoured his ministry, in making him an aged father in Christ, and to beget many sons and daughters unto righteousness, for thousands have been converted and built up by his ministry.

He used also monthly to preach a preparation sermon before the communion, on the eve before every monthly communion.

He was indeed eminently faithful and laborious in the work of the ministry to his dying day, preaching so long as he was able to get up into the pulpit: 'As a tree planted in the house of the Lord, fruitful even in old age,' Ps. xcii. 13, 14. He was often wont to say in his latter days, that he could preach with more ease, than to get into the pulpit; the reason whereof was doubtless, as the increase of his asthma, which disenabled him to go, so the increase of his intellectuals, which enabled him to preach with more ease than in his younger days.

His preaching it was always very distinct, first opening the true literal sense of the text, then giving the logical analysis thereof, and then gathering such proper observations as did thence arise, and profitably and pertinently applying the same; so as his ministry proved very profitable to his hearers. Many have acknowledged, that in a logical resolution of his text, he went beyond all that ever they heard, as also in clearing of difficult and doubtful places, as they came in his way. As his method was clear, so his expressions plain, always delivering the solid points of divinity in a familiar style, to the capacity of the meanest.

And for his life and conversation it was most exemplary, practising what he preached unto others, and living over his sermons: so as his doctrine and his practice concurred,¹ and went hand in hand together.

Before these times of examination before admission to the sacrament of the Lord's supper, he used to go to the houses of the better sort, and appoint a time for them and their whole families to meet together, when he might make trial of their fitness to the holy sacrament. Yea, he appointed sundry small families to meet together on a certain day, then to make trial of them also. In former times he never admitted any of the younger sort to the sacrament, till he found them in his judgment fit for it.

Though he gave himself much to his studies, and carried himself peaceably, yet he wanted not those that did envy and malign him, and took all occasions of doing him what mischief they could. Instance Sergeant Finch his book about calling the Jews, which was only published by him, and the true author acknowledged; yet, for publishing of it, was he committed nine weeks to prison.

¹ Λόγος καὶ βίος συγχεμένους.—*Ibid.* Quod jussit et gessit.—*Bernard.*

King James imagined that the sergeant had in that book declared, that the Jews should have a regiment above all other kingdoms, thereupon was beyond all patience impatient. And B. Neal and others putting him on especially against the publisher of the book, made him so fierce as he would admit no apology. Hereupon the said William Gouge was moved distinctly to declare his own opinion and judgment about the calling of the Jews, which he did in these ensuing propositions, which were found fairly written amongst his papers:

1. All that I can gather out of the holy Scripture, for the calling of the Jews, importeth no more than a spiritual calling to believe in Jesus Christ, and embrace the gospel.

2. This their spiritual calling may be called an outward glorious calling, in regard of the visibility and generality of it, to put a difference betwixt the promised calling of the nation, and the continual calling of some few persons; for in all ages since the rejection of the Jews, some few here and there have been called. Thus the calling of the Gentiles in the apostles' time, when Christians had no pompous civil government, was an outward glorious calling, by reason of the visible famous churches which they had.

3. It is probable that, at or after their calling, they shall not be scattered as now they are; but be gathered together into churches, and be freed from the bondage and slavery wherein they have been many years together.

4. To give them a sovereignty over all the whole church, seemeth to me to be derogatory to that absolute sovereignty which Christ the head of his church hath, in whom the promises of the perpetuity of David's sceptre, of the extent of his dominion, of the subjection of all nations, are accomplished.

5. To set down the distinct time, place, and other like circumstances of their calling, needeth more than an ordinary spirit, and implieth too much curiosity.

6. The point of the calling of the Jews, being no fundamental point of Christian religion, to be over-stiff in holding one thing or other therein, to the disturbance of the peace of the church, cometh near to schism.

Upon which being examined by the Archbishop Abbot, and his answer approved, he was released from his imprisonment.

Ordinarily in the summer vacation he was with his family in the country, but not for his own ease, but rather for the good of God's church. For, besides his preaching every Lord's day where he was, he got time to publish these treatises which are now in print, viz. *The Whole Armour of God; Domestic Duties; An Explanation of the Lord's Prayer; God's Three Arrows*, viz., plague, famine, and sword, upon occasion of the judgments then raging; *The Saints' Sacrifice of Thanksgiving*, upon his recovery from a dangerous sickness. To which is now added his *Commentary upon the whole Epistle to the Hebrews*, the subject of his Wednesday lectures for many years.

While he was settled in Blackfriars, he took his Bachelor of Divinity's degree in the year 1611, which was the eighth year of his Master of Arts degree.

And in the year 1628, he took his Doctor of Divinity's degree. In which year eight ministers of London proceeded doctors, which was the occasion that Doctor Collins, the then *regius professor*, put up his degree, and procured it to pass in the Regent House before he had any notice thereof, or consent of his; whereby he did in a manner force him to take his degree, yet so as when he heard that it was passed, he readily went to Cambridge, and there kept all his acts, which the statute requireth, as he had done in all his former degrees.

Such respect was shewed him, as in sundry public employments he was chosen a trustee or feoffee. As in the year 1616, he was chosen one of the trustees for Mr Whetenhall's three lectures.

In the year 1626, he was chosen one of the trustees for impropriations, and for many other pious and

charitable uses, wherein he ever shewed himself a faithful trustee. And in some cases by his great pains and cost, he procured to be settled for ever such pious donations, as otherwise would have been wrested away.

The foresaid case of impropriations was this :

There was a select society of thirteen persons that joined themselves together as trustees, to stir up such as were piously affected to contribute towards the buying in of impropriations, and giving them freely towards the maintenance of the ministers of the word : who were so faithful in their trust, as albeit they met very frequently, and spent much time in consultation about that business, yet they never spent one penny of what was given for refreshing themselves. Yea, though they had sundry agents and messengers whom they employed in affairs concerning the same far and near, yet they never took one penny out of the stock wherewith they were entrusted, for the same ; but themselves, at least most of them, contributed towards the discharge of all manner of bye-expenses. And when they had an opportunity of buying in a great impropriation, and had not money in stock to do it, they did amongst themselves give, and lend so much as might effect the work. Among others, the said Dr Gouge at one time lent £300 gratis to that use, besides the monthly contribution which he gave. Within a few years, thirteen impropriations were bought in, which cost betwixt five and six thousand pounds, into which their care was to put able, orthodox, and conscionable ministers. Their aim was to plant a powerful ministry in cities and market-towns, here and there in the country, for the greater propagation of the gospel.

This was it that raised up envy against them, and made Dr Laud, then bishop of London, to consult with Mr Noy, the king's attorney-general, about breaking this society. Hereupon Mr Noy brought them all into the Court of Exchequer, and upon this ground, that illegally they made themselves a body, without any grant from the king. Upon debating of the case by counsel on both sides, the decree of the court was, that their actings were illegal, that their trust should be taken from them, that what they had purchased should be made over to the king, and the king should appoint such as he thought meet for the disposing of those impropriations, which they had bought in.

The foresaid attorney, that strictly examined all their receipts and disbursements, found that they had laid out of their own money, at the time when they were questioned, a thousand pounds more than they had received, and thereupon obtained an order of the court, that those debts should be first discharged out of the revenues of the impropriations, before they should be disposed to particular uses. Thus was their trust clean wrested out of their hands, and from that time they have had nothing to do therewith.

In the year 1643, he was, by authority of parliament, called to be a member of the Assembly of Divines, wherein his attendance was assiduous, not being observed during the whole time of that session to be one day absent, unless it were in case of more than ordinary weakness, ever preferring that public employment before all private business whatsoever.

Wherein he was not one to make up a number, but a chief one, *Εἰς τὸν πολὺ διενεχόμενον.*

He sat as one of the assessors, and very frequently filled the chair in the moderator's absence. And such was his constant care and conscience of spending his time,¹ and improving it to the best advantage, that he would fill up the void spaces of his assembly affairs with his own private studies. To which end it was his constant practice to bring his Bible and some other books in his pocket, which upon every occasion he would be reading ; as was observed by many.

He was likewise chosen by a Committee of Parliament, among others, to make *Annotations upon the Bible*, being well known to be a judicious interpreter of Scripture. How well he hath performed his trust,

¹ Μιγιστον ἀνάλωμα χρόνου. Perire omne tempus arbitrabatur quod studiis non impertiretur.—*Plin. Sec. d. Ananulo suo Epist. lib. iii.*

is evident to all that read the annotations from the beginning of the first book of Kings unto Job, which was his part.

In which the intelligent reader will observe such skill in the original, such acquaintance with the sacred story, such judgment in giving the sense of the text, and such quickness and pertinency in raising observations, that without the help of any other comment, a man may accommodate himself with the sense, doctrines, and uses of most of those scriptures which came under his hand, in those cursory annotations.

When the Book of Sports and Recreations on the Lord's day was appointed by public authority to be read in several churches throughout the nation, as divers other faithful ministers, he utterly refused to read the same, resolving to suffer the utmost, rather than manifest the least approbation of such a wicked and ungodly thing, so contrary to the express letter of the Scripture.

By reason of his ability and dexterity in resolving cases of conscience, he was much sought unto for resolving many doubts and scruples of conscience, and that not only by ordinary Christians, but also by divers ministers in city and country, and that by word of mouth, and writing, being accounted the father of London divines, and oracle of his time.¹

He was likewise a sweet comforter of troubled consciences, wherein he was exceeding skilful and dexterous, as many hundreds in the city have found time after time, being sought unto far and near by such as groaned under afflictions and temptations; many of whom, through God's blessing on his labours, were restored to joy and comfort out of unspeakable terrors and torments of conscience.

He was of a most sweet and meek disposition; yea, such was his meekness of spirit, that it seemeth unparalleled, for though he had lived with his wife above twenty years together, yet neither child nor servant could ever say, that they observed an angry countenance, or heard an angry word proceed from him towards her, all her life.

Some have observed, that in his visage towards his latter end, he did much resemble the picture which usually passeth for Moses his effigies. Certainly he was the exact effigy of Moses his spirit, and in this resembled him to the life, that he was one of the meekest men this generation knew.

He was as a great peace-keeper, so a great peace-maker, having an excellent dexterity in composing differences; far he was from doing others wrong, and far from revenging wrong done by others.

He suffered much both by the speeches and also by the actions of evil and envious persons; yet he would pray for them, rather than in any harsh way requite them. He accounted revilers, and wrong-doers, to do more hurt to themselves than to him.

Sundry scandalous and false aspersions have been east upon him, particularly by such as have been guilty of those crimes, which they have laid to his charge.² For some who have lived by an unwarrantable trade of usury, for justifying their own unwarrantable practice, have not stuck to impute the same to him, from which he was ever free; never putting any moneys out to use, either by himself, or any other for him; neither directly or indirectly, as he hath been often heard to say, as in his life, so not long before his death.

He was ever charitable, especially to the godly poor, according to the direction of the apostle Paul,³ in Gal. vi. 10, where he exhorteth us to 'do good unto all, especially unto them who are of the household of faith.' He maintained some poor scholars at the university, wholly at his own charge, and contributed liberally towards the maintenance of others.

¹ Sicut olim de Hieronimo, equus tanta erat nominis celebritas, ut ad unum ex omnibus totius orbis regionibus velut certissimum quoddam oraculum concurreretur. — Eras.

² Regium est, cum bene feceris, male audire — Sen.

³ Non sunt profundende opes sed dispensande. — Ambros.

He was of such a charitable and bountiful disposition, that though his father left him a competent estate, yet such were his disbursements yearly for his kindred and others who stood in need of relief, that from the death of his father, till his children came to be of years, and to call for their portions, he laid up nothing of all his comings in, so that they who out of envy cry up his estate to be greater than it was, do consequently cry up his bounty and charity; because whatsoever his estate was, it was wholly laid out for the relief of such as stood in need (necessary expenses for his family only excepted), which, as it doth appear from the doctor's papers, so in his lifetime he expressed as much to some of his children. And truly, as in other things he excelled others, so in this, even himself.¹

He was very conscionable in spending his time, from his youth to his very death. He did use to rise very early both winter and summer. In the winter, he did constantly rise so long before day, as he performed all the exercises of his private devotions before daylight; and in the summer time, about four of the clock in the morning, by which means he had done half-a-day's work before others had begun their studies. If he heard any at their work before he had got to his study, he would say (as Demosthenes spake concerning the smith), that he was much troubled that any should be at their calling before he at his.

He was a man of much temperance and sobriety; as in his eating and drinking, so in his apparel.

As for recreations, howsoever many pious persons do spend time therein, and that lawfully, in warrantable recreations, yet he spent none therein,² insomuch as he was never expert in any kind of exercise for recreation. He hath been often heard to say, that he took not any journey merely for pleasure in all his lifetime; study and pains having been always, both in youth and age, his chiefest pleasure and delight; yea, it was his 'meat and drink to be doing the will of his heavenly Father,' wherein he took as much pleasure and delight as natural men do in their eating and in their drinking, or in their sports and pastimes.

Such was his carriage and conversation, that there was scarce a lord or lady, or citizen of quality, in or about the city, that were piously affected, but they sought his acquaintance, and were ambitious of his company, wherein they took much content, and found much benefit to their soul's welfare.

And whereas many persons of quality came out of their good respect to visit him, he would endeavour so to order their conference as it might be profitable to edification; or if their visits were merely complimentary, he accounted it a great burden unto him.

He was always of a very friendly and courteous disposition, whom the meanest, not only of his parish, but of the city, found easy of access;³ and as easy to be entreated, yea, ready to do what he could to all.

Among other graces, humility was eminent in him; for he was not observed to be puffed up either with the flocks of multitudes unto his ministry (which were many and great), nor with any applauses of men; but would still say, he knew more of himself to abase him than any could know to extol him.

He was much in communion with God, and contented not himself only with daily, constant, ordinary, holy exercises, but was also frequent in extraordinary duties.

In the bishops' time, when it might not be permitted to keep a fast openly in the church, he was one of those ministers who frequently helped pious Christians in their private fasts. In times of fear and danger, he and others had sometimes weekly, sometimes monthly fasts, whereof many in his own house and vestry; which he was eminently observed to perform with extraordinary reverence and awfulness of spirit. His confessions were accompanied with much sense of sin, brokenness of heart, self-abhorrency, judging of the creature, and justifying of God.⁴ In petition very pertinent, judicious, spiritual, seasonable,

¹ 'Αὐτὸν κατέστρεψεν.—Εὐμύη.

² Κάματος ποὺ τὴν ἡ σωφροσύνην ἐστὶ καὶ ἡδονῶν τῶν καὶ ἡδονῶν. ἡδονῶν ἡδονῶν. —Εὐμύη.

³ 'Εὐπρόσβατον καὶ ἡ προσέγγιστον.

⁴ Tanto major laus est ignoscens, quanto major exag-oratio est peccata confitens.—Aug. in Ps. xciv.

accompanied with faith and fervour ; like a true son of Jacob, wrestling with tears and supplications, as resolving not to let him go without a blessing.

But none like him in thanksgiving. After a man would think he had spent the last drop of his spirit in confession and prayer, oh, how would he revive and gather up his spirits when he came to the work of thanksgiving ! wherein he would be so large, particular, warm, and vigorous, that in the end of the day he would quicken the auditory, as if then the work had been but newly to begin, and that only had been the work of the day : wherein he may be a pattern to all his surviving brethren in the ministry.

He was very inquisitive after the good and welfare of the church of God ; as at home, so abroad ; that accordingly he might order his prayers in their behalf, being ever mindful of them in his prayers. And when he heard it went ill with the church of God in any place, like another Nehemiah, he ' sat him down, and wept, and mourned, and fasted, and prayed unto the God of heaven in their behalf.'

Great was his patience under the praying hand of God, especially in his old age, when God visited him with painful maladies. Though by reason of the bitterness of his pains by the stone, and sharpness of urine, and that *lethalis arundo* (as he oft called it), that deadly arrow in his side (which he knew could never be plucked out of it but by death), I mean his asthma, which he got by an excessive cold in attending upon public employment,—notwithstanding, I say, by reason of these, he hath been often heard to groan, yet was he never heard once to grumble. But he would oft say, Soul, be silent ; soul, be patient ; it is thy God and Father that thus ordereth thy estate. Thou art his clay ; he may tread and trample on thee as it pleaseth him. Thou hast deserved much more ; it is enough that thou art kept out of hell. Though thy pain be grievous, yet it is tolerable ; thy God affords some intermissions, he will turn it to thy good, and at length put an end to all : none of these can be expected in hell. He would oft make mention of the extent of obedience, which, he said, was not only to endeavour to do what God requireth, but also patiently to bear what God's will is to lay upon his creature ; as Christ himself, ' though he were the Son, yet learned obedience by the things which he suffered.' In his greatest pangs, he oft used this speech of Job, ' Shall we receive good from the hands of God, and not evil ?' He often commended his soul unto Christ, and would say, ' I am persuaded that he is able to keep that which I have committed to him against that day.' When any of his friends went about to comfort him in those gifts which God had bestowed on him, and works which he had wrought by him, he would answer : I dare not think of any such thing for comfort ; Jesus Christ, and what he hath done and endured, is the only ground of my sure comfort. Many that came to visit him in his weakness professed that they went away better than they came, by reason of those savoury and gracious expressions that proceeded from him.

Though towards his latter end his fits of the stone were frequent and sharp, having sometimes four or five in an hour, yet such was his desire to finish that so much desired Commentary of his upon the Epistle to the Hebrews, that so soon as the bitterness of the pain of a fit was over, he returned to his work, and made some progress therein. And thus he continued labouring at his work, through much pain, till Tuesday, the 6th of December 1653 ; about which time, as his natural strength was exceedingly decayed, so his intellectuals began to fail ; and for the three following days drowsiness seized upon him, insomuch that he could not hold up his head to look into a book, but slumbered away his time in his chair ; and upon the Friday, being the third day since he had given over his studies, inquiring what day it was, he cried out, Alas ! I have lost three days ! The day following being Saturday, he had no desire to arise out of his bed, neither indeed could, in regard of his weakness, which was such as he said, Now I have not long to live in this world ; the time of my departure is at hand ; I am going to my desired haven : the apprehension whereof was no little joy unto him ; for he had often said unto such of his friends as came to visit him in his sickness, I am most willing to die ; having, I bless God, nothing to do but to

die.¹ Indeed, he seemed sometimes to be in Paul's strait between life and death, 'having a desire to depart, that he might be with Christ, which was best;' but yet very desirous was he to finish his Commentary on the Epistle to the Hebrews, which he knew would be useful to the church of God, and in that respect was willing to live; and God so far answered his desire in that particular, that he lived to finish it within half a chapter. But when he perceived that his time in this world could not be long, oh how sweet and joyful was the apprehension of death unto him! which he often termed his best friend, next unto Jesus Christ.

And that Saturday, though he kept his bed through weakness, yet was he more wakeful, and his spirit more lively and cheerful, than for several days before; which questionless was from his joyful apprehension of his approaching departure.

His speeches that day were more than ordinarily heavenly; speaking much in admiration of the freeness of God's grace, and riches of his mercy in Jesus Christ.

As while he lived he led an heavenly life, so about the time of his death, by those comforts and joys which he found in his soul, he seemed to be in heaven while he was upon the earth; and so continued, full of sweet comfort and heavenly expressions, to the last of his understanding and speech, which continued till Monday morning, when both failed him; from which time he lay breathing, but shorter and shorter, till eight of the clock that night; about which time, in the presence of all his children, and divers friends, he quietly slept in the Lord, making an happy change from earth to heaven, December 12. *anno Christi*, 1653,—being seventy-nine years old, having served God faithfully and painfully in his generation.

The Names of such Books as this Author hath written.

1. Of Domestical Duties, eight treatises, out of part of the fifth and sixth chapters of the Epistle to the Ephesians.
2. The Whole Armour of God, on part of the sixth chapter of the Epistle to the Ephesians.
3. A Treatise of the Sin against the Holy Ghost, out of Mat. xii. 31, 32, Mark iii. 28, 29.
4. Two Catechisms, one handling the fundamental principles of Christian Religion, the other, brief answers to the chief Articles of Religion.
5. A Guide to go to God, or an Explanation of the Lord's Prayer.
6. God's Three Arrows, Plague, Famine, Sword, in three Treatises: 1. A Plaster for the Plague, on Num. xvi. 44 to the 50. 2. Dearth's Death, on 2 Sam. xxi. 1. 3. The Church's Conquest over the Sword, on Exod. xvii. 8 to the end.
7. The Extent of God's Providence. A Sermon on Mat. x. 29–31, preached November 5. 1623, on occasion of the downfall of Papists in Blackfriars' ten days before, with the relation of the said downfall.
8. The Dignity of Chivalry. A Sermon on 2 Chron. viii. 9, preached before the Artillery Company of London, June 13. 1626.
9. The Saint's Sacrifice, or a Commentary on the 116th Psalm.
10. Two Treatises. 1. The Sabbath Sanctification; 2. A Treatise of Apostasy, on Luke xv. 31.
11. The Saint's Support. A Sermon Neh. v. 19, preached before the Commons of Parliament, June 29. 1645.

¹ Vitam habuit in patientia, mortem in desiderio.

12. Mercy's Memorial. A Sermon on Exod. xiii. 3, preached in Paul's Church, London, Nov. 17. 1644, being the day of Queen Elizabeth's inauguration.

13. The Progress of Divine Providence. A Sermon on Ezek. xxxvi. 11, preached before the House of Peers, Sep. 24. 1645.

14. A Sermon on Ezekiel xxiv. 16, preached at the funeral of Mrs Margaret Duck, with a large relation of her life and death.

15. The Right Way. A Sermon on Ezra viii. 21, preached before the Lords, Sept. 12. 1648, the day of humiliation for a blessing on the Treaty between the King and Parliament.

16. A Large Commentary and Exposition on the whole Epistle of St Paul to the Hebrews.

THE EPISTLE TO THE CHRISTIAN READER.

CHRISTIAN Reader,—Thou hast here at length that so much desired and long looked for Commentary of Dr Gouge on the Epistle to the Hebrews, the largeness whereof may be a sufficient plea for the long stay thereof at the press.

Though it be a *posthumus* (a child brought into the world after the death of his father), yet I do assure thee it is his own. For though he set not upon this work for the fitting it to the press, till the latter end of his days, after he was seventy years of age, being kept from it by other public employments, as is well known, yet it pleased God so to lengthen out his life, that he lived to finish this Commentary upon the whole Epistle, excepting one half chapter; the completing whereof, though it cost me some time and pains, that it might be answerable to the rest, yet in respect both of its form and matter, it may well be accounted his own work. For as being his amanuensis to a great part of the work, I observed his method, so the matter and substance of that half chapter I found in his own notes, to which I have added no more than I thought necessary to make it like the rest. So that I may truly say, thou hast here Dr Gouge's Commentary upon the whole Epistle to the Hebrews; and therein the substance of above a thousand sermons preached at that famous Wednesday Lecture in Blackfriar's, London, though now cast into a new mould by way of section. Yet I am persuaded, and that upon good grounds, that there is scarce a point in divinity which he handled upon any portion of Scripture in the whole course of his ministry, but he hath brought the substance of it into this Commentary. Several sermons, which upon the first view I thought fit to be published, and thereunto had designed them, I have since found fully handled in this Commentary; wherein I conceive, thou mayest find as many points of divinity, eases of conscience and controversies, fully, clearly, though succinctly handled, as in any commentary whatsoever yet extant.

As he was ever acknowledged by all scholars that heard him, or read any part of his works, to be most exact and accurate, in the opening of the true sense

of a text, in the resolving thereof, and raising of genuine observations from the same; so in the giving of the natural sense and meaning of the apostle in this epistle, and in the analysing, first of every chapter, then of every verse, and in raising of the proper deductions and conclusions from each word and particle almost in this epistle, he hath shewed his skill to the utmost: it being the fruit, as of his younger, so of his elder years,¹ whenas he grew herein more and more acute and dexterous.

Though the doctrines which he raised from each word and particle are not set down under the notions of doctrines, nor the reasons for the confirmation thereof under the terms of reasons, yet in the section where the Greek word or particle is opened, there are expressed, as the doctrines thence naturally arising, so the reasons for the confirmation thereof, and likewise many practical inferences, ever holding it² one part of his art to conceal his art; especially in writing, though in preaching, as none more solid and judicious, so scarce any more clear and perspicuous, condescending to the capacity of the meanest; ever affecting³ the simplicity of plain preaching, rather than obscure and lofty expressions.

At the end of this Commentary, besides a large English table of all the material points treated of by the author, I have added an Alphabetical Index of above seven hundred Greek words, which thou mayest find learnedly and dexterously explicated, either by their etymologies, synonymas, or various acceptations (if they be *πολύσηματα*), or if not, yet thou hast the clearest and most familiar explication that each word is capable of. For it was one part of the author's excellency, that constantly in the course of his ministry he did endeavour to instil into the heads of his auditors the fullest sense of the Spirit in a familiar way, though veiled under many significant, simple, compound, or decomposite notions. Such was his depth of judg-

¹ Discipulus est prioris posterior dies.—*Seneca.* Γράσκω δι' αὐτὴ πολλὰ διδασκόμενος.—*Solon.*

² Est caput artis artem dissimulare.—*Erasm.*

³ τὸν βωτισμὸν τοῦ ἀπλουστέρου κηρύγματος.—*Greg. Nyss.*

ment, that after he had conferred place with place, he could suddenly methodise the different senses, and give forth the quintessence of all his collations, so as the meanest capacity might be edified by him.

That I may not exceed the bounds of an epistle, I shall only add this word concerning the narrative of my dear father's life and death. Though some things therein may seem scarce creditable, as his indefatigable pains, his unparalleled meekness, and the like, yet do I assure thee, there is not one particular expression in the whole, but upon mine own knowledge I can avouch for truth, having observed most of them myself, and heard the rest often from his own mouth.

Though he be now dead, yet he still speaketh to us in this elaborate Commentary of his, of which he died in travail. Though it were his Benoni, yet to the heedful reader it may justly become another Benjamin, a son of the right hand, to lead him fully into the bowels of the whole epistle. The author's sole aim in all his ministry being the same with Austin's,¹

¹ Sint castæ delitiæ meæ, Scripturæ tuæ; nec fallar in eis, nec fallam ex eis.—*Confes. lib. ii. cap. 12.*

and in his Commentary like that of Jerome,¹ to hold out clearly the meaning of the Spirit, and not his own fancies and conceits.

And such was his happiness, that he had the incomes of the same Spirit in explaining the epistle, as the penman in writing, though not in the same measure. My prayer unto the God and Father of mercy is, that it may do as much or rather more good in the perusal, than it did in the first preaching, becoming a means of conversion to the unconverted, of edification, comfort, support and establishment to all that are already brought into Jesus Christ.

Thy servant in the work of the gospel,

THO. GOUGE.

SEPTULCHRES, *March 26, 1655.*

¹ Propositum mihi erat non ad meam voluntatem Scripturas tradere, sed id dicere, quod Scripturas velle intelligam. Commentatoris officium est, non quid ipse velit, sed quid sentiat ille quem interpretatur, exponere: alioqui si contraria dixerit, non tam interpres erit quam adversarius ejus quem nititur explanare.—*Hieron, ad Pammach.*

ON THIS LEARNED COMMENT.

OUR welcome ship the wealth of heav'n hath brought,
No Indian earth; and she so richly fraught,
With worth our waiting pays; an empty skill
Had sooner come, and with an easy whiff
Of wind had sail'd; our ship so fully laden
Through the surges deeply plough'd, and slowly waded,
His wares for houses claim our hearts; may I
Still make my better part their library:
Yea, may these volumes turn'd into myself,
Be chained faster to my soul than self,
They burden shelves, in souls had they abode,
Like th' elements in place, they would not load,
Nor crave I them alone; our college cries
To have a share in these commodities,
These thousand sermons, Zion is content
To quarter freely; harmless regiment!

Which with no foe contendest, but with sin,
Which driv'st not students out, but draw'st them in,
Which dost not eat, but art the scholars' bread,
And in a vacant desk can'st make thy bed;
Whose pistols only reasons are, whose swords
Are framed only out of Scripture-words,
Our Gouge who Christ i' the types so clearly shews,
Gives light to th' Hebrews, knowledge to the Jews.
Th' Hebrews so hard, a fort scarce ere obtain'd,
We conquer now; I'm sure the works we're gain'd.
Finis in page the last, the end holds forth
Of th' worthy comment, not the comment's worth.
Its clear analysis the text unties,
'Twas sad that death did th' writer analyse.

ON THE EXCELLENT COMMENTATOR.

THE shady types are made in th' Hebrews plain,
This comment clears the Hebrews, and again
The life of Gouge expounds this comment, next
We want one to explain his life; that text
A pair of commentators join to clear,
The dove and serpent both must comment there:

His pen goes sweetly, but had we our choice,
We him would hear; no music to the voice,
He's gone; yet sure, the worth of th' son will spread,
Who serv'd his living father, serves him dead.

W. J.

A COMMENTARY UPON THE EPISTLE TO THE HEBREWS.

SEC. 1. *Of the authority of this epistle.*

That we may with the better warrant collect articles of faith and rules for life out of this epistle, it is requisite that we be well informed in the divine authority thereof, and also well weigh the excellency of it.

These evidences following make clear the divine authority of this epistle.

1. The matter of it, which is beyond the reach of human invention. So profound mysteries are revealed therein, as could not be known but by divine revelation.

2. The manner of unfolding those mysteries, which is with such majesty and gravity as argueth a divine spirit.

3. The congruity of it with other canonical scriptures, so as, if all Scripture be given by inspiration of God, Πᾶσα γὰρ γραφή θεόπνευστος, 2 Tim. iii. 16, then this also.

4. The direct refutation of pernicious heresies, which, since the writing of this epistle, have been forged, so as it must needs be inspired by a foreknowing Spirit.

5. The whole tenor of this epistle, and manner of expressing the legal ordinances therein, shew that this epistle was written while the temple stood, and Levitical rites were in use, which was in the apostles' time; so as, if it had not been canonical, it would questionless have been discovered by them.

6. The penman of it, whom we shall shew hereafter to be Paul the apostle.

7. The express approbation which St Peter gives of it, for he makes mention of an epistle which St Paul wrote to them, to whom he himself wrote his epistles, ἔγραψεν ὑμῖν, 2 Peter iii. 15, 16, who were Hebrews, 1 Peter i. 1; 2 Peter iii. 1.

These proofs of the divine authority of this epistle shew how justly it is accounted canonical, as it hath

been in all ages of the church; for where catalogues of canonical scriptures have been made,¹ this epistle hath been put into the number, and they have been accounted heretics that have denied it to be canonical.²

Sec. 2. *Of the excellency of this epistle.*

Admirable is the excellency of every part of sacred Scripture, which savoureth of more than an human spirit. And this epistle hath sundry excellencies, which in a peculiar manner do commend it unto us; as,

1. The mysteries couched therein. The greatest and profoundest mysteries of our Christian religion are therein propounded: concerning God the Father, Son, and Holy Ghost; concerning the natures, person, and offices of Christ; concerning the sufficiency of Christ's sacrifice, and efficacy of his intercession; concerning the excellency of the new covenant; concerning the life of faith; and concerning the privilege of these latter times, &c.

2. The variety of histories therein recollected. We have in it a rehearsal of most of the memorable histories from the beginning of the world to the last age thereof; and not only of such as are registered in holy writ, but also of such as fell out since the prophets ceased to record any.

3. Explication of legal types, and application of them to their distinct truths. No other book is herein comparable to this epistle.

4. Confutation of heresies.³ It may be termed the maul of popery, which is a mass of heresies. Popish heresies are most against the offices of Christ, espe-

¹ Athanas. in Synops. S. Scrip.; Aug. de Doctr. Christ., l. ii. c. viii.; Damasc. de fide, l. iv. c. xviii.

² Epph. l. i. her. xlii.; Philast. Catal. hæres. c. xlviii.

³ Vide Whitak. *Ecumenius*, in quo fragmenta veterum heresim, indicantur, ad constituendum ecclesiæ pontificis ἀποστασίων, collata.

cially against his priesthood. Those heresies are so fully met withal in this epistle, as if it had been written since popery began. God foreseeing what poisonous heresies would be broached, prepared this antidote against them.

5. The pithy persuasions unto all holiness and new obedience; the powerful encouragements to constancy and perseverance; the dreadful denunciations against apostasy and impenitency; the sweet consolations to such as for Christ's sake endure the cross, which are here and there throughout in this epistle mixed.

Thus much in general to commend this epistle unto us.

The title thereof is next to be considered.

Sec. 3. *Of the title.*

The Epistle of Paul the apostle to the Hebrews.

It is not probable that this title was set down by the first penman of this epistle; for he might as well have premised his usual inscription with his name and calling (which apostles do in all other their epistles) as have prefixed the foresaid title.

Titles before the apostles' epistles, and subscriptions after them, are not accounted canonical, as the epistles themselves, but supposed to be added by some that afterwards did transcribe the epistles. For there are gross mistakings and palpable errors in many of them.¹ And though some of them may hit the mark, and declare the truth, yet doth it not thereupon follow that they are canonical. Although everything that is canonical be most true, yet every truth is not canonical; for that only is accounted canonical which was given by inspiration of God, *θεοπνευστος*.

Titles, therefore, and superscriptions added to the epistles of apostles, are no sufficient grounds of doctrine, nor may articles of faith or rules for life be founded on them; yet they give some light to the matter, and may be handled by way of preface.

As for the title of this epistle, no just exception can be taken against it. Every particle therein is undoubtedly most true.

It plainly demonstrates both the parties, and the means of the author's declaring his mind.

The parties are, 1, the penman or author; 2, the people to whom it was in special directed.

The author is described, 1, by his name, Paul; 2, by his calling, the apostle.

The people are described by their parentage, Hebrews.

The means is by way of writing a letter, the epistle.

Sec. 4. *Of the author of this epistle.*

The proofs before produced for the divine authority of this epistle give evidence that an apostle, or some other extraordinary minister, immediately inspired and

infallibly insisted¹ by the divine Spirit, was the author of it.

Some have supposed it to be written by Luke the evangelist, or by Clemens;² some by Apollos, whose learning and eloquence, joined with great piety, is much commended,³ who also, in special, is said to have mightily convinced the Jews, Acts xviii. 21, 25, 28.

But the evidences following do more than probably evince that Paul the apostle was the author of this epistle.

1. The ancient Greek churches accounted it to be St Paul's, and thereupon prefixed this title before it, The Epistle of Paul, &c.⁴ And in the catalogue of St Paul's epistles this is reckoned up; whereupon there are said to be fourteen epistles of St Paul.

2. Both matter and manner of penning this epistle is agreeable to St Paul's other epistles.⁵

3. That which St Paul stylenh his 'taken in every epistle,' 2 Thes. iii. 17, is also in the close of this epistle thus set down: 'Grace be with you all, Amen.' Indeed, in most of his epistles he styles it 'the grace of Jesus Christ;' yet in both his epistles to Timothy and to Titus, it is as here.

4. The mention which is made of Timothy, who was St Paul's associate, of whom he oft makes mention in his other epistles, and gives the same epithet to him that is here, our brother Timothy. Compare with Heb. xiii. 23; 2 Cor. i. 1; Philem. 1.

To shew that that very Paul is here meant who was immediately called by Jesus Christ, and infallibly assisted by his Spirit, he is described by his extraordinary function, the apostle. Hereof see chap. iii. 1. Thus much of the author.

Objections made against this penman of this epistle are answered in their due places. See Chap. II. Sec. 27.

Sec. 5. *Of the Hebrews.*

The people to whom in special the apostle directed this epistle are styled Hebrews; whereby that nation which descended from Abraham is meant.

This title, *Hebrews*, is oft used in the Old and New Testament. It was first given to Abraham himself, Gen. xiv. 13; then to Joseph, when he was a servant in Egypt, Gen. xxxix. 14, 17; afterwards to all that stock, Gen. xl. 15; Exod. ii. 6; 1 Sam. iv. 6, 9; Acts vi. 1; Philip. iii. 5.

Abraham, the father of this people, was styled an Hebrew in two especial respects.⁶

¹ Qu. assisted?—Ed.

² Origens, ut refert Euseb. Hist. Eccl. I. vi. c. xvv.

³ Beza in Annot. major.

⁴ *Ἡ ἐπιστολὴ τοῦ ἀποστόλου Παύλου πρὸς τοὺς Ἑβραίους*, &c. Ita scriptum invenimus in omnibus nostris codicibus exceptionibus.—*Beza* hic citat.; *Euseb. Hist. Eccl.* I. in. c. iii. Plurima veterum testimonia, citantur a Wharton.—*Catena*, t. de S. Script. q. i. c. xvi.

⁵ Vide Proleg. Proleg. in de auctore hujus Epist.

⁶ Vide August. de Civ. Dei. I. xvi. c. iii.; et Flor. Joseph. Antiq. Jud. I. i. c. xiv.

¹ See Calworth's Supplement to Parkin's Comment on the Epistle to Gal. in the conclusion.

1. Because he came from Heber, who was *progenitor*, the third from Shem, Gen. xi. 10, 14, 25. Shem, after the world was divided to the sons of Noah, was the first father of the blessed seed, Gen. ix. 26. After that the whole world began again to fall from God, and rebelliously conspired to build a tower that might keep them safe from another flood, so as God, to hinder that work, confounded their languages; but Heber separated himself from that impious society, and thereupon the name *Heber* was given him, which importeth a *passing over*, or *departing from*; which name was given by a prophetic prediction before the thing was done, as Noah's name was, Gen. v. 29, or for a memorial of his piety after he had given that proof thereof, as Israel's name was, Gen. xxxii. 28.

Heber, separating himself from those rebels, is further manifested by his retaining the primary, pure language, when among all the rebels it was confounded, Gen. xi. 9: for that primary language is called the Hebrew tongue, which, in the confusion of tongues, Heber retained and propagated to his posterity.¹

Thus Heber became another father, and a preserver of the church. Hence is it that the first father, Shem, is said to be 'the father of all the children of Heber,' Gen. x. 21; that is, of the church which descended from Heber, which were the Hebrews.

As Heber withdrew himself from the wicked world in his time, so did Abraham in his time, being called of God, Gen. xii. 1, and so became another father of the church; whereupon, as he was called an Hebrew from Heber, so all his posterity were called Hebrews from him.

2. The other respect why Abraham was called an Hebrew was, because he *passed over* from his own country to Canaan; in which journey he passed over much land and sundry rivers, as Tigris, Euphrates, and Jordan: for the verb *Habar*, עבר, *transit*, signifieth to pass over; the noun *Heber*, עבר, *transitus*; and the word *Hebrew*, עברי, *transitor*, one that passeth over.

The ancient Greek interpreters of the Old Testament, commonly called the Septuagint, or Seventy, do thus interpret this title Hebrew, attributed to Abraham; ² so do also sundry of the ancient fathers.³

By this name Hebrews, which was common to all the Jews,⁴ the posterity of Heber and of Abraham were put in mind of their fathers separating themselves from profane persons and idolaters, and also were taught therein to imitate their fathers.

Sec. 6. Of apostolical epistles.

The means whereby the apostle declared his mind to these Hebrews was an epistle.

¹ עבר, לִשָּׁן עִבְרִית, lingua Heber: לִשָּׁן עִבְרִית, Hebraea lingua, quam in confusione linguarum retinuit et propagavit Heber.

² אברהם עברי "Αβραμ εβραιος, Gen. xiv. 13.

³ Orig. in Mat. xiv.; Chrys. in Gen. xiv. Hom. 35.

⁴ Judaeis initio vocarunt Hebraeos.—Joseph. Antiq. J. d. lib. i. cap. xiv.

An epistle is a writing sent to absent friends, wherein is declared that which concerns them to know.

The derivation of the Greek word shews it to be somewhat sent.¹ The common use of the word shews it to be a writing or a letter sent, and sent to such as are absent; because we cannot by word of mouth express our mind to them.

This is the benefit of an epistle, that thereby we may make known our minds one to another in absence as if we were present.² All sorts of things use to be made known to absent friends by epistles. They are ordinarily written in testimony of friends' mutual remembrance one of another, and of that love and good respect which they continue to bear one to another. Thus much did St Paul testify in his epistle to Timothy, chap. i. 3. Epistles are oft sent to commend one to another (hereunto the apostle alludeth, 2 Cor. iii. 1, in this phrase, 'Need we epistles of commendation?'), and to intercede for others, as Paul for Onesimus in his epistle to Philemon.

Epistles use to be more vulgar and loose than orations or pleadings at a bar of justice;³ and among us, they use to be less accurate than sermons. Yet the apostles' epistles were no whit inferior to their sermons; but in the matter contained in them, and in the manner of penning them, they were as full, ponderous, and accurate, as any other parts of sacred Scripture. All the mysteries of godliness are in them distinctly, plainly, and fully laid down. It is observed,⁴ that the very inscriptions which the apostles premise before their epistles do with such an admirable and inimitable succinctness comprise the sum of the whole evangelical mystery, as they being kept safe, the church hath enough to oppose against all heretics; what do then the whole bodies of those divine epistles?

The mysteries of the gospel are revealed by epistles, because that is the most familiar and friendly manner of making known a matter. Epistles use to be written to choice friends, as testimonies of singular affection to them.

Sec. 7. Of St Paul's affection to the Hebrews.

By the way, we may here take notice of St Paul's great and entire respect which he bare to his countrymen the Hebrews, in that he opens unto them the mysteries of salvation in the most friendly manner that could be, by writing an epistle unto them in particular; and sweetly persuading them to abide constant in the faith, that they might be the rather induced thereto. And this he doth not only by general instructions and exhortations in common to all of all sorts, but also by a familiar and friendly epistle in special directed to them.

¹ Επιστολή of ἐπιστῆλαι, *mitti ad*.

² Bona litterarum eadem fore absentes, quae si coram essemus consequeremur.—Cic. Epist. Famil. lib. xv. epist. 14.

³ Quid simile habet epistola aut judicio aut concilio?—Cic. Epist. Famil. lib. vii. epist. 21.

⁴ Vide Annot. major. in Tit. i. 1.

St Paul planted not any church of the Hebrews alone, as he did of the Corinthians, Galatians, Ephesians, and other Grecians, for he was after an especial manner the apostle of the Gentiles, Rom. xi. 13, yet he took all occasions to gain and establish the Jews; thereupon he saith, 1 Cor. vi. 20, 'Unto the Jews I became as a Jew, that I might gain the Jews.' Hereby he giveth proof of that which he professeth: Rom. x. 1, 'My heart's desire and prayer to God for Israel is, that they might be saved;' and Rom. ix. 4, 'I could wish that myself were accursed from Christ for my brethren, my kinsmen after the flesh, who were Israelites.'

Oh that this mind were in all Christians towards their brethren, their kindred, their countrymen, and others to whom by any special bonds of relation they are knit! This is the best use that can be made of such bonds, and the most principal end that we ought therein to aim at, namely, a mutual, spiritual edification. Happy are those countries that have many such countrymen, who, though they have charges over other countries, yet cannot be unmindful of their own country; but being absent from them, will notwithstanding write to them of the common salvation; and that though the more abundantly they love them, the less they are loved of them; yea, though they persecuted them with all eagerness whosoever they met them. Thus Paul manifested a true Christian spirit, by overcoming evil with goodness. Behold a pattern worthy of all imitation.

Sec. 8. *Of the general intendment of particular epistles.*

Quest. Was this epistle written for the Hebrews only?

Ans. Though it were in special manner directed to them, yet was it not written only for their use, but for the use also of the whole Christian church; and therefore it hath ever been read in all churches.¹ The apostle giveth a charge to particular churches, to whom in special he directed his epistles, to cause them to be read in other churches, Col. iv. 16; for the matter of apostolical epistles consisted of general doctrines and directions, fit for all Christians to know, believe, and obey. That which Christ saith of the word which he preached to his disciples in particular, Mark xiii. 57, 'What I say unto you, I say unto all,' may be applied to the epistles of the apostles; for in them they intended the good of all Christians. The particular inscription of their epistles to particular churches or persons, was as the ordinary dedication of books to particular persons, which are intended to the good of all.

St Luke dedicated his histories of the Gospel of

Christ and the Acts of the Apostles to one man, and by name to Theophilus, Luke i. 3, Acts i. 1; yet he intended them to the good of all. St Paul, in that epistle which he directed only to Titus by name, concludes with this general benediction, 'Grace be with you all,' Titus iii. 15. The Epistle to Philemon was written upon a special occasion, yet so carried as sundry general instructions, meet for all Christians to know, are couched therein. All Christians therefore are to read and hear the epistles of the apostles, as heedfully as they were bound to do, unto whom in special they were directed.

As for this epistle to the Hebrews, it may seem, in sundry passages thereof, to be written in a prophetic spirit, to meet with sundry heresies that were in future times to be broached, rather than such as at that time were discovered. Such as these: a true, real, propitiatory sacrifice to be daily offered up, yea, such a sacrifice to be unbloody; sons of men to be sacrificing priests properly so called; many intercessors and mediators to be under the gospel; and sundry other which have been published by papists, long since this epistle was written. So as this epistle, in sundry respects, may be as useful to us who live in the time of popery, and are much infested with popish heresies, as to the Hebrews, if not more. Hitherto of the title.

Sec. 9. *Of the occasion of this epistle.*

The occasion of this epistle was twofold: 1, the immortal and insatiable malice of the unbelieving Jews against all that professed the name of Christ; 2, their inbred superstition about the Mosaic rites.

So implacable was their hatred of all that maintained the Christian faith, as in that cause they spared not their own countrymen, 1 Thes. ii. 14. St Paul, while he was of the Jewish religion, was highly esteemed of priests, rulers, and other Jews; but when he became a Christian, none was more fiercely and violently persecuted than he. So dealt they with all that were of that faith; and where they had not sufficient power of themselves, they stirred up the unbelieving Gentiles against all that professed the Christian faith, especially if they were Jews, Acts xiv. 2, 19. Hence it came to pass that these Hebrews, to whom in particular this epistle was directed, suffered much for their profession's sake, chap. x. 32, &c. Wherefore to encourage them unto all perseverance in the faith, and to keep them from apostasy and falling away from the truth received, the apostle wrote this epistle, which is filled with many forcible encouragements, and with terrible denunciations of sore vengeance against apostasy. St Paul's words were of old said to be thunders;¹ which is most true in this epistle, where he writes against apostasy, chap. vi. 4, 6, 8 and chap. x. 26-28, &c., and chap. xii. 25, 29. This was one occasion of this epistle, to uphold them in the Christian faith.

¹ Paulum quotiescumque lego, videor mihi non verba audire, sed tonitruum.—Hieron. *Ap. ad advers. Jeronim.*

¹ Memento apostolicas epistolas non eis tantum scriptas, qui tempore illo quo scribantur audiebant, sed etiam nobis, non enim ab aliis in ecclesia recitantur.—Aug. *contr. Crescon. gram. lib. i. cap. 9.*

2. The Jews that lived after the truth of the Mosaical types was exhibited, were notwithstanding so superstitiously and pertinaciously addicted to those legal rites, as they would not endure to hear of the abrogation of them; but in maintenance of them, rejected the gospel. Yea, of those that believed in Christ, many thousands were too zealous of the law, Acts xv. 5 and xxi. 20. Wherefore, to root out that conceit, the apostle writes this epistle; whereby he proves, that by bringing in the new testament of the gospel, the old covenant of the law was abrogated; and that the law could not make perfect, chap. viii., ix., and x. And this was the other occasion of this epistle.

Sec. 10. *Of the scope and method of this epistle.*

That main point which is aimed at throughout the whole sacred Scripture, especially in the New Testament, is the principal scope of this epistle, and the main mark whereto the apostle aimeth therein, namely this, that Jesus Christ is the all-sufficient and only Saviour of man.

This was the sum of the first promise made to man after his fall, Gen. iii. 15.

This was the truth of all sorts of types, whether they were choice persons, sacrifices, sacraments, sacred places, sacred instruments, sacred actions, or any other sacred things.

This was the substance of the prophecies that were given by divine inspiration.

This was intended by the great deliverances which from time to time God gave to his church and people.

This was the end of writing the history of Christ by the evangelists.

This was the sum of the sermons of the apostles, recorded in the Acts, and the ground of all their sufferings.

This is also the sum of their several epistles.

That this may the more distinctly, clearly, and fully be demonstrated, the apostle doth to the life set out Christ's two natures, divine and human, in one person; his three offices, princely, prophetic, and priestly; together with the excellency and sufficiency of them. To this do tend all the divine instructions, refutations, exhortations, consolations, denunciations.

The several points of this epistle may all be comprised under two heads: 1, grounds of faith; 2, rules for life.

The grounds of faith are laid down from the beginning of the epistle to the 22d verse of the 10th chapter. Yet sometimes he falleth into pertinent digressions, by way of exhortation, consolation, and reprehension; to make them thereby to give the more diligent heed to those grounds of faith.

The rules for life are set out in the latter part of the 10th chapter, beginning at the 22d verse, and in the three last chapters.

The grounds of faith are all about Christ. These are.

1. Summarily propounded in the three first verses.
2. Largely amplified in the other parts of this epistle.

In the first general proposition, these grounds of faith are noted.

1. Christ's divine nature. This is manifested in this title, *Son*; and in this divine work, *making the world*, ver. 2.

2. Christ's human nature. This is intimated under this phrase, *purged our sins*, which presupposeth blood; for blood only purgeth sin, chap. ix. 22, and blood demonstrateth Christ's human nature.

3. The distinction of Christ's person from the person of the Father. This also is cleared by the title *Son* in this particle *by*, *in*, *with*, twice used in the second verse, and by those phrases, *brightness of his glory*, *image of his person*.

4. The union of Christ's two natures in one person. This phrase, *by himself purged our sins*, declares the sufferings of his human nature, and means it of his divine nature in one and the same person.

5. His princely or regal office. This is set out in these three phrases, *heir of all things*; *upholding all things by the might of his power*; *sat down on the right hand of the Majesty on high*.

6. His prophetic office. This is apparent in this phrase, *God spake unto us by his Son*.

7. His priestly office. For it appertaineth to a priest to *purge away sins*, and to be *ever at God's right hand for us*.

These points are further prosecuted in this epistle. For,

1. The divine nature, together with the princely office of Christ, are described in the 1st chapter.

2. His human nature in the 2d chapter.

3. His prophetic function in the 3d and 4th chapters.

4. His priestly office, from the 14th verse of the 4th chapter to the 22d of the 10th chapter.

The priestly office of Christ is simply and generally propounded in the three last verses of the 4th chapter, and also comparatively exemplified by two great types.

The first is of Melchisedec, to whom Christ is resembled, in the 5th, 6th, and former part of the 7th chapter.

The other is of Aaron, before whom Christ is preferred, from the 11th verse of the 7th chapter, to the 22d of the 10th chapter.

There are sundry digressions here and there inserted, which we shall observe as we meet with them.

The rules for life are, 1, persevering in the truth; 2, walking worthy thereof.

Persevering in the truth is much insisted upon, from the 22d verse of the 10th chapter to the 14th of the 12th chapter.

Walking worthy thereof, is set out in sundry divine admonitions, from the 14th verse to the end;

which in their distinct places shall particularly be noted.

See. 11. *Of the meaning of the first verse.*

God, who at sundry times, and in divers manners, spake in time past, unto the fathers by the prophets, both in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he also made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.—Heb. i. 1–3.

These words, as they contain the sum of the doctrinal part of this epistle, so they serve for a preface thereto; which is here premised, to stir up all that should read it to a more diligent heeding thereof; for therein is set down the excellency of the New Testament above the Old.

True it is, that there is the same authority, even a divine authority, of both; and that they are both a manifestation of God's will. Therefore God is said to speak by the ministers of both. God being the author of the one and the other, they are both of the like authority: and God speaking in both, both declare the will of God. God spake in times past, and God spake in these last days: the same God by the prophets and by his Son.

The relation of this title *God, ὁ Θεός*, to the Son, sheweth, that the first person in sacred Trinity, the Father, is in particular meant; yet the other persons are not excluded. For the Son, Exod. iii. 2, 6, and the Holy Ghost also, Acts xxviii. 26, spake to the fathers. The same work may be done by the blessed Trinity, the order and manner of working being rightly applied to each person. For as the Son is from the Father, and the Holy Ghost from the Father and the Son; so the Father worketh by the Son, and the Son from the Father. Thus Jehovah the Son is said to rain fire from Jehovah the Father, Gen. xix. 24. Some of the ancient fathers, assembled in a council, were so confident of the truth of the application of that title *Jehovah*, twice used, once to the Father, and again to the Son, as they denounced anathema against such as should expound it otherwise.¹

Thus though the Son spake to the fathers, yet may the Father, as here, be said to speak to the fathers by the Son; and 'by him to make the worlds,' as ver. 2.

How God of old manifested his will by parts, is thus further expressed, 'at sundry times.' This phrase is the exposition of one Greek word, but a compound

word. According to the notation of it, it signifieth, by many parts or parcels, *πολλομεσως*, *multifariam*, *multis vicibus*, which necessarily implieth a distinction of times; some at one time, some at another. Therefore it is not unfily translated at *many times*.

God made known to Adam a Saviour of the seed of the woman, to overcome the devil, Gen. iii. 16. He confirmed the same by sacrifices, Gen. iv. 4. To Noah God by the ark declared, that few should be saved in comparison of the multitude that should perish; and that they who were to be saved, should be saved in the ark of Christ's church, 1 Peter iii. 20, 21. To Abraham God revealed his purpose of extending mercy to all nations, Gen. xxii. 18. To Jacob it was made known that the Messiah should come of the tribe of Judah, Gen. xlix. 10, Heb. vii. 14; to Moses, that he should be a prophet, Deut. xviii. 18; to David, that he should be a king, Ps. ii. 6, and a priest, Ps. ex. 4; to Isaiah, that he should be born of a virgin, Isa. vii. 14; to Micah, that he should be born in Bethlehem, Micah v. 2. Before the law, God gave to the fathers particular revelations fit for their times and their needs. Under the law, God delivered many ordinances, rites, types, ceremonies, and shadows, to foreshew evangelical truths, and to uphold their faith therein. For these ends also God sent divers prophets from time to time till the fulness of time.

This manifesting of God's will by parts, is here noted by way of distinction and difference from God's revealing of his will under the gospel; which was all at one time, namely, the time of his Son's being on earth; for then the whole counsel of God was made known, so far as was meet for the church to know it while this world continueth. In this respect Christ saith, John xv. 15, 'All things that I have heard of my Father, I have made known to you;' and John xiv. 26, 'The Comforter shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' The woman of Samaria understood thus much, John iv. 25, when she said, 'When the Messiah is come, he will tell us all things.'

Obj. The apostles had many things revealed unto them, Gal. i. 12.

Ans. Those were no other things than what Christ had revealed before while he lived.

There is another difference in the word following, *πολλοτροπως*, *multimodis*, translated 'in divers manners;' for that God, who was pleased to reveal his will part by part, was also pleased to reveal it after divers ways. These were either extraordinary or ordinary. Extraordinarily God manifested his mind sometimes outwardly, sometimes inwardly; outwardly by voice or signs, but inwardly by revelation or inspiration. To give particular instances of all these:

1. God oft himself spake with his own voice, and that when men were awake or at sleep. God spake to Adam when he was awake, Gen. iii. 9, &c; and to

¹ Si quis illud, *pluit Dominus a Domino*, non de Patre ac Filio accepit, sed eundem a se ipso deipsum dixit, Anathema sit. *Pluit enim Dominus Filium a Domino Patre.* Sic Patres in concilio. *Sirm. ut Socrat. Hist. Eccl.* l. ii. c. 30.

Solomon in a dream when he was asleep, 1 Kings iii. 5.

2. God spake by the voice of angels to Lot, Gen. xix. 1, &c. This phrase, chap. ii. ver. 2, 'the word spoken by angels,' sheweth that God oft revealed his will to men by angels.

3. God most frequently declared his mind by children of men, whom he oft endued with an extraordinary spirit. This much is intended in this phrase, 'God spake by the prophets.'

4. God's mind was sometimes made known by signs. In this respect a voice is attributed to signs; as when God thus said to Moses, 'If they will not hearken to the voice of the first sign, they will believe the voice of the latter sign,' Exod. iv. 8. Thus also God spake by his judgments; whereupon saith a prophet, 'Hear ye the rod, and who hath appointed it,' Micah vi. 9. Under this head sacrifices may be comprised; for God spake to Abel and to Cain by their sacrifices, Gen. iv. 4, 5; so to David by his, 1 Chron. xxi. 26; and to Solomon by his, 2 Chron. vii. 1; and to Elijah by his, 1 Kings xviii. 24, 38. By sundry other types did God also use to speak to his people: Exod. xxix. 42, and xxx. 6; 1 Sam. xxviii. 6; Judges vi. 37, &c. Visions also may be referred to this head; visions were visible representations of things presented to men's eyes, Isa. vi. 1, Ezek. i. 1.

5. God used to declare his mind inwardly by revelations, Isa. xxxviii. 4, 5, and by inspiration. Thus 'holy men of God spake as they were moved by the Holy Ghost,' 1 Peter i. 21. A difference betwixt revelation and inspiration was this, that revelations were of some particular matters, Dan. ii. 19; but inspiration implieth a more general assistance, 2 Tim. iii. 16.

6. The most usual and ordinary means of God's declaring his will to his people was by ordinary ministers (which were among the Jews, priests and Levites, Ezra viii. 4), and by the written word, Luke xvi. 31.

This variety of means whereby God spake to his people of old, is here intimated to shew that God doth now, under the gospel, more uniformly and constantly declare his mind; for the word whereby God speaking of old is set out is in the Greek a participle, *λαλῶντες*, and hath reference to the verb *ἐλάλησας*, ver. 2; word for word it may thus be translated: 'At sundry times, and divers manners, God, speaking in time past,' &c., 'hath in these last days spoken,' &c. This relative expression of God speaking, implieth a difference betwixt God speaking then and now. Then variously, so many ways as we heard before; now uniformly, after one and the same manner, which is by preaching. So Christ made known the will of his Father, Mark i. 14, 38; so did his apostles, Mark vi. 12. Christ, after his resurrection, made them also so to do throughout the whole world, Mark xvi. 15. So they did, Acts viii. 4; for 'it pleased God by preaching to save them that believe,' 1 Cor. i. 21.

Obj. Paul and other apostles wrote sundry epistles, whereby they declared the will of God.

Ans. They wrote no other things than what they had preached. Such things they wrote, that they might remain upon perpetual record for the continual good of the church.

God is said to *speak*, both of old and now, by way of resemblance, after the manner of men. Men by speaking use to manifest their mind. This is the most frequent and accustomed manner of expressing a man's inward conceptions, even such things as they would have others to know and take notice of. In allusion herunto, God's manifesting his mind is styled *speaking*. At the beginning, when God manifested his mind every day, this phrase is used, *God said*, Gen. i. 6, which is all one as this, *he spake*; and so it is translated, Ps. xxxiii. 9.

The time wherein God declared his mind, part by part, and sundry ways, is here styled 'the time past,' *πάλαι, olim, old times*, whereby he meaneth all that time that passed from the beginning of the world till the exhibition of the Son of God in the flesh. This is evident by the opposition of this phrase, *in time past*, to the *last days* mentioned in the next verse. The Greek word may thus be translated of *old*; whereby is hinted such a time as should be altered. What the apostle saith of the old covenant, may be applied to this old time, 'That which is old is ready to vanish away,' Heb. viii. 13; and we that live since that old time may say, 'Old things are passed away,' 2 Cor. v. 17. This sheweth that those were not times of perfection; if they had been perfect, no place should have been sought for other times. This style of those former times amplieth the times whereunto we are reserved.

They who lived in those times are styled *fathers*, *τοῖς πατέρας*; and by them are intended such as lived before the fulness of time, who may also be called ancestors. For it is usual in all sorts of authors to set out ancestors under this title fathers; because posterity by lineal degrees come from ancestors, as children from fathers. Thus is this title expressly expounded, Luke i. 55; for mention being made of God speaking to the fathers, by way of exposition it is added, to 'Abraham, and to his seed.' Now, because Abraham and his posterity were of old the only people of God, they are by a property styled fathers; and God is said in an especial manner to be the 'God of the fathers,' Acts v. 30. Thus is this title a title of honour, yet here it is used by way of diminution, intending such as lived out their course, and ended their days before the joyful and glorious times foretold by the prophets, and expected by those fathers, were come, Luke x. 24; John viii. 56; 1 Peter i. 11. The greatest that then lived was less than the least of the kingdom of God, which began with the manifestation of the gospel, Mat. xi. 11.

To these fathers God spake (as it is in the original)

phets, and to return to those who most strictly and properly were so called; God, for the clearer manifestation of his divine power in them, raised them up out of all sorts of people: many of them were of the priests, as Jer. i. 1, Ezek. i. 3; and Levites, as 2 Chron. xx. 14. Yea, also there were prophets of other tribes. Daniel was of Judah, Dan. i. 6; Elijah of Gad, 1 Kings xvii. 1; Elisha of Ephraim, 1 Kings xix. 16; Jonah of Zebulun, 2 Kings xiv. 25; others of other tribes. As respect in choosing prophets was not had to any one tribe, so nor to age, for children were chosen prophets, 1 Sam. ii. 18, and iii. 4, &c., Jer. i. 6; nor to education, for an herdsmen was made a prophet, Amos vii. 14; nor to sex, for women were prophetesses, Judges iv. 4; Isa. viii. 2; 2 Kings xxii. 14; Luke ii. 38.

These extraordinary prophets were raised up, when the ordinary spiritual guides of the people, as priests and Levites, failed in a due performance of their duty; as in Eli's time, 1 Sam. ii. 12, and in Jeremiah's, Jer. xxvi. 8, or when such employments were to be performed as ordinary ministers could not or would not perform.

The employments were such as these:

1. To tell kings, priests, princes, yea, and a whole kingdom, of their sins and rebellions against God. Micah told Ahab the truth, when all besides flattered him, 1 Kings xxii. 13, 14. Elijah told Ahab of his bloody sin, and denounced God's judgment against him, 1 Kings xxi. 20, &c., when all the people conspired to shed innocent blood with him. Jeremiah told king, priests, princes, and all the people, of their apostasy, Jer. i. 18.

2. To restore religion, it being turned into idolatry. So did Sammel, 1 Sam. vii. 3, and Elijah, 1 Kings xviii. 21, &c.

3. To foretell God's judgments beforehand, that believers might be prepared the better to bear them; that impenitent might be made the more inexcusable; and that the severity of God's judgments might be the more justified, Jer. v. 13, Ezek. i. 8.

4. To make known God's mercies in the midst of judgments, and God's mind of doing good to them, after they have been scourged for their sins; thereby to provoke them to return to the Lord, Isa. iv. 2, Hosea vi. 1, 2.

5. To give evidences of the Messiah, thereby to establish the hope of such as should live and die before that fulness of time, and to direct them how to build their faith on him; and that by setting out his eternal deity, his true humanity, his conception, birth, growth, doctrine, miracles, passion, resurrection, ascension, intercession; his first and second coming; his spiritual and eternal kingdom, Acts x. 43; that such as should live when and after the Messiah was exhibited, might be assured that he was indeed the Christ.

6. To assure the Jews of a recalling after their

rejection; and to reveal the calling of the Gentiles, Ezek. xxxvii. 19, Isa. ii. 2, 3, and liv. 1, 2, &c.

The chief of these extraordinary prophets was Moses, after whose time they were very rare till Samuel's time; but after kings were once anointed and set over the people, prophets were plentiful. There was never a king under whose reign there were not some prophets; and so continued till the captivity: yea, in and after the captivity, till the second temple was new built, God afforded extraordinary prophets to his church, Ezra v. 1.

Concerning the prophets here meant, all they whom God employed ordinarily or extraordinarily to declare his mind to his people, are to be understood in this place.

Of the evidences of the prophets' faith, see Chap. xi. 32, Sec. 225.

Sec. 13. *Of the last days.*

It was a great benefit that the fathers received from God speaking to them by his prophets. But behold a greater reserved to their children, even to all sorts of Christians, whether Jews or Gentiles, comprised under this particle *us*; for he meaneth all believers of the Christian faith, that have lived or shall live in these last days;¹ that is, from the beginning of Christ's executing his ministerial function, to the end of the world. These have now continued above sixteen hundred years; and how much longer they may continue, God knoweth.

It hath pleased God that these last days should be many, that the world might the longer enjoy the bright light of the gospel, and that all that are ordained to life might in their due time be called.

Quest. Why are they called the last days, as here, the last time, 1 John ii. 18; the ends of the world 1 Cor. x. 11; and why in the beginning of this time was the coming of the Lord said to draw nigh, James v. 8; and the end of all things to be at hand? 1 Peter iv. 7.

Ans. 1. By the exhibition of Christ, the prophecies and promises that in former times were made of Christ were accomplished; therefore, as the days wherein these promises and prophecies were first made known were counted the first days, so these wherein they were accomplished the last.

2. The new covenant of grace is in these last days fully revealed by the gospel, and ratified by the death of Christ, so as no clearer revelation nor former² ratification can be expected; and in this respect also they are fitly styled the last days.

3. No alteration of the state and order of God's church is to be expected after Christ exhibited; but a final end of all by Christ's second coming unto

¹ Ex hoc superiores existimus, quod nobis Dominus sit locutus, illis servi. — *Chrys. in loc.* Novissima hora dicitur tempus fidei Gentium. — *Hier. com. in Micah iv.*

² Qu. firmer? — *Ed.*

judgment; therefore these days may be accounted the ends of the world, and the end of all things to be at hand.

4. As God at first made all things in six days, and rested the seventh; so he continueth to govern the world in six distinct times,¹ which may be accounted as six days of the great week of the world; and eternity following an everlasting Sabbath.

The first of these days was from Adam to Noah; in it the covenant of grace was first made to man.

To second was from Noah to Abraham; in it that covenant was renewed.

The third was from Abraham to David; in it that covenant was appropriated to Abraham and his seed.

The fourth was from David to the captivity of Israel: in it that covenant was established in a royal line.

The fifth was from their captivity to Christ's coming in the flesh; in it, as the brightness of that covenant was eclipsed by the captivity, so it was revived by Israel's return out of the captivity, and re-edifying the temple.

The sixth was and still is, and shall be from Christ's first coming in the flesh, to his second coming in glory, even to the end of the world. In it that covenant, most clearly and fully laid open, was most firmly and inviolably ratified. Now, when the sixth day, which is the last day, is come, then the end of the week may well be said to be at hand, and the coming of the Lord, following thereupon, to draw nigh.

See. 14. *Of God's speaking by his Son.*

In these last days, that is, all the days of the gospel, it is said, *he hath spoken*. No limitation is here added, as before, in these phrases, 'at divers times and in sundry manners;' so as God's *speaking* is here to be taken simply for a full revelation of his whole will; not one part by one messenger, and another by another. These words, *at divers times and in sundry manners*, are extenuating words. God did once, fully, clearly, without such types, visions, and other obscure means, which were used in the time of the law, declare his whole counsel, so far as it is requisite to be known by man in this world.

Quest. Hath not God also spoken in these last days by men, as apostles and others?

Ans. 1. Till these last days, God spake not all by his Son incarnate.

2. This Son of God first made known to his apostles all things that he had heard of his Father, John xv. 15, Acts i. 7.

3. The Son sent his Spirit to instruct them, and that Spirit brought to their mind all things that Christ had said to them before, John xiv. 26.

¹ Sex reatibus humanum genus hoc orculo per successiones temporum Dei opera instrumentum: quoniam prima est ab Adamo usque ad Noen, &c.—*1. reg. cont. Faust. Manic.* l. xii. c. viii.

4. Whereas St Paul had heard nothing of Christ on earth, he was rapt into heaven, and there was by Christ himself instructed in the counsel of God, Gal. i. 1, 12; Acts xxvi. 16; 2 Cor. xii. 2. Hence is it that St Paul and others prefix this title before their epistles, 'An Apostle of Jesus Christ.'

5. Other ministers declare that the apostles have revealed to them from Christ, 2 Tim ii. 2. Heb. ii. 3, so as now God hath made known all by his Son.

This is a very great commendation of the gospel; for never was there such a minister as the Son of God; never shall there be, nor can be the like. The description of the Son of God here following proveth as much. The use hereof is distinctly set down by this apostle, chap. ii. 1-3. See in particular Chap. ii. 22, Sec. 112.

Quest. Why doth he not say, *The Son spake*; but *God spake by the Son*?

Ans. 1. To add the more authority, for their sake who were not well instructed in the deity of the Son.¹

2. Because he speaks of his Son incarnate.

This he did, *καὶ*, to us, who have, do, and shall live in the last days; who are the children and successors of the fathers; being now in our time, as they were in their times, of the true church; so as the best things are reserved for us Christians, who are in that respect greater than they. The gospel is further commended to us by the immediate author thereof, the Son, even the Son of God, who became also a son of man, by assuming our nature; and so shewed himself to be the true Immanuel, God with us.² So is this name expounded, Mat. i. 23.

See. 15. *Of Christ's Sonship.*

The particle of relation *his*, inserted in our English, is not expressed in the Greek, yet necessarily understood, and therefore well supplied, for it hath relation to God before mentioned. Indeed, a simple expression of the phrase thus, 'by the Son,' wants not emphasis; for so it implieth a Son in a singular and peculiar excellency; such a Son as none like him. True it is, that this title *son* is attributed to sundry creatures, and that in relation to God; yet not properly, but only in regard of some special grace or dignity conferred upon them: and that, as God had given them their being, in which respect all creatures are God's sons; or as he has set his image on some of them above others, as on angels, on Adam, on governors, and such as are adopted sons and regenerated; but Christ is truly, *ἁγιοῦ*, Mat. iv. 33, the one, *αἰς*, Mark xii. 6, own, *καὶ*, Rom. vi. 8, proper, *ἰσως*, Rom. viii. 32, begotten, Ps. ii. 7,

¹ Non dixit, Christus locutus est, quoniam ad hunc animae corum id debet erant, &c.—*Cyprian. in loc.*

² *2222.* *Μηδισμ* 58 *Doug.* See my explanation of the Lord's Prayer, entitled, A Guide to go to God, sec. 7. *Dono gratiae Spiritus S. filii Dei vocatur.*—*Rhet. Comment. in John*, cap. i.

only begotten, *μονογενής*, John i. 18, Son of God's love, *ὁ υἱος τῆς ἀγάπης*, Col. i. 13. These and other like notes of distinction being expressly attributed to Christ as the Son of God, give evident proof that he is such an one, as none but he is or can be; whereas all others styled God's sons, have their title given them by favour, Christ hath it of due, even by nature.¹

Christ is styled the Son of God in two especial respects :

1. As the second person in sacred Trinity, true God.

2. As God manifested in the flesh, God-man, *Θεάνθρωπος*.

In the former respect, he is the Son of God by eternal generation, as is evident in the first verse of this chapter, where we shall have a more fit occasion to speak of it.

In the latter respect, as God-man, he is the Son of God by the union of his human nature with the fore-mentioned second person, who only is of all the persons the Son of God. For as neither the Father nor the Holy Ghost is the Son, so nor the Father nor the Holy Ghost did assume human nature, but the Son only. In regard of the nature, true it is, that God and man were united in one person : 'God was manifested in the flesh,' 1 Tim. iii. 16. But in regard of the person, the Son of God was also Son of man : 'The word was made flesh,' John i. 14. In this respect an angel saith of him that was born of the Virgin Mary, Luke i. 35, 'He shall be called the Son of God.'

So near is this union of God and man, as, though they be two distinct natures, and more different than any two other distinct things can be, yet they make but one person; as man's body and soul, which are different natures, make but one person. In this respect the union of Christ's natures is called an hypostatical union, that is, such an union as makes one subsistence or one person. Hence is it that the properties and effects of the one nature are attributed to the other : John iii. 13, 'The Son of man is in heaven.'

Son of man properly designs Christ's human nature, which was not in heaven while it was on earth, as then it was; but that person, in regard of his divine nature, was in heaven. 'So on the other side, God is said to purchase his church 'with his own blood,' Acts xx. 28. God, in regard of his divine nature, hath no blood; but he assumed an human nature, which had blood, and in that respect blood is attributed to God, by reason of the personal union of man with God. Thus is Christ God-man, the Son of God; and thus hath God in these days spoken to us in or by him. The Son, as God and second person, spake in times past by the prophets; yea, the

Father also in that respect then spake by him.¹ For as God and second person he is *ὁ λόγος*, the word, and so was in the beginning, John i. 1. But in these last days he began to be God-man, and to be God's Son by union of his human nature with his divine. In this sense, therefore, the title Son is here used; so as in these last days God spake to us by his Son incarnate.

Of instructions and directions arising from this relation of Christ to God, see Chap. iii. ver. 6, Sec. 55.

Sec. 16. Of Christ being appointed.

To magnify the ministry of the gospel, and thereby the more to commend unto us the gospel itself, the apostle goeth on in describing the author thereof, the Son of God; and that both in a dignity conferred upon him, and also in his own divine worth.

The dignity is thus expressed, *ὃν ἔδωκεν*, 'whom he hath appointed heir of all things.' This must needs be meant of Christ as mediator, even as the title Son before was meant; for as God he was not deputed or appointed to a thing.

God is said to appoint his Son,

1. By ordaining in his eternal counsel that his Son should be heir. As Christ was 'delivered by the determinate counsel of God to be slain,' Acts ii. 23, so was he appointed to be heir, 1 Peter i. 20.

2. By sending him into the world, or by giving him to be incarnate for that very end, Philip. ii. 7-9.

3. By raising him from the dead, and setting him at his right hand in heaven. On these grounds, St Peter thus saith, 'God hath made him both Lord and Christ,' Acts ii. 36.

This word *appointed* sheweth the right that Christ hath to his supreme dignity. That which is said of Christ's being priest, chap. v. 5, may be applied to this dignity : 'Christ glorified not himself' to be an heir; 'but he that said to him, Thou art my Son, to-day have I begotten thee;' appointed him heir.

Sec. 17. Of Christ the heir, *κληρονόμος*.

An heir,² saith the apostle, Gal. iv. 1, is Lord of all. On this ground the son of the bondwoman was cast out, that he might not be heir with the son of Sarah, nor part share with him, Gen. xxi. 10, 12. This title *heir* setteth out a dignity and dominion together, with the best right thereto that can be.

The dignity and dominion is the same that his Father hath. For an heir is a successor to his father in all that the father hath. In this metaphor caution must be put that it be not extended too far, by excluding the Father from any dignity or dominion.

¹ Si attendas distinctionem substantiarum, Filius Dei de celo descendit. Filius hominis crucifixus est. Si unitatem personæ, et Filius hominis descendit de celo, et Filius Dei est crucifixus. — *Aug. cont. Macim.* l. iii. c. xx. See Chap. iv. ver. 12, Sec. 69.

² See ver. 4, Sec. 43, and ver. 14, Sec. 160.

¹ Ille quidem natura filius est, nos vero adoptione — *Hier. Comment. in Eph. i.*

Indeed, among men, the son hath not such dominion and possession of an inheritance till the father relinquish it (as Jehoshaphat gave the kingdom to Jehoram, his first-born, 2 Chron. xxi. 7; in which respect Jehoram is said to reign, 2 Kings viii. 16, even while Jehoshaphat was king), or till the father be through impotency excluded (as Uzziah when he became leprous, 2 Chron. xxvi. 21), or till he be forced from it (as Jehoiachaz was, 2 Chron. xxxvi. 2, 4), or be dead, as David, though he were anointed and so made heir-apparent by God's appointment, yet would not take the kingdom upon him till Saul were dead, 1 Sam. xxvi. 10. But none of these can or may be imagined of God the Father: he neither will nor can give over his supreme jurisdiction, nor become impotent, nor be forced, nor die; yet hath Christ an absolute jurisdiction, and a full possession of his inheritance together with the Father. The supreme sovereignty of the one, no whit at all hindereth the supreme sovereignty of the other: 'What things soever the Father doth, these also doth the Son likewise,' John v. 19. The difference is only in the manner. The Father doth all by the Son, and the Son doth all from the Father.

The apostle here sets out the dignity of Christ under this title *heir*¹ rather than *Lord*, as Acts ii. 36.

1. To give proof of that relation which he noted before, that Christ was truly and properly a Son; for he was the heir.

2. To shew the perpetuity thereof; for the heir ever abideth in the house, Gen. xxi. 10, John viii. 35.

3. To manifest the right that we have to be adopted sons and heirs: John viii. 36, 'If the Son shall make you free, ye shall be free indeed.' In this respect we are styled joint-heirs with Christ, *συνκληρονόμοι Χριστοῦ*, Rom. viii. 17.

This dignity of Christ to be heir, is further amplified by the extent thereof, in these words, *of all things*. The Greek *πάντων* may be restrained to persons, as being of the masculine gender; or extended to things, as of the neuter. This latter includeth the former; for if he be heir of all things, then also of all persons, for he that is heir and Lord of all things, must needs also be so of all persons: besides, it is more proper to say an heir of things than of persons. Well, therefore, hath our English taken away the ambiguity, by translating it, 'heir of all things': and thus it answers the prophetic promise, Ps. ii. 8, 'I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'

See 18. *Of Christ the creator of the worlds.*

The apostle goeth on in setting out the dignity of Christ; and to that excellency which appertained to him as mediator betwixt God and man, he addeth a greater, being proper to him as he is God almighty, in these words, 'By whom also he made the worlds.'

¹ *Heir* est titulus nomen, quod proprius sit filiis, et quod dominationis illi nulla contingat amissio — *Chrys. in loc.*

Though this word *ἐποίησεν*, *made*, be a common work, attributed in other places to men's works as well as to God's, yet in this place it is taken for that divine work which is proper to God alone, *create*, as Acts xiv. 15, and xvii. 21, so as it pointeth at that first great work of God which is mentioned Gen. i. 1.

This is evident by the things made, comprised under this word *worlds*, *κόσμοι αἰώνος*.

The Greek word, according to the proper notation and most usual acceptation¹ thereof, signifieth *eternity*. It is oft put for an age.

The Hebrew hath a word *עולם*, which is every way taken in the same sense. The root or verb whence it cometh signifieth to *hide*. Thereupon time, the date whereof is hidden, is set out thereby, and that in these considerations following:

1. Eternity, Ps. xc. 2.
2. A long date, the end whereof was not known, Dent. xiii. 16.
3. Continuance of legal rites till they ended in their truth, Exod. xii. 24.
4. Continuance of rights till they determined in the jubilee, Exod. xxi. 6, Lev. xxv. 40.
5. The time of a man's life, 1 Sam. xii. 22.

By a metonymy, the same word setteth out the world, that was made in the beginning of time, and hath been continued throughout all times and ages.

And because the world (which compriseth under it all things that ever were made) is distinguished into three parts:

1. The invisible, glorious world of the blessed in heaven, called the highest world, *עולם העליון*, *superior mundus*.
2. The starry sky, wherein all that the Scripture styeth the host of heaven are contained; and this is called the middle world, *עולם התיכון*, *medius mundus*.
3. The elements and all things compounded of them, or contained in them; even all that space which is under the moon, and whatsoever is comprised therein. This is called the inferior world, *עולם התחתון*, *inferior mundus*.

In regard of this distinction of parts, the plural number, *worlds*, is used. Answerably in Greek, a word of the same signification is used in the plural number, *He made the worlds*.²

These three worlds are distinguished into two, namely heaven and earth, Col. i. 16.

Thus we see how, under this word *worlds*, all things that ever were made, above and below, visible and invisible, are comprised, so as the making of the worlds setteth out the divine power of Christ.

Where it is said that God, *by him*, made the worlds, the Son is not set out as a mere instrument in this work, but as a primary and principal agent therein, together with the Father, for 'what thing soever the

¹ *κόσμος* quæritur ἀπὸ τοῦ *κ*, — *Arist. l. de celo*. See my explanation of the Lord's prayer, entitled A Guide to go to God, sec. 224.

² *κόσμοι αἰώνος*. Of *αἰώνος*, see Chap. ii. Sec. 41.

Father doth, these doth also the Son likewise,' John v. 19. That particle, *ὁμοίως, likewise*, is not to be taken of doing different things like to another, for he there speaketh of the very same thing,¹ but of doing them by the same power, authority, dignity, with the same mind and will, after the same manner, to the same end, and that jointly together, the Father and the Son. Therefore, what the Father is said to do by the Son is in other places said to be done by the Son simply considered in and by himself, without relation to the Father, as John i. 3, 'All things were made by him,' *πάντα δι' αὐτοῦ ἐγένετο*; and Col. i. 16, 'All things were created by him,' *τὰ πάντα δι' αὐτοῦ ἐκτίσται*.

The Father is said to do this and that by the Son for these reasons :

1. To give proof of the distinction of persons.
2. To set out the order of the persons : the Father first, the Son second.
3. To declare their manner of working : the Father by the Son, and the Son from the Father, Gen. xix. 24.
4. To shew the consent of the distinct persons, Father and Son.
5. To demonstrate the identity of the essence of Father and Son, that both are one divine nature and essence, in that the same divine nature is attributed to both. This consequence is inferred upon a like ground, John v. 17, 18.

As the Father is here said to make the worlds by his Son, so of God in reference to the Son indefinitely it is said, 'By whom are all things,' chap. ii. 10.

The Son therefore is here declared to be true God.

Sec. 19. Of Christ, the brightness of God's glory.

Still doth the apostle proceed in setting out the divine glory of that Son by whom the Father hath made known his will to us under the gospel, in these words spoken of the Son in relation to the Father, 'who, being the brightness of his glory,' &c.

The word *ἀπαύλασμα*, translated brightness, is metaphorical, but very fit for the point in hand. The verb whence it is derived² signifieth to send forth brightness, or light, and the noun here used, such brightness as cometh from light, as the brightness, or light, or sunbeams issuing from the sun.

No resemblance taken from any other creature can more fully set out the mutual relation between the Father and the Son. For,

1. The brightness issuing from the sun is of the same nature that the sun is.
2. It is of as long continuance as the sun. Never was the sun without the brightness of it.³

3. This brightness cannot be separated from the sun. The sun may as well be made no sun, as have the brightness thereof severed from it.

4. This brightness is from the sun, not the sun from it.

5. This brightness cometh naturally and necessarily from the sun, not voluntarily and at pleasure.

6. The sun and the brightness are distinct each from other ; the one is not the other.

7. All the glory of the sun is in this brightness.

8. The light which the sun giveth to the world is by this brightness.

How distinctly and clearly doth this metaphor set out the great mysteries of our Christian faith concerning God the Father and Son ! For they are,

1. Of one and the same essence, John. x. 30.
2. Co-eternal, John. i. 1.
3. Inseparable, Prov. viii. 30.
4. The Son is from the Father : God of God, Light of light, very God of very God.¹
5. The Son is begotten of the Father by nature, not by will, favour, or good pleasure,² Rom. viii. 7, 32.
6. The person of the one is distinct from the other. For the Father is not the Son, nor the Son the Father, John v. 17.

7. The incomprehensible glory of the Father most brightly shineth forth in the Son, John xvii. 5.

8. All that the Father doth in relation to creatures he doth by the Son. As in these respects Christ is fitly and justly styled brightness, so in regard of his surpassing excellency, he is said to be the brightness of glory. Of the Hebrew and Greek words translated *glory*, see chap ii. 7, sec. 60.

Glory attributed to a thing, in the Hebrew dialect, importeth the surpassing excellency thereof : as a crown of glory, Prov. xvi. 31 ; כֶּסֶם כְּבוֹד, *glorie solium*, a throne of glory ; שֵׁם תְּהָאָרָה, *gloria nomen*, a name of glory, Isa. lxiii. 14 ; a most excellent and glorious crown, throne, and name. Thus to set out the surpassing excellency and most glorious majesty of God, he is styled 'the God of glory,' Acts vi. 2 ; 'the Father of glory,' Eph. i. 17. And his Son, 'the Lord of glory,' 'the King of glory,' 1 Cor. ii. 8, Ps. xxiv. 7. Never was any brightness like to the brightness here mentioned ; well therefore might it in regard of the excellency of it be styled 'brightness of glory.' Glory and excellency are set together, Isa. iv. 2, signifying the same thing. See more of glory, Chap. ii. Secs. 60, 93.

Our English doth here well insert this relative particle *his* in reference to the Father, thus, 'the brightness of his glory,' for the particle *his*, expressed by the original in the next clause, 'his person,' may have

¹ ταῦτα κατὰ τὴν ἰσχυρίαν ἡμετέριαν. — Greg. Naz. Vid. Aug. cont. Serv. Adrian., cap. xiv. et xv.

² ἀπαύλασμα, splendorem reddere, seu lucem emitte.

³ Sicut flamma splendorem quem gignit tempore non præcedit ; ita Pater nunquam sine Filio fuit. — Ambr. de Fide, l. iv. c. iv.

¹ ὁμοῦ ἐκ τοῦ αὐτοῦ καὶ ἐκ τῆς αὐτῆς οὐσίας, ὁμοῦ ἀλλήλους ἐκ τοῦ αὐτοῦ. — Fidei Confes. Synod. Nicen.

² Generatio non in voluntatis possibilitate, sed in jure quodam et proprietate paterni videtur esse secreti. — Ambr. de Fide, lib. iv. cap. iv.

reference to both the branches, as 'his glory, his person.' This much amplifieth the point in hand, and sheweth that the Son was in his Father's greatest excellency no whit inferior to him, but every way equal.¹ He was brightness, the brightness of his Father, yea, also the brightness of his Father's glory. What excellency soever was in the Father, the same was likewise in the Son, and that in the most transcendent manner. Glory sets out excellency²; brightness of glory, the excellency of excellency.

See. 20. *Of Christ the excellency of his Father's person.*

To make the fore-named mystery the more clear, the apostle addeth another resemblance in these words, and the *express image of his person*.

This in the general importeth the same thing which the former did: so as the two metaphors are like the two visions which Pharaoh saw in a dream; they are doubled to shew that the point intended thereby is most certain and sure, Gen. xli. 32.

This phrase, *the express image*, is the exposition of one Greek word, *ὑπογραφή*, which may thus fitly be translated *character*. The verb whence the word is derived, *ὑπογράφω*, *insculpere*, signifieth *to engrave*; and the word here used, the stamp or print of a thing engraved, as the stamp on money coined, the print on paper pressed by the printer, the mark made by a seal, or any like impression. There is another like word, *χαραγμή*, coming from the same root, oft used in the book of the Revelation, and translated 'a mark,' Rev. xiii. 16, 17, and xiv. 9, 11, and xv. 2; and in Acts xvii. 29 it is translated 'stone gravened.' But the former significations of the word, *stamp*, *print*, *seal*, or *mark*, are most proper to this place. Nothing can be more like another than the picture or image on the thing stamped or printed, is to the picture or image on the tool, mould, seal, or instrument wherewith it is made: the one carrieth the very form of the other. Very fitly therefore is it by our English translated *the express image*.

See. 21. *Of the Son a distinct person.*

The next word is fitly translated person, *τῆς ὑποστασεως αὐτοῦ*. According to the proper notation and derivation of the word, it signifieth a substance or subsistence,³ which are in a manner Latin words, and set out the being of a thing; even a particular and distinct being, which is most properly called a person. The simple verb from whence this compound is derived⁴ signifieth to set, to settle, to establish. Mat. xxv. 33, xii. 25.

¹ In hoc apparuit maiestatis a qualitas, si nec inferiorem patre, nec posteriorem in suspensum. — *Bein. super Cant. Sermon. Ixvii.*

² See the Guide to go to God; or my explanation of the Lord's Prayer, see. 216, &c.

³ *In sensu ab οὐρακας, substantia*. Substantia, subsistentia.

⁴ *αἰσθῆ*, s^t. *tuo*, et *stabilio*.

Essence or nature importeth a common being, as Deity or Godhead, which is common to the Father, Son, Holy Ghost. For the Father is God, the Son is God, and the Holy Ghost is God. But subsistence or person importeth a different, distinct, individual, incommunicable, property; such are these three, Father, Son, Holy Ghost. For the Father is different from the Son and Holy Ghost, so the Son from the Father and the Holy Ghost, and so the Holy Ghost from the Father and the Son; and every of those distinct in himself, and so incommunicable, as neither of these persons is, or can be, the other.

Thus we see how these two words, *subsistence* and *person*, import one and the same thing; yet our English, for perspicuity's sake, hath rather used this title *person*, and that in imitation of the Latin fathers. For what in this mystery of the Trinity the Greek fathers called substances or subsistences, the Latin called persons.¹ They said that there were three substances and one essence, as we say there were three persons and one essence.

This relative particle *his*, added to the word *person*, hath relation to God mentioned in the first verse, as if he had more plainly thus said, 'the express image of the person of God.'

This Christ is in a double respect:

1. As he is the second person in the sacred and indivisible Trinity.

2. As he is Immanuel, God with us, God manifested in the flesh.

As he is the Son of God, the second person in Trinity, the whole divine essence, and all the divine properties are communicated to him. In this respect, the two fore-mentioned resemblances of *brightness* and *character*, and also all other resemblances which, by the wit of man, can be imagined, come short in setting out the relation betwixt the Father and the Son. They are not only like each other, but they are both the very same in nature. Resemblances may be some help to us, who are better acquainted with earthly and sensible things than with heavenly and divine; but they cannot possibly set out divine mysteries, especially such as are of all the deepest and profoundest, as the mysteries of the trinity of persons in the unity of essence, and the union of God and man, two distinct natures, in one person. Therefore, sundry resemblances are used: one to set out one point, another another; and yet all that can be used cannot, to the life and full, set out the mystery.

Again, As Christ's human nature is hypostatically united to the divine nature, Christ is visibly the character or express image of God. For in Christ incarnate the divine properties were made most com-

¹ Quod de personis secundum nostram, hoc de substantiis secundum Græcorum consuetudinem intelligitur. Sic enim illi dicunt tres substantias unam essentiam; quemadmodum nos dicimus tres personas unam essentiam. — *Aug. de Trin. lib. vii. cap. iv.*

spicuous, as almighty power, infinite wisdom, truth, justice, mercy, and the like. In Christ, as God man, 'dwelt all the fulness of the Godhead bodily,' Col. ii. 9. In this respect, the glory of Christ made flesh is said to be 'the glory as of the only begotten of the Father,' John i. 14; and in that flesh, saith Christ of himself, 'he that hath seen me hath seen the Father,' John xiv. 9. Thus the resemblance here used is very fit; for he that seeth the character or figure which is on the thing stamped or printed, sees therein the figure that is on the instrument wherewith it was stamped.

Sec. 22. *Of the benefits arising from the relation of the Son to the Father.*

By the resemblance of a character, we see what is to be sought in Christ, namely, whatsoever is in the Father. As the former metaphor implieth that the glory of the Father is invisible till it shine forth and shew itself in the Son, so this likewise declareth that the Father's excellency is, as it were, hid, and could not be known unless it were revealed and laid open in this character or express image. Again, as the former metaphor implieth that out of Christ, who is that brightness, there is no light at all, but mere palpable darkness (for God, who only is, as the sun, light in himself, and the fountain of all light to all creatures, doth by this brightness only shine out to us, John i. 9), so this metaphor importeth that in Christ the Father is truly and thoroughly to be known; for a character well made doth not only in part and obscurely, but fully and to the life, demonstrate the image that is on the stamp. It is truly and properly an 'express image.'

Sec. 23. *Of the fit resemblance of the Son to a character.*

To exemplify this latter resemblance of a character, as we have done the former of brightness in some particulars, take, for instance, the character or stamp that is on coin, and the engraving that is on the tool wherewith the character on the coin is made.

1. The character cometh from the engraving on the tool.

2. The character is most like to that engraving.

3. Whatsoever is on the engraving is also on the character.

4. The engraving and the character are distinct each from the other.

All these were before set down in the former metaphor of brightness, Sec. 19, but yet this of a character is not unnecessarily added; for by the vulgar sort it is better conceived, and it doth more sensibly set down the likeness and equality betwixt the Father and the Son than that of brightness doth, which is the principal end of using these resemblances.

To apply this resemblance: It doth, so far as an earthly resemblance can, set out these mysteries following concerning God the Father and God the Son.

1. The Son is begotten of the Father, Ps. ii. 7.

2. The Father is made manifest in the Son, Col. i. 15.

3. The Son is equal to the Father, Philip. ii. 6.

4. The Father and the Son are distinct each from other, John v. 32, and viii. 18.

These mysteries are expressly revealed in the sacred Scriptures, otherwise all the wits in the world could not have found them out by the fore-mentioned, or by any other resemblances. Resemblances are for some illustration of such things as may upon surer grounds be proved.

Sec. 24. *Of Christ upholding all things.*

As a further demonstration of Christ's dignity and dominion, the apostle attributes another divine effect to him. One was in these words, *made the worlds*; the other in these, *and upholding all things by the word of his power*.

The copulative particle and sheweth that, as the fore-mentioned resemblances of brightness and express image set out a divine dignity (for copulatives are used to join together things of like nature), so these words set out a divine dominion: they are all divine.

The word *upholding*, $\epsilon\kappa\tau\epsilon\lambda\epsilon\upsilon\omicron\upsilon$, is metaphorical, and by way of resemblance applied to Christ. It signifieth to bear, carry, or uphold a thing, as the friends who took up and brought to Christ a palsy man, $\epsilon\kappa\tau\epsilon\lambda\epsilon\upsilon\omicron\upsilon$, Mark ii. 3; and also to move, carry, order, and dispose a thing, as the winds drive and carry ships hither and thither.¹ The LXX use this word to set out the Spirit's moving upon the waters at the first forming and creating things, $\Pi\upsilon\epsilon\tau\epsilon\mu\alpha$ $\Theta\epsilon\omicron\upsilon$ $\pi\epsilon\pi\epsilon\tau\epsilon\iota\sigma\tau\omicron$, Gen. i. 2. And the apostle useth it to set out the Spirit's guiding and disposing the prophets in penning the sacred Scriptures, $\epsilon\kappa\tau\epsilon\lambda\epsilon\upsilon\omicron\upsilon$, 2 Peter i. 21. The word may fitly be here taken in all these significations; for neither do cross the other, but all well and truly stand together.

It is most clear that the divine providence is here described, being distinguished from the former work of creation. Now, God's providence is manifested in two things:

1. In sustaining all things that he made.

2. In governing them.

In that this divine work of providence is attributed to Christ, he is thereby declared to be true God.

To shew that that phrase which the apostle used before in a mutual relation between the Father and the Son about making the worlds thus, 'by whom he made,' derogateth nothing from Christ's supreme sovereignty or absolute power in that work, as if he had been used for a minister therein, here most simply, without any such relation, he attributeth the divine work to him, and extendeth it to all things that were made, excepting nothing at all, in this general phrase,

¹ Vide Erasmi Annotat. in Acta xxvii. 15, 17.

τὰ πάντα, 'all things,' whether visible or invisible, in heaven, on earth, or under the earth, Col. i. 16.

To give yet more evidence to Christ's true deity, he further adds this clause, 'by the word of his power.'

Sec. 25. Of Christ's word of power.

The particle translated *word* is not, in the Greek, that whereby Christ the Son of God is oft set out, λόγος, John i. 1; especially by St John both in his Gospel and Epistle, 1 John i. 1, but another, ἐξουα, Mat. iv. 4, Heb. xi. 3, which importeth a command; in which sense it is used, Luke v. 5, for Christ is herein resembled to an absolute monarch, who at his word hath what he will [have] done. He needs no more but command. Thus it is said: Ps. xxxiii. 6, 'By the word of the Lord were the heavens made;' and in the way of exposition it is added (ver. 9), 'He spake and it was done: he commanded and it stood fast.'

Yet further, to amplify the sovereignty of Christ, the apostle addeth this epithet of power, τῆς ἐξουα, which after the Hebrew manner is so expressed, to shew the prevalency of Christ's word; nothing can hinder it, it is a most mighty word. For the Hebrews use to set out a surpassing excellency, and an exceeding vileness of things by substantives. Thus the most mighty voice, arm, hand, and rod of the Lord is styled a voice, arm, hand, rod of power; and the mighty angels, angels of power. Yea, to amplify the almightiness of God's power, it is styled a power of might. On the other side, to set out the excessiveness of evil, the most wicked spirits are called spirits of wickedness, and most rebellious men, children of disobedience. Thus we see what the emphasis of this Hebrew phrase is, which sets out the irresistible power of Christ's word, whereby he supports and disposeth all things.

And that such is the power of Christ's own word, is evident by this reciprocal particle *his*, αὐτοῦ, *own spirit* *denso*; for it hath not relation to the Father, as it hath in this phrase, 'his person,' αὐτοῦ, *own spirit* *tenui*; but it reflecteth upon Christ's own person. The Greek makes an apparent distinction by a different spirit over the head of the first letter. Our English oft maketh a difference, by adding to the reciprocal word this particle *own*, as if here it had been thus translated, 'by the word of his own power,' or 'by his own word of power.'

Thus is the royal function of Christ set out to the life.

Sec. 26. Of Christ's sufficiency for his priesthood.

The manner of expressing the fore-mentioned excellencies of Christ is observable: they are set down in participles thus, 'who being, &c. the brightness,' &c., and 'upholding, &c. all things,' &c. This sheweth that they have relation to that which follows, and that as an especial cause thereof. Now that which follows, sets out Christ's priesthood, and that in both the

parts thereof, which are, 1, expiation of our sins; 2, intercession at God's right hand.

For the full effecting of these, divine dignity and ability were requisite. Therefore to give evidence of Christ's sufficiency to that great function, he premiseth that excellent description of Christ's dignity and dominion, and that in such a manner, as shews him to be a most able and sufficient priest. For these phrases, 'being the brightness,' and 'upholding all things,' imply the ground of this sufficiency, as if he had more fully and plainly said, Seeing Christ is, or because he is, the brightness, &c. And because he upholdeth all things, &c. By himself he purgeth our sins; and having done that, he sat down on the right hand of the Majesty on high. Had he not been such a brightness, and had he not had such power as to uphold all things, he could not have purged away our sins (this work required a divine efficacy), nor could he have sat at God's right hand. This advancement required a divine dignity. Thus we see what respect the apostle had to the order of his words, and manner of framing his phrases.

Sec. 27. Of Christ's purging.

From the regal function of Christ, the apostle proceeds to his priesthood; the first part whereof is noted in these words, *When he had by himself purged our sins*.

The purging here mentioned, compriseth under it the expiation which Christ made by his death on the cross, which was an especial act of his priestly function, for it belonged to the priests under the law to offer up sacrifices, whereby expiation was made for people's sins.

The metaphor of *purging* is taken from the law, for 'almost all things are by the law purged with blood,' Heb. ix. 22. The word¹ here used is sometimes put for the means of purging, John ii. 6, and sometimes for the act itself of being purged, Mark i. 44. To make *purging* (as the Greek phrase here soundeth), is to do that which is sufficient to purge, and by a metonymy of the cause, it also implieth the very act of purging. Now Christ, by shedding his blood, hath done that which is sufficient to purge away sin; yea, that which he hath done, doth indeed purge the soul, when it is rightly applied. In both these respects it is said, 'The blood of Christ cleanseth from all sin,' 1 John i. 7.

The purging therefore here meant, compriseth under it both the merit of Christ's sacrifice, whereby the guilt and punishment of sin is taken away, and also the efficacy thereof, whereby the power and dominion of sin is subdued.

This word *purged*, expounds two words of the original Greek, καθαρῶς καθαίρωντας, which the Rheimists, in imitation of the vulgar Latin, translating, as they suppose *rebatum*, word for word, do extenuate the

¹ καθάρσις. See Chap. ix. 13, Sec. 75.

sense and come short of the mind of the apostle. They translate it thus, *purgationem peccatorum faciens*, making purgation of sins. Herein first they miss the emphasis of the tense, *aoristum prius medii*, which implieth a thing finished. The Latins wanting that tense, are forced to use the passive, and to change the case, thus, *purgatione facta*,¹ or a periphrasis, by premising a conjunction of the time past, thus, *postquam purgationem fecisset*. So our English, 'when he had purged;' very fitly according to the sense. But we have in our tongue a participle, which, joined to the verb, doth fully express the emphasis of the tense and voice, thus, *having purged*. Besides, they that translate it by the present tense, thus, 'making purgation,' imply that Christ is still tempering the medicine, as if the purgation were not absolutely finished while Christ was on earth. I deny not but that Christ still continueth to apply the merit and efficacy of this purgation; but there is difference betwixt making and applying a thing.

The verb καθαρίζω, whence the Greek word καθάρσις is derived, is sometimes put for cleansing or purging the soul from the guilt of sin, and it importeth justification, and is distinguished from sanctification; as, where it is said, that Christ gave himself for the church, 'that he might sanctify it, having cleansed,' or purged it, *ἵνα αὐτὴν ἀγιάσῃ, καθαρίσας*, Eph. v. 26.² Sometimes it is put for purging the soul from the inherent filth of sin; as, where it is said, Christ gave himself for us, 'that he might redeem us from all iniquity' (this notes out our justification), 'and purify' or purge us, *καὶ καθαρίσας*, Titus ii. 14, this notes out our sanctification. And sometimes it compriseth under it both these benefits, as where mention is made of God's purifying or purging our hearts by faith, *τῇ πίστει καθαρῶς τὰς καρδίας*, Acts xv. 9. Faith applies the merit of Christ's sacrifice for our justification, and draws virtue from him for our sanctification. In this last and largest signification is this metaphor of purging here used, whereby it appears that Christ's purging is a perfect purging.

Sec. 28. Of our sins purged by Christ.

To discover the filth that by Christ is purged away, the purgation here mentioned is styled a purgation of sins, *ἁμαρτιῶν*. Sin is the worst filth that ever besmeared a creature. It makes the creature loathsome and odious in God's sight. It makes it most wretched and cursed, for it pulleth upon the sinner God's wrath, which is an unsupportable burden, and presseth the soul down to hell. By sin angels of light became devils, and by reason of sin they are called foul and

unclean spirits, Mark ix. 25, Rev. xviii. 2, Mat. x. 1. By purging away this kind of filth, Christ's sacrifice is distinguished from all the legal sacrifices and purifications. None of them can purge away sin. Sin makes too deep a stain even into the very soul of man to be purged away by an external and earthly thing. That which the apostle saith, Heb. x. 4, 'of the blood of bulls and goats,' which were the greatest and most efficacious sacrifices of the law, may be said of all external means of purifying. It is not possible that they should take away sins; therefore they are said to 'sanctify to the purifying of the flesh,' Heb. ix. 13, not to the purifying of the soul.

Quest. Was not legal uncleanness a sinful pollution?

Ans. Not simply as it was legal; that is, as by the ceremonial law it was judged uncleanness. For,

1. There were sundry personal diseases which by that law made those that were infected therewith unclean, as leprosy, Lev. xiii. 3, running of the reins, Lev. xxi. 4, issue from the flesh, Lev. xv. 2, and other the like.

2. There were also natural infirmities, which were counted uncleanness, yet not sins in themselves, as women's ordinary flowers, Lev. xv. 33, their lying in childhood, Lev. xii. 2.

3. Casual matters that fell out unawares, and could not be avoided, caused uncleanness, Lev. v. 2, Num. xix. 14.

4. So also did sundry bounden duties; for the priest who slew and burnt the red cow, and he who gathered up her ashes, were unclean; yea, and he who touched a dead corpse (which some were bound to do for a decent burial thereof), Num. xix. 7, 10, 11.

Quest. 2. Was it not a sin to remain in such uncleanness, and not to be cleansed from it?

Ans. It was; and thereupon he that purified not himself was to be cut off, Num. xix. 13, 26. But this sin was not simply in the legal uncleanness, but in the contempt of that order which God had prescribed, Lev. xxii. 9, or at least in neglect of God's ordinance.

The like may be said of an unclean person touching any holy thing, Lev. xxii. 3. It was sin if he came to knowledge of it, Lev. v. 3, because therein he wittingly transgressed God's ordinance.

Quest. 3. Were not sins also taken away by the oblation of legal sacrifices?

Ans. True it is, that by the offering up of those sacrifices, people were assured of the pardon of sin, but not as they were external things, but as they were types of the all-sufficient sacrifice of Christ. It was then people's faith in the mystical substance of those sacrifices (which was Christ) whereby they came to assurance of the pardon of sin.

It therefore remains a true conclusion, that sin is purged away by Christ's sacrifice alone; so as herein the sacrifice of Christ surpasseth all other sacrifices.

Whereas the apostle further addeth this relative par-

¹ Transferrī poterat, *purgatione peccatorum facta*, ne sedendo videretur purgare. Prius enim purgavit morte sua, deinde coedit. — *Eras. Annot. in hunc loc.*

² See Domest. Dut. Treat. i., sec. 36.

³ Of the notation of this word see Chap. viii. ver. 12, Sec. 76; see Chap. x. ver. 12, Sec. 35.

tiele *ἡμῶν*, *our*,—‘our sins,’—he maketh a difference therein also betwixt the priests under the law, with their sacrifices, and Christ with his. For they offered for their own sins, Lev. xvi. 6, as well as for others; but Christ had no sin of his own to offer for. His sacrifice was to purge away *our* sins; *our* sins only, not his own. Thus is this phrase to be taken exclusively in relation to Christ himself; but in relation to others, inclusively: none, no, not the best, excepted. For the apostle, using the plural number indefinitely, includes all of all sorts, and, using the first person, puts in also himself, though an apostle, and so one of the most eminent Christians.

Sec. 29. *Of Christ's purging our sins by himself.*

A third difference betwixt Christ and the legal priest is in the sacrifice by which the one and the other purged people. The priest's sacrifice was of unreasonable beasts; Christ of himself: he ‘by himself purged our sins.’

The first particle of this verse, *ᾧ*, *who*, having reference to that excellent person who is described in the words before it and after it, noteth out the priest. This clause, *ἑῷ ἑαυτοῦ*, *by himself*, sheweth the sacrifice or means of purging. The Son of God,¹ the creator of all things, the sustainer and governor of all, is the priest; and this priest offered himself, and so by himself purged our sins.

True it is that the human nature of Christ only was offered up, whereupon it is said that he was ‘put to death in the flesh,’ 1 Peter iii. 18, and ‘suffered for us in the flesh,’ 1 Peter iv. 1; yet by reason of the hypostatical union of his two natures in one person, he is said to ‘give himself,’ Eph. v. 2, and to ‘offer up himself,’ Heb. vii. 27; and thereupon it is said that ‘he put away sin by the sacrifice of himself,’ Heb. ix. 26; and, as here, purged our sins by himself. Forasmuch as it was impossible that the Word should die, being the immortal Son of the Father, he assumed a body that he might die for all, and yet remain the incorruptible Word.²

Great is the emphasis of that phrase; it sheweth that this work of purging our sins was above human strain, though an human act, or rather passion, were requisite thereto, as to suffer, to shed blood, to die; yet a divine value and virtue must needs accompany the same, to purge sin. It must be done even by him himself, who is God-man. He himself must be offered up. In which respect it is said that God ‘hath purchased the church with his own blood,’ Acts xx. 28.

This title *himself*, having reference to that person who

¹ See more hereof in Domestic Duties, treat. I, sec. 31, on Eph. v. 25.

² Cum non esset possibile ipsum Verbum mori, quippe immortalis patris filium corpus sub quo mori possit accepit, ita corpus Verbi participes factum, et moretetur pro omnibus, et inhabitans Verbum incorruptibile maneret.—*Athanas lib. de Incarn.*

is both God and man, includes both the natures. This person, *himself*, offered up *himself* to purge our sins *by himself*. This is a great mystery; the like was never heard of. The priest that offereth, the sacrifice that is offered, one and the same. The same mystery is implied under this phrase, Christ ‘sanctified the people with his own blood,’ Heb. xiii. 12. But this of sanctifying or purging with or by himself hath the greater emphasis. More cannot be said to set out the invaluable price of our redemption, the indelible stain of sin, and available means of purging it. See Chap. ix. 12, Sec. 57.

Sec. 30. *Of Christ's glory after his suffering.*

A fourth difference betwixt Christ and the Levitical priesthood, is in these words, *He sat down at the right hand of the Majesty on high*.

Hereby is implied a continuance of Christ's priesthood after his death. This is denied of the priesthood under the law, chap. vii. 23. But Christ having by his death offered up a sufficient sacrifice for all our sins, and by his burial sanctified the grave, and that estate wherein the bodies of believers after death are detained till the day of consummating all things, rose from the dead, and ascended into heaven, there to continue an high priest for ever.

This then notes out another part of Christ's priesthood. The former was of subjection and suffering, this of dignity and reigning. By that was the work wrought, and price laid down; by this is the efficacy and virtue thereof applied, and the benefit conferred.

Fifty is this added to the former, to shew that Christ was so far from being vanquished and swallowed up by his sufferings for our sins, as thereby way was made for an entrance into the highest degree of glory that could be attained unto.

Sec. 31. *Of Christ's sitting and standing in heaven.*

The apostle, in setting down the high degree of Christ's exaltation, well poised his words, for every word hath its weight.

This, *ἐξέθρονεν*, *he sat down*, importeth high honour, and a settled continuance therein. Sitting is a posture of dignity: superiors sit when inferiors stand, Job xxix. 7, 8. Thus is ‘the Ancient of days,’ said to sit; and ten thousand thousands (ministering spirits) to stand before him, Dan. vii. 9, 10. In way of honour is the Highest thus set out, ‘He that sitteth upon the throne,’ Rev. v. 13. In this sense saith God to his Son, ‘Sit at my right hand,’ Ps. cx. 1. The authority also and power which Christ hath over all is hereby noted. For in this sense is this phrase oft used, as Ps. ix. 4, and xxix. 10, and xlvii. 8, Rev. xxi. 5.

Obj. Christ is said to stand on the right hand of God, Acts vii. 55.

¹ Sedero magistri demonstrat personam.—*Aug. lib. lxxx. Quæst. q. 64.* Sedere Dei est potentialiter super omnem creaturam rationalem præsidere.—*Aug. de essent. divin.*

Ans. Divers phrases may be used of the same thing in divers respects, and imply no contradiction; for, first, to speak according to the letter, a king may be said to sit on his throne, because that is his ordinary posture; and to stand at some special times; as Egdon arose out of his seat when Ehdud sat to him, I have a message from God to thee, Judges iii. 20.

There are three limitations wherein different acts cannot be attributed to the same thing.

1. In the same part, *κατὰ τὸ αὐτὸ, secundum idem.* In the very same part a man cannot be sore and sound.

2. In the same respect, *πρὸς τὸ αὐτὸ, ad idem,* a man cannot be alive and dead together in the same respect, but in different respects one may be so; for 'she that liveth in pleasure is dead while she liveth,' 1 Tim. v. 6.

3. At the same time, *ἐν τῷ αὐτῷ χρόνῳ, eodem tempore,* one cannot sit and stand together at the same time; at several times he may.

Again, to take this phrase metaphorically (as it is here to be taken), Christ may be said to sit, to shew his authority (as before): and to stand, to shew his readiness to hear and help.¹ In this respect did Christ most fitly present himself standing to Stephen, Acts vii. 55.

Sitting doth further set out continuance in a thing:² where Jacob saith of Joseph, 'His bow sat in strength,' *וְחֵצֵי, et sedit,* we fitly, according to the true sense, translate it thus, 'his bow abode,' &c., Gen. xlix. 24. In like manner where Moses saith to Aaron and his sons, 'ye shall sit at the door of the tabernacle seven days,' we, according to the true meaning of the word in that place, thus turn it, 'ye shall abide,' Lev. viii. 35.

Standing also importeth as much, namely, continuance and perseverance in a thing.³ To express this emphasis of the word, we do oft translate it thus, 'stand fast'; as 1 Cor. xvi. 13, 'Stand fast in the faith;' and Gal. v. 1, 'Stand fast in the liberty,' &c. Where the original Greek saith of the devil, John viii. 44, 'he stood not in the truth,' our English hath it thus, 'he abode not,' &c.

Wherefore by both these metaphors (sitting and standing) Christ's abode and continuance in heaven, as our high priest, prince, and prophet, and that for us, is plainly set out.

And to shew that this, his abode and continuance, hath no set date, this indefinite and everlasting phrase, *for ever,* is in other places added; as chap. vii. 25, and x. 12.

¹ Sedere judicantis est: stare adjuvantis.—*Greg. Mog. Hom. 29, in fest. ascen. vide supra ibid.* Stare Deus dicitur cum infirmos sustinet, &c. Stetit ad subveniendum.—*Aug. de Essent. Divin.*

² Locutio Scripturarum sessionem pro commoratione posuit.—*Aug. quest. super Lev. lib. iii. cap. xxiv. Vide plura ibid. hac de re.*

³ Quid est, qui statis? Qui perseveratis: quia dicitur de quodam qui archangelus fuit, et in veritate stetit.—*Aug. enarr. n. P. cxxxiii.*

Finally, These metaphors note out Christ's rest and cessation from all his travails, labours, services, sufferings, and works of ministry, which on earth he underwent. Christ is now entered into rest, and so sitteth.

This implieth that nothing now remaineth more to be done or endured for purchase of man's redemption, his sacrifice was full and perfect; therefore going out of the world, he saith, 'It is finished,' John xix. 30.

Sec. 32. Of the divine Majesty.

To amplify the fore-mentioned dignity and sovereignty of Christ, the place where Christ sitteth is set out in two phrases:

1. 'On the right hand of the Majesty.'

2. 'On high.'

By the *Majesty* is meant God himself, as more plainly is expressed in other places, where Christ is said to be 'at the right hand of God,' Rom. viii. 34, and to be 'set down on the right hand of God,' Heb. x. 12.

Majesty, *μεγαλειότης*, importeth such greatness and excellency as makes one to be honoured of all, and preferred before all. It is a title proper to kings, who, in their dominions, are above all and over all. By way of excellency¹ a king is styled majesty itself;² as when we speak of a king, we say, *His Majesty*; when to him, *Your Majesty*. A word like to this coming from the same root, *μεγαλειότης*, Acts xix. 27, is translated 'magnificence,' which also is applied to God, and translated, as the word here, *Majesty*, 2 Peter i. 16.

To none can this title be so properly applied as to God himself, for all created greatness and excellency is derived from, and dependeth upon, God's greatness and excellency. Whereas majesty is attributed to created monarchs, it is because they bear God's image, and stand in God's stead. In this respect they are also styled *gods*, Ps. lxxxii. 6.

In this place this title is used,

1. To set out the high and supreme sovereignty of God, importing him to be 'King of kings, and Lord of lords'; for, to speak properly, God only hath majesty; and therefore by a property is styled the Majesty.

2. To magnify the exaltation of Christ, which is the highest degree that possibly can be, even to the right hand of him, or next to him, that only and justly is styled the Majesty.

3. To shew an especial end of Christ's high advancement, which was to reign and rule. This is the property of majesty; and for this end was Christ advanced next to the Majesty.

This is farther evident by the addition of this word *throne*, as some do read it, thus, 'He sat down on the right hand of the throne of the Majesty on high.'³

¹ κατ' ἱξουσίαν.

² In abstracto.

³ ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τοῦ μεγαλειότητος ἐν ὑψηλότη.—*Complut. cod. x.* Of Christ's throne, see Ver. 8, Sec. 106.

So is it read, chaps. viii. 1 and xii. 2, and that with an unanimous consent of all copies; so in Mat. xix. 28, and xxv. 31, and Acts ii. 30. So much also is here without question intended.

Now to sit on a throne of majesty, is to have power of reigning and ruling. This is yet further made clear by the end which the Holy Ghost setteth down hereof, Ps. cx. 1, which is to subdue his enemies; wherefore the apostle thus explaineth that phrase, 1 Cor. xv. 25, 'He must reign till he hath put all his enemies under his feet.' For *sitting on the right hand of Majesty*, the apostle puts *reigning*. So as to *sit on the right hand of Majesty*, and to *reign*, are equivalent terms.

Sec. 33. Of Christ's advancement to God's right hand.

This phrase *right hand*, attributed to God, must needs be metaphorically spoken; for God is not a body, nor hath any parts of a body properly appertaining unto him. He is a simple, pure, spiritual, indivisible essence. To imagine that God hath a body, or any parts of a body properly, is to make him no God.¹ Whosoever doth conceive any such thing of God, doth frame an idol for God in his heart. Such things are attributed to God in sacred Scripture for teaching's sake, to make us somewhat the better conceive divine things by such human resemblances as are familiar to us, and we well acquainted withal.

As for this particular metaphor of a *right hand*, it is very frequently attributed to God; and that in two respects:

1. To set out his power: 2. his glory.

There is no part of the body whereby men can better manifest their power than by their right hand. By their hands they lift, they strike, they do the things which require and declare strength. Of the two hands, the right useth to be the more ready, steady, and strong, in acting this or that. Therefore after the manner of men, ἀνθρώπου τινος, thus speaketh Moses of God, 'Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy,' Exod. xv. 6. In like manner many admirable works are in other places attributed to God's right hand, that is, to his power.

Again, Because God's majesty is of all the most glorious, his right hand is accounted the greatest glory that can be.² In this latter respect is the metaphor here used. It is taken from monarchs, whose throne is the highest place for dignity in a kingdom.

To set one at the right hand of his majesty, is to advance him above all subjects, next to the king himself: as Pharaoh said to Joseph, Gen. xli. 40, 'Thou shalt be over my house, and according to thy word

shall all my people be ruled: only in the throne will I be greater than thou.'

In places of state, the middle useth to be the highest; the right hand the next, the left the third.³ In this respect the mother of Zehedee's children, leaving to Christ the highest place, desireth that one of her sons might be at his right hand, the other at his left, in his kingdom, Mat. xx. 21. Solomon, to shew he preferred his mother before all his subjects, set her on his right hand, 1 Kings ii. 16. So doth Christ manifest his respect to his spouse, Ps. xlv. 9. So doth God here in this place to his Son. For to sit on the right hand of the divine Majesty, is the highest honour that any can be advanced to.

Sec. 34. Of Christ advanced as God-man.

Christ's advancement is properly of his human nature.⁴ For 'the Son of man' is said to sit at God's right hand, Mat. xxvi. 64, and Stephen with his bodily eyes saw him there, Acts vii. 56. That nature wherein Christ was crucified, was exalted;⁵ for God, being [the] Most High, needs not be exalted.⁶ Yet the human nature, in this exaltation, is not singly and simply considered in itself, but united to the Deity; so as it is the person, consisting of two natures, even God-man, which is thus dignified, next to God, far above all mere creatures. For as the human nature of Christ is inferior to God, and is capable of advancement, so also the person, consisting of a divine and human nature. Christ, as the Son of God, the second person in the sacred Trinity, is in regard of his deity no whit inferior to his Father, but every way equal; yet as he assumed our nature, and became a mediator betwixt God and man, he humbled himself, and made himself inferior to his Father. His Father therefore exalted him above all creatures, Philip. ii. 8, 9. The Scripture expressly testifieth that the Father advanced his Son; for he said to his Son, 'Sit at my right hand,' Ps. cx. 1. 'He set him at his right hand,' Eph. i. 20. 'God exalted him,' Acts v. 31. 'God hath given him a name which is above every name,' Philip. ii. 9. Now he that giveth is greater than he that receiveth.⁷

Sec. 35. Of heaven the place of Christ's exaltation.

The place where Christ is exalted is here indefinitely set down to be 'on high,' ἐν ὑψηλοῖς. Though

¹ Ad dextram locari magnus est honos habitus, in medio verò maximus.—*Alex. l. ii. Genul. dierum.*

² Beatitudinis Christi munera acquisita non possunt secundum quod natura Deus est, sed secundum quod natura homo factus est convenire.—*Vévil. cont. Eutych. lib. v.*

³ In qua forma crucifixus est, ipsa exaltatus est.—*Aug. contr. Maxim.*

⁴ Οὗ τοῦ ἐν ὑψηλοῖς οὐ θεῶν, ὑψίστος; &c.—*Greg. Nys. cont. Eunom.*

⁵ In statu exaltationis Pater Filium ad dextram suam collocavit, eique nomen donavit, &c. Donatus autem major est accipiente donum.—*Hilar. de Trin. lib. ix.*

¹ Si quis in Deo humana membra, seu notus nuntius more humano inesse credit, præcudubio in corde suo idola fabricat.—*Aug. de Essent. Divinit.*

² Dextra domini gloriam Patris significat.—*Aug. de Essent. Divinit.*

the word be but of the positive degree, yet is it to be understood of the highest degree that can be; so high as none higher. Therefore the superlative degree is elsewhere used to set out the very same place that is here meant; as where the angels say, glory to God in the highest, *ἐν ὑψίστοις*, Luke ii. 14. The apostle, to shew that this place, and withal this dignity whereunto Christ was exalted, far surpasseth all other, useth a compound word, *ὑπερῷον*, which is not throughout all the New Testament used, but in this only case; and it implieth an exaltation above all other exaltations. The word is used Philip. ii. 9; it may be thus translated, 'super-exalted.' Our English, to express the emphasis of that compound word, useth these two words, 'highly exalted.' If ever any were highly exalted, much more Christ. Therefore other translators thus express the foresaid emphasis, exalted into the highest height. The word is used to set out the highest exaltation that can be, even beyond all expression or comprehension.

To shew that Christ's exaltation is indeed a super-exaltation, the apostle advanceth it far above all other, even the highest and most excellent creatures that be, Eph. i. 21. Thus he is said to be 'higher than the heavens.' See Chap. vii. 26, Sec. 110.

More expressly this supereminent place is said to be the heavens, *ἐν τοῖς οὐρανοῖς*,² chap. viii. 1. The plural number is used to shew that he meaneth the highest heavens; that which in Canaan's dialect is styled the heaven of heavens, 2 Chron. ii. 6, and vi. 18, Neh. ix. 6, even that which compriseth in it all the other heavens, it being over all. In relation to two inferior heavens, it is styled 'the third heaven,' 2 Cor. xii. 2. For the Scripture maketh mention of three heavens. The first and lowest is the airy heaven, in which feathered fowls fly, Gen. i. 8; the second and middlemost is the starry heaven, in which the sun, the moon, and all the stars are contained, Gen. xv. 5; the third and highest is that where Christ now sitteth. This distinction giveth light to that phrase, 'far above all heavens,' Eph. iv. 10, whereby the supereminent height of Christ's exaltation is set forth. He there meaneth all the visible heavens, whether under or above the moon. For the human nature of Christ is contained within the third heaven, Acts iii. 21.

This place, as well as the other fore-mentioned points, implieth the exaltation of Christ.

Sum up the particulars, and we shall find verified what was said before, that every word hath its weight, and adds something to the excellency of Christ's exaltation.

1. He *sits*: namely as a Lord; and so continueth.
2. He sits by the *Majesty*: a great honour.

¹ In summam tulit sublimitatem.—*Beza*. *ἐπὶ ὑψίστων*, Exalto supra quam dici possit.

² In regia cœlorum sedet Jesus ad dextram Patris.—*Tertul.* *de Resur. carn.*

3. He sits on the *right hand* of the Majesty; next to him above all others.

4. He so sits *on high*: namely, as high as can be.

'When he had by himself purged our sins' (to do which, he humbled himself and became obedient unto death, even the death of the cross, Philip. ii. 8), 'he sat down on the right hand of the Majesty on high.'

Hitherto of the meaning of the words. The analysis or resolution of the three first verses followeth.

Sec. 36. *Of the resolution of the three first verses.*

Ver. 1. The three first verses of the first chapter contain the substance of all those mysteries which are more largely prosecuted in the body of the epistle.

The sum of all is, the excellency of the gospel.

The argument whereby the apostle doth demonstrate this point is comparative. The comparison is of unequals; which are the law and the gospel.

This kind of argument the apostle doth here the rather use, because of that high account which the Hebrews had of the law.

1. The comparison is first propounded in the first verse and former part of the second verse.

2. It is amplified in the latter part of the second verse.

In the proposition the apostle declares two points:

1. Wherein the law and the gospel agree.

2. Wherein they differ.

They agree in two things:

1. In the principal author, which is God: 'God spake in time past'; and 'God hath spoken in these last days.'

2. They agree in the general matter, which is, a declaration of God's will, implied under this word 'spake,' or 'hath spoken.'

The distinct points wherein they differ are five:

1. The *measure* of that which was revealed. Then God's will was revealed part by part; one part at one time and another at another; but under the gospel all at once.

2. The *manner* of revealing it: then after divers manners; under the gospel after one constant manner.

3. The *time*: that was the old time, which was to be translated into another, even a better time; this is styled 'the last days,' which shall have no better after them in this world.

4. The *subject*, or persons to whom the one and the other was delivered.

The former were 'the fathers,' so called by reason of their antiquity; but yet children who were in bondage under the elements of the world, Gal. iv. 3. The latter are comprised under this phrase 'unto us,' the least of whom is greater than the greatest of the fathers, Mat. xi. 11.

5. The *ministers* by whom the one and the other were delivered: the law by prophets; the gospel by the Son.

Ver. 2. The amplification of the comparison is by

a description of the Son, and that by his excellency and dignity. This is the main substance of the greatest part of this epistle; as it is in this and the next verse propounded, so it is prosecuted and further proved in the other verses of this chapter.

In these two verses Christ is set out,

1. By his relation to his Father.

2. By his divine works.

His relation is noted, 1, simply; 2, comparatively.

Simply under two titles:

The first title is *Son*: 'his Son;' this pointeth at the divine essence.

The second title, *heir*: this pointeth to his right of sovereignty; and it is amplified, 1, by the ground thereof, in this phrase, 'whom he hath appointed;' 2, by the extent thereof, in this, 'all things.'

Ver. 3. The comparative relation is in two resemblances:

1. *Brightness*: amplified by the surpassing excellency thereof, in this phrase, 'of his glory.'

2. *Character*, or *express image*: illustrated under this phrase, 'of his person.'

The works whereby Christ's excellency is described are of two sorts:

1. They are such as appertain to his divine nature.

2. Such as appertain to his mediatorship.

Of the former two sorts are mentioned: 1, creation; 2, providence.

Creation is set forth,

1. By the manner of working; in this phrase, *by whom*.

2. By the general matter, *the worlds*.

Providence is hinted in this word *upholding*. It is further illustrated by the extent, *all things*; and by the means, *the word*: amplified by the power thereof, *of his power*.

In Christ's work appertaining to his mediatorship, observe,

1. The order, in this phrase, *when he had*.

2. The kinds. These concern, 1, Christ's humiliation; 2, his exaltation.

A special work of Christ's humiliation was to *purge*.

This is amplified, 1, by the means, *by himself*; 2, by the matter, *our sins*.

In Christ's exaltation is set down,

1. His act, *sat down*.

2. The place. This is noted, 1, indefinitely, *on high*; 2, determinately, *at the right hand*.

This is amplified by the person at whose right hand he sat, thus expressed, *of the majesty*.

Sec. 37. *Of the heads of doctrines raised out of the 1st verse.*

I. *God is the author of the Old Testament*. That which the apostle here setteth down in this first verse is concerning such things as are registered in the Old

Testament, of which he saith, 'God spake;' so as the Old Testament is of divine authority.

II. *God hath been pleased to make known his will*. This word *spake* intendeth as much. God's will is a secret kept close in himself, till he be pleased to make it known. In this respect it is said, that 'No man hath seen God at any time,' John i. 18; that is, no man hath known his mind, namely, till God make it known.

III. *Of old God made known his will by parts*. One time one part, another time another part, namely, as the church had need thereof, and as God in his wisdom saw it meet to be revealed.

IV. *God's will was of old made known divers ways*. Of the divers ways, see Sec. II; for God ever accommodated himself to the capacity of his people.

V. *God's will was made known to men even from the beginning*. So far, even to the beginning, may this phrase, *in time past*, be extended. Thus the church was never without some means or other of knowing the will of God.

VI. *The Old Testament was for such as lived in ancienter times*, even before the fulness of time came, who are here called *fathers*; who, together with their seed, were but a little part of the world.

VII. *God made sons of men to be his ministers before Christ's time*. Thus much is intended under this word *prophets*, as here opposed to the Son of God. To them God first made known his mind, that they should declare it to his people.

VIII. *God endued his choice ministers with extraordinary gifts*. This word *prophets* intendeth as much.

All these points are more fully opened, Sect. 11.

Sec. 38. *Of the heads of doctrines raised out of the 2d verse.*

IX. *The best things are reserved for the last times*. The opposition which the apostle here maketh betwixt the time past and these last days, demonstrateth as much.

X. *The gospel also is of divine authority*. It is the gospel which the apostle intendeth under this phrase 'hath spoken;' and it hath reference to God, mentioned in the former verse.

XI. *The gospel was revealed to men by the Son of God*. God spake by his Son. The Son of God incarnate was the first publisher of the gospel, John i. 18.

XII. *Under the gospel, God's whole will is revealed*. Herein lieth the opposition betwixt that phrase, 'at sundry times,' ver. 1, being spoken of God's former dispensing of his will by parts, and his revealing of it under the gospel, John xiv. 26, Acts xx. 27. Hereupon a curse is denounced against such as shall teach any other gospel, Gal. i. 8, 9; and against such as shall take from or add to this gospel, Rev. xxii. 18, 19.

XIII. *Under the gospel, there is one only way of making known God's will*. This appears by the oppo-

sition of this phrase, ver. 1, 'in divers manners.' That only way is preaching, as hath been before shewed, Sec. 11.

XIV. *Christ was a prophet*, for God spake by him. He was (as he is styled, Luke vii. 16) a great prophet.

XV. *Christ hath an absolute jurisdiction*. He is an heir; an heir to the great King of heaven and earth. This sets forth Christ's kingly office.

XVI. *Christ as mediator received his dominion from his Father*. He 'appointed him heir.'

XVII. *Christ's dominion extendeth itself to all things*. This is expressly set down under this phrase, 'Heir of all things,' Ps. ii. 8.

XVIII. *Christ is the Creator*, John i. 2; Col. i. 16.

XIX. *The Father created by the Son*. This is expressly here set down, and it is to be taken in respect of the distinction that is betwixt their persons, and the order of their working. The Father worketh by the Son, and the Son from the Father.

XX. *All things in heaven and earth were created by the Son*. The word *worlds* implieth as much; for the plural number is used, to shew that the world above, and the world beneath,—even heaven, and all things therein, and earth, and all things therein,—were created by him.

Sec. 39. *Of the heads of doctrines raised out of the 3d verse.*

XXI. *Divine mysteries may be illustrated by sensible resemblances*. These two resemblances, brightness, character, are for that end here produced. There is in many visible and sensible creatures a kind of divine stamp. In that they are sensible, we that are best acquainted with visible and sensible matters are much helped in apprehending things mystical that are any ways like them.

XXII. *The Son is of the same essence with the Father*.

XXIII. *The Son is light of light, very God of very God*.

XXIV. *The Son is co-eternal with the Father*.

XXV. *The person of the Son is distinct from the person of the Father*.

XXVI. *The incomprehensible glory of the Father most brightly shineth forth in the Son*, so as the Father is made conspicuous in the Son.

These and other like mysteries are very pertinently set forth under these two resemblances, brightness, character; whereof see Sec. 19, &c.

XXVII. *Christ is the preserver and governor of all things*. This phrase, *upholding all things*, intendeth as much.

XXVIII. *Christ ordereth all things by his command*. The Greek word translated *word* importeth as much. See Sec. 25.

XXIX. *Christ's command is irresistible*. It is here styled 'the word of his power,' whereby he disposeth all things according to his own will, Ps. cxv. 3.

XXX. *Christ is a true priest*. The act of *purging*, applied to him, demonstrateth as much. For it is proper to a priest to purge, Lev. xiv. 14, &c., and xvi. 16.

XXXI. *Christ was a true man*. This phrase, *by himself*, sheweth that the sacrifice by which Christ purged was himself, namely, his body, or his human nature. For Christ 'hath given himself for us an offering and a sacrifice to God,' Eph. v. 2.

XXXII. *Christ was God and man in one person*. As man, he suffered and was made a sacrifice; as God, he added much merit to his sacrifice, as it purged away sin, chap. ix. 14.

XXXIII. *Christ's sacrifice was effectual to take away sin*. For it is directly said that 'he purged our sins,' chap. ix. 14.

XXXIV. *Christ was exalted after he had humbled himself*. His purging sin, implieth his humbling of himself unto death. When he had done this, then he sat, &c. This implieth his exaltation, Luke xxiv. 26, 46, Philip. ii. 8, 9.

XXXV. *Christ having finished his sufferings, ceased to suffer any more*. He sat down and rested, Rom. vi. 9, 10. As God, when he had finished all the works of creation, rested, Gen. ii. 2, Heb. iv. 10, so Christ after his sufferings.

XXXVI. *Christ as our priest ever presents himself before God for us*, namely, to make intercession for us. Christ's sitting implieth abode. This abode being at God's right hand, is before God, even in his sight. This is he that purged our sins, therefore he is there as our priest, and to make intercession for us. And because there is no limitation of his sitting or abode, it is to be taken for a perpetual act. All these are plainly expressed in other places, as chap. ix. 24, and x. 12, Rom. viii. 34.

XXXVII. *Christ as mediator is inferior to the Father*. The right hand is below him that sits on the throne, Mark x. 37.

XXXVIII. *Christ as mediator is advanced above all creatures*. The right hand is the next place to him that sits upon the throne, and above all that stand about the throne, as all creatures do, 1 Kings ii. 19, Gen. xli. 40, Eph. i. 20, 21, Philip. ii. 9.

XXXIX. *Christ is a king*. He sits on the right hand of the Majesty, or of the throne of the Majesty, chap. vii. 1. This is a royal kingly seat, Ps. ex. 1, 2, 1 Cor. xv. 25.

XL. *The highest heaven is the place of Christ's rest and glory*. This phrase, *on high*, intendeth as much. It is expressly said, that he is 'set on the right hand of the throne of the Majesty in the heavens,' chap. viii. 1. And it is also said, that 'the heaven must receive him until the time of restitution of all things,' Acts iii. 21.

Sec. 39 [his]. *Of Christ's excellency*.

Ver. 4. *Being made so much better than the angels*,

as he hath by inheritance obtained a more excellent name than they.

Though the apostle premised the three former verses as a *proem*, and therein couched the sum of the doctrinal part of this epistle, yet he passeth from that general sum to the particulars, so as he maketh the one depend upon the other, as is evident by the participle *γενόμενος*, 'being made,' whereby that which followeth is knit to that which goeth before.

This verse, therefore, is a transition from the general to the particulars; for it followeth as a just consequence and necessary conclusion from the premises; and it is premised as the principal proposition of all that followeth in this chapter.

The excellency of Christ's person is the principal point proved from this verse to the end of this chapter, and that by an argument of unequals. The inequality is betwixt Christ and angels; he is infinitely preferred before them.

The apostle in the former verses proved Christ to be more excellent than the excellentest men; even such as God extraordinarily inspired with his holy Spirit, and to whom he immediately revealed his will, that they might make it known to others. Such were the patriarchs, prophets, and the heads of the people. But these, as all other men, notwithstanding their excellencies, were on earth mortal. Therefore he ascendeth higher, and culleth out the celestial and immortal spirits, which are called angels.

Angels are of all more creatures the most excellent. If Christ then be more excellent than the most excellent, he must needs be the most excellent of all. This excellency of Christ is so set out, as thereby the glory and royalty of Christ's kingly office is magnified. For this is the first of Christ's offices which the apostle doth in particular exemplify: in which exemplification he giveth many proofs of Christ's divine nature, and sheweth him so to be man as he is God also; and in the next chapter, so to be God as he is man also: 'like to his brethren,' chap. ii. 17.

The comparison here made betwixt Christ and angels, is not a mere simple comparison, thus, 'Christ is more excellent than angels; but it is comparatively propounded as a comparison of a comparison, thus: Christ is 'so much better than angels, as he hath obtained a more excellent name.'¹ This comparative comparison much sets out the transcendency of the point, that he is beyond all comparisons, even infinitely better.

The word translated made, *γενόμενος*, is sometimes used declaratively, to shew that the thing spoken of is so and so, as where it is said, 'when Jesus was in Bethany,' *ἰσθὺς γενόμενος ἐν Βηθανίᾳ*, Mat. xxvi. 6; and sometimes efficiently, as where it is said, Jesus was 'made an high priest,' *ἀρχιερεὺς γενόμενος*, Heb. vi. 20. Howsoever, this word, in relation to Christ's deity, cannot

be taken but in the first sense only, declaratively; yet in regard of his human nature, and of his person, consisting of both natures, and of his offices, it may be taken in both senses; for in those three respects he was advanced, and made so and so excellent. Now the apostle speaks of him, not simply as God, but as God-man, king, priest, and prophet. Thus it is fitly and truly translated *being made*, namely, by his Father, who begat him, sent him into the world, and advanced him above all the world.

In this respect he is said to be *better*, that is, more excellent. For this comparison hath not so much relation to the goodness of Christ's person, as to the dignity thereof. In this sense is this word oft used in this epistle, and translated by some 'more excellent.' Yea, chap. vii. 7, it is opposed to less, and so signifieth greater: 'the less is blessed of the better,' that is, the greater in dignity or in office. So in our English, we style such as are more excellent to be better men.

The Greek comparative, *κρίττων*, is derived from a noun that signifieth *power*, *κράτος*; but it is frequently used for the comparative of the Greek positive, which signifieth *good*, *ἀγαθός*, and in that respect it is oft translated *better*. It is a general word, and applied to sundry kinds of excellencies: as to such things as are more commodious, 1 Cor. vii. 38; and more useful to others, 1 Cor. xii. 31; and more beneficial to one's self, Philip. i. 23; and more effectual, Heb. ix. 23; and more comfortable, 1 Peter iii. 17; and less damageable, 2 Peter ii. 21; and more excellent, Heb. x. 84; and more eminent or greater in dignity, Heb. vii. 7; and thus it is here to be taken.

Sec. 40. Of angels' excellencies.

The persons before whom Christ is here in excellency preferred, are styled angels: 'better than the angels.'

The signification of this name *angel*, the nature of angels, their special office and quality, is by this our apostle himself distinctly set down, ver. 7. Yet here it is meet that we consider some of the angels' excellencies, that so we may the better discern both the reason why the apostle doth give this instance of angels; and withal the surpassing excellency of Christ, who excels such excellent creatures.

Some of the angels' excellencies are such as follow:

1. *Angels are spirits.* The substance whereof they consist is spiritual. This is the most excellent substance that any creature can have, and that which cometh the nearest to the divine nature; for 'God is a spirit,' John iv. 24. A spirit is of substances the simplest, and freest from mixture and composition; the purest and finest, and every way in the kind of it the most excellent. A spirit is not subject to grossness, drowsiness, weariness, heaviness, faintness, sickness, diminution, alteration, putrefaction, consumption,

¹ *κρίττων* — *ἕως*. See Chap. vii. 22. Sec. 93.

or any like imperfections, which bodies, as bodies, are subject unto.

2. Angels, as at first created, and so remaining, are *after the image of God*; the purest, holiest, and readiest to all goodness of any mere creature. In regard of their likeness to God, they are styled 'sons of God,' Job i. 6. In regard of their promptness to goodness they are thus set out, 'Ye that do his commandments, hearkening to the voice of his words,' Ps. ciii. 20.

3. Angels are the *most glorious of all God's creatures*. In glory they surpass the brightness of the sun. To set out the glory of an angel, his countenance is said to be like lightning, and his raiment white as snow, and shining, Mat. xxviii. 3, Luke xxiv. 4. Upon an angel's approach into a dark prison, a light is said to shine in the prison, Acts xii. 7. The glory of the Lord (that is, surpassing, incomprehensible glory) is said to shine round about upon the apparition of an angel, Luke ii. 9. So resplendent is an angel's brightness, as it hath much affrighted worthy saints, Luke i. 12 and ii. 9. Yea, St John was so amazed at the apparition of an angel, as he fell at his feet to worship him, Rev. xix. 10 and xxii. 8.

4. Angels have the *highest habitations of all creatures*; far above the moon, sun, and all the glorious host of the highest visible heaven. They are in the invisible heavens, where the divine glory is most conspicuously manifested. In regard of the place of their residency, they are styled 'angels of heaven,' Mat. xxiv. 36.

5. Angels have the *most honourable function*; for 'they always behold the face of God in heaven,' Mat. xviii. 10. They are as the gentlemen of the bedchamber to a king; they minister to the Most High in an especial manner, Dan. vii. 10. Their principal attendance is upon the Son of God made man, John i. 51; and upon his mystical body, ver. 14.

Sec. 41. Of Christ's excellencies above angels.

In all the fore-mentioned excellencies is Christ more excellent than angels. For, 1, Christ's divine nature is infinitely more excellent than an angelical spirit; yea, his human nature, by the hypostatical union of it with the divine, hath likewise a dignity infinitely surpassing an angel's nature.

2. Christ is the express image of the person of his Father, which is more than to be created, as angels were, after God's image.

3. Christ is the brightness of God's glory, therefore more glorious than the most glorious angels.

4. Christ is in heaven, at the right hand of the throne of the Majesty, therefore in place of residency higher than angels.

5. Christ's function, to be a mediator betwixt God and man, is greater than any of the functions of angels.

Therefore Christ is more excellent than angels in their greatest excellencies. Yet there is a greater excellency wherein Christ doth further excel angels, com-

prised under this phrase, *a more excellent name*. This doth the apostle largely insist upon and copiously prove, and that upon this ground. Superstitious persons, especially the Jews, among whom many extraordinary things were done by the ministry of angels, had in all ages too high an admiration of angels; so as they have deified them, and yielded divine worship unto them, whereby the glory of God hath been obscured, and Christ the less esteemed. It was therefore requisite to set out Christ's glory so as it might appear how, beyond comparison, Christ excelleth them; which in the general is thus expressed, 'He hath by inheritance obtained a more excellent name than they.'

Sec. 42. Of Christ's name.

A name is that whereby a thing is made known and distinguished from others, Gen. ii. 19, 20. It is sometimes taken for a mere titular distinction, as where the degenerate and apostate Jews are called the people of God, the children of Israel. God expressly saith, 'They are not my people,' Hosea i. 9; and Christ proveth that they are not Abraham's children, John viii. 39. Where it is said, Micah ii. 7, 'O thou that art named the house of Jacob,' a mere titular name is meant; and where Christ saith of Sardis, 'Thou hast a name that thou livest, and art dead,' Rev. iii. 1.

But the name here spoken of containeth a reality in it, Christ being indeed what he is named and said to be. It is not simply any of his titles, but that true relation which is betwixt God the Father and him; such a relation as no mere creature is capable of. What it is, is expressly set down in the next verse, namely, to be the 'Son of God.' True it is, that through grace and favour, God vouchsafed this name to sundry creatures, but not so properly as unto Christ. See Sec. 15.

This is that 'name which is above every name, at which every knee should bow,' Philip. ii. 9, 10. By virtue of this name, he became a fit mediator between God and man, a fit saviour and redeemer of man, a fit king, priest, and prophet of his church; yea, and by virtue of this name, supreme sovereignty and absolute dominion over all creatures, infinite majesty, divine dignity, and all honour and glory is his; all worship, service, subjection, and duty is due unto him. This name, therefore, must needs be, beyond all comparison, a most excellent name; and in this respect, Christ may well be said to have 'a more excellent name' (*ὑπερὺν ὅντων*) than angels, because there is no comparison between them. The comparative epithet, translated 'more excellent,' is derived from a compound verb, *ὑπερίστω*, that signifieth to differ in excellency, or to excel, 1 Cor. xv. 41. It is translated to 'be better,' Mat. vi. 26, or to 'be of more value,' Mat. x. 31. The positive of this comparative, *ὑπέρτοπος*, signifieth diverse or different, Rom. xii. 6. Of God's name, see Chap. ii. Sec. 112.

This word of comparison, *more excellent*, is not to be taken of an exceeding in the same nature and kind, as one man is more excellent than another; but in different natures and kinds (the notation of the word imports as much), for Christ, as the Son of God, is of a divine nature, even the creator of all, and preferred before all created spirits, which, though they be the most excellent of created substances, yet not to be compared with the Son of God. His name is infinitely more excellent than theirs; for, by reason of this name, he is the Lord of angels.

Sec. 43. *Of the right which Christ hath to his name.*

The right which Christ had to his foresaid name is thus set down: 'He hath by inheritance obtained.' All this is the interpretation of one Greek word, *κεκληρονόμηκεν*, which by this periphrasis is set out to the full. The right of inheritance which Sarah would not that the son of the bondwoman should have, is set out by this word,¹ and is thus expounded: 'shall not be heir,' or 'shall not by inheritance obtain,' or shall not inherit,' *οὐ μὴ κληρονομήσῃ*, Gal. iv. 30. This right Christ hath in a double respect:

1. As he is the true, proper, only begotten Son by eternal generation. For the Father, in communicating his essence to him, communicated also this excellent name here intended.

2. As his human nature was hypostatically united to his divine nature; for though, according to the flesh, he was not born of God the Father—in that respect he was without Father, *ἀσάρως*, Heb. vii. 3, born of a virgin—yet, that flesh being personally united to the only begotten Son of God, he was born the Son of God. In this respect an angel, speaking of his conception and birth, saith, 'That holy thing which shall be born of thee shall be called the Son of God,' Luke i. 35.

He was not then by grace and favour of no son made the Son of God, but as God, and as God man, he was the true begotten Son of God; and in both these respects the name here spoken of, by right of inheritance, belonged to him. Of Christ the heir, see Ver. 2, Sec. 17.

Sec. 44. *Of the resolution of the 4th verse.*

It was shewed before that the excellency of the gospel was much commended by the excellency of Christ, the author and matter thereof.² Thereupon the apostle did set out Christ's excellency to the life. This point he prosecuteth in this and the verses following, so as the sum of all is, a proof of Christ's excellency. This proof is by an argument of the greater compared with the less. The greater or more excellent is Christ, the less or inferior are angels. Now, angels are the most excellent of creatures. He, therefore, that is more ex-

cellent than they, must needs be most excellent. The argument may thus be framed:

He that is greater than angels is most excellent; but Christ is greater than angels; therefore he is most excellent.

This argument is first propounded in this verse; secondly, exemplified in the verses following.

In the general here propounded, two points are set down:

1. The degree of Christ's dignity.
2. Christ's right thereunto.

In the degree observe,

1. The creatures before whom Christ is preferred, *angels*.

2. The extent, how far Christ is preferred before them, in this phrase, *so much better*.

In Christ's right is set down,

1. The kind thereof, *he hath by inheritance obtained*.
2. The matter or thing obtained, *a more excellent name*.

Sec. 45. *Of the observations of the 4th verse.*

I. *Angels are the most excellent of creatures.* This is the reason why the apostle brings them into this comparison. If there had been any creatures more excellent than angels, Christ's excellency had not been so far set out as now it is; for it might have been objected that, though Christ were more excellent than angels, yet he was not the most excellent of all, there being other creatures more excellent than angels.

II. *Christ's excellency above angels is beyond all comparison.* This phrase, *so much better*, &c., implies as much.

III. *Christ's excellencies made him known to be what he is.* They gave him a name whereby he is so made known as he is distinguished from all others. Thus God's excellencies are styled his name, Exod. xxxiv. 5, 6.

IV. *Christ hath a just right to his excellency.* His right is a right of inheritance, which is the best right that can be.

V. *According to that excellency, which of right belongs to any, he is to be esteemed.* This is the end of setting out Christ's excellencies and his right to them, namely, to work in us an high esteem of him. Thus magistrates, ministers, masters, parents, and others, are to be esteemed according to that name which they have obtained.

Sec. 46. *Of the meaning of these words, 'For unto which of the angels said he at any time.'*

Ver. 5. *For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son.*

In this verse the particular instance of the fore-mentioned excellent name is given, which is Son, in reference to God.

¹ *κληρονόμος*, *heres*; *κληρονομία*, *jure hereditario consequi*.

² Sec. 16.

This causal particle *for*, γὰρ, sheweth that that which followeth is a proof of that which went before. The proof is from an induction of a special name.

The proof is taken from testimonies of Scripture. A testimony of Scripture is a sound proof. This was it whereunto a prophet thus directed God's people: 'To the law and to the testimony,' Isa. viii. 20. Christ prefers it before the testimony of one risen from the dead, Lake xvi. 31; yea, before the testimony of John the Baptist, of his own works, and of his Father. For after he had produced those three testimonies, he advised to 'search the Scriptures,' and that because they testified of him, John v. 36-39.

Obj. 1. A testimony is but an artificial argument, which is counted the last and lightest of all arguments.

Ans. A testimony receiveth his force from the witness-bearer. An human testimony is not counted infallible, because men are subject to ignorance, error, and manifold corruptions. But a divine testimony is infallible, in that it resteth on the highest and soundest ground of truth, which is the word of God; for it is impossible for God to lie, Heb. vi. 18. See Chap. iii. 3, Sec. 26.

As for sacred Scripture, it is all 'given by inspiration of God,' 2 Tim. iii. 16, and 'holy men of God spake as they were moved by the Holy Ghost,' 2 Pet. i. 21.

The Scripture is as a long continued, approved record, it is as a law written, and hath continued many generations, and thereby gained the greater confirmation. Thus this proof is more sure and sound than any logical or mathematical demonstration can be. Nothing more convinceth a believer, or more prevaileth with him, than a Scripture proof.

Obj. 2. Heretics allege Scripture to prove their heresies.

Ans. This doth yet further confirm Scripture proofs, in that all of all sorts fly to it, as all fly to the law, and plead it. But did the Scripture ever make for any heresy? The devil himself alleged Scripture, Mat. iv. 6, but was confounded thereby, and so have all heretics been in all ages. Of heretics perverting Scripture, see *The Whole Armour of God*, treat. ii., part viii. Of God's word, on Eph. vi. 17, Sec. 16.

What cause have we in this respect to observe this direction, 'Search the Scriptures,' John v. 39, and in hearing the word preached, to 'Search the Scriptures, whether the things we hear be so,' as the men of Berea did, Acts xvii. 11.

We argue hereupon to have our judgments grounded on the Scriptures, our opinions ordered, and our doubts resolved thereby. Nothing ought to be taken as an article of faith, but that which may be proved thereby. The kind of argument here used is negative, it stands thus: the Scripture nowhere declareth angels to be sons of God. Therefore that name belongeth not to them.

In regard of an article of faith, a negative argument

from Scripture is sound and good, because all articles of faith requisite to be believed are therein set down, so as if it be not to be found in the Scripture, we may well conclude that it is no article of faith.

The name which here is denied to belong to angels, is thus set down under an interrogation, 'Unto which of the angels said he?' &c. This interrogation importeth a strong negation, somewhat more than if he had in a plain negative thus said, 'Unto none of the angels said he,' &c. For hereby he putteth the matter to their consideration, and maketh them judges thereof, as if he had said, Think with yourselves, and call to mind what anywhere you have read in sacred Scripture; and tell me, if any such thing be spoken of an angel therein.

The distributive particle *which*, τίνι, unto which, implieth a number of angels; and by way of grant, a difference of degrees: as if he had said, Grant that there are different degrees of angels, and that some of them are more excellent than others; yet to none of them, no not to the most excellent, said he, Thou art my Son, &c.

The relative particle *he* hath reference to God the Father, as is evident by this, that he saith, 'Thou art my Son,' &c. Though David uttered the words, yet, as the assembly of apostles and disciples expound it, Acts iv. 25, 'God by the mouth of his servant David said.'

This manner of expression, *said he*, hath reference to the Old Testament, which, before Christ's time, was the only written word of God. And the extension of time in this phrase, at any time, ποτε, hath relation to the whole history of the Bible, from the beginning of Genesis to the end of Malachi. Not once in any part of any of these books is this name, *Son of God*, applied to angels.

Sec. 47. *Of the various acceptations of this title 'Son of God.'*

True it is, that where sons of God are said to present themselves before the Lord, Job i. 6 and ii. 1, angels are meant.¹ Angels also are meant, where it is said, 'All the sons of God shouted for joy,' Job xxxviii. 7. They are also styled, 'sons of the Mighty,' Ps. lxxxix. 6;² or, as many do translate it, 'sons of God.' It is manifest, then, that angels are called sons of God. Or if angels be not meant, then men are called sons of God.³ If either angels or men be called sons of God, how can it be accounted a prerogative proper to Christ alone to be God's Son?

Ans. This title, *son of God*, is in sacred Scripture used two ways. See Sec. 15.

¹ Venerunt angeli Dei.—*Orig. in loc.* Qui Dei filii nisi electi angeli?—*Greg. Mag. in loc.*

² מְבָרָכִים. Sancti angeli qui sunt stabiles et deificati.—*Harm. in Ps. lxxxviii.*

³ Filii Dei vel angeli vel sancti intelligendi sunt.—*Hier. comment. in Job i.*

1. Most properly, by nature and eternal generation.

2. By mere grace and favour, God accounting them to be his sons, and accepting them as sons. In this latter respect many mere creatures are styled God's sons;¹ but in the former respect, none but the second person in sacred trinity, who assumed our nature, and so became God-man in one person.

In this proper and peculiar respect angels are denied to be sons of God, and Christ alone affirmed to be the Son of God, as is evident by the words following, 'Thou art my Son,' &c. This was most properly applied to Christ, to whom God the Father, in a most proper and peculiar respect, so said. That apostrophe of the Father to his Son, and emphatical expression of the relative *thou*, מוֹנָן, *ev*, sheweth that an especial Son is meant; such a Son as none is or can be but he alone that is there meant. Of the difference betwixt Christ and other sons of God, see Sec. 15.

Sec. 48. *Of the scope of the second Psalm.*

This testimony, 'Thou art my Son, this day have I begotten thee,' is taken out of Ps. ii. 7. That psalm is wholly prophetic. There is never a clause therein but may most fitly be applied to Christ.²

The Jews, who make it altogether historical, and apply it only to David and his kingdom, shoot clean beside the mark, and mistake the sense of the psalm, and scope of the inditer thereof. Nor this text here alleged, nor the extent of the dominion promised (to the uttermost parts of the earth), nor the power promised of dashing all to pieces, nor the exhortation to all kings to fear him, nor the title Jehovah, ver. 11, nor the vengeance nor the blessedness mentioned in the last verse, can historically and properly be applied to David.

It is much more to the purpose of the Holy Ghost that if anything be there spoken of David, it be taken to be spoken of him as of a type of Christ, and so, not by way of allegory or allusion, but truly and principally, prophesied of Christ.

For this we have good proof, even from those that were immediately and infallibly assisted by the same Spirit that inspired the penman of the psalm, and knew his just and true meaning.³ For the two first verses are by a joint consent of all the apostles applied to Christ, Acts iv. 25, 26. The 7th verse is also applied to him, as here, so Acts xiii. 33. The 8th verse is applied to him by an angel sent from heaven, who saith, Luke i. 33, that of Christ's kingdom there shall be no end,⁴ no limit or bound, but extended to the uttermost part of the earth. He shall reign over the

Gentiles, Rom. xv. 12. Yea, the 8th and 9th verses are by Christ himself applied to himself, Rev. ii. 26, 27, where he promiseth to him that keepeth his works unto the end power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter, shall they be broken to shivers. The ground of this promise is thus expressed by Christ himself 'even as I received of my Father.' To this Son of God, therefore, did God the Father say, 'I will give thee the heathen,' &c., Ps. ii. 8, 9.

The eleventh verse, of serving the Lord with fear and trembling, is applied to Christ, Philip. ii. 12; yea, and the beginning of the 12th verse, Philip. ii. 10, 11. For to kiss the Son, and to bow the knee to him, and to confess him, are equivalent phrases, which in effect import one and the same thing.

The middle of the 12th verse, concerning their perishing, with whom the Son is angry, is applied to kings and great men, Rev. vi. 15, 16.

The last clause, of trusting in him, and of blessedness thence arising, is oft applied to Christ, as John xiv. 1, and vi. 47; Mat. xi. 6, Rev. xix. 9.

By all these particular applications it is most evident that the second Psalm is a proper prophecy of Christ. Hence it followeth that the proof here alleged truly and properly concerneth Christ, and is very pertinent to the purpose, as will further appear, by opening the meaning of these words, 'This day have I begotten thee.'

Sec. 49. *Of God's begetting his Son.*

This testimony, 'Thou art my Son, this day have I begotten thee,' is alleged to prove that Christ excelleth the most excellent creatures; and it sheweth that some high transcendent matter, which can no way be applied to any mere creature, is spoken of Christ, and that is to be a Son eternally begotten of God the Father.

To *beget*, in usual signification, is out of one's own essence to produce another like being. Thus Adam is said to beget a Son in his own likeness, Gen. v. 3. In allusion hereunto, these words *beget, begotten*, are applied to the first and second persons of the sacred Trinity in a mutual relation of one to the other, and that for teaching's sake, to make us by resemblances (such as we are well acquainted withal) somewhat according to our capacity, to understand of that mystery which is in itself unutterable, unconceivable, and incomprehensible.

No resemblances can to the life and full set out the profound mysteries of the Trinity of persons in the unity of nature, of the first person's begetting, of the second being begotten, of the third's proceeding.

Comparisons and resemblances are but dark shadows of those bright lights. We may not expect that earthly and human things should in every respect answer heavenly and divine mysteries. They are only to help our dull and weak understanding.

¹ Ille natus, nos adoptati, ille ab aeterno filius unigenitus per naturam; nos a tempore facti per gratiam.—Aug. Enar. in Ps. lxxxviii.

² Asperce universas nationes, &c., et, si audes, nega prophetatum, &c.—Tertul. adv. Marcion. lib. iii.

³ Audacissime hunc Psalmum interpretari velle post Petram; imo de eo sentire aliud quam in Actibus Apostolicis docuit Petrus.—Hier. comment. in Ps. 2. ⁴ *עַד סוֹף*, *terminus*.

It is a great matter indeed to conceive a begetting which is not in time, but eternal,¹ as is God the Father's begetting God the Son, which implieth the Father's eternal communicating his whole essence to the Son. As this text, and Ps. ii. 7, so all the texts of Scripture, which style Christ the begotten Son of God, prove the point in general.

Sec. 50. *Of the special kind of God's begetting.*

In the divine generation, these distinct points following are observable :

1. God is a Father, even the first person in Trinity, begetteth. In this respect the Son of God is called the begotten of the Father, John i. 14.

2. God the Father² begat the Son of his very substance, 'very God of very God.' The title *God* properly taken and frequently applied to this Son, gives proof hereto, as John i. 1, Rom. ix. 5, and especially the title *Jehorah*, which is given to none but to the true God, Gen. xix. 24, John v. 14.

3. God the Father communicated his whole essence to the Son.³ He begat another self of himself, even that which he himself is. In which respect this Son of God saith, 'I and my Father are one;' 'The Father is in me, and I in him,' John x. 30, 38.

4. God the Father's begetting his Son, is truly and properly eternal. It was before all time, it continueth throughout all times, it shall never have any date or end. In relation hereunto saith this Son of God, 'I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; before the hills was I brought forth,' &c., Prov. viii. 23-25. In this sense he was called 'the first-born,' Col. i. 15: first-born, because he was begotten before all things; and only-begotten, because he alone was properly begotten of God.⁴

Some of the ancient fathers and later divines do in this sense take this word *hodie*, to-day; for it signifieth the present time; and in divine things there is a continual presence or presentness, as I may so speak; neither is there anything past, as if it ceased to be; or to come, as if it were not yet, or as if there had been a time when it was not.⁵ The Greek word

whereby eternity is set out (*αἰὼν quasi diu ōn*, *Arist.* lib. i. *de Celo*), signifieth a continual being of things.

5. God the Father's begetting his Son manifesteth an equality of Father and Son; for if the nature of both be inquired after, it will hereby be found to be God, and not one greater than another.¹ This also did the Son receive of the Father. He did not beget him equal,² and then add to him, when he was begotten, equality; but in begetting him he made him equal. For being in the form of God,³ to be equal with God was no robbery, Philip. ii. 6, but nature; because he obtained it by being begotten, he did not usurp it by a proud advancing of himself. Where equality is, there is the same nature, and one substance.

Sec. 51. *Of the Father's and Son's one and the same essence.*

The Father's begetting of the Son giveth evidence to the two great mysteries of our Christian faith, which were implied under these two metaphors, brightness of his glory, and express image of his person.⁴

The two mysteries are these :

1. The Son is of the same essence with the Father.
2. The Son is a distinct person from the Father.

For the first; to beget doth in general imply a communicating of his essence that begetteth to him that is begotten. But the special begetting here intended declareth a communicating of the whole essence. Hence, by undeniable consequence, it followeth, that the begotten Son of God is of the same essence with the Father.

To make this mystery the more clear, the Greek church used a compound Greek word, which signifieth consubstantial, *ὁμοούσιος*, or of the same essence; a word which hath been used by the ancientest fathers,⁶ and put into the Nicene creed⁶ (which was ratified by the subscription of three hundred and eighteen bishops there assembled), and thus translated in our English Liturgy, 'Of one substance with the Father.' All

semper hodie habet.—*Arnob.* in Ps. ii.; *Aug. Enar.* in Ps. ii. Quo sempiternam generationem ut catholica fides predicat.—*Hier.* in Ps. ii.; *Hymno* in Ps. ii. Per hodie aeternitatem intelligi voluit.—*Zunch.* de tribus Eloho. lib. ii. cap. iv.; *Mollerus praefat.* in Ps. ii. 8, *aliquae.* Of this day, see Sec. 58, &c.

¹ In Deo Patre et Deo Filio, si utriusque natura quaeratur, uterque Deus; nec magis magnus alter alter Deus.—*Aug. Epist.* lxxvi.; *Lege* plura ibid.

² Qu. 'unequal'—*Ed.*

³ In forma Dei aequalem esse Deo non ei rapina fuit, sed natura; quoniam id nascendo sumpsit, non superbiendo praesumpsit.—*Aug. ibid.* Ubi aequalitas est, ibi eadem natura, unaque substantia.—*Hier.* lib. ix. *Comment.* in Gen. 28.

⁴ Quem constat de Patre naturaliter genitum, constat non aliud esse quam Deum. Hic itaque de Patre sempiternus existens, usam tenuit cum Deo Patre naturam, &c.—*Fulgent.* ad *Trasim.* Reg. lib. iii. cap. iii. ⁵ Justin Mart.

⁶ *ὁμοῦ τὸν θεὸν τὸν μονογενῆ ὁμοούσιον τῷ Πατρὶ.*—*Kuffin.* *Ecl.* Hist. lib. i. cap. 1, 9; *Epiph.* *advers. Haer. Art. Haer.* lxxix. sec. 11.

¹ ὁ θεὸς ἀπ' αὐτοῦ ἰσχυρῶς τὸν μονογενῆ ἀρρήτως, καὶ ἀπαταλῶς, καὶ ἀγενετως.—*Epiph.* *advers. Ar.* *Haer.* 69, sec. 15. Generationem Filii enarrabilem existentem nemo novit, &c., nisi solus qui generavit Pater, et qui natus est Filius.—*Iren.* *advers. Haer.* lib. ii. cap. xlviii. Revera magnum est mente concipere generationem, quae non fit ex aliquo tempore, sed aeterna est.—*Aug.* de *Agon. Christian.*, c. xvi.

² Unigenitum Filium de sua substantia genuit Pater.—*Aug.* *Epist.* 66.

³ Gignit hypostasis.—*Athan.* *Dialog.* ii. de *Trin.* Ex ipsa essentia Patris est genitus.—*Chrysost.* *Hom.* ii. in *Heb.* i. Genuit de se alterum se. Genuit id quod ipse est.—*Aug.* *Epist.* lxxvi. Sic genuit ex se Filium, ut totum quod in se erat, esset et numeret in filio.—*Chrysost.* *Serm.* lx.

⁴ Primogenitus, ut ante omnia genitus; unigenitus, ut solus Deo genitus.—*Tertul.* *advers. Prax.*

⁵ Quod dicit, *ego hodie*, Deus heri et eras non habet, sed

the places that set out the unity of the Father and the Son,' such as these, 'I came forth from the Father,' John xvi. 28; 'I and my Father are one,' John x. 30; and all the places that style the Son God, give proof hereunto. So do the divine incommunicable properties attributed to the Son: as eternity, Isa. ix. 6, Col. i. 17; ubiquity, Mat. xviii. 20, and xxviii. 20; omnipotency, Philip. iii. 21; immutability, Heb. i. 12; omniscience, John i. 48, and xxi. 17. The like may be said of divine effects done by the Son; as creation, John i. 3; sustentation, Col. i. 17; miracles, John xv. 24; remitting sin, Mat. ix. 6; quickening the dead in sin, John v. 21; raising himself, Rom. i. 4; raising others, John v. 28, 29.

Sec. 52. *Of the Father and the Son distinct persons.*

The other mystery is this, the Son is a distinct person from the Father.

These two relative considerations, *beget, begotten*, necessarily imply a distinction.² It hath been before shewed that the distinction is not in nature, essence, or substance; therefore the fathers have of old used this word *person* to shew wherein the distinction consisteth. Of this word *person*, see Sec. 21.

That the Son is a person or subsistence, is evident by these phrases in Scripture which give him a particular and proper subsistence; as this title, *I am*, which Christ applyeth to himself, John viii. 58; and this, 'The Son hath life in himself,' John v. 26; and this, 'What thing soever the Father doth, these also doth the Son likewise,' John v. 19; and many the like.

That the person of the Son is distinct from the person of the Father, is manifest by these correlative titles,³ *Father, Son*, and correlative actions, *beget, begotten*; and such phrases as these: 'The Word was with God,' John i. 1; 'The Son is in the bosom of the Father,' John i. 18; 'I came forth from the Father,' John xvi. 28. And such as set out their distinct order and manner of working: as, 'God made the worlds by the Son,' ver. 2; 'He hath chosen us in him,' Eph. i. 4; 'The Lord rained from the Lord,' Gen. xviii. 24; 'The Lord said unto my Lord,' Ps. ex. 1.

For further clearing this great mystery of the generation of the Son of God, let us consider the difference betwixt it and other generations and operations.

Sec. 53. *Of the difference betwixt the generation of the same person as Son of God and Son of man.*

1. The generation of the Son of God was eternal

¹ *Alind non est hominonon, quam quod dicit, ego Deo Patre exivi; et ego et Pater unum sumus.—Ambr. de Fide contra Arianos, cap. v.*

² *Pater alius a Filio, dum alius qui generat, alius qui generatur.—Tertul. advers. Prax.; Justin Mart. loc. cit.; Tertul. advers. Prax.; Lact. de vera Sap. lib. iv. cap. xxxix., alioque.*

³ *Pater et Filius personarum sunt ab invicem proprietate distincti.—Aug. de Fide ad P. Doct. cap. i.; Lege Fulg. ad Transm. Reg. lib. iii. cap. iii.*

before the world, but of the Son of man in the last days of the world, 1 Peter i. 20. This was that fullness of time which the apostle mentioneth, Gal. iv. 4.

2. The former was without mother, the latter without father. Thus may we reconcile these different terms, 'without father, without mother,' Heb. vii. 3.

3. By the former, Christ did really and fully partake of the divine nature; he was true God, very God of very God; yet being a distinct person, he became fit to assume man's nature. By the latter, he so really assumed man's nature as he became a true man,—man of the substance of his mother; and that after such a manner as he was declared thereby to be true God, and in that respect 'called the Son of God,' Luke i. 35; yea, he was 'God manifested in the flesh,' 1 Tim. iii. 16.

4. By the former he became fit to be a mediator in all things which required divine dignity, authority, power, worth, merit, and efficacy; by the latter he became fit to be a mediator in all such things as required infirmity, ministry, service, or any kind of suffering.

Sec. 54. *Of the difference betwixt divine regeneration and predestination.*

There are among other divine operations three, which are in themselves very remarkable, yet not to be compared to the divine generation of the Son of God. Those three are these, predestination, creation, regeneration. A due consideration of the difference betwixt them and this, will much illustrate this.

1. The generation of the Son of God doth differ from predestination, which is an internal and eternal work of God, in that it is a personal act, proper to the Father alone,² and that only in relation to the Son. But predestination is an essential act, if I may so use this word, common to all the persons, Father, Son, Holy Ghost; and that in relation to angels and men.

Besides, predestination, as all other works of God towards creatures, is an act of God's will, merely voluntary; God might if he would have forbore to do it: 'He wrought all things after the counsel of his own will,' Eph. i. 11. But the divine generation, though it be a free act, without any constraint, yet is it not a work of counsel and will, but of nature and necessity.³ The Father cannot but beget the Son.

Sec. 55. *Of the difference betwixt divine generation and creation.*

Besides the fore-mentioned differences, there are others also betwixt divine generation and creation. For,

1. Creation was a work out of God, in and upon

¹ Qu. 'generation'?—En.

² *Generatio solius patris propria est.—Fulgent. Res. 2. ad Ferrand.*

³ *Generatio non est voluntatis opus, sed naturæ proprietatis.—Cyril. Theodot. lib. i. cap. iii.*

creatures. But divine generation is an internal work,¹ in God himself, upon the very Creator, if I may so speak.

2. Creation is a making of that which was not, and that out of nothing; but divine generation is of that which ever was, and that of the very substance of God.

3. Creation was a work in the beginning, Gen. i. 1. Divine generation was before that beginning, even eternal, Prov. viii. 22, 23. Not as 'In the beginning God created the heaven and the earth,' so 'In the beginning he made the Word,'² but 'In the beginning was the Word,' John i. 1.

4. Creation had an end, Gen. ii. 1, 2. The divine generation continueth ever, without all end.

5. Creation was of many things diverse from the Creator, not like to him; the divine generation is of that which is most like, yea, of the very same essence.

Sec. 56. *Of the difference betwixt divine generation and regeneration.*

There are other differences than those mentioned before, betwixt the divine generation of the Son of God, and the spiritual regeneration of sons of men.

1. There is a time for regeneration; for the time was when they that are regenerate were no children of God, Eph. ii. 12; and many that yet are not born again shall be regenerate, John x. 16 and xvii. 20. But in divine generation, there never was a time wherein the Son of God was no Son.³

2. Regeneration presupposeth a former birth and being. The very word, which signifieth to be born again, John iii. 8, importeth as much; but no such matter may be imagined of the divine, eternal generation.

3. Regeneration respecteth not the substance of the party regenerate, for the body and soul, and all the parts of the one, and powers or faculties of the other, are the very same before and after generation.⁴ But divine generation is in regard of the very essence of the Son of God.

4. Regeneration is an alteration of the person regenerate, and that in his condition and in his disposition. In regard of his condition, of a child of wrath, Eph. ii. 3, he is made an heir of the grace of life, 1 Peter iii. 7; in regard of his disposition, of darkness he is made light, Eph. v. 8. But in divine generation there is no alteration at all; the Son is ever the same, ver. 12.

5. In regeneration there is a growth and increase, 1 Peter ii. 2. But divine generation is ever most absolutely and infinitely perfect.

¹ *ὁ ἐν τῷ ἑαυτοῦ θεῷ γεννητὸς*.—*Epiph. advers. hæres. Arrian. hæres. 69, sec. 26.*

² Non sicut in principio fecit Deus cœlum et terram, ita in principio fecit Verbum, sed in principio erat Verbum.—*Aug. Ep. 69.*

³ Ille nunquam filius non fuit. Nos tunc Spiritum adoptionis accepimus quando credidimus in filium Dei.—*Hier. Commen. in Eph. i.*

⁴ Qu. 'regeneration'?—*ED.*

6. Regeneration is of God's mere will and free grace, James i. 18. No mere man is by nature the son of God;¹ but it hath been shewed that divine generation is of nature. See Sec. 50.

Sec. 57. *Of the difference betwixt divine and human generation.*

Many of the differences betwixt the divine generation of the Son of God, and human generations of sons of men, are such as were noted before. I will therefore give but a touch of them, as being pertinent to the present point, and add some others thereunto.

1. The generation of the Son of God is eternal, but of sons of men temporal.

2. That is an internal work of the Father, this external.

3. That is a perpetual permanent act, this transient.

4. That importeth a necessary mutual subsistence of him that begetteth, and him that is begotten, in and with one another; 'Thou in me, and I in thee,' saith the Son unto his Father, John xvii. 21. But in human generation, he that begetteth subsisteth without him that is begotten.

5. That setteth out an equality of persons; in this, children as children are inferior to their parents.

6. That doth not presuppose no-being, as if the Son of God had of no son been begotten a son; this is a begetting of him to be a son, which was no son before. In human generation that is which was not before.

7. In divine generation none is before or after the other.

In human generation, he that begetteth is before the begotten, and that not only in order of cause, but also in time.

8. That is without all passion: this cannot be so; for as there is an action in that which begetteth, so a passion in that which is begotten.

9. In that he which begetteth and he which is begotten is the very same in substance, *ὁμοούσιος*. In this, father and son may be and are of the like nature or essence, *ὁμοούσιος*, but not the very same. The one is both *alius* and *aliud*, another person, and another substance distinct from the other. They are two.

10. In that, the whole substance is communicated; in this, but a part.

11. In that, there is no diminution at all; in this, there is.

12. In that, all is divine and supernatural, both the substance and also the manner of working; in this, all is natural and sensible.

Sec. 58. *Of the particle 'this day,' applied to Christ's incarnation.*

Hitherto of this great mystery of divine generation set down in this phrase, 'I have begotten thee;' we

¹ Non est natura filius sed arbitrio Dei.—*Hier. Comment. Mat. v. lib. x.*

will further consider the just sense of the particle *this day*, annexed therunto.

It was shewed before, Sec. 50, how that might set out eternity, in that it importeth a continual present time, without respect to the time past or future.¹ In this sense it would best agree with this mystery of the divine generation, simply considered in itself. But here the apostle setteth out the Son of God, as 'God manifest in the flesh,' Immanuel, God with us, God-man, God-man in one person.

Thus (as the Word was made flesh, and dwelt among us) 'God hath spoken unto us in these last days by his Son;' thus hath God 'appointed him heir of all things;' thus hath he purged our sins; thus sits he down at the right hand of the Majesty on high; yea, thus in the second Psalm, this Son of God (as God-man) is styled the Lord's Anointed: thus God saith of him, 'I have set my King upon my holy hill of Zion;' thus also he saith to him, 'Ask of me, and I will give thee the heathen for thine inheritance.'

Seeing therefore that both the psalmist and the apostle speak of the Son of God incarnate, and made a Son of man, the particle *this day* may not unfitly be applied to such times as the Son of man was on earth manifested to be the Son of God, especially at the time of his incarnation. For then was the Word first made flesh; so as then might the Father say of a Son of man, 'This day have I begotten thee;' that is, even now it is manifest that a son of man is the begotten Son of God.

Besides, Christ's incarnation was so strange, his mother being a pure virgin, as she herself said, 'How shall this be?' At that time therefore said the angel to the Virgin Mary, 'That holy thing which shall be born of thee, shall be called the Son of God,' Luke i. 34, 35.

After his conception, before his birth, his name was set down *Jesus*, and that upon this ground, 'He shall save his people from their sins,' Mat. i. 21, which none could do but the begotten Son of God.

Answerably at the day of his birth an angel said, 'To-day is born a Saviour, which is Christ the Lord,' Luke ii. 11. Could so much be said of any but of the begotten Son of God? Here by an angel's voice the *hodie, to-day*, is expressly set down of the day of Christ's birth. Hereupon on that day a multitude of the heavenly host sang, 'Glory be to God in the highest,' Luke ii. 14.

Where a prophet of old prophesied of the birth of this God-man, thus he sets it out, Isa. ix. 6, 'Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace.'

Can this possibly be meant of any but the begotten Son of God?

Thus we see how fitly this particle, *this day*, may be applied to the time of Christ's incarnation, which was first wrought in and by his conception, and then manifested to the world in and by his birth.

Sec. 59. Of the particle '*this day*' applied to Christ's resurrection.

There was another time wherein Christ was on earth manifested to be truly and properly begotten of God, and that was at his resurrection; for when he had so far subjected himself to the power of his enemies, as to suffer them to do to the very uttermost what possibly they could—for men, 'after they have killed the body, have no more than they can do,' Luke xii. 5—to shew that by his divine nature he could undo all, and make all void, he rose again from the dead. Thus was he 'declared to be the Son of God with power,' namely, 'by the resurrection from the dead, Rom. i. 4; 'for it was not possible' that the Son of God 'should be holden of death,' Acts ii. 24.

Sundry both ancient and later divines² do apply these words, 'This day have I begotten thee,' to the resurrection of Christ; for by that power which Christ had to raise himself from the dead, it evidently appeared that he was indeed the begotten Son of God; of such power as the Father had; and therefore of the very substance of the Father: true God in power, true God in essence. This they do the rather thus apply, because St Paul himself seemeth so to do, Acts xiii. 33.

Concerning St Paul's particular application of this text to Christ's resurrection, much is disputed *pro et con*, for it and against it.

There are two principal points which the apostle laboureth to prove in that sermon, Acts xiii. 17: one, that God 'according to his promise raised unto Israel a Saviour,' verse 23; the other, that this Saviour being put to death, God raised him from the dead, verse 30. Now, in verse 33, the former of these two points seemeth to be proved by this testimony, 'Thou art my Son, this day have I begotten thee;' and the latter by two other testimonies, verse 34, 35. But to which of those two points soever that text be applied, either to God's raising unto Israel a Saviour Jesus, or to God's raising this Jesus from the dead, it is most clear that the apostle produceth this text, 'Thou art my Son, this day have I begotten thee,' unto the Son of God manifested in the flesh; and that he applyeth *this day* to that distinct time wherein God manifested his Son, or shewed him forth to the world.²

¹ Ad resurrectionem spectare videtur.—*Amb. de Sacram.* lib. iii. cap. 1. *Ita Hilarius et Theodorus Antioch.* *Flaminius in Leptan.* Ps. ii. *Vatab.* Annot. in Ps. ii. 7. *Calvin Comm.* in Acts xiii. 33, aliquæ plerumq.

² Solenne et legitimum manifestationis tempus Spiritus S. hic designat.—*Calv. Comment.* in Ps. ii. 7.

¹ Quod dictum est, *hodie*, presentis est temporis: potest tamen et secundum cætem hoc accipi dictum.—*Chrys. Hom.* in *Heb.* i.

Sec. 60. *Of the many evidences of Christ's divine generation.*

Quest. 1. Were there not other times wherein Christ was manifested to be the Son of God, besides his conception, birth, and resurrection?

Ans. Yes, very many. He was manifested to be the Son of God, and that after his wonderful birth:

1. By Simeon's and Anna's testimonies when he was presented in the temple, Luke ii. 29, 38.

2. By the star that conducted the three wise men out of the east to him, and by their worshipping him, and offering gifts to him, Mat. ii. 2, 11.

3. By his disputing with the doctors in the temple at twelve years old; and telling his mother that he must be about his Father's business, Luke ii. 42, 46, 49.

4. By John the Baptist's testimony of him, Luke iii. 16, 17, John i. 29, and iii. 29, &c.

5. By the Father's testimony of him at his baptism; and by the Holy Ghost's lighting upon him, Mat. iii. 16, 17. The like testimony was given at his transfiguration, Mat. xvii. 5, and a little before his passion, John xii. 28.

6. By his manner of resisting and commanding the devil away, Mat. iv. 3, &c.

7. By discovering men's inward disposition, John i. 47, and ii. 25, and vi. 70; and thoughts, Mat. ix. 4, and xvi. 7, 8.

8. By his divine doctrine, John vii. 46.

9. By his many mighty miracles, John xv. 24.

10. By his manner of forgiving sin, Mat. ix. 2, 6.

11. By the power which he gave to his disciples, Mat. x. 1, Mark xvi. 17, Mat. xvi. 19; yea, and by breathing the Holy Ghost into them, John xx. 22.

12. By overthrowing them that were sent to apprehend him, John xviii. 6.

13. By his manner of giving up the ghost, and the wonders thereat, Mat. xxvii. 54, Mark xv. 39.

14. By his ascension, Acts i. 9.

15. By the gifts he gave after his ascension, Eph. iv. 8.

16. By the functions of King, Prophet, and Priest, conferred on him, Heb. v. 5.

By these and other notable evidences the eternal Son of God (who from the beginning did, as it were, lie hid in the bosom of the Father, and under the law was shadowed over), was manifested to be the begotten Son of God.¹

Sec. 61. *Of the extent of 'this day.'*

Quest. 2. If there be so many days wherein Christ was manifested to be the Son of God, how is it said, *σήμερον*, 'this day,' as if there were but one only day?

Ans. This day is not always strictly referred to one

¹ Significat eum qui fuerat ab initio absconditus in arcano Patris sinu, et obscurè deinde sub lege adumbratus, ex quo proditi cum claris insignibus, cognitum fuisse Dei filium.—*Vat. Annot. in Psal. ii. 7.*

set day, consisting of twelve or twenty-four hours, but to a determined present time, which may consist of many hours, days, and years.

Moses oft setteth down the time of Israel's abode in the wilderness under 'this day,' as Deut. x. 15, and xxvi. 16-18, and xxvii. 19.

It is usually put for that time wherein they live, concerning whom it is spoken; as 1 Chron. xxviii. 7, Jer. xlv. 2, Dan. ix. 7, Luko iv. 21. And it is used to distinguish present times from former times; as 1 Sam. ix. 9, 'He that is this day' called a prophet, was before that time called a seer.' In like sense, yesterday is put for former times, as where the Lord saith, 'yesterday my people;'² that is, 'of late my people,' or heretofore. Thus yesterday is opposed to this day; as where Christ is said to be the same yesterday (in former times before he was exhibited in the flesh), and to-day (now since his incarnation), and for ever, Heb. xiii. 8.

That *this day* may have a long date, is evident by the apostle's own explication thereof; for where the psalmist had said, Ps. xcv. 7, 'To-day if you will hear his voice,' the apostle, who lived above a thousand years after him, applyeth *this day* to his own times, and saith, Heb. iii. 13, 'Exhort one another daily, while it is called to-day.'

Thus we see how this day may, according to the use of it in sacred Scripture, be applied to a long date; and particularly to the whole time of Christ's manifesting himself in the flesh, to be the begotten Son of God, from the beginning of his incarnation to his ascension into heaven; yea, and to future times also, by reason of the evidences which he giveth of his true deity. For he promised to send the Holy Ghost to his disciples, John xvi. 7, and to be with his church always even unto the end of the world,³ Mat. xxviii. 20. The accomplishment hereof is an undeniable evidence of Christ's true deity.

How 'this day' may be extended to eternity, was shewed before in Sec. 50.

Sec. 62. *Of manifesting Christ's divine generation.*

Quest. 3. How can the limitation of *this day* to the time of Christ's incarnation, stand with Christ's eternal generation, set out under this phrase, 'I have begotten thee.'

Ans. In Scripture, matters are then said to be done, when they are manifested to be done. Whereas, Heb. viii. 13, by bringing in a new covenant, the former is said to be made old; the meaning is, that it is manifested to be old. But more pertinently to our present purpose, Christ, at the moment of his concep-

¹ היום, *hodie*.

² הנה היום, *Hæc die*. *Hæc die populus meus*—Micah ii. 8.

³ Fulchre Pater dicit ad Filium, *Ego hodie genui te*, hoc est, quando redemisti populum, quando ad celi regnum vocasti, quando implesti voluntatem meam, probasti meum te esse Filium.—*Amb. de Sac. lib. iii. cap. i.*

tion, is said to be 'called the Son of God,' Luke i. 35, because then he began to be manifested so to be. In this sense, this high transcendent prophecy, 'Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful,' &c., Isa. ix. 6, 7, is to be taken.

This manifestation of Christ's divine generation in set and certain times, by visible and conspicuous evidences, doth no whit cross or impeach the eternity and incomprehensibility thereof. For to declare and manifest a thing to be, presupposeth that it was before it was manifested; neither doth it necessarily imply any beginning of that before; no more than those phrases, 'Before the mountains were brought forth, thou art God,' Ps. xc. 2; 'Before the hills I was brought forth,' Prov. viii. 25.

The full meaning therefore of the apostle in alleging this testimony, 'Thou art my Son, this day have I begotten thee,' may, for perspicuity's sake, be thus paraphrased, as if God the Father had thus said to God the Son: 'Thou, and thou alone, art my true proper Son, not by grace or adoption, but by nature and eternal generation; and now I do in this last age of the world declare thee so to be by thine incarnation, doctrine, works, resurrection from the dead, and ascension into heaven, whereby it manifestly appeareth that thou infinitely dost surpass all the angels in heaven.

Sec. 63. Of Solomon a type of Christ.

To the fore-named testimony, which proveth Christ to be the begotten Son of God, another is added to the very same purpose, as these copulative particles *καὶ, and, καὶ, and, again*, import. Hereby it is evident that sundry testimonies may be produced to prove the same point, Rom. v. 10, &c.

1. This sheweth consent of Scripture.

2. It more works, as many blows knock a nail up to the head.

3. Many testimonies may better clear the point, and one place be a commentary to another.

Though this be lawful, yet a manner must be kept therein, and care be taken wisely to observe when there is need of adding testimony to testimony. See Sec. 77.

This latter testimony is taken out of a promise made to David; it is twice recorded, as 2 Sam. vii. 14, 1 Chron. xvii. 13, and it is repeated by David the third time, 1 Chron. xxii. 10.

The apostle faithfully quoteth the very words of the promise, which are these, 'I will be to him a Father, and he shall be to me a Son.'

Our English makes a little difference in translating the Hebrew and the Greek. For that they turn the Hebrew, 'I will be his Father, and he shall be my Son,' which is in effect the same, *his Father*, and a *Father to him*, *his Son*, and a *Son to him*, are all one

in sense. The two original languages do directly answer one another.¹

In the repetition of this promise, 1 Chron. ii. 10, the order is inverted, for it is thus set down, 'He shall be my Son, and I will be his Father.' This inversion of words no whit at all altereth the sense, but affordeth unto us this observable instruction, that the Father was not before the Son, nor the Son before the Father, nor in time, nor in order, both co-eternal, both equal: the glory equal, the majesty co-eternal, as it is in Athanasius his creed.² Therefore in one place the Father is first set down, in another the Son; for the Son was always with the Father, and always in the Father:³ with the Father, by an inseparable distinction of the eternal Trinity; in the Father, by a divine unity of nature. This is further manifest by a distinct expression of both the relatives; for he contents not himself to say, 'I will be a Father to him,' but he adds, 'he shall be a Son to me,' to shew that the Father never was without the Son.

The fore-mentioned promise, as it is a promise, hath immediate relation to the Son of David, even to Solomon by name, 1 Chron. xxii. 9, and thereupon this threatening ('if he commit iniquity I will chasten him') is added, 2 Sam. vii. 14, for Christ was not subject to sin.

There be that say that Solomon in his sins might be a type of Christ, as Christ is an head of a body, and considered with the body, as Mat. xxv. 40; Acts ix. 4; 1 Cor. xii. 12; and so this threatening, 'If he commit iniquity I will chasten him,' applied to Christ; or else as Christ was our surety, and took our sins upon him, and was chastened for them.⁴

But it is not necessary that all things which were in such persons as were types of Christ should be applied to Christ. Not Solomon, nor David, nor Aaron, as sinners in regard of their sins, were types of Christ; though he was 'in all points tempted like as we are, yet without sin,' chap. iv. 14. No kind of persons were more proper types of Christ than the high-priests, yet were they not types in all things that pertained to them; they were of the tribe of Levi; they offered sacrifices for their own sins; they oft renewed their sacrifices; they had successors when they died. In none of these were they types of Christ. See Chap. I. 5, Sec. 12.

אֲנִי אֶהְיֶה לָּהּ לְאָבִי וְהוּא יִהְיֶה לִּי בֶן
 Ἐγὼ ἔσομαι αὐτοῦ πατήρ, καὶ αὐτοῦ ὅτιός ἐστις καὶ ἐγὼ υἱός.

¹ ἢ ἡ ὁμοία: συναίνεσις μυστηριαστικῆς.

² Cum Patre semper, et in Patre semper est Filius; cum Patre per distinctionem indissociabilem Trinitatis aeterna: in Patre per divinam unitatem naturae.—Amb. de fide, lib. iv. cap. iv.

³ Christus dupliciter potest intelligi habere peccatum: vel quia suscepit in se, et huius peccata nostra in suo corpore; vel quia peccata quae haerent in corpore et in membris videri possunt aliquo modo pertinere ad caput.—P. Mart. Comment. in 2 Sam. vii. 14. Sic fere Osander et Lava. Comment. in 2 Paralip. xvii. 13, alique.

But the excellent prerogatives heaped up together have not relation to Solomon alone. The prerogatives as they are propounded to David in the name of the Lord, are these in order.

1. I will set up thy seed after thee, which shall succeed out of thy bowels, 2 Sam. vii. 12.

2. I will establish his kingdom, *ibid*.

3. He shall build a house for my name, 2 Sam. vii. 13.

4. I will establish the throne of his kingdom for ever, *ibid*.

5. I will be his Father, and he shall be my Son, 2 Sam. vii. 14.

6. I will settle him in my house, and in my kingdom for ever, 1 Chron. xvii. 14.

7. He shall be a man of rest, and I will give him rest from all his enemies, &c., 1 Chron. xxii. 9.

These, at least most of them, were literally meant of him, who by name is expressed, Solomon; yet not singly and simply considered in himself alone, but as a type of Christ.¹ For David and his posterity had their royal dignity conferred upon them, not so much for their own sakes, as that they might be a foregoing type and a visible representation of Christ's royal dignity, and of that redemption and salvation which he should bring to the people of God. So as those excellencies which in the letter are spoken of David, Solomon, and others, are mystically, truly, and principally foretold of Christ, whereby the benefit of those promises was infinitely increased, and the comfort of true believers above measure enlarged. This the apostles, who were inspired with a divine Spirit, well knew; and thereupon on all occasions applied those types to their intended truth, as here in this place.

True it is that David's son by Bathsheba was named Solomon;² but the mystical truth of his name (as of the name of Melchisedec, chap. vii. ver. 7) was manifested in Christ Jesus. Read the 72d Psalm, which carrieth this title, 'for Solomon,' and it will be found that Christ is the true Prince of peace, which Solomon's name importeth, and that all things there set down are fulfilled in Christ.

But to compare the type and truth together in such particulars as are mentioned in the promise made to David, 2 Sam. vii. 12, these instances following are to be observed.

1. Solomon was a man of rest; and Christ was the Prince of peace, Isa. ix. 6. God 'gave Solomon rest from all his enemies,' such as were the Philistines, Ammonites, Moabites, Ammonites, and others like them; but Christ so judgeth among the nations as they 'beat

their swords into ploughshares,' &c., Isa. ii. 4, and 'the wolf shall dwell with the lamb,' &c., Isa. xi. 6-9; yea, God in giving Christ 'hath raised up an horn of salvation for us in the house of his servant David, that we should be saved from our enemies, and from the hand of all that hate us,' Luke i. 69, 71; not only from men but from devils also, for he hath 'spoiled principalities and powers,' Col. ii. 15.

2. God gave peace and quietness to Israel in Solomon's days; but Christ is our peace, Eph. ii. 14; and it pleased the Father to reconcile all things to himself by Christ, Col. i. 20.

3. Solomon was the seed that proceeded out of David's bowels, whom God set up after David; but Christ was that promised seed that by an excellency and property was called the son of David, Mat. i. 1, who also by lineal descent proceeded out of David's bowels. An ancient father expounding this phrase, Out of thy bowels, thus, Out of thy belly (as the LXX and vulgar Latin do), hath this comment upon it:—If you simply take this of Solomon it is ridiculous, for then might David be thought to have brought forth Solomon as a mother. Hereupon he applyeth this to the Virgin Mary, out of whose womb Christ came.¹ But that father mistook the mark, for the Hebrew word properly signifieth the bowels (as our English turns it); and it is elsewhere applied to men, as Gen. xv. 4, 2 Sam. xvi. 11. And in 1 Chron. xvii. 11 it is thus expressed, 'which shall be one of thy sons'; therefore Solomon must not be clean excluded, but be immediately intended, yet as a type, and Christ most principally, as the truth and substance.

4. God established Solomon's kingdom, but much more Christ's, 'whose kingdom cannot be moved,' Heb. xii. 28, as Solomon's was; for first ten tribes fell away from his son, 1 Kings xii. 20, and afterwards the whole kingdom was translated from Solomon's race to Nathan's. Compare Mat. i. 12 with Luke iii. 27, where therefore it is further said, 'I will establish the throne of his kingdom for ever.' If this be applied to Solomon, it must be taken improperly for long date, but applied to Christ it is most truly and properly spoken: 'For he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end,' Luke i. 33; so as this extent of the promise to everlastingness evidently proves that Christ is here principally intended.²

5. Where it is further said that the promised son of David should build an house for the name of the Lord, this is true of the earthly temple built of stone and timber, and garnished with gold, silver, silk, and

¹ Promissi series Christum spondit.—*Amb.* lib. iii. *Comment. in Luc.*

² Totum psalmum, qui figuratè tanquam in Salomone dicitur, si legere vellet, inveniret Christum verè regem Pacificum: hoc enim Salomonis nomen interpretatur: in quo cognosceret completa omnia quæ ibi dicuntur, &c.—*Aug. contra Faust.* lib. xiii. cap. vii. *Leges Aug.* Enar. in Ps. lxxi. and in Ps. cxxvi.

¹ מְשִׁיחַ: LXX. ix τῆς κοιλίας σου; Vet. Lat. ex ventre tuo. Si in Salomone simpliciter elisceres, risum mihi incuties. Videtur enim David peperisse Salomone. At et hic Christus significatur, ex eo ventre semen David, qui est ex David, id est Mariæ.—*Tertul. adv. Marcion.* lib. iii.

² Thronum in ævum et regnum in ævum magnis Christo competit, quam Salomoni temporali scilicet regi.—*Tert. loc. citat.*

other like ornaments, which was a typical house for God's name, 1 Kings v. 5; but Christ built the mystical, spiritual, true house of God, which is the church of the living God,¹ Heb. iii. 3, 6, 1 Tim. iii. 15.

Well, therefore, and that most fitly and properly, may this part of the promise, 'I will be a Father to him, and he shall be a son to me,' be applied to Christ. To Solomon it was spoken in a type; to him indeed God was a father in favour and love, and he was a son to God, as he bore God's image, being a king, and through the grace of adoption and regeneration. But God is a father to Christ by begetting him, and communicating his whole essence to him; and Christ is a son to God by being properly begotten of God, of the same essence with him.²

Thus is this testimony as pertinent to the apostle's purpose as the former, *Father and Son* being here properly taken in a like mutual relation of one to another.

Quest. How then is this set down in the future tense, as of a thing to come, *I will be, He shall be*, seeing the divine generation is eternal?

Ans. As in the former testimonies, so in this, the apostle setteth out the Son of God incarnate, whereby he was visibly manifested to be the true, proper, only begotten Son of God, so as this promise is of a future, conspicuous declaration of an eternal relation; as if the promise had been thus made, I will manifest that I am the Father of that Son which I will raise up to thee, and that he is my Son. In like manner saith the angel to the Virgin Mary, 'That holy thing which shall be born of thee shall be called the Son of God,' Luke i. 35.

Sec. 64. *Of the resolution of the fifth verse.*

The exemplification of the former comparison (ver. 4) here begins, and continueth to the end of this chapter.

In this exemplification there are sundry proofs given, both of Christ's excellency above angels, and also of angels' inferiority to Christ.

Christ's excellency is exemplified in eight particulars, which are these:

1, That relation which is betwixt God the Father and the Son, in this verse; 2, that worship which is due unto Christ, ver. 6; 3, Christ's divine nature, ver. 8; 4, Christ's royal function, ver. 8; 5, the eminency of Christ's gifts above others, ver. 9; 6, Christ's great work of creation, ver. 10; 7, Christ's immutability, vers. 11, 12; 8, Christ's glory and dignity, ver. 13.

¹ Quia nomen Dei magis Christus adificatus esset, hominem scilicet, sanctum, in quo potius templo inhabitaret Dei Spiritus, in Dei Filium magis Christus habiturus esset, quam Salomon filius David. — *Fort. loc. citat.* Salomon adificavit templum Domino in typo quidem et in figura future ecclesie, &c. — *Aug. Enar. in Ps. cxxvi.*

² Quis est iste proprius Dei Filius, nisi cui dictum est, Filius meus es tu, Ego hodie genui te? — *Ambr. lib. iii. Comment. in Luke.*

The inferiority of angels is exemplified in three particulars:

1, That duty which they owe to Christ, namely, to worship him, ver. 6; 2, their created nature, ver. 7; 3, their office to attend upon saints, ver. 14.

In this verse the first branch of the exemplification of Christ's excellency above angels is set down.

The sum of it is, the relation betwixt God the Father and Christ.

In setting down hereof we are to observe, 1, the proof; 2, the point.

The proof is taken from testimonies of Scripture, which are two.

The first is taken out of Ps. ii. 7, wherein observe,

1, The manner of producing the testimony; 2, the matter whereof it consisted.

The manner is noted two ways:

1. Negatively. Because no mention is made in Scripture of any angel to be God's son, the apostle concludes that no angel is God's son.

2. Interrogatively, whereby he propounds the case to them to judge of it: 'Unto which of the angels said he,' &c.

The matter of the testimony consisteth of a relation, whereof observe:

1. The circumstances; 2, the substance.

The circumstances are two:

1. An apostrophe of the Father to the Son, *Thou art*. 2. The time, *This day*.

The substance of the testimony sets out:

1. The kind of relation, *my Son*.

2. The ground of it, *I have begotten thee*.

The other testimony of Scripture is taken out of 2 Sam. vii. 14.

In producing this testimony observe:

1. The connection of it with the former in this phrase, *And again*.

2. The substance thereof. Wherein again observe, (1.) The manner of expressing it, by way of promise, *I will be*, &c.

(2.) The matter thereof. Which expresseth,

[1.] The relative, *a Father*.

[2.] The co-relative, *a Son*.

Sec. 65. *Of the doctrines arising out of the fifth verse.*

1. A testimony of Scripture is a sound proof. See Sec. 16.

II. A negative argument from Scripture is a good argument. This is to be taken of articles of faith, and such things as are necessary to be known by Christians; for in such things the whole counsel and will of God is made known unto us by the Scriptures. Whereupon a curse is denounced against such as take from or add to the Scriptures, Rev. xxii. 18, 19.

III. Christians ought to be so expert in the Scriptures as to know what is therein set down, or what not. This I gather from the apostle's interrogation, 'Unto which of the angels,' &c. Hereby he would have them judge

of the truth of what he said, which they could not do unless they had been well exercised in the Scriptures.

IV. *No angel is properly God's Son.* For they are angels concerning whom the apostle propounded this question, and that by way of negation.

V. *Christ is the true and proper and only Son of God.* This is the main scope of this testimony. See Sec. 15.

VI. *The Father acknowledgeth Christ to be his Son.* This apostrophe, 'thou art,' &c., expressly sets down the Father's acknowledgment. This is to strengthen our faith the more in this great article, as Mat. iii. 17, and xvii. 5.

VII. *The true Son of God is begotten of God.* The inference of the latter part of this testimony upon the former plainly proveth the doctrine of this great mystery. See Sec. 49, &c.

VIII. *The generation of the Son of God is an eternal generation.* This is gathered from one signification of the particle, *this day.* See Sec. 50.

IX. *God gave visible evidences of his Son's eternal generation.* This also ariseth from this word, *this day.* See Sec. 58, &c.

X. *Sundry testimonies may be alleged for one and the same point.* Here the apostle joineth several testimonies by these conjunctives, *and again.*

XI. *God continueth to be the same to his Son.* This word of promise, 'I will be to him a Father,' intends as much. As he is ever the same in his essence, so also in his will and affection towards his Son.

XII. *The Son of God is such to his Father as his Father is to him.* The addition of this co-relative, 'He shall be to me a Son,' upon the former part, 'I will be his Father,' imports so much.

XIII. *The truth of what was promised to Solomon as a type was accomplished in Christ.* This application unto Christ of that which was first spoken unto Solomon proves as much.

Sec. 66. *Of bringing Christ into the world.*

Ver. 6. *And again, when he bringeth in the first-born into the world, he saith, And let all the angels of God worship him.*

Here the apostle produceth another argument to prove the excellency of Christ above angels. The first clause, *καὶ πάλιν, and again,* importeth as much. Such a phrase was used before (Sec. 63) to note a connection of two confirmations of one and the same argument. Here it is used to distinguish two arguments produced for proof of the main point.

The point is, that Christ is more excellent than angels. The argument is, because he is the only true Son of God. This argument was confirmed, first by one testimony out of Ps. ii. 7; and then by another argument out of 2 Sam. vii. 14. Before this latter, to shew that it tendeth to the same purpose that the former did, he premiseth this clause, *and again.*

Here to that argument taken from Christ's dignity,

he added another, taken from the subjection of angels to Christ. And because it proveth as much as the former did, he saith, *And again.*

In the Greek a particle of opposition (*ὅτι, but*) is used, which is here well turned into a copulative, *and*; for all the testimonies tend to the same scope.

In the Greek also the words are somewhat otherwise placed than in our English, word for word thus, *ὅτι καὶ πάλιν, &c., 'but when again he bringeth in,' &c.* This may seem to imply that Christ was twice brought into the world. And there be that apply this to Christ's second coming in his glory, and all the holy angels with him, Mat. xxv. 31, and say that then again God brought him into the world.¹ But that second coming of Christ is not agreeable to the scope of that psalm out of which this testimony is taken, nor yet to the scope of the apostle in this chapter, which is to set out the dignity and excellency of the Son of God made flesh, and so sent into the world.

Wherefore, to avoid that mistake, most translators² and expositors turn it as our English hath done, and so place this particle *again* as it may have reference to this verb, *λέγει, he saith*; as if it had been thus expressed: 'And again he saith, when he bringeth in,' &c.

The notation of the Greek word here translated *world, αἰσχυρην*, sheweth that he understandeth the habitable part of the earth,³ where men abide; so as the Son of God was unto sons of men to be as one among them.

By *bringing into the world* is meant a manifestation in the world. Then was Christ first manifested when he was incarnate, or born;⁴ as we say of a child new born, it is brought into the world. Yet is not this phrase to be restrained only to that time, or to that act; but also to be extended to all those evidences whereby, in the world, he was manifested to be the Son of God, especially to that dignity and dominion which the Father gave him over the whole world, in that he made him 'heir of all things,' ver. 2; 'gave him the uttermost parts of the earth for his possession,' Ps. ii. 8; yea, and 'all power in heaven and earth,' Mat. xxviii. 18, so as the bringing him into the world may imply a setting of him a king in the world, and over all the world, even over all things that be under God.⁵

By virtue of this high dignity and supreme sovereignty, the Father subjected all creatures to his Son, as he was God manifested in the flesh. The angels themselves were not exempted; for he hath set him

¹ Loquitur de secundo Christi adventu, cum ad judicandum veniet, quæ est secunda introductio in hunc mundum inferiorem. — Ribera, Comment. in Heb. i. 6.

² Syr. Heb. Lat. aliique.

³ Ea mundi pars quæ est habitabilis. — See Chap. ii. Sec. 41.

⁴ Introitum assumptionem carnis appellat. — Chrys.

⁵ Introducit in orbem, cum ei committit orbem terrarum. — Chrys.

'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,' Eph. i. 21.

If the 97th Psalm, wherunto the apostle hath relation, be observantly read, that which I have said will be found to be especially there intended; for it is a prophecy of Christ's royalty, the magnificence whereof being set out in the six first verses, in the seventh he denounceth confusion on such as worship false gods, and chargeth all that, by reason of any divine excellency conferred on them, have this glorious title *gods* attributed unto them, to worship this true God, the Lord Christ, so exalted.

Sec. 67. Of Christ the first-begotten.

Him whom before the apostle styled the Son, the Son whom the Father begat, he here calleth the 'first-begotten,' *πρωτότοκος*.

How Christ is begotten of the Father, hath been before shewed, Sec. 49, &c. Here we are to declare how he is the first-begotten; for by way of excellency and property is this title here given unto him.

The word translated *first-begotten* is a compound of a verb that signifieth to bring forth, or to beget, *τίσσω*, *παρίω*; and of an adjective that signifieth first, *πρώτος*, *primus*. It is translated also *first-born*. It is in sacred Scripture applied to sons of men, as well as to the Son of God.

When it is spoken of mere men, it is translated first-born. They are so called for order or honour's sake.

In regard of order, sons of men are styled first-born, simply and relatively.

1. Simply, for such as first open the womb, though no other come out of the same womb.¹ Thus is it expounded Exod. xiii. 2. In this sense Israel, who at that time was God's only son, is styled his first-born, Exod. iv. 22; and Jesus, as born of the virgin Mary, is thus styled her first-born, Mat. i. 25.

2. Relatively, in relation to others that follow after out of the same womb; as 1 Sam. xvii. 13, 'Eliab the first-born, and next unto him Abinadab,' &c. In regard of this relative consideration, some translate it thus, 'Eliab the eldest.'

For honour's sake, they are styled first-born to whom the pre-eminency and privileges of the first-born do belong.

The pre-eminency was, to be as a lord and ruler over the family.

In this respect Cain is said to have the excellency, and to rule over his brother, Gen. iv. 7.

The privilege of the first-born was to have the inheritance, or at least a double portion, Deut. xxiii. 15-17.

¹ Mos est divinarum Scripturarum ut primogenitum non cum venient quoniam fratres sequuntur, sed cum qui primus natus sit.—*Hier. Comment. in Mat. i.*

Both these, namely, the pre-eminency and the inheritance, upon just ground might be transferred from the eldest to the better deserving son. Thus were both translated from Esau to Jacob, Gen. xxvii. 28, 29; and the former was translated from Reuben to Judah; and the latter from Reuben to Joseph,¹ 1 Chron. v. 1, 2.

In relation to the honour of first-born saints, as having reference to God, and mystically and spiritually styled first-born, Heb. xii. 23.

This title is attributed to the Son of God in regard of his natures and person.

1. In relation to his divine nature, he is the first-begotten of God, in regard of the eternity of his Sonship. Thus is he styled 'the first-born of every creature,' Col. i. 15; that is, begotten before any creature was made, even eternally. He is said to be born or begotten, to set out his divine nature (being the very same with the Father, whereas all creatures are made); and first-born or first-begotten, to shew that he was before all, even eternal. And thus is he also the only begotten Son of God, John iii. 16.

2. In relation to his human nature, he is said to be the first-born of his mother, the virgin Mary, Mat. i. 25, for he first opened her womb; yea, he was the first that ever was conceived of the Holy Ghost, and born of a virgin.

3. In regard of his person, consisting of two natures, God and man hypostatically united together, he is said to be 'the first-born from the dead,' Col. i. 18; or the 'first-begotten of the dead,' Rev. i. 5; for as man he died, as God he raised himself from the dead, Rom. i. 4. He is said to be the first-begotten of the dead in respect of honour and order.

(1) In honour. In that he rose as a priest and Lord to ascend up to heaven, and to sit at his Father's right hand, there to make intercession for his church, Rom. viii. 34; and to rule and govern the same, Acts ii. 32, 33, &c. These are the privileges of the first-born.

(2) In order. In that none rose to glory, never to die again, before him.² Many were raised from the dead before he rose again; but they were raised to such a life as they had before, a mortal life subject to death; and, answerably, they died again. But Christ 'being raised from the dead, dieth no more,' Rom. vi. 9. Very probable it is that they who were raised out of their graves at Christ's resurrection went after him into heaven, and returned not to death again. In

¹ Primogenitus Esau, sed benedictionem patris Jacob præcipuit; primogenitus Reubin, sed tamen benedictio seminis Christi transferretur ad Judam.—*Hier. Comment. in Isa. i.* Primogenitus, inquit, non primo creatus, ut et genitus pro natura, et primus pro perpetuitate, credatur.—*Ambr. de Fide ad Grat. lib. i. cap. iv.*

² Primogenitum a mortuis dicit, resurrectio enim mortuorum ut jam non moriatur, ante illum nulla.—*Aug. Expos. quest. ex Epist. ad Rom. 56.*

this respect Christ is such a first-born as many will follow after him, so as he may well be said to be 'the first-born among many brethren,' Rom. viii. 29.

Though Christ, in regard of his divine nature, and by virtue of his eternal generation, be the only begotten Son of his Father; and in regard of his human nature, by reason of the perpetual virginity of his mother, her only begotten Son; yet may he well be said to have brethren, and that in two especial respects:

1. Because the Son of God and sons of men are of one, even of one and the same nature; therefore 'he is not ashamed to call them brethren,' Heb. ii. 11.

2. Because he hath adopted them to be the sons of his Father; for we children of men are said to have the 'adoption of children by Jesus Christ,' Eph. i. 5.

In this respect Christ styles his disciples whom he had adopted 'brethren,' Mat. xxviii. 20. For he himself renders this reason for calling them brethren, my Father is their Father, John xx. 17.

That which the apostle here intendeth under this title *first-begotten*, is to set forth the excellency of the person of Christ as God-man, and that,

1. In his priority, which is eternity as he is God, Prov. viii. 24, 25.

2. In his dignity, being the most excellent of all, Gen. xlix. 3.

3. In regard of his dominion over all, Ps. ii. 6, 7.

4. In regard of the largeness of his inheritance, Ps. ii. 8.

In these respects it might well be said to the most excellent of creatures, 'Let all the angels of God worship him;' for the eternal, the most excellent, the Lord of all, and the heir of all, is to be worshipped by all creatures, not the angels excepted.

Sec. 68. *Of saints being first-born.*

Obj. Sons of men, even mere men, are also styled first-born, Exod. iv. 21, Jer. xxxi. 9, Heb. xii. 23.

Ans. They are not so styled *absolutely*, as considered in themselves, but *relatively*, as they are mystically united to Christ, and are his members. By virtue of that union, the privilege and prerogative of the Head is attributed to the members. In this respect they are said to be 'heirs of God, joint heirs with Christ,' Rom. viii. 17. Thus also hath he made them 'kings and priests unto God,' Rev. i. 6.

2. Men are not styled first-born *properly*, as Christ is the first-born; but *metaphorically*, by way of resemblance. Saints are to God as first-born in regard of God's respect to them. God esteemeth them all his first-born; he loveth them, he honours them, he gives an inheritance to them as to his first-born. Thus is the phrase expounded Jer. xxxi. 9, where God saith, 'I am a Father to Israel, and Ephraim is my first-born.'

3. Men are not styled first-born *simply*, as so born from the womb, but *comparatively*, in regard of those that are without Christ, 'children of disobedience,' and 'heirs of wrath,' Eph. ii. 2, 3. Thus Israel was God's first-born, Exod. iv. 22, in comparison of the Egyptians and other people, that were aliens from the commonwealth of Israel, and strangers from the covenant of promise.

4. No son of man is God's first-born *eternally*, before all times, but *respectively*, in reference to future times. Thus the whole stock of Israel (who were the first general assembly of saints, among whom God continued his church till the Gentiles were called) are, in reference to the Gentiles, who were grafted in the stock for the Jews that were broken off, styled 'first-fruits,' Rom. xi. 16; and 'first-born,' Exodus iv. 22, 23.

Sec. 69. *Of David God's first-born.*

Obj. 2. David, by a kind of property and excellency, is called God's first-born, Ps. lxxxix. 27; where God thus saith of him, 'I will make him my first-born, higher than the kings of the earth.'

Ans. Howsoever that may in some respects be applied to David, who was a true adopted child of God, the first of God's faithful ones that as king reigned over that ancient people of God, who was also the head of those kings on whom the kingdom over Israel was established, and more excellent than all the kings of the earth in his time; yet those excellent prerogatives which are mentioned in that psalm, were but poor and slender in comparison of what they are, if they should be no other than what rested in David's person.

We are therefore to know that David was an especial type of Christ, and that many super-excellent prerogatives, which are proper to the only begotten Son of God, are there applied to David, merely as a type of that Son of God, and as a dark shadow of his incomparable and incomprehensible excellencies; that so God's people, who lived before Christ was exhibited, might have some representations (so far forth as in mortal men they could be set out) of Christ's surpassing glory, and infinite blessings that in him were brought to men. That therefore which is promised, Ps. lxxxix. 27, is properly meant of Christ, and typically applied to David.

Thus we see that (albeit sons of men in some improper respects are styled God's first-born) properly Christ Jesus is only his first-born; even that first-born who only is worthy to have the honour intimated in these words, 'Let all the angels of God worship him.'

Thus it may appear that the honour of being first-born is due unto him. It is confirmed by divine testimony in this phrase, λέγει, 'he saith:' *he*, that is, God the Father. For it is the Father that taketh such and such care of the Son, and commandeth all to honour him.

¹ Jus filiorum adoptionemque ceteris conciliavit.—*Atha. serm. 4, contra Arian.*

Sec. 70. *Of God's title given to angels.*

Before the testimony alleged, this copulative particle *xai*, *and*, is prefixed thus, 'and worship him,' &c., to show that this is not the only argument whereby Christ's divine excellency is proved; but it is as one added to others, with which it may be coupled, and it implieth, that as all sorts of men, so *and* all angels also are to worship Christ.

The testimony itself is taken out of Ps. xevii. 7, the last clause of which verse is, as our English and sundry other translators turn it, 'Worship him, all ye gods.'

The original Hebrew word אֱלֹהִים, which the LXX Greek translators turn *angels*, is one of God's titles. The first title that in sacred Scripture is attributed to God is this, בְּרֵא אֱלֹהִים, Gen. i. 1, 'God created.'

Among the ten titles that in the Old Testament are given as names to God, two of them are common to creatures, which are אֲדֹנָי, Adon, and אֱלֹהִים, Elohim. The former of these is attributed to a governor of a family, or of a polity, and ordinarily translated Lord, as Gen. xviii. 12 and xl. 1. Governors bear God's image, are in his place, and therefore have his style given to them.

The latter, being of the plural number, is attributed to God, to set out the plurality of persons, but oft joined with a verb of the singular number to note the unity of nature; וְיֵאָמֵר אֱלֹהִים, Gen. i. 3.

2. It is applied to idols, Judges xvii. 5. For worshippers of idols do account them gods; and to set out their superstitious conceit of them, they are styled gods.

3. It is given to men of eminent place and excellent parts, Exod. xxii. 28, vii. 1, Ps. lxxxii. 6; for these after an especial manner bear the image of God.

4. It is ascribed to angels, Ps. viii. 5, because they are of all creatures the most excellent, and the fairest representation of God's excellency. See Sec. 107.

Therefore, not without cause is the word by the ancient Greek translators turned *angels*; and the apostle, who was guided by the same Spirit that the psalmist was, quoting it so, gives evident proof that angels are there meant.

So again is the very same Hebrew word by the same Greek interpreters translated *angel*, Ps. viii. 5, and justified by the apostle, Heb. ii. 7.

The Chaldee paraphrase doth in sundry other places so expound it.²

So much also will follow by just and necessary consequence; for if all gods, that is, all creatures that in any respect may be called gods, are to worship Christ, then angels also.

Sec. 71. *Of angels' relation to God.*

The angels here spoken of are called angels of God in sundry respects.

1. They are of God, as created by him, the work of his hands, Col. i. 16.

They bear God's image, and of all creatures are most like unto God in the kind of their substance, which is spiritual, and in the glory thereof. In this respect they are styled sons of God, Job i. 6.

3. They are God's special and principal servants, continually attending upon him, Ps. lxxviii. 17 and ciii. 20, 21, Dan. vii. 10, Mal. xviii. 10.

4. They have ever remained stedfast with God, notwithstanding other angels 'left their own habitation,' Jude 6. Therefore, for distinction's sake, the good angels are called 'angels of God,' but evil angels, 'angels of the devil,' Mat. xxv. 41, 2 Cor. xii. 7.

Sec. 72. *Of varying from the letter of the text.*

Obj. This correlative of God, is not in the original Hebrew text, Ps. xevii. 7.

Ans. It is not against the text, but rather implied therein. For,

1. They that are styled *gods*, may justly be said to be of God.

2. Christ would not accept worship done to him by angels of the devil, Mark iii. 11, 12. Can we then think that the Father would command such angels to worship his Son? And if angels of the devil be not there meant, then they must needs be angels of God which are intended in the place quoted.

3. To take away all ambiguity, the LXX adds this relative particle *his* thus, 'Worship him, all ye *his* angels,' ἀγγέλους αὐτοῦ; and the apostle, to make the point appear more clear, expresseth the correlative thus, 'angels of God.' See Chap. xiii. ver. 6, Sec. 78.

Because I shall oft have occasion to make mention of the seventy interpreters of the Old Testament into Greek, who are oft expressed by these letters LXX, I think it meet, at this first mention of them, distinctly to set down their history, as an ancient father¹ hath left it upon record, thus: Ptolemy, the son of Lagnus, desirous that the library which he had made in Alexandria might be replenished with worthy books of all sorts, prayed the Jews at Jerusalem to have their Scriptures interpreted into the Greek tongue; thereupon, they who were then under the Macedonians sent to Ptolemy seventy elders, such as perfectly understood the Scriptures, and the Hebrew and Greek tongue, according to his desire. He, willing to make proof of them, and fearing lest they should conceal by their interpretation that truth which was in the Scriptures, by a mutual consent severed them one from another, and commanded every one of them to interpret the same scripture; and this they did in all the books. But when they met together in one before

¹ Vide Hieron. epist. ad Marcel. de decem Dei nominibus.

² Ps. lxxxvi. 8, בְּאֱלֹהִים, *Targum*, בְּאֵלֵינוּ, Job i. 6, אֱלֹהִים; *Targum*, מֵלָכֵינוּ, יְיָ; 1 Sam. xxviii. 13, אֱלֹהִים; *Targum*, מֵלָכֵינוּ.

¹ Irenaeus advers. haeres. lib. iii. cap. xxv.

Ptolemy, and compared their interpretations, God was glorified, and the Scriptures believed to be truly divine; all of them rehearsing the same scripture, both in the same words, and in the same names, from the beginning to the end, that even the present Gentiles might know, that by the inspiration of God, the Scriptures were interpreted.

Such additions of words or alterations of phrases, as make to a more perspicuous expression of the author's mind, may well be done by such as quote his sayings;¹ for such as only cite testimonies for proof of a point are not so strictly tied to the words as translators are. It is enough for the former to retain and express the true meaning of the text which they cite, though it be in other words.

Thus, change of phrase doth oft better express the mind and meaning of the author than a translation word for word; therefore, a faithful interpreter stands not over strictly upon the letter. That which the apostles aimed at, was not to hunt after letters and syllables, but to prove doctrines. See Chap. III. ver. 9, Sec. 100. and Chap. IX. ver. 20, Sec. 106.

This may serve in general to answer the alteration of the person in expressing worship: for the psalmist useth the second person, as speaking to the angels, thus, 'worship him, all ye angels,' וְשִׁחָהוּ, προσκυνήσατε, *adore*. And the apostle useth the third person as speaking of the angels thus, 'let all the angels worship him,' προσκυνήσαντες, *adorent*. Both phrases set forth one and the same sense.

As for the difference, this reason may be given.

The psalmist, endeavouring to set out the magnificence of Christ in the best manner that he could, amongst other very elegant expressions, useth this rhetorical apostrophe to the angels, 'Worship him, all ye gods.' But the scope of the apostle is only to give a proof of Christ's excellency above angels. For this purpose, it was the fittest expression to set it down positively thus, 'Let all the angels of God worship him.'

Sec. 73. *Of all angels alike subject to Christ.*

This general particle *all* is expressed because there are many angels; for Michael had an army of angels to fight against the dragon and his angels, Rev. xii. 7, and Christ could have had 'more than twelve legions,' that is, 79,992, to have guarded him, Mat. xxvi. 53. Daniel makes mention of 'thousand thousands,' yea, of 'ten thousand thousands,' Dan. vii. 10. And to shew that their number exceeds all number, the apostle styles them 'an innumerable company of angels,' Heb. xii. 22. But be they never so many, they are comprised under this particle *all*, so as all and every one of them must worship Christ.

Yea, if there be distinct and different degrees among them, and several orders, all those degrees and orders, whether more or less eminent, superior or inferior, are comprehended under this universal particle *all*; for, as the apostle noteth in the last verse of this chapter, they are 'all ministering spirits.' If they be 'all ministering spirits for them who shall be heirs of salvation,' much more are they all to worship Christ; for he is the creator of all, even of thrones and dominions, and principalities and powers, Col. i. 16. He is the head of all, Col. ii. 10, and he is advanced far above them all, Eph. i. 21.

If, therefore, these titles of distinction, principalities, powers, &c., give any pre-eminence to some of the angels above others, yet that pre-eminence doth not exempt them from this duty of worshipping Christ Jesus, at whose name 'every knee must bow, of things in heaven or earth,' Philip. ii. 10.

Not without cause therefore this general particle *all* is here used: 'Let all the angels of God worship him.' He that saith *all*, excepteth none at all.

Sec. 74. *Of worship.*

The evidence here noted whereby Christ is declared to be more excellent than all the angels is in this act, *worship*, enjoined to angels; for he that is worshipped is thereby manifested to be far more excellent than they who worship him. Worshipping one is much different from blessing one. That is an act of the inferior, this of the superior: 'Without all contradiction, the less is blessed of the better,' Heb. vii. 7. And without all contradiction the better is worshipped of the less, especially if worship be taken as here in this place.

The Hebrew word used by the psalmist, שָׁחָה, *pro-cubuit*, *incurvatus est*, and translated *worship*, cometh from a root that signifieth to bow down; as Isa. li. 23, 'Bow down, that we may go over thee.' It is most frequently used in the last conjugation,¹ which addeth much emphasis, and importeth both a reciprocal action, reflecting upon one's self, thus, 'He bowed himself,' 1 Sam. xx. 41, and also a thorough, serious performance thereof, even to the ground; and therefore the word *earth* is oft added thereto, to shew a bowing as low as can be, even to the earth or ground, Gen. xxxiii. 3. It is most frequently used for an expression of honour and reverence to another, namely, to him unto whom or before whom this gesture is performed, which some translators set out by this paraphrase,² 'They bowed themselves, presenting honour,' and others express it by this one word,³ *adore* or *worship*.

¹ Hithpael. In hac conjugatione actio ferè est reciproca. — *Martin. Gram.*, Heb. cap. xvii, et vehementia significatur. — *Pagn. Instit.* Heb. cap. xxxvii.

² Incurvarunt se, honorem exhibentes. — *Tremel. et Jun.* in Gen. xxxiii. 6.

³ Adoravit. *Vet. Lat.* in Gen. xviii. 2, et xix. 1, et xxiii. 7.

¹ Nec verbum de verbo curabit reddere fidus interpres. — *Hor. de Art. Poet.* Curæ fuit non verba et syllabas accurari, sed sententias dogmatum ponere. — *Hier. ad Pan. de opt. Gen. Interpret.* See the Whole Armour of God on Eph. vi. 17, treat. ii. par. 2, sec. 8.

The Greek word here used by the apostle is somewhat answerable to the Hebrew, for it is compounded of a word¹ that signifieth to *kiss*; for they that do honour or reverence to others, use to kiss their mouth,² as of old they were wont; yea (as now), their³ hands, knees, and (as it is done to the pope) feet and shoes; yea, the very earth where they stand.

The frequent mention of kissing, to set out reverent and humble subjection in sacred Scripture, sheweth that this was an accustomed gesture of testifying reverence and honour.

When Pharaoh shewed Joseph next to himself, and would that all his people should yield reverent subjection to him, thus he expressed it: 'On thy mouth shall all my people kiss, Gen. xli. 40; that is, as the last English translators have turned it, shall be ruled, or as others,⁴ shall obey, or shall be subject.

Thus when Samuel had anointed Saul to be king, he kissed him, 1 Sam. x. 1, in testimony of reverence and subjection. In this respect Moses kissed his father-in-law, Exod. xviii. 7. And idolaters in this respect are said to 'kiss the calves,' Hosea xiii. 2; and they who would not yield honour and subjection to Baal are thus set out, 'Their mouth hath not kissed him,' 1 Kings xix. 18; yea, the reverence and obedience which is required of sons of men to the Son of God is thus expressed, 'Kiss the Son,' Ps. ii. 12.

But to let pass the metaphor, the word used by the apostle doth usually signify, as here it is translated, *worship*.

Worship is a reverent manifestation of that high esteem which we have of another, and it is divine or civil.

See. 75. *Of the difference between divine and civil worship.*

Divine worship is that which is performed in acknowledgment of Deity, or any divine excellency in that to whom it is performed. This is due to God alone.⁶ for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve,' Mat. iv. 10. That exclusive particle *only* must be referred to *worship* as well as to *serve*, or else it gives not a full answer to the devil's temptation; for where the devil tempted Christ to worship him, Christ repels it with this

answer, 'Thou shalt worship the Lord.' Now the sense of the answer lieth in this, that God *only* is to be worshipped; therefore none else. Nor apostle, Acts x. 26, nor angel, Rev. xix. 10, would accept such worship tendered to them, because it was proper to God alone. Yea, Mordecai would rather hazard his own and all the Jews' lives than yield such worship to a mere man, Esther iii. 2. The fiery furnace could not move Daniel's three companions to yield worship to an image, Dan. iii. 18.

Civil worship is that which is performed in acknowledgment of some eminency or excellency in them to whom it is performed.¹ Thus it hath been performed to angels in regard of their eminency in glory, Gen. xix. 1; to kings for their eminency in dignity and authority, 2 Sam. xxiv. 20. So also in like respect to other governors, Gen. xlii. 6; and to parents, Exod. xviii. 7, 1 Kings ii. 19; and to masters, 2 Sam. xviii. 21. Such worship hath also been performed to men for the excellency of parts and gifts wherewith God hath endowed them, 2 Kings ii. 15.

In all these and other places, where reverence is shewed to men, the very word which the psalmist useth, Ps. xlvii. 7, and is translated *worship*, is used; so as of necessity we must distinguish betwixt the kinds of worship, when it is done to the Creator and when to creatures.

In the psalm quoted, and in this text, it is most manifest that divine worship is meant, which angels are commanded to yield to Christ, whereupon by an undeniable consequence it followeth that Christ is infinitely more excellent than angels.

It is further observable that this duty of worshipping Christ is not left as an arbitrary matter to the angels, to do it, or not to do it, but it is put as a duty upon them, and that by way of command: 'Let all the angels of God worship him.' If angels, much more men must worship Christ. See Sec. 128.

See. 76. *Of the resolution of the sixth verse.*

Ver 6. *And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.*

The second argument to prove Christ's excellency above angels is in this verse. It is taken from that worship which is due to Christ; and it is so set down as withal the inferiority of angels to Christ is proved thereby.

Two arguments, proving two distinct points, are here conjoined together.

The first is to prove Christ's superiority. It may be thus framed: he who is to be worshipped is greater than they who are to worship him. But Christ is to be worshipped by angels; therefore Christ is greater than angels.

¹ Adoratio hominibus honorificentie causa exhiberi solet a patribus, sicut de Abraham scriptum est, adoravit filios Beth. — *Aug. Quæst. super Exo.* lib. ii. sec. 29.

¹ *Κίσις καὶ οὐλὴ, oscular.* Gustus eorum qui venerantur aliquem. Olim solebant os et oculos oculari; nunc manus, genua, pedes. Populi orientales demittunt se promissum in terram, cumque ubi circumstant, rursus se erigunt, et oscula iterumque venerandi habitantibusque incurvant corpora. Hinc *τενεκενὸς, adoro, venior.*

² *עָלַף עַל פִּי כָּל־אֱנָשׁ, super os osculabitur omnis populus meum.* [Gen. xli. 40. — Ed.]

³ Qui adorant deseculari solent manum. — *Hier. Comment. in Hosea xiii.*

⁴ LXX, *ὑπακούετε.* Vet. Lat., Obesit.

⁵ Adorantes vitulos. — *Hier.*

⁶ Adorari non creaturæ, sed Domini est. — *Chrys. Hom. xxxiii. in John iv.*

The second is to prove angels' inferiority. It may be thus framed: They who are to worship, are inferior to him that is to [be] worshipped by them. But angels are to worship Christ; therefore angels are inferior to Christ.

In setting down these arguments, such a connection is used as was before, ver. 5, in producing two testimonies, thus, *and again*. The main argument is set down in a charge, about which two points are noted:

1. The time when the charge was given.
2. The duty charged.

The time is set out by an act of God, 'when he bringeth.' This is amplified, 1, by the object, 'the first begotten; 2, by the place, 'into the world.'

In the duty is expressed, 1, the kind, worship; 2, the persons. These are of two sorts:

(1.) They who are to perform the duty, *angels*. Angels are here described,

- [1.] By their generality, *all*.
- [2.] By their excellency, *of God*.

(2.) The person to whom the duty is to be performed, is expressed in this relative *him*, namely, the first begotten.

Sec. 77. *Of the doctrines arising out of the sixth verse.*

I. *Argument must be added to argument to prove the same point.* For here is another argument than that which was produced, ver. 5, to prove the excellency of Christ. This is evident by this transition, *and again*. In the former verse, testimony was added to testimony, to confirm the same argument; here argument is added to argument, to prove the same point. That which God saith to Moses concerning two signs, Exod iv. 8, 'It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign,' may be applied to two arguments. See Sec. 63.

II. *The Son of God is begotten of the Father.* See the 7th Doctrine on ver. 5, Sec. 65.

III. *Christ is the first-begotten of the Father.* In what respects this is to be taken, is distinctly shewed, Sec. 67.

IV. *God visibly manifested his Son to men on earth.* The word of *bringing in* implieth a manifestation. Under world men on earth are comprised. Read John i. 14; 1 Tim. iii. 16; 1 John i. 1.

V. *God speaketh in the word.* Ver. 1, Chap. iii. 7, Acts iv. 25.

VI. *Divine worship is due to Christ.* Ps. ii. 11; Mat. ii. 11 and v. 2; Luke xxiv. 52. For Christ is the Son of God, true God; and the Father wills 'that all men should honour the Son, even as they should honour the Father,' John v. 23.

VII. *Creatures are bound to worship Christ.* The charge here set down importeth as much.

VIII. *The most excellent creatures must worship*

Christ. For angels are of all creatures the most excellent, and they are here enjoined to do it.

IX. *No degree among angels exempteth any of them from subjection to Christ.* For this duty is enjoined to them all, none exempted.

X. *Angels are God's special attendants.* In this respect they are here styled angels of God.

Sec. 78. *Of the coherence of the seventh verse.*

Ver. 7. *And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.*

To amplify the former argument, whereby the apostle proved the excellency of Christ above angels, taken from the inferiority of angels, manifested by their worshipping him, he addeth another evidence of their inferiority, manifested by their manner of serving him. And to shew that there is as good ground and reason for this as for the former, and that angels are as much bound to this as to that, he premiseth in this verse the like preface as in the former, thus, 'And of the angels he saith,' even he that said, 'Let all the angels worship him,' saith also, 'He maketh them spirits.'

Thus may this verse have relation to that which goeth before, as a fit dependence thereon, and so this copulative and join two evidences of the inferiority of angels together.

It may also have a fit reference to that which followeth in the 8th verse; and that as an evidence of the infinite disparity betwixt angels and Christ, which the apostle proveth by a third argument, taken from the high sovereignty of Christ, in the verses following. In this verse there is one part of the dissimilitude or disparity betwixt Christ and angels; the other parts are in the 8th and 9th verses. The disparity is this, angels are ministers, but Christ a Lord and King. The adversative particle *but*, in the beginning of the 8th verse, which is a note of an assumption or of opposition, importeth this latter reference.

In this preface, 'of the angels he saith,' there is some ambiguity in the particle translated *of*, $\pi\epsilon\sigma\theta\epsilon$, for properly and usually it signifieth *to*; but it [is] apparent in the text quoted that he speaketh not to angels, for he useth not the second but the third person. The apostle therefore imitateth the Hebrew, who put the particle which signifieth *to*, for that which signifieth *of* or *concerning* (\propto *pro* \propto), Gen. xx. 2, 2 Sam. xxi. 2.

He expresseth the title *angels*, to shew distinctly what kind of spirits and ministers the psalmist meant, and also how pertinent the text which he quoteth is to the point in hand.

There is in the Greek an ordinary note of asseveration, $\mu\epsilon\upsilon$, as is oft translated *verily*. See Chap. iii. 5, Sec. 50.

Sec. 79. *Of the various acception of angels, spirits, ministers, flame of fire.*

This text is taken out of Ps. civ. 4, and word for

word translated by the apostle, as it was long before by the Greek LXX. But because many of the words are of diverse significations, sundry expositors do otherwise take them. For,

1. The word translated angels, מַלְאָךְ, *missus, nuncius, legatus, angelus*, is oft put indefinitely for messengers; even such as are sent of man, Gen. xxxii. 3, or of God, and these both corporal substances, Isa. xlii. 19, Mal. iii. 1, and also spiritual, Gen. xxxii. 1.

2. The word translated spirits, רוּחַ, *spiritus*, is put for winds, Ezek. xxxvii. 9; for souls of men, Num. xxvii. 16; for angels, ver. 14; and for the Holy Ghost, Gen. i. 2, Mat. iv. 1.

3. The Hebrew word translated ministers, מִשְׁתָּרֵם, *ministri*, is applied to such as do service to God, whether in the invisible heaven, as angels, or in the visible heavens, as stars, winds, clouds, and other meteors, Ps. ciii. 21, or on earth, as children of men, Isa. lxi. 6.

The Greek word, λειτουργός, according to the notation of it, setteth out such as are deputed to public services, in which respect their ministry is the more honourable. I find it five times used in the New Testament, in every of which places it importeth a public employment. Epaphroditus, who was publicly employed by the church, is so styled, Philip. ii. 25, and governors of commonwealths, Rom. xiii. 6, and an apostle of Jesus Christ, Rom. xv. 15, and Christ himself, Heb. viii. 2, and the angels here in this place. The more honourable their function was, the more is Christ's dignity amplified thereby, in that such honourable ministers were inferior to him. See Chap. viii. 2, Sec. 3.

4. This phrase, a flame of fire, אֵשׁ, *ignis flammans*, or, flaming fire, as it is literally taken for flaming fire on earth, Ps. lxxxiii. 14, and for the lightning falling down from heaven, Ps. xxix. 7, so it is mystically used to set out the glory of God, Dan. vii. 9, and the fierceness of his wrath, Isa. xxix. 6, 2 Thes. i. 8, and for fervour and zeal, Ps. xxxix. 3.

Sec. 80. Of the meaning of the 4th verse of the 104th Psalm.

In regard of the diverse acceptations of these words, some apply them to airy and fiery meteors, as to winds and lightning. Thus most of the Jewish, and many of our modern expositors² take these words, as if we should translate them according to their sense, 'Who maketh the winds his messengers, and the lightning his ministers.' Thus they invert the plain order of the words,³ putting that in the first place, namely, spirits or winds, which in the text is in the latter place, and angels or messengers in the latter, which are in the first. The like inverting of order is

in the second clause, and in both places without any need.

Obj. In the former verse the psalmist speaks of the winds.

Ans. It followeth not thereupon that he must needs speak of the winds in this verse, for the scope of the psalmist is not to treat only of the winds, but to set out the magnificence of God in the variety of creatures.

The scope of that psalm is in the first clause of the first verse noted in these words, 'Bless the Lord.'

The sum thereof is in these, 'My God, thou art great,' &c.

In the sequel of the psalm he exemplifieth that sum, in sundry particular great and glorious works of God.

He beginneth with that visible glorious work which God first made, the light; to which he addeth the highest visible heaven, ver. 2; then he mentioneth the waters, clouds, and winds, under the foresaid heavens, ver. 3; and before he descendeth lower, to the earth, and the things thereon, he bringeth in the angels, whom God useth to do his works, in heaven and on earth, ver. 4. In the verses following he sets out God's great works on the earth and waters below.

Thus we see how fitly the testimony quoted may, according to the most plain, proper, literal, and grammatical sense, be applied to angels. To make this the clearer, the Greek interpreters set such an article before these two words, *angels, ministers*, as declare those other words, spirits, flame of fire, to be attributed to them, τοὺς ἀγγέλους, τοὺς λειτουργούς.

Many of the ancient fathers' acknowledgement that which the Greek and the last English translators have set down to be the true literal meaning of the psalmist; and thereupon infer, that both the nature and office of those celestial creatures is noted. For the word angel points at their office; spirit, at their nature. In that they are or have a being, they are spirits; in that they do this or that, they are angels.²

Thus the testimony taken from the psalmist being applied to angels, is most pertinent to the proof of the point for which the apostle doth produce it. But applied to winds and lightnings, it is little to the purpose.

It is said that the apostle applieth that which is spoken of winds and lightnings, to angels, by way of analogy and resemblance, comparing angels to winds and lightnings; and in similitude referreth that to the invisible creatures, which the psalmist attributeth to visible.³

¹ Hieron. August. Arnob. Prosp. Theod. aliique.

² Quæris nomen ejus nature? Spiritus est. Quæris officium? Angelus est. Ex eo quod est, spiritus est: Ex eo quod agit, angelus est.—*Aug. Enar. in Ps. ciii.*

³ Sic fere Prosp. Argumentum a simili esse videtur, cum ad angelos transfert apostolus quod proprie de ventis dictum est.—*Calvin in Heb. i. 7.* Chaldaus item exponit Ps. civ. 4, per similitudinem.

¹ Quasi, λειτουργός, qui publicum munus obierunt.

² Vide Vatabl. Annot. in Ps. civ. 4. Calvinus, Musculus, Heza, Flaminius. Aliique in eundem Ps.

³ Prædicatum loco subjecti, et subjectum loco prædicati.

Ans. 1. It is the best and safest to take the Scriptures literally, when the text will well bear it.

2. Similitudes are no sound proof; they are usually produced rather to illustrate a point, than to prove it. But here the apostle citeth the testimony for a proof of the inferiority of angels to Christ; as to the like purpose he cited the former testimony out of Ps. xvii. 7.

3. The apostle being guided by the same Spirit that the psalmist was, was not ignorant of the true sense of the psalmist's words. We ought therefore to interpret them both in one and the same sense, the rather because in the letter they do punctually agree.

Sec. 81. *Of angels' inferiority to Christ.*

These three words, *made, angels, ministers*, import inferiority.

In that they are said to be made, they are declared to be creatures; and also to be ordered to be such as they are, by him that made them; which was the Son of God. So as this relative *who* hath reference to this clause in the second verse, 'By whom he made the worlds.'

This phrase, *who maketh*, מַעֲשֵׂה, *ὁ ποιῶν*, being of the present tense, leadeth us to a consideration of that primary work of creation, as if it were still in doing; that so it might be the better heeded. For things in their first doing are most regarded. In like manner are the other phrases of the psalmist, in the verses going before, Ps. civ. 2, 3, all set down in the present tense.

The word *maketh*, having relation to God, intimateth two things:

1. Creation. For where God is said to have rested from all his works which he had made, Gen. ii. 2, and to have made the heaven and the earth, Rev. xiv. 7, it is meant created. Express mention is made of the creation of angels, Col. i. 16.

2. Ordination, or disposing things to this or that use. Thus God is said to have made his Anointed the head of the heathen, Ps. xviii. 43, and to have made his saints kings and priests, Rev. i. 6; that is, to have ordered and disposed them to such and such dignities.

In both these senses is this phrase, 'he maketh,' here used. He maketh them spirits, that is, he createth them spiritual substances; he maketh them a flame of fire, that is, he ordereth and disposeth them to be as a flame of fire in doing his will.

That this word is here in both these senses to be taken, is evident by that which in the verses following is spoken of Christ in opposition to angels. Here they are styled messengers and ministers; but he, God and King, verse 8. They made; but he the Lord and Maker, verse 10. So as there is here noted as great a difference betwixt Christ and angels as betwixt king and ministers, Creator and creatures. The inferiority therefore of angels to Christ is very great.

Sec. 82. *Of the title angel.*

The title angel, whereby they who are here spoken of are differentiated from other sorts of creatures, implieth also inferiority and subjection.

The title (though used in most languages) is taken from the Greek tongue; and according to the most proper notation of it, signifieth a messenger:¹ for it is derived from a verb that signifieth to tell, report, or declare a message. So also the Hebrew word, which signifieth an ambassador or messenger,² is put for an angel. So as in the original languages of sacred Scripture, any kind of messenger is styled angel, whether sent of God or man.

The Hebrew frequently useth the word for a messenger of men, and that sent in public employments,³ commonly called an ambassador: or on any other message; as he that brought the evil tidings to Job, i. 14; and John's messengers, Luke vii. 24.⁴

Thus may the word be expounded, Acts xii. 15, where the disciples, upon a maid's affirming that Peter was at the door, say, 'It is his angel'; that is, his messenger, or one sent from him.

Angel being put for one sent of God, is put for a created or uncreated messenger. Created messengers are visible or invisible; visible are extraordinary or ordinary.

Ordinary created visible messengers of God called angels, are priests under the law, Mal. ii. 7, and ministers under the gospel, Rev. i. 20.

Extraordinary ones were prophets, Judges ii. 1. 4. In particular, John, the forerunner of Christ, Mal. iii. 1, Mark i. 2.

Invisible messengers of God are the celestial spirits that are here meant. All those spirits were at first made good; and so messengers according to God's mind and heart; but many of them sinned and kept not their first habitation, 2 Peter ii. 4, Jude 6, and became devils; yet are they sent and used of God as messengers and ministers of his just vengeance; and thereupon first called angels, 1 Cor. vi. 3. And where it is said that the Sadducees say, 'There is neither angel nor spirit,' Acts xxiii. 8, both good and evil angels is meant; so also Rom. viii. 30. But for the most part where this title angel is attributed to an evil spirit, some note of distinction is added thereto, to demonstrate what kind of angel is meant; as 'angels of the devil,' Mat. xxv. 41; 'angels of the dragon,' Rev. xii. 9; 'angel of the bottomless pit,' Rev. ix. 11; 'angels that sinned,' 2 Peter ii. 4; 'angels that kept not their first estate,' Jude 6.

Sec. 83. *Of the title angel given to Christ.*

There is one eternal, uncreated angel, oft mentioned

¹ ἄγγελος *Nuncius*, ἀπὸ τοῦ ἀγγέλλαι, *nunciare*.

² מַלְאָךְ *Angelus*, *Nuncius*, *Legatus*, *Nuncii Græci Angeli* dicuntur.—*Aug. de Gen. ad lit. cap. xix.*

³ שְׁלֵחִים *Legati pacis*, Isa. xxxiii. 7.

⁴ ἄγγελοι *ἰσχυροὶ*.

in Scripture, even the Son of God, the second person in sacred Trinity. For it pleased the Father to communicate his sacred counsel and sacred will to sons of men by his own Son; who was in that respect a kind of messenger from his Father to men, and styled an angel;¹ yea, and appeared to men before his incarnation, in that form and manner which angels did; yet are there manifest evidences to demonstrate that the Son of God is meant, when this title *angel* is attributed to him; such as these that follow:

1. Archangel, Jude 9. By this title the prince and head of angels, which is Christ Jesus, is set out; for he is there called Michael, which name is given to Christ, Dan. x. 13, 21, and xii. 1, Rev. xii. 7. The notation of the name Michael, מִיכָאֵל, *who as God?* importeth as much.² He is also called Jehovah, Zech. iii. 2; it is said, that Jehovah buried Moses, Deut. xxxiv. 5, 6. And surely the same Jehovah, this Michael, suffered not Satan to discover the place where Moses was buried. We read but of one archangel in sacred Scripture.

2. Head of principalities and powers, Col. ii. 10. This the apostle speaketh of Christ.

3. Angel of the covenant, Mal. iii. 1. That angel in whom God's covenant with man is made and confirmed.³

4. Angel of God's presence, Isa. lxiii. 9. Or, word for word, 'angel of his face,' that is, the 'express image of his person,' who is ever before God's face to make intercession for us.

5. God's proper title, which is *Jehovah*; whosoever he that appeared as an angel, and is styled an angel, hath this title *Jehovah* attributed to him, there Christ Jesus is meant. On this ground it is evident that the angel which appeared to Moses in the burning bush was Christ, because he is called Jehovah, Exod. iii. 3, 4. By a like evidence it is manifest that the angel which spake to Jacob in a dream was Christ, because he said of himself, 'I am the God of Bethel,' &c., Gen. xxxi. 11, 19.

6. When the name is declared to be *secret* or *wonderful*, as Judges xiii. 8. Wonderful is one of the titles whereby the Son of God, true Jehovah, is set out, Isa. ix. 6.

7. When divine effects are wrought by him that is styled angel; as, to deliver from all evil, Gen. xlviii. 16; to put fear and terror into the heart of stout enemies, Exod. xiv. 19, 24, 25; and to bring Israel out of Egypt after such a manner as they were brought out, Num. xx. 16.

8. When divine worship is rightly given to him that is called angel; I say rightly, because divine worship

may and hath been given to created angels, Col. ii. 18, Rev. xix. 10, and xxii. 8, 9. But by divine worship rightly and duly given, one of the angels that appeared to Abraham is manifested to be Jehovah, Gen. xviii. 2; and the angel with whom Jacob wrestled, Gen. xxxii. 26; for Jacob made supplication unto him, Hosea xii. 4.

This uncreated angel, the Son of God, true Jehovah, is not meant by the apostle in this text; for he speaks in the plural number, *angels*, as of many, and those made or created, yea, and ministers. Nor doth he mean sons of men; for he styles them *spirits*, meaning angelical and celestial spirits, who are usually and properly called angels. These are here intended.

Sec. 84. Of the names given to angels.

That we may the better discern the excellency of these angels, and therewithal the excellency of Christ, who is preferred before them, I will distinctly note,

1. The titles attributed to them in Scripture.

2. Their nature; for they are spirits. See Sec. 86.

3. Their properties; for they are a flame of fire.

See Sec. 93.

4. Their functions; for they are ministers. See Sec. 96, &c.

One, and but one, proper name is in sacred Scripture attributed to an angel, that is, Gabriel, Dan. viii. 16, and ix. 21; Luke i. 19, 26. According to the notation of this name, it signifieth *a strong man of God*. It may be a name common to any angel deputed of God to any special function, or sent on any special message.

There is another name attributed to him that is styled archangel, who is Christ, as we shewed before, Sec. 83.

There are other names mentioned in the books called Apocrypha: as Raphael, *physic of God*, Tobit iii. 17; Uriel, *fire of God*, 2 Esdras iv. 1; Jeremiel, *mercy of God*, 2 Esdras iv. 36; Salathiel, *asked of God*, 2 Esdras v. 16.

There are also sundry other names reckoned up by the Jewish rabbins, which, because they want sufficient authority, I pass by.

Other titles are attributed to them in sacred Scripture to set out their nature or offices, or excellency in one kind or another. They are these which follow:

1. *Spirits*. This title declares the common nature of them all, which is spiritual.

2. *Ministers*. This pointeth at their general office, which is to minister to God himself, to the Son of God, and to sons of men, as we shall hereafter more distinctly shew.

3. *Men of God*. So was the angel that appeared to Manoah styled, Judges xiii. 6, 9. He is called *a man*, because he appeared in the shape of a man; and *a man of God*, because he came from God, and was sent by God. Though this angel were the Son of God, yet the title is given unto him, as he appeared like an

¹ In multis locis dominus noster atque salvator angelus Dei dicitur.—*Hier. Comment. in Agg. l.*

² Quis sicut Deus, vel quis par Deo? Michaelem Christum intelligo.—*Aug. in Apoc. Hom. ix.*

³ Salvator angelus testamenti appellatur.—*Hier. Com. in Mal. iii.*

angel, and may be well reckoned among the titles given to angels.

4. *Sons of God*, Job i. 6. Thus they are called, not only because they received their being from God, and are sustained by him, but also, being once made after the image of God, they still retain that image.

5. *Gods*.¹ So doth that word signify which we translate angels, Ps. viii. 5. It is attributed to angels to set out their excellency; for excellent things are in Canaan's dialect styled gods, Ps. lxxii. 1, 6. The same title is given them Ps. xvii. 7, and translated gods.

6. *Cherubim*, Gen. iii. 24, Ezek. x. 1. *Cherub* taken indefinitely importeth a figure or image; most usually a resemblance of a young man. So were angels set out when a resemblance or picture was made of them, and when they appeared in a visible shape. They appeared in the shape of a man, to shew they were creatures of knowledge and understanding² (as men endued with reasonable souls are); and of a young man, to set out their beauty, vigour, strength, and other like excellencies appertaining to youth.

7. *Seraphims*. This title is twice, and only twice, attributed to angels, Isa. vi. 2, 6. The title cometh from an Hebrew root,³ that signifieth to burn. It is attributed to those fiery serpents which in the wilderness bit and stung the people to death, Num. xxi. 6.

Angels are called seraphim,⁴ either from the particular act of theirs in touching the prophet's lips with a burning coal, Isa. vi. 6, or else more indefinitely from their fervent zeal in executing the will of their Lord. In allusion hereunto, it is thus written: 'He maketh his angels spirits; his ministers a flame of fire,' Ps. civ. 4.

8. *Watchers*.⁵ He that is styled a watcher, Dan. iv. 13, was an angel, and by the ancient Greek translators of the Old Testament is so called. The plural number, watchers,⁶ is used Dan. iv. 17. This title is given to angels,

(1.) In regard of their nature; for they being spirits are not subject to heaviness, drowsiness, and sleepiness, but wake and watch continually day and night.

(2.) In regard of their function, which is 'always to behold the face of God,' Mat. xiii. 10, and to be

ever ready at hand to do his will, Ps. ciii. 20. This they cannot do without continual watching.

(3.) In regard of that constant continual care which they have to keep saints from the manifold dangers wherunto they are subject. Saints have enemies which continually watch night and day to do them some mischief: 'Your adversary the devil,' saith an apostle, 1 Peter v. 8, 'as a roaring lion, walketh about, seeking whom he may devour.' The good angels therefore continually watch to keep them safe from his clutches. In relation to their continual watchfulness, angels are said to be 'full of eyes round about,' Ezek. i. 18.

9. *Holy ones*. So they are called Dan. iv. 13, 17. There these two titles, *watcher* and *holy one*, are applied to one and the same person. This title is given unto them in regard of that holiness wherein they were at first created, and in which they still abide; which maketh them to delight in holiness, and to practise holiness. Therefore they are justly styled holy angels, Mark viii. 38, Mat. xxv. 31.

10. *God's host*. Angels are so called,¹ Gen. xxxii. ii.; Ps. ciii. 21; Luke ii. 13; and that because God useth them as an host to protect his saints, 2 Kings vi. 17; and to destroy his enemies, 2 Chron. xxxii. 21; Rev. xii. 7.

11. *Thrones*; *Θρόνοι*, Col. i. 16. This word must needs be expounded metonymically (if it be applied as many ancient and later divines apply it,² to angels); for thrones, properly taken, are royal seats, made for kings to sit upon, and then especially when they shew forth their magnificence. In this proper signification many judicious divines³ take this word *thrones* to be used, Col. i. 16, and apply it to the invisible heavens, where God especially setteth out the glory of his majesty. Therefore heaven is said to be God's throne, Mat. v. 34; and for excellency's sake the plural number may be used. But applied to angels, they are so called in regard of their dignity and excellency; being fit to sit on thrones, at least in comparison to other creatures. Thus, tropically, thrones are put for such as sit, or are worthy to sit, on thrones.

12. *Dominions*; *Κυριότητες*, Col. i. 16. This title is fitly added to the former, to shew that God, who hath conferred such excellency and dignity on angels, as the fore-mentioned title *thrones* implieth, hath also given them dominion and rule; whereby, as lords under God, they order and govern matters and persons in the world. The devils have a dominion and government over wicked ones; in which respect they are styled 'rulers of the darkness of the world,' Eph. vi. 12, and that for executing greater vengeance on

¹ Castra Dei quae vidit Jacob in itinere, nulla dubitatio est, quin angelorum fuerit multitudo: ea quippe in Scripturis militia caeli nominatur.—Aug. *quaest. super Gen.* cap. 101.

² Chrys. Hier. Theoph. Ang. Erasm. Zanch., aliique.

³ Calv. Comment. in Col. i. 16. Dau. Isagog. Chr. Par. ii. cap. 14.

¹ אֲלֹהִים. In Hebreo pro eo quod est ab angelis, qui dicuntur, מַלְאָכִים, Deum habet, hoc est, אֲלֹהִים.*

² Cherubim interpretantur scientie multitudo.—Hier. Comment. in Ezek. lxxviii. Ita ferè Chrys. de incompr. Dei Nat. Hom. iii. See Chap. ix. ver. 4, Sec. 32.

³ אֲרָפִים. Præter hunc locum in Scripturis canonicis alibi legisse me nescio.—Hier. in Isa. vi.

⁴ Seraphim interpretantur incensarii, quod nos dicere possumus incendentes, sive comburentes; juxta illud quod alibi legitur, 'qui facit angelos suos spiritus, et ministros suos ignem urentem.'—Hier. Comment. in Isa. vi. Sic Chrys. loc. citat.

⁵ עֲרִי. עֲרִי, significat angēlos, quod semper vigilent, et ad Dei imperium sint parati.—Hier. Comment. in Dan. iv.

* So they were given as it stands in the original, though we do not understand it.—Ed.

them. In like manner may good angels have dominion for procuring and effecting greater good.

13. *Principalities*; ἀρχαί, Col. i. 16. This title is somewhat more special than the former. *Dominions* indefinitely and generally note such as have authority, without respect to any particular jurisdiction; but *principalities* are such as have a special and peculiar jurisdiction. In this sense the apostle admonisheth Christians to be 'subject to principalities,' Titus iii. 1, that is, to such as have authority over them in particular; for every one is not bound to be subject to every dominion. This title is attributed to good angels, Eph. iii. 10, Col. i. 16, because God doth oft set some of them over particular polities, and kingdoms, and persons. It is also applied to evil angels, Eph. vi. 12, Col. i. 15, because for their greater advantage they take to themselves special jurisdiction over particular places and persons.

14. *Powers*; ἐξουσίαι, Col. i. 16. The Greek word properly signifieth that right which governors have to exercise their authority: so is our English word *power* oft used; as John x. 18, where Christ thus saith, 'I have power,' ἐξουσίαν ἔχω, 'to lay down my life, and I have power to take it again;' and where Peter saith to Ananias, of the price which he had for his land, 'Was it not in thy power?' ἐν τῇ αὐτῇ ἐξουσίᾳ, Acts v. 4. This title then sheweth that angels have a good right to that government which they take upon them.

Obj. These titles, *principalities* and *powers*, are attributed to devils, Eph. vi. 12, Col. ii. 15.

Ans. The same titles may be applied to different persons in different respects. This great title *God* is attributed to the Creator, to angels and men; yea, and to the devil too, 2 Cor. iv. 4. The different respects wherein the foresaid titles are given to good and evil angels are these:

(1.) Good angels are *principalities* and *powers* by God's special appointment. God hath given them the dominion which they have, and a right therunto. Devils have theirs by a divine permission: yet they are but usurpers thereof.

(2.) Good angels are *principalities* and *powers* over saints especially, and most properly for their good; but devils are over the wicked, in which respect they are said to be 'rulers of the darkness of this world,' Eph. vi. 12; and that in judgment, to execute vengeance on them; and in this respect God may be said to make them *principalities* and *powers*, to be his executioners to inflict the sorer vengeance.

15. *Mights*; δυνάμεις, Rom. viii. 38. This title imports strength and ability to accomplish what they undertake. In this respect they are said to be 'mighty in strength' חֲזָקִים בְּכֹחַ, or, as our English translate it, to 'excel in strength,' Ps. ciii. 20. Many instances are throughout the Scriptures given of their might and strength.

¹ ἐξουσίαν, *there. I have, I will, I can, I am potent, I am powerful.*

See. 61. *Of the like excellencies of every angel.*

Concerning the fore-mentioned titles, two things are to be observed:

1. That many of them are not simply and properly to be taken (as if angels were indeed flames of fire, or fair youths, or sat on thrones), but by way of similitude, the more conspicuously to set out sundry excellencies in them.

2. That the distinct titles do not so much set out distinct persons, or orders, or degrees among the angels, as distinct properties, gifts, and excellencies in them; as is evident by this phrase applied to angels in four several apparitions: 'they four had the face of a man and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle,' Ezek. i. 10. So as one was not as a man alone, and another as a lion, and a third as an ox, and a fourth as an eagle; but all four had one likeness. Hereby it was implied, that every angel was prudent as a man, courageous as a lion, laborious as an ox, swift as an eagle. In like respects the same person was called a prophet, a man of God, and a seer, 1 Sam. iii. 20 and ix. 6, 11. And the same thing a dream, a vision, a revelation, Dan. ii. 28; see chap. ii.

Thus much of the titles attributed to angels.

See. 86. *Of the nature of angels.*

Angels are created spirits subsisting in themselves. Every word in this brief description so makes to the nature of angels, as it distinguisheth them from all others.

1. They are *spirits*; so they are expressly called in this verse and verse 11. This importeth both their being, and also the kind of their being. Spirits are substances, and have a true real being, as the souls of men have, which are styled spirits, Eccles. xii. 7, Heb. xii. 9, 23.

The offices deputed by God to angels, the great works done by them, the excellent gifts wherewith they are endued (as knowledge, wisdom, holiness, strength, &c.), do plainly demonstrate that they are true real substances.

Hereby they are distinguished from all mere imaginations and phantasies, which are conceptions in men's minds of such things as never were, nor ever had any true being at all; as those *intelligences* which, philosophers conceit, do turn the celestial orbs.

They are also hereby distinguished from physical qualities, philosophical accidents, and from mere motions, affections, inspirations, and such other things as have no true real being at all.

The title *spirit* doth further import their kind of being to be spiritual, which is the most excellent being that can be. Herein it is like to the divine being; for 'God is a spirit,' John iv. 24.

Hereby the being of angels is distinguished from all kind of corporal substances, which are sensible,

visible, subject to drowsiness, weariness, heaviness, fainting, diminutions, decay, destruction, and sundry other infirmities, to which spirits are not subject.

2. They are *created*. This was proved before, Sec. 81.

Hereby angels are distinguished from their Creator, who is a spirit, but uncreated. Angels are styled gods, and sons of God (as was shewed Sec. 70), and endued with sundry excellencies above other creatures; yet, being created, neither are they to be accounted truly and properly gods, nor anything proper to the Deity is to be attributed or done to them.

3. They *subsist in themselves*. Though they have their being from God, and are preserved, sustained, and every way upheld by God, so as they have their subsistence from God, yet God hath so ordered it as it is in themselves. Angelical spirits have neither bodies nor any other like thing to subsist in.

Hereby they are distinguished from the souls of men, which are spirits, Luke xxiii. 46, Heb. xii. 23, but have their subsistence properly in their bodies. This phrase, Gen. ii. 7, 'God breathed into man's nostrils the breath of life, and he became a living soul,' imports as much. So doth this philosophical principle, The soul in infusing it into the body is created, and in the creation of it is infused.¹

True it is that the soul may be separated from the body, and retain the spiritual being which it hath; but so as it longeth after the body, and is restless till it be reunited to the body: 'We would not be unclothed,' that is, we do not simply desire a putting off the body from the soul, 'but clothed upon,' that is, have immortality put upon our bodies, without separating their souls from them, 2 Cor. v. 4. As for the souls which are separated from their bodies, they cry, 'How long, O Lord, holy and true,' Rev. vi. 10. This shews a desire of union with their bodies again.

Angels being God's special messengers, they were thus constituted spirits subsisting in themselves, that they might be the more fit messengers and ministers to execute God's will more readily, more speedily, and every way more thoroughly. For, being spirits, they are not hindered by such incumbrances and infirmities as bodies are; and, subsisting in themselves, they need not such *organa*, such instruments and parts of a body, as the souls of men do.

This of the nature of angels.

Sec. 87. *Of the knowledge of angels.*

The properties of angels are many, and those very excellent ones. Some of the principal are these which follow:

1. Great knowledge. For they are intellectual or understanding creatures, able to conceive any mysteries that are or shall be revealed. They understand according to the spiritual power of an angelical mind,

comprehending all things that they will together most easily.¹ Angels, being in heaven, know all the counsel of God that is there made known. That which Christ saith of them, Mat. xviii. 10, 'In heaven they do always behold the face of my Father,' implieth that they are privy to the whole counsel of God revealed in heaven; yea, on earth also they frequent the assembly of saints. Thereby they come to know the whole counsel of God on earth made known to the church. In this respect the apostle saith, that 'Unto the principalities and powers in heavenly places is made known by the church the manifold wisdom of God,' Eph. iii. 10. They are very inquisitive after all divine mysteries; for of those things which prophets foretold, and apostles preached, it is thus said, 'which things the angels desire to look into,' 1 Peter i. 12. This restrictive phrase, 'no, not the angels,' Mark xiii. 32, importeth the great measure of knowledge which angels have; for it followeth, 'nor the Son:' 'Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son.' By the two last phrases it is implied that if any creatures knew that secret, surely the Son and the angels would know it.

Obj. It is an impeachment of their knowledge not to know all things.

Ans. It is no impeachment of a creature's knowledge not to know such things as belong not to him to know; which are such as 'the Father hath put into his own power,' Acts i. 7; and many things to come, Isa. xlii. 23; and the thoughts of men's hearts, 1 Kings viii. 39; and any secret which belongs to the Lord, Deut. xxix. 29.

Satan deluded our first parents by suggesting to them a conceit of knowledge of more than was meet to be known.

The gift of knowledge which angels have is the rather necessary, because their main function is to be God's messengers, to declare and execute his will; which they cannot well do without knowledge thereof.

Sec. 88. *Of the prudence of angels.*

A second property of angels is prudence. This is usually joined with knowledge; for knowledge works prudence, and prudence directeth knowledge. An apostle, therefore, thus completh them together, 'Who is a wise man, and endued with knowledge?' James iii. 13. Wisdom presupposeth knowledge, yea, also it 'findeth out knowledge of witty inventions,' Prov. viii. 12. It maketh men find out more and more knowledge, and that of more than ordinary and vulgar things. In regard of that excellent wisdom which angels have, Tytus, which was counted very wise, is styled a cherub, that is, an angel, Ezek. xxviii. 3, 4,

¹ Secundum potentiam spiritalem mentis angelice, cuncta que voluerit, simul notitia facillima comprehendentem—*Ang. de Gen. ad lit. lib. iv. cap. xxxii.*

¹ Creando infunditur, et infundendo creatur.

16, 17. The ancient Grecians styled all sorts of angels *δαίμονες*, by reason of their wit and wisdom.¹

That prudence which good angels have, is the more necessary, because the evil angels, against whom good angels have a charge to defend saints, are exceeding crafty and subtle. The devil hath his wiles, his manifold windings and turnings; he is as crafty as a fox. There is need, therefore, of a prudent Hushai to bring to nought the plots of such a crafty Ahithophel.

Sec. 89. *Of the purity of angels.*

A third property of angels is purity. Their purity is a perfect purity, without mixture of any impurity or sin. This is set out by that pure and white linen wherewith they are said to be clothed, Rev. xv. 6. In this respect they are styled 'holy angels,' Mark viii. 38.

Under this head is comprised their sincerity; for 'in their mouth is found no guile: they are without fault before the throne of God,' Rev. xiv. 5. Whatsoever those heavenly spirits make show of, they indeed intend and do it from the heart.

Hereunto may be added their integrity, which is an universal subjection to every part of God's will. In all places they attend upon their Lord, and always behold his face, Mat. xviii. 10, to know what his will is that [they] may do it. They are therefore said, Ps. ciii. 20, to 'do his commandments, hearkening to his word.' Herby they shew that they are yet still ready further to do whatsoever he shall require.

These properties are necessary to make angels fit to appear in the presence of the pure and holy God in heaven. But 'there shall in no wise enter into heaven any thing that defileth,' Rev. xxi. 17. God is 'of purer eyes than to behold evil; he cannot look on iniquity,' Hab. i. 13; 'Neither shall evil dwell with him,' Ps. v. 4.

Sec. 90. *Of the glory of angels.*

A fourth property of angels is, glory. They are very glorious. Such is the brightness of their glory as it is resembled to lightning, Mat. xxviii. 3. Just men are said to shine as the sun in the kingdom of their Father, Mat. xiii. 43; much more angels.

Children of men on earth cannot endure the brightness of an angel's presence when he appeareth in his glory. When Balaam saw an angel stand in the way before him, 'he fell flat on his face'; and his ass did what it could to shun the angel, Num. xxii. 31-33. The keepers of Christ's sepulchre, at the sight of an angel, did 'shake and become as dead men,' Mat. xxviii. 4. Not only wicked men have been dazzled, amazed, and affrighted with the appearance of an angel, but also pious men, men of great faith and courage. The shepherds that durst tarry all night with their sheep in the field, at the sight of an angel

were 'sore afraid,' Luke ii. 9. Zechariah, a good priest, at the like sight, 'was troubled, and fear fell on him,' Luke i. 12. John the divine was so amazed at the sight of an angel as he 'fell at his feet to worship him,' Rev. xix. 10, and xxii. 8; yea, Daniel, 'a man greatly beloved,' at the sight of an angel, 'was afraid, and fell upon his face,' Dan. viii. 17. The glory, therefore, of angels must needs be surpassing great.

Angels are the chiefest servants and most principal attendants on God. Now, courtiers, who are the king's special attendants, as gentlemen of his bed-chamber and privy-chamber, use to be, for the honour of their sovereign, most gorgeously attired. In allusion to that ancient custom, thus saith the Lord, 'Behold, they that wear soft clothing are in kings' houses,' Mat. xi. 8. Answerably, it is requisite that angels, even for the glory of their Lord, be of all creatures the most glorious.

Sec. 91. *Of the power of angels.*

A fifth property of angels is, power. They are mighty in power. Hereupon there are attributed to them these and such like titles: 'mighty,' 2 Thes. i. 7; 'strong,' Rev. v. 2. And they are said to 'exceed in strength,' Ps. ciii. 20. They are resembled to horses and chariots of fire, 2 Kings vi. 17. Horses and chariots are powerful; horses and chariots of fire are invincible.

Angels protected Elisha against an army of enemies; yea, one angel destroyed in one night 185,000 soldiers in their one camp, 2 Kings xvii. 35. Do not these evidences demonstrate that angels are mighty in power, and that both to offend and defend?

It is necessary that they should be so, because the church and children of God, over whom the angels have a charge, have in this world against them not only mighty, malicious, fierce, cruel children of men, but principalities, powers, rulers of the darkness of this world, spiritual wickedness in high places,¹ Eph. vi. 12.

Sec. 92. *Of the speed of angels.*

A sixth property of angels is speed, or quickness in motion;² by reason of their extraordinary speed, they are said to have wings to fly, Isa. vi. 2. In the time of Daniel's making a prayer, an angel came from the highest heaven to him on earth; for in the beginning of Daniel's supplication the angel was sent forth, and while he was praying the angel was come to him; in which respect the angel is said to fly swiftly, Daniel ix. 21, 23.

They must needs be exceeding swift, swifter than any corporal substances in these especial respects.

1. They cannot be hindered by any bodily impedi-

¹ Of the power of the devil, see the Whole Armour of God, on Eph. vi. 12, sec. 12, 14, 20.

² Angelus terram circumat adinstar avium, Hier. in Eec. 8.

¹ Δαίμων, quasi δαίμων, doctus, peritus, prudens. Ille virtutes nomina sortitur, quæ sapientiam, &c., consignatissime indicent. — Chrys. de incorp. Dei Nat. Hom. iii.

ments; no corporal substance can any whit stay their course, or slacken their enterprise; they can pass through and pass over all such things as would stop and hinder any bodies; as castles, cities, stone walls, iron gates, rivers, of waters, seas, woods, or any other like things.

2. They have no corporal gravity, nor any other like quality to slacken their motion.

3. They need not such space of time to pass from place to place, as bodies need; even on a sudden they can be in divers places which are millions of miles asunder; as the highest heaven and earth is.

4. They have a greater propensity and forwardness to do any task enjoined by their Lord, than other creatures: this is a great means of putting them on to do what they are enjoined with all celerity.

On these grounds we may well think that the sun in his course cannot be swifter than they, nor the sight of the eye, nor the lightning from heaven more quick than they.

It is necessary that angels be so quick.

1. Because the extremes of heaven, and betwixt heaven and earth, are far remote, one from another: and oft occasions are offered for angels to go suddenly from one extreme to another.

2. Because many saints in the world (whose distress requires present succour) are very far distant one from another.

3. Because devils are swift unto mischief; and it is meet the good angels be as quick to protect, as evil ones to annoy.

Sec. 98. *Of the zeal of angels.*

A seventh property of angels is zeal. Their zeal is most fervent; in this respect they are called *seraphim*, Isa. vi. 2, 6.¹ *Seraph* signifieth to burn; thence *seraphim*, such as burn with zeal. Hereunto the Holy Ghost alludeth in this phrase, a flame of fire; for zeal is a fervour:² it is attributed to fire, to set out the burning heat of it; and it is ordinarily used to set out the ardour or fervency of the affections. Now, because angels are forward and fervent in accomplishing what they undertake; zeal may well be reckoned up among their properties.

Zeal puts life and heat into them, and that in every thing that they do; it makes earnest in whatsoever is good; it makes them (to use the word as it is oft used in a good sense) impatient at every dishonour done to God, and wrong to any of his saints.

This zeal is necessary for them, by reason of the fiery fury and malicious madness of devils and their instruments, in plotting and practising against God and his glory, and against saints and their good. It is requisite that angels, being messengers of God and ministers for saints, be, in maintaining the cause of

God and his saints, as zealous as devils and wicked ones are furious against that cause.

Sec. 94. *Of angels' constancy.*

The eighth property of angels is constancy. They are unalterably constant in good; their constancy hath respect both to their condition, and also unto their disposition.

In regard of their condition, they are immortal, everlasting, and never decay. In this respect (as well as in other respects) men and women after the resurrection, when there shall be no more death or any alteration, are said to be equal unto the angels, Luke xx. 36. Their nature giveth proof hereof. For spirits are not subject to decay.

In regard of their disposition, as it hath hitherto, so it will for ever remain good, and very forward thereunto; they never yet yielded to any evil, nor ever waxed weary of any good, nor ever repented them of doing the good which they had done. They have hitherto constantly persisted, and will for ever hereafter with like constancy persist, in doing the will of their Lord; and that without any interruption or intromission for a time, or without revolt and apostasy for ever. In regard of their constancy, they are said to serve God day and night, Rev. vii. 15, and always to behold his face, Mat. xviii. 10.

Their unalterable constancy is requisite, because their Lord whom they serve is Jehovah, that changeth not, Mal. iii. 6, even 'the Father of lights, with whom is no variableness neither shadow of turning,' James i. 17. Should the good angels decay or fall away, where should the immortal and immutable God have constant servants? Man proved a rebel against his Lord: so did many of the angels, which are turned into devils. By reason of their fall, God established the good angels that stand, and this is the true cause of their unalterable constancy.

Sec. 95. *Of divine expressions of the excellency of angels.*

The excellency of angels is further set out by sundry divine expressions, whereby excellent things are illustrated by applying them to angels, as 'the tongue of angels,' 1 Cor. xiii. 1; 'angels' food,' Ps. lxxviii. 25. Thereby is meant the most excellent tongue and the most excellent food that can be; as if angels did speak with a tongue, they would speak with such a tongue; or if they did eat any food they would eat such food.

The excellency of God is set out by such like phrases as, 'a prince of God,' Gen. xxiii. 6; 'an host of God,' 1 Chron. xii. 22; 'a city of God,' Jonah. iii. 3; 'a mountain of God,' Ps. xxxvi. 6; 'cedars of God,' Ps. lxxx. 10. By these phrases it is declared, that the more excellent anything is, the more it appertaineth to God; and the more anything appertains to God, the more excellent it is. If God's

¹ שרפים, *seraphim*, *urentes*.

² Heb. x. 27. *συνεῖς, ignis fervor. ζῆλος fervor, inde ζῆλος zelus.*

excellency be thus set forth, surely the excellency of angels must needs be very much amplified by the fore-mentioned phrases.

Sec. 96. *Of the functions of angels in relation to God.*

The functions of angels are comprised under the signification of this word *angels*, which signifieth *messengers*: and under that other word *ministers*.

Their functions are many; they may all be brought to three heads, for they are such as are performed,

1. To God their supreme Lord.
2. To the Son of God, their head.
3. To sons of men, Christ's members.

First, The functions which angels perform to God are these:

1. They attend God's presence. This they do for the honour of his majesty, and to set out his magnificence; this, their attendance, is thus set out, 1 Kings xxii. 19, 'I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.' By the *host of heaven*, angels are meant.

2. They follow the Lord whithersoever he goeth. In this respect they are styled the 'chariots of God': that is, such as follow him for his service. That angels are thereby meant, is evident by the psalmist's own expression of himself, Ps. lxxviii. 17, 'The chariots of God are twenty thousand, even thousands of angels:' and the Lord is there said to be 'among them,' because they are ever about him whithersoever he goeth.

3. They are God's messengers, to be sent up and down on God's errands. Their usual title *angel* importeth as much; and so much is expressly set down, Ps. civ. 4. In this respect they are said to 'minister to him,' Daniel vii. 10.

4. They are much employed about declaring the will of God. By angels God delivered his law on mount Sinai, Acts vii. 53, Gal. iii. 19. To this hath the apostle relation, Heb. ii. 2.

Obj. God himself 'spake all these words,' Exod. xx. 1.

Ans. God was indeed the true, primary, principal author of the law. Angels were his ministers in delivering it; they were as heralds, who in the presence of the king publish his proclamation. The word spoken by prophets is styled 'the word of the Lord,' Isa. i. 10. Of that which prophets uttered it is said, 'Thus saith the Lord,' Exod. xi. 4. Angels were God's ministers in delivering his law sundry ways. See more of this in Chap. ii. Sec. 9.

(1.) They were attendants on God when it was delivered. They earnestly desire to be where God's counsel is made known; they were therefore in the assemblies of God's people where the mysteries of the gospel were published, Eph. iii. 10.

(2.) They were witnesses and approvers of the law. In this respect saints are said to judge the world,

1 Cor. vi. 2, in that they are witnesses and approvers of Christ's judgment. So Mat. xix. 28.

(3.) They were as the mouth and voice of God in delivering the law. In this respect, saith the apostle, 'As though God did beseech you in us, we pray you in Christ's stead to be reconciled unto God,' 2 Cor. v. 20. In this sense, saith the apostle, the word spoken by angels was steadfast, Heb. ii. 2.

It is also manifest that in sundry other particulars God used to make known his will by angels, as Gen. xvi. 7, 9, and xix. 1; 1 Kings xix. 5; 2 Kings i. 9; Daniel vii. 16; Luke i. 13, 26, and ii. 10; Acts i. 11, and v. 19, 20, and viii. 26, and x. 3; Rev. i. 1.

5. They are God's ministers, to execute and perform what God will have done. In this respect angels are said to 'ascend and descend on the ladder that reached from earth to heaven,' Gen. xxviii. 12, and to 'do his commandments, hearkening to the voice of his word,' Ps. ciii. 20. This is further evident by the many particular employments mentioned in sacred Scripture whereunto God put them: as to bring Lot out of Sodom, Gen. xix. 1, &c.; Israel out of Egypt, Num. xx. 16; to stop Balaam's course, Num. xxii. 22; to stop lions' mowments, Daniel vi. 22.

6. They are executioners of God's judgments; witness the angel that slew seventy thousand with the pestilence in three days, 2 Sam. xxiv. 15, 16; and the angel that slew an hundred and eighty-five thousand in one night, 2 Kings xix. 35. In this respect angels are said to have the vials full of the wrath of God, Rev. xv. 7. They are mighty and terrible, and one angel is able to do more than millions of men; therefore God useth them for the greater terror to men.

7. They are special instruments of praising God. Excellently are they set forth in performing this duty, Rev. vii. 11, 12. And they are said, Rev. iv. 8, in extolling the name of the Lord, not to rest day or night, that is, never to cease in performing that duty. Because this is an especial work of theirs, the psalmist oft calls upon them to perform it, as Ps. ciii. 20, and cxlii. 2. Not as if they were negligent therein; but thereby he sheweth how ready they are to perform it, and so commends them for it, and therein makes them examples to others.

Sec. 97. *Of the functions of angels in relation to Jesus Christ.*

The functions which angels perform to the Son of God distinctly are especially such as they perform to him being incarnate, even as he is also Son of man.

In general it is said, that the angels ascend and descend upon the Son of man, John i. 51; relation is therein had to Gen. xxviii. 12. By that ladder Christ is meant, who by his human nature touched the earth, and by his divine nature reached up to

¹ Qui monet ut facias quod jam facis, ille monendo laudat, et hortatu comprobatur acta suo.—Ovid de Trist.

heaven. The angels ascending and descending imports the continual service they do to him; and that they are deputed of the Father thereunto the apostle proveth, Hab. i. 6, and the psalmist also, Ps. xci. 11.

Particular functions expressed to be done by angels to Christ are these.

1. To foretell his conception, Luke i. 30, 31.
2. To declare his birth, Luke ii. 9-11.
3. To prevent his danger, Mat. ii. 13, 14.
4. To minister unto him in his need, Mark i. 13.
5. To protect him from enemies, Mat. xxvi. 53.
6. To confirm and comfort him in his agony, Luke xxii. 43.
7. To open his grave at the time of his resurrection, Mat. xxviii. 2.
8. To witness his resurrection to them that looked for him, Luke xxiv. 5, 6, 23.
9. To confirm his ascension into heaven, Acts i. 10, 11.
10. To accompany him into heaven, Ps. lxxviii. 17, 18; Eph. iv. 8.
11. To attend and magnify him in heaven, Rev. v. 11, 12.
12. To reveal what he will have done, Rev. i. 1, and xxii. 16.
13. To fight with him against his enemies, Rev. xii. 7.
14. To gather out of his kingdom all things that offend, Mat. xii. 49, 50.
15. To accompany him at his last coming, Mark viii. 38; Mat. xxv. 31.
16. To execute his last judgment, Mat. xiii. 49, 50.

Sec. 98. *Of the function of angels in relation to the bodies of men in this life.*

The functions which angels perform to men are performed to them especially as they are adopted of God, and members of Christ; for all saints have angels attending on them.¹

Functions of angels to such have respect to them in this world, or in the world to come. In this life they tend to the good of their bodies or of their souls, and that either by procuring positive good things, or preventing and redressing of evils.

In general, it is the function of angels to attend on saints, and to minister unto them,² ver. 14. In this respect they are styled 'their angels,' Mat. xviii. 10. They are as those servants who are appointed by a king to attend his children, and thereupon are called the prince's servants.

Particular functions of angels which concern the good of saints' bodies in this life, are these that follow:

1. Angels are as stewards, to provide for men in

¹ Omnes sancti angelos habent.—*Chrys. in Mat. xviii. Rom. 60.*

² Ipsi angeli nobis servire dicuntur, dum propter nos in ministerium mittuntur.—*Aug. medit. lib. ii. cap. iii.*

time of need. Hereof we have a memorable history, 1 Kings xix. 5-7.

2. They are as physicians, to cure their maladies, John v. 4.

3. They are as nurses, to bear them, as it were, in their arms, and to keep them from hurt, Ps. xci. 11, 12.

4. They are as guides, to direct them in the right course, and to keep them from wandering, Gen. xxiv. 7, and xxxii. 1.

5. They are as soldiers, to guard them, and to keep them safe from danger, Ps. xxxiv. 7. Hereof we have a great instance, 2 Kings vi. 17. They are also as soldiers, to destroy the enemies of the church, 2 Kings xix. 35.

6. They are as rescuers, saviours, and deliverers, to pull saints out of danger, and to set them free, Acts v. 19, and xii. 7, 8, &c.

To these may be referred their restraining of things hurtful by nature from doing hurt, Dan. vi. 22.

Obj. How may these extraordinary instances be ordinarily applied?

Ans. 1. Extraordinary instances do shew what angels are able and ready to do at the pleasure of the Lord.

2. They shew what God will put them to as he seeth cause; so as on these grounds we may expect the like, if God see it good.

3. These extraordinary instances are as pertinent to our purpose as that reason which the apostle useth, Heb. xiii. 2, to press the duty of hospitality, namely, their receiving of angels unawares.

4. These are visible and sensible demonstrations of their invisible and sensible care over us.

5. The argument follows from the greater to the less; for if angels did such extraordinary matters for saints, much more may we expect ordinary matters. Such an argument is pressed, James v. 17, to quicken us up to pray.

Sec. 99. *Of angels' functions over men's souls in this life.*

In regard of men's souls in this life, angels are,

1. As prophets or teachers, to instruct them,¹ Dan. viii. 16, 17, and ix. 22; Luke i. 14, 15, 34, 35; Acts i. 11.

2. As consolators, to comfort them in their fears and perplexities, Gen. xxi. 17; Isa. vi. 6, 7.

3. As coadjutors, to stand with them against Satan, Jude 9; Zech. iii. 1.

4. As fellow-members, to rejoice at the conversion of sinners, Luke xv. 10.

5. As tutors, to punish them for their offences, that so they might be roused out of their sins, and brought to repentance, 2 Sam. xxiv. 16.

¹ Sancti angeli hominum salutem ministrant.—*Chrys. de Paten. Job, Rom. iii.*

Sec. 100. *Of angels' functions to saints in the life to come.*

In regard of saints after this life, angels are,

1. As watchers, to attend the separation of body and soul, and instantly to take their souls and carry them to heaven,¹ Luke xvi. 22.

2. As keepers,² at the last day to gather all the elect together, Mat. xxiv. 31.

3. As fanners or fishers, to separate the evil from the good, Mat. xiii. 49.

4. As companions in heaven, to join with saints in praising God, Rev. vii. 9-11.

The fore-mentioned distinct functions of angels do lead us on further to consider the benefits which we reap by them.

Sec. 101. *Of the benefits which saints receive by the ministry of angels.*

The benefits which we receive by the ministry of angels concern the good of our bodies or of our souls, and that in this life and in the life to come. They may all be reduced to these heads :

1. An exceeding high honour to have such attendants ; for they are ' ministering spirits for us,' ver. 14. It was counted the highest honour that could be done to him whom the king delighted to honour, that one of his noble princes should wait upon him ; but all the noble princes of God attend on saints. Well, weigh their fore-mentioned properties (Sec. 87), and this honour will conspicuously appear to be the greater. Surely this is an undoubted evidence that saints are the spouse of Christ, members of his body, and adopted to be God's children, and heirs of his kingdom. These are the true and proper grounds of this high honour. Mortal kings use so to honour their spouses and children. Adam in his innocency had not such honour.

2. Protection from dangers ; for ' the angel of the Lord encampeth round about them that fear him, and delivereth them,' Ps. xxxiv. 7. And God hath given them a charge to keep his saints in all their ways, &c., Ps. xci. 11, 12. There are many, many dangers from which we are, time after time, protected by angels, though we do not visibly see it. That which the Scripture revealeth, we may as safely, and ought as confidently, believe as if visibly we saw it. The benefit of this protection is the greater, in that it is against spiritual enemies and spiritual assaults, Eph. vi. 12. This is a great amplification of the benefit ; for good angels are more in number than devils, and stronger in power. They are more prudent than devils are subtle ; they are more speedy in coming to our succour than devils are, or can be, in coming to annoy us ; they are more fervent and zealous for our good than devils are, or can be, fierce and malicious to our hurt ;

they do more carefully and constantly watch for our safety than devils do, or can do, for our destruction, though, like roaring lions, they walk about seeking whom they may devour. In regard of these angelical protectors, we may say, as Elisha did, 2 Kings vi. 16, ' They that be with us are more than they that are against us ;' yea, though all the wicked of the world and all the fiends of hell be against us.

3. Supply of all our wants. They can do it ; they are willing and ready to do it ; yea, they do indeed actually do it, though we do not sensibly discern it. Abraham's servant saw not the angel which went before him and prospered his journey, yet an angel did so, Gen. xxiv. 7. Angels invisibly do many good offices for us. As devils do oft work in us doubting and despair, so the good angels do oft put life and spirit into us, whereby we are comforted and established. An angel strengthened Christ in the extremity of his agony, Luke xxii. 43. The like they do to the members of Christ : they are sent forth to minister for them, ver. 4. Surely their ministry extendeth to such things as are needful for saints and useful unto them.

Sec. 102. *Of the resolution of the seventh verse.*

Ver. 7. *And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.*

In this verse is laid down the second argument,¹ whereby the apostle proveth angels to be inferior to Christ, and thereupon Christ to be more excellent than angels. The argument may be thus framed : They who are made spirits and ministers are inferior to him that made him so ;

But angels are made spirits and ministers by Christ ; Therefore angels are inferior to Christ.

That angels are so made, is in express terms set down.

That Christ made them so is implied in this phrase, *who maketh*, for it hath reference to the last clause of the second verse.

The sum of this verse is, a description of angels.

Two points are observable therein :

1. The connection of this verse with the former in this phrase, ' And of the angels he saith.'

2. The description itself. This consists of two parts :

The first sets down the nature of angels, *spirits*.

The second, their office, *ministers*.

Both those are amplified,

1. By their principal efficient, the Son of God, *who made them*.

2. By their quality, in this metaphor, *a flame of fire*.

Sec. 103. *Of the observations arising out of the seventh verse.*

1. *God hath made known what is to be known of angels.* Thus he hath made known in his word ; for thereunto the apostle refers us in this phrase, ' And

¹ Of the first argument, see Sec. 76.

¹ Angeli nunc hic, nunc ibi esse potuerunt, qui hinc illinc quem Deus voluit abstinere. — Aug. de cura pro mor. gerend. cap. xv.

² Qu. ' reapers ?' — Ed.

of the angels he saith; even he that made known in his word what is to be known of his Son, made known also what is to be known of angels. Angels are invisible, spiritual, and celestial substances, so as we could not know anything to the purpose concerning them, except God had revealed it. Search therefore the Scriptures, thereby to learn what thou wouldst know of them, and content thyself with that which is revealed in the Scriptures concerning them.

II. *Christ is the Creator of angels.* This relative who hath reference to Christ. This doctrine is expressly set down, Col. i. 16.

III. *Christ is the Lord of angels.* He ordereth and disposeth them to such offices and services as he pleaseth. The particle of the present tense, *who maketh*, implieth a continual act of providence. In this respect Christ is said to be 'the head of all principality and power,' Col. ii. 10.

IV. *Angels are spirits.* They are here expressly so called. See Sec. 86.

V. *Angels are ministers.* See Sec. 96, &c.

VI. *Angels are very fervent in their enterprises.* This metaphor, *a flame of fire*, imports as much. See Sec. 93.

Sec. 104. *Of the connection of the eighth verse with the former.*

But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.—Heb. i. 8.

The inferiority of angels to Christ being sufficiently proved in the former verses, the superiority and dignity of Christ is further prosecuted in the six verses following.

The first particle *but*, importeth an opposition betwixt this that is here set down, and that which went before, for the dominion of Christ is here opposed to the subjection of angels.

The Son here meant is that very Son of God, of whom mention was made before, vers. 2, 5, 6. See Secs. 15, 49, 51.

This phrase *he saith* is not in the original, yet of necessity to be understood, to make the sentence perfect. The learned languages, when they have occasion in divers sentences together to use the same verb, account it an elegancy to leave it out in the latter clauses. It is here to be taken in the same sense wherein it was taken vers. 6, 7, and it implieth that there is as good proof of the dignity of Christ as there was of the inferiority of angels, even divine testimony; God that testifieth the one testifieth the other, he saith of the one as well as he saith of the other.

Sec. 105. *Of the main scope of the 45th Psalm.*

The testimony intended under this phrase, *he saith*, is taken out of Ps. xlv. 6, 7. That psalm is an express prophecy of Christ.

Many take that psalm to be a congratulatory hymn

upon the marriage of Solomon, and so expound it historically. Most of the Jewish rabbins apply it wholly that way. But there are many points therein, which cannot with any probability be applied to Solomon. To let pass sundry other passages in other parts of the psalm, few of the points noted in the two verses which the apostle hath quoted out of that psalm can fully come up to Solomon. Nay, some of them cannot well and truly be applied to him, as this apostrophe, *O God*, as here (see Sec. 107), simply set down; nor that continuance of time comprised under this phrase (see Sec. 108), *for ever and ever*; for Solomon's throne did not properly for ever continue. Besides, his sceptre was not in all things a sceptre of righteousness; witness the many wives and concubines that he had, many of them being strangers, which was directly against the law; witness also the idolatry that he yielded to, 1 Kings xi. 1, &c.; and witness the heavy burdens which he laid upon the people, intimated 1 Kings xii. 4. Finally, the extent of that anointing above all others, mentioned in the psalm, cannot properly be applied to Solomon, though he had many endowments above sundry other men. Such transcendent excellencies are applied to the person intended in this psalm, as some of the Jews themselves do apply them to the Messiah, and two or three times use this phrase, *O King Messiah*, in applying sundry passages to him.

It is sufficient for us Christians to persuade us, that the Son of God and his excellency is set out in this psalm, because an apostle guided by the same Spirit that the psalmist was, doth so directly and expressly apply it to Christ, as here it is applied.

Sec. 106. *Of Christ's throne.*

The manner of setting out Christ's dignity is very elegant and emphatical. It is by a rhetorical apostrophe: 'Thy throne, O God.' It imports a joyful congratulation of Christ's glory and dignity, for this relative *thy* hath reference to the Son, mentioned in the beginning of the verse. An apostrophe, when it is used in commendation of a person, addeth much emphasis, and putteth life into the speech. It doth in a manner single out the person to whom it is declared, to be observed of all. As here it is applied to Christ, it further shews, that Christ's excellencies may be spoken of to himself even face to face, for they are his due, and there is no fear of vain-glory in him, Rev. iv. 10, 11. See 125 in the end.

A throne is a royal seat, a seat proper to a king. So much is intended by this phrase, 'Only in the throne will I be greater than thou,' Gen. xli. 40. That was spoken by a king upon advancing one above all his subjects; only he excepts his own royal dignity, which he setteth out under this word *throne*. These two words, *throne, kingdom*, are oft joined together; thus, 'the throne of his kingdom,' 2 Sam. vii. 13, Deut. xvii. 18; and it is called a 'royal throne,' Esther v. 1;

a 'kingly throne,' Daniel v. 20. A throne is metonymically put for a kingdom. 2 Sam. vii. 16, 1 Kings i. 37. Kings used to sit on their throne when they would set out their royalty, 1 Kings xxii. 10, 19, Acts xii. 21; and when they executed public judgment, 1 Kings vii. 7. In this respect it is styled a 'throne of judgment,' Prov. xx. 8; and thrones are said to be prepared for judgment, Ps. ix. 7 and exxii. 5; and God is said to 'sit on a throne judging,' Ps. ix. 4. In allusion to this right, Christ thus saith to his disciples, 'Ye shall sit upon twelve thrones judging,' Mat. xix. 28.

This metaphor is here applied to Christ, to set out his kingly office, together with his dignity, royalty, and majesty; for the throne whereon Christ is said to sit is styled a 'throne of majesty,' Heb. viii. 1; yea, also, Christ's supreme function of judging is hereby intimated, for God ordained him to be judge, Acts x. 42.

Now, Christ is truly and properly a king, the most high, supreme sovereign over all. And this he is,

1. As he is true God; for the Lord is king, Ps. x. 16; God is king, Ps. xlvii. 7, 8.

2. As he is the Son of God, the second person in sacred Trinity, Ps. xlviii. 6, Isa. xxxiii. 22.

3. As he is God-man, the Messiah, Zech. ix. 9.

This last respect is here especially intended; for it is the main scope of the apostle to set out the excellency of Christ as God manifested in the flesh, preached unto the Gentiles, and believed on in the world.

Sec. 107. *Of the title God applied to Christ.*

The title God, Θεός, is here properly to be taken. It setteth out the divine nature of Christ. It is thus oft attributed to Christ in the New Testament; as John i. 1, Rom. ix. 5, 1 Tim. iii. 16, Heb. iii. 4.

The word used Ps. xlv. 6 (whence this testimony is taken) is of the plural number, אֱלֹהִים (as was shewed on ver. 6, Sec. 70), and attributed to creatures; see Sec. 118. When it is applied to creatures, it is spoken of many together; as to idols, Exod. xxii. 20; or angels, Ps. viii. 5; or men, Ps. lxxxii. 1, 6. If at any time it be applied to one single creature, some circumstance or other is added thereto, to demonstrate that a creature is intended thereby; as where it is applied to one calf, it is styled a 'god of gold,' Exod. xxxii. 31; and the name of the idol is expressed, Judges xvi. 23, thus, 'Dagon their god.' So where Moses is styled god, his name is expressed; and the person to whom he was a god, namely, Pharaoh, Exodus vii. 1. But in this place there is no circumstance that restrains it to a creature; therefore it is to be applied to him that is truly, properly, and essentially God.

This apostrophe, *O God*, may be used by the psalmist, inspired and guided by the holy God, as by himself spoken to the Messiah, as Ps. lxxviii. 7, or the

first person in Trinity may be brought in speaking to the second, even the Father to his Son, as Ps. ex. 1. All tends to the same end, namely, to declare Christ to be true God.

This is further manifest by the title *Jehorah*, which is a name so proper to the true God, as it is not in any part of Scripture attributed to any but to the true God; and it is attributed to the Son of God, and that as a distinct person from the Father, Gen. xix. 24. So as the Son is most true God, most properly so called in this and sundry other places. So he is called *Lord*, ver. 10, Sec. 128.

Sec. 108. *Of the everlastingness of Christ's kingdom.*

These words, 'for ever and ever,' εἰς τὸν αἰῶνα τοῦ αἰῶνος, have reference to the throne of Christ, whereby his kingdom is set out; so as it declares the everlastingness of Christ's kingdom.

The Greek word here translated *ever* is the same that was translated *worlds*, ver. 2. According to the notation of the Greek word, αἰὶ ὦν, it signifieth ever-being, namely, one and the same; see Sec. 18. Sometimes the singular number is singly used, as Mark iii. 29, εἰς τὸν αἰῶνα; and sometimes doubled, as here. Oftentimes the plural number is singly used, as Luke i. 32, εἰς τοὺς αἰῶνας; but most frequently doubled, εἰς τοὺς αἰῶνας τῶν αἰῶνων, especially in the book of the Revelations, where it is fifteen times doubled.

The doubling of the word addeth emphasis, and ratifieth the certainty of the point, as the doubling of Pharaoh's dreams did, Gen. xli. 32.

This word hath reference sometimes to former times, and intendeth eternity without beginning, as Eph. iii. 11, κατὰ ἀρχαίαν τῶν αἰώνων, and is translated *eternal*. It hath also reference to future times, and intendeth everlastingness; as John vi. 51, 'He shall live for ever,' ζήσεται εἰς τὸν αἰῶνα. Sometimes it implieth a continuance to the end of the world, as Luke i. 55; or the end of a man's life, as John viii. 35.

Though the word *ever*, singly used, may synecdochically be put for a time that hath a date or period, yet whenever it is doubled it signifieth an everlasting continuance, without any date or end at all.

In the Hebrew text, which is here quoted, there is a participle² added to the word *ever*, which in that use always intendeth a proper everlastingness, without any period or end at all, and thereupon translated 'for ever and ever.'

Christ, in regard of his divine nature, as the Son of God, is a king for ever in the largest sense, having respect to former and future continuance, before and after all times, even 'from everlasting to everlasting,' Ps. xc. 2.

¹ Of the title *Jehorah*, see the Church's Conquest, on Exodus xvii. 15, sec. 72.

² עוֹלָם וְעוֹד. In seculum et usque, notat tempus longius quam seculum; aeternum. In immensum angit orationis pondus.

But in regard of his office, as God-man, and mediator betwixt God and man, this continuance hath respect to the future, and implieth an everlasting continuance. And that,

1. From his ascension, when he was actually set upon his throne in heaven. This exaltation of Christ is frequently noted to be after his humiliation and subjection unto death, Acts ii. 36, and v. 30, 31; Rom. viii. 34; Philip. ii. 8, 9.

2. From his incarnation. For so soon as his human nature was united to his divine (which was at his first conception) he had right to his royal dignity. Thereupon it is said, ver. 6, 'when he bringeth in the first-begotten into the world,' &c. So soon as he was born he was acknowledged a king, and answerably he was worshipped, and presents brought to him, Mat. ii. 2, 11.

3. From the beginning of the world, even so soon as man fell, as Mediator he was also King. That which was said of Christ in regard of his sacrifice, he was a 'Lamb slain from the foundation of the world,' Rev. xiii. 8, may be applied to his royalty, he was a King from the foundation of the world. For in every point of his Mediatorship he was the 'same yesterday, and to-day, and for ever,' Heb. xv. 8; that is, in all former times, in the present time, and for all future times. This was Christ in four especial respects.

(1.) In regard of God's decree, which was, before all times.

(2.) In regard of God's promise, Gen. iii. 15.

(3.) In regard of the efficacy of Christ's mediatorship, for it was effectual to all purposes so soon as God had promised him.

(4.) In regard of the virtue of faith, which is 'the substance of things hoped for,' Heb. xi. 1.

From what time soever we take the rise or beginning of Christ's kingdom, as he is Mediator, the continuance of it is everlasting; it hath no date at all, Ps. cxlv. 13; Daniel vii. 4; Luke i. 33.

Sec. 109. *Of Christ's giving up his kingdom to his Father.*

Against the eternity of Christ's kingdom may be objected, that Christ shall deliver up the kingdom to God the Father, and that the Son himself shall be subject unto him that put all things under him, 1 Cor. xv. 24, 28.

Ans. 1. That which is spoken of Christ's delivering up the kingdom to the Father, is meant of that full victory and conquest which Christ shall get, and thereby, as it were, bring unto his Father a settled and an established kingdom. In this respect he may be said to settle his Father in his kingdom, in reference to such as rebelled against him or fell from him.

2. That phrase of delivering up the kingdom to the Father may be understood of the manner of Christ's regiment by his ministers, ordinances, and other like means; all things being accomplished by these for

which they were ordained, they shall cease, and in this respect be said to be delivered up to God.

3. All enemies being subdued, Christ hath no occasion of using authority over them. There is no fear of their rising against him.

4. As for this phrase, 'The Son also himself shall be subject,' it is to be taken in regard of his human nature and office of mediation, in which respect he is subject to the Father.

If hereupon it be objected that in these respects Christ was always subject to the Father, I answer,

That the excellency of his deity being till then as it were clouded under the veil of his flesh and of his office, it did not so conspicuously, fully, and perfectly appear, as at the end of the world it shall. This subjection then is to be taken comparatively, in reference to that infinite difference which then shall be manifested betwixt the divine and human nature of Christ.

When the Son of God assumed human nature to the unity of his divine nature, 'the Word was made flesh,' John i. 14, and 'God was manifested in the flesh,' 1 Tim. iv. 16. Now though it pleased the Deity to make itself in a manner visible in that flesh, John xiv. 9, yet was the flesh as a veil obscuring the surpassing brightness of the deity. And although by divine words and works uttered and done in this flesh, by enduring that heavy burden which was laid on it for our sins, by the resurrection of it from the dead, by the ascension of it into heaven, and by the high exaltation of it at the right hand of God, the deity did by degrees more and more brightly and clearly shew itself forth, yet still the flesh remained as a veil and a cloud. But when the enemies of all sorts shall be subdued, then will the deity of the Son so brightly and conspicuously shew itself, as the humanity shall be no veil unto it, but rather it shall appear to be infinitely inferior to it, and in this respect subject unto it; so as the human nature of Christ shall not lose any dignity which it had before, but the divine nature shall more clearly manifest itself in itself, and (as we speak) in its own likeness. The subjection therefore of the Son is to be taken of the clear manifestation of the excellency of the deity, not of any diminution of the dignity of the humanity.

5. The subjection before mentioned may be understood of the body of Christ; and Christ, because he is the head of that body, be said to be subject; for this subjection to the Father is set down as a high degree of honour and happiness. To what higher degree can any creature attain unto than to be God's subject? Now because the whole body of Christ shall not be fully brought into the protection and tuition of the Father before that day, therefore by a kind of excellency the Son, in regard of his mystical body, is said then to be subject.

6. All may be taken of Christ's kingdom of intercession and grace, wherof the church, so long as it

was militant, had need, but not of his kingdom of glory, in which his church shall triumph.

Sec. 110. *Of the necessity of Christ's continual sitting upon his throne.*

There is an absolute necessity that Christ's throne should be 'for ever and ever,' because there never was nor can be any worthy, meet, or able to succeed Christ in the throne, and to go forward with that work which he had begun; wherefore, that his good beginning might not prove vain, it was necessary that he should have an everlasting kingdom. Among men a good supply may be made, and one man may go on with that good work which another hath begun, and perfect the same. David made great preparation for the temple, 1 Chron. xxii. 2, &c., and xxviii. 11, &c., but his son Solomon perfected the temple after the death of his father, 2 Chron. v. 1. But there is one only true natural Son of God, one Mediator between God and man, so as there can be none like to him to succeed him on the throne. Besides, Christ ever liveth, and therefore needeth no successor; but all men are mortal, and are not suffered to continue by reason of death. This reason the apostle rendereth of the difference betwixt the priesthood of men, which was changeable, and the unchangeable¹ priesthood of Christ, Heb. vii. 23, 24.

This everlastingness of Christ's kingdom doth much commend the same, and sheweth it to be far more excellent than all the kingdoms of men, and that it shall stand when all others are brought to nought. Christ shall be the conqueror over all.

In this respect he is to be feared above all, and to be trusted unto more than all, Daniel vi. 26, and vii. 14; 1 Tim. iv. 10.

Sec. 111. *Of Christ's Sceptre.*

There is another sign here used to set out Christ's kingdom, that is, a 'sceptre': indeed the Greek word (*ἡ ῥαβδος*). See Chap. ix. 4, Sec. 28) used by the apostle, signifieth a wand, or stick, or staff; it is by the Septuagint oft used, as here, for a sceptre. So the Hebrew word *מַטֵּה*, is indefinitely put for a staff or a stick, but more especially for a sceptre, as Gen. xlix. 10; Num. xxiv. 17.

In the book of Esther there is oft used a compound Hebrew word,² which signifieth such instrument as kings used to sway, which is properly a sceptre; this is so proper to a king as he is called a sceptre-holder or sceptre-bearer,³ Amos i. 5-8. As a throne and a

crown, so a sceptre are all ensigns proper to a king, and that to set out his majesty and authority. Therefore, when a king was chosen, and inaugurated, and anointed, they were wont to put a sceptre into his hand.

A king, by swaying his sceptre this way or that way, manifesteth his mind. When he inviteth any to come to him, or would have silence made, or vouchsafe grace and favour to any, or declare his dislike of a thing and displeasure, he doth it by the motion of his sceptre, so as his mind may be discerned thereby. When Ahasuerus would give an evidence of his favour to Esther, he held out his sceptre to her, Esther v. 2, and viii. 4. Because a sceptre is proper to a king, by a metonymy it is oft put for a kingdom or royal dignity, as Gen. xlix. 10, Num. xxiv. 17. And the destruction of a king and kingdom is set out by breaking a sceptre, Isa. xiv. 5, Zech. x. 11.

That a royal sceptre is here meant, is evident by the word *kingdom* annexed to it, 'the sceptre of thy kingdom.' And that by this sceptre the government of a kingdom is here meant, is manifest by the epithet of righteousness added thereto, a 'sceptre of righteousness,' that is, a righteous government of a kingdom. In this respect a king is said to have a sceptre to rule, Ezek. xix. 14.

There are two things whereby the apostle commendeth the foresaid sceptre: one is, the dignity of it; the other is, the equity of it.

The *dignity* is the greatest that can be implied in this word *kingdom*. A sceptre of a kingdom is a royal sceptre, such as kings only sway. Other commanders may have sceptres (though not so properly as a king), for mention is made of 'sceptres of rulers' in the plural number, as Isa. xiv. 5, Ezek. xix. 11. Such a sceptre may be a sceptre of a city, of a tribe, of a province, or of such a jurisdiction as he possesseth who holdeth the sceptre.

The *equity* of the former sceptre is thus set out, 'a sceptre of righteousness,' which implieth that the king who swayeth the sceptre, ordereth all things in his kingdom most justly and righteously.

Order of matter requireth that the latter clause should be in the former place, thus, 'the sceptre of thy kingdom is a sceptre of righteousness;' but the learned languages place an elegance in transposing the parts of a sentence.

According to the order of matter, we will first speak of the kingdom of Christ, and then of the equity thereof.

Sec. 112. *Of Christ's kingdom.*

Christ's kingdom is expressly mentioned in this phrase, 'the sceptre of thy kingdom.' The relative particle *thy* hath reference to Christ, as was before shewed on this phrase, 'thy throne,' Sec. 106.

Ita etiam virga tam regie quam judiciary potestatis est indicium.—*Basil magn. cyplic. Ps. xlv.*

¹ *ἀκαταράττον*. Quod præterite non potest, i.e. perpetuum. Perpetuum autem sacerdotium dicitur sacerdotis perpetui respectu.—*Biza Annot. in Heb. vii. 24.*

² *מַטֵּה רִאשִׁית* componitur ex *מַטֵּה* et *רִאשִׁית* virga et principe; significatque virgam qualem principes solent tenere, nimirum *אקטטרם*, sceptrum.

³ *מַטֵּה הַמֶּלֶךְ* *אקטטרם הַמֶּלֶךְ*, sceptritudinem, *אקטטרם הַמֶּלֶךְ*, sceptrum ferens. Sicut Thronus regni est symbolum et tessera,

Frequent mention is made of Christ's kingdom, and that before he was exhibited in the flesh, and since.

Before it was typified, as by the kingdom of other kings of Judah, so in particular by the kingdom of David, 2 Sam. vii. 12-16; Isa. ix. 7, and xvi. 5; Jer. xxiii. 5, 6, and xxiii. 17.

This kingdom of Christ was also prophesied of before his incarnation, Gen. xlix. 11-13; Num. xxiv. 17; Daniel ii. 44; Micah iv. 8. After his exhibition in the flesh, this kingdom of Christ was published by his forerunner, Mat. iii. 2; by Christ himself, Luke iv. 43, and viii. 1; and by his apostles, Luke ix. 2. This kingdom did the apostles most set forth after Christ's ascension, Acts viii. 12, and xx. 23, and xxviii. 31. Christ's kingdom is that estate where Christ ruleth.¹

As God, by his absolute power he reigneth over all creatures everywhere, Ps. ciii. 19.

As Christ is God-man, God manifested in the flesh, 'all power is given unto him in heaven and earth,' Mat. xxviii. 18; yet hath Christ a peculiar kingdom, wherein he reigneth over a select people called out of the world, who are a willing people, Ps. cx. 5.

This kingdom is sometimes called 'the kingdom of God,' Mark i. 14, 15; and that in five especial respects:

1. By a kind of excellency; for excellent and eminent things are said to be of God, as Gen. xxiii. 6; Ps. lxxxvii. 3; 1 Chron. xii. 22; Ps. lxxx. 10, and xxxvi. 6; Gen. xxx. 8.

2. In relation to the king thereof, Christ Jesus, who is true God, John i. 49, Rom. ix. 5.

3. In opposition to kingdoms of men, Dan. v. 21, John xviii. 36.

4. In regard of the laws, privileges, and immunities thereof, which are all divine and of God, Deut. iv. 8, Rom. xiv. 17.

5. In reference to the end thereof, which is God's glory, Philip ii. 9-11.

It is also called 'the kingdom of heaven,' Mat. iii. 2, and iv. 17; and that in five other respects:

1. To distinguish it from the kingdoms of the world, which the devil shewed to Christ, Mat. iv. 8.

2. To shew the kind of laws, ordinances, and appurtenances thereof, which are all heavenly, Heb. ix. 23.

3. To demonstrate the qualification of the subjects thereof, whose inward disposition and outward conversation is heavenly, Heb. iii. 1, Ps. iii. 20.

4. To set out the extent thereof. It doth not only reach from Euphrates to Sihor, as Solomon's kingdom did, 1 Kings iv. 21, or from India to Ethiopia, over an hundred and twenty-seven provinces, as Ahasuerus his kingdom did, Esther i. 1, but to heaven itself, yea, and that throughout the whole earth and the whole heaven, Ps. cxxxv. 6, Mat. xxviii. 18.

¹ Of Christ's kingdom, see my Guide to go to God, or Explan. of the Lord's Prayer, 2 Petit., sec. 35.

5. To manifest the end of calling men into the church, which is Christ's kingdom of grace on earth, that they might be fitted for heaven, which is the kingdom of glory, Col. i. 12, 13, 1 Peter i. 3, 4.

Well may the estate where Christ ruleth be accounted and called a kingdom, because all things which constitute a kingdom appertain thereto; such as these:

1. An high supreme sovereign, who is a true, proper king, an absolute monarch, which Christ is, Isa. ix. 6; Ps. ii. 6; 1 Tim. vi. 15.

2. There be subjects that take him for their king, and willingly subject themselves to him, Ps. xviii. 44, and ex. 3.

3. There is a distinct particular dominion or state, in which that king reigneth and ruleth, Ps. ii. 6.

4. There be laws and statutes whereby this kingdom is governed, the most righteous, equal, and prudent laws that ever were. These are registered in God's word, the holy Bible: read what is said of them, Deut. iv. 8; Ps. xix. 7; 2 Tim. iii. 15-17.

5. There [be] privileges and immunities appertaining to this kingdom, such as never any kingdom had the like. Some of the privileges are these:

(1.) A right to the things of this world, 1 Cor. iii. 22, 23.

(2.) A free access to the throne of grace at all times, Eph. ii. 18, and iii. 12, Heb. iv. 16. This privilege will appear to be a great one, if we well weigh the readiness of him that sits on the throne to accept us; the abundance of blessings that are there treasured up, and the assurance that the subjects of this kingdom have to attain their desires.

(3.) A right to Christ himself, and in him to all things that are his. And what is not his? Rom. viii. 32.

(4.) A right to heaven itself, 1 Peter i. 4; Luke xii. 32; Mat. xxv. 34.

The immunities of Christ's kingdom are such as these:

1. Freedom from all inconvenient and burdensome laws, whether ceremonial, judicial, or moral, Rom. vii. 4, Gal. iv. 5.

2. From sin, Rom. vi. 18, 22. We are freed from sin,—

(1.) In regard of the guilt of it, Rom. viii. 33.

(2.) In regard of the dominion and power of it, Rom. vi. 14.

(3.) In regard of the punishment of it, Rom. viii. 1.

3. From the sting of death, 1 Cor. xv. 53.

4. From the power of Satan, Heb. ii. 14.

Who would not be of this kingdom? What care should they have that are of it to abide in it, and to say, 'The lines are fallen unto me in pleasant places; yea, I have a goodly heritage,' Ps. xvi. 6. How sedulous should they be to bring others thereinto, Cant. viii. 8. How conscionable ought the subjects of this kingdom to be in walking worthy thereof, Eph. iv. 1, Col. i. 10.

matters are so equally poised and distributed, as every one hath that which belongs to him, or is meet for him. Thus it compriseth both reward and revenge; the one and the other being by righteousness so ordered as it is meet to be ordered. The notation of our English word *righteousness* is agreeable to the meaning and sense of that notation; for righteousness is to do right to every one. Thus both philosophers and divines, ancient and modern, have defined it: righteousness is a virtue whereby to every one his due is given. On the contrary, wrong done to any is called unrighteousness or injustice, *ἀδικία*.

Thus is that righteousness whereby Christ ordereth the affairs of his kingdom, as was shewed before, Sec. 113.

Of righteousness put for God's faithfulness, see Chap. vi. 10, Sec. 61.

Sec. 115. Of Christ's love of righteousness.

That which puts on Christ to sway his sceptre righteously, and righteously to govern his people, is not so much any advantage which himself expects from his subjects, as an inward inclination in himself thereunto, and a delight therein. So much doth this word *love*, 'Thou hast loved righteousness,' intend. In this did the man after God's own heart manifest his love of God's commandments, in that he delighted in them: 'I will delight myself,' saith he, 'in thy commandments, which I have loved,' Ps. cxix. 47; yea, they who love a thing will also earnestly and zealously put themselves on to practise and exercise the same. So much is intended in this phrase, 'My hands will I lift unto thy commandments, which I have loved,' Ps. cxix. 48. When the soul of a man is duly affected with righteousness, and his heart set upon it to love it, he will take all occasions to practise it; nothing more puts on one to do a thing than love: 'My soul hath kept thy testimonies, and I love them exceedingly,' saith the psalmist, Ps. cxix. 167.

This love of righteousness rested not only in that which was in Christ, and practised by him, but also it extended itself to the righteousness of his subjects; even to their righteous disposition and righteous conversation: so as the righteous government of this King is manifested both in his own righteous ordering the affairs of his kingdom, and also in his subjects ordering their affairs, when they have to do with their sovereign and their fellow-subjects. Christ loveth and delighteth in the righteous, and will thereupon reward their righteousness: thus saith the psalmist to this purpose, 'The righteous Lord loveth righteousness; his countenance doth behold the upright,' Ps. xi. 7. And again, 'The Lord loveth the righteous,' Ps. cxlvi. 8.

Sec. 116. Of Christ's hatred of iniquity.

To Christ's love of righteousness is added his hatred of iniquity, because these two are contrary one to

another. Men use to be contrarily affected to contrary objects; vain intentions and God's law are directly contrary one to another; thereupon saith the psalmist, 'I hate vain thoughts, but thy law do I love,' Ps. cxix. 113. We are commanded to 'hate the evil and love the good,' Amos v. 5.

The word translated *iniquity* is a general word, which signifieth a transgression of the law, *ἀνομία*,¹ and it is so translated, 1 John iii. 4; it is also translated *unrighteousness*, and directly opposed to *righteousness*, 2 Cor. vi. 14; for righteousness is a conformity to the law, which is the rule of righteousness, so as transgression must needs be contrary thereunto.

The word *iniquity* is of as large an extent as unrighteousness, and implieth an unequal dealing, which is contrary to the rule or law of God.

This sheweth that Christ was so far from dealing unjustly and doing any unrighteousness, as he hated it even in others.

Hatred is directly contrary to love; and as love importeth a delight in a thing, so hatred a loathing and detesting of it. A prophet giveth this advice, 'Hate the evil,' Amos v. 15; an apostle thus expresseth it, 'Abhor that which is evil,' Rom. xii. 9. Therefore that which God hateth is said to be an abomination unto him, Isa. i. 13, 14; Prov. vi. 16.

By this hatred of iniquity an evident proof both of the truth of Christ's love and also of the greatness thereof is given; it was so great as it made him hate the contrary. This is a great amplification of love, and it shews that they which hate not iniquity do not in truth and fervency love righteousness: it is therefore set down as a note of an unrighteous man, that he abhors not evil, Ps. xxxvi. 4.

Hereby may righteous magistrates, righteous ministers, righteous masters, and all righteous persons be proved.

That which is said of righteousness itself may be applied to persons qualified therewith. Christ loveth the righteous, and hateth the unrighteous: 'The way of the wicked is an abomination to the Lord; but he loveth him that followeth after righteousness,' Prov. xv. 9. So may we do, so must we do; we may, we must love the righteous, 2 John 1, and hate the unrighteous, Ps. cxxxix. 21, 22; not simply their persons, but their evil qualities. In regard of men's persons, we are commanded to love our enemies, yea, though they be wicked; even such as curse us and persecute us, Mat. v. 44. But in regard of their quality, we must hate even the garment spotted with the flesh, Jude 23.

Christ's love of righteous and hatred of unrighteous persons, manifesteth the righteous government of his kingdom, in that he dealeth with every one according to his works, rewarding the righteous (which is a fruit of his love) and punishing the unrighteous, which is an effect of his hatred, and both according

¹ *ἀνομία* componitur ab *ἀ* privativo et *νόμος*. — *Lex.*

to their works, which is the evidence of his justice and righteousness.

Thus is Christ set forth as righteous in himself, and righteous in the administration of his kingdom. He is a righteous person and a righteous king, who also maketh his kingdom and the subjects thereof all righteous.

Sec. 117. *Of the meaning of this relative particle 'therefore.'*

Upon the former description of Christ's righteousness this inference is made, 'Therefore God hath anointed thee.' This may be taken as the cause of Christ's righteousness, or as a consequence following from thence.

The Hebrew phrase, על כן, is oft used to set out the cause of a thing, as Gen. xviii. 5, עלכן עברתם, 'Therefore are ye come,' that is, for this cause. The same phrase is translated with a causal particle, Gen. xxxviii. 26, עלכן לא נתתיה, 'Because I gave her not,' &c. It is also used to declare a consequence or an effect, as Ps. i. 5, עלכן לא יקטבו, 'Therefore the ungodly,' &c. So Gen. ii. 24, עלכן יעזב, 'Therefore shall a man leave,' &c. The Greek phrase, οὖν, also used by the apostle, is sometimes put for a cause, as Mat. xiii. 13, 'Therefore spake I to them in parables;' and it is thus translated, 'for this cause,' John xii. 27, 1 Tim. i. 16. It is also put for an effect or consequence, as Mat. xiv. 2.

It may in the one or the other sense be here taken. As a cause, it implyeth that God's anointing Christ, that is, pouring his Spirit upon him, made him to be so fit and able a king as he was. As an effect, it intendeth that Christ, being most righteous, and every way able and fit to govern the kingdom, God therefore anointed, that is, deputed, him thereto.

In this respect it must have reference to Christ's human nature, or to his person as mediator, God-man: thus, 'God gave the Spirit unto him, not by measure,' John iii. 34; and 'the Spirit of the Lord was upon him,' Luke iv. 18.

This word of inference, *therefore*, may also be taken as a manifestation of God's anointing him: thus, Christ loved righteousness, therefore it was manifest that God anointed him; as where Christ saith, 'therefore the kingdom of heaven is like unto a certain king,' Mat. xviii. 23; it is manifest that the kingdom of heaven is like, &c.

This relative *therefore*, as it noteth a cause, hath reference to the former part; thus, God hath anointed thee, therefore thou lovest righteousness. As it declareth a consequence, it hath reference to the latter part; thus, 'Thou lovest righteousness, therefore God hath anointed thee,' that is, say it meet to anoint thee.

None of these senses cross the other, but they may well stand together; for God may anoint Christ, and depute him to his function, because he loveth right-

eousness; and Christ may manifest his love of righteousness because God hath anointed him.

Finally, both the Hebrew and Greek phrase, translated *therefore*, is sometimes used for ornament's sake, or to begin a sentence, as in English we use this phrase, *Now then*. It is also used to couple sentences together, Gen. xxxiii. 10, John vii. 22.

Sec. 118. *Of the meaning of this phrase, 'God, thy God.'*

The author of the anointing here mentioned, is set out very emphatically (at least as our English and some other translators express it) by a rhetorical figure, doubling the same word in the same sense, thus, 'God, even thy God.' Hereby it is intimated that the matter here set down is true, faithful, and worthy of all observation and acceptation. In like manner doth the Lord set out himself in relation to his church, saying, Ps. l. 7, 'I am God, even thy God.' This he doth that his people might take the more thorough notice thereof, and that their faith might be the more strengthened thereupon.

The notation of the Hebrew title thus translated *God*, implyeth God to be of might and power,¹ and is by some translated the *strong God*.²

The Hebrew noun is of the plural number, אלהים, but the verb *anointed*, to which the Hebrew title hath reference, is of the singular number, מָשַׁח, which intimated a plurality of persons, and unity of essence.

The title *God*, as here used, in the first place, may be of the vocative case, as it is in the former verse, and translated *O God*; and by an apostrophe applied to Christ; for this particle *even* (which is a note of apposition, joining two words together, which have reference to one and the same thing) is neither in the Hebrew nor Greek text, but inserted by our English translators. In Hebrew, אלהים, Greek, Θεός, and Latin, *Deus*, this title is both in the nominative and vocative case, the very same for syllables and letters. In the nominative case it is spoken of the Father, as our English sets it down; in the vocative case it is spoken to the Son. Many of the ancient fathers³ and *pater*-expositors⁴ take it in the vocative as spoken to the Son.

It may be objected that thence it will follow that God is of God.

Ans. I deny not, but that it will so follow, and therein is nothing against the orthodox faith; for the Son of God is very God of very God; see Sec. 19. In regard of his divine essence he is very God, Rev. iv. 8. In regard of his distinct persons, as the Son in relation to his Father, he is of God; in this re-

¹ אל is אלֹהִים *potens, fortis*.

² Aquila, ἰσχυρὸς. Tremel. et Jun. *Deum fortem*, Gen. xiv. 22.

³ August. Chrys. Theoph. Harm. aliique.

⁴ Bucer, Moller. Scultet aliique. O Deus, unigite te Deo tuis. Deus unigitor a Deo. Sic accipite, sic intelligite, sic a Graecis evidentissimum est.—Aug. *Enarr. in Ps. xlv.*

spect, as we may say, O Son, thy Father, so O God, thy God.

Besides, the Son of God assumed man's nature; hereby God and man became one person. Thus he is God, and God is his God. He is God in regard of his divine nature, and God is his God in regard of his human nature, yea, and in regard of both natures united in one person.

In this latter respect, as Christ is God-man, God may be said to be his God three ways:

1. As Christ's human nature was created of God, and preserved by him like other creatures.

2. As Christ is mediator, he is deputed and sent of God, John iii. 34, and he subjected himself to God, and set himself to do the will of God, and such works as God appointed him to do, John iv. 34 and ix. 4. In these respects also God is his God.

3. As Christ God-man was given by God to be an head to a mystical body, which is the church, Eph.

v. 22. God thereupon entered into covenant with him in the behalf of that body, Isa. xlii. 6 and xlix. 8. Thus he is called the messenger, Mal. iii. 1, and mediator of the covenant, Heb. viii. 6. Now God is in an especial manner their God, with whom he doth enter into covenant; as he said unto Abraham, 'I will establish my covenant between me and thee,' &c., 'to be a God unto thee,' &c., Gen. xvii. 7. As God made a covenant with Abraham and his seed, so also with Christ and his seed, which are all the elect of God, even the whole catholic church. This is the seed mentioned, Isa. liii. 10. So as by special relation betwixt God and Christ, God is his God in covenant with him. God also is, in especial manner, the God of the elect through Christ.

This special relation, *thy God*, having reference to Christ, is under the gospel, God's memorial; as under the law his title was, 'the God of Abraham, the God of Isaac, and the God of Jacob.' For with them God made his covenant, and in them with their seed, Gen. xvii. 7, and xxvi. 3, 4, and xxviii. 13, 14.

This title, 'the God of Abraham, Isaac, and Jacob,' God assumed to himself, Exod. iii. 15, 16; and the seed of those patriarchs oft called on God by that title, and pleaded it before him, to enlarge their desires, and to strengthen their faith. This they did by calling to mind that relation which was betwixt God and their fathers, with whom God had made an everlasting covenant, to extend to them and their seed, Exod. xxxii. 11, 1 Kings xviii. 36, 1 Chron. xxix. 18.

How much more may we have our desires enlarged, and faith strengthened, in that relation which is betwixt God and Christ, and how may we plead it, and say, O God of thy Son Jesus Christ, remember thy covenant made with him and in him. Hereupon it is that Christ saith, 'Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you,' John xvi. 23. When the children of Israel were in great distress, 'the Lord was gra-

cious unto them, and had compassion on them, and respect unto them, because of his covenant with Abraham, Isaac, and Jacob,' &c., 2 Kings xiii. 23. How much more will God be gracious to us because of his covenant with his Son Christ! This is the truest and surest ground of Christian confidence and boldness in approaching to the throne of grace.

The psalmist, who lived many hundred years before the apostles, having by the Spirit of truth registered this relation betwixt God and the promised Messiah, giveth evidence thereby, that the understanding and believing Jews conceived that Messiah to be true God, the Son of God; and that God was the God of that Messiah in special, and by virtue thereof, 'the God of Abraham, Isaac, and Jacob,' Exod. iv. 5; 'the Lord God of Israel,' Exod. v. 1; 'the Lord God of the Hebrews,' Exod. ix. 1; 'the God of the Jews,' Rom. iii. 29; 'the God of Jeshurun,' Deut. xxxiii. 26; 'the Lord of Elijah,' 2 Kings ii. 14; 'the God of Daniel,' Dan. vi. 26; 'the God of Shadrach, Meshach, and Abed-nego,' Dan. iii. 28; 'Gentiles,' Rom. iii. 29; 'my God,' Exod. xv. 2; 'our God,' Exod. v. 8; 'thy God,' Deut. x. 14; 'your God,' Gen. xliii. 23; 'his God,' Exod. xxxii. 11; 'their God,' Gen. xvii. 8. All these, and other special relations to God, do give evidence of God's singular respect to those who are in covenant with him, and whose God he is.

In reference hereunto they are called God's *peculium*,¹ a peculiar treasure unto him, his proper stock or flock, Exod. ix. 15, Mal. iii. 17. They are also called a peculiar people, 1 Peter ii. 9. All this ariseth from that special relation which Christ hath to God, that God is his God: 'Ye are Christ's, and Christ is God's,' saith the apostle, 1 Cor. iii. 21. Hereupon it was that Christ said, 'I ascend to my Father and your Father, and to my God and your God,' John xx. 17.

Sec. 119. Of God's anointing his Son.

God, who was in special the God of his Son, is here said to have anointed him, *ἡγιασεν*. See Chap. iii. 6, Sec. 54. This is metaphorically spoken in reference to an ancient, continued inaugurating and settling of kings in their kingdom, which was by anointing them, or pouring oil upon their heads: as Saul, 1 Sam. x. 1; David three times, first by Samuel, 1 Sam. xvi. 13; secondly, by the men of Judah, 2 Sam. ii. 4; thirdly, by the elders of Israel, 2 Sam. v. 3; Solomon twice, 1 Kings i. 39, 1 Chron. xxix. 22; Jehu, 2 Kings ix. 6; Joash, 2 Kings xi. 12; Jehuabaz, 2 Kings xxiii. 30; yea, they who chose Absalom to be king anointed him, 2 Sam. xix. 10. In allusion hereunto kings are styled 'anointed,' even the Lord's anointed, 2 Sam. xix. 21, Lam. iv. 20.

Anointing being performed by God's appointment, impheth two things,

¹ מְנִילָה. *Id quod proprium et singulariter charum est.*

1. A deputation to the kingdom.¹
2. An ability to execute the royal function.

Both these are evident in the first king that was set over Israel. By Samuel's anointing Saul, Saul was deputed to the kingdom; and being anointed, 'the Spirit of the Lord came upon him, and God gave him another heart,' 1 Sam. vi. 9.

That wherewith kings were anointed was oil. Samuel took a vial of oil and poured it on Saul's head, 1 Sam. x. 1. He also took an horn of oil and anointed David, 1 Sam. xvi. 13. So did Zadok anoint Solomon, 1 Kings i. 39; so did he that anointed Jehu, 2 Kings ix. 6; and others that anointed other kings. All these were anointed with external material oil; but to shew that anointing had a mystical signification, they who had not such oil poured on them are called the Lord's anointed, Ps. cv. 15.

Oil, and anointing therewith, being mystically taken, as here they are, setteth out the Spirit, and the gifts and graces thereof. In this respect Christ saith of himself, 'The Spirit of the Lord is upon me, because he hath anointed me to preach,' &c., Luke iv. 18. And the apostle Peter saith of him, 'God anointed Jesus of Nazareth with the Holy Ghost, and with power,' Acts x. 38.

This is in special to be applied to the human nature of Christ, yet so as united to the divine nature, both making one person; for God, singly and simply considered in himself, never was nor can be anointed, no, not metaphorically, as here the word is taken. God cannot be deputed to any function. God needs not the Spirit to be poured on him, nor needs he any gift of the Spirit to be enabled to anything that he doth. He is of himself all-sufficient.

But Christ, as man, and as mediator between God and man, was by God his Father deputed unto his royal function, Ps. ii. 6, as he was to his priestly office, Heb. v. 5; yea, and in that respect also, God gave him the Spirit, though not by measure, John iii. 34.

Both the Hebrew name *Messiah*, and the Greek name *Christ*, do signify *anointed*. They remain memorials of the anointing here specified. See Chap. iii. ver. 6, Sec. 61.

Sec. 120. Of the fit resemblance of anointing with oil.

Very fitly is this metaphor of anointing with oil used to set out the mystery of the Spirit and the gifts thereof, especially if it be extended to the mystical body of Christ, in reference both to the head thereof and also to the members; for the oil wherewith Christ was anointed was like the oil poured on Aaron's head, 'It ran down upon the beard, and went to the skirts of his garment,' Ps. cxxxiii. 2, 3. So the Spirit poured on Christ, as head of the church, ran down upon his body, and upon the several members thereof.

¹ Of God's deputing Christ to his function, see Chap. ii. 3, Sec. 2.

This is to be observed, because many of the particular resemblances here following cannot be applied to the anointing of the head alone, but may be applied to the anointing of the body and members.

The resemblances betwixt oil and the Spirit shall be set forth in ten distinct particulars.

1. Oil is a nourishing kind of food, as honey and butter. Hereupon it is often joined with them, Job xxix. 6, Ezek. xvi. 13. It is also joined with meat and drink, Ezra iii. 7; with meal, 1 Kings xvii. 12; with bread, Hosea ii. 5; fine flour, Lev. ii. 4; and with wine, 2 Chron. xi. 11. All these are nourishing food. Oil is very wholesome to be eaten: it much helpeth digestion; it is therefore eaten with raw herbs and other cold things. It is also a means to expel such things as annoy the stomach; and it is an antidote against poison.

Nothing is more nourishing and wholesome to the soul than the Spirit and the graces thereof. It maketh God's word to give a good relish; it helps the soul well to digest the word; yea, it makes it sweet and pleasant, Ps. cxix. 103. The Spirit expels carnal lusts of all sorts, and it is a most sovereign antidote against all poisonous corruptions.

2. Oil is of singular use to supple hard, swelling tumours, to ease pains in the flesh or bones, to keep sores from rankling, and to heal wounds, Luke x. 84, Isa. i. 6.

The Spirit mollifieth hard hearts, assuageth perplexed spirits, easeth troubled consciences, and healeth the wounds of the soul made by Satan's assault, Isa. lxi. 1-3.

3. Oil is useful to strengthen weak joints, to make them quick and nimble. They, therefore, that strive for the mastery in wrestling, running, and other like exercises, use to anoint their joints.

The Spirit helpeth our infirmities, Rom. viii. 26. It putteth life and spirit into us; for it is a spirit of life, Rom. viii. 2.

4. Oil makes the countenance fresh and comely; it makes the face to shine, Ps. iv. 15; Mat. vi. 17. It revives the spirit within, and makes it cheerful.

It is the Spirit and the graces thereof that makes men comely and amiable before God, angels, and saints. Of the inward joy of the Spirit we shall speak in the next Section.

5. Oil hath not only a sweet smell in itself, but also it sendeth forth a fragrant and pleasing savour. The house was filled with the sweet savour of the ointment that was poured on Christ's head, John xii. 8.

The Spirit, both in Christ, Cant. i. 2, and also in his members, causeth a sweet savour. Ministers are a sweet savour of Christ, 2 Cor. ii. 15. The prayers of saints are sweet as incense, Ps. cxli. 2, Rev. viii. 3; their beneficence is as an odour of a sweet smell, Philip. iv. 18.

6. Oil maintains the light of lamps. It causeth them to give light, and, by a continual supply of oil,

lamps continue to burn, and to send forth their light. Under the law, oil was prepared for the light of the tabernacle, Exod. xxv. 6; and this preparation was continued day after day, Lev. xxiv. 2, 3.

It is by the Spirit whereby our minds are enlightened, and by the continual operation thereof the light of understanding increaseth more and more. It is therefore called 'the spirit of revelation in the knowledge of Christ;' and it is given 'that the eyes of our understanding might be enlightened,' Eph. i. 17, 18. Believers also are said to 'have an unction from the Holy One to know all things; the same anointing teacheth them of all things,' &c., 1 John ii. 20, 27.

7. Oil is of a searching and piercing nature; it will pierce even into the bones, Ps. cix. 18.

But the Spirit is of all things the most searching; for 'the Spirit searcheth all things, yea, the deep things of God,' 1 Cor. ii. 10.

8. Oil was one of the things which of old were offered unto God for sacrifices. When Jacob set up a pillar as an altar, he poured oil upon the top of it, Gen. xxviii. 18, and xxxv. 14. Under the law, it was offered up with their meat-offerings, Lev. ii. 1, 16. Hence is it that Jotham bringeth in the olive-tree thus speaking, 'Should I leave my fatness wherewith, by me, they honour God and man,' &c. The fatness of that tree is oil. God was honoured thereby in that it was offered up to him for sacrifice; man was honoured thereby in that he was consecrated by it to an high office, as of a king, or priest, or prophet.

Christ was a 'sacrifice to God for a sweet-smelling savour,' Eph. v. 1; and the very bodies of his members are a living sacrifice to God, Rom. xii. 1, Philip. ii. 17. So are their works of charity, Philip. iv. 18; and their praising of God, Heb. xiii. 15.

9. Oil, and anointing dead corpses therewith, preserveth them from putrefaction. Of old, therefore, they were wont to anoint dead corpses therewith, Mark xvi. 1, Luke xxiii. 56. The Spirit subdues corruption and keeps men from sending forth ill savours, as filthy communication, and a filthy conversation.

10. Oil is a most precious thing. This epithet *precious* is oft attributed to ointment, as 2 Kings xx. 13; Ps. cxxxiii. 1; Eccles. vii. 1; Mat. xxvi. 7. Kings were wont to treasure it up among other precious things, Isa. xxxix. 2; and among things useful and necessary for man, 2 Chron. xxxii. 28, Hosea ii. 8.

What more precious than the Spirit of God, than the gifts and graces thereof! What more needful, and what more useful!

Sec. 121. Of oil of gladness.

The oil wherewith Christ was anointed is here called the *oil of gladness*. We heard before that this oil setteth out the Spirit of God, and the gifts and graces thereof. Now, joy is in Scripture said to be 'joy of the Holy Ghost,' 1 Thes. i. 6; 'joy in the

Holy Ghost,' Rom. xiv. 17; and joy is reckoned up among the fruits of the Spirit, Gal. v. 22. So as it is that Spirit that is in Christ and his members which maketh this to be oil of gladness.

This phrase *oil of gladness* is an Hebraism, like to that which is before set down, ver. 8, *sceptre of righteousness*. See Sec. 113.

This Hebraism here intendeth two things:

1. The excellency of this gladness. No external joy is to be compared to it.

2. The quantity of that joy, it is exceeding great; it far surpasseth all the joy that ever was or can be, which is further manifested in this phrase following, 'above thy fellows.'

This epithet *gladness* is here attributed to this oil in relation to Christ the head, and to all believers his members.

It hath relation to Christ in two respects:

1. As it quickened him up and made him joyful in all his undertakings for our redemption. Christ being by his Father deputed to his function, most willingly and joyfully undertook it and managed it: 'As a bridegroom coming out of his chamber, he rejoiced as a strong man to run his race,' Ps. xix. 5. When he cometh into the world, he saith, 'I delight to do thy will, O my God,' Ps. xl. 8. When he was in the world, he said, 'My meat is to do the will of him that sent me, and to finish his work,' John iv. 34.

2. Gladness hath relation to Christ, by reason of the fruit that sprouted out from thence. His coming into the world, and doing, and enduring what he did, was matter of rejoicing to others; in which respect, the prophet exhorteth 'the daughter of Zion to shout, and to be glad and rejoice with all the heart,' Zeph. iii. 14, Zech. ix. 9. And the angels that brought the first news of Christ's birth, do thus proclaim it: 'Behold, I bring you good tidings of great joy, which shall be to all people,' Luke ii. 10.

2. This epithet *gladness* hath relation to the members of Christ in two respects:

(1.) As the things whereof in Christ they are made partakers are matters of great joy; for so many and so great are the benefits which believers receive from Christ, by virtue of that anointing, as they very much rejoice their hearts. Many of these benefits are expressly set down, Isa. lxi. 1-3. Other benefits are in other places distinctly noted, as redemption from sin, reconciliation with God, justification in his sight, adoption, regeneration, sanctification, and the end of all, eternal salvation. If any things in the world cause true joy and gladness, surely these effects which flow from the anointing of Christ will do it.

(2.) As the members of Christ are quickened up by that Spirit which cometh from him, do and endure readily, willingly, cheerfully, joyfully, what the Lord calls them unto, as Ps. cxxii. 1, 1 Chron. xxix. 9, 17. It is said of those on whom the Spirit rested, that 'they received the word gladly,' and mutually com-

municated together with gladness. On a like ground, the eunuch whom Philip baptized, and Paul's jailor, are said to rejoice, Acts viii. 39, and xvi. 34.

This fruit of joy gives evidence of a believer's union with Christ, and of the abode of Christ's Spirit in him, for the Spirit is as oil, of a diffusing nature. Hereby we may gain assurance to our own souls, and give evidence to others of the spirit that is in us. So did the Jews of old, 1 Chron. xxix. 9, and Christ's disciples, Luke x. 17, and Christians in the primitive church, Heb. x. 34, Philip. ii. 17, 18.

To shew ourselves true members of Christ, we ought further so to carry ourselves in our several functions, as we may cause others to rejoice. So did Solomon, 1 Kings v. 7, and Hezekiah, 2 Chron. xxix. 36, and the apostles, Acts xv. 31. This we shall do by diligence, faithfulness, justice, equity, uprightness, mercifulness, and by disposing of our affairs to the good of others; so did Christ.

Sec. 122. *Of the fellowship betwixt Christ and saints.*

The abundant measure of the Spirit in Christ is further amplified by comparing it with that measure which is in others. It far exceeds all others.

The persons with whom the comparison is made, are styled Christ's fellows. Both the Hebrew¹ and and Greek² word imply such as partake of one and the same condition. See Chap. iii. 1, Sec. 17.

Hereby in special professors of the true faith are meant:

In general, this word *fellows* may be extended to all men and angels. All are styled his fellows, in regard of that low degree whereunto the Son of God, Creator of all things, humbled himself by assuming a created substance, so that as he was a creature, angels were his fellows; yea, it is said, chap. ii. 9, that he was 'made a little lower than angels, for the suffering of death,' yet all the gifts and endowments of all the angels are not comparable to those which Christ had: 'He was crowned with honour and glory above them,' chap. ii. 7.

But to let the angels pass, we will insist upon the comparison, as it hath relation to the church, and to the several members thereof. These may be said to be Christ's fellows in eight distinct respects:

1. As fellow-creatures, Job i. 12, Heb. ii. 11.

2. As joint-members of the same mystical body. Christ is indeed the head, Eph. i. 22, 23, but the head is a part of the body, and the body is said to be the fulness of Christ, Eph. i. 23.

3. As made under the law, Gal. iv. 4.

4. As a Son of one and the same Father, John xx. 17. Hereupon he and they are fellow-brethren, chap. ii. 11, 12.

5. As co-heirs or joint-heirs, Rom. viii. 17.

6. As subject to the same infirmities, chap. iv. 15.

7. As liable to death, chap. ii. 11, 15, ix. 27, 28.

8. As honouring his members to reign with him, 2 Tim. ii. 12, 1 Cor. vi. 2.

As this fellowship betwixt Christ and his members setteth out the low degree of Christ's humiliation, so the high degree of the exaltation of saints.

For the Son of God to be a fellow with sons of men is a great debasement, and for sons of men to be fellows with the Son of God, is as great an advancement.

What love hath Christ shewed to us herein!

How are we bound to Christ hereby!

Should not we imitate Christ, and condescend to men of low estate! Rom. xii. 16.

Sec. 123. *Of the pre-eminency of Christ's gifts above others.*

This phrase, *above thy fellows*, sets down a fifth proof of Christ's excellency above angels.

Though it pleased Christ to condescend so low as to become a fellow with us, yet even in that low estate did his Father so dignify him, as he poured his Spirit on him more abundantly than on all others whatsoever. 'Thou art fairer than the children of men,' saith the psalmist of him, Ps. xlv. 2. The phrase may be extended to all manner of excellencies: 'He is mightier than I,' saith he, that was greater than any born of women before him, Mat. iii. 11. None of the angels ever had such gifts as Christ. They learned of the church what Christ revealed to the church, Eph. iii. 10. Both men and angels had their stint and measure, but 'God gives not the Spirit by measure unto Christ,' John iii. 31. 'It pleased the Father that in him should all fulness dwell,' Col. i. 19. 'In him are hid all the treasures of wisdom and knowledge,' Col. ii. 3.

Christ is an head from whom the members must be supplied, so as he receives not for himself alone, but for his whole body: 'Of his fulness have we all received, and grace for grace,' John i. 16.

Particular members of the mystical body may have the fulness of vessels, but this is the fulness of a fountain.

Here lieth a main difference between the Mediator and mere men. The most that can be said of the best of them is, that they have but enough for themselves, as the wise virgins said, Mat. xxv. 9. Christ alone is that overflowing spring who hath enough for all others, John i. 16.

This is the true treasure of the church, which was typified by the ark. The ark was as a little chest or cabinet, in which jewels and other precious things and treasures are kept. In this respect it set out Christ to be as a treasure, in which all the precious things tending to salvation are hid.

This is matter of great comfort in regard of our own emptiness or scantiness. This is enough to

¹ חֶבְרֵי חֵבֶר *conjunctus est*. Unparatur de is qui sunt conjuncti conditionis. Eccl. iv. 10.

² *pariçous, participes consortis, a auxiliis, habere cum aliis, partem habere, participem esse.* See Chap. ii. 14, Sec. 132.

embolden us to go to Christ. He is not like to those pits where they who are sent unto them can find no water, Jer. xiv. 3.

Oh the folly of papists, who 'forsake the fountain of living waters, and hew them out cisterns, broken cisterns, that can hold no water,' Jer. ii. 13.

Had we sense of our own spiritual need, and faith in the all-sufficiency of Christ, we should ourselves readily go to him, and bring unto him all such as are in any spiritual need; even as they did who flocked to Christ in regard of their spiritual¹ maladies.

Sec. 124. *Of sundry heresies confuted by that which is noted of Christ.*

An ancient father² hath out of the testimony taken from Ps. xlv., and applied by the apostle to Christ, confuted sundry ancient heresies, after this manner following.

The apostle hath here smitten the Jews, and Paulus Samosatenus, and Arians, and Marcellus, and Sabellius, and Marcion, and Photinus also. How so? The Jews, by shewing them that there are two persons and one God; other Jews, I say the disciples of Paulus Samosatenus, while he here sheweth that testimony that speaketh of an eternal and uncreated substance. For that he might shew that a thing made differeth from the eternity of the Creator, he saith, 'Thy throne, O God, is for ever.' He smiteth the Arians, in shewing that he was neither a servant nor creature; and Marcellus and others, because the two persons, according to their subsistencies, are distinct one from another. He smiteth the Marcionites, while he sheweth, that not the deity but the humanity was anointed.

Sec. 125. *Of the resolution of verses 8, 9.*

Ver. 8. *But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.*

Ver. 9. *Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*

Two proofs are here couched together of Christ's excellency above angels. See Sec. 64, ver. 8.

One is taken from his divine nature.

The other from his royal dignity.

The sum of this verse is a testimony of Christ's excellency. Therein observe two points:

1. The proof produced.

2. The points proved.

In the proof is observable,

1. The manner of producing it.

2. The kind of proof.

The manner of producing it is by way of opposition, implied in the particle *but*; the opposition is to that which he had said before of angels, that they are ministers, but to the Son, he is a King.

¹ Qu. 'bodily'?—En.

² Chrys. Hom. 2 in cap. i. ad Heb. Istos etiam hereticos eodem testimonio refellit.—Theophylactus Enar. in Heb.

The kind of proof is a testimony; hereof see Secs. 46 and 65.

In the testimony are to be considered both the persons and the point.

The persons are of two sorts:

1. The author that giveth the testimony.

2. The object to whom the testimony is given.

The author is not expressed in the original, but yet necessarily implied; and our English hath made a good supply in this phrase, *He saith*.

The object to whom the testimony is given, is expressed under this word of relation, *Son, unto the Son*.

The points proved are,

1. Christ's divine nature, *O God*.

2. His royal dignity. This is first propounded, then amplified.

(1.) It is propounded, implicitly, under two signs, a throne, a sceptre; and expressly under this word kingdom.

(2.) It is amplified by two properties:

[1.] Eternity, *for ever and ever*.

[2.] Equity, *righteousness*.

In the ninth verse is an illustration of the foresaid righteousness.

In this illustration are two branches:

1. The cause of Christ's righteous dealing.

2. A consequence following thereupon.

The cause is double; each cause is set out by a distinct affection, and a distinct object.

The former affection is *love*, the latter *hatred*.

The object of the former is *righteousness*, of the latter *iniquity*. As the affections love and hatred are contrary, so the the objects, righteousness and iniquity. In this respect they may well stand together, and that as two causes. For love of righteousness moves a man to deal righteously, so also doth hatred of iniquity.

In the consequence we are to observe,

1. The manner of expressing it.

2. The matter whereof it consisteth.

The manner is by an apostrophe to Christ, *O God*.

The matter consisteth of an honour done to Christ. This is set out,

1. By the author that doth him that honour.

2. By the kind of honour done to him.

The author is God, amplified by a special relation to Christ, *his God*.

The kind of honour consisteth of two parts:

1. Depainting Christ to a royal function.

2. Enabling him well to manage it.

Both these are implied under this metaphor, *anointed with oil*.

They are also both amplified by the quality and quantity of them.

The quality is *gladness*.

The quantity is beyond all others, *above thy fellows*.

All these points are amplified by an apostrophe

which runneth through the whole testimony, and is seven times expressed in these notes, *O, thy, thou, thee; thy* is four times expressed.

See. 126. *Of the doctrines arising out of the 8th and 9th verses.*

I. *More excellent things are spoken of the Son of God than of angels.* This particle *but*, being here used in opposition to that which was before said of angels, declares as much. See Sec. 104.

II. *God would have the excellencies of his Son to be known.* 'For to the Son he saith,' namely, that others might hear it and know it. So Ps. ii. 6, 7; John v. 20, 23.

III. *Christ is true God.* The title God is here properly applied to him. See Sec. 107.

IV. *Christ is a king.* The ensigns of a king, throne and sceptre, are attributed to him; yea, an express mention is made of his kingdom, see Sec. 112. Christ, therefore, is every way to be esteemed as a king.

V. *Christ as king judgeth.* A throne is a place of judgment, 1 Kings vii. 7. Christ now judgeth the world, John v. 22, 23. But his full and final judgment will be at the end of the world, Acts xvii. 31.

VI. *Christ is an everlasting king,* see Secs. 108, 110. His throne is for ever and ever.

VII. *Christ hath a peculiar kingdom.* This relative *thy* is discriminative and appropriative. It putteth a difference between his and others' kingdom; it sheweth that this kingdom is proper to Christ. See Sec. 112.

VIII. *Christ orders the matters of his kingdom as he will.* The sceptre attributed to Christ intendeth, that as a king by moving his sceptre he manifesteth his mind, and that answerable obedience is yielded to him. See Sec. 111.

IX. *Christ ordereth the affairs of his kingdom most uprightly.* His sceptre is in that respect styled a sceptre of rectitude. See Sec. 113.

X. *Righteousness is to be loved.*

XI. *Iniquity is to be hated.* Both these are here commended in Christ's example.

XII. *Love of righteousness put Christ on to deal uprightly.* The inference of this verse upon the former, demonstrateth as much; see Sec. 115. Love of righteousness will put us on to do the like.

XIII. *Love of righteousness and hatred of iniquity go together.* They are here joined together in Christ; and whosoever the one is, there will be the other. Righteousness and iniquity are so directly opposed, and contrary each to another, as they do in a manner force from men contrary affections. See Sec. 116.

XIV. *God is in an especial manner the God of Christ.* See Sec. 118.

XV. *God hath the power of deputing and enabling men to their function.* Anointing, which is here attributed to God, implieth both these. See Sec. 119.

XVI. *Christ was deputed by God to his function.*

XVII. *Christ was enabled by God well to execute his function.* God, that anointed him, did both these. They are both grounds of faith to trust in Christ, and of obedience to submit to him.

XVIII. *The Spirit was in Christ.* This may be gathered from the metaphor of oil. To give a visible evidence hereof, the Spirit from heaven descended like a dove, and lighted upon Christ, Mat. iii. 16. Hence is it that the Spirit is also communicated to believers, for they are members of his body.

XIX. *The Holy Ghost causeth gladness.* He is this 'oil of gladness.' See Sec. 121.

XX. *Christ with much alacrity did and endured whatsoever he undertook.* See Sec. 121.

XXI. *The Son of God made himself equal to sons of men.* They are 'his fellows,' Ps. xli. 9 and lv. 13. See Sec. 122.

XXII. *The gifts of Christ far surpassed the gifts of all others.* See Sec. 123.

XXIII. *Christ's glory may, and must, be declared even to himself.* This I gather from the apostrophe, whereof see Sec. 106, and 125 in the end of it.

See. 127. *Of the fit application of Ps. cii. 25 to Christ.*

And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.—HEB. I. 10.

The first particle, *and*, being copulative, sheweth that the apostle goeth on in proving the point in hand, so as

A sixth proof of Christ's excellency is here produced. It is taken from a divine work proper to God, which is creation. The kind of argument is, as the former, a divine testimony; it is taken out of Ps. cii. 25. The argument may be thus framed:

The Creator is more excellent than creatures;

But Christ is the Creator, and angels creatures;

Therefore Christ is more excellent than angels.

That Christ was the creator is here proved; that angels are creatures was proved, ver. 7. See Secs. 81, 86.

Against this proof concerning Christ, two things are excepted:

1. That the title *Lord* is not in the Hebrew text.

2. That the psalm out of which the proof is taken makes no mention of Christ.

To the first, I answer, that though it be not expressed, yet it is necessarily understood. For this relative *thou* must have an antecedent. The antecedent in the verse immediately before is *God*, to whom the prophet by an apostrophe turneth his speech, 'O God:' and in two verses before, this title *Lord* is twice expressed. Neither is there any other antecedent to which this relative *thou* can have any show of reference. Now, because the psalmist had in the verse immediately before named God, he needed

not name him again. He was sufficiently understood under this relative *thou*; but the apostle, quoting this verse alone, must, to make the sense fall, and to shew whom he meant, insert this title *Lord*. This he did the rather because the LXX (those ancient Greek interpreters of the Old Testament, which the Greek churches then used, as we do now the English translations) had inserted it.

To the second exception, that the psalmist maketh no mention of Christ in that psalm, I answer three things:

1. That the three persons in sacred Trinity are one in essence, mind, will, and work, John v. 17-20. What the one doth, the other also doth, so as the same act may be applied to any one of them.

2. Whosoever mention is made of any act of God in reference to a creature, it is most properly the act of the Son, for the Father doth all by the Son. In particular, 'by him he made the worlds,' ver. 2.

3. The kingdom of Christ is expressly described in the latter part of the psalm, ver. 12, &c. And that for the comfort of the church, to support her in her great distress, being much overwhelmed with sore affliction by reason of the Babylonish captivity. To exemplify this in a few particulars: Who had mercy on Zion? Who built up Zion? Was it not the Lord Christ? Whose name do the converted Gentiles fear? Whom do the kingdoms serve? Is it not the Lord Christ? Ps. cii. 13, 15, 16, 22.

It is therefore evident that this text (as the former were) is most fitly applied to Christ.

The apostle had before, ver. 2, said, that God by the Son made the worlds. Here, to shew that the Son was not (as Arius taught) an instrument or minister in that great work, but the principal author, he doth in special thus apply it to the Son: 'Thou, Lord, in the beginning hast laid,' &c.

The first particle, *and*, hath reference to the first clause of the 8th verse, namely, to these words, 'Unto the Son he saith'; which words are here understood as if he repeated them again, 'And unto the Son he saith, Thou, Lord,' &c.; 'Unto the Son' there 'he saith, Thy throne,' &c.; 'And unto the Son' here 'he saith, Thou, Lord,' &c. There is the same author of that and this testimony.

The Greek word *Lord*, *Kύρις*, is apparently of the vocative case, and further declared to be by an apostrophe directed to the Lord, by this particle of the second person, *thou*. See Sec. 106.

Sec. 128. Of the title 'Lord' applied to Christ.

The Greek word translated *Lord*, *Kύρις*, being applied to God, is ordinarily put for *Jehovah*, which is the most proper name of God,¹ and never attributed to any but to the true God. True it is, that in the Hebrew there is another name of God, יהוה, Exod. xxiii. 17, Joshua. iii. 11, which is translated *Lord*, and oftentimes attributed to man, as Gen. xviii 12, and

xlv. 8; yet usually this name, when it is put for God, is pointed with such prieks or vowels as *Jehovah* is, יהוה and with these points it is never attributed to any but to God.

In this text the title *Lord* is, without question, the interpretation of *Jehovah*; for the title *Jehovah* is in that psalm seven times used, as ver. 1, 12, 15, 16, 19, 21, 23, and once *Jah*, יי, ver. 18, which is an abbreviation of *Jehovah*.

Wherefore the title *Lord* doth here intend *Jehovah*, and being applied to Christ, setteth out his divine nature, and declareth him to be true God, even that God who hath his being of himself, and ever continueth of and by himself, the eternal and immutable God, even 'he which is, which was, and which is to come,' Rev. i. 4; 'the Lord that changeth not,' Mal. iii. 6, who, in regard of his self-existence, giveth to himself this title, אֲנִי אֵלֶּיךָ אֵלֶּיךָ, 'I am that I am'; and also this, אֲנִי, 'I am,' Exod. iii. 14. Thus this title *Lord* in relation to *Jehovah* giveth further proof of the true and proper divinity of Christ.

To Christ, by an excellency and property, is this title *Lord* frequently attributed. David, long before Christ's incarnation, in the Spirit called him *Lord*, Mat. xxii. 43. The angel that brought the first news of his birth, styles him 'Christ the Lord,' Luke ii. 11. Both his disciples and others in his life so called him. After his resurrection, when he was discerned by John, John said to Peter of him, 'It is the Lord,' John xxi. 7. Christ himself thus saith, 'Ye call me Lord, and ye say well, for so I am,' John xiii. 13. It was usual with the apostles in their epistles thus to style him 'the Lord Jesus,' Rom. i. 8; and he is said to be 'the one Lord Jesus Christ,' 1 Cor. viii. 6. A prophetess called him *Lord*, anon after he was conceived, even while he was in his mother's womb, Luke i. 43.

Christ is Lord in sundry respects.

1. As God, in regard of his divine nature. God said, 'I am the Lord,' Exod. vi. 2.

2. As the Son of God, in regard of his person; for of the Son in relation to the Father it is said, 'The Lord rained fire from the Lord,' Gen. xix. 24.

3. As God-man, in regard of the hypostatical union of Christ's two natures in one person. Thus saith Thomas to Christ on earth, 'My Lord and my God,' John xxi. 28.

4. As king of the church, in regard of that authority and dignity whereunto God hath advanced him: 'I have set my King upon my holy hill of Sion,' saith the Father to the Son, Ps. ii. 6; 'God hath made him both Lord and Christ,' Acts ii. 36.

On these grounds divine worship hath been yielded unto him on earth as unto the Lord. In his infancy, Mat. ii. 11; in his man-age, Mat. viii. 2; after his resurrection, Mat. xxviii. 9; in the time of his ascension, Luke xxiv. 52; and now also, Christ being in heaven, and sitting as Lord on his throne, is worshipped, Rev.

¹ See the Church's Conquest on Exod. xvii. 15, sec. 72.

² *אֵלֶּיךָ אֵלֶּיךָ, וְאֵלֶּיךָ אֵלֶּיךָ.*

iv. 10, and v. 14. Thus he is still, and ever shall be, worshipped as the true Lord by his church.

Answerably all other divine respect is to be yielded to him. He is to be loved with all the soul, with all the heart, with all the mind, and with all the strength. Accordingly is he to be feared, admired, adored, called upon, believed in, served, obeyed, subjected unto, praised for all things, in all things glorified, preferred before all, advanced above all, and every way esteemed as a Lord, even our Lord, the most high supreme Sovereign over all.

Sec. 129. *Of Christ's eternity.*

The eternity of this Lord is further set out in this phrase *αὐτὸς ἀρχῆς*, 'in the beginning,' namely, in the beginning of time, so as that which was before that beginning, was without beginning, properly eternal. Thus is the eternity of God manifested in the very first word of the holy Bible, Gen. i. 1, and the eternity also of the Son of God, John i. 1. He that in the beginning laid the foundation of the earth, was before that foundation was laid, and before that beginning. In that respect saith the Son of God of himself: 'The Lord possessed me in the beginning of his way, before his works of old: I was set up from everlasting, from the beginning, or ever the earth was,' &c., Prov. viii. 22, 23, &c.

As the eternity of the Creator is by this phrase, *in the beginning*, intended, so the plain contrary concerning creatures is expressed. Creatures being made in the beginning, then first began to be; they were not before, therefore not eternal. But the Creator then being, and making the world, was before the beginning, and had no beginning; therefore eternal. Here, then, is manifested the difference betwixt the Creator and creatures in reference to the beginning. The Creator then was even as he was before. He did not then begin to be, but manifested himself to be what he was before; but creatures then began to be what they were not before.

As the former reference of this phrase, *in the beginning*, to the Son refutes Samosatensis, Macedonius, Arius, and other heretics, that denied the eternity of the Son of God, so the latter reference thereof to creatures refutes Aristotle¹ and other philosophers, who held the world to be eternal, which is a point not only improbable, but also impossible,² for then should there be no creatures. A creature cannot be but created. If no creature, then all a creator, even one and the same with God himself. Eternity and unity are convertible terms. There can be but one eternal, as there is but one almighty, one infinite; yet from that position of the world's eternity, there would be more than one infinite; for there must be an infinite number of souls of men and other things if the world were eternal in Adam's time, and all that have been since added to the world would make up more than infinite.

That gross error of the world's eternity is so express against the light of nature, as by many solid arguments, drawn from natural principles, other heathen philosophers have refuted it.

There were other heresies who had this conceit, that the matter of the elements of which the world was made, was not made of God, but was co-eternal with God.¹ This conceit of the eternity of *prima materia*, the first matter out of which they say all things were at first created, is as much against the light of God's word and the light of nature, and as derogatory to the eternity of God, as the former of the world's eternity. Eternity is one of God's incommunicable properties. Whatsoever is made eternal beside God is made equal to God, yea, a very God.

Sec. 130. *Of the extent of heaven and earth.*

In setting down the creation, two words are used, which comprise in them all things that were made, namely *heaven* and *earth*, and that by two tropes: one is a metonymy, whereby the continent is put for all things contained therein; the other is a synecdoche, whereby a part is put for the whole. The earth is the middle centre of the whole world, and the heaven is the uttermost circumference that compasseth all about, so as all between them are comprised under them. In this large sense these two words are oft used, as Gen. i. 1, 2 Kings xix. 15, 2 Chron. ii. 12, Ps. cxxi. 2, Jer. xxxii. 17.

Under this word *earth*, the sea and all waters below are comprised; for the earth and sea make but one globe, Gen. i. 9, 10. They were divided at first, and so continue, for the better use of man, and of other creatures living on earth. Thus not only all things that move upon the earth, or grow out of the earth, or are within the earth, but also whatsoever is in the sea, or swims thereupon, is to be understood under this word *earth*.

There is mention made in Scripture of three heavens.

1. The air, wherein birds and fowls do fly, wherein are the clouds also, so as all the space betwixt the earth and the moon is called the first heaven.

2. The firmament, wherein are all sorts which are called the host of heaven, Deut. iv. 19, is the second heaven.

3. That invisible place where are the angels and glorified saints, and the human nature of Christ, and where God doth most manifest his glory, is the third heaven, 2 Cor. xii. 2. Beyond this is nothing at all. In regard of this distinction of heaven, the plural number *heavens* is used.

Thus we see how these two words, *earth*, *heavens*, may be put for all creatures.

As for the order of the words, in setting earth before heaven, the Holy Ghost is not over strict or curious in

¹ Arist. de Caelo, lib. iii. cap. ix. x.

² Mundum ab æterno constare impossibile et impossibile est.—Aug. Quæst. et Tel. Tent., q. 28.

¹ Seleuciani, vel Hermiani elementorum materiam de qua factus est mundus, non a Deo factam dicunt, sed Deo coeternam.—Aug. Horres. Har. 59.

his method. Though for the most part the heaven for excellency's sake be set before the earth, yet many times, as here, earth is put before heaven, Judges v. 4, Ps. lxxviii. 8, Isa. xlv. 12, Jer. li. 15.

Some probable reasons may be given of putting earth before heaven, as,

1. The earth was made before the visible heavens, Gen. i. 10, 14.

2. The earth is set down as a foundation of the world, and foundations use to be first mentioned, 1 Kings vi. 37, 38, Ezra iii. 11, Zech. iv. 9.

3. The earth is the centre of the world, the heavens the circumference thereabout. He beginneth therefore with the centre, and proceeds to the circumference.

4. The earth is man's habitation, Acts xvii. 26. From thence he beholdeth the heavens. Speaking, therefore, to men, he first sets out the place of their habitation.

Sec. 131. *Of the earth being a foundation.*

The creation of the earth is thus set out: 'Thou hast laid the foundation thereof.' This is the interpretation of one Greek word, *ἰδμελίωσαι*. A foundation,¹ from whence the verb is derived, signifieth that which is put under other things to support and bear them up. It useth, therefore, to be sound, solid, strong, and laid on firm and sure ground, Luke vi. 48. It is most frequently put for the foundation of an house, which beareth up all the rest of the building, 1 Cor. iii. 10-12. A foundation remaineth firm, stable, unmoveable. The word here used is also translated thus: 'grounded,' *τεθεμελιώμενοι*, Eph. iii. 18, and 'settled,' 1 Peter v. 10. It is there joined with two other words which signify a fast fixing of a thing, 'stablish, strengthen, and settle,' *σπκζῆσαι, σθεῖναι, θεμελιώσαι*.

This phrase, *laid the foundation*, applied to the earth, implieth two things:

1. That the earth is the lowest part of the world. It being the centre, whatsoever is about it is over it. Hereupon this word *beareth* is oft attributed to the earth, as Deut. iv. 39; Joshua ii. 11; 1 Kings viii. 23; Isa. li. 6; Jer. xxxi. 37; Acts ii. 19.

2. That the earth is immovable. This inference is thus made upon this very phrase, 'Who laid the foundations of the earth, that it should not be removed,' Ps. civ. 5.

In these and other like respects is this metaphor *foundation* oft attributed to the earth, as Job xxxviii. 4, Ps. lxxii. 5. And the earth is said to be established, and thereupon to abide, Ps. exix. 90, and lxxviii. 69. By the stability of the earth sundry benefits accrue to the inhabitants thereof.

1. The constancy of the motions of the heavens, and of the host thereof, is better observed, and the

admirable effects arising from thence, are the better discerned.

2. The stability of the earth is very useful to plants, beasts, and men, that abide thereon. The damages and mischiefs that fall out upon earthquakes give further proof hereof.

It is a gross error of Aristarchus, Samius, Copernicus, and other philosophers,¹ who imagine that the earth continually moveth, and that the heaven and the host thereof do but seem to our sight to move, as the banks and trees thereon do to such as are in a boat rowed with oars, or in a ship under sail. This conceit cannot stand with the metaphor of a foundation, here and in other places applied to the earth.

Sec. 132. *Of heaven the work of God's hand.*

That which is here spoken of the heavens in relation to God, 'the heavens are the works of thy hands,' is to be taken metaphorically, by way of resemblance to men, who use with their hands to make what they make. Of the second temple it is thus said, 'Zerubabel hath laid the foundation of this house, his hand shall finish it,' Zech. iv. 9; and wonders are said to be done 'by the hands of the apostles,' Acts xiv. 8. Men work with their hands, Eph. iv. 27; and they do other things with their hands. Hereupon idolaters are said to make idols with their hands, Isa. xxxi. 17, and idols are styled 'the work of men's hands,' Isa. xxxvii. 19, Jer. x. 3, 9; yea, the benefit that ariseth from the thing men do, is called 'the fruit of their hands,' Prov. xxxi. 31, and 'the labour of their hands,' Ps. cxviii. 2.

In allusion hereunto, the things which God doth or maketh are said to be the work of his hands, and his hands are said to make them, Job x. 38. Because men know not how any should see without eyes, hear without ears, speak without a mouth, tread without feet, do this or that without hands; eyes, ears, mouth, feet, hands, and other parts of man are attributed to God, 1 Pet. iii. 12; Num. xii. 8; Lam. iii. 34; Ps. cxix. 73.

But to shew that properly God hath no hands, his works are oft said to be without hands, Dan. ii. 34, 45, and viii. 25, Job xxxiv. 20. Yea, herein lieth a difference betwixt the things of God and men, that they are without hands, but these with hands, Col. ii. 11; Eph. ii. 11; Heb. ix. 11, 24. Yea, in proper speech the heaven itself, that here metaphorically is said to be the work of God's hand, is elsewhere said to be made without hands, 2 Cor. v. 1, Acts xvii. 24.

Sec. 133. *Of anthropomorphites.*

The anthropomorphites² do hereupon err, not know-

¹ *ἵνα κινῶνται ἐπὶ τοῦ αἵματος φάσιν αὐτὸν ἰδμελίωσαι ἐπὶ τὸν οὐρανὸν στερεῖσθαι τοῦτον.*—Arist. de Caelo, lib. ii. cap. xiii.

² *Ἰδμελίον* of *στέναι*, *ponere*; *Ἰδμελίον* *solent* *structuræ* *esse* *superstruere*, *supponi*, *scm* *imo* *loco* *poni*, *ut* *cætera* *strues* *possit* *esse* *superstrui*.

² Anthropomorphites vocant, quoniam Deum sibi fingunt cogitatione carnali in similitudinem imaginis corruptibilis hominis.—Aug. de Hæres. Hom. l. Deum ipsum omnino

ing the Scriptures nor the power of God, in that they literally and properly apply to God such parts of men as are metaphorically, and only by way of resemblance, for teaching's sake, attributed to him. They feign God to themselves by a carnal cogitation to be after the image of a corruptible man, and that God is altogether a body, imagining that whatsoever is not a body is no substance at all. But they are much deceived, for spirits are not only true substances, but every way the most excellent substances; bodiliness doth but add grossness, heaviness, drowsiness, and sundry other weaknesses to a substance.

Concerning the members of God which the Scripture frequently mentioneth, that no man should believe that we, according to the form and figure of flesh, are like to God, the same scripture saith, that God hath wings, which we have not. Therefore when we hear of wings, we understand protection, Ps. ix. 4. So when we hear of hands, we must understand operation; and if the Scripture mentions any other like thing, I suppose it to be spiritually understood.

Sec. 134. *Of the reasons why the heavens are said to be the works of God's hands.*

The heavens are here, and in other scriptures, expressly said to be the works of God's hands. In that,

1. They were made as well as the earth. There be that grant that the earth and the things here below had a beginning; but imagine that the heavens and the things therein were eternal, without beginning. The very first verse of the Bible expressly disproves this error, for there it is expressly said, that the heaven was created; so also in sundry other places.

2. God himself made the heavens. They were the work of his own hands, made by his own power, not by angels, as the Menandrians, Saturninians, Cerinthians, Merinthians, and other heretics thought.¹ Nor were they made by the casual concurrence of certain moles, which they call *atomi*, as Democritus, Leucippus, and other Epicurean philosophers dreamed. They imagined their *atomi* to be small, indivisible bodies, such as appear in the sun-beams when the sun shineth through an hole. They say, that by the conjunction of these all things at first were made, and that into these all things at last shall be dissolved.

3. The heavens were made without instruments, even with God's hands, and nothing else. It is one of the Epicurean philosopher's arguments against the

making of the heavens, that there could not be sufficient instruments for effecting so great a work: 'What iron tools,' saith he, 'what levers, or crows, what ministers could be had to help on so vast a fabric?'¹ O blind and stupid philosopher, that can no better discern between divine and human works, betwixt the first creating of things by God, and the after-making of things by man! God had no need of any help at all.

4. The heavens are as a canopy to cover all the earth. For the use of hands, especially when both hands are used, is to stretch a thing and to spread it abroad. The Lord in express terms saith, 'My hands have stretched out the heavens,' Isa. xlv. 12. These phrases of *stretching forth* and *spreading out* the heavens art oft attributed unto God, as Isa. xl. 22; Jer. xli. 15; Ps. civ. 2; Job ix. 8, and xxxvii. 18.

5. Great diligence was used in making the heavens. Mention of *hands* in the plural number implieth thus much, for careful and diligent persons will put both their hands to what they do; slothful and careless persons will use but one hand, and put the other into their bosom or pocket, Prov. ix. 24, and xxvi. 15.

6. The heavens being said to be the work of God's hand, imply the great power of God, who with his hands, that is, by himself, can make so fair and great a work as the heavens are. Therefore the heaven is called 'the firmament of his power,' Ps. cl. 1. And God is said to have 'made the heaven by his great power and stretched out arm;' and thereupon it is inferred, that 'there is nothing too hard for him,' Jer. xxxii. 17.

7. The heavens bear the clearest evidence of God's excellencies, Ps. viii. 3, and xix. 1. Of a picture made by Apelles, which was admirable in all men's eyes, they said, This is the work of Apelles's hands.

Sec. 135. *Of the resolution of the tenth verse.*

Ver. 10. *And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.*

The connection of this verse with the former, set out by this copulative particle *and*, manifesteth an addition of another argument to prove the same point. Hereof see Sec. 77.

The sum of this text is, the creation of things.

Two special points thereabout are here noted:

1. The Creator that made all.
2. The creatures that were made.

In setting out the Creator, observe,

1. The manner of attributing this work unto him, by an apostrophe, *thou*. See 106, and 125, and 127 in the end.

2. The title given unto him, *Lord*.

In the creatures note,

1. What is common to all.

¹ Quæ ferramenta? qui vectes? quæ machinæ? qui ministri tanti operis fuerunt?—Cic. de Nat. deor.

pus esse præsumunt, putantes quicquid corpus non est, proens nullam esse substantiam.—Aug. Ep. 112. De membris Dei quæ assidue Scriptura commemorat, ne qui-quam secundum carnis hujus formam et figuram nos esse crederet similes Deo, propterea et eadem Scriptura et alas Deum habere dixit, quas nos atque non habemus, &c.—Aug. Ep. 111.

¹ Menander mundum asserbat ab angelis factum. Saturninians angelos septem fecisse mundum dicebat. Sic Cerinthiani, Merinthiani, aliiq.—Aug. de Heres. Arist. de Caelo, lib. iii. cap. iv. Cic. de Nat. deor. lib. i., Idem de fin. bon. et mal. lib. i.

2. Wherein they are distinguished one from another.

Two things are common to all :

1. The same Lord that made all, implied in this copulative *and*.

2. The same time wherein all were made, in the *beginning*.

There are also two things wherein the creatures differ :

1. Their distinct kinds, *earth, heaven*.

2. Their distinct ends.

One to be as a foundation, *laid the foundation*.

The other to be as a cover over all, and conspicuously to manifest the glory of God, in this phrase, *the work of thine hands*.

Sec. 136. *Of the observations arising of the tenth verse.*

I. *Christ is Jehovah*. The title *Lord* importeth as much. See Sec. 128

II. *Christ is the Creator of all*, John i. 2, Col. i. 16.

III. *The beginning of time was at the creation* ; for this phrase in the *beginning* hath reference to the creation. Before that there was no time. See Sec. 129.

IV. *Christ was eternal*. He made the things that were made in the beginning. So as he was before them, and before the beginning, therefore without beginning, and eternal. See 119.

V. *The earth was made*. For when the foundation of it was laid, it was made. See 131.

VI. *The earth is immovable*. See 131.

VII. *The heavens were made as well as the earth*. See 132.

VIII. *The same Lord that made earth made also the heavens*. The copulative particle *and*, which here knits heaven and earth together, demonstrates the truth of these two doctrines.

IX. *All creatures are within the compass of heaven and earth*. These two kinds are here put for all creatures whatsoever. See 130.

X. *Christ can establish and turn about what he will*. The earth is a massy and ponderous piece, and hath nothing to rest upon but the air ; yet it is there laid as a foundation, and remains unmoveable. The heavens are of an incomprehensible bigness, yet he maketh them continually to run about.

Of other observations arising from this phrase, *the work of thine hands*, see Sec. 131.

Sec. 137. *Of the difference betwixt Christ's and creatures' immutability.*

They shall perish, but thou remainest ; and they all shall wax old as doth a garment ; and as a vesture shalt thou fold them up, and they shall be changed ; but thou art the same, and thy years shall not fail.—HEB. I, 11, 12.

Out of Ps. cii. ver. 26, 27, the apostle produceth another proof of Christ's excellency, taken from his immutability and unchangeableness ; and to shew that even herein Christ surpasseth all creatures, the point is set

down by way of opposition : the creatures are mutable, but Christ is immutable ; therefore more excellent.

This relative *they* being in Greek of the masculine gender, *αὐτοί*, hath particular reference to the heavens, *οὐρανοί*, in the latter end of the former verse ; which word is also of the same gender. Yet withal it includeth the earth before-mentioned, and all things in heaven and earth, not the angels themselves excepted ; for it is the most principal scope of the apostle to advance Christ above angels, as ver. 4-7.

Obj. There are many creatures that shall never perish : 'The earth abideth for ever,' Eccles. i. 4. That which is said of the sun's and moon's continuance for ever, Ps. lxxii. 5, 17, and lxxxix. 37, may be applied to heaven and all the host thereof : 'The sun and moon endure throughout all generations ;' 'It shall be established for ever as the moon,' &c. The angels, also, even the good angels, are still, and ever will continue, as they were at first created. They were the evil angels that 'kept not their first estate, but left their own habitation,' Jude 6.

Ans. 1. This phrase *for ever* is sometimes put for the world's continuance, Mat. xi. 14. Thus, though the fore-mentioned creatures continue firm and stable all the time of this world, yet at the end of the world they may be altered, as the earth, and heaven, and hosts thereof. See Secs. 137, 139.

2. As for angels, they have indeed from the beginning continued, and shall everlastingly continue in the same estate and condition ; yet there is a great difference betwixt Christ's immutability and theirs ; for,

(1.) Christ was as he is from all eternity, Ps. xc. 2, Prov. viii. 22, &c. But angels had a beginning, Col. i. 16, before which they were not what now they are.

(2.) Christ was originally of and by himself as he is ; angels not so. Christ made them angels. He might have made them mortal and mutable creatures.

(3.) Christ, by his own power and wisdom, continueth the same as he is. Angels are confirmed and established by Christ, Eph. i. 10.

(4.) Comparatively it is said of Christ, 'Who only hath immortality,' 1 Tim. vi. 16. The creatures' excellencies, compared with the excellencies of Christ, are as the light of the moon and stars ; and as artificial lights compared to the light of the sun, none of them are seen in the bright shining of the sun, so the immutability of the creatures is as no immutability compared to Christ's.

Sec. 137. *Of the different manner of creatures perishing.*

The Hebrew word translated *perish*, *נָחַס*, is put for any kind of perishing, whether by degrees or at once. Things that rot, consume by little and little. In this sense this word is applied to the memorial or name of wicked men, which is said to perish, *נָחַס*, Ps. ix. 6.

¹ See the Guide to go to God, or an explanation of the Lord's Prayer, sec. 226.

in that by little and little they are clean forgotten, and thus said to rot, רָבַב, Prov. x. 17. Things that rot by degrees come to nought.

At once; things are said to perish when they are suddenly destroyed. Thus a righteous man is said to perish, Isa. vii. 1; that is, suddenly to be taken away, as Ezekiel's wife was with a stroke, Ezek. xxiv. 16.

So the Greek word used by the apostle ἀπολωμένος, is sometimes put for a sudden destruction, as Luke xvii. 27–29, where it is applied to those that perished by the flood, and by fire and brimstone from heaven.

It is also put for withering by degrees, as the grace of a flower perisbeth, James i. 11.

There are some who conceive that earth and heaven do waste by degrees, and through continuance of ages do wax old and fail. They say that there is not now that clearness of light nor vigour of stars that was in former times, and that the strength of the earth doth every year decay.¹

Others are of opinion that the heaven and all the host thereof still retain that virtue, vigour, and strength which they had when they were first made; and that the earth, though in the superficies of it, whereon men and beasts tread, and which is daily digged and ploughed up, may have some of the strength thereof exhausted, yet in the main body and innermost part of it, it still remaineth the same, and so shall do to the end of the world. See Sec. 139.

Yet in that at length they shall be *changed*, they may be said to *perish*; in this sense it is said, that 'heaven and earth shall pass away,' Mark xiii. 31.

Thus one way or other all creatures perish.

Lifeless and senseless creatures in the earth and water; vegetable plants; fish, fowls, beasts, and other creatures that have sense, together with the bodies of men, perish by little and little; the heavens, with their hosts, and the substance of the earth, shall on a sudden be changed; devils are in their quality altered from that they were at first made, so also souls of men. God's angels are in their nature alterable; there is a possibility for the third, which is the invisible and highest heaven, to be destroyed, if it seemed good to the supreme Sovereign so to deal with it. In these respects all creatures may be said to perish.

Sec. 138. *Of the manner of setting out Christ's immutability.*

Both the psalmist and the apostle turn from the creatures to the Creator, the Lord Christ; and by continuing the apostrophe (whereof see Secs. 106, 127), direct their speech to him, saying, 'Thou remainest.' This they do by way of opposition, as this particle *but*,

οὐ, sheweth; intimating thereby that Christ, in that which is here truly spoken of him, excelleth all creatures. See Sec. 141. This is further manifest by the express mention of the pronoun *thou*, אתה, εὖ.

The verb whereby the constancy and immutability of Christ is set down, in Hebrew, signifieth an *unmoveable standing* or abiding, עָמַד, *stetit immotus*. It is applied to idols fast fixed, so as they cannot be removed, Isa. xli. 7; to a mountain, Ps. xxx. 7; and to the word and counsel of God, Ps. xxxiii. 9, 11. Fittingly, therefore, is it here used to set out Christ's stability.

The Greek word, ὁαμνίζεις, is a compound word, and the composition adds much emphasis. The simple verb implieth a steady standing or abiding, but the compound a permanent or unalterable remaining to be so or so. They who observed a constant abiding of creatures in that frame wherein at first God made them, thus express it: they continue, or remain as they were, 2 Peter iii. 4.

Though the Hebrew and Greek words in their signification do fitly answer each other, yet there is some difference in their tenses. The Hebrew is of the future tense, 'shalt remain,' תֵּעָמַד; the Greek is of the present tense, or 'remainest,' ὁαμνίζεις. But this difference may easily be reconciled. For,

1. It is usual with the Hebrews to change tenses,¹ especially the perfect, present, and future tenses; as, Exod. xv. 1, 'Thou sang Moses;' Hebrew, מִסָּה, *Moses canit*, 'Moses shall sing.' So Isa. iii. 16.

2. The difference betwixt the present and future tenses of the fifth conjugation in Greek is only in the accent, so as the accent being altered, the Greek may be of the same tense that the Hebrew is.²

3. Either tense makes to the point in hand. The present tense, 'thou remainest,' implieth a continuance in that which Christ was before; the future, 'thou shalt remain,' implieth also as much. Either of them being taken as in this testimony (they are) in opposition to things that perish, do demonstrate an unchangeable constancy in Christ. Hereof see more, Sec. 112.

Sec. 139. *Of creatures waxing old.*

To make that point of the mutability of creatures more clear, two resemblances are used: one taken from the waxing old of a garment, the other from the folding up of a vesture.

This particle *all* is added, to shew the extent of that relative *they* in the beginning of this verse. Of this extent, see Sec. 136.

The resemblance of waxing old is taken from such things as by continuance do use to waste. The Hebrew, יָבַל, is attributed to an old person, Gen. xviii. 12; to bones, Ps. xxxii. 3; to flesh and skin wasted, Lam. iii. 1; to man's form or beauty, Ps. xlix. 14;

¹ Mundum videmus passioni subiectum, et per seculum senectute deficere cœlestium et finium.—*Aug. quart. ex Vlt. Test.* q. 28. Non est nunc illa claritas luminis, nec sunt illæ stellarum vires quæ fuerunt, tæne etiam vires deficient quotannis.—*Molt. protect. in Ps. cii. 27.*

¹ Enallage temporis.

² ὁαμνίζεις, present; ὁαμνίσεις, futu.

to garments, shoes, sacks, and bottles, Josh. ix. 4, 5, 13; to a vintage, Isa. xxxii. 10.

The Greek word *παλαιωθῆσονται* is applied to money bags, Luke xii. 33; and to the covenant veiled over with legal rituals, Heb. viii. 13. A noun, *παλαιός*, coming from the same root, is attributed to garments and bottles, Mat. ix. 16, 17; and to leaven, 1 Cor. v. 8.

All the fore-mentioned instances by experience are known to consume by degrees; so do all things here below. As for the heavens, they may be said to wax old as doth a garment, in that they are appointed to an end,—to an end, I say, of what they are now, 2 Peter iii. 10. The longer, therefore, they have continued, the nearer they approach to that end; as a garment, the longer it is worn, the nearer it is to its end.

The comparison betwixt heavens and garments is to be taken not simply of the manner of their coming to an end, by decaying and wasting more and more; but indefinitely, in regard of the end itself, namely, that they shall have an end.

The other comparison, ver. 12, is added to give further light to the point in hand. It is joined with a copulative *and*, *καὶ*, 'And as a vesture,' &c.

These two words, *garment*, *vesture*, in general intend one and the same thing. The former, *garment*, both in Hebrew¹ and Greek,² signifieth anything that one useth to put upon his body; so doth also the latter,³ *vesture*. It is put for a covering over a woman's head, 1 Cor. xi. 15.

In reference to this latter, it is said, Thou shalt fold them up, *πλῆνεις*, *rolles*. The Greek word here used is not elsewhere in the New Testament.

1. Some take it for such a folding up of a large broad vesture as bringeth it into a very small compass, and maketh it appear very little in comparison of that which it seemed to be before. So the heavens, which are now spread over the whole world, shall be brought to little or nothing. It is said, that 'The heavens shall be rolled together as a scroll,' Isa. xxxiv. 4. A scroll was a fair piece of paper or parchment, or rather many pieces stitched and pasted one to another, wherein such things as use now to be printed were written, and then rolled up, as inventories of wills are; and being rolled up, they were compacted in a small volume, and nothing therein written could be discerned. Mention is made of such scrolls or rolls, Ezra vi. 1, 2, Isa. viii. 1, Jer. xxxvi. 2, Ezek. ii. 9.

2. Others take the word for turning a thing; as when a garment is some while worn on the one side, the other side is turned. To this they apply these words, 'We look for new heavens and a new earth,' 2 Peter iii. 13: new, not in the substance, but in the quality thereof more glorious than before.

Thus the phrase of rolling up, or turning the heavens, doth not intend an utter abolition, but a clear renovation of them.

The Hebrew word gives proof hereunto;¹ for it properly signifies, as by our English it is translated, *to change*. Hereupon sundry expositors suppose another Greek word,² somewhat like this, to be used by the apostle, a word that signifieth *to change*. But seeing the former word, translated *fold up*, may include that sense, why should any think of altering the text from the agreement of all the Greek copies therein, and of the Seventy whom the apostle follows, and of sundry Greek fathers?

This that hath been distinctly and largely set down by the Holy Ghost, of the alteration of creatures, and that both simply thus, 'They shall perish,' and also symbolically, under the resemblances of a garment waxing old, and a vesture folded up, doth much amplify the unchangeable constancy of Christ; for contraries laid together do illustrate each other,³ as black and white, coarse and fine, pain and ease, heaven and hell; so also vanity and stability, mutability and immutability.

Sec. 140. Of Christ's power about altering creatures.

The author of the mutability of creatures is the Lord Jesus, to whom it is here said, 'Thou shalt fold them up.' He that createth all, hath an absolute power to preserve, alter, and destroy all, as it pleaseth him. It was this Lord Jesus that said, 'Every living substance that I have made will I destroy,' Gen. vii. 4. And again, 'I will shake the heaven, and the earth shall remove out of its place; I will clothe the heaven with blackness; I create new heavens,' &c., Isa. xlii. 13, and l. 3, and lxxv. 17.

This Lord Jesus, being true God, is the most high supreme sovereign of all; he doth all, 'that men may know, that he whose name alone is Jehovah, is the most high over all,' Ps. lxxxiii. 18.

As he hath supreme authority, so he hath also almighty power; he is able to bring to pass what he will: 'By the word of the Lord were the heavens made,' Ps. xxxiii. 6, and by the same word they may be changed.

Therefore it is here added, 'and they shall be changed.' Because the Lord Jesus hath a mind to change them, they shall be changed; for who hath resisted his will? All things are alike to him. Whether is it easier to say to that that was not, 'Let there be light' in the heaven, Gen. i. 14, or to say, 'Let the heavens be folded up and changed?' Upon the same ground that the former was effected, the latter also shall be accomplished.

As the power of the Lord Jesus in creating and

¹ בגד, ² ἱμάτιον ab ἱνομυ ἰνδυο.

³ לבוש אבש, induit. περιβλεπας α περιβάλλειν, circumjicere.

¹ הלה, mutatus est. Inde הלהה mutabit.—Erasmus, Beza, Rivera.

² ἀλατῆς.—Chrysost., Theophylact.

³ Περιεβλεπας α περιβάλλειν, dixit Arist. Rhet., lib. iii. cap. ii.

preserving all things tendeth much to the strengthening of our faith in the accomplishment of all his promises, and in obtaining our lawful desires of such things as are needful and useful, and in protecting us from matters hurtful and dangerous; so his power in altering and abolishing what he pleaseth, is of use to make us stand in awe of him, and to be afraid of offending his majesty, and provoking his wrath.

The Lord's power in creating and preserving things for strengthening our faith is pressed, Ps. cxlvi. 5, 6, Isa. xxxvii. 16, &c., Jer. xxxvii. 17, Acts iv. 24.

His power in altering and abolishing the heaven and other things, for working fear and awe in us, is pressed, Isa. xlii. 13, and xxxiv. 1, 4, Luke xxi. 26, 2 Peter iii. 10, 11.

The former sheweth that he is the Lord of life, and hath power to save and defend, therefore trust on him, Ps. cxxiv. 8.

The latter, that he is the Lord of death, and can destroy, therefore fear him, Luke xii. 5.

Sec. 141. Of Christ's immutability.

The immutability of creatures being distinctly set out, the apostle returneth to the main point intended, which is Christ's immutability. It was before generally set down in this phrase, 'Thou remainest,' Secs. 136-138. Here it is illustrated in these two other branches, 'thou art the same, thy years shall not fail.'

Though all these three phrases in general intend one and the same thing, namely, immutability, yet, to shew that there is no tautology, no vain repetition of one and the same thing therein, they may be distinguished one from another.

1. The first, *thou remainest*, pointeth at Christ's eternity before all times; for it implieth his being before, in which he still abides.

2. The second, *thou art the same*, declares Christ's constancy. There is no variableness with him; thus, therefore, he saith of himself, 'I am the Lord, I change not,' Mal. iii. 6.

3. The third, *thy years shall not fail*, intendeth Christ's everlastingness; that he who was before all times, and continueth in all ages, will beyond all times so continue.

Thus these three phrases do distinctly prove the three branches of this description of Christ, 'which is, and which was, and which is to come,' Rev. i. 4.

This name that Christ assumeth to himself, I AM, and this, I AM THAT I AM, Exod. iii. 14, and this also, JEHOVAH, Exod. vi. 3, do demonstrate a perpetual continuing to be the same. In this respect he thus saith, 'I the Lord, the first, and with the last, I am he,' Isa. xli. 4, or, as some translate it, I am the same; for it is the very same word both in Hebrew and in Greek that is here translated the same.¹ This immutable constancy of the Lord is confirmed by this

testimony, 'with whom is no variableness nor shadow of turning,' James iii. 17, no show or appearance of alteration.

This may be exemplified in all the things that are Christ's.

1. His essence and being. This is especially here intended. So also Exod. iii. 14.

2. His counsel. Immutability is expressly attributed therunto, Heb. vi. 17. 'It shall stand,' Ps. xxxiii. 11, Prov. xix. 21, Isa. xlvi. 10. It shall stand immutably, inviolably.

3. His attributes. Sundry attributes for teaching's sake,² by way of resemblance, are ascribed to the Lord. In this respect it is said, 'his compassions fail not,' Lam. iii. 22; 'his mercy endureth for ever,' Ps. cxviii. 1; 'his love is everlasting,' Jer. xxxi. 3; 'his righteousness endureth for ever,' exi. 3. So his truth, Ps. cxvii. 2; so his judgments, Ps. cxix. 160.

4. His word endureth for ever, 1 Peter i. 25. This is manifested in the law, whereof not one title shall fail, Luke xvi. 17, and in the gospel, which is an everlasting gospel.

5. His bonds whereby he binds himself to us are unalterable, as promises and oaths. These are the two immutable things intended, Heb. vi. 18, and his covenant also, Jer. xxxiii. 20, 21.

See more hereof, Chap. xiii. 8, Sec. 112.

Sec. 142. Of objections against the Lord's immutability answered.

Obj. Christ was made man in the fulness of time, and died, Gal. iv. 4, 1 Cor. xv. 3; yea, 'being in the form of God, he made himself of no reputation,' Philip. ii. 6, 7, or he brought himself to nothing.³ From hence it is inferred that he was changed in his very essence.

Ans. Immutability attributed to Christ is properly meant of his divine nature, which was no way altered by assuming his human nature; for he became man, not by conversion of the Godhead into flesh, but by taking of the manhood into God,³ so as he remained in his divine nature, when he was incarnate, the very same that he was before, without any addition, diminution, or alteration.

Of other objections answered, see Chap. vi. 17, Sec. 136.

Sec. 143. Of Christ's everlastingness.

The last phrase whereby Christ's immutability is set out, is this, 'thy years shall not fail.' Years are not properly applied to the Lord; for eternity admits no distinction of times, as things temporary do, 2 Pet. iii. 8. The Holy Ghost both herein speak of the Lord as we mortal creatures use to speak one of another;

¹ ἀδελφότης.

² κενός ἐκάναντις, a κενός vacuus, inanis.

³ οὐ τρεπὼ τοῦ θεοῦ τοῦ εἶναι, ἀλλὰ προσέλιψεν τῆς ἀδελφότητος εἰς θεόν.—Sym. Athan.

¹ ἑστῶς, ἡ αὐτοῦ.

for the continuance of temporary things which have a beginning, and shall have an end, are distinguished by hours, days, weeks, months, and years. The longest ordinary distinction of times is a year. That continuance which exceedeth that date useth to be set forth by multiplying years, as two years, ten years, an hundred years, a thousand years, and so forward. The fewer of these distinctions that any pass over, the shorter their continuance is; the more they pass over, the longer is their continuance. If still they continue year after year, and that without date or end, so as still their years continue and cease not, they are counted everlasting, their years fail not, *ὅτι ἐκλείψουσιν*.

In this respect, that we might the better discern the continuance of the Lord, years are attributed to him, as Job x. 5, 'Are thy years as the days of man?' Are they so short, or have they an end as man's days? 'Can the number of his years be searched out?' Job xxxvi. 26. They are without number, and cannot be found out. His years are throughout all generations, Ps. cii. 24. They ever continue. In this respect the psalmist saith to the Lord, 'From everlasting to everlasting thou art God,' Ps. xc. 2. Fitly, therefore, is this phrase, *shall not fail*, added to the years which are spoken of the Lord.

The Hebrew word,¹ Ps. cii. 27, is diversely taken.

1. It signifies the perfecting of a thing, as when the bud of a flower is grown to the maturity thereof, it is said to be perfect,² Isa. xviii. 5. The perfection of God's law is set out by an adjective derived from this root, Ps. xix. 7.

2. The finishing of a thing, and that in a fair manner, is expressed by this word, thus the work of Solomon's pillars are said to be finished,³ 1 Kings vii. 22.

3. Consuming and destroying a thing is declared by the same word, thus the rebellious people in the wilderness are said to be consumed,⁴ in that they were destroyed, Deut. ii. 16.

It is in this testimony used in the middle sense for ending and finishing a thing, and being negatively used, it implieth that the years of the Lord shall never be finished nor have any end. Thus they shew him to be everlasting. He shall for ever continue as he is.

The Greek word here used by the apostle, *ἐκλείψουσιν*, intendeth as much as the Hebrew doth. It is applied to the expiring of a man's life, Luke xvi. 9, 'when you fail,' *ἐκλείψετε*; that is, when you cease to be in this world, when you depart or die. Christ expresseth the perseverance of faith by such a negative phrase, as is in this text, thus, 'that thy faith fail not,' *μὴ ἐκλείψῃς*, Luke xxii. 32.

Sec. 144. *Of Christ's everlasting continuance as he is mediator.*

As by way of resemblance this description of ever-

¹ תָּמִיד אֵינוֹ ² תָּמִיד ³ תָּמִיד ⁴ תָּמִיד

lastingness, 'Thy years shall not fail,' may be applied to the deity of Christ, so most properly to his human nature, to his mediatorship, as he was God-man; to all his offices, to the merit, virtue, and efficacy of all that he did and endured for man's redemption, to his mystical body, and to the gifts and graces which he bestoweth on his members.

1. In regard of his human nature, his years shall not fail, in that 'being raised from the dead he dieth no more,' Rom. vi. 9. He continueth ever, he ever liveth, Heb. vii. 24, 25.

2. As mediator he is said to 'live ever to make intercession for us,' Heb. vii. 25.

3. As king he shall reign for ever, and there shall be no end of his kingdom, Luke i. 33.

4. He is 'a priest for ever,' Ps. cx. 4.

5. In respect to his prophetic office, he is styled an 'everlasting light,' to instruct and direct his people, Isa. lx. 19, 20.

6. In regard of the merit and virtue of what he did and suffered, he is the same for ever, Heb. xiii. 8.

7. His gifts are without repentance, Rom. xi. 29. They are such as he never repenteth the giving of them; and thereupon he never takes them away. As for such apostates as have clean put them away, they never had any true, sound, sanctifying, saving grace, 1 John ii. 19.

8. That body whereof he is the head must also continue for ever. If the years of the head shall not fail, can the years of the body fail? On this ground it is that the gates of hell shall not prevail against the church, Mat. xvi. 18.

Sec. 145. *Of the uses of Christ's immutability.*

The eternal and everlasting immutability of Christ our Redeemer and Saviour is many ways of singular use.

1. It demonstrateth Christ to be true God, Mal. iii. 6.

2. It distinguisheth him from all creatures (as here in this text), from idols especially, Isa. xli. 4 and xlv. 6.

3. It strengtheneth our faith in all his divine properties, promises, and former works, Ps. xlv. 1, 2, and xc. 1, 2; Gen. xxxii. 10-12; Heb. xiii. 5, 6.

4. It instructeth us in an especial use of God's former dealings with men, which is in like good courses to expect like blessings, and in like evil courses to expect like judgments: for the Lord is ever the same, and ever of the same mind; what in former times was right in his eyes and acceptable unto him, is so still, Rom. iv. 23, 24. What formerly offended him and provoked his wrath, still so doth, 1 Cor. x. 5, 6, &c.

5. It assureth us of his continual and perpetual care of his church, Mat. xxviii. 20, yea, and of the church's perpetual continuance, Mat. xvi. 18.

6. It encourageth us against all attempts of enemies, present and to come, Ps. cx. 1, Rev. ii. 10.

7. It teacheth us to do what in us lieth for perpetuating his praise; and for this end both to set forth his praise ourselves all our days, Ps. civ. 33, and also to teach our posterity so to do, Ps. lxxviii. 5, 6.

8. It directeth us how to be like to Christ, namely, in constancy and unchangeableness in our lawful promises, oaths, vows, and covenants, Neh. v. 12, 13; Ps. xv. 4; Eccles. v. 4; Jer. xxxiv. 10, 18, and in our warrantable enterprises, 1 Cor. xv. 58.

9. It admonisheth us to submit ourselves to the Lord's ordering providence; all our strivings against the same cannot alter this purpose, 1 Sam. iii. 18.

10. It establisheth such as have evidence of their election and calling, against all Satan's assaults and fears arising from our weak flesh, 2 Peter i. 10.

Sec. 146. *Of the resolution of Heb. i. 11, 12.*

Ver. 11. *They shall perish, but thou remainest; and they all shall wax old as doth a garment;*

Ver. 12. *And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.*

Christ's excellency is further set out in these two verses. See Sec. 61. The proof thereof is taken from Christ's immutability. The sum of this text is in these two words, Christ's immutability. The argument to prove Christ's excellency herein, is drawn from a comparison. The comparison is betwixt Christ and creatures. The argument may be thus framed;—

He who is immutable is more excellent than the things which are mutable;

But Christ is immutable, and all creatures mutable; Therefore Christ is more excellent than all creatures. There are parts of text.

1. The mutability of creatures.

2. The immutability of Christ.

The mutability of creatures is declared two ways:

1. Simply, 'They shall perish.'

2. Symbolically, by two resemblances.

One resemblance is taken from a garment, 'as a garment.'

The other from a vesture, 'as a vesture.'

The former importeth a corruption by degrees, 'waxeth old.'

The latter implieth a renovation, 'fold them up.'

This latter is amplified,

1. By the efficient, which is Christ, 'Thou shalt.'

2. By the effect, 'They shall be changed.'

The immutability of Christ is set out in three branches:

1. His eternity, 'Thou remainest.'

2. His stability, 'Thou art the same.'

3. His perpetuity, 'Thy years shall not fail.'

Sec. 147. *Of the doctrines arising out of Heb. i. 11, 12.*

1. *Creatures decay.* This is to be applied most

properly to things sublunary, which are in the air, earth, and waters. See Sec. 137.

II. *The longer creatures continue, the nearer they are to their end.* They wax old. See Sec. 139.

III. *Such creatures as decay not shall be renewed.* This phrase *folded up* intends as much. See Sec. 139.

IV. *All creatures are subject to alteration.* This general particle *all* demonstrates as much; either they shall decay or be renewed.

V. *Comparisons make points more clear.* For this end these two comparisons, of a vesture and garment, are here produced.

VI. *It is Christ that altereth creatures.* This phrase, 'Thou shalt fold them up,' is directed to Christ. See Sec. 140.

VII. *Creatures are at Christ's dispose.* What Christ will alter 'shall be changed.' See Sec. 140.

VIII. *Christ is whate'er he was.* This phrase *thou remainest* implieth as much. See Secs. 138, 141.

IX. *There is no alteration in Christ.* He is the same. See Sec. 141.

X. *Christ will for ever continue the same.* 'His years shall not fail.' See Sec. 143.

Sec. 148. *Of the 110th Psalm applied to Christ.*

But unto which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?—HEB. I. 13, 14.

The apostle further proceedeth in setting out Christ's excellency above angels. This here he doth by declaring the dignity whereunto his Father advanced him above angels.

This he here bringeth in by way of opposition, as the first particle *but*¹ implieth. This opposition may have reference to that meanness which he had before said of the creatures about their perishing. But here a far greater matter is said of Christ; or it may have reference to that which follows after, as if it had been thus expressed, He said to Christ, 'Sit on my right hand.' But to which of the angels did he say any such thing? Or this particle of opposition, *but*, may be here put for the copulative *and*, and so have reference to the former proofs of Christ's excellency above angels; for it is a seventh proof of that point. See Sec. 64.

The apostle bringeth in this proof after the same manner that he did a former, ver. 5. 'To which of the angels said he at any time?' Hereof see Sec. 46.

The proof is taken from a different degree betwixt Christ and angels. The argument may be thus framed:

He that sitteth at God's right hand is far more excellent than ministers;

But Christ sitteth at God's right hand, and angels are ministers;

¹ *Id.* See Chap. ii. 6, Sec. 50.

Therefore Christ is far more excellent than angels. The former part of the assumption is in ver. 13.

The latter part in ver. 14.

This proof is set out by a divine testimony, taken out of Ps. ex. 1. That psalm is wholly prophetic. The prophecy therein contained is of Christ, especially of his kingly and priestly functions; for proof of them, it is oft quoted in the New Testament, as Mat. xxii. 44; Heb. v. 6, 10, and vii. 17, 21.

There is also in this psalm an express prophecy of the calling of the Gentiles, ver. 6, which manifesteth the enlargement of Christ's kingdom.

Concerning the point in hand, the psalmist expressly sheweth the persons by whom and to whom that which in the text is set down was first spoken, in these words, 'The Lord said unto my Lord.'

The former title, Lord, which is in the Hebrew יהוה, *Jehovah*, is spoken of the Father; the latter, לַאֲדֹנָי, of the Son, who was that Messiah whom the Jews expected. It was God the Father that said to God the Son, 'Sit at my right hand.' Indeed, the latter word, translated *Lord*, is sometimes applied to men, as Gen. xxxii. 4. But it is in this place uttered by a king, who was under no man as to his Lord; therefore it must be meant of him that was God.

Christ, by this argument, proveth himself to be the Son of God, in that David, who was his father after the flesh, giveth him this title, *my Lord*, Mat. xxii. 43.

It appears that the teachers of the Jews held this psalm to be a prophecy of Christ, in that they denied not this testimony to be meant of Christ, when Christ produced it to prove the Messiah to be more than a son of man. Otherwise they would readily have denied the proof, and said that David did not there speak of his Son, rather than be put to silence as they were, Mat. xxii. 46.

Sec. 149. Of God's setting Christ on his right hand.

The main substance of the proof is in this phrase, 'Sit on my right hand.' This is to be taken of Christ as mediator, God-man; for in that respect hath God exalted him. Him whom God raised from the dead, he set on his right hand, Eph. i. 20, Rom. viii. 34. But he was true man that was raised from the dead; therefore he was true man that was so exalted next unto God, 'far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come,' Eph. i. 21.

Of this phrase, *sit at God's right hand*, and of the dignity thereby intended, see Secs. 31-34.

The ground of this high dignity was of God. *Jehovah*, the only true God, said to him, 'Sit on my right hand.' Christ set not himself there; he glorified not himself to sit at God's right hand, but *Jehovah*, that said to him, 'Sit on my right hand,' glorified him herein: 'God hath highly exalted him, and given him a name which is above every name.'

God was pleased thus highly to exalt his Son in sundry respects:

1. In regard of that entire love which, as a Father, he did bear to a Son, John iii. 35, and v. 20.

2. In regard of the low degree of Christ's humiliation, Philip. ii. 8, 9; Eph. iv. 9, 10.

3. In regard of that charge which Christ undertook, to provide for his church, and to protect it. Hereunto is he the better enabled by that high advancement, Mat. xxviii. 18-20; John xvi. 2.

4. In regard of the saints, who are Christ's members, that they might with stronger confidence depend on him, Ps. lxxx. 17, 18; 2 Tim. i. 12.

5. In regard of his enemies, that he might be the greater terror unto them, and be more able to subdue them, Ps. ex. 2.

Sec. 150. Of Christ's continuance at God's right hand.

To the greatness of Christ's dignity is added his continuance therein, which is until one principal end of his high advancement shall be accomplished, which is the subduing of all his enemies.

This word *until*, *ἕως ἄν*, though it point at a time how long Christ shall retain his dignity, yet it setteth not down a date thereof or a period thereto; for it hath not always reference to the future time as excluding it, but to that whole space of time that is to pass to the accomplishing of the thing mentioned, including in it all that space of time; and that because the question is concerning it alone; as where Christ saith, 'Till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law,' Mat. v. 18, his meaning is not that the law shall pass when heaven and earth pass away, but that so long as the world continueth, the law shall remain to be the rule of righteousness.

This word *until* oft implieth rather a denial of a determination than an affirmation thereof, as 2 Sam. vi. 23, where it is said that 'Michal had no child until the day of her death.' None will imagine that after her death she had any, but because the question of having a child must be about the time of her life, this phrase, 'until the day of her death,' is used. In the same sense a like phrase of the virgin Mary's bringing forth the Lord Jesus is used, Mat. i. 25. Joseph 'knew her not till she had brought forth her first-born son'; that is, he never knew her.

Thus is this word *until* here to be taken: 'Sit on my right hand until I make thine enemies my footstool.' Sit till then, and ever after that; so as here is implied an everlasting continuance of Christ's dignity. If until all his enemies be subdued, then for ever; for what shall hinder it when there be no enemies? Will his subjects hinder it? Will his members that are advanced with him hinder it? Will good angels, whose ministry is made the more glorious thereby, hinder it? Will his Father, whose

love and respect to him is unchangeable and everlasting, hinder it?

Obj. Subduing of enemies is here set down as the end of Christ's sitting at God's right hand. When that end is accomplished, there will be no need of his sitting there.

Ans. Though subduing of enemies be one end, yet it is not the only end. Sundry other ends have been noted before, Sec. 119.

It will be requisite that Christ, having to the full accomplished all things that were to be done or endured for man's full redemption and eternal salvation, should for ever retain that dignity whereunto he was advanced after he had accomplished all. To depart from any part of his dignity at any time would be some impeachment of his glory.

Obj. 2. It is expressly said that when the end cometh, 'the Son shall deliver up the kingdom to God the Father.' And 'when all things shall be subdued unto him, then shall the Son also himself be subject,' &c., 1 Cor. xv. 21, 28.

The answer to these words is set down before, Sec. 109.

Sec. 151. *Of Christ's enemies.*

The time of Christ's sitting at God's right hand being thus expressed, 'until I make thine enemies thy footstool,' plainly declareth that Christ hath enemies, and shall have enemies so long as this world continueth. These enemies are not only such as directly oppose Christ himself, as the scribes and pharisees, priests and rulers among the Jews, who at length brought him to that shameful death upon the cross, Acts ii. 23; or as Saul, who afore his taking up into heaven, 'thought with himself that he ought to do many things contrary to the name of Jesus,' Acts xxvi. 9; and Julian, who with his breath breathed out this scornful title against Christ, '*Viri Galilae, O Galilae, thou hast overcome*'; but also such as revile, wrong, oppress, or any way persecute the church of Christ, or any of the members of his body. It was in relation unto them that Christ said to Saul, when he 'breathed out threatening and slaughter against the disciples of the Lord,' 'Saul, Saul, why persecutest thou me?' Acts ix. 1, 4; for believers are so united unto Christ, as members unto an head, Eph. i. 22, 23; and thereupon it is, that 'he that toucheth them toucheth the apple of his eye,' Zech. ii. 8.

That we may the better discern who and what these enemies are, I will endeavour to rank them out, as it were, in battle array.

In a well set army there is a general, and under him colonels, captains, lieutenants, majors, corporals, ancient, trumpeters, drummers, scouts; and of soldiers there is to be a vanguard, main battalion, rear, right and left wings, and ambushments.

¹ Theobret. Eccl. Hist. lib. iv. cap. xxv.

The general is 'that great dragon and old serpent, which is called the devil and Satan,' Rev. xii. 9. Colonels, captains, and other commanders and officers, who whet on and embolden all such as take part with Satan, are all sorts of infernal spirits and fiends of hell. The van is made up of atheists, idolaters, persecutors, and other like open and impudent enemies of the church. The battalion consists of all manner of profane and licentious persons. In the right wing are all the lusts of the flesh, in the left all the honours and pleasures of the world. In the rear follow sin, death, grave, and hell itself, with such like mortal enemies, and their deadly instruments. In ambushment lie hypocrites, false brethren, corrupt teachers, and treacherous politicians.

There being such enemies, it much concerns us to be very watchful against them, and to take heed of security; and we ought to be 'strong in the Lord, and in the power of his might,' Eph. vi. 10. Yea, we ought always to be prepared, and stand armed with the whole armour of God, Eph. vi. 13, &c.

Obj. Christ on his cross 'having spoiled principalities and powers, made a show of them openly, triumphing over them in it,' Col. ii. 14, 15. 'And when he ascended up on high, he led captivity captive,' Eph. iv. 8. By captivity are meant such spiritual enemies as held men in captivity. By leading captive is meant a conquest and triumph over them. If Christ did this on his cross, and at his ascension, how do they still remain enemies?

Ans. 1. Though they be made captives, yet still they retain the mind and disposition of enemies, and so are indeed enemies.

2. Though they be overcome and triumphed over, yet the Lord voluntarily suffers them, to try what they can do. He suffers them to fight and to assault his members, but so as he himself remains the moderator of the fight, to pull them back, to beat them down as he pleaseth; as bear-herds that have their ears at command, will suffer them to fight with their dogs. But when the church is fully perfected, then shall they be so destroyed as they shall not so much as assault any of the members of Christ.

Sec. 152. *Of the church's encouragement against her enemies.*

It is a ground of great comfort and encouragement to the church, that her enemies are Christ's enemies; she may be sure of sufficient protection. To Christ all the fiends of hell, and all the wicked in the world, are nothing.

He that in the days of his flesh, with a word of his mouth, caused a multitude that came to apprehend him, to 'go backward, and fall to the ground,' John xviii. 6, can, with a blast of his nostrils, now that he is at the right hand of his Father, drive all his enemies into hell, how many and how mighty soever they be.

Besides, the Lord Christ hath an absolute command over all in heaven and earth, to use them as his instruments to annoy his enemies. 'They fought from heaven, the stars in their courses fought against Sisera,' Judges i. 20. The waters above and below met together to drown the old world, Gen. vii. 11. Fire and brimstone fell from heaven and destroyed sundry cities, Gen. xix. 24. The earth opened and swallowed up sundry rebels, Num. xvi. 32. Frogs, lice, flies, grasshoppers, and sundry other creatures, destroyed the Egyptians, Exod. viii. 6, &c. The sea overwhelmed Pharaoh with his whole host, Exod. xiv. 28. The Lord can make his enemies destroy one another, 2 Chron. xx. 23, 24. Thus there wants no means for the Lord when he pleaseth to destroy his church's enemies.

But yet, if by reason of the foresaid army of enemies, they seem terrible unto us, it will be useful to take notice of an army more mighty and better prepared and furnished for our defence; for Michael hath his army, as well as the dragon hath his, Rev. xii. 7.

This latter army, in opposition to the former, may be thus set forth: the general is the Lord Christ; his colonels, captains, and other officers, which direct and encourage Christ's soldiers, are all sorts of angels. In the van are martyrs, confessors, and such as manifest more might and courage in suffering, than the stoutest enemies in persecuting. In the battalia stand all zealous professors of the truth: in the one wing, against the flesh and the lusts thereof stands the Spirit, and the gifts and graces of it; in the other wing, against the world and the vanities thereof, stands faith, hope, and the powers of the world to come, with all manner of blessings accompanying the same. In the rear, against sin, death, and the other mortal enemies, stands Christ's obedience, passion, burial, resurrection, ascension, intercession, with the merit, virtue, efficacy, and power of them all. To prevent all ambushments, are such as are made wise by the word of God, as David was, Ps. cxix. 98, and Neh. vi. 7, &c.

Now set army to army, squadron to squadron, foot to foot, weapon to weapon, and judge on which side there is greatest assurance of victory. On the forementioned grounds we have cause to say, 'Fear not, they that be with us are more than they that be with them,' 2 Kings vi. 16.

Sec. 153. *Of God's putting down Christ's enemies.*

Concerning the foresaid enemies, the Father saith to his Son, 'I make, &c. thine enemies thy footstool;' or as it is Ps. cx. 1, 'I will make, רַגְלֵי, &c. The present and future tenses are oft put one for the other. Both being used by the same Spirit, one by the prophet, the other by the apostle, implieth that God doth now, and ever will continue, to subdue the enemies of Christ.

Obj. It is said, 1 Cor. xv. 25, that 'Christ must reign until he hath put all enemies under his feet.'

Ans. 1. Though the Father and the Son be distinct persons, yet they are of one and the same nature, and in that respect the same action is attributed to the one and the other; 'My Father worketh hitherto, and I work;' and 'what things soever the Father doth, these also doth the Son likewise,' John v. 17, 19; for as they are one in essence, so in mind, and will, and works.

2. Matters are spoken of Christ, sometimes in relation to his divine nature, sometimes to his human nature, and sometimes to his office or mediatorship, which he performeth in his person as God-man.

In relation to his divine nature, he himself putteth all enemies under his feet, 1 Cor. xv. 25.

In relation to his human nature, which retains the essential properties of a man, the Father makes Christ's enemies his footstool; for the human nature is finite, only in one place at once. All the excellencies thereof, though far surpassing the excellencies of other creatures, are in measure with a certain proportion. That which is said of God's giving the Spirit to Christ not by measure, John iii. 30, is to be understood comparatively in reference to all other creatures; they have the measure of vessels, Christ hath the measure of a fountain, which may be accounted without measure. Notwithstanding this fulness of Christ, in relation to his human nature, God is said to advance him, to assist him, to do this and that for him; so here God is said to make his enemies his footstool. This act of God may also have relation to the office of Christ as he is mediator; for in that respect he is under the Father, and depends upon the Father, and is assisted by the Father. Because, sometimes, in relation to Christ's human nature, this act of subduing Christ's enemies is attributed to the Father; and sometimes in relation to his divine nature, it is attributed to himself, this apostle useth an indefinite word of the passive voice, *be made*, 'till his enemies be made his footstool,' Heb. x. 13.

For the phrase here used and applied to the Father, it declareth this act of subduing all manner of enemies to be a divine act, done by a divine power; so as all the power of all enemies, if it could be united together, could not stand against this power. 'Who would set the briars and thorns against God in battle? He would go through them, he would burn them together,' Isa. xxvii. 4. This is it that makes the devils to tremble, James ii. 19, Luke viii. 28.

Did wicked men, persecutors, profane persons, and all that oppose Christ, his church, his gospel, or ordinances, know and believe as much as the devils do in this case, they could not but tremble. A great encouragement this is to the members of Christ, that the church is assisted with a divine power, able to subdue all the enemies; so as they need not fear what any of them or all of them can do.

See. 154. *Of making enemies a footstool.*

The manner of expressing the destruction of Christ's enemies is in this phrase, *thy footstool*, 'I will make thine enemies thy footstool.'

Both the Hebrew¹ and the Greek² double the word foot, and thus express it, 'the footstool of thy feet'; the Latin³ also doth herein imitate them.

The Hebrew word translated *footstool*, is six times used in the Old Testament, and hath always the word *feet* added to it, as 1 Chron. xxviii. 2; Ps. xcix. 5, and cxxii. 7, and ex. 1; Isa. lxvi. 1; Lam. ii. 1.

The LXX, who translated the Hebrew into Greek, do herein follow the Hebrew; so do the penmen of New Testament, who wrote in Greek; and that in eight several places, as Mat. v. 35, and xxii. 44; Mark xii. 36; Luke xx. 43; Acts ii. 35, and vii. 49; Heb. i. 13, and x. 13. Once the word *footstool* is singly, used without the addition of that other phrase of feet, James ii. 3, *ὅτι τὸ θεμέλιόν σου*.

The addit on of the word *feet*, 'under the footstool of thy feet,' importeth emphasis, and implieth the lowest dejection that can be. But because this addition soundeth not well in our English, our translators leave it out.

A footstool is that which one puts under his feet, and sets his feet upon. It is in Scripture used two ways.

1. In reference to a place.

2. In reference to persons.

1. To set on a place where one delights to set his feet, or to abide.

2. To set out such persons as in indignation one tramples under his feet.

When this metaphor of a footstool in relation to God is applied to a place, it intendeth his gracious presence. Thus the earth in general is styled his footstool, Isa. lxvi. 1. From thence Christ maketh this inference, that men swear not by the earth, because it is God's footstool, Mat. v. 34, 35.

In particular the temple is styled God's footstool, 1 Chron. xxviii. 2. In this respect the church is advised to 'worship at his footstool,' Ps. xcix. 5. And the church complineth, Lam. ii. 1, that God 'remembered not his footstool.'

2. When in relation to God this metaphor of a footstool is applied to persons, it intendeth such enemies as God utterly subdueth, and on whom he exerciseth just and severe revenge, as Ps. ex. 1; which text is oft quoted in the New Testament, namely, by Christ, Mat. xxii. 44, by Peter, Acts ii. 35, and by Paul in this place. This apostle doth plainly express the meaning of it in this phrase, 'he hath put them under his feet,' 1 Cor. xv. 25.

The metaphor is taken from the practice of men,

who, when they have utterly vanquished their deadly enemies, in testimony of that full conquest and absolute power they have over them, yea also of their indignation against them, and revenge of them, will set their feet upon them, and trample on them; so did Joshua make the captains of his army put their feet upon the necks of the kings of those cursed Canaanites whom they subdued, Joshua x. 24. Thus Jehu also trod Jezebel under foot, 2 Kings ix. 33. Thus also it is said of Christ, 'I will tread them in mine anger, and trample them in my fury, Isa. lxiii. 3.

By this it appears that Christ's enemies shall be utterly subdued. In allusion hereunto, David, as a type of Christ, thus saith, 'Thou hast given me the necks of mine enemies, that I might destroy them that hate me; I did beat them small as the dust before the wind, I did cast them out as the dirt in the streets,' Ps. xviii. 40, 42; and again, 'he it is that shall tread down our enemies.'

This is so done that the whole mystical body of Christ might have rest and quiet, which were not possible unless such malicious and mischievous enemies were totally and finally subdued.

This is a strong inducement for us to stand and fight against these enemies, and to expect and wait for this day of conquest; for this gives us assurance of a full and final conquest. The phrase importeth as much.

See. 155. *Of the apostle's manner of proving his point, ver. 14.*

The second part of the assumption (mentioned See. 148) is here proved. It was this: angels are *ministers*; that it may be the better discerned what kind of ministers they are, their nature, that they are *spirits*, and their office *ministering*, and their warrant *sent forth*, and their charge for whom they minister, *such as shall be heirs of salvation*, are expressly set down, ver. 14.

The manner of setting down these points is emphatical, it is by way of interrogation. An interrogation about things affirmed implies a strong affirmat on; as if it were a matter unquestionable, undeniable, and so clear, as whosoever duly considereth it, cannot but acknowledge it to be most true. Where God saith to Cain, 'If thou do well, shalt thou not be accepted?' Gen. iv. 7, he declares it to be so manifestly true, that Cain himself could not deny the truth of it. By such a manner of declaring a matter, he that propounds the point leaves it to the judgment of him to whom the question is propounded to judge of the truth thereof.

See. 156. *Of the excellency of the ministers here mentioned, and of their warrant.*

In setting down the ministry of angels, the apostle mentioneth their nature, that they are *spirits*, to

¹ יְדֵם לְרַגְלָיו.

² ὑποπόδιον τῶν ποδῶν σου.

³ Scabellum pedum tuarum

amplify their ministry. This epithet, *ministering*, in Greek, *λειτουργικά*, is derived from that word which is translated *ministers*, *λειτουργία*, ver. 7. It sheweth that their ministry is a special and public function, and that an honourable one also, and yet they are inferior to Christ. See Sec. 79.

Spirits, *πνεύματα*, are the most excellent substances, of all creatures the most glorious, of best understanding, and greatest prudence; the purest, the strongest, freest from all bodily infirmities, such as cannot be hindered by any incumbrances. Of all these excellencies, see Sec. 86, &c.

The act attributed to them in this word to *minister*, is in Greek from another root, and so expressed as it also implieth an office, thus, *εἰς διακονίαν*,¹ 'for the ministry'; so is this phrase translated, 1 Cor. xvi. 15, 2 Tim. iv. 11. A public officer of the church is set out by a title that is derived from *διακονία*, the same root, and translated *deacon*, Philip. i. 1, 1 Tim. iii. 8. Thus it intendeth as much as the former did. Both of them are joined together, *ἡ διακονία λειτουργίας*, and thus translated 'administration of service,' 2 Cor. ix. 12. This word then declareth that angels do not only some services for saints, but that they have an office to minister for them, as deacons had for the poor, Acts vi. 1, 3. That angels have a charge is evident, Ps. xci. 11, 12.

The ground of their function or warrant to execute the same, is in this phrase *sent forth*, *ἀποστέλλόμενα*, namely, from God. The composition of the Greek word, *ἀπό* and *στέλλω*, implieth that they were sent from one. Now who can that be but their Lord in heaven? For they have no other Lord that hath power to send them. They are therefore sent of God; so are they oft said to be, as Gen. xxiv. 7, 40; Num. xx. 16; Dan. iii. 28, and vi. 22. In this respect they are styled 'angels of God,' ver. 6. See Sec. 71.

This shews that they assume not this office to themselves.

It also shews that upon God's pleasure they undertook it, Ps. ciii. 20.

All the fore-mentioned points are applied to all the angels, as is evident by this general particle *all*, 'Are they not all?' Thus much is implied in the seventh verse, where the creation and ministry of angels are joined together, 'He maketh his angels and his ministers,' &c. If *angels*, then *ministers*; if *made*, then *ministers*. What was said of the subjection of all angels to Christ, Sec. 73, may be applied to the ministry of them all unto the members of Christ.

Sec. 157. *Of particular angels attending particular persons.*

Concerning the ministry of angels, a question may be moved, Whether every heir of salvation have a proper and peculiar angel attending upon him? Some of

the ancient fathers,¹ schoolmen,² and papists,³ hold the affirmative, for which they produce these arguments.

Arg. 1. Jacob thus saith of his angel: 'The angel which redeemed me from all evil, bless the lads,' Gen. xlviii. 16.

Ans. 1. How could this angel be Jacob's proper angel, when Jacob prays that he would bless his grandchildren? By this he should be their angel as well as his.

2. That angel was Christ. Christ is the common protector of us all; besides, it is Christ that redeemeth his from all evil, which no angel can do.

3. Finally, Jacob hath in speech reference to Gen. xxi. 11, 13, where the angel that appeared to him styled himself 'the God of Bethel,' which was Christ Jesus, and also to the angel that wrestled with him, of whom he saith, 'I have seen God face to face,' Gen. xxxii. 24, 30. This likewise was Christ.

Arg. 2. Christ styled the particular angels of little ones *their angels*, Mat. xviii. 10. Therefore every one hath a particular angel for his patronage.⁴

Ans. 1. It followeth not, for Christ useth the plural number, *their angels*, which may imply many angels for every one, as one for one.

2. They are called *theirs*, because they are appointed by their Father, among other functions, to take care of his little ones; not only of one by one, but also of one by many, as an host did of Jacob, Gen. xxxii. 1, and also of many by one, as Acts v. 19.

Arg. 3. The Christians said in reference to Peter, 'It is his angel,' Acts xii. 15.⁵

Ans. 1. That might be a sudden speech of men astonished, and then no sufficient ground for a sound argument.

2. They might be misled by a common error of the times, as Christ's disciples were, Mat. xvii. 10, Acts i. 6.

3. They might use that phrase to put off the maid's persisting to affirm that Peter was there, with that vulgar opinion; as if one should importunately say of my friend whom I knew to be dead and buried, that he saw him alive, I to put him off should say it was his ghost then.

4. They might think it to be an angel sent from God to comfort and encourage Peter, and by Peter desired to carry them word thereof, and yet not one that continually waited on him as his peculiar protector.

5. The word *angel* signifieth a messenger (as is before shewn, Sec. 82). Thus it may be taken for a man sent as a messenger from him.

¹ Magna dignitas animarum, ut unaquaque habeat ab ortu natiuitatis in custodiam sui angelum delegatum.—*Hier. in Mat. xviii.*

² Thom. par. i. q. 113, art. 2.

³ Douay Annot. on Gen. xxviii. 16.

⁴ Rhem. Annot. on Mat. xviii. 10.

⁵ Rhem. Annot. on Acts xii. 15.

¹ Of this Greek word, see Chap. ii. 12, Sec. 70.

This conceit of every one's having a proper, peculiar angel to attend upon him for his patronage, is not to be harboured in our breast. For,

1. It hath no ground or warrant in God's word. I may in this case say, 'To which of the angels said God at any time, 'Wait on such an one, and never leave him, night nor day?'

2. One and the same angel hath attended upon divers persons, and brought several messages to the one and the other, as Gen. xviii. 21, Luke i. 19, 26.

3. One and the same angel hath delivered sundry persons at once, Acts v. 18, 19.

4. Many angels have jointly together protected the same person, 2 Kings vi. 17, Ps. xci. 11.

5. It lessens the comfort which Christians may receive from the guard of an host of angels, as Gen. xxxii. 1, or from legions of angels, as Mat. xxvi. 53, or from the innumerable company of angels, as Heb. xii. 22. It impairerth that comfort by appropriating single angel to a single person.

6. It cometh too near to the heathenish conceit of a good and evil genius,¹ to attend each particular person. For there is as great probability for one devil as a tempter, continually to assaill every one, as for one good angel to protect him.

7. The difference about the time of particular angels first undertaking this particular function,² is against them that hold it an argument of the uncertain truth thereof. Some³ hold it to be at the time of one's nativity. Others at the time of one's baptism. Others at the time of one's conversion.⁴ Some at one time, some at another. I find none of them to make mention of any angels guarding an infant in the mother's womb. An infant even in his mother's womb is subject to many dangers, and then needs such a guardian as well as after. But to let this conceit pass, it is enough to know and believe what the word of God hath revealed about this point, that the holy angels of God have a charge over us, and take an especial care of us, not one only but many.

See. 158. *Of the persons for whom angels minister.*

The foresaid ministry of angels is in special for saints, the members of Christ, who believe in him; these are here styled 'heirs of salvation.' In this respect angels are by a property called 'their angels.' Mat. xviii. 10. And they are said to 'encamp about them that fear the Lord,' Ps. xxxiv. 7. This is further evident by the many services which angels do to them and for them. Whereof, see Sec. 98, &c.

Saints are God's children, and joint-heirs with Christ, Rom. viii. 16, 17. God therefore appoints those his servants to attend them. They are all members of the mystical body of Christ, in which

respect that charge which extendeth itself to Christ and all his members is set down in the singular number as spoken of one; thus, *over thee*: 'He shall give his angels charge over thee,' Ps. xci. 11.

Of the benefits which redound to saints by angels' attendance on them, see Sec. 101.

The persons to whom angels minister are thus described, 'who shall be heirs of salvation,' or as it is in the Greek, τοῖς μέλλουσιν κληρονομεῖν σωτηρίαν, 'who shall inherit salvation;' so as they are set out by that estate whereunto they were ordained, and by the right which they have thereunto. Salvation is that whereunto they are ordained, and their right is a right of inheritance.

See. 159. *Of salvation.*

The word here translated *salvation* is frequently used in the New Testament. I find it three times put for temporal preservation or deliverance; as Acts vii. 25, where this phrase, οὐδὲν σωτηρίαν, *give salvation*, is thus translated (according to the true meaning) 'deliver;' and Acts xxvii. 34, where the same word is turned 'health;' and Heb. xi. 7, where this phrase, οὐ σωτηρίαν, 'to the salvation,' is thus expounded, 'to the saving.'

The Hebrew word, יְשׁוּעָה, *rel* יְשׁוּעָה, which the LXX use to interpret by the word in this text translated *salvation*, sets out for the most part some temporary preservation and deliverance. But in the New Testament it sets out (except the three fore-mentioned places) the eternal salvation of the soul; and that as it is begun and helped on in this world, Luke xix. 9, 2 Cor. xvi. 2; or perfected in the world to come, 1 Peter i. 5, 9.

There is another Greek word, σωτήριος, derived from the same root, and translated *salvation*, four times used in the New Testament,—namely, Luke ii. 30 and iii. 6, Acts xxviii. 28, Eph. vi. 17,—but for the most part put metonymically for the author and procurer of salvation, the Lord Jesus Christ.

The primary root, σῶ, from whence all the Greek words are derived which¹ signify not only safe, exempt, and free from all evil, danger, and fear, but also entire and perfect; so as it setteth out both the privative part of blessedness, full freedom from sin, Satan, death, hell, and all fears; and also the positive part thereof, integrity, and perfection of soul and body, and of all gifts and graces appertaining to them; and withal immortality, agility, beauty, and other excellencies even of the body, Philip. iii. 21.

By the salvation here mentioned is meant that blessed and glorious estate which is in heaven reserved for the whole mystical body of Christ.

Well may that estate be called *salvation*, in that all that have attained, or shall attain, thereunto, are delivered out of all dangers, freed from all enemies, and set safe and secure from all manner of evil.

¹ Qu. 'doth' ?—En.

¹ Plato in *Poltic.* ² See Origen, in Mat. Tract. 5.

³ Rheim. Annot. on Mat. xviii. 10.

⁴ Cum quis suscipit fidem, tunc Christus tradit eum angelis.—Origen in Mat. Tract. 5.

Into heaven, where that rest, safety, security, and salvation is enjoyed, no devil, no evil instrument, can enter to disturb the same: 'There shall God wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain,' Rev. xxi. 4. All contentment, agreement, tranquillity, unanimity, joy, pleasure, and what can be desired, shall be there everlastingly enjoyed.¹ There shall be a continual communion with glorious angels, glorified saints; yea, with Christ, the head and husband of his church, and with God himself, whom we shall in his glory so far behold as our nature is capable of beholding such glory. This beautiful vision will not only fill our heads with admiration, but our hearts with joy and delight. These are the things 'which eye hath not seen, nor ear heard, neither have entered into the heart of man,' 1 Cor. ii. 9.

Sec. 160. *Of our right to salvation by inheritance.*

The right which saints have to salvation is thus expressed, τοὺς μέλλοντας κληρονομεῖν, 'who shall inherit,' so as the right is by inheritance.

The Greek word that signifieth to inherit, κληρονομεῖν, is compounded of a noun, κληρεός, that signifieth a lot or portion, and a verb, νίμω, to give, distribute, or set apart. For an inheritance is a lot or portion given and set apart for one; most properly, such a portion as a father sets apart for his sons to possess and enjoy, Joshua xvii. 14, 1 Kings xxi. 3. Of all titles an inheritance useth to be the surest, that which hath no date. See ver. 2, Sec. 17.

In this respect this metaphor of inheriting is applied to eternal life, Mat. xix. 23; to a kingdom, Mat. xxv. 34; to the promises, namely, to those blessed things in heaven which are promised, Heb. vi. 12; and to all things, namely, all the joys of heaven, Rev. xxi. 7.

Salvation is also called an inheritance, Acts xx. 32, Eph. i. 14, 18, Col. iii. 24, 1 Peter i. 4; and they to whom salvation belongs are called heirs, Gal. iii. 29, Titus iii. 7, James ii. 5.

This right of inheritance is the best thing that any can have. The ground of it is the good will, grace, and favour of a Father, Luke xii. 32; and that from all eternity, Mat. xxv. 34. The persons to whom it belongs are children of God, Rom. viii. 17; such as are begotten again, 1 Peter i. 3, 4; and adopted, Rom. viii. 15, 17; and united to Christ, John xvi. 21.

The time of enjoying that inheritance is everlasting, Heb. ix. 15, 1 Peter i. 4. Herein lieth a difference between leases, which have a date, and inheritances, which have no date.

The quality of this inheritance is incorruptible and undefiled.

¹ Of eternal salvation, see Chap. v. 9, Sec. 50, 51; of the glory of it, see Chap. ii. 10, Sec. 93; that it is a reward, Chap. vi. 9, Sec. 57.

Sec. 161. *Of the time and certainty of inheriting salvation.*

The fruition of the aforesaid privileges is expressed in the future tense, μέλλοντας, 'shall inherit.' Saints are, while here they live, heirs. They have a right to salvation as soon as they are regenerate. The first-born is an heir while he is a child, before he come to possess the inheritance, Gal. iv. 1, 5, 7. We are therefore said to be 'begotten again to this inheritance,' 1 Peter i. 3, 4. And it is said to saints, 'Ye shall receive,' ἀποδοθήσεσθε, the reward of the inheritance, Col. iii. 24, namely, when this life is ended; for the soul, when it leaves the body, presently enjoys the inheritance. The apostle intendeth the spirits of saints where in the time present he saith, 'they inherit the promises,' Heb. vi. 12. And at the resurrection, both body and soul shall enjoy the same; for to such as are raised, and have their bodies and souls united, will the great God say, 'Inherit the kingdom,' Mat. xxv. 34.

Though the possession of this inheritance be to come, while the heirs thereof here live, yet it is sure and certain. What title so sure among men as inheritance? Much more sure is this inheritance of salvation than any earthly inheritance can be. For,

1. It is prepared for us from the foundation of the world, Mat. xxv. 34.

2. It is purchased by the greatest price that can be: 'The precious blood of the Son of God,' Eph. i. 14, 1 Peter i. 19.

3. It is ratified by the greatest assurance that can be, the death of him that gives it, Heb. ix. 14.

4. It is sealed up unto us by that Holy Spirit of promise, which is 'the earnest of our inheritance,' Eph. i. 13, 14.

5. God's promise is engaged for it, therefore they who possess it are said to 'inherit the promises,' Heb. vi. 12.

6. The faith of believers addeth another seal thereto, John iii. 33.

7. It is reserved in heaven for us, 1 Peter i. 4. In heaven 'neither moth nor rust doth corrupt, nor thieves do break through, nor steal,' Mat. vi. 20.

Sec. 162. *Of instructions and directions arising from the inheritance of salvation.*

Such an inheritance as salvation made sure to us, affords sundry instructions and directions. Instructions are such as these:

1. It commends God's philanthropy, his peculiar love to men, who by nature are children of wrath and heirs of hell, yet made to be partakers of the inheritance of salvation, Eph. ii. 2, 3; Col. i. 12; Titus iii. 3-5.

2. It takes away all conceit of merit by man's works; for an inheritance is the free gift of a father.

3. It is enough to uphold our spirits against penny,

ignominy, and all manner of misery in this world. An heir that, as long as he is a child, differeth nothing [from] a servant, but is under tutors and governors, yet, because he is lord of all, will not be dejected, but will support himself with this, that he hath a fair inheritance be-coming to him.

4. It is a great encouragement against all things that may threaten death, yea, and against death itself, in that death brings us to the possession of this excellent inheritance.

Directions are such as these :

1. Subject thyself to thy Father's will, and to that government under which he sets thee, because thou art his heir, Gal. iv. 2.

2. Raise up thy affections to the place of thine inheritance, and set thy heart thereon, Col. iii. 1; Mat. vi. 21.

3. 'Love not the world, neither the things that are in the world,' 1 John ii. 15. Salvation is not there to be had.

4. Moderate thy care about earthly things; thou hast a heavenly inheritance to care for.

5. Suffer with joy all things for thy profession's sake, knowing that thou hast an heavenly inheritance, Heb. x. 34.

6. Search thine evidences about this inheritance. There is great reason that in a matter of so great consequence, thou shouldst be sure of thy evidence for thy right hereto, 2 Peter i. 10.

7. Expect with patience the time appointed for the enjoying this inheritance. Through faith and patience the promises are inherited, Heb. vi. 12.

8. Walk worthy of this high calling, Eph. iv. 1, and of God who hath called thee to his kingdom and glory, 2 Thes. ii. 12.

9. Be ever thankful for this privilege especially, Col. i. 12; 1 Peter i. 3, 4.

10. Despise not any of these heirs because they are here poor and mean, James ii. 5. Ishmael was cast out because he mocked the heir, Gen. xxi. 9, 10.

Sec. 163. *Of the resolution of the 13th and 14th verses.*

In these two last verses, the eighth and last proof of Christ's excellency is set down. See Sec. 61.

The sum of them is a difference betwixt Christ and angels.

The parts are two :

The first is the dignity of Christ, ver. 13.

The second is the inferiority of angels, ver. 14.

In setting down Christ's dignity, both the manner and matter is observable.

The manner is in this phrase, 'Unto which of the angels said he at any time?' Hereof see Sec. 61.

The matter declares two things :

1. The kind of dignity.

2. The continuance thereof.

In the kind, we may observe, 1, the ground of it,

God's will, God said Sit; 2, the greatness of it. This is set down,

1. By an act, *sit*; 2, by the place.

The place is set out under a metaphor, 'on my right hand.'

This shews, 1, Christ's inferiority to God.

2. His superiority above all creatures.

The continuance noteth out a double end :

1. The time how long : *until*.

2. The reason why : to *make thine enemies, &c.*

In expressing this latter end, observe,

1. A *concessum*, or thing taken for granted, *enemies*.

2. A consequence, which is their utter destruction, in this phrase, *make thy footstool*.

In describing the inferiority of angels, two things are remarkable :

1. The manner, by an interrogation, *Are they not?* &c.

2. The matter. Wherein is declared,

1. The nature of angels, *spirits*.

2. Their function.

Both these are amplified by this particle of universality, *all*.

The function of angels is set out,

1. By the kind thereof, *ministering*; 2, by the end.

In the end is expressed, 1, an act, to *minister*.

2. The persons, for whom. These are described,

1. By their privilege, *salvation*.

2. By their right thereunto, *inherit*. This is illustrated,

1. By the time of enjoying their inheritance, which is to come.

2. By the certainty thereof. Both these are implied under a note of the future tense, *μὴ λωσας, shall*.

Sec. 164. *Of the doctrines arising out of the 13th and 14th verses.*

Of the doctrines arising out of these words, 'To which of the angels said he at any time,' see Sec. 65.

I. *God the Father is the author of Christ's exaltation*. He said Sit. See Sec. 149.

II. *Christ as mediator is inferior to the Father*.

III. *Christ as mediator is advanced above all creatures*. These two doctrines are gathered out of this phrase, 'On my right hand.' See Doct. 37, 38, on ver. 4, Sec. 38.

IV. *Christ hath enemies*. The mention of *enemies* shews as much. See Sec. 151.

V. *Christ's enemies shall be subdued*. God undertakes as much : *I put*. See Sec. 153.

VI. *Christ's enemies shall be utterly subdued*. The metaphor of making them his *footstool* proves this. See Sec. 151.

Ver. 14. VII. *Emphasis is to be added to weighty matters*. This is manifest by the manner of expressing this point, by an interrogation, *Are they not?*

VIII. *Angels are spirits*.

IX. *Angels are ministers.* These two are expressed in this phrase, *ministering spirits.* See Sec. 156.

X. *Angels' ministry is especially for saints.* Saints are here intended under this phrase, which shall be *heirs.* See Sec. 158.

XI. *Every angel, of what degree soever, is a minister to saints.* The general particle *all* implies as much. See Sec. 156.

XII. *Salvation belongs to saints.* See Sec. 159.

XIII. *Salvation belongs to saints by right of inheritance.* See Sec. 160.

XIV. *The fruition of saints' inheritance is to come.* See Sec. 161.

XV. *Saints are sure of salvation.* These two last doctrines arise out of the note of the future tense, *shall be.* See Sec. 162.

CHAPTER II.

Sec. 1. *Of the resolution of the second chapter.*

The apostle having distinctly and largely set out the excellency of Christ's divine nature and royal function in the former chapter, in this he sets out his human nature, and the excellency of it.

Elegantly he passeth from the one to the other by a transition, wherein he sheweth an especial use to be made of the former point.

This is indeed a digression, in regard of the matter of doctrine; but a most pertinent and profitable digression, and that in the five first verses of this chapter. In the rest of the chapter, the other article concerning Christ's human nature is distinctly demonstrated.

The sum of the transition is an exhortation to give good heed to the gospel.

This exhortation is first propounded, verse 1, and then enforced in the four next verses.

Two points are noted to enforce the duty. One is the damage; the other, the vengeance which may follow upon the neglect of the gospel.

The damage is intimated in this phrase, 'Lest we should let them slip.'

The vengeance is first propounded in this phrase, 'How shall we escape;' and then aggravated.

The aggravation is demonstrated, 1, by an argument from the less; 2, by the excellency of the gospel.

The argument from the less is concerning the word of angels, who are in the former chapter proved to be far inferior to Christ; which point is illustrated, ver. 5.

The excellency of the gospel is set out,

1. By the matter which it holdeth out, *salvation*, ver. 8.

2. By the means of making it known. These means are, 1, the publishers; 2, the evidences thereof.

The publishers were of two sorts: 1, the principal author; 2, ear-witnesses thereof, ver. 3.

The evidences were signs, &c., ver. 4.

About Christ's human nature two things are demonstrated:

1. The low degree of Christ's humiliation in assuming our nature: 'Thou madest him lower than angels,' ver. 7.

2. The high exaltation thereof through Christ's assuming it: 'Thou crownedst him with glory,' ver. 7.

For the better manifestation of these principles, the apostle proves the main point, that Christ was man, by sundry arguments.

The first argument is a divine testimony; that is, 1, propounded, ver. 6-8; 2, applied to the person here spoken of, ver. 9.

The second argument is taken from the end of Christ's incarnation, which was 'to taste death for every man.' This could he not have done if he had not been man, ver. 9.

A third argument is raised from the equity and meanness of the matter, 'It became him,' ver. 10. God would bring his children to glory by suffering. It was therefore 'meet to make the Captain of their salvation perfect through sufferings;' which could not be unless he had been man.

A fourth argument is taken from a special function which Christ undertook, namely, to sanctify the elect: 'He that sanctifieth, and they who are sanctified, must be all of one,' ver. 11. Hence the apostle maketh this inference, 'He is not ashamed to call them brethren,' ver. 11. This may also be taken as a proof of the point, Christ's own witness thereof, confirmed in the next verse.

The fifth argument is taken from that opportunity which Christ, being man, had to exercise his three great offices of prophet, prince, and priest.

1. His prophetic office is set out in a divine prediction, 'I will declare thy name,' ver. 12. It is farther amplified by the ground of his encouragement to hold out therein (which is expressed in a divine testimony, 'I will put my trust in him,' ver. 13); and by the fruit or effect thereof, expressed in another like testimony, 'Behold I, and the children,' &c., ver. 13. These testimonies are further proofs of Christ's human nature.

2. Christ's kingly office is set out in two especial effects thereof; one to 'destroy the devil,' which he did by death, and therefore was man, ver. 14. The other to 'deliver them who were in bondage,' ver. 15, which deliverance also he wrought by death. The two effects of Christ's kingly office are proved by the main point in hand, and set down by an opposition of two different natures, of angels and of Abraham. Christ destroyed not the devil for angels, but for men: he delivered not angels, but men; there-

fore he 'too knot the nature of angels, but men,' ver. 16.

3. Christ's priestly office is set out in this phrase, an high priest; and it is amplified,

(1.) By two needful qualities, *merciful, faithful*.

(2.) By two useful effects: *to make reconciliation*, ver. 17; *to be able to succour*, ver. 18. It was requisite in these respects that he should be man.

Sec. 2. *Of the inference made upon Christ's excellency.*

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.—Heb. ii. 1.

In the five first verses of this chapter, the apostle declares a duty to be performed in regard of that excellent teacher which God sent (namely, his Son, more excellent than the excellentest mere creature) to reveal his gospel to men. This duty is to give more than ordinary heed unto that gospel. Thus much is intended under this particle of inference, *therefore*; or as it is in the Greek, *ὅρα τοῦτο*, for this, even for this cause. Because God had vouchsafed so excellent a teacher, he must be the more carefully attended unto. Of this particle of inference, see Chap. i. Sec. 117.

This here hath reference to all the branches of Christ's excellency mentioned in the former chapter. Because he is *God's Son*, therefore give heed. Because he is the *heir of all*, therefore give heed. Because he *made the worlds*, therefore give heed. The like may be inferred upon all the other special excellencies of Christ. They are so many grounds of the apostle's exhortation; and the inference may be added as a conclusion of every one of them severally, as here it is of all of them jointly.

The eminency of an author in dignity and authority, and the excellency of his parts in knowledge, wisdom, and other gifts, do much command that which is spoken by him. If a king, prudent and learned, take upon him to instruct others, due attention and diligent heed will be given thereunto. 'The queen of the south came from the uttermost parts of the earth to hear the wisdom of Solomon,' Mat. xii. 42. She counted Solomon's servants, who stood continually before him and heard his wisdom, to be happy, 1 Kings x. 8. Job was the 'greatest of all the men of the east, and he was a perfect and upright man: thereupon 'when the ear heard him it blessed him,' Job i. 1, 3, and xxix. 11. But behold a greater than Solomon, a greater than Job, is here intended by the apostle: 'Therefore we ought to give the more earnest heed,' Heb. xii. 25. It was usual with the prophets to pre-munish before their prophecies such phrases as these, 'The word of the Lord'; 'Thus saith the Lord,' Hosea i. 1, 2, and iv. 1. Exod. iv. 22, and v. 1, and that purposely to work the more heed and attention in people to that which was spoken. This may be a forcible motive diligently to exercise ourselves in all

the holy Scriptures; because 'all Scripture is given by inspiration of God.'

Sec. 3. *Of the necessity of performing duty.*

The foresaid inference is by the apostle made a matter of necessity, as the phrase, *we ought*, importeth.

The Greek verb is impersonal, *δίδω*, and may be thus translated, *it becometh*; and so it is translated Luke xxiv. 46. In regard of the necessity which it intendeth, it is oft translated *must*, and that in a double relation: one to God's decree, the other to God's charge. The former respecteth God's determinate counsel, his secret and absolute will; the latter his revealed word and approving will.

In the former relation it is said, 'Thus it must be,' Mat. xxvi. 54.

In the latter thus, 'A bishop must be blameless,' 1 Tim. iii. 2; that is, it is his duty to be so.

Here it is used in this latter relation to duty, and in that respect well translated *we ought*; that is, it is our duty, yet so as a necessity lieth upon us. It is not an arbitrary matter, left to our own will to do or not to do; but by reason of the sovereignty and power which God hath over us, and charge which he hath laid upon us, we are bound to observe it. It may be said of hearing the gospel what Paul said of preaching it, 'Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel,' 1 Cor. ix. 16. It may be said in this case what Christ said to every of the seven churches of Asia, 'He that hath an ear, let him hear,' Rev. ii. 7, 11, 17, 29, and iii. 6, 13, 22.

As God's ordinance and charge requireth as much, so our own good, our best good, the spiritual edification and eternal salvation of our souls. As it is our duty in regard of God's commandment, we ought to obey God, so it will be our wisdom so to do. We ought to do the things which make to our own happiness.

Sec. 4. *Of inciting ourselves to that whereunto we stir up others.*

It is observable how the apostle ranks himself in the number of those on whom he layeth this necessity. He speaketh not to them in the second person, *ye ought*, but in the first person and plural number, *we ought*: I and you, you and I, even all of us. It is noted as a property of a good husband, who would have that to be well effected whereupon he puts others, to go along himself, and to put to his own hand, that by his own practice and pattern he might the more quicken them whom he employeth.¹ This difference useth to be put betwixt a man careful about his undertakings, and a man careless therein. This latter may in a morning say to others, *Goo, sis*, to such a task, and he himself lie in his bed, or pursue his

¹ Of practising ourselves, that whereunto we incite others, see *The Saints' Sacrifice*, on Ps. cxvi. 19, Sec. 121.

pastime; but the other saith, *Gaw, sirs*, that is, go we, let us go together, I will go with you. This ought to be the care of such as incite others to duty; they must also speak to themselves, and quicken up their own spirits thereto. Hereby they shall much more effectually work upon their hearers; for when hearers observe that their teachers lay no more on them than upon themselves, they willingly put their shoulder under the burden. A teacher's example prevails much with hearers, John xiii. 15. Joshua's pattern is pertinent to this purpose; for thus he saith of himself, and of such as were under his charge, 'We will serve the Lord,' Joshua xxiv. 18.

Sec. 5. *Of giving heed to the gospel.*

The duty which the apostle presseth upon himself and others, as a matter of necessity, is to 'give earnest heed to the things which they had heard.' Hereby he means the gospel, which he styles *salvation*, and of which he saith, 'It was first spoken by the Lord, and afterwards by his apostles,' ver. 3, 4. Of these excellencies of the gospel, we shall speak in their due place.

By expressing the matter in the time past, 'things which we have heard,'¹ he giveth us to understand that the gospel had been formerly preached unto them, even before he wrote this epistle; so as he wrote no new doctrine, but rather endeavoured to establish them in that which they had received. He counts it safe to write the same things to them, Philip. iii. 1; even the same which they had heard before. Hereby he watered what had been sown amongst them. Whether the seed of the gospel had been cast among these Hebrews by himself or some other, he doth not declare; but certain it is, that that precious seed had been cast among them. They had heard the gospel; he doth here water it, that the crop may be the more plentiful.

For this end, he calls upon them to give heed thereto, *προσέχουσιν*, *adhibere sc. animum*. This is the interpretation of one Greek word, but a compound one, which signifieth to set a man's mind on a thing.

I find it used in the New Testament in a double relation: 1, to things hurtful; 2, to things useful.

In the former respect it signifieth to beware, or to take heed of a thing; as *προσέχετε*, 'Beware of false prophets,' Mat. vii. 15; *προσέχετε ἑαυτοὺς*, 'Take heed to yourselves,' Luke xxi. 34.

In the latter respect it signifieth to give heed, or to attend; as, 'They gave heed to those things which Philip spake,' Acts viii. 6; and 'Lydia attended to the things which were spoken of Paul,' Acts xvi. 14. It is also of attending to the duties of one's calling, Heb. vii. 13; 1 Tim. iv. 13. It is here taken in the latter sense, and intendeth more than a bare hearing of a matter.

This being applied to God's word, is opposed to all

¹ τοῖς ἀκουσθεῖς, aorist. particip. pass.

manner of slighting it, whether by contempt or neglect of it. He that despiseth the word of the Lord, Num. xv. 31, and they that speak against it, Acts xiii. 45, and they that turn away their ears from the truth, 2 Tim. iv. 4, and they that make light of the offer of grace, Mat. xxii. 4, 5, and they whose hearts are to the word as the wayside, or the stony or thorny ground to the seed, Mat. xiii. 19, &c., do all of them that which is contrary to this duty; they do not give such heed to the word as is here required. The duty here intended is a serious, firm, and fixed setting of the mind upon that which we hear; a bowing and bending of the will to yield unto it; an applying of the heart to it, a placing of the affections upon it, and bringing the whole man into a holy conformity thereunto. Thus it compriseth knowledge of the word, faith therein, obedience thereto, and all other due respect that may any way concern it, 2 Tim. ii. 7; Mat. xv. 10, and xiii. 23; Acts iv. 4, and xvi. 14.

The comparative particle, *περισσότερος*, 'more earnest,' further sheweth that a diligent attention is here intended. The positive in Greek, *περισσόν*, signifieth that which is more than usual or ordinary; that which excelleth or exceedeth. It is translated 'advantage,' Rom. iii. 1, and 'above measure,' Mark x. 26. It hath reference both to that which is good, and also to that which is evil, and signifieth an exceeding in the one and in the other. In setting out Christ's gift, it is translated 'abundantly,' *περισσόν ἔχων*, John x. 10; and in aggravating Paul's rage, it is translated 'exceedingly,' *περισσως*, Acts xxvi. 11; and in Peter's over-confident profession, 'vehemently,' *ἐν περισσῷ*, Mark xiv. 31.

The comparative degree addeth much emphasis, and intendeth a greater care and endeavour about the matter in hand than in any other thing; as if he had said, More heed is to be given to the gospel than to the law; more to the Son than to any servant; for he speaks of the gospel preached by Christ.

It may be here put for the superlative degree, and imply the greatest heed that may possibly be given, and the best care and diligence and utmost endeavour that can be used. Thus it is said of the Scriptures, 'We have a more sure word,' *βεβαιότερον*, that is, a most sure word, 2 Peter ii. 19. Thus this very word in my text is oft put for the superlative degree; as where Paul saith of himself, 'In labours more abundant (*περισσεύων*), in prisons more frequent,' that is, most abundant, most frequent, 2 Cor. xi. 23.

Hereby, as he doth incite them for the future to make the best use that possibly they can of the gospel that had been preached unto them, so he gives a secret and mild check to their former negligence, implying that they had not given formerly such heed as they should have done to so precious a word as had been preached unto them, but had been too careless thereabouts, which he would have them redress for the future.

Sec. 6. *Of the damage of neglecting the gospel.*

To enforce that diligence in giving heed to the gospel, the apostle addeth the damage which may follow upon neglect thereof, in these words, 'lest at any time we should let them slip.'

The Greek word *παρὰ ῥήματος*, translated *let slip*, is not elsewhere to be found in the New Testament. It signifieth *to flow besides*,¹ as waters that flow besides a place. The word preached, if it be not well heeded, will pass clean besides us, and do us no good at all.

The word also may signify to flow through a thing, as water put into a colander or riven dish, it slips through or runs out; thus it is quickly lost and doth no good. The Greek word here used is used by the Greek LXX, *τὴν μὴ παρὰ ῥήματος*, Prov. iii. 21, and opposed to keeping sound or safe.

A forgetful memory may fitly be resembled to a colander; a colander lets out water as fast as it receiveth it.

An apostle resembles a forgetful hearer to 'one that beholdeth his natural face in a glass, and goeth away, and straightway forgetteth what manner of man he was,' James i. 23, 24. Both resemblances tend to the same purpose, which is, to demonstrate the unprofitableness of negligent and careless hearers.

The fault here intimated is contrary to that duty which is enjoined, in these words, 'settle it in your hearts,' Luke xxi. 14.

Because this act of slipping out, or sliding by, is here spoken of persons, not of things, as if it had been thus translated, 'lest we slip out,' thus some expound it, lest we perish, as waters that slip out of the channel are soon dried up. This interpretation is confirmed by these kind of speeches: 'We must needs die, and are as water spilt on the ground, and cannot be gathered up again,' 2 Sam. xiv. 14; 'I am poured out like water,' Ps. xxii. 14; 'The waters fail from the sea, and the flood decayeth and drieth up,' Job. xiv. 11; 'They are dried up, they are gone away from men,' Job. xxviii. 4.

In the general both senses tend to the same purpose, namely, to demonstrate the damage that followeth upon neglect of the gospel.

The preaching of the gospel is by God's institution 'the power of God unto salvation,' Rom. i. 16. The damage, that it proves altogether fruitless.

In the former sense the gospel is to them that hear it as lost. In the latter sense they themselves that hear it are lost, and miss of the salvation which the gospel bringeth unto them. Such hearers were they of whom these and other like complaints have been made: 'Oh that my people had hearkened unto me!' Ps. lxxxi. 13; 'Forty years long was I grieved with this generation,' Ps. xcv. 10; 'I have laboured in vain, I have spent my strength for nought,' Isa. xlix. 4; 'O Jerusalem, Jerusalem, how oft would I have

gathered thee together, even as a hen gathereth her chickens under her wings, and ye would not!' Mat. xxiii. 37.

This phrase, *lest at any time*, is the interpretation of one Greek word, which though sometimes it imports a doubtfulness, or a peradventure, as we speak, and is translated *lest happily*, Luke xiv. 29, *if peradventure*, 2 Tim. ii. 25, yet it doth not so always. Where it is said, 'lest at any time thou dash thy foot against a stone,' Mat. iv. 6, it is most certain that if the angels kept us not, we should dash our feet against stones. And where it is said, 'lest at any time they should see with their eyes,' Mat. xiii. 15, it is certain that they whose eyes are closed shall not see with their eyes. And also where it is said, 'Take heed lest there be an evil heart,' ver. 12, assuredly there will be an evil heart in them that do not take heed. So assuredly they who are negligent hearers of the gospel will lose the profit thereof. And though for a while they may retain it in their minds and memories, yet it will some time or other be lost, unless they give the more diligent heed thereto. Fitly, therefore, is this circumstance of time expressed, 'lest at any time.' Of this phrase see more Chap. iii. 12, Sec. 125.

Sec. 7. *Of the resolutions and instructions of Heb. ii. 1.*

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

This text doth in part set out the use to be made of the gospel. There are two observable things therein to be considered:

1. The inference of it upon that which goes before, *ὅσα τοῦτο, therefore*.

2. The substance thereof in the rest of the verse.

Concerning the substance there is observable:

1. A duty prescribed.
2. A motive used to enforce the same.
1. The matter whereof it consisteth.
2. The manner of expressing it.
- In the matter is distinctly noted,
 1. An act enjoined, *παραστήσαντες*, to give heed.
 2. The object thereof, *ἀκούσασθαι*, the things which we have heard.

Both these are amplified by the persons who exhort and are exhorted, *ἐμεῖς, we*.

The manner declares,

1. The necessity of the point, *ὅτι, ought*.
2. The diligence to be used, *παραστήσαντες, more earnest*.

The motive is taken from the damage that is like to follow upon neglect of the duty prescribed, *μήποτε, lest*.

That damage, as it is propounded, admits a double consideration:

1. The loss of the word that is heard.

¹ *παρὰ, prater, beside, fluo.*

2. The loss of the parties that negligently hear it, *lest*, *παρεσβύουσιν*, *we should let them slip*.

This is amplified by the time, *at any time*.

Doctrines arising out of verse 1.

I. *Use is to be added to doctrine.* The five first verses of this chapter do expressly lay down a main use of the doctrine of Christ's excellency set out in the former chapter.

II. *The more excellent the teacher is, the more is his word to be regarded.* This ariseth out of this inference *therefore*. Because God spake to us Christians by his Son, *therefore* we must the more heed him. See Sec. 2.

III. *Due attention is to be given to God's word.* The act whereby the duty here required is expressed in this phrase, 'give heed,' proves as much. See Sec. 5.

IV. *Greater attention is to be given to the gospel.* It is the gospel wherunto this word of comparison, *more earnest*, hath reference. See Sec. 5.

V. *Matters of weight again and again delivered are to be attended unto.* This is intended under the expressing of the object here set down in the time past, *have heard*. 'The things which we have heard.' See Sec. 5.

VI. *We are bound to perform duty answerable to the means afforded.* There is a necessity intimated in this word *ought*. It is no arbitrary matter; a necessity lieth upon us so to do.

VII. *In proving others to duty, we ought to incite ourselves.* See Sec. 3. The apostle includeth himself together with others, by using the first person of the plural number, *we*. See Sec. 4.

VIII. *The benefit of the gospel, if it be slightly heeded, may be lost.* See Sec. 6.

IX. *Men that hear the gospel may be lost.* These two last doctrines I gather from the various acceptions of the word translated *let slip*. See Sec. 6.

X. *The fault of losing the benefit of the gospel is in those that hear it.* The manner of inferring the motive upon the duty thus, *lest we should*, declares as much. See Sec. 6.

XI. *What is not at once lost, may be lost at another time.* This is intended under this phrase, *lest at any time*. See Sec. 6.

Sec. 8. *Of the apostle's manner of enforcing his matter.*

Ver. 2. *For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward;*

Ver. 3. *How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;*

Ver. 4. *God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.*

The first particle of this text, as our English sets it down, being a causal conjunction *γὰρ*, *for*, sheweth that it follows as a reason of that which went before; a reason to persuade the Hebrews to attend diligently to the gospel. The apostle useth one motive before, Sec. 6. He addeth this to enforce them the further to observe his instruction, and that not only by adding one reason to another, as two blows strike a nail deeper in than one, but by producing another more forcible motive than the former.

The former motive was taken from a damage, namely, loss of a benefit which might have been received by well heeding the gospel; but this is vengeance, sore vengeance, even sorer than the vengeance which was wont to be executed under the law, as the interrogation in the third verse doth plainly demonstrate.

The next particle *if*, though it be a conditional conjunction, yet doth it not always leave a matter in suspense and doubt, as if there were question thereof whether it should be so or no. It is oft used to lay down a sure, certain, infallible, undeniable ground to infer another truth thereupon. Where Christ saith, 'If I say the truth, why do ye not believe me?' John viii. 46. 'He maketh no question of what he spake, whether it were true or no, but layeth it down as an unquestionable point that he spake truth, and thereupon he aggravated their unbelief.'

If this manner of arguing be put into a syllogistical form, this will appear most clearly thus:

If I speak truth, you ought to believe me;

But I speak truth; therefore ye ought to believe me.

So here, if slighting the word of angels were sorely punished, much more shall the slighting of Christ's word be punished.

This manner of arguing shews that the apostle's argument is taken *a minori ad majus*, from the less to the greater; for it was a less sin to slight the word of angels than the word of Christ.

Of this kind of conditional expression, see Chap. iii. 5, 6, Sec. 60: see also *The Saints' Sacrifice* on Ps. cxvi. 14, sec. 90.

Sec. 9. *Of the word spoken by angels.*

By the word spoken by angels, *ὅτι ἀγγέλων λαλήθη λόγος*, is in general meant that message or errand, as we speak, which angels brought from God to men, even so much of God's will as he was pleased to reveal to men by the ministry of angels.

Of angels and their several functions, see chap. i. Secs. 70, 71, 82, &c.

Some restrain the word here intended to the law delivered on mount Sinai, and for that purpose allege Acts vii. 53, and Gal. iii. 19.

Again, some say that the law is not here meant, and that upon these grounds:

1. That God himself delivered it; for it is expressly said in relation to the moral law, 'God spake all these words,' Exod. xx. 1; and in the preface of

that law, he that gave it saith, 'I am the Lord thy God,' &c., Exod. xx. 2.

2. That Christ the Son of God delivered it, for of him speaketh this apostle in these words: 'Whose voice then shook the earth,' Heb. xii. 26. He there hath reference to the law.

3. That Moses delivered it; for it is expressly said, 'The law was given by Moses,' John i. 17.

The seeming differences about the giving of the law may easily be reconciled by a due observing of the different respect wherein the one and the other is said to deliver the law.

1. The Son of God is true God, even Jehovah, as hath been shewed out of the former chapter, Secs. 107, 128, so as what is done or said by the Son, is done or said by the true God. Besides, the Father doth what he doth, and speaketh what he speaketh, by the Son; and the Son doth and speaketh all from the Father. So as the law may well be said to be delivered by God, and by the Son of God, without any seeming contradiction at all.

2. As for that which is spoken of Moses, that the law was given by him, it is to be taken ministerially and secondarily. God having published the law on mount Sinai, afterwards wrote it in two tables, which he gave to Moses, and Moses in his name gave it to the people. In like manner God made known all the other laws, both ceremonial and judicial, to Moses first, and then Moses from the Lord declared them to the people.

3. Whatsoever can be said of angels delivering the law, it must needs be taken ministerially. This phrase, 'They received the law by the disposition of angels,' may be thus taken, 'in the troops of angels,' or 'among the hosts of angels.' The Greek word translated *disposition* is of the plural number, *ἐν δυνάμεσιν*, and sometimes signifieth companies disposed together, or set in order.¹ It is said that in the delivering of the law, 'the Lord came with ten thousands of saints,' Deut. xxxiii. 2. These saints were holy angels, even those 'twenty thousand thousands of angels,' mentioned on the like occasion, Ps. lxxviii. 17. This phrase also, 'the law was ordained by angels,' Gal. iii. 19, may be taken to be *among angels*, who attended the Lord in delivering the law, as they will attend him in his coming to judgment, Mat. xxv. 31. Hereof see more on the first Chap. sec. 96. The apostle, therefore, may here have reference to the law, and that may be one 'word of angels' here meant. But this must not be restrained only to the giving of the law, but rather extended to other particulars also, which at other times angels delivered from God to men; for before the gospel was established in the Christian church, God frequently delivered his will to men by the ministry of angels, as we shewed in the first chapter, Sec. 96. And whosoever any judgment was executed upon any person for any light esteem of that

message which was brought by an angel, the same may be here understood and applied to the point in hand.

Sec. 10. *Of the respect due to God's word by any minister delivered.*

Some¹ take the word *angels* in the larger sense, for any manner of messengers from God that brought his word to his people.

Of this large extent of *angels*, see on the first chapter, Secs. 79, 82.

If angels be here thus largely taken, under the word of angels may be comprised every declaration of God's will by any minister, whether ordinary, as prophets² and Levites, or extraordinary, as prophets, or celestial, as the heavenly spirits. For the word or message of any messenger sent of God is to be received as spoken by God himself, Isa. xiii. 20, Gal. iv. 14, 1 Thes. ii. 13.

In this sense the comparison will lie betwixt the ministry of God's word before the exhibition of Christ and after it, and proves the ministry of the word since Christ was exhibited to be the more excellent.

This comparison will well stand with the main scope of the apostle, which is to incite Christians to have the gospel and the ministry thereof in high esteem.

But that which the apostle hath delivered in the former chapter, and further delivereth in this chapter, ver. 5, 7, 16, of celestial angels, clearly manifesteth that such heavenly spirits are here principally intended.

By just and necessary consequence it may be inferred that the word of all God's ministers before the time of the gospel was such as the word of angels is here said to be, 'stedfast,' &c.

Sec. 11. *Of the steadfastness of God's word.*

Of the foresaid word of angels, it is said that it was 'stedfast,'³ *βέβαιον*, that is, firm, stable, inviolable, that which could not be altered, that which might not be opposed, gainsaid, or neglected. It is attributed to God's promise, which never failed, Rom. iv. 16, to an anchor that fast holdeth a ship, Heb. vi. 19, and to a testament ratified by the testator's death, which no man altereth, Heb. ix. 17, Gal. iii. 15.

The reason hereof resteth not simply on the authority or infallibility of angels who delivered the word, but rather on the authority and infallibility of the Lord their master who sent them. For the word of an angel was the word of God, as the word of the Lord's prophet was the word of the Lord, 1 Sam. xv. 10, and as the word of an ambassador or of an herald is the word of the king or of him that appointed him; for if they be faithful, as good angels are, they will deliver nothing but that which is given them in charge; and that they will also deliver in the name of their master that sent them.

¹ Heinsius Exerc. Sacr. in loc. ² Qu. 'Priests'?—Eo.

³ See Chap. iii. ver. 6, Sec. 68. Of the word *βέβαιον*, see Sec. 25; and of the noun *βέβαιον*, see Chap. vi. 16, Sec. 121.

¹ *Δυνάμεις*, in ordine dispositæ; *δυνάμεις*, τρις—Hercod

The word of angels therefore being the word of the Lord, it must needs be stedfast. For with the Lord 'there is no variableness, neither shadow of turning,' James i. 17. 'I am the Lord,' saith God of himself, 'I change not,' Mal. iii. 6.

Sec. 12. *Of the stedfastness of the several kinds of God's laws.*

Some object the abrogation of the law, which is said to be delivered by angels, against the stedfastness thereof.

For a fuller answer hereunto, I will endeavour to shew in what respect the several kinds of God's law may be said to be stedfast, notwithstanding any abrogation of any of them.

God's law is distinguished into three kinds; judicial, ceremonial, and moral.

1. The judicial law was stedfast so long as the policy to which the Lord gave it continued.

2. The ceremonial law was stedfast till it was fully accomplished in the truth and substance thereof, and in that accomplishment it remains everlastingly stedfast.

3. The moral law, which is here taken to be especially intended, was ever, and ever shall be, a stedfast and inviolable law. It 'endureth for ever,' Ps. xix. 9. This is it of which Christ thus saith, 'It is easier for heaven and earth to pass, than one tittle of the law to fail,' Luke xvi. 17.

Indeed, Christ hath purchased for such as believe in him, a freedom from the law, in regard of sundry circumstances, such as these:

1. In regard of an end for which it was at first instituted, namely, to justify such as should in themselves perfectly fulfil it. The end is thus expressed, 'The man which doth those things shall live by them,' Rom. x. 5. *The man*, namely, he himself, in his own person; not by another, nor a surety for him. *Which doth*, namely, perfectly, without failing in any particular. *Those things*, namely, all the things in their substance and circumstances, that are comprised in the law. Our freedom from the law is thus expressed: 'We have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law,' Gal. ii. 16.

2. In regard of the penalty of the law, which is a curse for every transgression; according to this tenor thereof, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them,' Gal. iii. 10. Our freedom from this curse is thus set down: 'Christ hath redeemed us from the curse of the law, being made a curse for us,' Gal. iii. 13; and thus: 'There is no condemnation to them which are in Christ Jesus,' Rom. viii. 1.

3. In regard of the rigour of the law, which accepts no endeavours toward absolute perfection. The tenor of the curse imports as much; for it pronounceth every one cursed that continueth not in all things,

Gal. iii. 10. Our freedom from this rigour is thus exemplified: 'If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not,' 2 Cor. viii. 12.

4. In regard of an aggravating power which the law hath over a natural man. For a natural man committeth sin, even because the law forbids it; and in despite of the law; and thus the law makes 'sin exceeding sinful,' Rom. vii. 13. From this we are freed by the grace of regeneration, whereby we are brought to 'delight in the law of God, after the inward man;' and 'with the mind to serve the law of God,' Rom. vii. 22, 25. But notwithstanding our freedom from the moral law in such circumstances as have been mentioned, that law remaineth most stedfast and inviolable in the substance of it; which is an exact form and declaration of that which is good and evil, just and unjust, meet and unmeet; and of what is due to God or man; and of what is a sin against the one, and a wrong unto the other.

Herein lieth a main difference betwixt the divine law, and all human laws. These are subject to alterations and corrections, or amendments; for which end parliaments and councils are oft convened.

Sec. 13. *Of the respects wherein the word of angels was stedfast.*

The word of angels may be said to be stedfast in three especial respects.

1. In the event; in that whatsoever they declared by prediction, promise, or threatening, was answerably accomplished.

Of predictions, take these instances, Gen. xvi. 11, 12, and xxxi. 11, 12; Zech. i. 9, &c.; Mat. xxviii. 5, 7; Acts x. 3, &c.; Rev. i. 1.

Of promises, take these, Gen. xviii. 10; Judges xiii. 3; Mat. i. 20; Acts xxvii. 23.

Of threatenings, take these, Gen. xix. 13; 2 Kings i. 3, 4.

These particulars are sufficient to prove the point in hand. As for the general, I dare boldly say, that never was any matter of history, or promise of good, or threatening of judgment, declared by an angel, but answerably it was accomplished; and in that respect an angel's word was stedfast.

2. The word of angels was stedfast in regard of the bond which bound them to whom any duty was enjoined, or direction given, to observe the same. For they were extraordinarily sent from God; yea, they were the chiefest of God's messengers. Saints thereupon believed their word, and obeyed their charge. As Manoah, Judges xiii. 8, 12; Elijah, 1 Kings x. 8; 2 Kings i. 15; the Virgin Mary, Luke i. 38; Joseph, Mat. i. 21, and sundry others.

3. Their word was stedfast in regard of the penalty which was inflicted on such as believed not, or obeyed not their word. Hereof see Secs. 16, 17.

Sec. 14. *Of the difference between transgression and disobedience.*

Upon the steadfastness of God's word, though spoken by angels, it is inferred that 'every transgression and disobedience received a just recompence of reward.' This inference is joined to the steadfastness of their word by a copulative particle, *Kai, and*; which sheweth that this penalty is a motive to give good heed to their word, as well as the steadfastness thereof, and that it is an effect that will assuredly follow thereupon. For because the word of angels was steadfast, therefore every transgression was punished.

There are two words in this inference, namely, *παράβασις*, *transgression*, and *παράκοή*, *disobedience*, which in the general may intend one and the same thing; and yet here be also distinguished by their degrees, yea, and by their kinds. The verb *παράβασις*, from whence the first word in Greek is derived, properly signifieth *to pass over a thing*; metaphorically having reference to a law, or any other rule, it signifieth to swerve from that rule, or to violate and break that law, *παράβασις τῆς ἐντολῆς*, Mat. xv. 3. In this metaphorical sense this word is oft used in relation to the law of God, and put for any breach thereof, as Rom. iv. 15, Gal. iii. 19. It is put for the first sin of Adam, Rom. v. 14, and for Eve's special sin, 1 Tim. ii. 14.

The other word, according to the notation of it in Greek, intimateth a turning of the ear from that which is spoken; and that with a kind of obstinacy and contumacy; as where Christ saith of an obstinate brother, 'if he neglect to hear,' *ταχαρόν*, Mat. xviii. 17, or obstinately refuse to hear.

I find the word *παράκοή*, here translated *disobedience*, twice opposed to a willing and ready obedience, *ὑπακοή*, namely, of true saints, 2 Cor. x. 6, and of Christ, Rom. v. 19. This opposition importeth a wilful disobedience; or a contumacy, as some¹ here translate the word.

Others² under the former word *transgression*, comprise sins of commission; and under the latter word, *disobedience*, sins of omission. For the verb from whence the latter word is derived, signifieth to neglect or refuse to hear, Mat. xviii. 17.

There is questionless a difference betwixt these two words, either in the degrees, or in the kinds of disobedience; in which respect the universal, or (as here it is used) distributive particle, *ἕκαστα*, *every*, is premised; to shew that no transgression, great or mean, in one or other kind, passed unpunished.

Let not any think, by minding his sin, to escape punishment. A prophet having reckoned up a catalogue of sins, some greater, some lighter, maketh this inference, 'If a man do the like to any one of these

things, he shall surely die,' Ezek. xviii. 10, 19. Every particular branch of God's law is as a distinct link of a chain; if any one link fail, the whole chain is broken. The will of the law-maker is disobeyed in every transgression, James ii. 10, 11. Herein lieth a main difference betwixt a faithful servant of God, and a formal possessor; the former makes conscience of every sin, the latter of such only as are less agreeable to his own corrupt humour, or such as he conceiveth most damageable to himself.

Sec. 15. *Of punishments on transgressors.*

The memorable judgments executed on the Israelites after the law was given unto them on mount Sinai, do give evident proof of the divine vengeance which was executed on the transgressors thereof. Many of these judgments are reckoned up together, 1 Cor. x. 5, &c.

I will endeavour further to exemplify the same in particular judgments executed on the transgressors of every one of the particular precepts, or of denunciations of judgments against them.

1. Moses and Aaron, for their transgressions against the first commandment, because they believed not, but rebelled against God's word, died in the wilderness, and entered not into Canaan, Num. xx. 12, 34.

2. The Israelites that worshipped the golden calf, Exod. xxxii. 6, 28, and joined themselves unto Baal-Peor, Num. xxv. 3-5, and the sons of Aaron, that offered strange fire, Lev. x. 1, 2, were all destroyed for their idolatry against the second commandment.

3. The blasphemer against the third commandment was stoned, Lev. xxiv. 11, 23.

4. He that gathered sticks upon the Sabbath day was also stoned for violating the fourth commandment, Num. xv. 32, 36.

5. Korah, Dathan, and Abiram, with such as took part with them, perished for breaking the fifth commandment in rising up against Moses and Aaron, their governors in state and church, Num. xvi. 3, 32, 35.

6. A murderer was to be put to death, and not spared, Num. xxxv. 31.

7. Zimri and Cosbi were suddenly slain together for their impudent filthiness, and the people that committed whoredom with the daughters of Moab, Num. xxv. 1, 8, 9.

8. Achan, for coveting and stealing what God had forbidden, was destroyed, with all that belonged to him, Joshua vii. 21, 24, 25.

9. A false witness was to be dealt withal, as he had thought to have done to his brother, Deut. xix. 19. His doom is this, 'He shall not be unpunished; he shall perish,' Prov. xix. 5, and xxi. 28.

Not to insist on any more particulars, these and all other transgressions, together with their punishment, are comprised under these words, 'Cursed be he that confirmeth not all the words of this law to do them,' Deut. xxxii. 26.

Instances of particular judgments on such as be-

¹ Beza.

² *παράβασις*, *transgression prohibitionum*; *παράκοή*, *omission preceptorum*. — Pareus in loc.

lied not, or disobeyed the message that was brought unto them by angels, are old Zacharias, who was struck dumb, Luke i. 20, and Lot's wife, who was struck into a pillar of salt, Gen. xix. 17, 26.

* Now all these things were our examples, and are written for our admonition, upon whom the ends of the world are come, 1 Cor. x. 6, 11.

Angels are not now sent to us; yet are the ministers of God's word sent unto us of God. The Lord that sends is rather to be respected than the messengers that are sent. That, therefore, which is here said of recompensing disobedience to the word of angels, may be applied to all disobedience against any minister sent of God, John xiii. 20, Luke x. 16.

Sec. 16. *Of the reward of transgressors.*

The judgment on transgressors is thus expressed, 'received a just recompence of reward.'

This phrase, *recompence of reward*, is the interpretation of one Greek word, *μισθοσποδός*, but a compound word, and so compriseth under it two words, whereof the one, *ἀποδοῖναι*, signifieth a rendering; the other, *μισθός*, a reward. The verb whence it is derived, *μισθοδοῖν*, signifieth to give a reward.

These two words, *render*, *reward*, are sometimes distinctly set down without composition, as *ἀποδοῖς τὸν μισθόν*; *δοῦναι τὸν μισθόν*, Mat. xx. 8, Rev. xi. 18.

He that hath the office or power to give or render a reward is styled *μισθοδοτής*; a rewarder, Heb. xi. 6. Sec. 23.

The word used in this text, I find three several times in this epistle, as here, and chap. x. 35, Sec. 132; and xi. 26, Sec. 125; in all which it implieth a reward whereby somewhat is recompensed.

The word *μισθός*, translated reward, is diversely taken, according to the persons to whom, and work for which, it is given. If to a person accepted of God, for a work approved by him, it importeth such a reward as compriseth under it grace, mercy, blessing. If to a wicked person, for an evil work, it intendeth a fearful revenge, and compriseth under it anger, terror, curse. Christ useth this word in an indefinite sense, which in one case may be applied one way, in another case another way. 'My reward is with me,' saith Christ, 'to give every man according to his work,' Rev. xi. 12. As men and their works are different, some good, some evil, so is Christ's reward different. The reward of the good is eternal life; and of the evil, indignation and wrath, Rom. ii. 6-8.

In regard of this difference, we read of *μισθόν δικαίου*, 'the reward of a righteous man,' Mat. x. 41, and of *μισθὸν τῆς ἀδικίας*, 'the reward of iniquity,' Acts i. 18, or 'the reward of unrighteousness,' which is also called 'the wages of unrighteousness,' 2 Peter ii. 13, 15. In this latter sense the word is here used, and importeth revenge.

Judgment executed on the wicked for their wickedness, is called a reward, because it is as due unto him,

as the reward which useth to be given to a diligent and a faithful labourer is due to him.

This word in Greek is used to set out that which the labourers in the vineyard received for their labour, and is translated *hire*, τὸν μισθόν, Mat. xx. 8.

There is another Greek word, *ὀψώνιον*, translated wages ('the wages of sin is death,' Rom. vi. 23), which doth somewhat more fully set out the reason of this word *reward*, applied to workers of evil. It is taken from the allowance or pay which is given to soldiers. *Annona que militibus in singulos menses dabatur*. In this proper signification it is used, Luke iii. 14, and translated wages or allowance.¹ It is also used, 1 Cor. ix. 7, and translated *charges*. That word is likewise used for allowance due to a minister of the word, 2 Cor. xi. 8.

Both this word turned *wages*, and also the other, *reward*, intend that which is due to the thing for which it is given. Reward is due to the evil works of unbelievers upon desert; but to the good works of believers upon God's gracious promise and faithfulness in making his word good.

Sec. 17. *Of the just punishment of transgressors.*

To shew that punishment on transgressors is most due, this epithet, *δικαίον*, just, is premised, thus, 'a just recompence of reward.' Therefore, the damnation of such is also said to be just, *δικαίον*, Rom. iii. 8, and that 'it is a righteous thing with God to recompense tribulation to them,' 2 Thes. i. 6. And in this respect the judgment of God is said to be righteous, Rom. ii. 5. It is but one word in Greek, *δικαιοκρίσία*, that setteth out 'a righteous judgment.' It is compounded of these two words, *righteousness*, *judgment*; and shews that righteousness is inseparable from God's judgment: his judgment is always righteous.

It must needs be so, because God, that rendereth the recompence, is a most just judge, Gen. xviii. 25, Ps. ix. 8, Rom. iii. 6.

Why, then, may some say, are not all transgressors punished? for experience of all ages giveth proof that many transgressions and transgressors have from time to time been passed over.

To remove this scruple, we must distinguish between believers and others.

Christ, as a surety, hath received a just recompence of reward for all the transgressions of all such as have believed in him, or shall believe in him. Besides, the Lord, in wisdom and love to such, oft taketh occasion from their transgressions, to inflict temporary punishments on them, not in revenge, nor for satisfaction, but for their spiritual profit, Heb. xii. 10.

Unbelievers that receive not a recompence of reward for their evil deeds in this life, have their recompence treasured up to the full against that day which is styled 'the day of the righteous judgment of God,' Rom. ii. 5.

¹ τὰ ἐξῶνα, *salaria, stipendia meritis militum*.

Thus sooner or later, in one kind or other, 'every transgression and disobedience receiveth a just recompence of reward.'

Transgression is said to *receive* a reward, because the transgressor receiveth it, and that for his transgression.

Transgression, therefore, by a metonymy of the effect, is put for a transgressor. A transgressor is said to receive the reward here intended, not as a willing act on his part, but as it is a due debt, and so to be received; for punishment is as justly due to a transgressor, as any good reward to him that doth that which is required of him. Punishment is a satisfaction for a transgression, even as for a debt that is due; in which respect sins and transgressions are styled *debts*, Mat. vi. 12; and they on whom the punishment is inflicted, are in the Greek¹ and Latin² dialect said to *pay* the punishment; because, by enduring punishment, a kind of satisfaction is made; and they who make the satisfaction, pay the debt. This payment doth not necessarily imply a voluntary act, but an act that is most due and just. The sense, the grief, the smart, the pain of a punishment or judgment, lieth on him that is punished or judged. These, therefore, may well be said to receive the recompence that is or shall be inflicted. 'They that resist shall receive to themselves damnation,' Rom. xiii. 3. They cannot avoid it; will they, nill they, they shall have it. He that is just in giving to every one their due, inflicts it.

Thus every word in this clause setteth out the equity of the judgment here denounced. 1, it is a *reward*; 2, it is a *rendering* of that which is due; 3, it is *just*; 4, it is *received* as that which is due and just.

Sec. 18. Of the certainty of judgment.

Ver. 3. From the just punishment which was inflicted on such as transgressed the word of angels under the pedagogy of the law, the apostle makes this inference, 'How shall we escape if we neglect,' &c.

The manner of expressing this inference (by an interrogation *πῶς*, *how*) addeth much emphasis; and sheweth that the consequence inferred is a just consequence, and without all question most true; even so as they themselves cannot deny it. It is somewhat like to this expression, 'Thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?' Rom. ii. 3. See on Chap. i. Sec. 46 and 145.

The word translated *escape*, ἐκφυγέμεθα, useth to have reference to some evil of punishment, or to some danger or damage; and implieth a flying from it, or an avoiding of it.

¹ Δίνας δίδωμι, τίωμι, ἰσχυρίζομαι, ἀποδίδωμι, ἀπαιτῶμι, ἰσχύωμι, πωλῶμι.

² Tomas pendere, expendere, dependere, dare, persolvere, lucre, vapulare.

I find the Greek word seven times used in the New Testament; twice for escaping out of the danger wherein men were. And it is translated, according to the notation, of the word *fled*; as where the jailor thought that his prisoners had been *fled*, Acts xvi. 27; and where the exorcists *fled* out of the house where a demoniac set upon them, Acts xix. 16. Once it sets out a preventing of danger intended by man; as, where the apostle saith, 'I escaped his hands,' 2 Cor. xi. 33. Once also it sets out a preventing of divine judgment, Luke xxi. 36. Three times it is negatively used, to shew, that in such and such cases, judgment cannot be avoided, but shall assuredly be inflicted, as Rom. ii. 3, 1 Thes. v. 3, and in this place.

This manner of expressing the sure and sore vengeance here intended, is like to that commination which is denounced against the transgression of the third commandment, in these words, 'the Lord will not hold him guiltless,' Exod. xx. 7. He shall assuredly be found guilty, and answerably judged. It is also like to Heb. x. 29, and xii. 25. To shew that he himself as well as others, and others as well as himself, are all, without exception of any, liable to the judgment, he expresseth the first person and plural number, *we*, ἡμεῖς.

This shews that there are degrees both of sin and judgment; for, according to the heinousness of sin, will be the heaviness of judgment. 'Jerusalem was in all her ways corrupted more than Samaria or Sodom: therefore she did bear her own shame, for the sins which she committed more abominable than they,' Ezek. xvi. 47, 52. 'It shall be more tolerable for Tyre and Sidon than for Chorazin and Bethsaida, and for Sodom than for Capernaum, at the day of judgment,' Mat. xi. 22, 24.

Hereby is the wisdom of God manifested, in putting difference betwixt the kinds of sin; and his justice, in proportioning punishment according to the kinds of sin.

It will be therefore our wisdom, as to take heed of every transgression, so to take due notice of the aggravation of a transgression, to make us the more watchful and circumspect thereabout.

Sec. 19. Of neglecting salvation.

Neglecting, ἀμελεῖσθαι, is the act under which the thing here taxed is expressed. *Neglect* may seem to intend a small degree of sin, especially as it is opposed to contempt, and when it is distinguished from diligent care; for we say of him that is not so diligent in his duty as he ought to be, that he is negligent.

In this extenuating sense, saith the apostle, οὐκ ἀμελεῖς σου, 'I will not be negligent to put you in remembrance,' 2 Peter i. 12; I will let slip no opportunity. St Paul in this sense adviseth Timothy, μὴ ἀμελεῖς, not to 'neglect the gift that was in him,' 1 Tim. iv. 14.

Thus may the word be here pertinently used, and that in regard of the worth of salvation here mentioned; for in the least degree or in the meanest manner to disrespect so precious, so needful, so useful a thing as salvation, is a great point of folly, of ingratitude, yea, and of rebellion. And it sheweth, that they to whom this salvation is brought, ought not any way to disesteem it; they ought not to neglect it.

The word *neglect* may further, according to the notation of the Greek, imply a despising or despising of a thing. For the simple verb μέλει, of which this is compounded, signifieth to have an especial care of a thing. It sets out that care which God hath of his children, for 'he careth for you,' *ἀντὶ μέλει περὶ υἱῶν*, 1 Peter v. 7. What greater care can there be, than that which God taketh of his?

The compound with a privative participle, ἀμελεῖν, as the word in my text is, letteth out a disposition so far from tender care and great respect, as it implieth the clean contrary; namely, an utter rejecting (as where God saith of the Jews whom he cast off), *κἀγὼ ἡμίλησα ἀντὶν*, 'I regarded them not;' or I cared not for them, Heb. viii. 9; yea, and a plain despising of a thing, and a scorning of it; as where it is said of them that were invited to the wedding of the king's son, *ἀμελίσσαντες*, 'they made light of it,' or they cared not for it. That this intended a despising of it, is evident by the effects that are noted to follow thereupon; which were, preferring their farm and merchandise before the king's son's marriage; the entreating of the king's servants that were sent to them despitefully, and slaying them,' Mat. xxii. 5, 6. Doth not the hog, that prefers garbage, oil, or any filthy refuse, before silver, gold, and pearl, condemn these precious things? Do not dogs, that fly in the faces of such as bring things of great worth unto them, despise them? This word then of *neglecting*, here used and applied by the apostle to so precious a thing as *salvation*, can intend no less than a despising thereof. This therefore is a great aggravation of their sin, who live under the gospel, and any way slight the same. And it nearly concerns us to whom this salvation is tendered, to take heed of neglecting the same.

Sec. 20. Of the word of salvation.

That precious thing which is here said to be neglected, is *σωτηρία*, salvation. Hereof see Chap. i. Sec. 159.

The eternal salvation of the soul is the salvation here aimed at. But by a metonymy, the gospel that revealeth that salvation is here meant.

As here, *κατ' ἐξοχήν*, by an excellency, it is called *salvation*; so more especially it is styled 'the gospel of salvation,' Eph. i. 13; the 'word of salvation,' Acts xiii. 26; the 'power of God unto salvation,' Rom. i. 16; 'The grace of God which bringeth salvation,' Titus ii. 11. The time of the gospel is also called 'The day of salvation,' 2 Cor. vi. 2. Ministers

of the gospel are 'they which shew unto us the way of salvation,' Acts xvi. 17.

That under this word *salvation*, the gospel is here meant, is evident, by the opposition thereof to 'the word spoken by angels,' ver. 2. That word was before the time of the gospel, and it is comprised under this title, *law*. Now, here he preferreth the gospel before the law; therefore the gospel must needs be here meant.

Fifty may the gospel be styled salvation in sundry respects, as,

1. In opposition to the law, which was a 'ministration of condemnation,' 2 Cor. iii. 9. But this of salvation, Eph. i. 13.

2. In regard of the author of the gospel, Jesus Christ, who is *salvation* itself, Luke ii. 30.

3. In regard of the matter of the gospel, Acts xxviii. 28. Whatsoever is needful to salvation is contained in the gospel, and whatsoever is contained in the gospel maketh to salvation.

4. In regard of God's appointing the gospel to be the means of salvation: 'For it pleased God by preaching the gospel to save those that believe,' 1 Cor. i. 21.

5. In regard of the end of the gospel, which is to 'give knowledge of salvation,' Luke i. 77, 1 Peter i. 9.

6. In regard of the powerful effects of the gospel: It is 'the power of God to salvation,' Rom. i. 16.

Quest. If salvation be appropriated to the gospel, how were any of the Jews that lived before the time of the gospel saved?

Ans. They had the gospel, Heb. iv. 2, Gal. iii. 6. In this respect Christ is said to be 'slain from the foundation of the world,' Rev. xiii. 8; to be 'ever the same,' Heb. xiii. 8.

The first promise made to man, in the judgment denounced against the devil immediately after man's fall, Gen. iii. 15, contained the sum of the gospel. Abel's sacrifice, Gen. iv. 4, and Noah's, Gen. viii. 20, 21, and others, and the sundry types of the ceremonial law, and sundry prophecies and promises in the prophets, set out Christ, the substance of the gospel; but not so clearly, so fully, so powerfully as the ministry of the gospel.

In this respect, not simply, but comparatively, salvation is appropriated to the ministry of the gospel; and a main difference made betwixt it and the ministry of the law, 2 Cor. iii. 6, 7.

Oh how blind are they who trust to any other means of salvation than the gospel! Such blind beetles were Jews, who would be justified and saved by the law; and papists, by their works; and enthusiasts, by the inspiration of their own brains; and the vulgar sort, by their good meaning.

It will be our wisdom to give good entertainment to the gospel, to be well instructed therein, to believe in it, to subject ourselves thereto, and to be conformable to it in the whole man.

Our labour herein is not lost. Salvation is a sufficient recompence. I suppose there is none so desperate, but, like Palam, he could wish to die the death of the righteous, and that his last end might be like his, Num. xxiii. 10. Let our care be to use the means, as well as to desire the end. To us is the word of this salvation sent, Acts xiii. 26. If we neglect the gospel, we put away salvation, and 'judge ourselves unworthy of eternal life,' Acts xiii. 46.

Sec. 21. *Of the great salvation of the gospel.*

The excellency of the aforesaid salvation is set out in this word, *ἐνδοξασθησῶς*, 'so great.' The relative *ἥλιος*, whence this is derived, is sometimes joined with a word of wonder, thus; *ὑπερβαλλούσης ἥλιος*, *Mirus quantus*, how wondrous great. In like manner this word here, so wondrous great.

It is a relative, and withal a note of comparatives; yet hath it here no correlative nor reddition to shew how great it is.

I find in other places a reddition joined with it; as where mention is made of a very great earthquake, it is thus expressed, *ἐνδοξασθησῶς ὅσως*, so mighty an earthquake; such an one as was not since men were upon the earth, Rev. xvi. 18.

This manner of setting down the word without a co-relative wants not emphasis, for it implieth it to be wonderful great; so great as cannot be expressed.

Where the apostle maketh mention of a very great danger, wherein he despaired even of life, he thus sets it out, 'God delivered us from so great a death,' 2 Cor. i. 10, so great, as one would have thought none could have been delivered from it. In like manner, this phrase here intimateth, that this salvation is so great, as never the like was brought unto men before, nor can a greater be expected hereafter.

Well may the salvation brought unto us by the gospel be styled, *so great*, in three especial respects:

1. In regard of the clear manifestation thereof. The types, prophecies, and promises under the law were very dark and obscure, in regard of the clear preaching of the gospel. Now salvation is so clearly revealed, as a clearer manifestation thereof is not to be expected in this world. The veil which was upon the heart of the Jews is taken away under the gospel; and now we all with open face behold as in a glass the glory of the Lord, 2 Cor. iii. 15, 16, 18.

2. In regard of the large spreading forth of this gospel. Thus said the Lord to his Son of old concerning this point; 'It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth,' Isa. xlix. 6.

3. In regard of the efficacy and the power of God. Prophets complained of the little fruit that they reaped of their labours, thus: 'I have laboured in vain, I

have spent my strength for nought,' Isa. xlix. 4; 'Who hath believed our report?' Isa. liii. 1; 'The word of the Lord was made a reproach unto me, and a derision daily,' Jer. xx. 8. But the apostles in most of their epistles give thanks for the efficacy of the gospel in those churches to whom it was preached; as Rom. i. 8; 1 Cor. iv. 1, 4, 5; Philip. i. 3, 5; Col. i. 3, 4; 1 Thes. i. 2, 3; 2 Thes. i. 3; 1 Peter i. 3; 2 John 4.

This on the one side doth much amplify the blessing of the gospel; and it ratifieth the promise which God of old thus made to his church, 'I will do better unto you than at the beginning,' Ezek. xxxvi. 11. For under the gospel, 'God hath provided a better thing for us,' Heb. xi. 40, namely, 'a better covenant,' Heb. viii. 6; 'a better testament,' Heb. vii. 22; 'better promises,' Heb. viii. 6; 'better sacrifices,' Heb. ix. 23; 'a better hope,' Heb. vii. 19.

So great are the things by the gospel revealed unto the church, as in former ages were not made known, Eph. iii. 5. 'Many prophets, and kings, and righteous men desired to see these things, but saw them not,' Mat. xiii. 17, Luke x. 24. After this salvation, not only the prophets have inquired, but also 'the angels desire to look into it,' 1 Peter i. 10, 12.

On the other side, this great salvation is a great aggravation of all neglect thereof. On this ground Christ aggravateth the Jews' contempt of the gospel in his time; and plainly telleth them, that 'the men of Nineveh, and the queen of the south, shall rise up in judgment against them, because a greater than Jonas and a greater than Solomon was among them,' Mat. xii. 41, 42. 'This is the condemnation, that light is come into the world, and men loved darkness rather than light,' John iii. 19.

This nearly concerns us, who live in this last age of the world, wherein this great salvation hath broken through the thick cloud of antichristianism, and brightly shined forth to us; and who live in that place of the world where able ministers and powerful preachers abound.

As God in this his goodness hath abounded to us, so should we abound in knowledge, in faith, in hope, in charity, in new obedience, and in all other gospel-graces. St Paul upon the apprehension of the abounding of God's grace towards him over and above others, maketh this inference, 'I laboured more abundantly than they all,' 1 Cor. xv. 10. Greater blessings require greater thankfulness. God had abounded to Judah in blessings more than to Israel; thereupon a prophet maketh this inference, 'Though thou Israel play the harlot, yet let not Judah offend,' Hosea iv. 15.

Sec. 22. *Of Christ the preacher of the gospel.*

The excellency of the fore-mentioned salvation is set out by the first publisher thereof, who is here styled the Lord, *ὁ κύριος καὶ ὁ κηρύξας*. Of this title *Lord*, given to Christ, see Chap. i. ver 10, Sec. 123. It is

here used to set out the dignity of the author of the gospel; thereby to commend it the more unto us.

Obj. God was the author of the word which angels spake unto his people, and in that respect that word was divine. Can there be any greater authority of a word than to be divine?

Ans. Though there be no greater authority than a divine authority, yet there may be sundry differences between the things that are divine. For,

1. Of divine truths there may be degrees: some may be of greater moment, or of greater consequence than others. To pay tithes under the law was a divine injunction; but 'judgment, mercy, and faith,' were 'weightier matters of the law,' Mat. xxiii. 23.

2. There were different kinds of revealing divers truths, some more obscurely, some more clearly, 2 Cor. iv. 14, 18.

3. Some divine truths were more strongly confirmed than others. Priests under the law were 'made without an oath, but Christ with an oath;' so as Christ's priesthood was more strongly confirmed, Heb. vii. 20, 21.

4. More excellent ministers may be used in dispensing some divine truths than in others. 'Behold a greater than Jonas is here,' 'Behold a greater than Solomon is here,' saith Christ of his own ministry, Mat. xii. 41, 42.

In all these doth the latter word, here spoken of, excel the former.

1. In the very matter thereof. Such mysteries are revealed by the gospel, as 'in other ages were not made known,' Eph. iii. 5. 'The law made nothing perfect, but the bringing in of a better hope did,' Eph. vii. 19. In this respect the gospel is here styled *salvation*, rather than the law.

2. In the manner of revealing. The gospel is far more clear and effectual, 2 Cor. iii. 18. See Secs. 20, 21.

3. In the ratification. The gospel is much more firm than the law. See Sec. 36.

4. In the minister. None comparable to the Son of God, the first preacher of the gospel. See Chap. i. Sec. 14.

If Christ the Lord vouchsafed to be a minister of the gospel, who shall scorn this function? The pope, cardinals, sundry bishops, and others that pretend to be Christ's vicars, are far from performing that which Christ did in this kind; and many that lay claim to Peter's keys, are far from observing the advice which he, for the right use of them, thus gave: 'Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock,' 1 Peter v. 2, 3. Many took more lordship upon them over God's flock, than Christ the true Lord did while he was on earth; yet it was he that brought this great salvation.

Of Christ's being a prophet, see verse 12, Sec. 112. Of his being a minister, see Chap. viii., Sec. 3.

Sec. 23. Of preaching the gospel.

The relation of the foresaid salvation is expressed in this word *λαλῶναι*, spoken; namely, by voice or word of mouth. 'The mouth speaketh,' saith Christ, τὸ πνεῦμα λαλῶν, Mat. xii. 34. And of God it is said, ἐλάλησεν διὰ πνεύματος; 'He spake by the mouth of his holy prophets,' Luke i. 70. So men are said to speak with the tongue, γλῶσσας λαλῶν, 1 Cor. xiii. 1. And words are said to be spoken, τὰ ῥήματα τοῦ Θεοῦ λαλῶν, John iii. 34, and xiv. 10.

The correlative to *speaking* is *hearing*; 'We do hear them speak,' Acts ii. 11. For by hearing that which is spoken by one is best understood by another; and by a right understanding of the truth and good of that which is spoken, it comes to be believed. Hence is it that God hath appointed speaking of his word to be the ordinary means of salvation, 1 Cor. i. 21.

Speaking the word is oft put for preaching it, and so translated, as Acts. viii. 25, 'When they had preached the word of God,' λαλῆσαντες. And Acts xiii. 42, the Gentiles 'besought that these words might be preached,' λαλῆναι.

Thus, by our former English and others, it is translated in this text 'which at the first began to be preached,' &c. Without all question, so much is here intended by the apostle. For he must needs mean such a speaking of the word as might make it powerful to that great salvation which he mentioned before. For that purpose, no speaking is comparable to preaching.

Preaching is a clear revelation of the mystery of salvation by a lawful minister.

No man can attain salvation except he know the way thereto. 'People are destroyed for lack of knowledge,' Hosea iv. 6. But what good doth any reap by knowledge, unless he believe what he knoweth? 'The word preached did not profit them, not being mixed with faith in them that heard it,' Heb. iv. 2. 'But how shall any believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?' Rom. x. 14, 15.

He who is sent of God, that is, set apart, according to the rule of God's word, to be a minister of the gospel, doth himself understand the mysteries thereof, and is enabled to make them known to others; he also standeth in God's room, and in God's name makes offer of salvation, 2 Cor. v. 20. This moves men to believe and to be saved. This is the ordinary way appointed of God for attaining salvation. This course Christ, who was sent of God, took; 'He went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God,' Luke viii. 1. He commanded those whom he sent so to do, Luke ix. 2, Mark xvi. 15.

So did they whom he immediately sent, Acts v. 42; so have done others after them; and so will do all true and faithful ministers of Christ to the world's end.

Preaching being a means sanctified of God unto salvation, how diligent and faithful ought ministers of the gospel to be in preaching the same! Thereby they may save themselves and them that hear them, 1 Tim. iv. 16. But idol and idle ministers, such as cannot or care not to preach the word, do much hinder men from this great salvation. How beautiful ought the feet of them to be that preach the gospel of peace, and bring glad tidings of good things! Rom. x. 15. If this great salvation, the effect of preaching, were duly weighed, ministers would be diligent in preaching, and people patient in hearing the same. For this is a strong motive to enforce the one and the other. Both preaching and hearing have need to be pressed upon men's consciences.

See more of preaching God's word, Chap. xiii. Sec. 97.

Sec. 24. *Of Christ's first publishing the gospel.*

The first that clearly and fully preached the gospel of salvation, was the Lord Christ. It took beginning to be spoken by him; according to the Greek phrase, *ἦντι ἀρχὴν λαλῶντα λαλῶντες*. Till he came and preached, people sat in darkness, and in the shadow and region of death; but when he began to preach, they saw great light, Mat. iv. 16.

It cannot be denied but that the substance of the gospel, and therein salvation, was preached from the beginning of the world (as hath been shewed before, Secs. 20, 21), but so dark was that kind of light, as like the light of the moon when the sun shineth, is accounted no light. The day taketh his beginning from the rising of the sun, and the light that cometh from thence. So salvation, here spoken of, taketh beginning from Christ's preaching the gospel.

Besides, Christ is the substance and truth of all the shadows, figures, types, prophecies, and promises of that salvation which was set out by them. When Christ the Lord came, and declared himself to be the substance and truth of the law, he might well be accounted the first publisher of salvation.

Obj. It is said of the ministry of John the Baptist, 'The beginning of the gospel of Jesus Christ,' Mark i. 1.

Ans. John's ministry, in reference to the ministry of the law and the prophets, may be said comparatively to be 'the beginning of the gospel;' because it was in the very time wherein Christ, the substance of the gospel, was exhibited. John was Christ's messenger, sent before his face, to prepare the way before him, Mark i. 2. Thus it is said, that all the prophets and the law prophesied until John, Mat. xi. 13.

In John's time was Christ actually exhibited. He was baptized by John, Mat. iii. 13, &c. And John

declared him, pointing him out, as it were, with the finger, saying, 'Behold the Lamb of God,' John i. 29. John also heard of the works of Christ, Mat. xi. 2. In this respect it is said, that, 'Among them that are born of women, there hath not risen a greater than John the Baptist,' Mat. xi. 11.

John's ministry was a middle ministry between the law and the gospel, between the prophets and Christ. He took part of both kinds. He preached that the kingdom of heaven was at hand, Mat. iii. 2. But Christ, that 'the kingdom of God is come unto you,' Mat. xii. 22.

Thus in regard of the fulness of the gospel, and of a distinct and clear manifestation of all things that appertained to this great salvation, Christ most truly and properly is said to be the first that preached it.

Behold here the benefit of Christ's being sent into the world. Then first came that true, full, and bright light of the world: 'He that followeth this light, shall not walk in darkness, but shall have the light of life,' John viii. 12. Fitly to the point in hand may I apply that which is said, John i. 18, 'No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath revealed him.'

Sec. 25. *Of confirming the word.*

Though Christ's own publishing of the gospel were sufficient to make it 'worthy of all acceptance,' yet is it said to be 'confirmed,' *ἐβεβαιώθη*. That is confirmed which is further proved or fulfilled, or made more sure and certain. Thus Christ is said to confirm the word of his apostles with signs, *βεβαιώσας*, Mark xvi. 20; and God, by sending his Son, to 'confirm the promises made to the fathers,' *βεβαιώσας*, Rom. xv. 8. That also which is kept from failing or from being altered, is said to be confirmed. So God doth confirm his unto the end, *βεβαιώσω*, 1 Cor. i. 8; and establish them, *βεβαιώσω*, 1 Cor. i. 21; and we are called upon to be established with grace, *βεβαιωθέντες*, Heb. xiii. 8.

But that which Christ spake needeth not in any such respect to be confirmed. He is a 'faithful and true witness,' Rev. iii. 14. He is 'the way, the truth, and the life,' John xiv. 6; that only true way that leadeth unto life. So as there was no fear of any uncertainty, or of any failing in his word.

Christ's word therefore was confirmed for these and other like reasons.

1. Because he was not at all times, in all places, present with his church, to urge and press his word upon them. For this end he sent forth in his lifetime disciples to preach, Luke ix. 2 and x. 1. And after his ascension he gave apostles and others, 'for the perfecting of the saints,' Eph. iv. 11, 12.

2. Because of our weakness, Christ confirmed his word, to support us, 'that we might have strong consolations.' For this end God confirmed his promise by an oath, Heb. vi. 17, 18.

3. Because of the commendable custom of men,

who use to confirm their own words by the consent and testimony of others. Thus St Paul, in his inscriptions of his epistles, joins with himself Sosthenes, 1 Cor. i. 1; Timothy, 2 Cor. i. 1; Silvanus and Timothy, 1 Thes. i. 1; Timothy with the bishops and deacons, Philip. i. 1; all the brethren which were with him, Gal. i. 2.

4. Because by God's law and man's, 'at the mouth of two or three witnesses, every word shall be established,' Deut. xix. 15.

Thus Christ's word was confirmed,

1. In that there were many witnesses of the same truth wherein they all agreed, Luke xxiv. 48, Acts ii. 82.

2. In that such as despised him in his lifetime, after his resurrection and ascension were wrought upon, Acts ii. 87.

3. In that by reason of the power of the Spirit in them, they who preached the gospel of Christ after him were 'received as an angel of God, even as Christ Jesus,' Gal. iv. 14.

4. In that many who never heard Christ themselves, believed that word that Christ had preached, but was made known to them by others, 1 Peter i. 8.

Thus it appears that this confirming of Christ's word addeth nothing to the authority thereof. The church may confirm the sacred Scriptures to be the word of God, yet confer nothing to their authority. Divine mysteries may be confirmed by human testimonies, yet no authority brought thereby to those mysteries.

God being pleased thus to confirm the gospel to us, it ought to be a stedfast word to us (see Sec. 11); we ought with all steadfastness of faith to receive it, and to continue stedfastly therein, as the Christians of the primitive church did in the apostles' doctrine, Acts ii. 42.

Sec. 26. *Of apostles.*

They by whom Christ's word was confirmed, were they that heard him, ἐπὶ τῶν ἀκούσαντων. Hereby are meant such as Christ chose to be his disciples, who continually followed him, who heard his sermons and saw his works; whom he made apostles, Luke vi. 13.

An apostle, ἀπόστολος, according to the notation of the Greek word,¹ signifieth one that is sent from another. Thus an apostle saith, 'Christ sent me,' ἀπέστειλε, 'to preach the gospel,' 1 Cor. i. 17.

The Greek word is used for a messenger, and so translated, Philip. ii. 25.

Most frequently in the New Testament an apostle is put for such an one as was sent and deputed to a peculiar function; which was an extraordinary function, endowed with many privileges.

Apostles therefore were distinguished from other

ministers, both by the manner of calling them, and also by the privileges confirmed¹ on them.

Their calling was immediate from Christ himself. That may be applied to all the apostles which St Paul saith of his own particular calling: 'An apostle, not of men, neither by man, but by Jesus Christ,' Gal. i. 1.

Their special privileges were these:

1. To plant churches, and to lay the foundation. In this respect saith the apostle, 'I have laid the foundation,' 1 Cor. iii. 10.

2. To be immediately inspired, John xiv. 26, Gal. i. 12.

3. To be infallibly assisted by the Holy Ghost, John xvi. 13 and xxi. 24.

4. To be limited to no place, but sent out into the whole world, Mat. xxviii. 19.

5. To have a power to give the Holy Ghost, Acts viii. 17.

6. To confirm their doctrines by miracles, Mat. x. 1, Acts ii. 43 and v. 12.

7. To understand and speak all manner of tongues, Acts ii. 11.

8. To execute visible judgments on notorious sinners, Acts v. 5 and xiii. 11.

These privileges evidently demonstrate that the apostles were extraordinary ministers, of extraordinary abilities, whereby they were the better fitted to their extraordinary work.

This gives evidence of the wisdom of Christ in ordering the affairs of his church, and of his care thereabouts, in that he enableth, provideth, and prepareth for his church such ministers as may be fittest for the present estate and condition thereof. It is an especial part of wisdom to take due notice of the present particular charge which is under one, and answerably to provide for it. It is noted as a point of prudence in Saul, that 'when he saw any strong man, or any valiant man, he took him unto him,' 1 Sam. xiv. 52, namely, to be a leader, and to have a command in his army. Christ in his wisdom doth not only find such, but also he makes such as the present state and need of his church requireth.

Sec. 27. *Of confirming the gospel to them that then lived.*

About confirming the gospel, this clause is added, εἰς ἡμᾶς, 'to us.' Hereby the penman of this epistle includes himself in the number of those to whom the gospel is here said to be confirmed, as he did before in the number of those whom he exhorted to give diligent heed to the gospel, and to beware that they let not slip what they had heard; and whom he told, that they should not escape if they neglected so great salvation.

From this expression, 'confirmed to us by them that heard him,' we may well infer that this epistle was written in the apostle's days; yea, and by one of the apostles.

¹ Qu. 'conferred'?—ED.

¹ στελλειν, mittere. ἀποστέλλειν, cum mandatis mittere. Mittere legatum. Ἀπόστολος, legatus, qui militatur cum mandatis.

Of the author of this epistle, see the title, Sec. 4.

But, on the contrary, it is by many¹ hence inferred that neither Paul nor any other of the apostles was the author thereof, because he saith that it was confirmed to them by the apostles. Whence they gather, that the penman hereof received not the gospel from Christ, which Paul did, Gal. i. 12; and all the other apostles, Mat. xxviii. 20, Acts i. 3.

Many answers may be given to this objection.

1. The two Greek pronouns of the first and second persons plural, *ἡμεῖς*, *ὑμεῖς*, have so small a difference, and that in one only letter, as one may soon be put for the other. Judicious Beza² saith that he hath oft noted this mistake. If, therefore, the second person plural were here put, thus, 'was confirmed to you,' *εἰς ὑμᾶς*, that scruple is clean taken away.

2. This phrase, *unto us*, may be referred to the time as well as to the persons; as if it had been thus translated, *until us*, or *to our days*, *ἕως εἰς ἡμᾶς*; implying that the gospel, from Christ's own preaching thereof, was confirmed by the apostles to their very days.

3. The apostle may use the first person, as he was a member of that mystical body, whereof they, to whom he wrote, were also members; and by virtue of that communion, included himself; though it did not in particular concern himself. Thus he puts himself in the number of those who shall be living at Christ's last coming, where he saith, 'we shall not all sleep,' 1 Cor. xv. 51, yet he himself slept many hundred years ago. So 1 Thess. iv. 17.

4. The gospel might be confirmed to Paul by other apostles, though it was immediately revealed unto him by Jesus Christ. Not that that confirmation wrought in him any greater assurance of the truth thereof, but that it established the church more therein, by the mutual consent of other apostles with him; to this purpose, saith the apostle, 'I communicated unto them the gospel, &c., lest by any means I should run, or had run in vain,' Gal. ii. 2.

5. The confirmation here intended may have reference to the miracles which were wrought by the apostles. Thus might the gospel be confirmed, not only to other believers, but also to the apostles themselves; even by the miracles which they themselves and others also did. To this purpose tends the prayer of the apostles, Acts iv. 29, 30.

6. The words do not necessarily imply that the penman of this epistle, or any other person, was confirmed, but rather that the gospel itself was confirmed. Hereof see Sec. 25.

Sec. 28. *Of God working miracles.*

The apostle yet further proceeds in setting down another confirmation of the gospel. It was first preached by Christ, then confirmed by the apostles, and now again by God himself, *τεῦ Θεοῦ*; namely, by

¹ Cajetan, Calvin, Hosman. ² Beza Annotat. major. in loc

such divine works as could not be performed, but by a divine power, the very power of God. For God hath restrained the power of all creatures within a compass. They cannot do anything above or beyond the course of nature, much less against it. This prerogative the Lord of nature hath reserved to himself; 'that men may see and know and consider, and understand together that the hand of the Lord hath done this,' Isa. xli. 20. 'The things which are impossible with men, are possible with God,' Luke xviii. 27. 'For with God all things are possible, Mark x. 27. 'Nothing shall be impossible with him,' Luke i. 37.

As God can and doth daily work by means, so, when it pleaseth him, he can work without means, by extraordinary means, and by contrary means.

1. Without means, God made the world, Gen. i. 3, Ps. xxxiii. 9. Moses remained alive forty days and forty nights, and neither ate bread nor drank water, Deut. ix. 9. So Elijah, 1 Kings xix. 8. And Christ, Mat. ix. 2.

2. The extraordinary means which God hath used have been manifold; as,

(1.) In the very thing itself or kind of means. Manna, wherewith the Lord fed the Israelites forty years together, was a grain that fell from heaven, Exod. xvi. 4, &c. The like was never heard of before, or since.

(2.) In the quantity of the means. The meal and oil wherewith the prophet Elijah and the widow of Zarephath and her household were nourished for three years together, was in the kind of it ordinary, 1 Kings xvii. 12, &c.; but that so little meal as could make but one little cake, and so little oil as was but sufficient for that cake, should feed so many, so long, was extraordinary and miraculous. The like may be said of the five loaves and two fishes wherewith Christ fed five thousand men, besides women and children, Mat. xiv. 17, &c.

(3.) In the quality of the means. That Daniel and his three companions, should for three years, feed on pulse only, and drink water only, and yet their countenances appear fairer and fatter than they who did eat of the choicest meat and drink that could be provided for that end, was also miraculous, and appeared to be an especial work of God, Daniel i. 5, &c.

(4.) In the manner of providing means. That ravens should be Elijah's caterers, constantly to provide him bread and flesh in the morning, and bread and flesh in the evening, was extraordinary, 1 Kings xvii. 6. So also that water, upon striking of a rock with Moses his rod, should flow forth and run like a river, Exod. xvii. 6, Ps. ex. 11.

3. That the three servants of God should be preserved safe in the midst of an hot fiery furnace, was against means, or by contrary means; for fire is an ordinary means to consume things cast thereinto, Daniel iii. 27. The like may be said of Daniel's preservation in the den of lions, Daniel vi. 22.

All these, and other like works, that are beyond the course of nature, are done by God himself. Of them all it may be said, 'This is the finger of God,' Exod. viii. 19.

Sec. 29. *Of creatures' disability about miracles.*

Sundry objections are made against the foresaid truth, but they may all easily and readily be answered.

Obj. 1. Christ, in the days of his flesh, wrought miracles.

Ans. Christ, in the lowest degree of his humiliation, retained his divine dignity, and ever remained to be true God, 'one with the Father,' John x. 30. 'He being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation,' Philip. ii. 6, 7. 'What thing soever the Father doth, these also doth the Son likewise,' John v. 19. Christ, by his miracles, proved himself to be true God, Mat. ix. 6. This, therefore, confirmeth the point, that Christ the true God wrought miracles.

Obj. 2. Prophets, apostles, and others, who were mere men, wrought miracles, as Moses, Exod. iv. 8; Elijah, 1 Kings xvii. 21, 22; Elisha, 2 Kings iv. 25; all the apostles, Mat. x. 1.

Ans. God wrought those miracles by them. They were but God's ministers and instruments therein. Peter acknowledges as much, Acts iii. 12, 16. Thereupon, Peter, when he miraculously cured Æneas, thus saith unto him, 'Æneas, Jesus Christ maketh thee whole,' Acts ix. 34.

Obj. 3. Wicked men have wrought miracles, as Judas, Mat. x. 1, 4; and such as followed not Christ, Luke ix. 49; and they of whom Christ saith, 'Depart from me, ye that work iniquity,' Mat. vii. 22, 23.

Ans. God may and oft doth use wicked men to confirm his truth by miracles, as well as to preach it.

Obj. 4. Miracles may be wrought against the truth; for in the law it is said, 'If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder; and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods; thou shalt not hearken,' Deut. xiii. 1-3.

Ans. 1. In the text there is only a supposition made, *if there be*; which doth not necessarily imply that such a thing may be.

2. There may be *signs* and *wonders* done, which are not true miracles.

3. Their foretelling of a thing may be upon mere conjecture, as fortune-tellers guess at things to come. But herein is nothing extraordinary.

4. God may work by such evil instruments, in such an evil cause, to try whether his people will be drawn by any means from a known truth. This may seem to be implied in these words, 'For the Lord your God proveth you, to know whether you love the Lord

your God, with all your heart, and with all your soul,' Deut. xiii. 3.

Obj. 5. The sorcerers in Egypt wrought miracles. For it is said that 'they also did in like manner with their enchantments,' Exod. vii. 11, 12, 22, and viii. 7; they did as Moses had done before; they turned the rods into serpents, and water into blood; and they brought abundance of frogs.

Ans. In outward appearance, there was some likeness betwixt the things which Moses did, and which the sorcerers did; but in the truth and substance of the things, there was a very great difference.

The things which Moses did were true and proper miracles; but the things which the sorcerers did, they did only appear unto man's eye to be so; for the devil can present to the eye of man shows and shapes of such things as indeed are not. But suppose that the things which the sorcerers pretended were real; that there were true serpents, true blood, true frogs; the devil might secretly bring from other places such things, and present them before Pharaoh, and before them that were present with him; and this not above, much less against, the course of nature.

Obj. 6. A woman that had a familiar spirit raised Samuel after he was dead, 1 Sam. xxviii. 11, 12.

Ans. That which appeared to be like unto Samuel, was not Samuel himself, but the devil presented unto Saul a shape like unto Samuel; in which the devil himself spake unto Saul. Though he pretended to foretell things future, yet he did it but by guess. He saw the Philistines very well prepared, and he observed that God had utterly forsaken Saul; and thereupon took the boldness to foretell, that the Lord would deliver Israel into the hand of the Philistines, and that Saul and his sons should be with Samuel, who was then dead; that is, they should be dead also, 1 Sam. xxviii. 19.

Obj. 7. St Paul saith, that the coming of antichrist is 'after the working of Satan, with all power and signs,' 2 Thes. ii. 9.

Ans. In the next clause it is added, 'and lying wonders.' This last clause shews that the signs before mentioned were but counterfeit, not true miracles.

Papists, who are the antichristians, do exceed above all others in counterefeiting miracles, which are but plain deceits and illusions.

It remains, notwithstanding all that hath been or can be objected, that God alone doth true miracles. 'Whatsoever the Lord pleased, that did he in heaven, and in the earth, in the seas and all deep places,' Ps. cxxxv. 6, and so can he still do.

While we have God for our God, we need not fear, nor faint by reason of any danger or want for means; but when we know not what we do, to 'lift up our eyes upon him,' 2 Chron. xx. 12, and in faith to say,

Magorum serpentes, qui per Moysis serpentem devorantur, imaginarii fuerunt.—*Aug. de Mirab. 8. Scrip. lib. i. cap. xvii.*

'God will provide,' Gen. xxii. 8. We ought on this ground to be of the mind of those three faithful servants of God, who by a king were threatened with a burning fiery furnace, and say, 'Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us.' Ps. xli. is worthy our serious and frequent meditation for this purpose. It is by many styled *Luther's Psalm*; because Luther oft said it and sung it, especially in the time of any trouble. So trust to the power of God in all straits, as ye subject to his will, and prescribe no means to him; but refer the manner of working to his wisdom. For he hath said, 'I will never leave thee nor forsake thee,' Heb. xiii. 5.

Sec. 30. *Of God's bearing witness to his word by his works.*

Of those works, which could not be done but by God himself, it is said, that God 'did bear witness' thereby. For such works do evidently demonstrate that such a word is divine, God's word sent from God himself. The greater the works are, the more excellent and more sure is the word that is ratified thereby.

To bear witness to a thing is to confirm the truth of it.

The word which the apostle here useth is a double compound, *συνεπιμαρτυροῦντες*. The simple verb, *μαρτυρεῖν*, signifieth to witness a thing, John i. 7. The compound, *ἐπιμαρτυρεῖν*, to add testimony to testimony; or to add a testimony to some other confirmation, as 1 Peter i. 12. The double compound, *συνεπιμαρτυρεῖν*, to give a joint testimony; or to give witness together with one another. So much signifies another like Greek compound, *συμμαρτυρεῖν*, used by the apostle, Rom. viii. 16, and translated 'bear witness with.'

Thus God by his works did witness with his Son, and with his apostles, to that gospel which they preached. God's works give a most clear and sure evidence to that for which they are wrought or produced. When the people saw how God had led them through the depths, and how the waters had covered their enemies, 'then they believed his words,' Ps. cvi. 9-12. When others saw the fire that upon Elijah's prayer fell from heaven, they fell on their faces, and said, 'The Lord he is God, the Lord he is God,' 1 Kings xviii. 39. When the widow of Zarephath saw her son that was dead restored to life by Elijah, she said, 'Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth,' 1 Kings xvii. 24. On such a ground said Nicodemus to Christ, 'We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him,' John iii. 2. When the Jews had seen the miracle that Jesus did, they said, 'This is of a truth that prophet that should come into the world,' John vi. 11. On this ground doth Christ oft produce his works to witness who and what he was: 'The works which the

Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me,' saith Christ, John v. 36. And again, 'The works that I do in my Father's name, they bear witness of me;' thereupon he addeth, 'Though ye believe not me, believe the works,' John x. 25, 38.

This witness that God hath given, gives good evidence of his special care over his church, in that he laboureth so much to establish her in the word of salvation. For he thought it not enough to have the gospel once published, though it were by his Son; or to have it further confirmed by other witnesses, and those many; but he further addeth other witnesses, even his own divine works; which may well be accounted witnesses, for they have a kind of voice; according to that which the Lord himself saith, 'It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.'

Papists, upon this kind of witness by miracles, do exceedingly insult against protestants, and that in two especial respects.

1. In regard of a pretence of many miracles wrought for confirmation of their church and their doctrines.

2. In regard of the want of miracles among protestants; whence they infer, that we have neither true church nor true ministry.

To the first ground of their insultation, I answer, that they prove themselves thereby, if at least the kind of their miracles be thoroughly examined, to be plain antichristians. For whosoever shall judiciously read their legends and authors,¹ that have written of their miracles, shall find them so ridiculous, as they plainly appear to be lying wonders; and the apostle saith, that the coming of antichrist is after such a manner, 2 Thes. ii. 9.

As for the other part of their insultation, I answer, that we have all the miracles that Christ and his apostles did to confirm our church, our ministry, and doctrine. For our church is built upon Christ the chief corner-stone, and upon that foundation which his apostles laid. And our ministry is according to the order which Christ and his apostles have ascribed² unto us; and our doctrine is the same which Christ and his apostles preached. What need we, then, any other confirmation than that which is here set down by our apostle? Indeed, if we joined new articles of faith, or preached another gospel than they did, or had another way of ordaining ministers than they have warranted unto us, miracles would be necessary for confirming such new things.

Sec. 31. *Of signs, wonders, and miracles.*

The means whereby God did bear witness to the gospel, are set out in four words: *signs, wonders,*

¹ Brist. in Motiv. Coster. Enchir. cap. ii. Boz. de Sign. cap. i.

² Qu. 'prescribed'?—Ed.

miracles, gifts. The three former set out the same things.

1. *Signs*, according to the notation of the word, imply such external visible things, as signify and declare some memorable matter which otherwise could not be so well discerned, nor would be believed. 'We would see a sign from thee,' say the pharisees to Christ, Mat. xii. 38. And they desired him that he would 'shew them a sign,' Mat. xvi. 1.

These two words, *sec.* *shew*, imply that a sign is of some external visible thing that may be shewed and seen. And extraordinary it must be, because it useth to be for confirmation of some secret and divine matter. Thus the pharisees would have a sign 'from heaven,' Mat. xvi. 1, which must needs be extraordinary. Thereupon *signs* and *wonders* are oft joined together, as John iv. 48, Acts ii. 43, and iv. 30, and vii. 36. Our last translators do oft translate this Greek word, which properly signifieth *signs*, they translate it *miracles*, as Luke xxiii. 8, John ii. 11 and John iii. 2.

2. The Greek word translated *wonders*, is used by all sorts of authors for some strange thing, that may seem to foretell some other thing to come. 'I will shew wonders in heaven,' saith the Lord, Acts ii. 19. Those strange things which by the ministry of Moses were done in Egypt, in the Red Sea, and in the wilderness, are set out under this word *wonders*, Acts vii. 36. Our English doth fitly translate the Greek word *wonders*. By reason of the effect, they cause wonder; and by reason of the strangeness of them, they are wonderful, Mat. xv. 31; Mark vi. 51; Acts iii. 10. Our English word *miracle*, according to the notation of the Latin word whence it is taken, signifieth a matter of wonder.

3. The Greek word here translated *miracles*, properly signifieth *powers*. It is derived from a verb that signifieth *to be able*. This word in the singular number is put for a man's ability, Mat. xxv. 15, for his strength, 2 Cor. i. 8; and also for strength in the sun, Rev. i. 16; and in sin, 1 Cor. xv. 56. It is also put for virtue in one, Mark v. 30; and for the power of man, 1 Cor. iv. 19; of a prophet, Luke i. 17; of the spirit, Eph. iii. 16; of Christ, 2 Cor. xii. 9; and of God, Mat. xxii. 29. In the plural number it is put for angels, Rom. viii. 38, 1 Peter iii. 22, which excel in strength, Ps. ciii. 20; and for the firm and stable things in heaven, Mat. xxiv. 29; and for extraordinary works. Hereupon they are styled in our English mighty deeds, 2 Cor. xii. 12; mighty works, Mat. xi. 20-23; wonderful works, Mat. vii. 21; and frequently, as here in this text, miracles, Acts ii. 22, and xix. 11, 1 Cor. xii. 10, 28, 29. For miracles (as hath been shewed, Sec. 28) cannot be wrought but by an extraordinary power, even the power of God himself. Fitly therefore is this word *powers* used to set out miracles; and fitly is it here, and in other places, translated *miracles*.

Sec. 32. *Of the distinction betwixt signs, wonders, miracles.*

Some distinguish these three words into three sorts of miracles, each exceeding others in greatness or degrees; as

1. *Signs*, the least kind of miracles, as healing diseases.

2. *Wonders*, a greater kind, as opening the eyes of the blind, ears of the deaf, giving speech to the dumb, and other like, which cause wonder.

3. *Powers*, or miracles, the greatest kind of them; as giving sight to the born blind, raising the dead, even one four days dead, and dispossessing the devil.

This distinction is too curious. For every true miracle requires a divine and almighty power; and to the Lord it is as easy to give sight to him that was born blind, as to restore it to him that had it before: 'There is no restraint to the Lord to save by many or by few,' 1 Sam. xiv. 6.

Besides, the penmen of the New Testament do promiscuously use these words for the same things. Sometime all sorts of miracles are comprised under *signs*, John xx. 30; sometimes under *powers*, and translated *mighty works*, Mat. xi. 20; sometimes under *signs* and *wonders*, as Acts ii. 43; and sometimes under all the three words that are here mentioned, as Acts ii. 22, 2 Cor. xii. 12.

I suppose that all these three words may have reference to the same mighty works.

This variety of words setteth out the diverse properties of the same things.

Signs shew that they must be external and visible, that they may the better signify and manifest some other thing, not so visible.

Wonders shew that by reason of the strangeness of them, being above or against the course of nature, they cause wonder.

Powers (here translated *miracles*) shew that they are done by an extraordinary and almighty power.

Thus the same extraordinary things were in the Old Testament set out by divers words, *dreams, visions, revelations*. Dreams, because men in their sleep dream of them. Visions, because some visible objects were represented to them. Revelations, because God thereby revealed some unknown matter to come. Thus 'God, that revealeth secrets, made known to Nebuchadnezzar what should be in the latter days in a dream by vision,' Dan. ii. 22. Thus are divers names given to angels, which do set out distinct properties in the same angels, rather than several persons, as hath been shewed, Chap. i. Sec. 85.

Sec. 33. *Of a miracle.*

A miracle, according to the notation of the Latin word *miraculum*, from whence this English word is taken, signifieth such a thing as causeth wonder, or is in itself wonderful. In the common use of it, it sig-

nifieth a wonder in the highest degree, which ariseth from something that is supernatural.

From the fore-mentioned three words, and the end of setting them down here, this description of a miracle may be raised.

A miracle is a visible, wonderful work, done by the almighty power of God, above, or against the course of nature, to confirm some divine truth.

1. A miracle is a work or a true act, not a mere show or appearance of that which is not. Herein it differs from such an appearance as was represented to Saul, 1 Sam. xxviii. 12 : and from all juggling delusions ; such as the sorcerers of Egypt used, Exod. vii. 11, 12, and viii. 7.

2. It is a visible work, such an one as men may see, and thereupon be moved therewith, as the Israelites were, 1 Kings xviii. 39. The pretence of transubstantiation, wherein no visible alteration of the creature is to be seen, is against the nature of a miracle, which is a sign.

3. It is above the course of nature, or against it. Herein lieth the very form of a miracle ; whereby it is distinguished from other wonders, which may be extraordinary, though not simply supernatural ; such as the second beast did, Rev. xiii. 13.

4. It is done by the almighty power of God. No man, no angel, whether good or evil, can alter the course which the Creator hath set to his creature. That power God hath reserved to himself. Pretended miracles wrought by the power of the devil, are but pretended.

5. The proper end of a true miracle is to confirm a divine truth : as was proved before, Sec. 30. All the miracles boasted of by papists, for proof of any of their heretical and idolatrous positions, or practices, are counterfeit.

Sec. 31. *Of the diversity of miracles.*

The miracles whereby the gospel was confirmed are here said to be *divers*, *ποικίλοι*. This may be referred to the multitude of them. For though very many of them be registered in the New Testament, yet it is said that Christ did many other signs, John xxi. 30.

To the multitude of Christ's miracles may this also be applied, 'There are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written,' John xx. 25.

But this word *divers* hath reference most properly to the different kind of miracles ; as, curing diseases, restoring senses and limbs, raising the dead, disposing devils, &c.

This word is attributed to such things as are many in their number, and various in their kinds : as to pleasures, Titus iii. 3 : to lusts, 2 Tim. iii. 6 ; to doctrines, Heb. xiii. 9 ; to temptations, James i. 2 ; yea, and to such diseases as Christ cured, Mat. iv. 24. All these are said to be divers ; and they are every way

so diverse, as neither the number nor the several kinds of them can be reckoned up.

Concerning the diversity of miracles, whereby the gospel was confirmed, God had therein respect to men's backwardness in believing, and to the manifold oppositions against the gospel. If a few miracles would not serve the turn, there were many ; if this or that kind of miracles wrought not on men, yet other kinds might, according to that which is recorded of the diverse signs which God commanded Moses to shew : 'It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, that thou shalt take of the water of the river, and pour it upon the dry land, and it shall become blood,' Exod. iv. 8, 9.

Though Pharaoh's heart were out of measure hard, and by nine several plagues was not moved to let Israel go, yet by another, which was diverse from all the rest, he was moved, Exod. xii. 30, 31. Many blows, especially with divers hammers, one heavier than another, will drive a great spike up to the head into such a rough piece of timber as a few blows with one light hammer could not make entrance thereunto.

It appears that it was the multitude and diversity of miracles that wrought upon the Jews in that they said, 'When Christ cometh, will he do more miracles than these which this man hath done ?' John vii. 31.

This is one end why God in all ages hath furnished his church with variety of ministers, ended with divers gifts, that the church might be more edified thereby. When Barnabas, a son of consolation, Acts iv. 36, little moves people, Boanerges, sons of thunder, may work upon them, Mark iii. 17. Sometimes an Apollos, an eloquent man, and mighty in the Scriptures, and fervent in the spirit, may much help such as believe through grace, and may convince the gainsayers, Acts xxiv. 25, 27, 28.

Sec. 35. *Of the gifts of the Holy Ghost.*

The fourth means whereby God confirmed the gospel were *gifts of the Holy Ghost* : that is, such gifts as the Spirit of God wrought in men.

The Greek word *μυστήρια*, here translated gifts, properly signifieth *divisions* or distributions. This very word in the singular number is translated *dividing asunder*, *ἀρῶν μυστήριον*, Heb. iv. 12.

Another word, *μυστήριον*, derived from the same root that this is, is translated *a divider*, Luke xii. 14.

The verb *μυστίζω* signifieth to divide (as where it is said of Christ, 'He divided, *ἐμίσεν*, the two fishes among them,' Mark vi. 41) or to distribute, as where it is said, 'God hath distributed (*ἐμίσεν*) to every man,' 1 Cor. vii. 17 : so 2 Cor. x. 13.

Now, the church being as a body consisting of many members, the Holy Ghost doth divide and distribute gifts needful for the whole body to and among the

several members thereof, to one one gift, to another another, 1 Cor. xii. 8, &c. Hence in Greek they are called divisions, *μερίσματα*, or distributions; and because they arise not from ourselves, but are given by another, and that most freely, they are not unaptly translated *gifts*.

In other places another word (*χαρίσματα*) is used to set out the very same things that are here intended, and it properly signifieth *free gifts*, Rom. xii. 6.

The word that signifieth distributions is here translated *gifts*, because they confirm the gospel (which is the main end why mention is here made of them), as they are gifts extraordinarily given by the Holy Ghost.

Ghost is an ancient English word, that signifieth the same thing that *spirit* doth. The word that in Greek signifieth *spirit*, *πνεῦμα*, is oft translated *ghost*, especially when it is spoken of the departing of a man's soul or spirit from his body. Of Christ it is said, 'He gave up the ghost,' Mat. xxvii. 50, John xix. 30.

He that here and in many other places is called Holy Ghost, is also called Holy Spirit, *πνεῦμα ἅγιον*, Luke xi. 13, Eph. i. 13, and iv. 30. Here the third person in sacred Trinity is meant.

This epithet *holy*¹ is attributed to the Spirit,

1. In regard of his divine property, in which respect the Father, John xvii. 11, and Son also is styled holy, Acts iv. 27, 30.

2. In regard of his special function or operation, which is to make holy. In this respect he is called 'the Spirit of holiness,' Rom. i. 4, and sanctification is appropriated unto him, 2 Thes. ii. 13, 1 Peter i. 2.

Of the Holy Ghost, see more, Chap. iii. 7, Sec. 74.

Though every good gift be of the Holy Ghost, Gal. v. 22, yet here such extraordinary gifts as in the apostles' times were conferred on any are especially meant, such as were before Christ's exhibition foretold, Joel ii. 28, 29, and after Christ's ascension were abundantly poured out, Acts ii. 3.

That extraordinary gifts are here intended is evident, in that they are here joined with signs, wonders, and miracles, and because they are brought in for the very same end, namely, for confirmation of the gospel.

Those miracles were extraordinary, and gave evident proof of the divine calling of them who are endued therewith, and of the divine truth of that doctrine for which they were given.

By the gifts of the Holy Ghost poured on them, who on the day of pentecost were assembled together, an apostle proves to the Jews that that Jesus whom they had crucified was both 'Lord and Christ,' Acts ii. 33, 36. By like gifts did he confirm the calling of the Gentiles, Acts xi. 15-17.

Those gifts were diverse, as well as the miracles before mentioned. This is particularly exemplified, 1 Cor. xii. 4, &c. They are distributed into three general heads: 1, gifts; 2, administrations; 3, operations.

1. Under *gifts*, *χαρίσματα*, are comprised such abili-

¹ Of this epithet *holy*, see Chap. iii. 1, Sec. 5.

ties as the Spirit freely giveth unto men to perform the duties of their functions. Of these gifts the apostle reckoneth up sundry particulars, as wisdom, knowledge, faith, &c.

2. Under *administrations*, *διακονία*, are comprised such callings and functions as God hath ordained for the good of his church. Of these sundry kinds are reckoned up, 1 Cor. xii. 28.

3. Under *operations*, *εργήματα*, such fruits and effects as issue from the forenamed gifts, well employed in men's several functions. The notation of the word¹ intimates as much.

Sec. 36. Of the difference betwixt the wonders under the law and under the gospel.

There were indeed at the delivery of the law thunder and lightning, and other great signs, distinctly set set down, Exod. xix. 16, &c., and Heb. xii. 18, &c. Moses also did very great wonders, Deut. xxxiv. 11, 12, Ps. lxxviii. 12, &c., Acts vii. 36. So did other prophets, especially Elijah and Elisha; but the gospel was confirmed with more and greater miracles, John vii. 31, and ix. 32, and xv. 24.

The miracles which Christ did excelled all the miracles done before him, in five especial respects:

1. In the *ground* or *power* of doing them; for Christ did what he did by his own power, in his own name, Mark i. 27, and ii. 5, 6, &c.; but others did their great works by power received from God, and in the name of the Lord. The Lord sent Moses to do all the signs and wonders which he did, Deut. xxxiv. 11.

2. In the *very matter* and *kind* of works which Christ did. Never any restored sight to one that was born blind but Christ, John ix. 32. This very work was greater than all the works that Moses did in Egypt, the Red Sea, and wilderness; and than the standing still of the sun and moon upon Joshua's prayer, Joshua x. 12, 13; or than the sun's going back at Isaiah's prayer, 2 Kings xx. 11; or than the miracles done by the ministry of Elijah and Elisha; for in these and other miracles recorded before Christ's time there was but an alteration of the ordinary course of nature; but in giving sight to a man that never had sight before, was a new creation. Besides, we never read of any devils dispossessed before Christ's time. This is most certain, that never any raised himself from the dead by his own power before Christ; but herein Christ declared himself to be the Son of God with power,¹ Rom. i. 4.

3. In the *manner* of working his great works. Christ did what he did with authority and command, Mark i. 27, and ii. 11, and v. 41; others did what they did with prayer and submission to God's will, 1 Kings xvii. 20, 2 Kings iv. 33, and v. 11.

4. In the *end*. Christ's end in working miracles was to set out his glory together with his Father's, to shew that he was the Son of God, true God, Mark ii.

¹ *ἐνεργῶν, efficaciter agere.*

10, and that men might be brought to believe in him. This is evident by the question which Christ propounded to the man that was born blind, and had sight given him by Christ. The question was this: 'Dost thou believe on the Son of God?' John ix. 35. The prophets did what they did with respect to God alone, and to shew that what they did or spake was by commission from the Lord, 1 Kings xviii. 36, 37.

5. In the *extent*. Christ's cures of many men's bodies extended also to the cure of their souls. This is evident by the pardon of sin which he gave to the man whom he cured of his palsy, Mat. ix. 2; and also by this exhortation to another man whom he cured, 'Behold, thou art made whole; sin no more,' John v. 14.

But the gifts of the Holy Ghost which are here mentioned, do beyond all exception demonstrate that the gospel had a greater confirmation than the law, because never were such gifts given before Christ's time. Of these gifts, see Sec. 35.

See. 37. Of God's will in ordering works and gifts.

The fore-mentioned diversity of miracles and distribution of gifts, were ordered and disposed, *κατὰ τὴν αὐτοῦ θέλησιν*, 'according to the will' of God. This act of distributing is attributed to God, 1 Cor. vii. 17; to his Son, Eph. iv. 7; and to his Spirit, 1 Cor. xii. 11. And for kind, number, and measure of gifts, all are ordered by the will of this one God, 'according to his own will,' *αὐτοῦ*, not another's. The Greek word intends as much.

The will of God is that rule whereby all things are ordered that he himself doth, and whereby all things ought to be ordered that creatures do.

Hereupon God's will is distinguished into his secret and revealed will. This distinction is grounded on these words, 'The secret things belong unto the Lord our God, but those things that are revealed belong unto us,' Deut. xxix. 29.

The secret will of God is called his 'counsel,' Isa. xli. 10; 'the counsel of his will,' Eph. i. 11; 'his purpose,' Rom. viii. 28; 'his pleasure,' Isa. xli. 10; 'his good pleasure,' Eph. i. 9; 'the good pleasure of his will,' Eph. i. 5.

The other is commonly called God's word, and that after the manner of men, because the ordinary means whereby men make known their minds is the word of their mouth; therefore the revelation of God's will is called God's word, whether it be by an audible voice from God himself, as Mat. iii. 17; or by the ministry of angels, ver. 2; or by the ministry of men, Hosea i. 2.

This is also called 'the good, and acceptable, and perfect will of God,' Rom. xii. 2.

This revealed will of God is that which is principally intended in the second petition of the Lord's prayer.

Here God's secret will is meant; this is that supreme

and absolute will of God, by which all things are, and without which nothing can be, Ps. cxv. 3, Eph. i. 11, Rom. xi. 34.

This is God's only rule; he hath nothing else to regulate any purpose or act of his but his own will. As therefore he disposeth all things, so in special the gifts of the Holy Ghost, 'according to his will.' See verse 9, Sec. 78; and Chap. vi. 17, Sec. 130.

The grounds following do demonstrate the equity hereof.

1. God is the fountain whence all gifts flow: 'Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights,' James i. 17. All are his. Hereupon he thus presseth his right against such as were not contented with that portion which he gave them: 'Is it not lawful for me to do what I will with mine own?' Mat. xx. 15.

2. God is the most supreme sovereign over all, he is the Lord and Master of all; he therefore hath power to order the places, and duties, and parts of all, as he pleaseth, according to his own will. In reference hereunto thus saith David, 'The Lord God of Israel chose me before all the house of my father, to be king over Israel for ever. For he hath chosen Judah to be the ruler: and of the house of Judah, the house of my father; and among the sons of my father, he liked me to make me king over all Israel: and of all my sons, he hath chosen Solomon my son to sit upon his throne,' &c., 1 Chron. xxviii. 4, 5.

3. God is the wisest of all. He is wise in heart, Job ix. 4; yea, mighty in wisdom, Job xxxvi. 5; 'his understanding is infinite,' Ps. cxlvii. 5; he is 'only wise,' Rom. xvi. 27. He therefore best knoweth what is fittest for every one; and he is fittest to order it according to his will.

4. God's will is the rule of righteousness. Whatsoever is ordered thereby, and agreeable thereto, is righteous; and whatsoever cometh from it is altogether righteous: 'The Lord is righteous in all his ways.' His ordering therefore of matters must needs be according to right and equity.

5. The Lord fitteth gifts and functions one to another; such gifts as are needful for such a function, and such a function as is fittest for such gifts. The Lord gave talents to every of his servants, 'according to his several ability,' Mat. xxv. 15; and having called Bezaleel to the work of the tabernacle, he 'filled him with the Spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works,' Exodus xxxi. 2, 3, &c.

This teacheth us every one to be content with our own measure which God hath proportioned to us, for we may be assured thereupon that it is the fittest and best for us. Hast thou a small measure? Bear it patiently, that measure is fittest for thee. Hast thou a great measure? Use it conscientiously, that is fittest for thee. If thou grudge, then grudge against the most high, wise, righteous God, the fountain of all

blessings. Remember Aaron's and Miriam's fault, and God's answer thereto, Num. xii. 2, 8. Let the consideration hereof suppress in thee all murmuring and repining against that measure which others have received.

Obj. We are exhorted 'earnestly to covet the best gifts,' 1 Cor. xii. 31; and to 'seek to excel,' 1 Cor. xiv. 12; and to 'grow up in all things,' Eph. iv. 15.

Ans. None of these, nor any such like exhortations, are contrary to Christian contentedness. For,

1. Though a man covet a more excellent gift than God hath ordained for him, yet when he seeth that God hath bestowed such and such a gift upon him, less than his desire, he may quietly subject himself to God's wise disposition, and rest contented therewith; for the will of God being now made known to him, he may persuade himself, that the gift he hath is best for him.

2. Seeking to excel, is not ambitiously to strive for the highest places and greatest offices in the church, as Diotrophes did, 3 John 9; but every one to strive in his own place to do most good in God's church. This therefore is the full exhortation, 'Seek that you may excel to the edifying of the church,' 1 Cor. xiv. 12. So as this teacheth us how to make the best use of the place wherein God hath set us, and of the parts which he hath given us.

3. A continual growth in grace is no more opposite to Christian contentedness, than the growth of the little finger is to the place wherein it is set. Growth and contentedness may well stand together; yea, they always go together. Growth in grace received, sheweth our good liking thereof, and that we think it the fittest for us, and are thereupon stirred up to nourish and cherish it, to keep it from decay, and to increase it more and more.

Sec. 38. *Of the resolution of the 2d, 3d, and 4th verses of the second chapter.*

The sum of these verses is, a motive to enforce a diligent heeding of the gospel. Two general points are to be observed:

1. The inference.
2. The substance.

Ver. 2. The inference is in this causal particle, γὰρ, *for*.

The substance setteth out an argument, a *minore ad majus*, from the less to the greater.

In laying down that argument we are to observe,

1. The manner of propounding it.
2. The matter whereof it consisteth.

The manner is by way of supposition; in this conditional particle, *if*.

The matter declares the two parts of the argument. The argument is comparative.

The first part thereof setteth out just vengeance on transgressors of the word of angels. This is the less, ver. 2.

The second part setteth out greater vengeance on transgressors of the gospel, ver. 3, 4.

In the former we have,

1. A description of that whereupon vengeance was executed.

2. A declaration of the kind of vengeance.

The thing described is set out,

1. By the means of making it known, λαλῆσθε τοῦ λόγου, *the word spoken*.

2. By the ministry thereof, ὡς ἀγγέλων, *by angels*.

3. By the steadfastness of it, ἐγένετο βεβαιότης, *was steadfast*.

In the declaration of the vengeance is set down,

1. The fault.

2. The punishment.

The fault is expressed in two kinds:

1. *Transgression*, παραβάσεις.

2. *Disobedience*, παρακοή.

Both these are manifested by their extent, in this particle *every*, πάντα.

The punishment is set out,

1. By the kind of it, μισθαποδοσίαν, *recompence of reward*.

2. By the equity, in these two words, ἐνδίκον, *just*, ἴλασεν, *received*.

Ver. 3. In the second part of the comparison we are likewise to observe:

1. The manner of setting it down, by an interrogation, Πῶς, *how?*

2. The manner. Herein is declared,

1. The judgment.

2. The cause thereof.

In the judgment are noted,

1. The persons liable thereunto, in this pronoun of the first person plural, ἡμεῖς, *we*.

2. The kind of judgment is expressed in this word, ἐκφυγόμεθα, *escape*.

The cause is, 1, propounded; 2, aggravated.

In the proposition there is noted,

1. The act wherein the sin consisteth, ἀμελήσαντες, *neglect*.

2. The object. Which manifesteth,

1. The benefit neglected, σωτηρίαν, *salvation*.

2. The excellency of that benefit, τηλικαύτης, *so great*.

The aggravation thereof is manifested,

1. By the publication of that salvation.

2. By the ratification thereof.

The publication of salvation is here commended by the principal author thereof; who is set out,

1. By his dignity, ὁ ἀπὸ τοῦ Κυρίου, *the Lord*.

2. By his ministry. Herein is expressed,

1. The kind of it, in this word *spoken*, λαλῆσθαι.

2. The pre-eminence of it, at first begun, ἀρχὴν λαλῶσα.

The ratification is there expressed, ἐβεβαιώθη, *was confirmed*. About which is further set down,

1. The persons that confirm it.

2. The means whereby it was confirmed.

The persons admit a double consideration :

1. Who confirmed it.

2. To whom it was confirmed.

The persons confirming it were, 1, men ; 2, God.

The men were such as heard Christ, ὅσοι τὸν ἄνθρωπον ἀκούσαν.

The persons to whom they confirmed it are expressed in this pronoun of the plural number and first person, *us*, ἡς ἡμεῖς, to us.

Ver. 4. The other person confirming is set out,

1. By his title God, τοῦ Θεοῦ.

2. By the kind of ratification, bearing true witness, συνιστάμενος ἡμῶς.

In setting down the means of ratification are noted,

1. The kind of them.

2. The rule whereby they are ordered.

The kind of means are of two sorts : 1, works ; 2, gifts.

Works are here set out,

By their distinct sorts, which are three : 1, signs, σημεῖα ; 2, wonders, τέρατα ; 3, miracles, ἐνδύναμις.

2. By their variety, in this word divers, ποικίλως.

Gifts are described, 1, by their author, the Holy Ghost, ἁγίους ἀγγέλους.

2. By their distribution, μερισμοῖς. This is implied in the Greek word used by the apostle.

The rule is thus manifested, according to his own will, κατὰ τὴν θέλησιν.

Here observe,

1. The kind of rule, will.

2. The property of it, his own, αὐτοῦ.

Sec. 39. *Of the doctrines arising out of the 2d, 3d, and 4th verses of the second chapter.*

1. *Motive may be added to motive.* To that motive in the former verse, taken from the damage of not heeding the gospel, in these verses another motive is added, taken from the vengeance that will follow thereupon. For men are hardly brought to believe divine truths.

II. *Suppositions may imply unquestionable truths.* The manner of the apostle's arguing by way of supposition, *if*, proveth as much. See Sec. 8.

III. *Angels were of old God's ministers to his church.* They 'spake his word.' See Sec. 10.

IV. *God's word is steadfast.* So is it here expressly said to be. See Secs. 11, 12.

V. *Divine vengeance may be a motive to forbear sin.* The inference of the vengeance upon the word spoken proves as much ; for it is here to that very end alleged.

VI. *There are different kinds of sin.* The distinction betwixt transgression and disobedience imports thus much. See Sec. 11.

VII. *No sin shall pass unrevenged.* This general particle, *every*, intends this.

VIII. *Punishment is due to transgression.* It is therefore styled 'a recompence of reward.' See Sec. 16.

IX. *Divine vengeance is most just.* So it is here expressly said to be. See Sec. 17.

X. *Transgressors shall receive vengeance, will they will they.* This verb *received* intimates this point. See Sec. 17.

XI. *Revenge of sin is most sure.* This interrogative *how* intimates as much. See Sec. 18.

XII. *There are degrees of sin and judgment.* The inference of the latter part of the comparison upon the former, declares the truth of this point. For neglect of the gospel is made a greater sin than neglect of the law ; and a greater judgment is thereupon inferred. See Sec. 18.

XIII. *It is very dangerous to neglect the gospel.* There is no way of escaping for such. See Sec. 19.

XIV. *The greatest as well as the meanest, falling into the same sin, are liable to the same judgment.* This pronoun *we* includes the apostle himself and all to whom he wrote. See Sec. 18.

XV. *The gospel brings salvation.* It is thereupon styled *salvation*. See Sec. 20.

XVI. *The salvation wrought by the gospel is very great.* This word *so* great intends as much. It is far greater than that which by the ministry under the law was brought to people. See Sec. 21.

XVII. *Christ was a preacher.* He is here said to preach. See Sec. 22.

XVIII. *The word is made profitable by preaching.* For this end Christ preached it. See Sec. 23.

XIX. *Christ was the first preacher of the gospel.* This is here expressly asserted. See Sec. 24.

XX. *God would have his word confirmed.* See Sec. 25.

XXI. *Many preachers of the same truth confirm it the more.* Thus, by other preachers, the gospel which Christ first preached was confirmed. See Sec. 25.

XXII. *Apostles succeeded Christ.* These were they who heard him. See Sec. 26.

XXIII. *Preachers confirm the gospel to others.* It was confirmed unto us, saith the text. See Sec. 27.

XXIV. *God addeth his witness to the ministry of his servants.* This is here expressly set down. See Sec. 28.

XXV. *God only can work miracles.* This is here set down as God's proper act. See Sec. 28.

XXVI. *Miracles are above the power of creatures.* This followeth from the former by just consequence. See Sec. 29.

XXVII. *Works are witnesses to God's word.* God, by his works, bare witness to his apostles. See Sec. 30.

XXVIII. *Signs, by visible objects, confirm divine matters.*

XXIX. *Wonders, by the strangeness of them, do the like.*

XXX. *Miracles also do so by a divine power manifested in them.* These three last doctrines arise out

of the notation of those words, *signs, wonders, miracles*. See Secs. 31, 32.

XXXI. *Divers miracles were wrought to confirm the gospel*. See Sec. 34.

XXXII. *Men's gifts are of the Holy Ghost*. He gives them, 1 Cor. xii. 11. Therefore they are here styled 'gifts of the Holy Ghost.' See Sec. 35.

XXXIII. *Extraordinary gifts were abundantly given at the first preaching of the gospel*. The church had need of them. See Sec. 35.

XXXIV. *Gifts of the Holy Ghost were confirmations of the gospel*. They are in this respect joined with miracles. See Sec. 35.

XXXV. *Men's functions and abilities are of God*. Ibid.

XXXVI. *The gospel had greater confirmation than the law*. See Sec. 36.

XXXVII. *God hath no other rule than his own will*. This relative, *his own*, implies as much.

XXXVIII. *God orders men's parts and places according to his will*. See Sec. 37.

Sec. 40. *Of the inference of the fifth verse upon that which goeth before*.

Ver. 5. *For unto the angels hath he not put in subjection the world to come, whereof we speak*.

In this verse the apostle hath an eye to that main point which he insisted upon in the former chapter; (which was, that Christ is more excellent than angels), and also to the argument in the verse immediately going before, whereby he proved that more heed is to be given to the word of Christ, than to the word of angels.

In reference to the former chapter, a ninth argument is in this verse added to those eight which were produced in the former chapter, to prove the foresaid excellency of Christ above angels. See Chap. i., Sec. 64.

In reference to the former part of this chapter, this verse containeth a reason why Christ's word is to be preferred before the word of angels: namely, because God hath given a greater authority to Christ, than ever he did to angels. The first particle of this verse, *for*, sheweth that a reason is contained therein.

This reason is here set down as a double transition. The first is from Christ's excellency in reference to his divine nature, unto his excellency in reference to his human nature.

The other is, from the apostle's exhortatory digression, unto his doctrinal point about Christ's excellency.

In the former chapter the apostle sets out the excellency of Christ being God, yet so as he considered him also to be man, even God-man.

In this chapter he sets out the excellency of Christ being man, yet so as he considereth him also to be God, even God-man.

The reason here produced is comparative. The comparison is of unequals: for it is betwixt Christ and angels.

1. The inferiority of angels is declared in this verse.

2. The superiority of Christ is proved. Verses 6-9.

The manner of expressing the inferiority of angels is like that which was used Chap. i. Sec. 46. It is expressed negatively, 'Unto the angels hath he not put,' &c.

In this place the kind of argument is the stronger, in that it is denied to them by him who only hath the supreme and absolute power to confer jurisdiction upon any, or to withhold it from any, and that is God. For this relative *he* hath reference to him that is mentioned in the verse immediately going before, thus, 'God bearing witness.'

The argument may be thus framed.

He to whom God hath put in subjection the world to come, is more excellent than they to whom he hath not put it in subjection; but God hath put the world to come in subjection to Christ, and not to angels; therefore Christ is more excellent than angels.

The latter part of the assumption is in this verse.

The former part in the verses following.

Sec. 41. *Of the world to come*.

The word translated *world*, *αἰωνίον*, properly signifieth a place inhabited. For it is derived from a noun that signifieth a house or habitation, *οἶκος*, and from a verb that signifieth to dwell or inhabit, *οἰκέω*. It is another word than that which was used, Chap. i. verse 2, and translated *worlds*, *αἰῶνες*. For that word hath reference to the time wherein all things were made and continue (see Chap. i. Sec. 18). But this hath reference to the place wherein men dwell. It is the same word that is used Chap. i. Sec. 66. But it is here used in another sense. There it was put for the earth, but here it is metonymically put for inhabitants, not in earth only, but in heaven also. And in reference to earth, by a synecdoche, the better part of inhabitants thereon are meant, namely, saints, Ps. xxxvii. 11, Mat. v. 5. In this sense another word translated *world* is also used, *κόσμος*, 2 Cor. v. 19.

The *world*, then, in this place, is put for the *church*, which compriseth under it the whole number of God's elect, called or to be called. In this sense it is also called 'the kingdom of God,' Mat. vi. 33; 'the kingdom of his Son,' Col. i. 13; 'the kingdom of heaven,' Mat. iii. 3.

That this word *world* is in this place so used, is evident by this epithet *to come*, added thereto. For this world is to be considered, either in the inchoation and progress thereof, or in the consummation and perfection of it.

In the former respect it is styled 'the world to come,' *παλιγγενεσία*, in reference to the saints that lived before Christ was exhibited in the flesh, and longed to see this world, Mat. xiii. 17; John viii. 56; 1 Pet. i. 10, 11. Thus John the Baptist, after he was born and exercised his ministry, is said to be 'Elias to

come,' Mat. xi. 11, in reference to a former prophecy, Mal. iv. 5.

In the latter respect, this world is said to *come*, in reference to such saints as have grace begun in them, but cannot have it perfected till this life be ended. So as in regard of the perfection, both of particular members, and also of the whole mystical body, this world, even now since Christ exhibited, is truly said to come. Thus is this title, *to come*, oft used, as Mat. xii. 32; Eph. i. 21.

In like respects all things under the gospel are said to 'become new,' 1 2 Cor. v. 17.

Sec. 42. *Of appropriating the 'world to come' to the latter times.*

Considering that the saints who lived before Christ was exhibited, were members of the true church and mystical body of Christ, this question may be moved, How, in reference to them, the world is said to come?

Ans. Many things, in case of difference betwixt the time of the law and gospel, are to be taken comparatively, and that, as in other cases, so in this particular.

1. Christ, under the law, was in so many types and shadows typified out unto saints then living, as they could not so fully and clearly discern him, as now we do.

2. Their faith in the Messiah was grounded on promises of his to come; but our faith is settled on Christ actually exhibited. He is now in his human nature really settled on his throne; and in that respect this world, that was then to come, is more fully made subject to him.

3. In regard of the number of those that under the gospel are made subject to Christ, the Christian church may be counted a world, and that in comparison of the number of those that were under the law. For they made but a small nation.

Sec. 43. *Of being put in subjection.*

This phrase, *put in subjection*, is the interpretation of one Greek word, *ὑποτάσσει*, but a compound one, which signifieth, to put under.

The simple verb, *τάττω*, signifieth to appoint, place, or set in order. It is used to set out God's ordaining reasons to life,—'As many as were ordained (*ταταγμένοι*) to eternal life, believed,' Acts xiii. 48,—and men's determining matters, Acts xv. 2, *ἔταξαν*; and appointing place and times, *ἔταξαν*, Mat. xxviii. 16, Acts xxviii. 23.

The preposition *ὑπό*, with which the word is compounded, signifieth under. Answerably it is translated, 'put under.' We see not yet all things put under him, *ὑποταγμένα*, verse 8. Now they who are by him *best* hath authority put under another, are brought to be in subjection to him. It is therefore in this sense applied to subjects and servants, 1 Pet. ii. 13, 18; to

wives, 1 Pet. iii. 1; to children, Luke ii. 51; to the church, Eph. v. 24.

It here importeth two things;—

1. Sovereignty and authority on God's part, who is here said to put under. This is exemplified, verse 8. Thus may such as are most unwilling to be brought under, be put in subjection, as the devils themselves, Luke x. 17, 20.

2. Duty on the church's part, in a willing submitting of itself to Christ. In this respect wives are charged to submit themselves to their own husbands, 'as the church is subject unto Christ,' Eph. v. 22, 24.

In both these respects are the good angels subject unto Christ, 1 Pet. iii. 23.

Sec. 44. *Of the subjection denied to angels.*

This honour, to have the church put into subjection to them, is expressly denied to angels; so saith this text, 'he hath not put in subjection unto angels the world to come.' That honour, which God, the most high, supreme sovereign over all, vouchsafeth not to a creature, is denied to him; he hath no right to it. Were it meet that he should have it, the wise God would bestow it on him.

Angels are of creatures the most excellent; (Of the excellency of angels, see Chap. i. Sec. 40, 85); yet this world to come, consisting of such inhabitants as are mystically so united to Christ, as they make one body with him (which body is called Christ, 1 Cor. xii. 12), are too excellent to be put in subjection to any but Christ, who is the true and only head of the church. Though angels be more excellent than any children of men, singly and simply considered in themselves, yet children of men, as they are united to Christ, and make one body with him, are far more excellent than all the angels. It is therefore very incongruous that they who are the more excellent should be put in subjection to those who are less excellent, yea, to those who are appointed to be ministers and, as I may so speak, servants unto him.¹

Sec. 45. *Of arguments for angels' authority over the church unsundered.*

The fore-mentioned point will appear more clear by answering such arguments as are alleged to prove the authority of angels over Christ's church.

Arg. 1. Angels are styled 'thrones, dominions, principalities, and powers,' Col. i. 16, all which titles imply superiority and authority over others.

Ans. 1. Those titles are used to set out the excellency and dignity of angels, rather than their authority and command over others. They who have dominion, principality, and power, and who sit on thrones, are among men the most excellent. These titles, then, shew that angels are the most excellent among all creatures.

Ans. 2. If authority be yielded unto them, yet that

¹ Qu. 'them?' Ed.

² Of the things under the gospel called new, see my sermon on Ezek. xxxvi. 11, entitled, *The Progress of God's Providence.*

authority is only deputative in reference to that message or work which is enjoined on them; such an authority as kings' ambassadors and messengers have.

Arg. 2. They are called princes of particular countries, as of Persia and Græcia, Dan. x. 13, 20. Now princes have subjects put into subjection unto them.

Ans. 1. Persia and Græcia were then of this world; but we speak of the world to come, which is the church.

Ans. 2. It cannot be proved that those princes there meant were angels; they were the monarchs of those nations; as Cambyses or Darius of Persia, and Alexander of Greece.

Arg. 3. Michael the angel was prince of the Jews, Dan. x. 12, 21.

Ans. Indeed Michael is styled an archangel; but thereby is meant the head of angels, the Lord Jesus Christ. See Chap. i. Sec. 83.

Arg. 4. Evil angels are 'rulers of the darkness of this world,' Eph. vi. 12; why may not then good angels be rulers of the world to come?

Ans. 1. Evil angels usurp power and authority above that which is meet, which the good angels will never do.

Ans. 2. The children of this world put themselves in subjection to evil angels, and so become their slaves, but the children of the world to come will subject themselves to none but to Christ, no, not to the good angels.

Arg. 5. The men of this world are put in subjection to Christ; therefore the subjection of the world to come is no good proof of Christ's excellency.

Ans. 1. Though the men of this world are put in subjection to Christ, yet not after such a manner as the world to come, who are put in subjection to Christ as members to their head, so as from their head they receive such a spirit as makes them willingly and cheerfully submit themselves to him; but the men of this world are *per force* made subject to Christ, as to an absolute, supreme, almighty Lord over them, who can and will keep them under.

Ans. 2. The question here being principally about the church, the apostle thought it sufficient to exemplify the point in the world to come.

Sec. 46. *Of the unlawfulness of worshipping angels or any other creatures.*

God having reserved this as a privilege to his church, not to be put in subjection to angels, how basely and unworthily do they carry themselves, who, pretending to be of this world to come, do notwithstanding put themselves into subjection to angels! So do such as worship angels. It appears that men were too much addicted to this kind of superstition in the apostles' time, for it is condemned by an apostle, and the vain pretence for it is discovered, Col. ii. 18. That pretence is styled 'voluntary humility,' which is, as of old it was called, will-humility and hypocritical humility. Indeed it is an high presumption against God,

who only is to be worshipped, and against his Son Christ, who only is advanced to the right hand of God (see Chap. i. Sec. 13), and against the saints, who are of this world to come, and in that respect not put in subjection unto angels. To make pretence of worship for which there is no warrant in the word of God, favoureth too rankly of intolerable insolency. Angels themselves, who well understand what is due or not due unto them, have utterly refused to be worshipped by men, Rev. xix. 10, and xxii. 9.

In this it is manifest that papists are not of this world to come, because in their doctrine they maintain that angels are to be worshipped, and in their daily practice do worship angels.

The pope of Rome doth also herein shew himself to be plain anticrist, in that he putteth all that adhere to him in subjection to himself, as to Christ's vicar, and as to the head of the church, which is Christ's prerogative, given unto him by the Father, Eph. i. 22. To what bishop said God at any time, Be thou the head of my church? or, Let my church be put in subjection to thee? Is not this to 'oppose and exalt himself above all that is called God, or that is worshipped'? 2 Thes. ii. 4.

Let us, brethren, 'stand fast in the liberty wherewith Christ hath made us free,' Gal. v. 1. Let us not slavishly put ourselves in subjection to any to whom God hath not put us in subjection, but let us reserve ourselves free for him alone to whom God hath put us in subjection. He is the only Lord of our conscience, to him only let us be in subjection.

Sec. 47. *Of adding this clause, 'wherewith we speak.'*

This correlative *wherewith* hath reference to the word *world* going before, for they are both of the same gender, namely, the feminine. The word here translated *world*, is the very same that is used, chap. i. ver. 6, in this phrase, 'When he bringeth in the first-begotten into the world.' The *world* may there be taken in a larger extent than here, by reason of that restrictive epithet, *to come*.

Though world in the former place may comprise under it the whole earth and all the inhabitants thereon, yet doth it most especially intend the militant church. For as Christ gave himself for the church, Eph. v. 25, so God in special gave Christ to his church; and he brought his first-begotten into the world for his church's sake. Had not the church been in the world, God would not have brought his first-begotten into the world.

Besides, the world there spoken of may well be accounted the same that is here meant, even the 'world to come;' because God's first-begotten was then brought into the world, when it began to be actually that world to come which was before prophesied of. It was the exhibition of Christ that made it another world, a new world, a world to come; in that Christ, by being brought into the world, accom-

plished all the types, shadows, prophecies, and promises concerning himself. The world then was accounted the world to come.

In regard of the sense and intent of the apostle, this phrase, 'whereof we speak,' may also have reference to the last days, mentioned in chap. i. ver. 2. For this world to come is in those last days, in which God speaks unto us by his Son.

It may further have reference to the last clause of the last verse of the first chapter. For the 'heirs of salvation' are the most special and principal inhabitants in this world to come: yea, they are the only true members thereof; so as in speaking of the world to come he speaks of the heirs of salvation.

Finally, All that in the former part of this chapter is spoken of the gospel, and of the duty that belongs to those that enjoy the privilege thereof, and of the manifold means whereby God confirmed it unto us, all these things concern this world to come. So as in all these also he speaketh of the world to come.

The apostle here useth a verb of the present tense (thus, 'whereof we speak'), not of the preter tense, or time past (whereof we have spoken), to shew that all his discourse appertains to this world to come.

Sec. 48. *Of the resolution of the fifth verse of the second chapter.*

The sum of this verse is, a restraint of angels' authority.

Two points are herein to be observed,

1. The inference set out in this causal particle *for*.
2. The substance, wherein is noted,
1. The kind of authority here intimated.
2. The restraint thereof.

In setting down the kind of authority he sheweth,

1. The persons whom it concerns.
2. The act wherein it consisteth.

The persons are,

1. Propounded in this phrase, *world to come*.
2. Amplified in this, *whereof we speak*.

The authority is thus expressed, *put in subjection*.

In the restraint we are to observe,

1. The persons, both who restrains, *he*, and also who are restrained, *angels*.

2. The form of restraint in these words, *hath not put*, &c.

Sec. 49. *Of the instruction arising out of Heb. ii. 5.*

1. The more excellent the persons are, the greater heed is to be given to their word. This ariseth from the causal particle *for*. Therefore more diligent heed is to be given to Christ's word than to the word of angels, because he is more excellent than they.

II. God gives authority and dignity. This relative *he* hath reference to God, who putteth in subjection whom he will and to whom he will.

III. None have right to any authority that have it not of God. Because God hath not put the world to

come in subjection to angels, therefore angels have no authority over the world to come.

IV. *There was a church to come after the expiration of the Jewish synagogue.* In this respect the Christian church is here called the world to come.

V. *The full perfection of the church is yet expected.* For this phrase *world to come* hath also reference to a time yet to come; and that after the last day.

VI. *Angels have not authority over Christ's church.* It is Christ's church of whom the apostle here saith, that it is not put in subjection to angels.

VII. *The prerogative of the Christian church is a very great one.* For it is much spoken of by the apostle. This is it that is mainly intended in this phrase, *whereof we speak*. He is here and there, even everywhere, speaking of it.

Sec. 50. *Of the apostle's manner of producing a divine testimony.*

Ver. 6-8. *But 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 lower than the angels; thou crownedst 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, &c.*

The apostle here begins to set out the excellency of Christ's human nature; in amplifying whereof, he continueth to the end of this chapter.

In the four verses following, he proveth Christ to be more excellent than angels. Now, angels are of all mere creatures the most excellent. Christ therefore must needs be the most excellent of all.

This argument of unequals the apostle began in the former verse, where he gave proof of the inferiority of angels. Here he sheweth that that which was denied to angels is granted to Christ. Therefore he bringeth in that which is spoken of Christ, with this particle of opposition, *but, ἀλλ'*; which is here made the note of an assumption, thus, God put not the world to come in subjection to angels, but to Christ he did. Though that assumption be not in express terms set down, yet to make it the more clear and evident, the apostle sets it down in a divine testimony, which in general terms he thus produceth, 'One in a certain place testified.' If upon that which was asserted in the former verse, it should be demanded, seeing God hath not put in subjection to angels the world to come, to whom hath he put it? The answer is this, 'One (*εἷς*) in a certain place testified,' &c. He expresseth not the author, but indefinitely saith, one (or a certain man, as the Greek particle here used is translated in other places, Luke ix. 57, and xiii. 6); nor the book, but saith, *πῶς*, 'in a certain place.' This is the interpretation of one Greek particle, which being accented (*πῶς*), signifieth, *where?* Mat. ii. 2, or *whither?*

¹ See ver. 8, Sec. 63, and Chap. i. 13, Sec. 140, and Chap. xi. 1, Sec. 2.

1 John ii. 11; but without an accent it signifieth *a certain place*, as here, and chap. iv. 4, and xi. 8.

This was usual with the penmen of sacred Scripture. Sometimes they only set down a text of Scripture, giving no note of author, or place, as Rom. x. 18. Sometimes this indefinite phrase is used, '*He saith,*' Heb. xiii. 5. Sometimes this, '*The Holy Ghost saith,*' Heb. iii. 7. Sometimes this phrase, '*It is written,*' Mat. xxi. 13. Sometimes this, '*In the law it is written,*' John viii. 17. Sometimes '*a prophet*' is indefinitely set down, Mat. i. 22. Sometimes the name of the prophet is expressed, Mat. ii. 17. Sometimes the '*book of Moses,*' Mark xii. 26; and the '*book of Psalms,*' Acts i. 20. Once '*the second Psalm*' is mentioned, Acts xiii. 33.

Scriptures might be thus indefinitely quoted, because the churches to whom the evangelists and apostles wrote, were so well acquainted with the Scriptures, as the naming of a scripture might be sufficient for them readily to find it out, because they well knew where it was written; or it may be that the apostles did it purposely, to move them more diligently to search the Scriptures, that so they might the better acquaint themselves therewithal.

It is said of the Jews, that they were so versed in the Hebrew text (which was their mother language), as they could readily tell how many times such and such a word was used in the Hebrew Bible; and that they trained up their children to be as expert therein. To them there needed no more but the very naming of a text of Scripture.

Were our people as expert in the Scriptures, which we have translated in our mother tongue, a great deal of pains might be spared by our ministers in quoting the book, chapter and verse, wherein the text that we quote is set down.

Let us be stirred up so diligently to exercise ourselves in the holy Scriptures, and to be so well acquainted therewith, as it may be sufficient to hear a testimony or a phrase of Scripture, though the particular place be not expressed.

Sec. 51. Of the Scriptures testifying.

This word translated *testified*, *μαρτυροῦν*, is a compound word. The simple verb, *μαρτυρεῖν*, signifieth *to testify*, John iii. 11; or *to bear witness*, John i. 7.

The compound, *μαρτυροῦν*, addeth emphasis, and implieth more than a bare affirming or witnessing a thing. It also signifieth a confirming and adding further witness to a truth.¹ It is therefore added to preaching. He commanded us to preach and to testify, Acts x. 42. After that Peter had preached to the Jews, it is added, that, '*with many other words he did testify,*' Acts ii. 40.

I find this compound word fourteen times used in the New Testament. In every of those places it carrieth an especial emphasis, as where Dives desires

that Lazarus, who was then dead, might be sent to his brethren, '*to testify unto them,*' Luke xvi. 28, that is, by an unquestionable evidence to convince them of hell's torment.

Here it implieth a confirmation of the point in question, namely, that the world to come was put in subjection to Jesus. It is one special end of sacred Scripture to testify the truth, such truths especially as concern Jesus Christ, John v. 39; Luke xxiv. 27; Acts x. 43.

The psalm out of which this testimony is taken, is the eighth psalm. That it testifieth of Jesus, is evident by the many passages that are therein applied to Christ in the New Testament: as this, '*Out of the mouth of babes and sucklings thou hast ordained strength;*'¹ or as the LXX (whom the Evangelist followeth) *καταργήσω ἄνω,* '*hast perfected praise,*' Mat. xxi. 16. And this, '*Thou hast put all things under his feet,*' is three times applied to Jesus, as 1 Cor. xv. 27, Eph. i. 22; and here, in this text, where the apostle proves that this can be meant of no other, verses 8, 9. Thus he first produceth the testimony itself, verses 6-8, and then applieth it to Jesus, the person intended therein, verses 8, 9.

Take we a brief view of the whole psalm, and it will evidently appear that Christ is set out therein.

The main scope of the psalm is, to magnify the glory of God: this is evident by the first and last verses thereof. That main point is proved by the works of God, which in general he declares to be so conspicuous, as very babes can magnify God in them to the astonishment of his enemies, verse 2.

In particular, he first produceth those visible glorious works that are above; which manifest God's eternal power and Godhead, verse 3. Then he amplifieth God's goodness to man (who had made himself a mortal miserable creature, verse 4), by setting forth the high advancement of man above all other creatures, not the angels excepted, verses 5-8. This cannot be found verified in any but in the man Christ Jesus.

This evidence of God's goodness to man so ravished the prophet's spirit, as with an high adoration he thus expresseth it, '*What is man,*' &c. Hereupon he concludeth that psalm as he began it, with extolling the glorious excellency of the Lord.

Sec. 52. Of the Scripture's sufficient authority in itself.

Though, in setting down this testimony, the apostle nameth not the author or penman of the psalm, yet in the title it is expressly said to be, '*A Psalm of David.*' The apostle concealeth his name, not upon any doubt that he had of David's penning it, or in any disrespect (for he expressly nameth him, chap. iv. 7; and putteth him into the catalogue of God's worthies, chap. xi. 32) but to shew that the sacred Scripture hath sufficient authority in itself, and needs not any further authority

¹ See verse 4, Sec. 30.

¹ יִרְדָּה עַל

from any man. Many books are compiled in the Bible, whose penman or publisher is not named, as the book of Judges, and Ruth, the two books of Kings and Chronicles, Esther, and this epistle.

The apostle hath quoted this testimony word for word, not varying from the psalmist in sense or syllables, especially as the LXX have translated it (see Chap. i. 6, Sec. 72.)

By this expressing of his mind in the very words of Scripture, he maketh the point to be more heeded and regarded.

Sec. 53. *Of Christ's meanness amplifying his greatness.*

The main intent of the apostle in quoting the foregoing testimony, is, to set out the excellency and dignity of Christ; yet he beginneth with his low degree, *man, son of man.*

This he doth in three especial respects.

1. That he might set out Christ's excellency, as he was man; for in the former chapter, he had set forth his excellency as he was God.

2. That his excellency might be the more magnified. For the low degree wherunto Christ subjected himself, doth much amplify his glorious exaltation, as Philip ii. 8, 9. To this very end the Holy Ghost doth oft set down the low degree of those whom God hath highly advanced. Israel was advanced above all nations; to magnify God's goodness therein they are oft put in mind of their former low condition; yea, they are enjoined to make an annual commemoration thereof, Deut. xvi. 1, 2, &c. David doth this way amplify God's goodness to himself, Ps. lxxviii. 70, 71; so doth the Virgin Mary, Luke i. 18.

3. That the exception made against Christ's meanness might appear to be but a frivolous exception. For the apostle here grants that Christ in his human estate was as mean as the meanest; yet withal inferreth that it was no hindrance to the height of his exaltation.

Some suppose that that which is here spoken of as *man*, is meant of the first man in his pure and innocent estate; because God then gave him 'dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth,' &c., Gen. i. 26.

Ans. 1. I deny not, but that such a dominion in regard of sundry of those particulars which are mentioned, Ps. viii. 6-8, was given to the man here described. But it doth not hence follow that the first Adam should be here meant; for he forfeited that dominion by his transgression.

2. The first title which is given to the man here meant, cannot be applied to the first Adam in his pure estate; for then he was not a mortal miserable man.

3. Adam was not a son of man, as this man is here said to be; Adam was not born of man, but created of God, Gen. ii. 7.

4. Adam being made immortal, he was not then in

that respect lower than angels, as the man here meant is said to be, verse 9.

5. The glory and honour with which this man is here said to be crowned, far exceeded all that glory and honour which was then conferred upon Adam.

6. *All things*, simply taken without any restraint (as here they are taken) were not put in subjection to Adam. Angels were never put in subjection to Adam, but they are to this man, verse 8.

In the two latter respects no more man since the fall, nor the whole stock of mankind, simply considered in itself, can be here meant. It remains, therefore, that the man here spoken of is more than man, even the man Jesus Christ, who is God-man.

Yet I will not deny but that the whole mystical body of Jesus Christ may be here included; namely, all that by faith are united unto Christ; for all they, together with their head, have this title *Christ* given unto them, 1 Cor. xii. 12. In this respect the dignities belonging unto Christ, as the head of that body, appertain also to the body of Christ. Hence it is that all things are said to be theirs, because they are Christ's, 1 Cor. iii. 22, 23, and they are said to be 'quickened together with Christ, and raised up together, and made to sit together in heavenly places in Christ Jesus,' Eph. ii. 5, 6; they are also 'heirs of God, and joint heirs with Christ,' Rom. viii. 17.

Sec. 54. *Of these titles, man, son of man.*

The person here spoken of is set forth by two titles, man, son of man. The first of these titles, אָדָם, in Hebrew signifieth a mortal, miserable man. It cometh from a verb, מָצַח, *agoravit* desperate, that importeth a desperate case. It is oft translated *desperate*, as 'desperate sorrow,' Isa. xvii. 11, and 'incurable sorrow,' Jer. xxx. 15. This word is used where the psalmist saith, 'Put them in fear, O Lord, that the nations may know themselves to be but men,' Ps. ix. 20, that is, weak, mortal, miserable. Of this title *man*, in another sense, see my sermon on 2 Chron. viii. 9, *Of the dignity of Chiefties*, Sec. 3.

The other title, *son of man*, is added as a diminution, for *man* in the second place is Adam. Adam was the proper name given to the first man, the father of us all, and that by reason of the red earth,¹ out of which he was made, Gen. ii. 7. After man's fall, it became a common name to all his posterity, by reason of that mortality which seized on them all, whereby they came to return to that out of which they were made, according to this doom, 'Dust thou art, and to dust shalt thou return,' Gen. iii. 19. Thus this title *Adam* sets out the common frail condition of mankind; so doth the Greek word here used, according to the notation of it. It signifieth one that looks upward.² Being successful in himself, he looks up for help elsewhere, as 2 Chron. xx. 12. In this respect

¹ אָדָם, *suberuit*; אֲדָמָה, *terra subrufa*; אָדָם, *homo*.

² מֵעַל; *decurat* אֲדָמָה מֵעַל אֲדָמָה, *αὐτοσκοπεῖν* *sursum*.

Bildad styleth him a worm, Job xxv. 6. This word *son*, annexed unto man, *son of man*, adds a further diminution, and implieth somewhat less than a mean man.

This particle *son* prefixed, בן אדם, *son of man*, doth further shew that he was born of man, and that he did not, as some heretics¹ have imagined, bring his body from heaven. See more of this title in my treatise *Of the Sin against the Holy Ghost*, sec. 11.

The meanness of Christ's estate here in this world is thus further described by a prophet: 'His visage was marred more than any man, and his form more than the sons of men,' Isa. lii. 14. Yea, Christ himself is brought in, thus speaking of himself, 'I am a worm, and no man,' Ps. xxii. 6.

To add more emphasis to his low degree, those titles are interrogatively thus expressed, 'What is man, the son of man?' Hereby two things are intended:

1. The nothingness of that man in himself to deserve anything at God's hand. This must be taken of the human nature of Christ, and that abstracted from the divine nature; not of his person, in which the two natures were united. Or else it must be taken of the mystical body of Christ here warfaring on earth, consisting of weak, unworthy children of men.

2. The freeness of God's grace and riches of his mercy, that was extended to such a mean, weak, unworthy one.

This cannot but cause much admiration, and that admiration is couched under the interrogation, 'What is man?'

If the effects of God's kindness to man, which follow in the testimony, be duly observed, we shall find it to be a matter of more than ordinary admiration. It was a matter far less than this which made Job, with a like expostulatory admiration, to say unto God, 'What is man, that thou shouldst magnify him, and that thou shouldst set thine heart upon him?' Job vii. 17.

Sec. 55. *Of God's being mindful of man.*

That wherein God manifested his free grace and rich mercy to man is expressed under these two words, *mindful, visit*.

Both these words have reference to God, as is evident by this apostrophe, 'Thou art mindful.' The psalmist begins the psalm with an apostrophe to God thus, 'O Lord our Lord,' and continueth the same to the end of the psalm, so as he must needs here be taken in this verse to direct his speech unto God. This apostrophe doth also amplify the grace here intended, namely, that so great an one as the Lord should be so gracious unto so mean a man as is here described.

Both the Hebrew וְיִזְכֹּרְנִי, and the Greek *μνησθήσῃ*, translated *mindful*, do signify to *remember*. The Hebrew word is so translated, Ps. ix. 12, 'He

¹ Marcianites, Origenists, Docetæ.

remembereth them;' and the Greek word, Luke i. 72, 'to remember his holy covenant.'

To *remember* importeth two things.

1. To hold fast what is once known.

2. To call to mind what is forgotten. Of these two acts of memory, see Chap. xiii. Sec. 12, 24.

This act of remembering is applied not to man only, but to God also.

To God it is most properly applied in the former signification; for God ever fast holds in memory, and never forgets what he once knows: 'Known unto God are all his works from the beginning of the world,' Acts xv. 18.

Yea, also in the latter signification, that act of remembering is attributed unto God; as where it is said, 'Did not the Lord remember them? and came it not into his mind?' Jer. xlv. 21. The latter phrase sheweth that the act of remembering attributed to God in the former clause, is meant of calling to mind what was formerly known. Job oft calleth on God to remember him, וְיִזְכֹּר, in this sense, chap. vi. 7. and x. 9, and xiv. 13. In this respect God is said to have remembrancers, הַמִּזְכֵּרִים, *rememorantes*, Isa. lxii. 6, to whom he thus saith, 'Put me in remembrance,' Isa. xliii. 26; and to this end he is said to have 'a book of remembrance,' סֵפֶר זִכְרוֹן, *memoria liber*, Mal. iii. 17. But surely these things cannot properly be spoken of God; they are to be taken tropically, by way of resemblance, after the manner of man.

There is also a third act that is comprised under this word to *remember*, which is, seriously to think on, and consider such and such a person or case. Thus is the foresaid Hebrew word, translated, Neh. v. 19, 'Think upon me, my God.' So Gen. xl. 14, 'Think on me.'

To apply all to the point in hand: God never forgot the man here spoken of, but still held him in mind and memory. And though by extremity of misery and long lying therein God might seem to have forgotten him (as the church complaineth, Lam. v. 20), yet by affording seasonable succour, God shewed that he ever held him in memory, oft thought on him, and in his greatest need in special manner called him to mind: thus was God every way mindful of him. Behold how this mindfulness of God is set out to the life, Isa. xlix. 15, 16. It is not man's low estate that makes God unmindful of him, Ps. cxxvi. 23, and cxvi. 6. This is a ground of comfort and confidence in our near estate, Ps. lxxix. 8.

Sec. 56. *Of God's visiting man.*

This other word, וְיָבִיט, *visitabit*, doth intend a further care of God. To visit one, signifieth to go to the place where he is, to see him; and that not once only, but often. Thus the Hebrew word *בָּקַר* is used, Ps. lxxx. 14; and the Greek word too, *ἐπισκέψατο*, Mat. xxv. 36.

Now, because sight of misery works compassion, and

compassion moves to succour such as are in distress, to visit signifieth to succour one, as Jer. xv. 15, James i. 27.

Both these words, *mindful*, *visit*, are also applied to punishment and judgment.

We shewed before that to be mindful of, and to remember, are interpretations of one and the same original word. Now, God is said to 'remember iniquity' in judgment, and so to 'visit sins,' Jer. xiv. 10, Hosca viii. 13 and ix. 9.

But the persons visited, or the cause of visiting, or some circumstance or other, will apparently demonstrate what kind of visiting is meant, whether in mercy or judgment.

It is most evident that the former kind of visiting is here intended.

This latter word of *visiting*, added to the former of being *mindful*, sheweth that, as God had this man in mind, so he was careful to afford him all needful succour, and to testify all good respect to him, as is manifested in the words following. We are to be mindful of, and oft to go unto, and look upon such things as are dear unto us, and which we have in high account, so as God's special love of this man is herein set out.

Sec. 57. Of Christ's being made low.

In the seventh verse there is an exemplification both of Christ's low estate, and also of God's mindfulness of him, and gracious visiting of him.

He still continues his apostrophe to God, to whom he saith, 'Thou madest him a little lower,' &c.; so as both the low degree, and also the high advancement of Christ and his mystical body, is ordered by God. God maketh low; God setteth up on high, 1 Sam. ii. 7, Ezek. xvii. 24; should not this make us content, that God ordereth our estate? Job i. 21.

Both the Hebrew, *תחתיו* *a tachtu*, *deficit*, and Greek word, *ἐλάττωσας*, *ab ἐλάττω*, *minuo*, translated 'made lower,' impleth the falling of a thing from that which it was before. The Hebrew word is used to set out the falling of the waters when Noah's flood decreased, Gen. viii. 4; and, negatively, it is applied to the widow's oil that did not fail, 1 Kings xvii. 14, 16. The Greek word is used of the Baptist, who said, 'I must decrease,' *ἐλαττωσάμενος*, John iii. 30. Thus may this most fitly be applied to Christ, who, by reason of his incarnation and passion, is said to 'descend,' Eph. iv. 9; to 'come down,' John vi. 38; and to 'make himself of no reputation,' Philip. ii. 7. This he did by the appointment and will of his Father, who is here said to 'make him lower.' And this he did to accomplish all works of service and suffering that were requisite for our redemption and salvation.

Sec. 58. Of Christ's being made lower than angels.

That the humiliation of Christ might not be stretched far, two limitations are here annexed:

One, of the persons; the other, of the time or degree.

The persons below whom Christ was put are here styled *angels*.

The Hebrew word, *מלאכי*, is one of God's titles; and by many thus translated, 'Thou madest him lower than God;' but that title is also frequently attributed to men, and to angels, as hath been shewed before, Chap. i. Sec. 70.

The main scope of the apostle, and his particular application of these persons to angels, ver. 9, plainly sheweth that that Hebrew title here belongeth to angels. Much hath been spoken in the former chapter, and in the beginning of this chapter, about the excellency of Christ above angels; wherefore, to prevent what might be objected against that excellency, by reason of Christ's human nature, of the infirmities thereof, and of his sufferings therein, it is granted, that indeed he was 'made lower than angels,' yet so as that mean condition which he underwent might be a means of his advancement, even in his human nature, above angels; to demonstrate thereby, that that means was so far from impeaching his greatness, as it made way thereto, and amplified the same.

Besides, in mentioning angels, who are spiritual substances, he implieth that his human nature only was so humbled and made low; so as he was not made lower than any other creatures besides angels. This is one limitation of Christ's humiliation.

Yet if we consider that he who is 'the head of all principality and power,' Col. ii. 10, infinitely better than angels (as hath been shewed, Chap. i. Sec. 41), was made lower than angels, and became such a man, such a Son of man, as is intended in the former verse, we shall find that this degree of Christ's humiliation is a matter of the greatest admiration that ever was given. Never was the like, never shall, never can, there be the like pattern given. Angels and men may stand amazed hereat.

Who now should not be content to be abased to any low degree whereunto the Lord shall subject him? It is required that 'this mind be in us that was also in Christ Jesus,' Philip. ii. 5. He that hath made Christ low, hath power to make us low also. If we willingly submit ourselves to his pleasure in abasing us, he will also exalt us in due time.

Sec. 59. Of Christ 'but little' lower than the angels.

Another limitation is of the time or degree of Christ's humiliation. I use this disjunction of time or degree, because the Greek word used by the apostle, *ῥαζὸν τι*, hath reference to both; to the time, and is translated 'a little while,' Luke xxii. 58, and 'a little space,' Acts v. 34. To the quantity, Job vi. 7, Heb. xiii. 22. The Hebrew word, *עט*, used by the psalmist, hath, for the most part, reference to the degree or measure, and is translated *little*, as Ps. xxxviii. 16, 'A little that a righteous man hath,' &c. Yet is this Hebrew word

sometimes also used to set out the time, as Deut. vii. 32, 'The Lord will put out those nations by little and little,' that is, some at one time, and some at another.

On the other side the Greek word also is put for measure, as John vi. 7, 'Take a little.' Our English translators have observed that the Greek word may signify either time or measure, in that they put one in the text, and the other in the margin, thus, 'a little lower,' or 'a little while inferior.'

Both these acceptations may well stand, and be applied to the point in hand. For Christ's humiliation may well be said to be a little in measure and in time, and both these simply and comparatively.

1. Simply, because for measure it was no other than is 'common to man,' ἀνθρώπου; and for continuance it was, at the furthest, but from his conception to his ascension.

2. Comparatively, it was but light in measure, having reference to his almighty power; and but short in time, having reference to his eternity.

Christ verily, as a surety for sinners, underwent the wrath of God and curse of the law, Gal. iii. 13, which was so heavy a burden as it troubled his soul, John xii. 27, made him 'exceeding sorrowful to the death,' Mark xiii. 34, and it cast him into such an agony as 'his sweat was as it were great drops of blood falling down to the ground,' Luke xxii. 44. It made him once and twice and again thus to pray, 'O my Father, if it be possible, let this cup pass from me,' Mat. xxvi. 39, and to cry out and say, 'My God, my God, why hast thou forsaken me?' Mat. xxvi. 46. In these respects, if ever any on earth were such an one as the fore-mentioned Hebrew word signifieth, a miserable man in a desperate and incurable case, Christ, as a mere man, according to human strength, was in that his bitter agony. Yet in regard of the union of his divine nature with the human, that agony was neither desperate nor incurable, but tolerable and momentary. He well endured it, and freed himself from it. Thus was it but little in regard of measure and time.

Christ's humiliation was thus moderated, because it was not for his own destruction, but for the salvation of others. In relation to his bitter agony, it is said that 'in the days of his flesh he offered up prayer and supplication with strong crying and tears: and that he was heard in that he feared,' Heb. v. 7.

By God's ordering his Son's estate in his sufferings, we may rest upon this, that he will answerably order the sufferings of the members of Christ, so as they shall neither be too heavy nor too long, they shall be but little in measure and time. This the apostle thus expresseth: 'Our light affliction, which is but for a moment,' &c., 2 Cor. iv. 17; and again: 'There hath no temptation taken you, but such as is common to man; and, 'God will not suffer you to be tempted above that you are able; but will, with the temptation also make a way to escape,' 1 Cor. x. 13.

Their sufferings are by God inflicted, not in hatred,

but in love; not for their destruction, but for their instruction. This is a forcible motive to patience.

Herein lies a main difference betwixt the afflictions of Christ's members and others. Though God correct the former, yet his mercy shall not depart away from them; but from others it may clean depart, 2 Sam. vii. 15.

Sec. 60. *Of God's crowning Christ with glory and honour.*

The point which the apostle principally aimeth at, is the excellency of Christ, which he doth here set out two ways:

1. Singly in this phrase, 'crowned with glory and honour.'

2. Relatively in this, 'set him over the works, &c. To shew the ground of this exaltation of Christ, the apostrophe to God is still continued thus: Thou crownest him, תַּעֲרִיץ, *ta'aritzas aurin*. See Sec. 55.

This metaphor of crowning hath reference to a royal dignity. To crown is properly to set a crown upon one's head; and that act declareth one to be a king. Thus it is said of Solomon, 'Behold king Solomon with the crown wherewith his mother crowned him,' Cant. iii. 12. Of Christ's royal dignity, see Chap. i. Sec. 106, 111, 112.

Of God's conferring upon Christ that royalty whereunto he was advanced, see Chap. i. Secs. 119, 149.

This metaphor of crowning may also have reference to Christ's labours and travails in his lifetime; and to the reward which God gave him after he had fully accomplished all, and gotten an absolute conquest over all his enemies. In public undertakings, the champion that hath well finished his task, and overcome, was, in way of recompence, crowned. Hereunto alludeth the apostle in this phrase, 'They which run in a race run all; but one receiveth the prize. They do it to obtain a corruptible crown,' 1 Cor. ix. 24, 25. Thus Christ, after he had run his race, and overcome, was crowned by his Father. To this tendeth that which is said of Christ, Philip. ii. 8, 9, 'He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him.'

Thus may all the members of Christ expect, after they have finished their course, and overcome, to be crowned. The apostle, with strong confidence, expected as much, for thus he saith, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness,' 2 Tim. iv. 7, 8. With the expectation hereof do the apostles incite Christians to hold out in doing the work of the Lord, 1 Peter v. 4, and in enduring temptations, James i. 12; for he that can and will perform what he hath promised, hath made this promise, 'Be thou faithful unto death, and I will give you a crown of life,' Rev. ii. 10.

To amplify that royal dignity, these two words, *glory, honour*, are added.

Glory is oft put for the excellency of a thing (see Chap. i. ver. 3, Sec. 19), so as this dignity was the most excellent that any could be advanced unto. The Hebrew word, כבוד, *gloria*, according to the notation thereof, כבד, *gravis fuit*, importeth a ponderous or substantial thing, opposed to that which is light and vain.

The Greek word, δόξα (*doxai*, δόξα, *statui*), sets out that which is well spoken of, or is of good report, and a glory to one.

The other word, honour, הדר, *ornavit* (הדר, *ornatus*, *decor*, *honor*), in Hebrew implieth that which is comely or bright. It is translated beauty, Ps. ex. 3.

The Greek word τιμή (*ti*, *honor* *sen in pretio habere*), intendeth that a due respect be given to such as we have in high account. Where the apostle exhorteth to render unto others their due, he thus exemplifieth it, 'honour to whom honour is due,' Rom. xiii. 7. The duties, therefore, which inferiors owe to their superiors are comprised under this word *honour*; as the duty of servants, 1 Tim. vi. 1; of children, Eph. ix. 2; and of subjects, 1 Peter ii. 17. This, then, sheweth that as Christ is most excellent in himself, so he is highly to be esteemed by others. Honour is due unto him, therefore honour is to be yielded to him. Ps. xlv. 2, 3, 11, 17. We honour kings crowned with gold; shall we not honour Christ crowned with glory? These are fit epithets to set out the royal dignity of Christ. They shew him to be most excellent in himself, and to be highly esteemed by others. When the apostle saith of Christ, 'God hath exalted him, and given him a name which is above every name,' he sets out his *glory*; and where he addeth, 'that at the name of Jesus every knee should bow,' he sets out his *honour*. By this the ignominy of the cross is taken away.

Sec. 61. *Of dominion given to Christ.*

God contented not himself that he had advanced the foresaid man to a royal dignity, and that to the most excellent that could be, but also added dominion and jurisdiction unto him. For it is further said, in the apostrophe to God, 'and didst set him over the works of thine hands.'

This copulative and here joineth together the distinct parts of Christ's advancement.

In this phrase, 'thou didst set,' which is the interpretation of one Greek word, *zētēsas*; there is some difference from the Hebrew, דָּמִינִי, *dominari fecisti eum*, which is thus translated, 'thou madest him to have dominion.'

The Greek word is somewhat more general than the Hebrew. It signifieth to appoint, or to set, or place, as Heb. v. 1. Every high priest is *ordained*, *κατασταται*, *constituitur*, or appointed. And James iii. 6, 'The tongue is set in our members,' or 'among our members.'

But the Hebrew word more especially signifieth to

rule, as Gen. iv. 7, 'Thou shalt rule over him,' דָּמִינִי. And in the third conjugation, 'to make to rule,' or 'to give power to rule,' as Dan. xi. 39, 'He shall cause them to rule,' דָּמִינִי, *dominari faciet eos*. This conjugation is in the text in hand used by the psalmist. When the preposition which signifieth *over*, *על*, is added to the verb that signifieth *to set*, as in this text it is, it intendeth as much as the Hebrew word doth, namely, to be set over others to rule them, or to be appointed to rule, or to be made to rule. So it is oft translated: Mat. xxv. 21, 23, 'I will make thee ruler over many,' *ἐγὼ ποιήσω σε καταστῆσαι*. This, then, implieth an higher degree of advancement, which is authority and rule.

This point is further amplified by the extent thereof, in this phrase, 'over the works of thy hands.'

Of the meaning of this phrase, see Chap. i. Secs. 132, 134.

The difference betwixt this phrase, 'works of thy hands,' in this place, and the former, is this, that here it is taken in a larger extent than there. There it comprehended only the heavens; but here all manner of creatures, both above and below, not any at all excepted. The indefinite expression of 'the works of God's hands' intends as much.

This is further confirmed in the next verse by this general particle *all*, 'all things,' *πάντα*, whereof see Secs. 67, 68.

Sec. 62. *Of the subjection of all things to Christ.*

Ver. 8. To make Christ's rule the more absolute, this is further added, 'Thou hast put all things in subjection under his feet.' This is the rather added to make up that part of the assumption which seemed to be wanting, ver. 5. The whole assumption was to have been this, 'To Christ he hath put in subjection the world to come, but to angels he hath not put it in subjection.' The latter part is there set down, the former here; at least in the full sense, though not in the very words: for instead of *the world to come*, he here saith *all things*, which is more than that. It is a logical and true principle, that under the greater, the less is comprised. Now, *all things* may well be accounted the greater in reference to *the world to come*.

Again, where he there said, *unto them*, he here saith, *under his feet*, which implieth a greater degree of subjection on their part who are put under, and of dominion on his part under whose feet they are put.

This phrase, *under his feet*, implieth that they are brought as much under him as any can be brought. They are not *beside* him, as the princes stood beside the king of Judah, Jer. xxvi. 21, but under him; not *under his hand*, as soldiers under the hand of their captain, 2 Sam. xviii. 2, but *under his feet*; not at his feet, as the ten thousand that went at Barak's feet, Judges iv. 10, but *under his feet*. Lower than under

one's feet cannot any be put. Thus, therefore, do the people of God express the subjection of Gentiles under them: Ps. xlvii. 3, 'He shall subdue the people under us, and the nations under our feet.' It doth withal imply that there is no fear of any creatures freeing themselves from subjection under Christ. They who are under one's feet are kept down from rising up against him.

The phrase applied to Christ's enemies, implieth an utter subduing of them, and his just indignation against them, as hath been shewed, Chap. i. Sec. 154.

Not enemies only, but all of all sorts are thus put in subjection under Christ, which intimateth that all yield obedience unto him; some as his enemies, perforce, others willingly, Ps. ex. 2, 3; so as Christ's dominion is not a mere titular matter. As he hath power to command, so subjection is yielded to his command.

It is therefore a point of egregious folly to be like unto those who sent this message after this Lord, 'We will not have this man to rule over us,' Luke xix. 14. All are put under his feet; will they, nill they, they shall be subject unto him. 'Who hath resisted his will?' Rom. ix. 19.

In the days of his flesh, fishes, Luke v. 6, winds, sea, Mat. viii. 27, diseases, Luke iv. 39, the worst of men, John ii. 15, and xviii. 6, and devils themselves, Mark i. 28, were all subject unto him. Mark what a gentile said of the commanding and overruling power of Christ, Luke vii. 7, 8.

As it is our duty, so it will be our wisdom, voluntarily to submit to Christ, and to yield willing obedience to him.

This is the property of his people, Ps. ex. 3. Thus shall we make a virtue of necessity. We are put under Christ's feet. There is therefore a necessity of submitting. But free and willing subjection is a virtue.

Sec. 63. *Of humiliation the way to exaltation.*

All the fore-mentioned branches of Christ's advancement, which are here, and Isa. liii. 12; Eph. iv. 10; Philip. ii. 10, and in sundry other places inferred upon his humiliation, afford unto us sundry considerable observations, as,

1. That working and suffering are the ways to glory and honour.

2. That works of service and suffering were requisite for man's redemption and salvation, ver. 10.

3. That God was mindful of his Son in his meanest and lowest estate (Sec. 55), according to that which is written of the Son in relation to his Father, 'Thou wilt not leave my soul in hell; neither wilt thou suffer the Holy One to see corruption. Thou wilt shew me the path of life,' &c., Ps. xvi. 10, 11.

4. That all the members of Christ's body have good ground to be confident, that after they have done and endured what God shall call them unto, they shall be recompensed with a crown of glory, 1 Peter v. 4.

Christ therefore is to be looked on, as well advanced as debased; in his exaltation and in his humiliation; in heaven at his Father's right hand, as well as on the cross, or in the grave; crowned with glory, as well as with thorns, Heb. xii. 1.

Thus will our faith be better settled and more strengthened, as Stephen's was, when he 'saw the Son of man standing at the right hand of God,' Acts vii. 56.

Thus shall we with much patience, contentedness, and cheerfulness, do and endure what God by his providence calleth us unto; knowing that, 'If we suffer with Christ, we shall also reign with him,' 2 Tim. ii. 12.

Sec. 64. *Of the resolution of Heb. ii. 6, 7, and first part 8th.*

Ver. 6-8. *But 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 lower than the angels; thou crownedst 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.*

This text is a testimony taken out of Ps. viii. 4-6. The sum of it is, Christ's exaltation.

About it two points are observable:

1. The manner of bringing in the testimony.
2. The matter contained therein.

The manner is manifested two ways:

1. By an indefinite pointing at, 1, the peerman, *one*;
- 2, the place, in a *certain place*.

In the matter two points are distinctly demonstrated:

1. The low degree *from* which Christ was exalted;
- 2, the high degree *to* which Christ was exalted.

That low degree is set down, 1, simply, ver. 6; 2, comparatively, ver. 7.

In the simple consideration of Christ's low degree, observe,

1. The titles under which it is couched.
2. The manifestation of God's tender respect to him therein.

The titles are two: 1, man; 2, son of man.

The manifestation of God's respect is in two phrases, 1, *mindful*; 2, *visit*.

In the comparative expression of Christ's low degree are noted,

1. The persons.
2. The point.

The persons are of two sorts:

1. The efficient or author who put him under, *God*, implied in this apostrophe, and under this relative *thou*.
2. The object or persons under whom he was put, *angels*.

The point or comparison itself declares,

1. The degree of humiliation, *lower*.
2. A restraint or limitation thereof, *little*. This

hath reference both to the measure, and also to the continuance of his humiliation, little in measure, little, or short in time.

In the high degree whereunto Christ was advanced, two things are noted :

1. The person that exalted him. Even the same that humbled him, *thou*.

2. The kind of advancement. This consisteth of two parts :

1. Dignity ; 2. authority.

His dignity is,

1. Propounded in this metaphor, *crowned* ; so as it was royal.

2. Amplified, and that two ways :

1. By the excellency of that crown ; *crown of glory*.

2. By the esteem of others ; *honour*.

3. His authority is manifested two ways :

1. By his jurisdiction over others.

2. By others' subjection to him.

His jurisdiction is set out,

1. By the kind of it, *set over*.

2. By the subjects over whom he is set, *the works of thine hands*.

Others' subjection is set down,

1. By the persons or things subjected to him, *all things*.

2. By the low degree of his subjection, *under his feet*.

See. 65. *Of the instructions raised out of Heb. ii. 6, 7, and former part of the 8th.*

I. *To allege a proof of a point, is as much as to allege the point itself.* This I gather from the note of an assumption, *ὅτι*, but. For in ordinary course this should have followed, 'But unto Jesus he hath put in subjection the world to come.' Instead thereof, the apostle produceth a testimony of Scripture that proves as much.

II. *Sacred Scripture receives no authority from the penman thereof.* This is one reason why the apostle nameth not the psalmist, but saith, *τίς*, 'one.' See Sec. 52.

III. *It is sufficient to quote the words of Scripture.* This is sufficient, though no book, nor chapter, nor verse be quoted. See Sec. 50.

IV. *The Old Testament testifyeth of Christ, ὡς ἄνθρωπος.* See Sec. 51.

V. *Man of himself is a mean, mortal, and miserable creature.* The Hebrew word translated *man*, intends this much. See Sec. 51.

VI. *Man comes of man.* Every one is a 'son of man,' *ὡς ἀνθρώπου*, and descends from Adam. See Sec. 51.

VII. *Christ was a mean man.* This title *man* is here especially meant of Christ. See Secs. 51, 59.

VIII. *Christ was born of man.* Even he also was a son of man. See Sec. 51.

IX. *Not Christ, nor any of his members are ever*

out of God's mind. He is mindful of man, *μνησθήσθαι*. Christ, the head, is here to be considered with all his members. See Sec. 55.

X. *God had an especial care of Christ and of his members.* He visited them, *ἐπισκέπτεται*. See Sec. 56.

XI. *It is God that maketh low.* This apostrophe, 'Thou hast made him lower,' *ὑλάττωσας*, is directed to God. See Sec. 57.

XII. *Christ was made low.* This positive is comprised under the comparative, *lower*.

XIII. *The Lord of angels was made lower than angels.* This relative *him*, *αὐτός*, hath reference to him which is the head of all principality and power, Col. ii. 10.

XIV. *Christ's abasement was but a small abasement.*

XV. *Christ was humbled but for a short time, ὅρατος γὰρ.* These two last doctrines arise out of this particle of diminution, *little*. See Sec. 59.

XVI. *Christ's exaltation followed upon his humiliation.* The order of setting the one after the other intimateth as much.

XVII. *The same God that made Christ low, highly advanced him.* The apostrophe made to God about Christ's humiliation, is continued to God about Christ's exaltation.

XVIII. *Christ is advanced to a royal estate.* God crowned him, *ἐστεφάνωσεν*.

XIX. *Christ is advanced to glory, δόξα.* See Sec. 60.

XX. *Honour, τιμή, accompanieth glory.* See Sec. 60.

XXI. *Christ hath authority added to his dignity.* See Sec. 61.

XXII. *Christ's authority is over God's creatures, even the works of his hands, κατίστηται ἐπὶ τὰ ἔργα.* See Sec. 61.

XXIII. *Every creature is put under Christ.* This general, *all things*, *πάντα*, intends as much.

XXIV. *Creatures are under Christ as low as can be.* This metaphor, *under his feet*, demonstrates as much. See Sec. 62.

See. 66. *Of the extent of this word 'all things.'*

Ver. 8. *For in that he put all in subjection under him, he left nothing that is not put under him.* But now we see not yet all things put under him.

The apostle having largely and faithfully cited the very words of a divine testimony to confirm the excellency of Christ, he proceedeth to declare the meaning thereof in such particulars as most concerned the party intended.

The first particle, *for*, *γὰρ*, implieth an explanation of that which goeth before ; as if he had said, David there speaketh of Christ, *for* this is the meaning of his words.

Herein lieth the force of the apostle's argument :

David saith, All things are put under the feet of the man of whom he speaketh ;

But all things are put under the feet of none but of Jesus :

Therefore none but Jesus can be the man of whom David speaketh.

If any creature at all be exempted from that general *all things*, Christ is not absolutely supreme.

To shew that the force of the argument lieth in this general, *all things*, the apostle resumes the word of the psalmist thus : ' In that he put all in subjection under him.'

In this repetition, instead of *under his feet*, this indefinite phrase is used, *under him*, which is in effect as much as the former ; for they who are absolutely put under one, are put under his feet. A man's feet are part of himself. The former is the more emphatical, but it was sufficient once to express that emphasis.

It cannot be denied but that this general, *all*, hath in sundry places restraints or limitations.

1. It restrains to all kinds and sorts of things, as in this phrase, ' All things continue as they were from the beginning of the creation,' 2 Peter iii. 4. Many millions of particulars have perished, as of men, beasts, fowls, fishes, plants, minerals, &c., but yet the kinds of them remain.

2. It is used synecdochically, as where the woman of Samaria saith, ' He told me all things that ever I did,' John iv. 29 ; she means many secret things.

Where the word is taken in these or in any other respects improperly, it may be discerned either by some circumstance of the text, as where God saith he ' will destroy all flesh,' Gen. vi. 17, and that ' all flesh died,' Gen. vii. 21, the context sheweth that such as were in the ark must be excepted ; or by some other scripture, as this general, ' The blood of Christ cleanseth from all sin,' 1 John i. 7 ; hath an exception of total apostasy, Heb. vi. 6 ; of the sin against the Holy Ghost, Mat. xii. 32 ; and of final impenitency, Luke xiii. 3. But where there is nothing in the text, nor in any other part of Scripture, nor in common reason and understanding, to limit this general, it is to be taken in the largest extent, as John i. 3, Mat. xi. 27, and in this place.

Obj. The psalmist seems to restrain this general to things living on the earth and in the waters ; for he doth give instance in these particulars : ' All sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea,' Ps. viii. 7, 8.

Ans. He doth not restrain it to those creatures, but only exemplifieth it in them. Now, for an exemplification, it is sufficient to reckon up some particular instances, though all be not mentioned. Where the apostle reckoneth up seventeen fruits of the flesh, he addeth this clause, *and such like*, to shew that there were many other besides those seventeen, Gal. v. 19-21.

Particular instances of some generals are so many as we may say of them what the evangelist did of Christ's works, ' There are also many other, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written,' John xxi. 25.

2. The psalmist, alluding to Gen. i. 26, and ix. 2, resteth in those particulars which are there mentioned.

3. As Moses, so the psalmist thought it sufficient to exemplify the dominion of man over such sensible creatures as were visible, and might be seen and experimentally known to be put under man.

4. The psalmist doth implicitly intend Christ, but the apostle plainly, directly, and explicitly speaketh of him : and his main scope was to advance Christ above all invisible creatures, even angels themselves. Therefore it concerned him to shew the uttermost extent of those *all things*, which he doth in this phrase, ' He left nothing that is not put under him,' that is, he includeth and compriseth every creature, invisible or visible, above or below, celestial or super-celestial, terrestrial or sub-terrestrial, not angels, not devils excepted.

Sec. 67. Of all things put under Christ.

This phrase, ' not put under,' is the interpretation of one Greek word, ἀνοστήτως, *decompositum*, which I find in three other places of the New Testament, and translated ' disobedient,' 1 Tim. i. 9 ; ' unruly,' Titus i. 6, 10.¹

The Greek word, as here taken, is most properly used of oxen, horses, and other beasts which will not be brought under the yoke. In other authors, the word is used to set out such as are *sui juris*, of themselves, subject to none, or under the command of none. In this sense it may fitly be here taken ; for in reference to Christ there is not any creature so of itself as it is not under his power, government, and command.

If it be taken in the former sense, it implieth thus much : there is none, be he never so refractory and stubborn, but is under the command of Christ, Mat. viii. 8, 9. And if otherwise they will not, they shall be forced to obey, as Mark i. 27. See more hereof Sec. 62.

Because the point most questioned was about the persons or things put under Christ ; therefore the apostle yet further insisteth on that general *all*, and sheweth that it must be taken without limitation or exception of any. For this cause, by way of explanation, he addeth this clause, ' He left nothing that is not put under him,' that is, no creature is exempted from subjection under Christ.

Sec. 68. Of subjection of all things denied to any man.

Against the extent of the foresaid subjection of all

¹ τάρτων. See Sec. 43.

things, the apostle produceth an objection in these words, 'But now we see not yet all things put under him.'

There are seven words in that objection which carry an especial emphasis.

1. *But*, *ὅτι*, see ver. 6, See. 50. This is an adversative conjunction, which oft implieth an objection, as Rom. iii. 5, 'But if our unrighteousness,' &c. So here it intendeth an objection; and such an one as in the matter of it cannot be denied to be true.

2. *Now*. This conjunction is ordinarily used to set out the time present; yet it is sometimes used as a mere supplement, or complement; as *Now* then, *Go* to now, *What* now: so 1 Cor. xii. 1, 2. Thus in Hebrew, *עַתָּה*, Ps. ii. 10 and xxxix. 7. The Grecians use to put a note of difference on this particle: when it signifieth the time present, they use to put an accent over it, *νῦν*, as John iv. 23; but when they use it for a supplement, they set it down without any accent, *νυν*. Here it is accented with a circumflex; and it setteth out the time present; namely, the time of our pilgrimage, while here we live on earth, even those days of our flesh, as the apostle styles this time, Heb. v. 7.

3. *Not yet*. These two words are but one in Greek, *ὅτι*; and it useth to have reference to some remarkable matter or time; as to Christ's suffering, John vii. 6, 8, 30; to professors' martyrdom, Heb. xii. 4; to the full consummation of all things, 1 John iii. 2. To that time, namely, to the continuance of the world unto the last day, it hath reference in this place.

4. *We see*, *ὁρῶμεν*. This is here to be taken of seeing with the eyes of the body; as where an angel saith of Christ, 'There shall ye see him,' *ὁψήσεσθε*, Mat. xxviii. 7. In the passive it implieth a clear manifestation, as Heb. ix. 28, See. 142, *ὁψήσεται*. Of different kinds of seeing, see Sec. 72.

It here intendeth a visible experience or proof of a thing; and it implieth that men are hard to believe things which they see not; because they did not visibly see all things under Christ, they deny it so to be.

5. *All things*, *τὰ πάντα*. This is to be taken in the largest extent; no creature exempted; as was before shewed, See. 66.

6. *Put under*, *ὑποτάσσονται*, see Sec. 43. This is to be taken of the lowest degree of subjection; even under one's feet; as hath been before shewed, See. 67.

7. *Him*, *αὐτῷ*. This relative hath an indefinite reference to him that was styled *man*, ver. 6, even as if he had said, *to any man*.

No natural man out of Christ was ever so advanced. As for believers, who are true members of Christ, though in Christ, as they are united to him, they have a right to all things: 'All things are theirs,' 1 Cor. iii. 21-23, yet 'now we see not all things put under' any of them. 'It doth not yet appear what we shall be,' 1 John iii. 2. We here, as heirs,

are under tutors. This world is a place of probation. It becomes us to wait for the glory that is to come.

Thus the apostle hath laid down the objection to the full; as if somewhat more largely he had thus expressed it: It hath not in this time of life, nor will be while this world continueth visibly seen, that all things, without any exception, have been put in subjection to any one man.

The apostle denieth not the truth of anything in this objection, in regard of the matter thereof, but granteth every clause therein. Only he denieth the consequence inferred thereupon, which is this, that therefore all things are not put under Jesus. The falsehood of this inference is manifested in the next verse.

It was not without cause that the apostle here produced this objection; for an objection against a truth gives an occasion to him that loveth, and desireth to maintain that truth, to answer it; and a pertinent and a proper answer doth more clear and prove the truth, so as truth many times receives advantage from objections made against it. It is therefore usual with the penmen of sacred Scripture to propound and answer objections. Ezek. xii. 22, &c.; and xviii. 2, &c.; Rom. vi. 1, &c.; 2 Peter iii. 4, &c.

Sec. 69. *Of Christ's dominion far exceeding all others.*

The foresaid objection being in the matter and substance of it true, doth much amplify the dominion of Christ. For thereby it plainly appeareth, that Christ's dominion is such an one, as never any had the like. Experience giveth proof to the truth hereof.

Solomon reigneth over all kingdoms from the river Euphrates unto the border of Egypt, 1 Kings iv. 21; and 'Ahasuerus, from India even to Ethiopia, over one hundred and twenty-seven provinces,' Esther i. 1. But Christ's dominion hath no limits nor bounds.

Nebuchadnezzar was a 'king of kings;' his dominion was 'to the end of the earth,' Dan. ii. 37 and iv. 22. The Lord gave to Cyrus all the kingdoms of the earth, Ezra i. 1. All the world was taxed by Caesar Augustus, Luke i. 1. But these phrases, 'the end of the earth,' 'all kingdoms of the earth,' 'all the world,' are synecdochically used, the whole being put for a part. Besides, no part of their dominions ever reached unto heaven, as Christ's doth. That which is said of Nebuchadnezzar's greatness reaching 'unto heaven,' Dan. iv. 22, is hyperbolical.

Sec. 70. *Of the pope's usurped power over earth, purgatory, hell, and heaven.*

We may here take notice of the intolerable arrogancy of the pope of Rome, who challengeth an universal jurisdiction in earth, purgatory, hell, and heaven.

1. On earth he takes him to be, not only a monarch over the catholic church throughout the whole

world, but also to have power over all kingdoms, to set up and put down kings. The pope gave the West Indians to the Spaniards. Not only those flatterers and deifiers of the pope,¹ who lived before the Jesuits (who as cunning refiners undertook to allay the gross and palpable blasphemies of former papists, the substance whereof they themselves maintained), but also Bellarmine himself,² one of the most subtle refiners, avoucheth, that the pope hath power to change kingdoms; and to take them from one, and confer them upon another, as the chiefest spiritual prince.

2. Concerning purgatory, it is said,³ that the pope if he would might empty all purgatory.

3. Concerning hell, it is said,⁴ that though the pope should thrust an innumerable company of souls into hell, none may judge him for it.

4. Concerning heaven, they comprise a supreme power of putting into, or casting out of heaven under the keys, which papists say, Christ gave to Peter alone, and in Peter to his successor the pope. Thereupon the pope takes upon him to canonize, and make glorious saints in heaven whom he pleaseth.

The 8th Psalm (out of which the foresaid testimony is taken) is by sundry papists applied to the pope; and also the first verse of the 24th Psalm. Doth not he who assumeth to himself these, and other things higher than these, exalt himself above all that is called God; and therein shew himself to be plain anti-christ? 2 Thes. ii. 4.

Sec. 71. *Of the resolution and observations of part of the eighth verse.*

8. *For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.*

In this text is laid down the difference betwixt Christ's dominion and others'.

Hereof are two parts:

1. The extent of Christ's dominion.

2. The restraint of others' dominion.

The former is set out by an explanation of that divine testimony which he had produced. Here then we may observe,

1. A citation of the text itself.

2. The explanation thereof.

In the citation there is observable,

1. The manner of quoting it, thus, *For in that.*

2. The matter. Wherein four distinct persons are to be noted:

1. The agent, *he put.*

2. The patients, *all.*

¹ Johan. Capist. Panormit. Alban. Jacobat. Gratian. Joan. de Pafic.

² Bellarm. de Rom. Pont. lib. v. cap. vi.—Papa potest mutare regna, et uni auferre, et alteri conferre, tanquam summus princeps spiritualis.

³ Papa, si vellet, posset totum Purgatorium evacuare, Joh. Angel.

⁴ Gratian. 440; Bellarm. de Sanct. Beat. lib. i. cap. ix.

3. The low degree, *in subjection under.*

4. The person under whom they were put, *him, that is, Christ.*

The explanation is in these words, 'He left nothing that is not put under him.' This shews the full extent of *all*.

The restraint of others' dominion is here set down by way of objection, yet so as the matter contained therein is not denied. Hereof see Sec. 68.

In this objection observe, 1, the substance; 2, the circumstance thereof.

The substance is, 1, generally intimated in this adversative conjunction, *but, òi.*

2. It is particularly expressed, *now we see not, &c.*

In that expression is set down,

1. The main point objected, *all things not put under him, ἀντὶ τὰ πάντα ὑποτασσάμενα.*

2. The proof thereof, *we see not, ἰσχυρῶς.*

The circumstance concerns the time in two English words, *now, yet, ἔτινα.*

The observations hence arising are these:

I. *There is a great difference betwixt Christ's dominion and others'.* This ariseth from the general scope of this text. See Sec. 69.

II. *Points questioned must be clearly propounded.* This ariseth from the inference of this explanation upon the former testimony, implied in this causal particle, *for.* See Sec. 66.

III. *It is God that puts one under another.* This relative he hath reference to God. See Sec. 57.

IV. *Creatures are under Christ.* They are put in subjection under him. See Sec. 67.

V. *Creatures are as low as can be under Christ.* This phrase, *under him*, is as much as *under his feet.* See Sec. 62.

VI. *No creature at all is exempted from subjection under Christ.* 'He left nothing that is not put under him.' See Sec. 67.

VII. *Objections against a point may be produced.* This particle *but* intendeth as much. See Sec. 68.

VIII. *Experience of all ages is a good proof.* This phrase, *we see not*, intends as much. Withal it implies another point, *viz.,*

IX. *Men hardly believe that which they see not.*

X. *In this world no man ever had an absolute monarchy.* These particles, *now, yet*, set out the time of this world. This phrase, *not all things under him*, denies an absolute monarchy. See Sec. 69.

XI. *The fulness of saints' glory is not here discerned.* See Sec. 63.

Sec. 72. *Of seeing Jesus.*

Ver. 9. *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*

The answer to the former objection is here so plainly and fully set down, as thereby it evidently

appears what *man* was meant in the fore-quoted testimony, namely, Jesus, who is expressly named, and proved to be the only man that was there intended. This answer is brought in by way of assumption, as this assuming note *but* declareth, see Sec. 50; or, to explain the passage more clearly, it may be brought in with discretive notes, thus: *though* we see no other man, *yet* we may discern Jesus so and so exalted.

The word here translated, we see, *βλέπομεν*, is sometimes put for bodily sight, sometimes for spiritual.

If the sight here in this verse mentioned be taken for bodily sight, it must be applied to the witnesses of Christ's resurrection, whereof mention is made, 1 Cor. xv. 5-7, and of his ascension, Acts i. 9, 10, and to the visible evidences which he gave of his supreme power in heaven, Acts ii. 33, and iv. 10, and ix. 5, &c.

But all these visible evidences were accomplished before the time of the apostle's writing this epistle. And the apostle here speaking in the present tense of a present and continued sight, must needs be understood to speak of a spiritual sight. Though our English use one and the same word, namely, *see*, in the objection and in the answer; yet in the Greek there are two words differing in sense and syllables.

The former is taken of the sight of the body. See Sec. 68.

This latter, of the sight of the mind, Heb. iii. 19, Rev. iii. 18.

Both the Greek words are oft used in the one and the other sense. The former word, *ὁρᾶν*, sets out the sight of the mind, Heb. xi. 27, James ii. 24; and this latter, *βλέπω*, sets out the sight of the body, Mat. xi. 4, and xii. 22.

But here it must be taken for the sight of the mind; for Jesus is crowned with glory in heaven, where men on earth see him not.

That we may the better discern how men are said to see Christ in glory, it will not be unseasonable to set out the different kinds of sight expressed in Scripture.

There is a sight of the body, and of the mind: both these are exercised on earth and in heaven; on earth, ordinarily and extraordinarily. To exemplify these.

1. All among whom Christ conversed in the days of his flesh on earth, saw him with their bodily eyes after an ordinary manner, Mat. viii. 34.

2. Stephen and Paul saw him with their bodily eyes after an extraordinary manner, Acts vii. 56, 1 Cor. xv. 8. We do not read of any other that saw Christ after his ascension.

3. All of all sorts shall see Christ with their bodily eyes at the day of judgment, Mat. xxiv. 30, and xxvi. 64.

4. Glorified saints shall see him with a beatifical vision in heaven, Rev. xxii. 4.

The sight of the mind consisteth in two things:

1. In understanding things to be as they are, though they be invisible to the bodily eye, John ix. 39.

2. In believing what they conceive to be true, Heb. xi. 27.

Thus, as the body, so the soul hath two eyes, which are knowledge and faith. The former is here especially intended, yet the latter is not to be excluded; for true Christians believe what they know of Christ. As in Greek, to express the two fore-mentioned kinds of sight, there are two distinct words; so also there are the like in sundry Latin translations, and might also in our English be distinguished, by translating the former thus, 'We see not;' the latter thus, 'We perceive.' This latter word is so translated, 2 Cor. vii. 8.

This metaphor of seeing, is used in spiritual matters, because we are as much assured of them, as if we beheld them with our bodily eyes: 'We believe, and are sure,' saith Peter, John vi. 69. Believers are as sure that Christ is now in heaven, at God's right hand, crowned with glory and honour, as Thomas was that Christ was risen from the dead, when he saw Jesus before him, and put his hand into Christ's side, John xx. 27, 28.

Nothing can be more sure than that which God's word affirmeth. Believers, who lived before Christ was exhibited, were in their souls certain and sure of everything that God had foretold concerning the Messiah. In this respect Christ saith, 'Abraham rejoiced to see my day; and he saw it, and was glad,' John viii. 56. How much more may believers be sure of those things which in God's word are revealed of the glory of Christ. Of such, saith Christ, 'Blessed are they that have not seen, and yet have believed,' John xx. 29.

As for this particular of Christ's being crowned with glory, it is testified by four evangelists, and by all the apostles whose writings are come to our hands; and by the gifts that Christ conferred on sons of men, whether extraordinary, Acts ii. 33, and iii. 16, or ordinary, Eph. iv. 8, &c. Well, therefore, might the apostle say of himself and other believers, 'We see Jesus.' They did as well know that Christ in heaven was crowned with glory, as they, who on earth saw it, knew that he was crowned with thorns.

What may be thought of them that live under the light of the gospel, whereby the great mysteries of Jesus Christ are fully and clearly revealed, and yet, if they be demanded, whether ever they saw Jesus crowned with glory, and sitting at God's right hand, and making intercession for us, will be ready to answer, after such a manner as the Ephesians did, Acts xix. 1, 2, we have not so much as heard of any such thing? What may be thought of such, but that 'the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them?' 2 Cor. iv. 4. If they be blessed, who have

not seen, and yet have believed, John xx. 29, surely the case of those who do not now see Jesus crowned with glory and honour, must needs be a most wretched case.

As for us, who can say, with this blessed apostle, 'We see Jesus crowned,' what cause have we to bless God for this evidence of his good providence, that our Saviour, after all his sufferings, being entered into glory, that glory should be so clearly revealed, and we to see him crowned with glory? Christ, who is in heaven, is to us on earth invisible, in regard of bodily sight; yet by faith we see him, which is enough to work in us such a spirit as Moses, Heb. xi. 27, and Stephen had, Acts vii. 56.

Let us therefore make use of this spiritual sight, till we come to the beatifical sight of Jesus.

Sec. 73. Of this title *Jesus*.

The person of whom the apostle here speaketh is here styled by his proper name *Jesus*, Ἰησοῦς, which is the Greek expression of *Jeshua*, and signifieth a saviour. *Jesus*, in Hebrew, is the same that *Saviour* is in English; so as these two phrases, 'Jesus, which is called Christ,' Mat. i. 16, and 'a Saviour, which is Christ,' Luke ii. 11, intend one and the same thing.

This name *Jesus* was by God himself given to his Son; for before the conception of Christ, an angel from God thus saith to her that was to be his mother, 'Thou shalt call his name *Jesus*,' Luke i. 31; and again, after he was conceived, but before his birth, it was said to his reputed father, 'Thou shalt call his name *Jesus*,' Mat. i. 21. Actually it was given to him at his circumcision, Luke ii. 21, as our name useth to be given to us at our baptism.

By this name he was called in his infancy, Mat. ii. 1, Luke ii. 27; in his childhood, Luke ii. 43; in his youth, Luke ii. 52; in his man-age, Mat. iii. 13; so all his lifetime: by friends, John i. 45; foes, John xviii. 5, 7; countrymen, John vi. 42; aliens, John xii. 21; at his death, Mat. xxvii. 37; after his death, and that by angels, Mat. xxviii. 5, Acts i. 11; by evangelists, Luke xxiv. 15; apostles, Rom. viii. 11; yea, and by devils, Acts xix. 15.

This title *Jesus* is a most honourable title, intimating that full salvation which he bringeth to his people. The angel that brought the message of his birth and name rendereth this reason thereof, 'He shall save his people from their sins,' Mat. i. 21. In this respect he is styled 'A Saviour,' Luke ii. 11; 'Our Saviour,' 2 Tim. i. 10; 'The Saviour of the body,' Eph. v. 23; 'The Saviour of the world,' John iv. 42; 'The Saviour of all men,' 1 Tim. iv. 10; yea, 'salvation' itself, Luke ii. 30.

By the name *Jesus* people were put in mind of that great end of his coming into the world, namely, to save them.

Yet the envious Jews under this name scorned and

יֵשׁוּעַ ab יְהוֹשֻׁעַ, *salvatic*.

derided him, by adding his country thereunto; thus, 'Jesus of Galilee,' 'Jesus of Nazareth,' Mat. xxvi. 69, 71; and in scorn this title was set over his head, 'This is Jesus,' &c., Mat. xxvii. 37.

The apostle, therefore, in setting forth the excellency of Christ, oft useth this name *Jesus*. It is oftener used alone, without any addition, in this epistle than in any other one epistle, that these Hebrews might be kept from that base conceit which their countrymen had of Jesus, and move them to have him in high esteem.

There are two whom the Seventy in the Old Testament style *Jesus*; namely, Joshua the son of Nun, Josh. i. 1, and Joshua the son of Josedeel, Haggai i. 14. Both these were accounted saviours of Israel, in regard of temporal deliverances, and therein were types of Christ.

In the New Testament, where mention is made of Joshua, he is styled *Jesus*, as Acts vii. 45, Heb. iv. 8. There is mention of another also called *Jesus*, Col. iv. 11, who, being a Jew, was, as is probable, in Hebrew called Joshua.

The apostle had before called Christ the 'Son of God,' 'the first begotten,' 'God,' 'Lord,' which are titles proper to his divine nature. But here he speaketh of his excellency as *man*; and thereupon giveth him that title which setteth out the distinct reason why, being God, he assumed man's nature; namely, that he might be a fit and able Saviour of man: fit, as he was man; able, as he was God.

Well may this title *Jesus*, in regard of the signification of it, be given unto Christ. For,

1. He was a *true* Saviour, Heb. viii. 2, not a typical Saviour, as Joshua and other like saviours, Neh. ix. 27.

2. He was a most *free* Saviour: 'According to his mercy he saved us,' Tit. iii. 5; 'not for price,' 1 Pet. i. 18.

3. He was an *all-sufficient* Saviour. He satisfied divine justice, assuaged divine wrath, endured the infinite curse of the law, overcame death, hell, and him that had the power of them, ver. 14, Rev. i. 18.

4. He was an *universal* Saviour; the Saviour of all that are or shall be saved, 1 Tim. iv. 10.

5. He was a *total* Saviour. He saveth soul and body, 1 Cor. vi. 20.

6. He was an *everlasting* Saviour. He brings all that believe in him to everlasting life. As he is, so he was from the beginning, and ever will continue so, Heb. xiii. 8, Rev. xiii. 8, Heb. vii. 24.

7. He was a *perfect* Saviour, Heb. vii. 25. He leaves nothing simply in the case of salvation for any other to do.

8. He is the *only* Saviour, Acts iv. 12, Isa. lxiii. 5. On these grounds it becomes us,

1. To consider the need that we have of a Saviour. This will make us inquire how we may be saved, Acts xvi. 30.

2. To fly to Christ for salvation. He invites all so to do, John vii. 37. He casts away none that come unto him, John vi. 37.

3. To trust on him, Acts xvi. 31, 1 Tim. iv. 10.

4. To rejoice in him, Luke i. 47.

5. To bless God for him, Luke i. 68.

6. To serve him who saveth us, Luke i. 74, 75.

7. To do all in his name, Col. iii. 17.

Of this title *Jesus*, joined with the other, *Christ*, see Chap. iii. 1, Sec. 29.

See. 74. *Of applying the testimony.*

That it may the more evidently appear that Jesus was especially intended in the foresaid testimony, the apostle applyeth to him both that low estate to which the man mentioned by the palmist was humbled, and also that high estate wherunto he was advanced; and both these in the very words of the testimony: the former thus, 'Who was made a little lower than the angels'; the latter thus, 'crowned with glory and honour.' The meaning of both these hath been before declared. See Sec. 57.

This high exaltation of Christ is here again brought in, to prove that 'all things were put under him'; for the first partiele of this verse, *but*, hath reference to the exaltation of Christ, as if they had been thus joined together: 'But we see Jesus crowned with glory and honour.' The thing questioned in the former verse was this, 'We see not yet all things put under him.' To that, in way of opposition, the apostle addeth this, 'But we see Jesus crowned.' This crowning of Jesus is a clear demonstration that all things are put under his feet, for it sheweth that he hath dignity and authority over them all. And it is here again, upon the mention of Christ's suffering, set down, to take away the scandal of Christ's cross; for Christ crucified was 'unto the Jews a stumbling-block, and unto the Greeks foolishness,' 1 Cor. i. 23. But the glory of Christ after his suffering made his suffering to be accounted no despicable matter, but rather most glorious, it being the way to a crown of glory and honour.

To shew wherein Jesus was made lower than angels, this phrase is inserted, 'For the suffering of death.'

The preposition translated *for*, *in*, is diversely used in the New Testament. It is sometimes set before the genitive case, and then it signifieth the efficient cause, and that principal, as Rom. i. 5; or instrumental, as Mat. i. 22; or the means whereby a thing is effected, as Acts v. 12. In all these senses it is translated *by*. See Chap. iii. 16, Sec. 164.

Sometimes it is set before the accusative case, and is translated *for*; then it signifieth the final cause, as Mat. xiv. 8, 9; and in this sense it is sometimes translated *because*, as Mat. xiii. 21. In the next verse both cases are joined to it, so as it signifieth both the final and the efficient cause. Here it is joined with the accusative case; but the sentence is so placed between

the humiliation and exaltation of Christ, as it may refer to either. Some refer it to the one, some to the other.

It being referred to Christ's humiliation, implieth the end of his being made less than angels, namely, 'for death,' that he might suffer death, or that he might die. For Jesus, as God, was eternal, immortal, and could not die; but as man he was mortal, he could, he did die.

Some place Christ's humiliation below angels in his death, and thus translate it, 'lower than the angels by the suffering of death.' Our English giveth an hint of this, by putting this diverse reading in the margin, thus, 'or, *by*.' But the accusative case, with which the preposition is here joined, will hardly bear that interpretation.

Again, others refer this clause, concerning Christ's death, to his exaltation, thus: 'We see Jesus, for the suffering of death, crowned;' which is as if he had said, 'Because he suffered death he was crowned, &c.'

If this be taken of the order or way of Christ's entering into glory (namely, that after he had suffered death, he was crowned with glory), it well agreeth with other scriptures, which thus speak: 'Ought not Christ to have suffered these things, and enter into glory?' Luke xxiv. 26; 'He became obedient to death, wherefore God also hath highly exalted him,' Philip ii. 8, 9. But thereupon to infer what papists¹ do, that Christ, by his passion, merited his own glorification, is no just consequence, nor an orthodox position. For,

1. The Greek phrase noteth the final rather than the meritorious cause.

2. The glory wherunto Christ was advanced, was due to him by virtue of the union of his human nature with his divine.²

3. The glory wherunto he was advanced was too great to be merited.

1. It impaireth the glory of Christ's passion, to say that hereby he merited for himself, implying that he aimed therein more at his own glory than our good.

5. It lesseneth God's love to man, as if God should give his Son to suffer, that thereby he might attain unto another glory than he had before.

6. Christ going out of the world thus prayeth: 'O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was,' John xvii. 5. How was that merited in the world which he had before the world was?

7. The Rhemists themselves,³ and other papists, acknowledge that Christ was, straight upon his descending from Heaven, to be adored by angels, and all other creatures.

I suppose that the main scope of the apostle is, to set out the end of Christ's being made lower than angels, namely, that he might be a sacrifice to expiate

¹ Rhem. Annot. on this place.

² See Domest. Dut., Treat. i. on Eph. v. 25, sec. 32.

³ Rhem. Annot. on Heb. i. 16.

man's sin; and thereby to make reconciliation betwixt God and man.

In this respect the first interpretation is the fittest, namely, that Christ was made man for this very end, that he might die. This is most agreeable to the proper meaning of the phrase and mind of the apostle.

Thus do many ancient and later divines¹ take it. This is a second proof of Christ's true manhood, namely, his death. See Sec. 1.

Sec. 75. *Of Christ's being man to die.*

Had not Christ assumed a human nature, which (in the substance, and sundry infirmities thereof) is inferior to the angelical nature (which is spiritual and incorruptible), he could not have died. To imagine that as God ('who only hath immortality,' 1 Tim. vi. 16) he should die, would imply the greatest contradiction that could be. God is a spirit of spirits, more free from any corporal infirmity and from death than any created spirits can be. Yet to effect what Christ did by his death, he that died must be God. For Christ died not as a private person to pay his debt, but as a surety for man, and a redeemer of man. For man therefore he was to satisfy infinite justice; to remove the insupportable curse of the law; to break the bonds of death; to overcome the devil, that had the power of death. No single creature could do all these. Immanuel, God with us, God made man, died, and by death effected whatsoever was requisite for man's full redemption. As by being man he was made fit to suffer, so that manhood being united to the Deity, was made able to endure whatsoever should be laid upon it, and thereby also an infinite value, worth, and merit was added to his obedience, for it was the obedience of him that was God, but in the frail nature of man.

Behold here the wonder of wonders. Christ undertakes a task above the power of all the angels, and to effect it he is made lower than angels. If ever power were made perfect in weakness, it was in this.

Sec. 76. *Of Christ's sufferings.*²

The apostle here addeth suffering to death (for the suffering of death),³ to shew that it was not an easy, gentle, light departure out of this world, but a death accompanied with much inward agony and outward torture.

This word in the plural number, *sufferings*, is frequently used in the New Testament, both to set out the manifold sufferings of Christ, as 1 Pet. i. 11, and also the sufferings of Christians for Christ's sake, as Rom. viii. 18. The singular number, *suffering*, is used in this only place, but collectively it compriseth under it all that Christ endured,⁴ either in body or soul. To demonstrate the truth hereof, the apostle with an

emphasis thus expresseth the kind of his death, 'even the death of the cross,' Philip ii. 8, which was a cursed death, Gal. iii. 13.

This will yet more evidently appear, if to Christ's external sufferings be added the sufferings of his soul, see Chap. v. 7, Sec. 38. A prophet saith, that 'his soul was made an offering for sinners,' Isa. liii. 10. This was manifested by an inward agony, concerning which he himself thus saith, 'My soul is exceeding sorrowful unto death;' with strong crying and tears, he thus prayeth, 'O my father, if it be possible, let this cup pass,' yea, again and the third time he fell on his face, and prayed in the same manner. Such was his agony, as 'his sweat was as it were great drops of blood falling to the ground.' So great was his agony, as an angel is said to appear unto him from heaven strengthening him. When he was upon the cross, he cried with a loud voice, saying, 'My God, my God, why hast thou forsaken me?' Do not these effects further prove that the apostle had cause to add *suffering* to Christ's death, and to style it, 'suffering of death.'

All this was to keep us from suffering what by our sins we had deserved. For 'Christ hath redeemed us from the curse of the law, being made a curse for us,' Gal. iii. 13. Who is able to 'comprehend the breadth, and length, and depth, and height of Christ's love to us, which passeth knowledge?' Eph. iii. 18, 19.

What now should not we do and endure for Christ's sake, thereby to testify our love to him?

Sec. 77. *Of this reading 'without God.'*

The proper end of Christ's suffering is thus expressed, 'that he by the grace of God should taste death for every man.'

This conjunction, *that*, is a note of the final cause, as Mat. v. 16. What in special that end was, is shewn in this phrase, 'for every man.' Hereof see Sec. 88.

The chief procuring cause is here said to be, 'the grace of God.' It appears that some of the ancients¹ read the clause otherwise than now we read it, though it be confirmed by a constant consent of all Greek copies as we now have it.

That other reading is thus, 'that, *χωρὶς Θεοῦ, sine Deo, without God* he might taste death. The Greek words, *χωρὶς Θεοῦ, gratia Dei*, translated *grace*, in the nominative case, and *without*, are somewhat like. They differ but in one letter. Thence might the mistake arise. For some have here taken *grace* in the nominative case, for 'Christ who died; as if he had said, 'that the grace of God might taste death for every man.' He called him *grace* who tasted death for the salvation of all, saith one;² and the Son is called the

¹ Chrys. in Heb. ii., Hom. iv.; Theod. in loc.; Aug. contr. Maxim. lib. iii. cap. xviii.; Ambros. Bullin. Bez. Sun. Pareus.

² See Sec. 96.

³ Διὰ τὴν ἀνάγκην ἢ πάσχω. patior.

¹ Ambros. de fide ad Grat. lib. ii. cap. iv.; Fulgent. and Trasimund. Reg. lib. iii. cap. xx.; Vigil. contr. Eutych.

² Jesum gratiam nominat qui pro omnium salute gustavit mortem.—Ambros. de fide ad Grat., lib. ii. cap. iv.

grace of God the Father, saith another.¹ But the word used by the apostle is of the dative case, so as hereby the likeness of the Greek words is taken away, and the mistake appears to be greater.

The sense wherein the fathers used this phrase, *without God*, was this, that though Christ consisted of two natures, divine and human, yet he suffered only in his human nature, his deity did not suffer.

But Nestorius, a notorious heretic, and his followers, inferred from those words, *without God*, that Christ's human nature was a distinct person of itself, and so suffered without God, not united to God; for they held that God and man in Christ were two distinct persons.

Thus we see what advantage is given to heretics by altering the words of Scripture.

Sec. 78. *Of God's grace the cause of Christ's death.*

To come to the true reading of this text, which is this, 'by the grace of God.' Grace is here put for the free favour of God. Thus it is oft taken in the holy Scriptures. See Chap. iv. 16, Secs. 96, 97.

All blessings tending to salvation, yea, and salvation itself, are ascribed therunto: as election, Rom. xi. 5; redemption, Eph. i. 7; vocation, 2 Tim. i. 9; justification, Rom. iii. 24; salvation, Eph. ii. 8.

It was therefore of God's grace that Christ was given to man, and that he did what he did, and endured what he endured for man, John iii. 16, Eph. ii. 4, 7.

There is nothing out of God to move him to do anything: 'He worketh all things after the counsel of his own will,' Eph. i. 1. See more hereof, Sec. 37, and Chap. iv. 16, Sec. 97.

As for man, there can be nothing in him to procure so great a matter as is here spoken of, at God's hand.

By this it is manifest, that God's free grace, and the satisfaction that Christ hath made for our sins, may stand together.² Christ's satisfaction is so far from being opposite to the freeness of God's grace, as it is the clearest and greatest evidence that ever was, or can be given thereof. More grace is manifested in God's not sparing his Son, but giving him to death for us, than if by his supreme authority and absolute prerogative he had forgiven our sins, and saved our souls. We that partake of the benefit of Christ's death, nor do, nor can make any satisfaction at all. For God to impute another's satisfaction to us, and to accept it for us, is mere grace; and that the rather, because he that is true God, even the proper Son of God, made that satisfaction.

Thus we see how, in working out our redemption, divine grace and justice meet together, and sweetly

kiss each other: justice, in reference to the Son of God, who hath satisfied God's justice to the full; grace, in reference to us, who neither have made, nor can make, any satisfaction at all.

Learn hereby to ascribe what thou hast or hopest for to grace, and wholly rely thereupon. It is the surest ground of comfort, and safest rock of confidence that poor sinners can have.

Paul ascribes all in all to it, 1 Cor. xv. 10, 1 Tim. i. 11. He taketh all occasions of setting it forth, yet never satisfieth himself therein. He styleth it 'abundance of grace,' Rom. v. 17; 'Exceeding abundant grace,' 1 Tim. i. 14; 'Riches of grace,' Eph. i. 7; 'Exceeding riches of grace,' Eph. ii. 7.

Let us be like minded. Let us acknowledge the grace of God to us, and ascribe all the good we have therunto. Let us so deeply meditate thereon, as we may be ravished therewith. Let us so apply it to ourselves, as we may render all the praise of what we have, or are able to do, to this grace of God.

Had it not been by the grace and good pleasure of God, no violence, or force of man or devils, could have brought Christ to die. Did he not with a word of his mouth drive back those that came to apprehend him? John xviii. 6. He could have had more than twelve legions of angels to defend him, Mat. xxvi. 53; he was 'delivered by the determinate counsel of God,' Acts ii. 23. And this God did upon his free grace and good will towards man. This moved Christ to 'lay down his life,' John x. 18; and to 'give himself,' Eph. v. 25.

Sec. 79. *Of tasting.*

The evidence of the grace of God here specified is thus expressed, 'That he should taste death,' &c. Of tasting, see Chap. vi. 4, Sec. 33.

To taste is the proper act of that sense which is called *taste*. Thereby is discerned the savour of things, and men distinguish betwixt sweet and sour, fresh and salt, and other like different tastes, Job xii. 11; 2 Sam. xix. 35. In sacred Scripture it is taken two ways.

1. Indefinitely, for the participation of a thing, and that affirmatively, ('The ruler of the feast' tasted of the water that was made wine; that is, he drank it, John ii. 9); and negatively, 'None of them shall taste of my supper;' that is, shall eat thereof, Luke xiv. 24.

2. Exclusively, by way of diminution, implying a small quantity. This also affirmatively ('I did but taste a little honey;' that is, I took but a little quantity, 1 Sam. xiv. 29); and negatively 'Taste not,' Col. ii. 21; that is, take not the least quantity.

In the former sense it is taken for eating, and so translated, Acts x. 10, and xx. 11.

In the latter sense it is opposed therunto: 'When he had tasted thereof, he would not drink,' Mat. xxvii. 34. Eating and drinking in this case intendeth the same thing.

It is oft, in the New Testament especially, meta-

¹ Gratia Dei Patris appellatur Filius, eo quod nobis a Deo Patre gratia sit datus, et quod gratis pro nobis mortem sustinuit. — *Primas*.

² See Chap. ix. 7, Sec. 43.

phorically used, and applied both to things comfortable, (as to 'the heavenly gift,' 'good word of God,' Heb. vi. 4, 5; and 'graciousness of God,' 1 Pet. ii. 3), and also to such things as are grievous, as to that which of all things is most bitter unto natural men, namely, death: 'They shall not taste of death,' Mat. xvi. 28; so John viii. 52, and here.

The ground of this phrase may arise from the ancient custom of the Grecians in putting men to death, which was by giving them a cup of poison to drink.¹ In allusion hereunto death is styled a *cup* (especially death inflicted by men, accompanied with some horror), and suffering death a drinking of that cup, John xviii. 11; Mat. xx. 22, 23.

It was usual with the prophets so to set out God's judgments under this metaphor of a cup, a cup being metonymically put for the liquor in the cup, which in this case is taken to be bitter and deadly, Isa. li. 17-22; Jer. xxv. 15, 17, 28; Ezek. xliii. 31, &c. To drink, or taste of such a cup, is to partake of the grievous and bitter thing that is intended thereby, whether it be death, or any other affliction or judgment.

The liquor in the cup, whereof Christ is here said to taste, is plainly expressed to be death. How bitter his death was, hath been shewed before. Sec. 76.

Sec. 80. Of Christ's tasting death.

Christ suffering death is here set out under this metaphor of tasting, in three respects.

1. In that he did truly and really partake thereof. The history of his passion, punctually set forth by four evangelists, which are four authentic witnesses, gives abundant proof hereunto. He was our surety, and took our sins on him, and undertook to make full satisfaction for them. To do this he must of necessity partake of death, even such a death as he did suffer. This real suffering of Christ is to be held as an undeniable ground of faith.

2. In that Christ was not swallowed up of death. For he was but three days under the power of death, and in none of those days did he 'see corruption,' Acts ii. 31. In both these was Jonah a type of Christ, Jonah i. 17 and ii. 10; Mat. xii. 40. This doth much strengthen our faith, in that our surety, who did really partake of death, did yet but taste thereof. He was not utterly destroyed thereby.

3. In that he began to us in that cup. A physician will himself taste of the potion that he hath prepared for his patient, to encourage his patient more contentedly and readily to drink it up. For by the physician's first tasting of it, the patient is assured that there is no hurtful thing therein, but that which is good and wholesome. Even so Christ tasting death, encourageth believers to submit unto it. It is said of the unicorn, that he putting his horn into the water, draws out all the poison thereof, and then other beasts drink of it after him. Thus from Christ's death it is that the

sting of death is pulled out (1 Cor. xv. 55, 56). His tasting of death hath seasoned and sweetened death unto us, so as that which was sharp vinegar and bitter gall to him, is sweet wine to us. Thus it is set out in the Lord's supper, Luke xxii. 20. It is a cup of consolation, Jer. xvi. 7; of benediction, 1 Cor. x. 16; of salvation, Ps. cxvi. 13.

Sec. 81. Of Christ's dying for every man.

The persons for whom Jesus tasted that bitter cup of death, are set forth in this indefinite phrase, *for every man*. This collective phrase in the singular number, is answerable to the general in the plural number, *for all*, 2 Cor. v. 15. It was before noted (Sec. 66) that this general or indefinite particle, *all*, or *every one*, admits limitations. In this case of Christ's death, it must needs be limited. For in another place Christ saith, 'I lay down my life for the sheep,' John x. 15; but every man is not of Christ's fold, nor one of those sheep. It is said again, 'He shall save his people,' Mat. i. 21; of this number every man is not. He 'gave himself for the church,' Eph. v. 25; of which society none are but the elect. Christ made intercession for those for whom he died, Rom. viii. 34. But he prays not for the world, John xvii. 9. They for whom he died are redeemed, Rev. v. 9; but Christ hath redeemed men *out of every kindred*, and tongue, and people, and nation; not every one in each of these. From redemption follows remission of sins, Col. i. 14; but all have not their sins pardoned. The Father gave some *out of the world* to Christ, John xvii. 6.

This universal particle, *all*, or *every one*, must therefore have here some limitation; as on all hands it is granted to have in these words of Christ, 'I, if I be lifted up from the earth, will draw all men unto me,' John xii. 32.

Limitations are such as these:

1. In regard of distinct sorts and kinds of persons. So is the general particle limited, Gen. vii. 14; Mat. iv. 23; Luke xi. 42.

2. In regard of the universality of the elect. These are they of whom Christ thus saith, 'All that the Father giveth me, shall come unto me: and him that cometh unto me I will in no wise cast out,' John vi. 37. God's people have their fulness, and in the elect there is a kind of special universality; so as the whole world may seem to be redeemed out of the whole world.¹

3. In regard of the indefinite offer of the benefit of Christ's death to every one, none excepted, Isa. lv. 1, Rev. xxii. 17.

4. In regard of the sufficiency of the price. Christ's death was sufficient to redeem every one. In this re-

¹ Habet populus Dei plenitudinem suam. In electis specialis quodam censetur universitas: ut de toto mundo totus mundus liberatus videatur.—Ambros. de *Eccl. Gent.* lib. i. cap. iii.

¹ Plato in Phaedone.

spect it is said, 'The blood of Christ cleanseth from all sin,' 1 John ii. 7.

5. In regard of the impotency of all other means. There is no other means to redeem man but the death of Christ; so as every one that is redeemed is redeemed by his death. In this respect saith the Lord, 'I am the Lord, and beside me there is no Saviour,' Isa. xlii. 11. Where in a city there is but one physician, we use to say, all that are sick are cured by him, meaning all the sick that are cured.

Sec. 82. *Of God's impartiality.*

This in general verifieth that which was of old affirmed by Moses, Deut. x. 17; by Elihu, Job xxiv. 19; by Jehoshaphat, 2 Chron. xix. 7; by Peter, Acts x. 35; by Paul, Rom. ii. 11, and sundry others; namely, that 'with God is no respect of persons.' All sorts, in all nations, whether male or female, great or mean, free or bond, learned or unlearned, rich or poor, or what other outward difference may be betwixt them, all are alike to God.

By this may every one be bold to apply Christ's death to himself. Hereof see more in *The Whole Armour of God*, on Eph. vi. 16, treat. 2, of faith, secs. 29, 30, &c.

Sec. 83. *Of Christ's dying for us.*

The end of Christ's death being thus set down, for every one, sheweth that it was man, even man's good for whom and for which Christ died, Rom. v. 8. His birth, his life, his death, were all for us children of men. A prophet, who was a son of man, thus setteth out Christ's birth: 'Unto us a child is born, unto us a son is given,' Isa. ix. 6. And an angel speaking to sons of men, thus: 'Unto you is born a Saviour,' Luke ii. 11. The obedience of Christ's life was also for us, Rom. v. 19; so he died for us, 1 Thes. v. 10. The like is said of his burial; for in regard of the benefit which we receive from Christ's burial, we are said to be buried with him, Rom. vi. 4, Col. ii. 12; yea, he was 'made sin for us,' 2 Cor. v. 21, and 'a curse for us,' Gal. iii. 12. For us he vanquished the devil, Heb. ii. 14. The like also of his resurrection, Rom. iv. 25; of his ascension, John xiv. 2; of his intercession, Rom. viii. 34; and of his abode in heaven, John xvii. 24. All is for us.

Good ground we have hereupon to apply, as other things of Christ, so especially that which is here in particular expressed, his death; and to rest thereon, as on a satisfaction for our sins, and as the means of pulling out the sting of death, 1 Cor. xv. 55, and making it a sweet sleep to us, 1 Thes. iv. 14, 15.

Sec. 84. *Of the resolution of Heb. ii. 9.*

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory

and honour; that he by the grace of God should taste death for every man.

The sum of this verse is, the end of Christ's humiliation.

This is set down by way of answer to the objection propounded in the former verse. The objection was against the supreme authority of Christ over all creatures. Of the objection, see Sec. 68.

The answer hath reference unto two branches of the objection:

One concerns the person intended; which was man, meaning a mere man. This the apostle so yields unto, as notwithstanding he affirmeth Jesus, who was more than man, to be so highly exalted as is mentioned in the testimony.

The other concerns the evidence alleged against the foresaid supreme authority, which is thus set down, 'we see not yet,' &c.

This he answereth, by a distinction of sights, to this purpose: Though with bodily eyes we can see no such matter, yet we may with the eyes of our soul. See Sec. 72.

In setting down the foresaid end, two points are distinctly expressed:

1. A description of Christ's humiliation.
2. A declaration of the end thereof.

Christ's humiliation is set down by the low degree thereof; and that comparatively in reference to angels, thus, 'lower than angels.' Hereof see Sec. 64.

The end is, 1, generally propounded; 2, particularly exemplified.

In the general is declared,

1. The end itself.
2. The consequence that followeth thereupon.

The end itself is,

1. Propounded in this word, *death*.
2. Aggravated by this epithet, *suffering*.

The consequence following was exaltation.

This is, 1, propounded in the metaphor of a crown; which implieth a royal dignity.

2. It is amplified two ways:

(1.) By the excellency of that crown, in this word *glory*.

(2.) By the esteem that others have of it, in this word *honour*. Of these two words, see Sec. 60.

In the particular exemplification of the end are set out,

1. The manner of Christ's partaking of death, in this metaphor *taste*.

2. The causes thereof; which are two:

1. The procuring cause, 'the grace of God.'
2. The final cause, 'for every man.'

Sec. 85. *Of doctrines raised out of Heb. ii. 9.*

1. Objections against truth are to be answered. Thus such clouds as obscure truth will be removed. Thus may men be kept from forsaking the truth. This particle *but* intendeth the doctrine. See Sec. 68.

II. *Christ is the Saviour of man ; for he is Jesus.* See Sec. 73.

III. *Things super-celestial may be seen.* Super-celestials are such as are above the stars, even in the highest heaven, where Jesus hath abode ever since his ascension. There may we now see him, namely, with the eyes of the soul. See Sec. 72.

IV. *Truths invisible are most sure to believers.* They are believers of whom the apostle thus saith, 'we see.' See Sec. 72.

Of doctrines raised out of these words, 'made a little lower than the angels,' and out of these, 'crowned with glory and honour,' see Sec. 65.

V. *Christ was incarnate, that he might be a fit sacrifice.* See Secs. 74, 75.

VI. *Christ suffered unto death.* His death is here expressly mentioned.

VII. *Christ's death was with great suffering.* It is here styled the suffering of death. See Sec. 76.

VIII. *Great glory followed upon Christ's great suffering.* This phrase, the 'suffering of death,' imports great suffering ; and this, 'crowned with glory,' great glory ; and the order of setting down these two shews that the latter followed upon the former. See Sec. 74.

IX. *Christ's high dignity giveth proof of the subjection of all things under him.* The apostle here proveth that subjection by Christ's dignity. See Sec. 74.

X. *God's free grace was the procuring cause of Christ's suffering for man.* This is here directly set down. See Sec. 78.

XI. *God's grace and Christ's merit may stand together.* See Sec. 78.

XII. *Christ was not swallowed up of death.*

XIII. *Christ actual'y and really died.*

XIV. *Christ began the cup of death to us.* These three last doctrines arise from this metaphor taste. See Sec. 80.

XV. *Christ died for all, of all sorts.* See Sec. 81.

XVI. *Christ died not for himself.* See Sec. 74.

XVII. *God is no respecter of persons, for he gave his Son for all men.* See Sec. 81.

XVIII. *Man's good was the end of Christ's sufferings.* See Sec. 81.

Sec. 86. *Of the respect wherein 'it became God' that his Son should be man, and suffer for man.*

Ver. 10. *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.*

The first particle of this verse, γὰρ, *for*, shews that it is added as a reason of that which goes before. In general, it is a third reason to prove that Christ was man. See Sec. 1. In particular, it declareth the reason of the last clause of the former verse, which is this, 'By the grace of God Christ tasted death for every one.' If the question be asked, Why God's

grace chose that way to redeem man ? here is a ready answer : 'It became him' so to do.

The Greek word ἐγένετο, translated *became*, is diversely used.

1. It implies a *necessity* of doing this or that, as in this phrase, 'Such an high priest became us, who is holy,' &c. Heb. vii. 29. It was necessary that we should have such an one ; no other could serve the turn.

2. It implies a *duty*, as in this phrase, 'It becometh us to fulfil all righteousness,' Mat. iii. 15. It is our duty so to do.

3. It implies an *answerableness* or agreement of one thing to another, as in this phrase, 'Speak thou the things which become sound doctrine,' Tit. ii. 1 ; that is, as are agreeable thereto.

4. It implies a *decency*, comeliness, and glory of a thing, as in this phrase, 'Which becometh women professing godliness,' 1 Tim. ii. 10. He there speaketh of women adorning themselves with good works ; and this is a decent and comely thing, the beauty and glory of professors. Thus it is here taken ; for never did anything more make to the glory of God than his making of his Son lower than angels, that he might taste death for every one.

We read, that upon the first news of Christ coming into the world, a multitude of angels thus praised God, 'Glory to God in the highest,' &c., Luke ii. 14 ; and Christ himself, when he was going out of the world, thus saith to his Father, 'I have glorified thee on earth,' John xvii. 4. And upon his suffering, Christ said, 'Father, glorify thy name ;' and the Father thus answered, 'I have both glorified it, and will glorify it again,' John xii. 28. All this was in relation to Christ's humiliation, even unto death.

Sec. 87. *Of God's glory in giving his Son to die.*

If we take a view of God's special properties, we shall find the glory of them so set forth in Christ's incarnation and passion, and the redemption of man thereby, as in nothing more. I will exemplify this in five of them.

1. The *power* of God hath been often manifested by many wonderful works of his since the beginning of the world. The book of Job and book of Psalms do reckon up catalogues of God's powerful and mighty works ; but they are all inferior to those works which were done by the Son of God becoming man and dying ; for hereby was the curse of the law removed, the bonds of death broken, the devil and his whole host vanquished, infinite wrath appeased. The Son of God did all this, and much more, not by arraying himself with majesty and power, but by putting on him weak and frail flesh, and by subjecting himself to death. Herein was strength made perfect in weakness, 2 Cor. xii. 9.

2. The *wisdom* of God was greatly set forth in the first creation of all things in their excellent order and

beauty, and in the wise government of them; but after that by sin they were put out of order, to bring them into a comely frame again was an argument of much more wisdom; especially if we duly weigh how, by the creature's transgression, the just Creator was provoked to wrath. To find out a means, in this case, of atonement betwixt God and man, must needs imply much more wisdom. For who should make this atonement? Not man, because he was the transgressor; not God, because he was offended and incensed. Yet God, by taking man's nature upon him, God-man, by suffering, did this deed; he made the atonement. God having revealed this mystery unto his church, every one that is instructed in the Christian faith can say, Thus and thus it is done. But had not God, by his infinite wisdom, found out and made known this means of reconciliation, though all the heads of all creatures had consulted thereabout, their counsels would have been altogether in vain. We have therefore just cause, with an holy admiration, to break out and say, 'Oh the depth of the riches both of the wisdom and knowledge of God,' Rom. xi. 33.

8. The justice of God hath been made known in all ages by judgments executed on wicked sinners; as the punishment of our first parents, the drowning of the old world, the destroying of Sodom and Gomorrah with fire and brimstone, the casting off the Jews, the casting of wicked angels and reprobate men into hell fire; but to exact the uttermost of the Son of God, who became a surety for man, and so to exact it as in our nature, he must bear the infinite wrath of his Father, and satisfy his justice to the full, is an instance of more exact justice than ever was manifested.

4. The truth of God is exceedingly cleared by God's giving his Son to die, and that in accomplishment of his threatening and promises.

For threatening, God had said to man, 'In the day thou eatest of the tree of the knowledge of good and evil, thou shalt surely die,' Gen. ii. 17. How could God's truth have been accomplished in this threatening, and man not utterly destroyed, if Christ had not died in our nature?

For promise, the first that ever was made after man's fall was this, 'The seed of the woman shall bruise the serpent's head,' Gen. iii. 15. As this was the first promise, so was it the ground of all other promises made to God's elect in Christ. Now God having accomplished this promise by giving his Son to death, how can we doubt of his truth in any other promise whatsoever. The accomplishment of no other promise could so set out God's truth as of this; for other promises do depend upon this, and not this on any of them. Besides, this is the greatest of all other promises. We may therefore on this ground say, 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' Rom. viii. 32.

5. God's mercy is most magnified by sending his Son

into the world to die for man. 'The mercies of God are over all his works,' Ps. cxlv. 9; but the glass wherein they are most perspicuously seen is Jesus Christ made man, and made a sacrifice for man's sin. This is set out to the life: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' John iii. 16.

Sec. 88. *Of the necessity of Christ's being man to die.*

On the fore-mentioned grounds, there was a necessity of Christ's suffering. In this respect a *must* is attributed to that which is here said, it *became*. So saith Christ of himself, he 'must suffer,' Mat. xvi. 21; and 'thus it must be,' Mat. xxvi. 54; 'The Son of man must be lifted up,' John iii. 14; 'Ought not Christ to have suffered these things?' Luke xxiv. 56.

This may serve to stop the mouths of such conceited persons as are over-busy in inquiring after God's supreme high prerogative, namely, whether he could not by virtue of it have forgiven man's sin, without any such satisfaction, and by this grace received him to glory?

Since 'it became God' to take this course, and that the Holy Ghost saith, 'It must be so;' O man, 'who art thou that repliest against God?' When God's will is manifested, it is over-much curiosity to dispute about his prerogative. Moses hath set down a singular rule for us to order our reasonings by, which is this, 'Those things which are revealed belong unto us,' Dent. xxix. 29. It may be that these grounds, it *became him*, it *must be*, are expressed to prevent all further disputes about this point.

It much becomes us who look to partake of the benefit of that which became God so to order, to be very circumspect over ourselves, and to take heed that we pervert not that to God's dishonour which so much became him. They pervert it who take occasion from God's grace in giving his Son, and from the satisfaction which his Son hath given for our sins, to continue in sin. This is it concerning which the apostle, with great indignation and detestation, saith, 'God forbid,' Rom. vi. 2. This is to 'turn the glory of God into lasciviousness,' Jude 4. This is to tread under foot the Son of God,' &c., II-b. x. 29. What greater aggravation can there be of a sin than this?

Sec. 89. *Of these phrases, 'for whom, by whom, are all things.'*

These phrases, 'for whom,' *ὅτι ὅς*, 'are all things,' and 'by whom,' *ὅς ἐξ ὧς*, 'are all things,' have reference to God, who gave his Son to death; and by them he is described.

These two prepositions, *for*, *by*, are the interpretation of one Greek word, *διὰ*, which is the same that in the former verse is translated *for* ('for the suffering,' *διὰ τῆς πάσης*). The variation of the cases joined to

the preposition varieth the interpretation.¹ Hereof see Sec. 74; of the Greek noun, see Sec. 76.

The former, *δι' ὃν*, sets out God as the final cause, for whose glory all things are. In this sense it is said, 'The Lord hath made all things for himself,' Prov. xvi. 4; namely, for his own glory. To this very purpose saith the apostle, 'All things are to him,' *εἰς αὐτόν*, Rom. xi. 36. These prepositions, *διὰ*, *for*, and *εἰς*, *to*, intimate one and the same thing, which is the end. Thus the woman is said to be made, *διὰ τὴν ἀνδρα*, 'for the man,' 1 Cor. xi. 9; which is, for the man's sake, for his good, Gen. ii. 18. The Greek phrase, *εἰς αὐτόν*, which signifieth *to him*, is translated *for him*, chap. i. 16. To make this more clear, our English often addeth this particle, *sake*, which is a note of the final cause; as, *διὰ τὴν βασιλείαν*, 'For the kingdom of heaven's sake,' Mat. xii. 12; *διὰ τὸ ὄνομα μου*, 'For my name's sake,' saith Christ, Luke xxi. 17; *διὰ τὸ εὐαγγέλιον*, 'For the gospel's sake,' 1 Cor. ix. 23.

The latter phrase, *δι' οὗ*, *by whom*, sets out God as the efficient, and creator of all. In this sense this phrase is applied to Christ: 'By him were all things created,' Col. i. 16.

It is also applied to his blood, as to the procuring cause of redemption: 'He hath purchased the church with his own blood,' Acts xx. 28.

This general, *τὰ πάντα*, 'all things,' is to be taken in the largest extent that can be, nothing at all excepted. So it is taken John i. 3, Col. i. 16, Heb. i. 3, and in other places where mention is made of creation and providence. (See more of this general, Sec. 66.) Here it is expressly mentioned, to shew the ground of God's putting all things in subjection under Christ's feet; even because 'all things were for him, and by him.' God had power to dispose all things as he would, because all things were 'by him.' He made all. And he had a right so to do, because all were made 'for him;' even for him to dispose of them as he would. See Sec. 37.

These phrases, *for him* and *by him*, have reference both to creation and to providence. For 'God worketh hitherto,' John v. 17, namely, by his providence; and thereby all things are preserved, Ps. cxlvii. 8, 9; and ordered, Ps. xxxiii. 13, &c.

In the foresaid description of God, the final cause, *for whom*, is set before the efficient, *by whom*, to shew what it was that God put on to make, preserve, and govern all things. Surely he put himself on; he aimed at himself, even at his own glory. That all things might be *for him*, all things were *by him*.

All things being for God, we also, all we have, and all we can do, ought to be for him: 'Glorify God in your body, and in your spirit, which are God's,' 1 Cor. vi. 20. 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God,' 1 Cor. vi. 31. See more

hereof in my *Explanation of the Lord's Prayer*, entitled *A Guide to go to God*, petit. i. sec. 30, 31.

All things being by God, it is our duty to acknowledge that 'in him we live, move, and have our being,' Acts xvii. 28; and that as all things were created, so they are preserved and governed by him, Job xxxviii. 4, &c., Ps. civ. 2, &c.; and thereupon to fly to him in all our needs, distresses, and dangers. To call upon him, and depend on him for every good thing; to commit our souls, bodies, states, endeavours, even all that we have, to him; to be content with every event; to submit all our purposes to his will; and for all things to bless him, Job i. 21.

We ought the rather to be thus minded, because God doth nothing but what becometh him. This description of God, 'for whom are all things, and by whom are all things,' is added to this motive, 'it became him,' to shew that there is a comeliness in all things done by him: 'He hath made everything beautiful in his time,' Eccles. iii. 11. Wherefore, though we can see no reason of God's doings, yet we may see good reason to account them the best.

This title, *by whom*, having reference to God (as also Rom. xi. 36), giveth a full answer to the Arians, who from this phrase, 'All things were made by him,' John i. 3, infer that the Son is inferior to the Father, and his instrument in making the world.

Sec. 90. Of sons in relation to Christ.

This clause, *in bringing many sons unto glory*, seemeth by our English translators to have reference to him who is described in the former words, namely, to God. Surely the thing itself may well be applied to God, and imply a reason why it became God to make his Son perfect through sufferings, even because his purpose was to bring many other sons to glory; and the best way to bring them thereunto was by his Son's suffering.

This is a good and congruous sense, but the construction of the Greek words will not bear it; for the antecedent, *αὐτῷ*, to which this relative in that sense should have reference, is of the dative case; but the relative, *ἀγαθόντα*, is of the accusative, of which case the word translated *captain*, *τὸν ἀρχηγόν*, is. Now, it is without all question that Christ is meant under that word *captain*; therefore, in grammatical construction, this act of bringing many sons to glory is to be applied to Christ.

Thus it sheweth a reason why Christ himself passed by suffering unto glory, namely, that thereby he might bring many sons to glory. Both references tend to the same scope. The latter attributes that act to the Son which the former doth to the Father. In this there is no great incongruity; for the Father and Son are one in essence, mind, will, and work: 'What thing soever the Father doth, these also doth the Son likewise,' John v. 19.

Against the reference, of 'bringing sons unto glory,'

¹ Accusative, *δι' ὃν*; genitive, *δι' οὗ*.

made to Christ, it is objected that the persons here said to be brought to glory are called Christ's *brethren*, ver. 11. If they be his brethren, how can they be his sons?

Ans. 1. They are not called *his sons* in relation to Christ, but indefinitely *sons*; so as it may be thus explained, Christ brought many sons of God to glory.

Ans. 2. The same persons that in one respect are called Christ's brethren, may in another respect be called his sons. How saints are called Christ's brethren, see Sec. 106; they are called his sons in these respects.

(1.) As Christ is 'the everlasting Father,' Isa. ix. 6, thus he hath given them their being, and adopted them into his family.

(2.) As the Father hath given all his elect unto Christ, to be nourished and nurtured by him; thus they who were nurtured and instructed by ancient prophets are called 'sons of the prophets,' 2 Kings ii. 3. In like manner, and on the same ground, the elect of God are called Christ's sons. They whom ministers beget unto the Lord are called their sons, Philom. 10, much more they who are saved by Christ may be called his sons.

(3.) As Christ bears a fatherly affection to them; loving them as sons, taking an especial care of them as of his sons, purchasing an inheritance for them, and doing all the good he can for them.

The sons of God and the sons of Christ are all one, even such as are adopted and regenerate; for by the grace of adoption, and by the work of regeneration, we are made the sons of God, and heirs of glory, Rom. viii. 15-17, 1 Pet. i. 3, 4; these are 'sanctified and cleansed with the washing of water by the word,' Eph. vi. 25; these 'have washed their robes, and made them white in the blood of the Lamb,' Rev. vii. 14; and thus are they fitted for glory.

Boast not of any title to glory till thou hast evidence of thy sonship, that thou art adopted and born again: 'The son of the bond woman shall not be heir with the son of the free woman,' Gal. iv. 30.

How may we have evidence that we are sons?

Ans. By the Spirit, Rom. viii. 14. The Spirit worketh two things.

1. An earnest desire of God's fatherly favour, Gal. iv. 6.

2. A careful endeavour to please and honour God, Col. i. 10, Mal. i. 6. The former is a fruit of faith, the latter of love. Hence arise grief for the provocations of God's wrath, and indignation at the dishonour done to God.

By these evidences we may know that we are the sons here meant, and having that assurance, no doubt can be made of obtaining glory; for 'Christ undertaketh to bring such to glory.' In this respect salvation, by a kind of property, is said to be theirs, for 'Christ is styled 'the captain of their salvation.' All sons, and none but sons, shall be saved: Jesus 'shall save his

people,' Mat. i. 21; he is 'the Saviour of the body,' Eph. v. 23. 'If children, then heirs,' Rom. viii. 17, not otherwise.

With much confidence may sons rest upon such a father as Christ is, to be much pitied and succoured in all their distresses, to have all their wants supplied, to be tenderly dealt with in all their weaknesses, to be sufficiently provided for with all needful good things, to be safely protected against all dangers, to have whatsoever may be expected from such a father. Consider, on the one side, the love and care of natural fathers to and for their children, yea, and of apostles too for those whom they beget by the gospel; and, on the other side, well weigh how far Christ exalteth all those fathers in power, wisdom, and goodness, and you shall find just cause with confidence to rest on him at all times, on all occasions.

By virtue of this relation, it becomes us all, who account ourselves to be in the number of God's elect, and to be given by him as sons to Christ, it becomes us every way to shew ourselves to be Christ's sons, even in our inward disposition, and also in our outward conversation, and thereupon to love him and fear him, to reverence and obey him, in all things to please him and honour him, to depend on him for all needful good things, and to be content with that condition wherein he sets us, and with those gifts of soul, body, or state that he is pleased to bestow upon us. In a word, what duties soever in God's word are required of sons as sons, we must conscientiously perform to Christ, whose sons we are.

That these duties may be performed according to the extent of the persons whom they concern, we must take notice that as all sorts and conditions of men, great and mean, rich and poor, young and old, so also both sexes, male and female, are comprised under this relative *sons*; for that is the nature of relatives, to comprise both under one, as under this title *men*, indefinitely used, women also are comprised, and under *brethren* sisters also. To manifest this, the other relative daughters are oft expressed, as, 'Ye shall be my sons and daughters,' 2 Cor. vi. 18.

Sec. 91. *Of the multitude of them that shall be saved.*

The sons before mentioned are said to be πολλοί, 'many;' though this include not all the sons of Adam; for 'they that have done evil shall come forth unto the resurrection of damnation,' John v. 29, and this Captain of salvation will say to multitudes at the last day, 'Depart from me, ye cursed, into everlasting fire,' Mat. xxv. 41, yet this includeth a very great multitude. For it was in relation to these sons, who are the spiritual seed of Abraham, that God said to Abraham, Isaac, and Jacob, 'Thy seed shall be as the stars of heaven, and as the dust of the earth,' Gen. xv. 5, xxvi. 4, xxviii. 14. And the prophecies of multitudes to come in are meant of these sons, such as these: 'Many people shall say, Let us go up to the

house of God,' Isa. ii. 3, Mic. iv. 2; 'Many shall come from the east and west,' &c. Mat. viii. 11; and, 'My righteous servant shall justify many,' Isa. liii. 11; 'The Son of man came to give his life a ransom for many,' Mat. xx. 28; 'His blood is shed for many,' Mat. xxvi. 28; 'By the obedience of one shall many be made righteous,' Rom. v. 19. In particular, John saith, 'I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne,' &c. Rev. vii. 9. All these were the sons here mentioned. See Chap. vi. 14, Sec. 107, and Chap. ix. 22, Sec. 140.

Obj. It is oft said that few are chosen, few enter in at the strait gate, Mat. vii. 14, xx. 16. Hereupon the flock of Christ is styled 'a little flock,' Luke xii. 32, and they are styled 'a remnant,' Isa. i. 9; 'a tenth,' Isa. vi. 13; 'a vintage,' Micah vii. 1, and they are resembled to those few that were in the ark when the whole world was drowned, and in Sodom when the four cities were destroyed with fire and brimstone. See Chap. xi. 7, Sec. 32.

Ans. Comparatively they are indeed but few, in regard of the multitudes of evil ones that ever have been, and ever will be in the world. But simply considered in themselves, they are very, very many. When Elijah thought that he alone had been left, the Lord gave him this answer, 'I have reserved to myself seven thousand,' Rom. xi. 3, 4.

This is a matter of great comfort, in regard of the multitudes that perish, that there are also many that shall be saved.

It is also a great encouragement to inquire after the way to salvation, and to use the means sanctified for attaining therunto. There is 'a fountain opened' to cleanse us from sin, Zech. xiii. 1. Let us not fear that it will be dried up because many go to partake thereof. Be rather encouraged to go with those many therunto. Fear not that heaven will be filled up, for there are 'many mansions,' John xiv. 2. A poor man long waited at the pool of Bethesda, though the time of cure was but at a certain season, and only one could be cured at that season, John v. 4, 5, &c.; but the pool for salvation cureth at all times all that go into it. We read of three thousand converted by one sermon, Acts ii. 41, and five thousand by another, Acts iv. 4, and it is after this registered that 'multitudes of believers were added to the Lord,' Acts v. 14; and that 'the number of disciples was multiplied,' Acts vi. 1; and that 'the churches were established in the faith, and increased in number daily,' Acts xvi. 5; and that many thousands¹ of Jews believed, Acts xxi. 20, besides the Gentiles that embraced the faith.

After those days, yea, and in these our days, have the churches of Christ wonderfully increased.

A strong inducement this is, both to ministers to

preach the gospel, and also to people to attend thereupon, in that there are many sons: and they must all be brought to glory.

Sec. 92. *Of 'bringing' sons to glory.*

It is said of those many sons, that by Christ they are brought to glory.

The verb ἀγαγόντα, translated *brought*, is diversely used, as,

1. To go of one's self, even upon his own voluntary motion: as where Christ saith, ἀγαγε, 'Let us be going,' Mat. xxvi. 46.

2. To be led by another, but willingly: thus Andrew brought, ἡγάγε, Simon to Jesus, John i. 42.

3. To be brought forcibly, as men use to bring malefactors to execution. 'There were also two other malefactors led, ἡγώ, with Jesus to be put to death,' Luke xiii. 32.

4. To bring such as are no way able to go of themselves: thus the good Samaritan brought, ἡγάγε, the man that was wounded and left half dead, to an inn, Luke x. 34.

That we may the better discern how this word *bringing* is here used, we are to take notice that the sons here said to be brought, are neither able nor willing of themselves to go to glory. Christ therefore bringeth them thither by certain degrees.

1. He quickeneth them that are dead in sins, Eph. ii. 1, 5.

2. He sheweth them the way wherein they may come to glory. For 'he is the true light which lighteth every man that cometh into the world,' John i. 9. Thereupon he thus saith of himself, 'I am the light of the world: he that followeth me shall not fall into darkness, but shall have the light of life,' John viii. 12.

3. He goeth as a guide before them; for he is that good shepherd that 'goeth before his sheep, and the sheep follow him: for they know his voice,' John x. 4.

4. He communicates his Spirit unto them, whereby they are so enlightened, as they discern the way wherein they should walk, Eph. i. 8, 9, and enabled and persuaded to walk therein, 'For the law of the Spirit of life in Christ Jesus hath made us free:' and 'As many as are led by the Spirit of God, they are the sons of God,' Rom. viii. 2, 14.

Christ's bringing sons to glory, informs us in these two principles:

1. Man cannot of himself go to glory.

2. Christ can and will bring all the elect to glory. 'We have no sufficiency of ourselves, but our sufficiency is of God,' 2 Cor. iii. 5. 'As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me,' saith Christ to his sons, John xv. 4.

Sec. 93. *Of the glory of heaven.*

That wherunto Christ bringeth his sons is here

¹ ὡς ἑκατὶ χίλιαι, μέγας, decem millia.

styled *glory*. Hereby is meant that happy estate which is purchased by Christ in heaven. This estate is oft set out by this epithet; as Rom. viii. 18, 2 Cor. iv. 17, 1 Peter v. 1, 10.

Glory is a transcendent word, and compriseth under it all manner of excellencies. The infinite excellency of God himself, and of his divine attributes, is termed glory; as, 'the glory of God,' Acts vii. 55; 'the glory of his majesty,' Isa. ii. 10, 21; 'the glory of his power,' 2 Thes. i. 9; 'the glory of his grace,' Eph. i. 6. In this respect, where the apostle would to the uttermost that he could, commend, and set forth the excellency of the Son, he doth it thus, 'who is the brightness of his Father's glory;' see Chap. i. Sec. 19.

There is an especial emphasis in this word *glory*, as it is here used. It goeth beyond the superlative degree, and implieth more than most glorious. It compriseth under it whatsoever may be counted glorious; and that in the most eminent kind and degree that can be.

In heaven is the God of glory, Father, Son, and Holy Ghost. In heaven is that Son of God incarnate, advanced to the highest glory that can be; there he is crowned with glory.

Heaven itself is the most bright and beautiful place that ever God made. The sun itself is not so bright, nor so full of light. There is that 'light which no man can approach unto,' ἀγλαός, 1 Tim. vi. 16.

There shineth forth the brightness of God's glory in the fulness of it. There the brightness of angels (a little part whereof amazed men on earth, as Dan. viii. 17, Luke i. 12 and ii. 9) is most conspicuously manifested. There Christ's glorified body (whose face on earth did shine at his transfiguration, as the sun, Mat. xvii. 2), continually shineth out. There also are the glorified saints, whose bodies shall be fashioned like unto the glorious body of Christ, Philip. iii. 21. They shall there shine as the firmament, as the stars, Dan. xii. 3; as the sun, Mat. xiii. 43.

If joy and delight, if honour and dignity, if full satisfaction of all good things, may add anything to glory, full satisfaction is to be found in heaven.

The glory of heaven is set out by all signs of glory: as 'an inheritance in light,' Col. i. 12; 'the riches of the glory of that inheritance,' Eph. i. 18; 'an inheritance, incorruptible, undefiled, and that fadeth not away,' 1 Peter i. 4; 'a crown of life,' James i. 12; 'a crown of righteousness,' 2 Tim. iv. 8; 'a crown of glory,' 1 Peter v. 4; 'God's throne,' Mat. v. 34; 'the 'thrones of his glory,' Mat. xix. 28; 'a throne of the majesty,' Heb. viii. 9; 'the kingdom of God,' 1 Cor. vi. 9; 'the kingdom of heaven,' Mat. viii. 11; and 'an everlasting kingdom,' 2 Peter i. 11.

The estate, then, which is in heaven reserved for saints, must needs be a most excellent and glorious estate. The apostle, in setting out the glory of it, useth an high and transcendent expression, 2 Cor.

iv. 17, for he styleth it 'a weight of glory.' It is not like the glory of this world, light, frothy, vain, like hail or ice, which in the handling melt; but sound, solid, substantial, and ponderous, and that not for a short time, but for ever. It is an 'eternal weight,' without date, without end; and to shew that this glory exceeds all degrees of comparison, he uses an emphatical Grecism, which addeth hyperbole to hyperbole; which, because other tongues cannot word for word express to the full, they are forced to use words and phrases which exceed all comparison: as 'wonderfully above measure;' 'above measure exceedingly;' 'exceedingly exceeding;'¹ or, as our English, 'a far more exceeding weight of glory.' Of this glory it may well be said, 'eye hath not seen, nor ear heard, neither hath it entered into the heart of man,' 1 Cor. ii. 9. It is not therefore without cause that the apostle prayeth, 'That the eyes of our understanding may be enlightened, that we may know what the riches of the glory of his inheritance in the saints is,' Eph. i. 18. 'For it doth not yet appear what we shall be.' When Paul was caught up into this glory, he heard unspeakable words, ἀόχρητα ἱερώτα, which it is not lawful for a man to utter, 2 Cor. xii. 4.

To this glory doth the only begotten Son of God bring his adopted sons, to shew both the magnificence of his Father, and also the value of his own merit.

The magnificence of a great monarch is manifested by the greatness of the gifts or honours that he conferreth. When Pharaoh would honour Joseph, 'he set him over all the land of Egypt,' Gen. xli. 41. So did Nebuchadnezzar to Daniel, Dan. ii. 48; and Darius also, Dan. vi. 2, 3; and Ahasuerus to Haman, Esther iii. 1, and to Mordecai, Esther viii. 15.

As for the price whereby such an inheritance, as is comprised under this word *glory*, it must needs be more worth than all the kingdoms of the world, and the glory of them, because the glory here intended far surpasseth them all. I reckon that this present world is not worthy to be compared with that glory.

One reason of setting out the future estate of saints under this title *glory*, may be to shew that all things below are but base, vile, and contemptible in comparison of it.

Who would not, who should not, long after this glory, even more than an heir after his inheritance?

Did we seriously set before us an idea or representation of this glory, we should undoubtedly say, 'Blessed is he that shall eat bread in the kingdom of God,' Luke xiv. 15; or as Peter, at the transfiguration of his Master, 'It is good to be here,' Mat. xvii. 4. Is it good to be there? Then inquire after the way that may bring us thither, and walk in it. 'Strive to enter in at the strait gate,' Luke xiii. 24. Do as our Captain did, 'endure the cross, and de-

¹ Mirè supra modum.—*Erasm.*

² Supra modum in sublimitate.—*Vulph. Lat.*

³ Excellenter excellens.—*Beza.*

spise the shame, for the glory that is set before us,' Heb. xii. 2. 'The sufferings of this present time are not worthy to be compared with this glory,' Rom. viii. 18. 'No labour, no pains, no sufferings, can in this case be too much, and his glory will abundantly recompense all. In saying glory, I say enough.

Sec. 94. *Of Christ's continuing to bring us to glory.*

The participle *bringing* (ἀγαγόντα, *agagon, duco*), implies a leading one willingly, not by force, Acts v. 26. Thus Christ bringeth his sheep into his fold, John x. 16, for it is thus added, 'They shall hear my voice.'

It implieth also a kind of tender and gentle leading. It is applied to them that brought sick and weak ones to Christ, Luke iv. 40, and to him that brought one half dead to his inn, Luke x. 34.

The joining of this act of *bringing*, with the end, *to glory*, εἰς δόξαν ἀγαγόντα, setteth out a continuance of Christ's act till he have accomplished his intended end. He ceaseth not to lead and carry us on till he have set us in glory.

This phrase of *bringing to*, is oft used to set out the continuance of an act. It is said of the pitiful Samaritan, who had compassion on a succourless man, that 'he brought him to an inn,' Luke x. 34, and that a centurion took order that Paul should be brought to a castle, Acts xxiii. 10. He feared lest Paul should have [been] pulled in pieces of the multitude; therefore he would not have him left till he were safe in the castle.

Thus Christ will not leave us in this world unto our spiritual enemies till he have brought us to glory. It is his promise, never to 'leave us nor forsake us,' Heb. xiii. 5, but to 'confirm us unto the end,' 1 Cor. i. 8.

On this ground saith the apostle, 'I am confident of this very thing, that he which hath begun a good work in us, will confirm it unto the day of Jesus Christ,' Philip. i. 6. And Christ saith of himself, 'Him that cometh to me I will in no wise cast out,' John vi. 37. In this respect, Jesus is styled 'the author and finisher of our faith,' Heb. xii. 2. For,

1. 'This is the will of the Father, that of all which he hath given unto Christ he should lose nothing, but should raise it up again at the last day,' John vi. 39.

2. His love is unchangeable, John xiii. 1.

3. He is faithful, and will do what he hath promised, 1 Thes. v. 24.

Admirable is the comfort and encouragement which hence ariseth, in regard of our own weakness and proneness to come short of this glory; and also in regard of the many stumbling-blocks which lie in the way, and of the many enemies that oppose us and seek to hinder us in our endeavour after glory. Our comfort and encouragement is, that Christ hath undertaken to bring us to glory, and none can hinder what he undertakes; so as we may and ought to 'hope to the end for the grace that is brought unto us in the revelation of Jesus Christ,' 1 Peter i. 13. This we may do the more confidently, because the ground of our confidence

is not in ourselves, who are mere sons of men, but in the Son of God.

In regard of ourselves, we may 'not be high-minded, but fear,' Rom. xi. 20, but in regard of Christ, we may be persuaded, 'that neither death, nor life, nor any other thing shall be able to separate us from the love of God which is in Christ Jesus our Lord,' Rom. viii. 38, 39.

Sec. 95. *Of Christ the Captain of our salvation.*

To encourage us to our course to glory, he that undertakes to bring his sons thereunto, is styled 'the captain of their salvation.'

By *salvation* is meant the very same thing that was comprised under *glory*, even our future happiness. Why it is called *glory*, was shewed Sec. 93; why *salvation*, Chap. i. Sec. 159.

The root ἀγχιζω, from whence the Greek word, ἀρχηγός, translated *captain*, is derived, signifieth both a beginning, *principium*, and also a principality, *imperium*. Answerably the word here used signifieth both a *captain*, that goeth before and leads on his soldiers; and also an *author* and first worker (*architectus*), of a thing. It is translated 'author,' Heb. xiii. 2, and 'prince,' as, 'prince of life,' Acts iii. 15. The author of life, who hath purchased and procured it; and the guide, who leadeth us thereto, going in the way before us.

To shew that Christ is the author and worker out of our salvation, these two words *prince* and *saviour* are joined together, Acts v. 31. Thus this word here translated *captain*, is four times, and only four times, used in the New Testament; in all which, both significations, namely, *captain* and *author*, may be implied, and both may well stand together. The author of a thing may be a guide and leader of others thereto. So is Jesus in reference to salvation.

To shew that Christ is the author of our salvation, another word, which properly signifieth a cause, even the efficient cause, is attributed to him, and translated 'author of salvation,' ἀιτης, Heb. v. 9. Yea, he is styled salvation itself, το σωτηριον, Luke ii. 29. On this ground was the name Jesus given him. See Sec. 73. See Chap. v. ver. 9, Sec. 50.

That Christ also is our captain and guide to salvation, is evident by other metaphors attributed to him in reference to salvation; as a *shepherd* that goeth before his sheep, John x. 2, 4, 14; a *mediator* that presents men to God, 1 Tim. ii. 5; an *high priest*, who is for men in things appertaining to God, Heb. v. 1; a *way* in which one goeth to a place, John xiv. 6; yea, a *new and living way*, Heb. x. 20: *new*, in that there never was the like before; *living*, in that it puts life into them that walk therein, and brings them to eternal life.

Christ is our captain, both to direct us, and also to encourage us. We of ourselves are blind in reference to spiritual and heavenly things; we know not the

way; we cannot see it, we cannot walk in it without a guide. The eunuch who was asked, if he understood what he read, answered, 'How can I, except some man should guide me?' Acts viii. 31.

Christ is a *light*, to shew us the way, John viii. 12, and a *guide*, to lead us along therein, Luke i. 79.

We are also full of fears and doubts; but Christ going before us puts spirit, life, and resolution into us. The speech of Abimelech, 'What ye have seen me do, make haste and do as I have done,' Judges ix. 48, put life into his soldiers, and made them readily do the like. So did a like speech and practice of Gideon, Judges vii. 17. For this end, therefore, thus said Christ to his disciples, 'I have given you an example, that ye should do as I have done to you,' John xiii. 15.

Let us therefore take courage, and being instructed in the right way, and led on by so skilful a guide, so valiant a captain, so tender a shepherd, so merciful an high priest and a mediator, so gracious with the Father, let us 'look unto Jesus, the author and finisher of our faith,' Heb. xii. 22; 'let us go boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need,' Heb. iv. 16. Doubt not of entering into glory, having such a captain.

Sec. 96. Of Christ's sufferings.¹

Concerning this captain, it is further said, that he was 'made perfect through sufferings.'

In the former verse, the apostle used this word in a singular number, *πάθησα*, because he restrained it to Christ's death, and added it as an epithet therunto, *ὅτι πάθησα τὸ θάνατον*, to shew that Christ's death was a suffering death, accompanied with much inward anguish and outward torment. But here the plural number is used, *ἐκ πάσων*, to intimate all Christ's sufferings, from his entering into the world to his going out of the same. For they were all ordered by God, and all tended to the very same end that is here intended, namely, the bringing of sons to glory.

I suppose it hereupon meet to take a brief view of the many kinds of Christ's sufferings.

General heads of Christ's sufferings are such as these:

Christ's sufferings were either co-natural, such as appertained to his human nature; or accidental, such as arose from external causes. Of such endurances as were co-natural, see Sec. 169.

Accidental crosses were either such as was assaulted withal, or were inflicted upon him.

Many were the temptations wherewith he was assaulted, both by Satan and also by men: yea, and by God himself.

Satan tempted him to most horrible sins, as, diffidence, presumption, and idolatry, Mat. iv. 3, 6, 9. But nothing did cleave to him thereby. The purity of his nature was as a sea to a fire-brand, which soon quencheth it. Christ's purity was as clear water in a glass,

which hath no dregs, no filth at all in it; though it be shaken never so much, yet it remaineth clear. Christ saith of himself, 'The Prince of this world cometh, and hath nothing in me,' John xiv. 30. It is evident that Satan tempted Christ, after those fierce assaults in the wilderness. For at the end of them it is said, 'When the devil had ended all his temptations, he departed from him for a season,' Luke iv. 13. This phrase for a season, implieth that Satan afterwards set upon him again. And this phrase, 'The prince of the world cometh,' John xiv. 30, being spoken a little before the time of Christ's death, further sheweth that the devil set upon him again. These temptations of Satan were no small sufferings.

Christ was also tempted by men, and those both adversaries and friends. The Pharisees and Sadducees, and others like them among the Jews, oft tempted him, as Mat. xvi. 1, and xix. 3, and xxii. 18; John xviii. 6.

His disciples also tempted him, as Peter, Mat. xvi. 22; and James and John, Mark x. 35; and Thomas, John xx. 25-27. These temptations, from his disciples especially, could not but much trouble him. Witness the sharp rebuke that he gave to Peter, Mat. xvi. 23. Yea, the temptations of his adversaries the Jews, stirred up anger in him, and grieved him much, Mark iii. 5, and viii. 12.

Finally, Christ was tried and proved, and in that respect tempted by God himself, as by the Spirit of God, when he was 'led up of the Spirit into the wilderness to be tempted of the devil,' Mat. iv. 1. And by the Father, who so withdrew his assistance and comfort from him, as forced him to cry out and say, 'My God, my God, why hast thou forsaken me?' Mat. xxvii. 46.

Afflictions inflicted on him were very many. For order and distinction's sake, they may be considered in his non-age, man-age, and time of death.

In his non-age these may be accounted sufferings.

1. His mean birth, in the stable of an inn, where he was laid in a manger, Luke ii. 7.

2. His flight in the night time into Egypt, upon Herod's prosecution. This was aggravated by the slaughter of all the infants in Bethlehem, and in all the coasts thereof, Mat. ii. 14-16.

3. His parents' offence at his abode in Jerusalem, Luke ii. 49.

What afflictions he endured all the time of his private life, who knoweth?

In his man-age his afflictions were greater, as manifold prosecutions, and that with a purpose to have destroyed him. Thus was he prosecuted by his own countrymen, Luke iv. 29; and by the common sort, John viii. 59; the rulers, priests, pharisees, sent officers to take him, John vii. 32; Herod threatened his life, Luke xiii. 31. By reason of these prosecutions, he was forced sometimes to pass through the middle of them, so as they could not discern him, Luke iv. 30, John viii. 59; sometimes he hid himself,

¹ See Sec. 76.

John xii. 36; sometimes he fled from country to country, and from town to town, as, John iv. 8, 4, from Judea to Samaria, and through it to Galilee, from Nazareth to Capernaum, Luke iii. 31, from Jerusalem to the place beyond Jordan, John x. 40.

His greatest afflictions were about the time of his death, when the hour of his adversaries and power of darkness was come; Luke xxii. 13. These may be drawn to two heads. Outward in body; inward in soul. Of these see Sec. 76.

Sec. 97. Of Christ made perfect by suffering.

Christ by his suffering is said to be made perfect. The Greek word *τελειῶσαι*, according to the notation of it, signifieth to finish or accomplish a thing,¹ to put an end unto it; or to perfect it. The Greek noun *τελής*, *finis*, whence this verb is derived, signifieth an end, chap. iii. 6. For that which is brought to an end, so as there is no further proceeding therein, is said to be perfected, and that is accounted to be made perfect which is fully and absolutely done, so as nothing needeth to be added thereto. Hence the adjective translated *perfect*, *τελής*, Mat. v. 48, and the substantive translated *perfection*, *τελειότης*, Heb. vi. 1, Luke i. 45.

This word is variously translated. As,

1. To finish a thing, John iv. 34, Acts xx. 24.

2. To fulfil what was foretold, John xix. 28.

3. To make perfect, Heb. x. 1-14, and xii. 23.

4. To consecrate, Heb. ii. 28, that is, to set apart to a holy use, and that with special solemnity. The Greek Septuagint do use this word in this sense, Exod. xxix. 9, 22, 26, 29, 38. The Greek fathers² do apply this term to initiating persons by baptism, whereby they were solemnly consecrated and brought into the church.

5. To die; and that as a sacrifice offered up to God, Luke xiii. 32. In this sense Greek fathers apply this word to martyrdom.

Not unfitly in every of those senses may it here be taken, at least every of those acceptations give great light to that which is here spoken of Christ. For,

1. Christ by his sufferings finished that work and satisfaction which was on earth to be done. Therefore on the cross he said, 'It is finished,' John xix. 30.

2. By his sufferings were sundry prophecies fulfilled, Luke xxiv. 25-27, 45, 46.

3. By his sufferings Christ was made a full and perfect redeemer, Heb. vii. 26. Nothing needed more to be added thereunto.

4. By his sufferings Christ was solemnly consecrated to be our everlasting high priest, Heb. vii. 28.

5. By his sufferings to death Christ was made an offering for all sins, even a true, real, propitiatory sacrifice, Heb. x. 10.

The scope of the apostle in this place is to remove that scandal of Christ's sufferings, wherewith both Jews

and Gentiles stumbled. For this end he here sheweth that Christ's sufferings turned more to his glory and ignominy.¹ They were honourable ensigus and solemn rites of advancing him to glory.

For by his sufferings he vanquished all his and our enemies; he gloriously triumphed over them all; he satisfied the justice of God, and pacified his wrath; he reconciled God and man, and merited remission of sins and eternal salvation; yea, by his suffering he became a pattern and guide to us, and made the way of suffering passable for us to follow him therein, so as we may thereupon pass it through more easily.

Though Christ were ever perfect in himself, yet for bringing us to glory much was wanting till he had finished his sufferings, but thereby all that wanted was supplied, and he made perfect. Wherefore, glorious things are spoken of the cross of Christ, as 1 Cor. i. 18, Gal. vi. 14, Eph. ii. 16, Col. i. 20, and ii. 14, 15.

Who now that duly considereth the end of God in suffering his Son to suffer what he did, will be ashamed of the cross of Christ? It becomes us rather to glory therein, as the apostle did, Gal. vi. 14.

Great reason there is that we should so do, for in Christ's humiliation consisteth our exaltation; in his cross, our crown; in his ignominy, our glory; in his death, our life.

That we may thus do, we must behold Christ's sufferings, not with the eye of flesh, but of faith. Jews and Gentiles beholding Christ with no other eye than the eye of flesh, despised him by reason of his sufferings; for flesh can see nothing therein but folly, baseness, ignominy, contempt. But faith beholds wisdom, victory, triumph, glory, and all happiness.

As this affords matter of glorifying in Christ's sufferings, so also of contentment, patience, comfort, rejoicing, and glorying in our own sufferings for Christ's sake.

God hath appointed sufferings the highway and common road for all his to enter into glory thereby, Acts xiv. 22.

As thereby he maketh the head conformable to the members, ver. 14, so the members also conformable to the head, Philip. iii. 10.

Christ's blood was that holy oil wherewith he was anointed to be a triumphant king over all his enemies, and this oil is like that which was poured on Aaron's head and descended down upon his body, Ps. cxxxiii. 2. It pleased the Lord that the holy consecrating oil of suffering, which was poured on Christ our head, should descend upon us his members, that we should thus also be consecrated and made heirs of salvation. We ought therefore even to rejoice therein, as kings' sons when they are consecrated and made princes or dukes. Thus have the prophets and apostles done: they rejoiced in their sufferings, Mat. v. 12, Acts v. 41.

¹ Qu. 'Christ's sufferings and ignominy turned more to his glory?'—Ed.

¹ See Chap. v. 9, Sec. 94.

² Irenaeus, Aretas, Grg. in Macab. Lucan. Euseb. Hist. Eccl. lib. v.

This Christ requireth, Mat. v. 12. Oft do we read of Paul's glorying in his chains, bonds, and imprisonment, Eph. vi. 20, Acts xxviii. 20, 2 Cor. xi. 23.

Thus have martyrs embraced the stake whereto they have been burnt with joy, and kissed the chains wherewith they were bound.

Among other arguments to move us both patiently to bear, and also joyfully to embrace the cross, let this be thought on, that it is the oil to anoint us for a kingdom, and an honourable rise to settle us on a throne.

Sec. 95. *Of the resolution of the tenth verse of the second chapter.*

The sum of this text is a reason of Christ's sufferings. This is, 1, generally propounded; 2, particularly exemplified.

In the general, 1, the ground; 2, the equity of the point is declared.

The ground is in this phrase, 'It became him.' Here is implied,

1. The principal author in this relative *him*.

2. The procuring cause whereby that author was moved. This was the decency of the thing, it *became*.

The equity of the reason is hinted in a description of the author. He is described by his relation to creatures, and that two ways:

1. As the supreme end, *for whom*.

2. As the efficient, *by whom*.

Both these are amplified by the extent of the correlative, *all things*.

In the particular exemplification is set down the main point, that Christ suffered. About it is declared,

1. A description of him that suffereth.

2. A declaration of the end of his sufferings.

He is described by two undertakings:

1. By bringing others to glory.

2. By being a Captain of their salvation.

In the former three points are expressed:

1. Christ's act, *bringing*.

2. The subjects or persons, *sons*.

These are amplified by their multitude, *many*.

3. The end to which they are brought, *glory*.

The latter hath reference to the main reason, *it became God*, and shews what it was that became him. In setting down whereof is noted,

1. God's act, *to make perfect*.

2. The person made perfect, *Captain of their salvation*. Here consider,

First, Christ's office, *Captain*.

Secondly, The end whereto, *salvation*. This is amplified by the persons to whom salvation belongeth, *their*.

Thirdly, The means whereby he was made perfect, *through suffering*.

Sec. 99. *Of the observations gathered out of Heb. ii. 10.*

1. *God was the principal author of Christ's suffer-*

ings. This relative *him* hath reference to God. See Secs. 37, 78.

II. *It was most meet by the sufferings of the Son of God to save sons of men*. This phrase, 'It became him,' proves this point. See Sec. 86.

III. *All things are for God's glory*. This phrase *for whom* intends so much. See Sec. 89.

IV. *All things are ordered by God*. This phrase *by whom* intends so much. See Sec. 89.

V. *God aimed at himself in making and governing all*. The order of these two phrases, *for whom* and *by whom*, implies thus much. See Sec. 89.

VI. *Saints are sons*. So they are here called, and that in relation to Christ and to his Father. See Sec. 90.

VII. *Saints' future estate is a most glorious estate*. They shall be brought to glory. See Sec. 93.

VIII. *Christ brings saints to glory*. This act is here expressly applied to him. See Sec. 92.

IX. *Christ leaves not his till they be settled in heaven*, for he undertakes to bring them to glory. See Sec. 94.

X. *Many shall be saved*. This is here set down almost in the same words. See Sec. 91.

XI. *Christ is our Captain*. This is here taken for granted. See Sec. 95.

XII. *It is salvation that Christ leadeth his unto*. In this respect he is here styled the Captain of our salvation. See Sec. 95.

XIII. *Salvation is proper to sons*. It is here styled their salvation. See Sec. 90.

XIV. *Christ's sufferings were many*. See Sec. 96.

XV. *Christ by suffering was solemnly advanced to glory*. See Sec. 97.

XVI. *Christ by his sufferings made up whatsoever was requisite to bring man to glory*. See Sec. 97.

Sec. 100. *Of the conformity of the Son of God and saints in suffering*.

Ver. 11. *For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren*.

This verse is here inferred as a confirmation of that which goeth before. This causal particle, *γὰρ*, for, implieth as much. It confirms the main point in hand, namely, that Christ was true man; and it is added as a fourth proof thereof. See Sec. 1.

It hath also an immediate reference to the last clause of the former verse; and sheweth a reason, why it became God to make perfect the Captain of our salvation through sufferings; even because he and we are 'all of one.'

Herein lieth the equity of Christ's sufferings, that therein and hereby he might be like to us. For 'in all things it behoved him to be made like unto his brethren,' ver. 17. Christ was herein of Moses his mind; he would suffer affliction with his people, Heb. xi. 25. He would not go another way to glory than they did, with whom he was of one. Thus much

doth the inference of Christ being one with us, upon his sufferings import.

This doth exceedingly commend unto us the love of Christ, and it demonstrateth an equity of our suffering with him and for him; for we also are of one with him. Hereby shall we gain assurance to our own souls, and give evidence to others, that we are of one with him, namely, by our willingness to be conformable to him, and to drink of that cup whereof he hath drunk, as he said to his disciples, Mat. xx. 23.

Sec. 101. Of sanctifying, and the divers kinds thereof.

This first clause, *he that sanctifieth*, is a description of Christ, and that in relation to the members of his mystical body, who are said to be sanctified.

To sanctify, according to the Latin notation, *sanctificare* (from whence our English is translated), is to make holy. So doth the Hebrew in the third conjugation signify, *הקרי*, *sanctificavit*. The Greek word also *ἀγιάζων*, which the apostle here useth, intendeth as much. It is derived from a root that significeth a sacred thing,¹ worthy of good account, a thing honoured, and highly esteemed, being freed from such blemish as might dishonour it. The Greek word translated *holy*² is from the same root.

To sanctify, is an act attributed to the Creator and to creatures.

1. To the Creator, in reference to himself and others.

1. To himself, two ways.

(1.) In manifesting the excellency of his power, justice, and other attributes, Ezek. xxviii. 22, and xxxviii. 23.

(2.) In vindicating his righteousness from unjust imputations, Ezek. xxxvi. 23.

2. To others.

(1.) In a real conferring of holiness upon them, 1 Thes. v. 23. Thus each person in the sacred Trinity is said to sanctify, as the Father, Jude 1; the Son, Eph. v. 26; the Holy Ghost, Rom. xv. 16.

(2.) In setting apart to sacred employments. Thus God sanctified his Son, John x. 36; and the Son sanctified himself, John xvii. 19. Thus God sanctified men, Jer. i. 5, beasts, Num. viii. 17, and other things, Exod. xxix. 41, yea, and times too, Gen. ii. 3.

2. To creatures this act of sanctifying is attributed, as to men and others.

Men are said to sanctify God, themselves, other men, and other things.

1. Men sanctify God two ways.

(1.) By acknowledging his excellencies, Mat. vi. 9. (2.) By an undaunted profession of his truth, 1 Pet. ii. 15.

2. Men sanctify themselves, by preparing themselves to perform holy services holily, 1 Chon. xv. 14.

3. Men sanctify other men.

¹ *ἅγιος* seu *ἁγίος*, *venero*. Inde *ἁγίος*, *res sacra*, *res veneratione digna*.

² *ἁγιάζων* sanctus, holy. See Chap. iii. Sec. 5.

(1.) By being God's ministers, in setting them apart to sacred functions, Lev. viii. 30.

(2.) By preparing them to holy services, Exod. xix. 10, 1 Sam. xvi. 5.

(3.) By using means of reconciliation between God and them, Job i. 5.

4. Men sanctify other things.

(1.) By employing holily such times and things as are holy, Exod. xx. 8.

(2.) By using means that others may observe holy duties aright, Joel i. 14.

(3.) By dedicating and consecrating them to the Lord for his service. Thus under the law men sanctified houses and lands, Lev. xxvii. 14–16.

Other things, besides men, are said to be sanctified two ways.

1. Typically, as sundry rites under the law, Heb. ix. 13, Mat. xxiii. 17–19.

2. Ministerially, as the word and prayer under the gospel, 1 Tim. iv. 5. The word, by giving us a warrant for what we use or do; prayer, for obtaining a blessing thereupon.

Sec. 102. Of Christ sanctifying.

This act of sanctifying, here mentioned, properly belongeth to Christ, and that as he is God-man, the mediator betwixt God and man. He is by an excellency and property styled a sanctifier, 'He that sanctifieth,' because in most of the fore-named respects he may be said to sanctify.

1. Christ, in reference to himself, sanctifieth. 'I sanctify myself,' saith he, John xvii. 19. As the Father set him apart, and deputed him to be a priest and sacrifice for men, so he voluntarily undertook what his Father deputed him unto: 'He offered up himself,' Heb. vii. 27; 'He gave himself,' Eph. v. 2; 'By this will are we sanctified,' Heb. x. 10.

2. He sanctified the Lord God (as we are enjoined, 1 Pet. iii. 15), in that 'he made a good confession before Pontius Pilate,' 1 Tim. vi. 13; 'I have glorified thee on earth,' saith he to his Father, as he was going out of the world, John xvii. 4.

3. He sanctifieth others, and that sundry ways.

(1.) In setting men apart to sacred functions, he gave some apostles, and some prophets, &c., Eph. iv. 11.

(2.) In furnishing men with gifts: when he ascended up on high, he gave gifts unto men, Eph. iv. 8.

(3.) In purging men from their pollutions. Hereof see Chap. i. 3, Secs. 27–29.

(4.) In enduing them with sanctifying graces: 'Of his fulness have all we received, and grace for grace,' John i. 16. Thus is he made sanctification to us, 1 Cor. i. 30.

(5.) In being a means of reconciliation betwixt God and us, verse 17. What Job did to his children after their feasting, Job i. 5, Christ doth continually by his intercession, Heb. vii. 27.

(6.) By taking us into a conjugal society with himself, Eph. v. 31, 32, we are sanctified to him, as the unbeliever is sanctified to the believer, 1 Cor. vii. 14.

(7.) In dedicating and consecrating his church to God as first fruits, James i. 18.

The apostle, by ascribing this act of sanctifying to Christ, gives us to understand that he is the author of his church's sanctification, 1 Cor. i. 30, for Christ is the only all sufficient head of the church. As all life, sense, motion and vigour, descends from the head to all the members, so all manner of spiritual life and grace from Christ. 'God gave not the Spirit by measure to him,' John iii. 34, for 'it pleased the Father that in him should all fulness dwell,' Col. i. 19. There is in Christ's death a mortifying power, whereby 'our old man is crucified with him,' Rom. vi. 6; and there is in his resurrection a quickening virtue, that like as Christ was raised up from the dead, so we also should walk in newness of life, Rom. vi. 4.

How this act of sanctifying is attributed to the Father also, and the Holy Ghost, and to the word and ministers thereof, see *Domest. Dut.* on Eph. v. 30, treat. i., sec. 76.

We are the rather to take notice of this, that Christ undertakes to be a sanctifier, that in all our needs we may have recourse to him for grace. Thus we are invited to do, Isa. lv. 1, Mat. xi. 28, John vii. 37.

That we may receive grace from Christ, we must be well informed in the means which he hath sanctified to sanctify us. These are his holy ordinances: in special, his word, and prayer, 1 Tim. iv. 5. As we find any sanctifying grace wrought in us, we ought, with thankfulness (as the tenth leper did, Luke xvii. 16), to acknowledge from whence it cometh; and withal, we ought to use what we receive to the glory of him that hath sanctified us, 1 Pet. ii. 9.

Sec. 103. Of those who are sanctified.

The co-relative which answereth to the fore-mentioned sanctifier, is comprised in this phrase, 'they who are sanctified.' This passive *sanctified* sheweth that this is a privilege conferred on them. They were not so by nature, they were not so of themselves; even they were of the common stock, of the polluted mass, no better than the worst. Of such saith the apostle, 'We were by nature the children of wrath, even as others,' Eph. ii. 3; 'We ourselves also were sometimes foolish, disobedient,' &c., Tit. iii. 3; in regard of natural condition, 'there is none righteous, no not one,' Rom. iii. 10; such were they of whom the apostle saith, 'But ye are sanctified,' 1 Cor. vi. 11.

This giveth evidence of the free grace of God, and it doth much commend his love. It is a means to strip us of all self-boasting, and to humble us deeply. It is an especial ground of giving all praise to God.

The same word in the passive, *ἀγιάζουσιν*, is here used that was before in the active, *ἀγιάζω*, so as in the same respect wherein Christ sanctifieth any, they

are sanctified. Particular instances are such as follow:

1. They are by Christ set apart and deputed to be kings and priests, Rev. i. 6.

2. They are by Christ enabled to those functions and services wherunto they are set apart, Eph. iv. 7.

3. They are by Christ purged from their pollutions, Heb. i. 3.

4. They are endued with all needful sanctifying graces, 1 Cor. i. 7, John i. 16.

5. By Christ they are reconciled unto God, Col. i. 21.

6. They are espoused to Christ, 2 Cor. xi. 2.

7. They are as first-fruits to God, Rev. xiv. 4.

They who are thus sanctified are the elect of God, called by the gospel, and so true members of the mystical body of Christ.

Under this act of sanctifying and being sanctified, all the graces whereof here in Christ we are made partakers are comprised, so as to be sanctified, is to be perfected, Heb. x. 14.

These relatives, *sanctifier*, *sanctified*, joined together, give evidence of a conformity betwixt the head and members of the mystical body in holiness. As the head is, so will he make his members to be. As he is holy, so shall they be.

This is a great inducement unto us, to use the means sanctified of God for effecting this work of sanctification. For Christ performeth what he undertaketh, in that way, and by those means, which are sanctified thereto. Wherefore, as Christ is the sanctifier, so use the means wherein he useth to sanctify; 'and as he which hath called you is holy, so be ye holy in all manner of conversation,' 1 Pet. i. 15.

Sec. 104. Of the Son of God and sons of men being one.

The two fore-mentioned relates, *sanctifier* and *sanctified*, are said to be 'all of one.' The Greek word in the case here used, *ἐξ ἑνός*, and translated of *one*, is common to all genders. Some, therefore, take it in the masculine, and refer it to God, as if this were the meaning. The Son of God and saints are all of God. This, in the general matter, is a truth, but not a truth pertinent to the point in hand; for the apostle allegeth here this union as a reason why Christ was man, and suffered for such and such, namely, because he and they were 'of one.' But it cannot be truly said that he was man, and died for all that were of God, in that they had their being of God. In this sense, not only men, but angels also, and all other creatures (for whom Christ neither took upon him man's nature, nor undertook to suffer), are of God.

Others apply this *one* to Adam, of whom, as concerning the flesh, Christ came, Luke iii. 23, 38. This also is a truth; but I suppose it to be more agreeable to the apostle's scope to take this particle of *one* in the neuter gender, as if it were thus expressed, 'of one stock,' and that for these two reasons:

1. The Greek participle *ἐκ*, translated *of*, is properly a note of the material cause.

2. This must have reference to the sanctified as well as to the sanctifier; for 'all are of one.' As the sanctifier is of the same stock whereof the sanctified are, so the sanctified of the same whereof the sanctifier.

In the former respect, that human nature whereof the sanctified are is the stock whereof Christ also is; and the spiritual nature whereof Christ is (called the divine nature, 2 Peter i. 4), is the stock whereof the sanctified are. In this respect such are said to be 'of Christ's flesh and of his bone,' Eph. v. 26, which phrase is mystically and spiritually to be taken. In relation to this spiritual being, sanctified ones are styled *spirit*, John iii. 6; and they are said to be 'in the Spirit,' to be 'after the Spirit,' to 'mind the things of the Spirit,' and to 'walk after the Spirit;' and the Spirit is said to 'dwell in them,' Rom. viii. 4, 5, 9.

Of this mystical union betwixt Christ the sanctifier, and saints the sanctified, see more in *Domest. Dut. on Eph.* v. 30, treat i. sec. 70, &c.

This general particle *all*, *πάντες*, as it includes the head and the body, so it comprehends under it all the members of that body. If it had reference to the head and body only as to two distinct parts, he would have said *both* are of one, rather than *all*, for *all* comprehends more than two. But because the body consisteth of many members, and all the members are sanctified, he fitly and properly useth this general *all*, and thereby gives us to understand that all that are Christ's are partakers of the same spiritual being.

This is evidenced by Christ's prayer, 'that they all may be one,' &c., John xvii. 21. The metaphors whereby the union betwixt Christ and saints is set out, give further proof hereof, as head and members, 1 Cor. xii. 12, vine and branches, John xv. 5, shepherd and sheep, John x. 14. Now, members, branches, and sheep are all of one; so are brethren also, which title is used in this verse.

This union of all should work unity, unanimity, amity, charity, sympathy, and condescension to them that are of low estate, and a willingness to be conformable to them that suffer for Christ and his gospel's sake. Of this mind was Moses, Heb. xi. 25.

Sec. 105. *Christ's doing things upon just cause.*

From the fore-mentioned union of Christ and saints, the apostle maketh this inference: 'For which cause he is not ashamed to call them brethren.' Because he and saints were of one, he called them brethren.

This note of inference, for which cause, sheweth that Christ would do what he had cause and reason to do. Christ being sent to save that which was lost, Mat. xviii. 11, and to give his life a ransom for many, Mat. xx. 28, for this cause he would not desire to be freed from that hour, John xii. 28.

For this cause he acknowledged before Pontius Pilate that he was a king, John xviii. 37. For this cause Christ

confessed to God among the Gentiles, Rom. xv. 9; for this cause is he the mediator of the New Testament, Heb. ix. 15.

Were we of this mind, how many excellent works, much tending to God's glory, our own and others' good, would be willingly performed, which are now wholly omitted! Most are so far from being of Christ's mind herein, as they do the things that are evidently without cause: 'They transgress without cause,' Ps. xxv. 3. David much complaineth of wrongs done to him without cause, Ps. xxxv. 7, and lxi. 4, and cix. 3, and cxix. 78, 161. Christ maketh such a complaint, John xv. 25.

Let us advisedly and seriously consider what cause there is for us to do such and such things, and as there is cause, do them.

Sec. 106. *Of Christ and saints being brethren.*

In that which is here inferred one thing is taken for grant, another is expressed as a consequence following thereupon.

The thing taken for grant is a relation betwixt Christ and saints; namely, that they are brethren.

Of the divers acceptations of this word *brother*, see Chap. xiii. Sec. 3.

The relation betwixt the Son of God and sons of men is a mixed relation, partly natural, partly spiritual.

Natural is, that the Son of God became a son of man, descending, according to the flesh, from the same stock that we do, even from Adam, Luke iii. 23, 38.

Spiritual is, that sons of men are made partakers of the divine nature; for in that very respect wherein 'he that sanctifieth and they who are sanctified are of one,' they are also brethren.

Thus this relation is properly betwixt Christ and saints; for though Christ assumed the common nature of man, yet all men are not made partakers of the divine nature. This is proper to the regenerate, who are born again, and that of God, John i. 13, and adopted as children into God's family, which is the church.

Of such as these saith Christ, 'Behold my brethren,' Mat. xii. 49; 'Tell my brethren,' Mat. xxviii. 10; 'Go to my brethren,' John xx. 17; and more generally at the last day Christ giveth this title *brethren* to all his elect, whom he setteth at his right hand, Mat. xxv. 40.

As this gives evidence of the low condescension of the Son of God, so also of the high exaltation of sons of men; for the Son of God to be a brother to sons of men is a great degree of humiliation, and for sons of men to be made brethren with the Son of God is an high degree of exaltation; for Christ's brethren are in that respect sons of God, heirs of heaven, or kings, not earthly, but heavenly; not temporary, but everlasting kings.

Behold the honour of saints. Men count it an

honourable privilege to be allied to honourable personages. Such matches are much affected. But all alliance with men are but baseness to this. Who can sufficiently declare the excellency of the Son of God. Besides, this is no titular, but a real privilege. By virtue hereof God is our Father, John xx. 17; we have a right to all that is Christ's, 1 Cor. iii. 22; and we are co-heirs with Christ, of the heavenly inheritance, Rom. viii. 17.

Herewith we may uphold ourselves against all the scoffs and scorns of the world, and against all outward meanness.

Quest. May we, by virtue of this relation, call the Son of God our brother?

Ans. We have no example of any of the saints that ever did so. They usually give titles of dignity to him, as *Lord, Saviour, Redeemer*, &c. Howsoever the Son of God vouchsafes this honour unto us, yet we must retain in our hearts an high and reverent esteem of him, and on that ground give such titles to him as may manifest as much. Inferiors do not use to give like titles of equality to their superiors, as superiors do to their inferiors. It is a token of love in superiors to speak to their inferiors as equals; but for inferiors to do the like, would be a note of arrogance.

See. 107. Of 'calling' brethren.

Christ is said to call them brethren. To call, in this place, *καλεῖν*, is not a mere nominal, titular, or complimentary word, but very emphatical. It implieth an open acknowledgment of a thing, and a free possession thereof. Thus God said of the Gentiles, 'I will call them my people,' Rom. ix. 25, that is, I will before all the world declare and profess that they are my people, and acknowledge them for my own. Thus is this word taken, Mat. v. 9, 19; and in the negative, saith the prodigal to his father, 'I am no more worthy to be called thy son,' Luke xv. 21; and Paul, 'I am not meet to be called an apostle,' 1 Cor. xv. 9. The prodigal was his father's son, and Paul was an apostle; but both the one and the other thought himself unworthy to be acknowledged such as they were.

Christ, where he vouchsafeth a dignity and privilege, will openly acknowledge it. 'Behold my brethren,' saith he to his disciples, Mat. xii. 49. Such will he confess before his Father which is in heaven, Mat. x. 32, and before the angels of God, Luke xii. 8, Rev. iii. 5. He giveth a good proof hereof, sitting on his throne of glory, where he saith to all his brethren, 'Come, ye blessed of my Father, inherit the kingdom,' &c., Mat. xxv. 34.

Thus ought we to call and acknowledge one another according to those relations wherewith God hath knit us one to another.

See. 108. Of 'Christ's' 'not being ashamed' of his brethren.

To shew that the meanness and manifold imperfec-

tions of children of men shall be no impediment to Christ's gracious and glorious acknowledgment of them to be his brethren, it is here further said, that 'he is not ashamed to call them brethren.'

The root, *τις αἰσχύνης*, *foetilis*, from whence the Greek verb, translated *ashamed*, is derived, signifieth filthiness. Thence a noun, *αἰσχύνη*, *pudor ob turpia*, signifying shame at some unbecoming thing, is drawn; as where Christ saith to him that affected the highest room, 'Thou begin with shame, μετ' αἰσχύνης', to take the lowest room, Luke xiv. 9; and again, 'that the shame of thy nakedness do not appear,' Rev. iii. 18. Now shame is a disturbed passion upon conceit of disgrace. From that noun the simple verb, *αἰσχύνομαι*, *pudescio*, which signifieth 'to be ashamed,' ariseth.

The word here used, *ἐπαισχύνομαι*, *valde pudescio*, is a compound, and the composition addeth emphasis. When it is affirmatively used, it signifieth to be much ashamed. 'What fruit had you then in those things wherewith you are now ashamed,' *ἐπαισχύνομαι*? Rom. vi. 21. True converts are much ashamed of their sins past. When it is negatively used, it signifieth to be nothing at all ashamed; as where the apostle saith, 'I am not ashamed, *ἐπαισχύνομαι*, of the gospel of Christ,' Rom. i. 16. So it is also used in reference to sufferings for Christ, 2 Tim. i. 8, 12, 16. This very word is applied to God in reference to such as believed on him, 'God is not ashamed to be called their God,' Heb. xi. 16. God was not at all ashamed of that relation which was between him and them; nor is Christ at all ashamed at this title *brethren*, in reference to himself and saints, notwithstanding his own infinite excellencies and men's meanness, baseness, and filthiness in themselves.

This is one special point wherein Christ manifesteth himself to be 'meek and lowly in heart.'

We ought to learn of him so to be, Mat. xi. 29. All ages cannot afford such a parallel. Abraham's example in calling Lot *brother*, Gen. xiii. 8; and Joseph's, when he was advanced to be next unto the king, in acknowledging his brethren, Gen. xlv. 4; and Moses, when he was accounted Pharaoh's daughter's son, acknowledging the Hebrews to be his brethren, Exod. ii. 11, and iv. 18, were very rare; but no more comparable to this of Christ, than the light of a dim candle to the bright shining of the sun.

This pattern of Christ is the rather to be noted, because it stripped such as are ashamed of their relations to others of all excuse. Some husbands are ashamed of their wives when they are raised to high dignities; some children in like cases are ashamed of their parents; some servants of their masters, and so in other relations. Can any be more highly advanced than Christ? Some are ashamed of the meanness and disparity of those to whom by some bond of relation they are knit; might not Christ have been in this respect much more ashamed of us?

But what shall we say of those that are ashamed of

Christ's brethren, even in this respect, because they are his brethren, and make a sincere profession of the true faith? Oh more than monstrous impudency! Yet thus are husbands, wives, parents, children, and others ashamed of their wives, husbands, children, parents, and others, even because they profess the faith, and are called Christ's brethren.

This respect of Christ to his brethren is a great encouragement and comfort to such as are despised and scorned by men of this world for Christ's professing of them.

The greatest impudency¹ and arrogancy in this kind is to be ashamed of Christ himself. Yet it was foretold that some should hide their faces from him, Isa. liii. 3. Fearful is the doom that Christ doth thus denounce against such: 'Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels,' Mark viii. 38.

Sec. 109. *Of the resolutions and observations of Heb. ii. 11.*

The sum of this verse is a reason of Christ's suffering in man's nature, which was a conformableness to other men.

Two points are herein observable: 1, the substance of the text; 2, a consequence.

In the substance two things are expressed: 1, a difference betwixt Christ and saints; 2, an union.

The difference is, that one is an agent, 'he that sanctifieth;' the other a patient, 'they who are sanctified.'

In this union is noted, 1, the kind of it, *of one*; 2, the extent, *all*.

The kind of union is a common stock. This admits a double consideration.

1. The stock whereof Christ is one with us; that is, the human nature.

2. The stock whereof we are one with Christ; that is, the divine nature.

The consequence is, 1, generally intimated in this phrase, 'for which cause;' 2, particularly expressed.

In the particular is noted, 1, a relation, *brethren*; 2, a manifestation thereof.

In the manifestation is set down, 1, the means whereby it was manifested, *called*; 2, the grounds of manifesting it, *not ashamed*.

Observations hence arising are these:

I. *Union is a cause of conformity.* The causal particle *for*, whereby the union of Christ with saints is inferred as a reason of his suffering in man's nature, intends that which is here observed. See Sec. 100.

II. *Christ sanctifieth men.* In this respect this style is given him, 'He that sanctifieth.' See Sec. 102.

III. *Saints were as others.* The word *sanctified* presupposeth as much. See Sec. 103.

¹ Qu. 'Impudency'?—Ed.

IV. *Such as are Christ's are sanctified.* This is here clearly expressed. See Sec. 103.

V. *Christ is of the same stock whereof others are.* In this respect he is 'of one.' See Sec. 104.

VI. *Saints are of the same stock whereof Christ is.* In this respect they are 'of one.' See Sec. 104.

VII. *All saints have the same spiritual being.* All are of one with Christ. See Sec. 104.

VIII. *That for which there is cause must be done.* See Sec. 105.

IX. *Christ and saints are brethren.* See Sec. 106.

X. *Christ acknowledgeth such as are his.* To call is to acknowledge. See Sec. 107.

XI. *Christ accounts relations betwixt him and saints to be no disgrace unto him.* He is not ashamed thereof. See Sec. 108.

Sec. 110. *Of the apostle's testimony from Ps. xxii. 22.*

Ver. 12. *Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*

This text is here alleged as a proof of that respect which Christ manifested to his sanctified ones, in acknowledging them to be his brethren. The proof is taken from a divine testimony. Of this kind of proof, see Chap. i. Secs. 46, 65.

The first word being a participle, *ῥέγων, saying*, sheweth a dependence of this verse on that which went immediately before, and such a dependence as gives an evidence of the truth thereof; and in that respect it is an apparent proof of it. It hath reference to Christ calling men brethren; for in this testimony he doth expressly call them so.

This testimony is taken out of Ps. xxii. 22. That psalm is a most clear prophecy of Christ. Many passages therein are directly applied to Christ in the New Testament; as,

1. This clause in the very beginning of the psalm, 'My God, my God, why hast thou forsaken me?' Mat. xxvii. 46.

2. This in the seventh verse, 'All they that see me laugh me to scorn;' they 'shake the head,' Mat. xxvii. 39.

3. This in the eighth verse, 'He trusted in the Lord, let him deliver him,' Mat. xxvii. 43.

4. This in the sixteenth verse, 'They pierced mine hands and my feet,' John xix. 37, and xx. 25.

5. This in the eighteenth verse, 'They part my garments among them, and cast lots upon my vesture,' Mat. xxvii. 35.

6. This in the two-and-twentieth verse, 'I will declare thy name,' &c., is here in my text.

This psalm, as it sets out the sufferings of Christ to the full, so also his three great offices. His sufferings are copiously described from the beginning of the psalm to ver. 22.

The prophetic office of Christ, from ver. 22 to ver. 25.

That which is foretold about his vows (ver. 25.) hath respect to his priestly function. In the rest of the psalm the kingly office of Christ is set forth.

All the distinct points of that psalm were accomplished in Christ. It is gathered from the title, that this psalm was to be sung every morning in the temple, to support the hope of God's people in the promised Messiah.

This testimony therefore is most pertinently produced to prove the point in hand, and Christ himself is here brought in to be the utterer and publisher thereof, as an evidence that he called men his brethren.

As this testimony proves that point in particular, so in general it proves the main point, that Christ was man; and it points at Christ's prophetic office, for which it was requisite that he should be man, as it was foretold, Deut. xviii. 18. Thus it is a fifth argument to demonstrate that point. See Sec. 1.

It doth without render a reason why it was requisite that the Son of God should be a son of man, namely, that he might 'declare God's name unto his brethren,' who were sons of men.

In quoting this testimony, the apostle holds close to the words of the prophet. A little difference there is in our English translation, but that little is more than needed. For 'congregation,' here is 'church;' both these words intend one and the same thing. For 'praise,' here is 'sing praises.' The Hebrew word signifieth both. The psalm which used to be sung have their name from this root.

There is in one word a difference betwixt the LXX and the apostle, but the word in the one, *ἀπαγγέλλω*, and the other, *ἀπαγγέλω*, signifieth one and the same thing.

Sec. 111. Of Christ's declaring God.

The word *ἀπαγγέλω*, which the apostle here useth, translated *declare*, is more emphatical than *ἀπαγγέλλω*, that which the LXX useth. This is a compound word. The simple verb *ἀγγέλλω* signifieth to make known or declare. From it is derived the word *angel*, *ἄγγελος*, which in the general signifieth a messenger sent to declare his mind who sent him.

The verb admits sundry compositions, every of which adds much emphasis. As,

1. To explain, or clearly and fully to declare a thing. 'When the Messiah cometh, he will tell, *ἀπαγγέλει*, us all things,' John iv. 25, namely, fully and clearly.

2. To divulge and spread abroad. 'That my name might be declared, *ἀπαγγέλει*, throughout all the earth,' Rom. ix. 17.

3. To celebrate or shew forth. 'Ye do shew, *καταπαγγέλλετε*, the Lord's death,' 1 Cor. xi. 26.

4. To shew forth or make evident. 'Shew forth, *ἐκπαγγέλλετε*, the praises of God,' 1 Pet. ii. 9.

5. To profess; openly and freely to declare. 'Professing, *ἐκπαγγέλλομαι*, godliness,' 1 Tim. ii. 10; and to promise. 'God promised,' Tit. i. 2.

לְהַלֵּל אֱלֹהִים in Hiphil. *Laudavit sancte.*

6. To command or enjoin. 'I command,' *παταγγέλλω*, saith the apostle, 1 Cor. vii. 10.

7. To shew beforehand, or foretell, *προκαταγγέλλω*, Acts iii. 13-24.

8. Among other compounds, that which is here used by the apostle wants not his emphasis, for it imports a declaring of that which is for that end received. This is the word which Christ useth to John's disciples. 'Shew, *ἀπαγγέλατε*, John again those things which ye do hear and see,' Mat. xi. 4. This also is the word which the apostle twice useth in this manner: 'We have seen it, and shew it unto you. That which we have seen and heard declare we unto you,' 1 John i. 2, 3.

'Two points are here intended under the full sense of this phrase, 'I will declare.'

1. Christ had from another that which he delivered to others. The preposition *ἀπό*, with which the Greek verb is compounded, implicitly as much, and other places of Scripture do expressly shew who that other was, namely, he that sent him, even his Father. For thus saith Christ: 'My doctrine is not mine, but it is his that sent me,' John vii. 16; and 'I speak to the world those things which I have heard of him that sent me; as the Father hath taught me, I speak these things,' John viii. 26-28. This is to be taken of Christ as God's minister and messenger, and that in our nature.

2. Christ concealed not that which his Father appointed him to make known; he declared it. The psalmist by way of prophecy bringeth in Christ affirming as much of himself, thus, 'I have preached righteousness,' &c. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth,' Ps. xl. 9, 10. Yea, Christ himself pleadeth this as an evidence of his faithfulness to his Father, while he was on earth, thus, 'I have manifested thy name unto the men which thou gavest me,' &c., 'for I have given unto them the words which thou gavest me,' John xvii. 6-8. For indeed this is an especial point of faithfulness, and 'Christ was faithful to him that appointed him,' Heb. iii. 2.

In both these is Christ a precedent and pattern to us, and we ought in both these to be faithful to him that hath appointed us. See *The Whole Armour of God*, on Eph. vi. 19, treat. iii. part vii. sec. 180, &c.

Sec. 112. Of Christ's declaring God's name in man's nature.

That which Christ declared, is here said to be the name of God, for it is God, even his Father, to whom Christ here saith, 'I will declare thy name.'

Under the name of God is comprised everything whereby God hath made himself known unto us. See more of God's name in my *Explanation of the Lord's Prayer*, entitled, *A Guide to go to God*, secs. 20, 21.

1 Of name of God, see Chap. xiii. 15, Sec. 144.

This phrase, *I will declare thy name*, implieth that Christ maketh known whatsoever is meet to be known of God, so much of God's excellencies, and so much of his counsel as is to be known. Thus is this title *name* used, John xvii. 6, 26. That which the apostle saith of himself, might Christ say most properly, and in the largest extent, 'I have not shunned to declare all the counsel of God,' Acts xx. 27. For this end did Christ take upon him to be the prophet of his church, and that in our nature. He was that prophet in two respects.

1. Because none else knew the name of God; none else knew God's excellencies and God's counsels. Thus much is intended under this phrase, 'No man hath seen God at any time,' John i. 18; and under this, 'No man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon,' Rev. v. 3.

2. Because Christ to the full knew all; 'for in him are hid all the treasures of wisdom and knowledge,' Col. ii. 3; thereupon it is said, 'The only begotten Son which is in the bosom of the Father, he hath declared him,' John i. 18; and, 'He hath prevailed to open the book and to loose the seven seals thereof,' Rev. v. 5-9.

This Christ did in our nature, because we were not able to endure the brightness of the divine Majesty to speak unto us: witness the affrightment of the Israelites at hearing God's voice in delivering the law, Exod. xx. 19. This reason is rendered of God's making his Son a prophet in our nature, Deut. xviii. 15, 16.

Of the difference betwixt Christ and others declaring God's will, see Chap. i. Sec. 14.

The duty hence arising is expressly laid down by Moses, thus: 'Unto him ye shall hearken,' Deut. xviii. 15; and by God himself thus, 'Hear ye him,' Mat. xvii. 5. See more hereof Sec. 5; and Chap. iii. 1, Sec. 25; and ver. 7, Secs. 77, 78.

How can we now hear Christ?

Ans. 1. Many of Christ's sermons and instructions are recorded by the evangelist, so as in well heeding them we hear Christ.

2. Christ instructed his apostles in all things needful for his church to know. For thus saith he to them, 'All things that I have heard of my Father, I have made known unto you,' John xv. 15; and Christ commanded his apostles 'to teach people to observe all things whatsoever he had commanded them,' Mat. xxvii. 20; and so they did, ver. 3, 1 John i. 3. Yea, Christ gave pastors and teachers after them, and endowed them with gifts sufficient for the building up of his church, Eph. iv. 11, 12; and these stand in Christ's stead, 2 Cor. v. 21; and Christ speaks in them, 2 Cor. xiii. 3. Hereupon saith Christ, 'He that receiveth whomsoever I send, receiveth me,' John xiii. 20. Thus we see how Christ may be hearkened unto in all ages, even to the end of the world.

Of Christ's being a preacher, see ver. 3, Secs. 22-24.

Sec. 113. *Of appropriating Christ's prophetic office to his brethren.*

The special persons for whom Christ was a prophet are styled brethren, and that in relation to Christ himself; for thus he himself calls them. Of this relation, see Secs. 106, 107.

Express mention is here made of this relation, to shew who they be for whom in special Christ took upon him to be a prophet, namely, for his spiritual kindred. These are the babes to whom the mysteries of the gospel are revealed, Mat. xi. 25; these are they to whom it is 'given to know the mysteries of the kingdom of heaven,' Mat. xiii. 11; these are they of whom Christ in his preaching said, 'Behold my mother and my brethren,' Mat. xii. 49. For these and these alone are given to Christ. Of these thus saith Christ, 'I have manifested thy name unto the men which thou gavest me out of the world; 'I have given unto them the words which thou gavest me.' 'I have declared unto them thy name, and will declare it,' John xvii. 6, 8, 26.

Quest. Why did Christ himself preach to all of all sorts? and why commanded he his disciples 'to teach all nations, and to go into all the world, and preach the gospel to every creature?' Mat. xxviii. 19, 20, Mark xvi. 15.

Ans. For his elect's sake, which were here and there in every place mixed with reprobates, as good corn is mixed with tares, and solid grain with chaff. The elect only receive the benefit of Christ's prophetic office; others are more hardened thereby, Mat. xiii. 13-15.

Hereby such as are kindly and effectually wrought upon by the ministry of the gospel, wherein Christ's prophetic office is executed, may know that they are Christ's brethren, chosen of God, given to the Son of God, heirs of eternal life.

Sec. 114. *Of Christ's prophetic office setting forth God's praise.*

Another branch of Christ's prophetic office is thus set down: 'In the midst of the church will I sing praise unto thee.'

The addition of this clause to the former, gives us to understand that Christ's prophetic office tended to the setting forth of the praise of God, as well as to the instructing of men in God's will. Hereupon saith Christ to his Father, when he was going out of the world, 'I have glorified thee on earth,' John xvii. 4.

As his love to man moved him to undertake the former, so his zeal of God's glory put him on to the latter.

Those two duties, of instructing man, and praising God, belong to all faithful prophets of the Lord, and they ought to aim at both. Yea, they are both so linked together, as they can hardly, if at all, be severed. For he that declareth God's name aright unto men, doth therein set forth God's praise; and

he whose heart is set upon setting forth God's praise, will declare his name to men, because thereby God's praise is set forth.

Sec. 115. *Of singing praise.*

This phrase, *I will sing praise*, is the interpretation of one Greek word. The root, *ḡmān*, *celebrare*, signifieth to celebrate one's praises. Thence proceedeth a noun, *ḡmān*, which signifieth an hymn or song in in one's praise. The heathen used to set out an accurate form of praises, especially of the praises of their gods, under this word *hymn*. It is twice used in the New Testament, Eph. v. 19, Col. iii. 16. And in both places it is joined with psalms and spiritual songs. Psalms, *שְׁמִיחָה*, were such as are found in the book of Psalms; hymns, *ḡmān*, such as were composed in special for the praise of God; songs, *שְׁמִיחָה*, such as were metrically and artificially penned. Because such songs for the most part were light and lascivious, he addeth this epithet, 'spiritual,' to teach Christians to take heed of wanton songs.

From that noun *hymn*, the verb here used by the apostle, *ḡmān*, is raised. It implieth two things:

1. The matter of duty, which is the setting forth of God's praise.
2. The manner of praising him, cheerfully, melodiously, with singing.

Of praising God, namely, what it is to praise him, for what he is to be praised, and why this duty is to be performed, see my *Explanation of the Lord's Prayer*, entitled, *A Guide to go to God*, secs. 238-240.

Of solemn praise and manifestation thereof, and unsatiableness therein, see *The Saints' Sacrifice*, on Ps. exvi. 12, secs. 1, 85, 86, 108.

The prime, principal, and proper object of praise, whom Christ would praise, was God. It was God to whom he thus directed his speech, 'I will praise thee.' See *The Saints' Sacrifice*, on Ps. exvi. 12, sec. 79.

St. Paul in another place thus bringeth in Christ performing this duty: 'For this cause I will confess to thee among the Gentiles, and sing unto thy name.'

Christ in his lifetime accomplished that which was by the psalmist foretold of him, and that according to the literal sense of the word, 'He sang praises to God.' The very word of the text is used, where it is said of Christ and his disciples, 'They sang an hymn,' Mat. xxviii. 30.

This practice of Christ doth not only justify and warrant this manner of setting forth God's praises by singing, but also commendeth it much unto us. For Christ's practice of an inimitable duty is a great commendation of that duty. We are oft exhorted to be followers of him.

As this duty is here commended, so it is also expressly commanded, Eph. v. 19, Col. iii. 16.

Good warrant there is for performing this duty pri-

vately, alone, or in a family, and publicly in a congregation.

This direction, 'Is any man merry? let him sing psalms,' James v. 13, warrants singing by one alone.

Paul and Silas their singing of psalms, Acts xvi. 25, warrants singing by two or three together.

The fore-mentioned practice of Christ and his disciples singing after supper, Mark xiv. 26, warrants singing in a family.

And this phrase, 'When you come together, every one of you hath a psalm,' 1 Cor. xiv. 26, implieth the Christian's course in singing psalms publicly in churches. Hereunto tendeth the mention of a church in this text.

This manner of setting forth God's praises, even by singing, is frequently mentioned in the last book of the New Testament, which foretelleth the then future estate of the Christian church, Rev. v. 9, and xiv. 3, and xv. 3.

They therefore straiten this duty too narrowly who restrain it to the pedagogy of the Jews. Then indeed it was more frequently used, especially with all manner of musical instruments. For then even the external man needed more outward and sensible means of quickening it.

Singing was under the law so highly accounted of, as he that was said to be a man after God's heart, 1 Sam. xiii. 14, hath this title, as an high commendation given unto him, 'The sweet psalmist of Israel,' 2 Sam. xiii. 1.

Though singing be not now altogether so needful in regard of the external rite and manner of quickening, as it was under the law, yet is it not under the gospel needless or useless. For though Christians be men, in reference to the non-age of the Jews, yet are they not made perfect while here they live. This is the privilege of those saints that are taken out of this world. They are 'spirits of just men made perfect,' Heb. xii. 23.

Where the apostle exhorteth to be 'filled with the Spirit,' he addeth thereupon, 'speaking to yourselves in psalms and hymns,' &c., Eph. v. 18, 19. Hereby he gives us to understand that it comes from the fulness of the Spirit, that men are enabled to sing and make melody in their hearts to the Lord.

Many benefits accrue from this evidence of the fulness of the Spirit in us.

1. The spirits of men are thereby more quickened and cheered; and so they are made more cheerful and ready to praise the Lord. This makes our praising of God to be more acceptable to him. Hereupon David exhorteth to 'make a joyful noise unto God,' Ps. lxxi. 1.

2. Others are hereby exceedingly affected, and their hearts and spirits stirred up to give assent unto our praises, and together with us to sing and praise the Lord. Hereupon saith the apostle, 'Speak unto yourselves in psalms,' Eph. v. 19.

3. An holy zeal of God's glory is manifested hereby,

and hereby men testify that they are not ashamed to profess and set out the holy name of God, so as many may take notice thereof. In singing, our tongue doth sound out aloud the praises of God. This holy zeal did he express, who said, 'I will give thanks unto thee, O Lord, among the heathen : and sing praises unto thy name,' Ps. xviii. 49.

This being a lawful and useful duty, we ought not to be ashamed of performing it. In churches men will sing, because all or the most so do; but in families how few do it! They fear I know not what brand of preciseness in performing family duties. They are rare Christians that make conscience of making their house a church. They who are negligent herein, keep away much blessing from their house, but by performing household duties of piety, God's blessing is brought to a family, as it was to the house of Obed-Edom while the ark was there. The practice of Christ in singing psalms with his family, is sufficient to move us to do so.

Sec. 116. Of cheerfulness in praising God.

By singing praise, cheerfulness in performing the duty is intended. This the psalmist thus expresseth, 'My mouth shall praise thee with joyful lips,' Ps. lxxiii. 5. Thereupon he exhorteth to 'make a joyful noise unto God,' Ps. lxvi. 1.

As God loves a cheerful giver, 2 Cor. ix. 7, so a cheerful setter forth of his praise. A cheerful performance of duty argueth a ready and willing mind, and this doth God highly accept: 'Take,' saith the Lord, 'of every man that giveth willingly with his heart,' Exod. xxv. : 'Whosoever is of a willing heart, let him bring an offering to the Lord,' Exod. xxxv. 5 : 'The people of Israel rejoiced, for that they offered willingly : because with perfect heart they offered willingly to the Lord;' 'As for me,' saith David, 'I have willingly offered all these things : and now have I seen with joy, thy people to offer willingly unto thee,' 1 Chron. xxix. 9-17. Now praise is an especial offering to be given to God, Ps. cxvi. 17, Heb. xiii. 15 : we ought therefore in performing this duty to quicken up our spirits, as the psalmist did, Ps. lvi. 7, 8.

Sec. 117. Of Christ's praising God in the midst of the church.

To manifest yet further the holy zeal of Christ in praising God, the place of his doing it is thus set out, 'in the midst of the church.'

The Hebrew and the Greek word translated in the psalm *congregation*, and here *church*, signify one and the same thing, and admit a like notation.

The Hebrew root קהל, *congregate*, signifieth to gather together; thence a noun, קהל, *congregation*, which signifieth a congregation, or a company of people assembled together. Both verb and noun are thus joined, 'They gather the congregation together,' יקחלו ויקהל Num. xx. 10.

The Greek root καλεῖν, *vocare*, signifieth to call; the compound ἐκκαλεῖσθαι, *evocare*, to call out. Thence the word here translated *church*, ἐκκλησία, *convocatus*, and congregation, Acts xiii. 48, in general signifieth an assembly of people. The assembly of those heathen that cried up their Diana, in Greek is set out by the same name that is here translated *church*, Acts xix. 32, 41. Assemblies used to be called out of their houses or habitations to assemble or meet together. Hereupon when an assembly is dissolved, every man is said to return to his house, 1 Kings xii. 24.

For the most part the Greek word is by the penmen of the New Testament appropriated to an assembly of saints, namely, such as profess the gospel. Such assemblies are our churches, not only by reason of their calling and coming out of their private houses to one assembly, but also by reason of their calling out of the world, or out of that natural, corrupt, and miserable condition wherein they were conceived and born. In this respect they are oft styled, 'The called,' as Rom. i. 7, 1 Cor. i. 2, 9, Mat. ix. 13. For then are we made actual members of the church, when we are effectually called.

In common use this word *church* is metonymically put for the place where such assemblies meet. Thus the word *synagogue* (which signifieth the same that church doth) is put for an assembly, and so translated, James ii. 2; and for a congregation, Acts xiii. 43. It is also put for the place where people assemble, as this phrase implieth, 'He hath built us a synagogue,' Luke vii. 5.

Here in this text, *church* is put for an assembly of saints.

That which is principally here intended is, that Christ would set forth God's praise publicly, among the people of God, not in a private corner, or among a few of them, but in the midst of them, so as all might hear. It was Christ's usual course to make choice of those places where most of God's people were assembled, that he might spread his Father's name the further. When he was but twelve years old, he sat in the temple among the doctors, Luke ii. 46; at every feast, when all the people of God assembled together, he went to the temple, and there preached among them; he went also to their synagogues on the Sabbath days, Luke iv. 16, because there many people used to assemble; the like he did at other times, and in other places where there were presses of people, he used to preach unto them, Luke v. 1, Mat. v. 1, Mark ii. 2. But not to insist on more particulars, Christ thus saith of himself, 'I spake openly to the world : I ever taught in the synagogue and in the temple, whither the Jews always resort : and in secret have I said nothing,' John xviii. 20.

This he did upon very weighty causes. As,

1. To shew that he was not ashamed of his calling, or of his doctrine. He was not like those that 'creep into houses, and lead captive silly persons,' 2 Tim. iii.

16, who labour to sow tares of schism and heresy secretly, when and where the Lord's seedsmen are absent, as the enemy did, Mat. xiii. 25.

2. To shew his desire of doing the most good he could. The greater the number of people that heard him were, the more might reap the fruit of his labours.

3. To shew his zeal for the glory of his Father. The sounding forth of God's praise in assemblies among much people greatly maketh to God's glory, in that many may thus be brought to know God, to acknowledge him, and to join in praising him, 1 Cor. xiv. 25.

The apostles, after Christ's time, imitated their master herein: 'Peter and John went up together into the temple at the hour of prayer,' Acts iii. 1; then did the people assemble themselves in the temple: 'Paul and Barnabas went into the synagogue on the Sabbath day,' Acts xiii. 14. By this means the churches increased exceedingly. In this regard the apostle professeth that he was 'not ashamed of the gospel,' but that he was ready to preach it at Rome also, Rom. i. 15, 16. As he had preached it in other populous places, so would he also in that city, which was the most populous place of all the world at that time. We ought to be followers of them, even as they also were of Christ, 1 Cor. xi. 1.

The foresaid practice of Christ is of use to stir up people to frequent public assemblies where God's praise is sounded forth, that so they may join with such as sing praises to God, and reap the benefit of the mysteries that are there revealed concerning God's name. Christ hath promised his presence in such places, Mat. xviii. 20. See Chap. iii. 1, Sec. 27.

Sec. 118. *Of the apostle's fit application of a divine testimony to Christ.*

Ver. 13. And again, *I will put my trust in him. And again, Behold I, and the children which God hath given me.*

In this verse two other evidences of Christ's prophetic office and of his human nature are set down. The former is the ground of that encouragement which Christ had to hold out in executing his office, which was his confidence in God, declared in a divine testimony; the latter is an effect of that his office.

Because the manner of bringing in this proof is like the former; both of them being taken out of the Old Testament, he thus joineth them together, 'and again.' Of this transition see Chap. i. Sec. 77.

In opening the former scripture, four questions are to be resolved.

1. Whence the testimony is taken.
2. How fitly it is applied to Christ.
3. How truly it proveth Christ's human nature.
4. How pertinently it is inferred on the execution of Christ's prophetic office.

For the first, this phrase, 'I will put my trust in

him,' is in many places of the Old Testament, especially the book of Psalms.

But there are two places, at either of which, or at both which, the apostle may have an eye.

One is Psalm xviii. 2, where the words of this text are according to the Hebrew.

Obj. The Seventy have not in their translation of that place the very words which the apostle here useth.

Ans. 1. Penmen of the New Testament do not always tie themselves to the words of the Seventy; instance Mat. ii. 6, 15, 18; no, nor this apostle, instance chap. iii. 9. Evangelists and apostles were not translators of the Old Testament; they only took proofs out of the same; for which purpose it was enough to hold the true sense and meaning of the Holy Ghost, though they expressed it in other words.

Ans. 2. The very words which the apostle useth are also used by the Seventy in the said psalm, as it is registered 2 Sam. xxii. 3.

The other place wherunto the apostle may have an eye is Isa. viii. 17. There the Seventy use the very same words which the apostle here doth, though our English thus translate them, 'And I will look for him.'

Quest. Can one proof be taken out of two places?

Ans. Yea, if they set down one and the same thing, and that in the very same words. The evangelists, in quoting a testimony, oft name *prophets* in the plural number, as Mat. ii. 5, 23, John vi. 45, Acts xiii. 40.

This, duly weighed, taketh away the ground of that dispute which is betwixt expositors about the place out of which this testimony should be taken. Some affirm that it is taken out of Ps. xviii. 2, others out of Isa. viii. 17. Arguments *pro* and *con* are brought on both sides. But I suppose that this dispute might have been spared: for, to come to the second point,

2. Both the psalmist and the prophet Isaiah may be fitly applied to Christ.

In that psalm there are sundry points that can be applied to none properly but to Christ; as this, 'Thou hast made me the head of the heathen,' ver. 43; and this, 'As soon as they hear of me, they shall obey me: the strangers shall submit themselves to me,' ver. 44; and this, 'He sheweth mercy to his anointed, to David and to his seed for evermore,' ver. 50.

Besides, these words, 'Therefore will I give thanks to thee among the heathen, and sing praises unto thy name,' ver. 49, are expressly applied to Christ, Rom. xv. 9.

Obj. The title of Psalm xviii. sheweth that in special manner it concerned David, being his 'song when the Lord had delivered him from the hand of all his enemies, and from the hand of Saul;' and it is set in the history of David's life (2 Sam. xxii. 1, &c.), to shew that it concerned him.

Ans. It cannot be denied but that this psalm concerned David, and is fitly put among his acts, for he

was the author and editor thereof. In this respect it might justly have been registered in the history of his life, though it had been wholly prophetic, even a mere prophecy of Christ. Neither can it be denied but that the title intendeth it to be meant of David; for the psalm in part historical, and concerneth David himself; yet to us he was a type of Christ. That which in the history concerned David as a type, may in a mystery concern Christ as the truth. Besides, that scripture which in some parts of it is only historical (as Ps. xl. 12), may in other parts be only prophetic, and applicable to Christ, as Ps. xl. 6, 7. The like is observed in 2 Sam. vii. 12-14. As for the other place, namely, Isa. viii. 17, that chapter also may be typical, and concern the prophet who wrote it, and Christ also the truth of the type. Sundry passages of that chapter are in the New Testament applied to Christ, as that in ver. 13, 'Sanctify the Lord,' 1 Pet. iii. 15; and that in ver. 14, 'He shall be for a sanctuary,' 1 Pet. ii. 4; and that in vers. 14, 15, 'He shall be for a stone of stumbling,' &c., Mat. xxi. 44, Luke ii. 44, Rom. ix. 32, 1 Pet. ii. 8; and that in ver. 18, 'are for signs and wonders in Israel,' Luke ii. 34, Heb. x. 33; and that in ver. 18, 'Behold I, and the children whom the Lord hath given me,' here in this text. Seeing so many points of that chapter are applied to Christ, why may not this also—'I will put my trust in him'—which is in the midst of them, be applied to him? Thus we see how fit a reference this testimony hath unto Christ, as it is taken both out of Ps. xviii. 2, and also out of Isa. xviii. 18.

3. It proves Christ to be a true man, in that, as other men, he stood in need of God's aid, and thereupon, as other sons of men, his brethren, he puts his trust in God.

4. It is also pertinently inferred upon the execution of Christ's prophetic function, in that it shews the reason why he declared God's name to his brethren, and why he would sing praises to God in the midst of the church, and be neither ashamed nor afraid so to do, namely, because he put his trust in God.

Sec. 119. Of Christ's putting his trust in God.

The Hebrew word which the Psalmist useth, חָסַם, signifieth to rest upon one, to be preserved and kept safe by him. The bramble, therefore, in the parable thus useth this word, 'Put your trust in my shadow,' חָסוּ, Judges ix. 15; a noun thence derived, כְּחֶסֶם, is translated refuge, Ps. xli. 1, and in sundry other places.

In Isa. viii. 17, another Hebrew word is used, וָקִיָּה; but that which signifieth the same thing, and by the Septuagint, is translated as here in this text, and in 2 Sam. xxii. 3.

The noun derived from this verb, תְּקִיָּה, *spes*, signifieth hope or trust, and so it is oft translated by our English, as Ps. lxxi. 5, Job iv. 6.

The Greek phrase used by the apostle carrieth

emphasis, ἱσχυμαί πιστεύων ἐπὶ αὐτῷ: it implieth trust on a good persuasion that he shall not be disappointed. It is translated confidence, Philip. vi. 6. Word for word it may here be thus translated, 'I will be confident in him.'

The relative *him* hath apparent reference to God, Ps. xviii. 2, Isa. viii. 18, so as Christ himself, being man, rested on God to be supported in all his weaknesses, and to be enabled to go through all his undertakings, and well accomplish them.

He had many enemies, and was brought to very great straits, Ps. xviii. 3-5; yea, he and his were 'for signs and wonders,' even 'in Israel,' Isa. viii. 18; yet he fainted not, but put his trust in the Lord. His greatest enemies gave testimony hereunto, saying, 'He trusted in God,' Mat. xxvii. 43. Though they said it in derision and scorn, yet it was a truth.

This was further manifested by the many prayers which time after time he made to his Father, Heb. ix. 7.

He did the rather put his trust in God, and manifest as much, that he might, in his own example, teach us what to do in our manifold straits. Thus, when he was assaulted by the devil, he repelled his temptations by the word of God, Mat. iv. 4, vii. 10, that he might thereby teach us how to resist the devil.

Christ, as man, well knew his own insufficiency, and the all-sufficiency of God. Were we thoroughly acquainted with our own impotency, and well instructed in God's omnipotency, we should herein imitate Christ; and in testimony thereof, in all straits fly unto God; and in all straits pray and say, as Jehoshaphat did, 'We know not what to do; but our eyes are upon thee,' 2 Chron. xx. 12.

The description of him in whom Christ putteth his trust, Ps. xviii. 2, and that before and after the manifestation of his confidence, declareth the sure ground that he had to put his trust in God. The description is set down in sundry metaphors, as 'rock,' 'fortress,' 'strength,' 'bulwark,' 'horn of salvation,' 'high power,' and 'deliverer,' set out the impregnable power of God, and shew how sure and safe a refuge he is to those that fly to him, and put their trust in him. See more hereof in *The Whole Armour of God*, on Eph. vi. 10, secs. 4-6.

The inference of Christ's confidence upon his boldness in singing praise unto God in the midst of the church, sheweth the reason of that his boldness; even because he put his trust in God.

Confidence in God drives out all fear of man, and shame by reason of man. So much doth he testify who said, 'My soul trusteth in thee;' and thereupon added, 'I will sing and give praise,' Ps. lvi. 1, 7; and again, 'In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me,' Ps. lvi. 4. This was it that made prophets,

¹ Qu. 'tower'?—ED.

apostles, and other faithful ministers so bold as they were in sounding forth God's praises. They trusted in God.

Surely we may try and prove ourselves, and give evidence to others of our confidence in God. If fear, shame, or any by or base respect to man, keep us from an open setting forth of God's praise, we do not put our trust in God.

Sec. 120. *Of the apostle's fit application of Isa. viii. 18 to Christ.*

The apostle addeth a third testimony to prove the same point, as is manifest by repeating the second time this phrase, 'and again.' See Chap. i. Sec. 77.

The testimony is this, 'Behold, I, and the children which God hath given me.' This, without all question, is taken out of Isa. viii. 18. In words there is a full agreement between the Hebrew original, and the Greek translation thereof, and the apostle's quotation; so also in the sense, for the prophet bringeth in this sentence as a prophecy of Christ. Many things which were historically true of the prophet in that chapter, may typically be applied to Christ. This was before in part declared, Sec. 118, and may more fully be cleared by taking a view of the particular passages of the prophet in that chapter.

In that chapter, two main points are set down.

1. A denunciation of judgment against the wicked.

2. A promise of mercy and safety to the righteous.

The former is set down from the beginning of the chapter to the 10th verse.

The latter from thence to the end of the chapter.

In laying down the promise, the prophet taketh his rise from the highest, safest, and surest ground of all comfort, namely, the proposed Messiah, ver. 14, concerning whom, he declareth what should be the events that would fall out at his coming, and that both in regard of the wicked and of the righteous. The wicked should stumble and fall to their utter destruction; the righteous should be established for ever, ver. 14, 15.

For a further confirmation of these things thus foretold, the prophet is commanded to bind up the word of God among the disciples, that so it might be kept close from the incredulous and remain among the faithful, ver. 16. Hereupon the prophet professeth, that notwithstanding God's just indignation, conceived against the house of Jacob, he will continue to look for help from the Lord, and trust in him, ver. 17: so did Christ.

To shew the ground of his confidence, Christ is brought in offering himself, and all those who believed on him, unto his Father, notwithstanding that they were in the world accounted wonders and monsters.

Thus these words being properly intended of Christ, are fitly by the apostle applied to him.

Others take them properly meant of the prophet himself, and that in regard of his function, in which

respect they may be applied to all the ministers of God; and if to all, then most especially to Christ, the chiefest and head of all. Thus the apostle's application of this testimony to Christ, may by just consequence be sound and good.

I rather incline to the former application of the words, by way of prophecy, for three especial reasons.

1. Because sundry other passages of this chapter are so applied in other places of the New Testament, as was before shewed, Sec. 118.

2. Because the latter phrase of this testimony—'whom the Lord hath given me'—is oft, and that very properly, in other places applied to Christ, as John vi. 39, 65, and xvii. 6, 8, 9; but we never read it in a spiritual sense spoken of any other prophet or minister.

3. The apostle's allegation and application is without all question much more pertinent, if the words be taken as a prophecy.

Sec. 121. *Of Christ's being one with saints.*

The foresaid testimony being applied to Christ, giveth proof of his human nature, and shews him to be one with us, and that in three respects.

1. In that he ranketh himself in the number of saints, saying, 'Behold, I, and the children;' and so presenteth himself with the rest of God's children unto God, as to a common Father of them all; according to that which elsewhere he saith, 'I ascend unto my Father and your Father,' &c., John xx. 17.

2. In that he presenteth himself unto God as his minister, who had faithfully fulfilled the task which was committed to his charge. Hereupon it followeth that he was inferior to his Father, who appointed him a prophet.

3. In that the nature of relation, intimated in this word *children*, implieth that he is of the same nature with them; for father and children, properly taken, are all of the same nature.

Sec. 122. *Of the efficacy of Christ's prophetic office.*

Obj. This relative *children* may have reference to God the Father who gave them, as well as to Christ who bought them.

Ans. It may not be denied but that saints are God's children as they are regenerate, John i. 13, 1 Peter i. 3; and as they are adopted, Rom. viii. 15, 16. But the prophet and apostle do both speak of Christ's prophetic office; and, to shew the power thereof, these children are brought in, as begotten by Christ's word and ministry: and in this respect they are styled children in reference to Christ.

The prophet Isaiah maketh mention hereof, to shew, that notwithstanding the infidelity, obstinacy, and apostasy of the greater part of them which professed themselves the people of God, Christ, by his gospel should so work upon all those that were given unto him by his Father, as they would all hearken

unto his voice and follow him, till, all being gathered together, both he and they should be presented unto God his Father.

To this very purpose is it here also applied by the apostle, to shew the power and efficacy of Christ's prophetic office; that notwithstanding he took upon him man's weak nature, and met with many obstacles, yet through the help of God, in whom he trusted, he should bring many children with him to glory.

Sec. 123. *Of the manner of quoting a text.*

Concerning the expression of this testimony, it may seem to be an imperfect sentence, because the latter part set down by the prophet, is left out in this quotation.

Ans. So much is quoted as served to the apostle's purpose, and in the quotation of a text so much is sufficient. Compare Mat. iv. 15, 16, with Isa. ix. 1, 2, and you may observe the like. The apostle quoteth only these words, 'and to thy seed,' Gal. iii. 16, which make not a full sentence, yet they were enough to his purpose.

2. This sentence, as quoted by the apostle, is a full proposition; for this note of attention, *behold*, compriseth under it that which maketh the words joined under it a full proposition, as Mat. xii. 18.

3. The verb substantive, which would make up this sentence, useth to be understood, and so it is, Isa. viii. 18.

Sec. 124. *Of this particle behold.*

This title, *behold*, *ἰδοὺ*, useth to be prefixed before remarkable matters.

It is a note of demonstration, of attention, of admiration.

1. Where a matter worthy to be seen, or earnestly desired, is to be seen, this particle is premised, as if it were said, Behold it is here before you; or, Behold it is here to be seen. Thus it declareth the evidence of a thing, as where it is said, 'Behold there came wise men from the east,' Mat. ii. 1. And so it is a note of demonstration.

2. When a matter that deserves more than ordinary attention is delivered, men used to premise this particle *behold*, as when Christ uttered that excellent parable, that setteth down the different kinds of hearers, he thus begins 'Hearken, behold,' Mat. iv. 3.

3. When a strange and wonderful matter, that will hardly be credited, is delivered, we thus express it, *behold*; as, 'Behold I shew you a mystery,' 1 Cor. xv. 51. That mystery was a great wonder indeed; namely, that 'we shall not all sleep.'

Here the word *behold* may be taken in all those three respects. For,

1. It doth point out and plainly demonstrate, who they be that may with confidence present themselves to God, namely, Christ and his children.

2. It shews that it is a point well worthy to be

marked, that Christ should take of sons of men to be his children, and present them to his Father.

3. It is that which causeth wonder to all the world.

In a word, this note *behold* implieth that the point here noted is a very remarkable point, worthy of all acceptance, 1 Tim. i. 15. Of all mysteries, the mysteries that concern Jesus Christ are the most remarkable. This note therefore, *behold*, is frequently set before them, both in the Old and New Testament, as Isa. vii. 14, and xxviii. 16, and xxxii. 1, and xlii. 1; Zech. iii. 8, and ix. 9; Mat. xii. 41; Luke ii. 34; Jude ver. 14; Rev. i. 7, 18. They are therefore with the more diligence to be attended unto, and with the greater care to be heeded. See Sec. 5.

Here in particular this particle, *behold*, setteth out a matter of admiration, which was done to the astonishment of the world. This is further manifest by the prophet's adding this clause, 'as signs and wonders.' For the greater part, even of those among whom Christ exercised his prophetic office, rejected his ministry. 'He came unto his own, and his own received him not,' John i. 11. Yet, notwithstanding the obstinacy of the greater part, Christ himself persisted in exercising his function, and they that were given him of his Father, hearkened to his word, believed and obeyed the same, and so followed him, as he presented them with himself to his Father. This was the wonder, and thereupon it might well be said *behold*.

Oh that ministers and people would so carry themselves, as in this respect to be as signs and wonders; and also to say of them, *behold*. When all flesh was corrupt before God, Noah remained upright, Gen. vi. 9, &c. Joshua professeth, that though all Israel should serve other gods, he and his house would serve the Lord, Joshua xxiv. 15. Though Elijah knew none to remain faithful with the Lord but himself, yet he remained very zealous for the Lord, 1 Kings xix. 10. When many that followed Christ departed from him, the twelve disciples abode with him, John vi. 68. These, and others like to them, have been willing to make themselves signs and wonders in all ages by cleaving close to Christ.

This is a point of trial, whereby our faithfulness may be proved. If we shrink from Christ for the world, as Demas did, 2 Tim. iv. 10, or for persecution, as they who are resembled to the stony ground, Mat. xiii. 21, or because the doctrine of the gospel seemeth hard and harsh, as the Capernaimites did, John vi. 66, or for any other by-respect, we have not that courage and confidence, as may cause others to say of us, *Behold*.

Sec. 125. *Of Christ's going with those whom he led to God.*

This pronoun of the first person, *I*, hath respect to the Son of God, who very elegantly, by a double rhetorical figure, is here brought in speaking to his

Father, and that by way of rejoicing for the good success of his ministry, 'Behold I and the children,' &c. As if he had said, Here am I, O Father, whom thou didst send out of thine own bosom from heaven to earth, to gather thine elect out of the world. I have done that for which thou sendest me, 'Behold, here am I and they.'

This is a speech of much confidence, arising from his faithfulness, crowned with good success. This made him with much cheerfulness present himself to God. Thus did the two faithful servants cheerfully appear before their Lord, to give up their account. Faithful servants may be assured of the Lord's gracious approbation and bountiful remuneration. But on the other side, slothfulness and unprofitableness makes servants afraid to appear before their Lord. See all these exemplified, Mat. xxv. 20, &c.

What an encouragement is this for ministers of God's word and other servants of the Lord, to improve to the best advantage they can, the talent which the Lord hath committed to them, that with confidence they may say to God, 'Behold I.'

Of Christ's faithfulness, see more on chap. iii. 2.

This express mention of himself, 'Behold I,' sheweth that he would not send others to God without himself: herein he shews himself to be that good shepherd that 'goeth before his sheep,' John x. 4. In this respect he is styled the 'Captain of their salvation,' ver. 10. See Sec. 95.

He would not leave them till he had presented them to his Father, to be settled in that inheritance which he had purchased for them.

This is a worthy pattern for all that have a charge committed to them, to abide with them, to be an example unto them, not to leave them, or send them away to the work of God themselves alone; but to go with them, and hold out with them, so as every one that hath such a charge may say, as our head here doth, 'Behold I.' In doing this we shall save ourselves as well as others, 1 Tim. iv. 16. The apostle had an especial care hereof, as appeareth by this his profession, 'I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away,' 1 Cor. ix. 27.

What a miserable thing is it for ministers to be like them who built the ark wherein Noah and his family were preserved, but they themselves perished.

To prevent this, in preaching to others we must preach to ourselves; from our own hearts to our own hearts. For in exercising our ministry we sustain a double person; one of a preacher, another of a hearer. They who so do in their approaching to God will say, 'Behold, I.' Of inciting ourselves to that whereunto we stir up others, see Sec. 4.

Sec. 126. *Of Christ's bringing others to God.*

The Lord Christ thought it not enough to present

himself to his Father, but he brings others also, whom he joins with himself by this copulative *and*. Thus in that powerful prayer which at his going out of the world he made to his Father for himself, he joins those whom his Father had given unto him, and saith, 'I pray for them which thou hast given me, for they are thine.' 'Neither pray I for these alone (meaning his disciples), but for them also which shall believe on me through their word,' John xvii. 9, 20.

For their sake Christ came into the world. For their sake he sanctified himself, John xvii. 19. For their sakes he became poor, 2 Cor. viii. 9. For their sakes he did and endured what he did and endured. See Sec. 88.

Herein Christ manifested his zeal of God's glory (for the more were brought to God, the more glory redounded to God), and also his good respect to others, for it was a singular benefit, an high honour, to be, by and with Christ, presented to God. He thus makes them partakers of his own glory, John xiv. 3, and xvii. 21, &c.

They whose hearts are inflamed with a zeal of God's glory, and filled with love of their brethren, will be like-minded; they will endeavour to lead on others with them in such courses as may bring them to God. Such a magistrate will say, Behold I and my subjects; such a minister, Behold I and my people; such a father, Behold I and my children; such a master, Behold I and my servants; such a tutor, Behold I and my pupils. So others that have charge.

Such, as they honour God and do good unto others, so they do much promote their own glory. For 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever,' Daniel xii. 3.

Of inciting others to go along with us in duty, see *The Saints' Sacrifice* on Ps. cxvi. 13, sec. 120.

Sec. 127. *Of the efficacy of preaching the gospel.*

This bringing of others to God is here brought in as an effect of Christ's prophetic office, and manifesteth the efficacy of the gospel, whereby all that belong to God are brought in to him. Though by nature they be dead in sin, yet the sound of Christ's mighty voice pierceth into their ears and heart. Hereupon saith Christ, 'The dead shall hear the voice of the Son of God; and they that hear shall live,' John v. 25.

We have an evidence hereof in Christ's ministry while he lived on earth; for saith he to his Father of his disciples, 'While I was with them in the world, I kept them in thy name,' John xvii. 12.

The efficacy also of Christ's prophetic office hath been manifested since his ascension, by the ministry of his apostles and of their successors in all ages.

This is a forcible motive to incite us ministers to be diligent in declaring God's name and preaching the gospel. We may rest upon it, that our labour shall

not be in vain. The efficacy of Christ's prophetic function since his ascension, hath been very great. All that belong to God shall by the preaching of the gospel be brought to God. Though there be many incredulous and obstinate, yet Christ hath his children, and they will receive our word. If it were duly weighed, what an honour it is to be spiritual fathers, and what recompence follows thereon, it would certainly put on ministers to preach the gospel with all diligence.

This also may be a motive to people, to give good heed to the preaching of the gospel. As this is to be done, in regard of the excellency of the teacher (as was shewed before, Sec. 2), so also in regard of the efficacy of the gospel. 'Hear, and your soul shall live,' Isa. lv. 3. For 'the word of God, which liveth and abideth for ever,' is an 'incorruptible seed,' out of which men are 'born again,' 1 Peter i. 23.

Sec. 128. Of Christ's children.

They who are brought in to God by the gospel, are styled children, *παῖδια*, and that in relation to Christ, as he was a prophet, and begat them by the gospel, as was shewed Sec. 122.

This very title is given by Christ to his disciples, John xxi. 5. According to the Greek notation, it signifieth such as are instructed. A Greek word, *παιδίσκος*, that signifieth to instruct, is thence derived. The Greek word here used is a diminutive,¹ and translated 'little children,' Mat. xviii. 3, and xix. 13, 14, for little children are specially to be instructed, 'train up' (or instruct, *יָדַע*, *instrue*.) 'a child,' Prov. xxii. 6. The LXX use the same word, *παιδίσκος*, there in the singular number, which the apostle doth here in the plural.

Other ministers, who are means of converting men, which is a spiritual begetting of them, are styled 'fathers,' 1 Cor. iv. 15, and they who are begotten 'sons,' 1 Cor. iv. 14, or children. The Greek word, *τέκνα*, there used by the apostle, signifieth such as are begotten, for it is derived from a verb, *τίκτω*, *pario*, *gigno*, that signifieth to bring forth or beget.

The very word used in this text, *παῖδια*, is also put for such as are begotten by the ministry of men, and translated 'little children,' 1 John ii. 13, 18.

If they who are instructed by men (who are but 'ambassadors for Christ,' and instruct in Christ's stead, in whom Christ speaketh, 2 Cor. v. 20, and xiii. 3), are called and accounted their children, much more justly are they to be called and accounted children of Christ, who is the highest and chiefest doctor; and by whose word and Spirit they are most properly begotten.

Of this relation betwixt Christ and saints, his children, see more on Sec. 90.

Sec. 129. Of God's power to exact an account.

The reason of Christ's bringing the foresaid children

¹ *παις*, inde *παῖδιον*.

to God is thus expressed: 'Which God hath given me.' The reason is taken from God's commending them to Christ's care. The argument may be thus framed:

They who are commended by the supreme Lord to be fitted for and presented to himself, must be so presented to him;

But God, the supreme Lord, hath committed such and such to Christ to be so presented to himself;

Therefore Christ so presents them.

There are four words in this reason, every of which carry emphasis. 1. This title, *God*. 2. His act, *hath given*. 3. This relative, *which*. 4. This other relative, *me*.

1. The express mention of God in this reason, intendeth a high supreme sovereignty which he hath over all, and a power which he hath to impose a task, and exact an account of well employing the same; hereupon Christ putteth a *must* upon himself about doing the work that he which sent him appointed him to do, John ix. 4.

This made him so willing and forward therein as he made his meat to do the same, John iv. 34. And he pleaded as much before his Father, John xvii. 4.

Concerning others, even all of all sorts, evidence is given of God's committing a charge to them, and exacting an account of them, in the parable of the talents, for therein the Lord appointed to every servant his task, and taketh a particular account of each one, rewarding the faithful and punishing the unfaithful, Mat. xxv. 14, &c.

The parable of the steward gives further evidence of God's sovereignty in calling men to an account, Luke xvi. 2, and the apostle's frequent mention of the account which we must all give to God, Rom. xiv. 12; 2 Cor. v. 10; Heb. xiii. 17; 1 Peter iv. 5.

This is a strong motive to provoke us unto all diligence and faithfulness in improving, to the best advantage that we can, the talents that we have. They are given to us by him that hath a sovereignty and absolute power over us; that can and will call us to an account; that can and will abundantly reward the faithful, and take sore revenge of the unfaithful, Mat. xxv. 23, 24, &c. See Chap. iv. 13, Sec. 39.

Sec. 180. Of God's free giving.

2. The act here attributed to God in this word *given*, *ἔδωκεν*, manifesteth God's free grace. For to give is an act of favour and grace; it is opposed to meriting, purchasing, exchanging, or returning a valuable consideration. That which is bestowed upon merit, purchase, exchange, or any like consideration, cannot properly be said to be given.

This word is oft used to set out the free grace and favour of God to man; and that in bestowing his Son upon him. 'God so loved the world, that he gave his only begotten Son, &c.,' John iii. 16; Christ expressly declareth this to be the ground of any one's coming to

him: 'All that the Father giveth me shall come to me,' John vi. 37, 39. All things that saints have, or can hope for, are freely conferred upon them; 'the Lord will give grace and glory,' Ps. lxxxiv. 11; 'The Lord will give a crown of righteousness,' 2 Tim. iv. 8; 'It is your Father's good pleasure to give you the kingdom,' Luke xii. 32.

To make this the more clear, the apostles oft use a verb, *χαρίζεσθαι*, *gratis donare*, which is derived from a noun, *χαρις*, *gratia*, that signifieth free grace, and is translated 'freely to give,' Rom. viii. 32, 1 Cor. ii. 12; and frankly to forgive, Luke vii. 42.

Though Christ, being given, meriteth for us remission of sins by his blood, and purchased the heavenly inheritance, Acts xx. 28; Eph. i. 7-14; yet to effect those things for us, Christ was freely given to us, and we to him. See more hereof, Sec. 78.

Sec. 131. *Of God's power in choosing or refusing whom he will.*

3. The parties given to Christ are comprised under this relative *which*. This relative hath reference to the children before mentioned. Those children are a peculiar people: 'All are not children,' Rom. ix. 7, 8. Nor are all given by God to Christ. That there is a set and certain number given to Christ, is evident by sundry passages in the prayer which Christ made to his Father at his going out of the world. Eight several times is this word *given* there used, and that to set out God's free grace therein, John xvii. 2, 4, 6, 7, 9, 11, 12, 24.

God being the supreme sovereign over all, hath power to choose or refuse, to take or leave whom he will. This the apostle exemplifieth by a comparison taken from a potter, Rom. ix. 21. Surely there is infinitely a far greater difference between the Creator and creatures, than between a potter and clay. This power of God over creatures doth the apostle in that chapter plentifully prove, both by divine testimonies taken out of the Old Testament, and also by other solid arguments.

Let not, therefore, any dare to open his mouth and plead against God, because he useth this his prerogative in choosing some and leaving others. This use of this great mystery doth the apostle thus press: 'O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?' Rom. ix. 20. If we cannot fathom the depth of this mystery, nor discern the equity thereof, let us impute it to the shallowness of our apprehension, and cry out with the apostle, 'Oh the depth of the riches both of the wisdom and knowledge of God,' Rom. xi. 33. Far be it from us to impute any unrighteousness to God: it should seem that in the apostle's time some in this case did so. For the apostle in reference to such thus saith, 'What shall we say then? Is there any unrighteousness with God? With much indignation doth the apostle thus reject that conceit: 'God forbid,' Rom. ix. 14.

Sec. 132. *Christ the means of bringing all good to man.*

4. The relative *me* hath reference to Christ; for it is Christ that saith, Behold I, &c. God being to make choice of a peculiar people, that they might be vessels of mercy and glory, commended them to his Son, to be fitted and so brought thenceunto. Where it is said God loved the world, it is added, he gave his only begotten Son, &c., John iii. 16. All the blessings whereof we are made partakers, are conferred upon us in and with Christ. We are chosen in Christ, made accepted in him, we have redemption in him, Eph. i. 4, 6, 7; we are reconciled to God by him, Col. i. 20, 21; justified by his blood, Rom. v. 9; called by him, 1 Peter v. 10; sanctified in him, 1 Cor. i. 2; saved through him, Rom. v. 9, 10. This course of bringing men to glory by Christ, doth very much amplify divine mercy, and sundry other divine properties, as hath been shewed, Secs. 87, 88.

Behold here the difference betwixt the execution of that part of God's decree which respecteth man's salvation, and of that whereupon followeth man's condemnation. The benefit of the former is wholly out of man, and only in Christ. Christ doth whatsoever is meritorious to bring the elect unto salvation. The issue of the other is altogether in man himself, who meriteth by sin his own damnation.

The former is to be observed to strip man of all boasting, and to make him give all the glory to God.

The latter to clear and justify God, and to lay all the blame on man.

Sec. 133. *Of restraining the benefit of Christ's offices to the elect.*

The whole reason thus set down, *which God hath given me*, implieth a restraint of the efficacy of Christ's prophetic office to them alone whom God hath given him. It intendeth that all they shall partake of the benefit of Christ's prophetic office, and thereby be brought to God, and none but they. To the like purpose saith Christ, 'All that the Father giveth me shall come to me,' John vi. 37. This phrase is both extensive and exclusive, it extendeth itself to every one of God's elect, who are given by God to Christ, and it excludeth all but them. So much is intended by this phrase, 'As many as were ordained to eternal life believed,' Acts xiii. 48. All they, and none but they. This exclusive restraint Christ doth somewhat more expressly set down, where he saith to his disciples, 'Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given,' Mat. xiii. 11. See more hereof, Sec. 113.

The special reason hereof is thus rendered by Christ himself: 'Even so, Father, for so it seemed good in thy sight,' Mat. xi. 26. And again, 'It is your Father's good pleasure to give you the kingdom,' Luke xii. 32. See more hereof, Sec. 37.

That which is here intended of the restraint of the

efficacy of Christ's prophetic office, may be applied to the restraint of the benefit of his other offices; yea, and of all that he did and endured for man. All is restrained to the elect whom God hath given to his Son; see Sec. 81. Yea, it may also be applied to the efficacy of the gospel preached by Christ's ministers. Their ministry is effectual only to the elect, Acts xiii. 48.

Quest. Why then is the gospel preached to all, even to reprobates as well as to the elect?

Ans. 1. Because these cannot be discerned one from the other here in this world.

2. Because these are here in this world mixed together, as wheat and chaff in the barn.

3. To make the reprobate the more inexcusable.

By the efficacy of the gospel, men may know that they are the elect of God given to Christ, and shall be eternally saved.

They who reap any benefit by the ministry of the gospel ought not to attribute it to any wit, wisdom, conceit, memory, or other parts of their own, but only to the good pleasure and gift of God. The praise which Christ gave to his Father in the behalf of babes, Mat. xi. 25, must, such as are effectually wrought upon, much more give unto God in behalf of themselves, and say, 'Not unto us, O Lord, not unto us, but unto thy name give glory,' Ps. cxv. 1.

A due consideration of this point will keep us from spiritual pride and arrogancy, and make us humble before God, and thankful unto him. See more hereof Sec. 162.

Sec. 184. *Of the resolution of Heb. ii. 12, 13.*

Ver. 12. *Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*

Ver. 13. *And again, I will put my trust in him. And again, Behold I and the children which God hath given me.*

The sum of these two verses is a description of Christ's prophetic office. This is here brought in as a confirmation of Christ's human nature, wherein he executed that function. See Sec. 1.

In this description two points are considerable:

1. The inference; 2. the substance.

The inference in this word *saying*, in particular verifieth that which was asserted in the words immediately preceding, namely, that Christ was 'not ashamed to call men brethren.'

The argument may be thus framed:

He that saith of men, 'I will declare thy name unto my brethren,' is not ashamed to call them brethren;

But Christ saith of men, I will declare thy name unto my brethren;

Therefore Christ is not ashamed to call men brethren.

The substance containeth a proof of Christ's prophetic office, about which we may observe,

1. The kind of proof; 2. the point proved.

The kind of proof is a divine testimony. Of this kind there be three particulars:

1. The execution thereof, ver. 12. This is taken out of Ps. xxii. 22.

2. The ground of Christ's courage in executing it, ver. 13. This is taken out of Ps. xviii. 2.

3. The efficacy thereof, ver. 13. This is taken out of Isa. viii. 18.

1. The execution of Christ's prophetic office consists of two parts:

1. To declare God's name.

2. To sing praise to him.

In the former, four particulars are expressed:

1. The prophet, *I*. 2. The act, *will declare*. 3. The subject matter, *thy name*. 4. The object to whom, *my brethren*.

In the latter, four other particulars are expressed:

1. The same person or prophet, *I*. 2. Another act, which is to *sing praise*. These two words are the translation of one Greek word. 3. The person whose praise he would set forth, *unto thee*. 4. The place where he would do it, *in the midst of the church*.

2. The ground of Christ's courage was his confidence. Here is expressed,

1. The connection of this with the former, in this phrase, *and again*.

2. The main proposition. Herein are three particulars:

1. The kind of confidence, *put trust*. 2. The person who doth put his trust, *I will*, saith Christ. 3. The person on whom, *in him*, namely, God.

3. The efficacy of Christ's prophetic office was in fitting those for God who were given to him. Here also are expressed as before,

1. A connection of this with the former, *and again*.

2. A proposition. Wherein observe,

1. An evidence of the power of Christ's ministry; 2, the reason thereof.

In the evidence are set down,

(1.) An act, which demonstrateth the evidence intimated in this particle, *behold*. This intendeth a presenting unto God such as were fitted for him.

(2.) The persons presenting, in this pronoun, *I*; and presented, in this relative, *children*.

The reason is taken from a trust committed unto Christ in these words, 'which God hath given me.' Here observe,

1. The kind of trust, *given*.

2. The trustor, or person that committeth the trust, *God*.

3. The trusted, or persons that are given, in this relative *which*. That hath reference to *children*.

4. The trustee, or person who is entrusted, in this pronoun *me*, which hath reference to Christ.

See. 135. *Of observations raised out of Heb. ii. 12, 13.*

I. *A divine testimony is a sound proof.* See Chap. i., Secs. 46, 61.

II. *Christ was a prophet.* He himself here saith, 'I will declare,' which is an act of a prophet or preacher. See Secs. 111, 112, and 23, 24.

III. *Christ received what he delivered.* He delivered nothing of his own head. See Sec. 111.

IV. *Christ delivered what he received.* He concealed nothing. The word *declare* includeth both these. See Sec. 112.

V. *Christ made known what was to be known of God.* The name of God intends as much. See Sec. 112.

VI. *Christ executed his prophetic office in man's nature.* The main scope of the apostle in this place is to set forth Christ's human nature, and what he did therein. See Sec. 112.

VII. *Saints are Christ's brethren.* See Sec. 106.

VIII. *Christ's brethren do especially partake of the benefit of Christ's prophetic office.* To them in special he saith, 'I will declare God's name.' See Sec. 113.

IX. *Christ was careful to set forth his Father's praise.* This phrase, *unto thee*, hath reference to God the Father. See Sec. 114.

X. *God is praised by singing.* Therefore Christ professeth to sing praise. See Sec. 115.

XI. *God is to be praised with cheerfulness.* Singing implieth a cheerfulness of spirit. See Sec. 116.

XII. *God is to be praised in great assemblies.* 'The midst of the church' implies a great assembly. See Sec. 117.

XIII. *Divers testimonies may be produced to prove the same point.* Here the apostle useth this phrase, 'and again,' in reference to a former testimony. See Chap. i.

XIV. *Christ himself trusted on God.* He here expressly professeth as much. See Sec. 119.

XV. *Christ is one with us.* See Sec. 121.

XVI. *Christ's ministry was powerful.* See Sec. 122.

XVII. *Mysteries of Christ are remarkable.* This particle *behold* intends so much. See Sec. 121.

XVIII. *Christ brought others to God.* See. 126.

XIX. *Christ accompanied those whom he brought to God.* See Sec. 125. The connection of these two words, *I, children*—*I and my children*,—intends the two last points.

XX. *The ministry of the gospel is effectual.* The presenting of children to God is here brought in as a demonstration of the efficacy of the gospel. See Sec. 127.

XXI. *Saints are Christ's children.* So they are here called. See Sec. 128.

XXII. *God hath power to exact an account.* Because God gave these children to Christ, Christ, to

make up his account, brought his children to God. See Sec. 129.

XXIII. *God freely bestowed men on Christ.* This word *given* includes freeness under it. See Sec. 130.

XXIV. *God hath power to choose and refuse whom he will.* This act of giving is here restrained to children. See Sec. 131.

XXV. *Christ is the means of all good to men.* To him are they given who are brought to God for good. See Sec. 132.

XXVI. *The elect alone partake of the benefits of Christ's offices.* These are they who are given to Christ, and by Christ brought to God. See Sec. 133.

See. 136. *Of the transition betwixt verses 13 and 14.*

Ver. 11, 15. *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.*

From the prophetic office of Christ, which he exercised in his human nature, the apostle proceedeth to set down special acts of his kingly office, which he also performed in the same nature.

Very elegantly doth the apostle pass from the one point to the other. For upon the mention of children belonging to Christ, the apostle taketh occasion to shew that Christ would be of the same nature whereof they were, though it were a frail and infirm nature; even 'flesh and blood.'

The inference of this latter upon the former point, is set down in two particles, 'forasmuch then,' both which intend a reason. The former word *εἰς*, translated 'forasmuch,' is also translated with this causal particle, 'for that,' chap. v. 2, and 'so then,' chap. ix. 26, and x. 2; and also with this, 'because,' chap. vi. 13, and xi. 11.

The other particle, *εἵ*, properly signifieth *therefore*; and so it is translated, even joined with the same particle that here it is, thus, *εἰς εἵ*, 'seeing therefore,' chap. iv. 6.

It is evident hereby that the Son of God became a son of man for their sake whom God had given to him.

Of the Son of God being one with sons of men, see Sec. 104.

To declare that in the conformity of Christ to others, the apostle intends the same persons whom he mentioned before, he useth the very same words, *παιδιά*, children, in both places. Of this title *children*, see Sec. 128.

See. 137. *Of this phrase, 'flesh and blood.'*

That wherein Christ is here said to be conformable to these children is styled 'flesh and blood.'

Flesh in Scripture is used properly or tropically.

1. *Properly*, for that part of the man which covereth

the bones, and is covered with skin ;¹ through which the veins, nerves, sinews, arteries, and other ligaments of the body do pass.

Thus doth Job distinguish flesh from skin, bones, and sinews, John x. 11. Thus distinguished, it is a soft substance made of blood coagulated.

2. *Tropically*, flesh is used sundry ways ; as,

(1.) For a synecdoche ; as when it is put,

[1.] For the whole body, distinguished from a man's soul : 'The dead bodies of thy servants have they given to be meat unto the fowls,' &c., 'the flesh of thy saints unto the beasts of the earth,' Ps. lxxix. 2.

[2.] For the person of man, consisting of body and soul : 'All flesh shall see the salvation of God,' Luke iii. 6.

In these two respects flesh is attributed to Christ ; namely, in reference to his body, 1 Peter iii. 18, and to his whole human nature, John i. 14, 1 Tim. iii. 16.

[3.] To a man's wife, who is styled his flesh, Gen. ii. 23, and by rule of relation to a woman's husband. For man and wife are said to be one flesh, Mat. xix. 5.

[4.] For such as are of kin. St Paul thus styles those that were of the stock from whence he came, 'Them which are of my flesh,' Rom. xi. 14.

[5.] For a neighbour : 'Hide not thyself from thine own flesh,' Isa. lviii. 7.

Kinsmen and neighbours are of the same flesh ; the former more near, the latter more remote ; therefore both are called flesh.

[6.] For all creatures clothed with flesh : 'God giveth food to all flesh,' Ps. cxxxvi. 25.

(2.) By a metonymy, as when flesh is put,

[1.] For corruption : 'That that is born of the flesh is flesh,' John iii. 6. Flesh in the latter place is put for corruption of nature.

[2.] For infirmity. Thus horses are said to be flesh, Isa. xxxi. 3, in regard of their weakness ; and in this respect are opposed to spirit.

[3.] For outward appearance : 'Ye judge after the flesh,' John viii. 15 ; that is, as things outwardly appear.

Corruption, weakness, outward show, are but adjuncts or accidents, which belong to men's bodies, which are flesh.

(3.) By a metaphor, as when flesh is put,

[1.] For abrogated ceremonies. This the apostle intends, where he saith, 'Are you now made perfect by the flesh?' Gal. iii. 3.

[2.] For human excellencies : 'We have no confidence in the flesh,' Philip. iii. 3. He means thereby such prerogatives as men esteemed excellencies, and used to boast in them.

These and other like things are as flesh alone, without spirit ; which consume, putrefy, and vanish to nothing, as mere flesh doth.

¹ Σαρκὶς σαρκὸς τοῦ διγαυῖος καὶ τοῦ ὀρνέου.—Arist. de Hist. Animal, lib. iii. cap. xvi.

Flesh is here put for the human nature ; and that as it is accompanied with manifold frailties.

By way of diminution, *blood* is added thereto, 'flesh and blood.'

Blood is a liquor consisting of the four humours ; in it life and spirit is conveyed through the whole body. The philosopher saith that blood is the matter of the whole body.¹

By a metonymy, blood is put for life and for death : for life, because it is the means of life, Gen. ix. 4 ; for death, because upon shedding of blood death followeth, Gen. xxxvii. 26. Compare Ps. lxxii. 14 with Ps. cxvi. 13. In this respect Christ's blood is put for his death, Rom. v. 9, Eph. ii. 13.

By a metaphor, blood is put for the corruption of nature, John i. 13, Ezek. xvi. 6.

Blood is here joined with flesh, to shew that quick flesh is here meant ; flesh that hath blood in it, and by reason thereof is subject to many infirmities, yea, and sensible of them.

As good blood is the nourishment of the flesh, and makes it quick and fresh, so the distemper of blood causeth many maladies in the flesh. By the wasting of the blood the flesh consumeth.

Fifty are these two, 'flesh and blood,' joined together. I find them thus joined five times in the New Testament : here ; Mat. xvi. 17 ; 1 Cor. xv. 50 ; Gal. i. 16 ; Eph. vi. 12.

Flesh and blood thus joined, set out in general man's external substance, which is visible and sensible, and in that respect opposed to spirit, Luke xxiv. 39.

In particular, 'flesh and blood' is put,

1. For man's earthly disposition, and incapacity of heavenly mysteries ; so as of himself he can neither know them, nor make them known. Thus 'flesh and blood' is opposed to God, who is omniscient, and revealeth what mysteries he pleaseth to whom he will, Mat. xvi. 17, Gal. i. 16.

2. For man's weakness. Thus it is opposed to principalities and powers, Eph. vi. 12.

3. For mortality, whereunto our sins brought us. Thus it is opposed to glorified bodies, 1 Cor. xv. 50.

Here it is used in the general acception of the phrase, as *flesh* was noted before to be used, namely, for human nature, subject to manifold infirmities.

Flesh and blood, as it is a visible substance, so it is gross, heavy, drowsy, subject to hunger, thirst, cold, heat, pain, wearisomeness, sickness, fainting, yea, and death itself.

In regard of the outward visible part, a man is little better than a brute beast, which is also flesh and blood, Eccles. iii. 19. Sundry beasts, in sundry excellencies, appertaining to flesh and blood, go beyond men ; as in bigness, swiftness, strength, vigour of several senses, as of sight, hearing, smelling, tasting, touching, and other like endowments.

¹ αἷμα ὡς ἰστέρι σάρκατος τοῦ σώματος.—Arist. de part. Animal, lib. ii. cap. iv.

That flesh and blood is such as hath been shewed, it came first from sin; for sin brought death, and all manner of infirmities are concomitants to death.

This is a point most worthy their due and serious consideration, who are or may be pulled up by reason of their reasonable soul, or any abilities thereof; or by reason of the comely feature, beauty, strength, or other excellencies of the body; or by reason of victories over enemies, successes in their endeavours, honours, dignities, revenues, stately palaces, sumptuous houses, or any other like things. Notwithstanding these or any other like excellencies, they who lay claim to those excellencies are but flesh and blood. Flesh and blood are in this case like the peacock's black feet: when her gay feathers are in her eye, she struts up herself in beholding them; but when her eye is east on her black feet, down falls her gay feathers. A due consideration of flesh and blood would take away all proud conceits of any outward excellencies. Considering all others are as we are, flesh and blood, what folly is it to trust in man, Isa. xxxi. 3, or to fear man? Isa. li. 7, 8.

Sec. 138. *Of saints being flesh and blood.*

Of the foresaid flesh and blood, Christ's children, that is, such as being elected and given by God to Christ, and thereupon redeemed, called, justified, and sanctified, are here said to be partakers, *κοινωνοὶ ἔσμεν*. The Greek verb is derived from a root, *κοινός*, that signifieth *common*, and it implieth to have a thing in common with others. Thus, as the children are here said to be 'partakers of flesh and blood,' so the Gentiles are said to be 'partakers of the Jews' spiritual things,' *ἐκκοινωνήσαντες*, Rom. xv. 27; that is, all to have them in common, one as well as another.

Concerning this common condition of children, apostles, who were eminent among these children, thus say of themselves, 'We also are men of like passions (*ὁμοπαθεῖς*) with you,' Acts xiv. 15.

Regeneration altereth not the outward constitution or condition of men. Sin did not alter man's substance, for Adam, after his fall, retained that body and soul, with the several powers and parts of each, which he had before. So regeneration took not away flesh and blood in the substance thereof, nor the common infirmities of it.

Indeed, transgression altered the good quality that was in man's body and soul, namely, the integrity, the holiness and righteousness in which he was created after God's image. So regeneration altereth man's evil disposition and corruption wherein he was conceived and born, but not his outward condition or constitution. Whether he were tall or low, fat or lean, healthy or sickly, strong or weak, straight or crooked, fair or foul, rich or poor before his regeneration, he remains the same afterward for aught that regeneration doth to the contrary.

The Lord will have his children to retain, as others,

flesh and blood, and remain subject to all manner of infirmities, for sundry weighty reasons.

1. That they might not, by reason of any spiritual privileges, be too much pulled up; for the children, while here they live, are too prone thereunto, 2 Chron. xxxii. 25, 2 Cor. xii. 7.

2. That in God's presence they might the more abase, yea, and abhor themselves, Job xl. 4, and xlii. 6.

3. That they might learn to lay forth their misery, and plead their weakness before God, Job. vi. 12.

4. That they might take heed of provoking God's wrath against themselves, who are but flesh and blood, Acts ix. 5.

5. That they might have the more compassion on others, Heb. v. 2, Gal. vi. 1.

6. That they might be the more circumspect over themselves, 1 Tim. iv. 16.

7. That they might be more careful in using all means needful and useful for flesh and blood, Eph. vi. 10-12.

8. That they might the better discern what cause they have to exercise the duty of invocation, Ps. exvi. 2, yea, and of gratulation too, for God's supporting, as he doth, such as are flesh and blood.

9. That they may more confidently depend on God, 2 Chron. xx. 12.

10. That they might not rest on man for revelation of divine truth, Mat. xvi. 17.

These, and other like ends, instruct us in so many duties arising from this our condition, that we are flesh and blood.

Sec. 139. *Of Christ's being flesh and blood.*

The conformity of Christ to his children is thus expressed: *καὶ αὐτὸς σαρκιγενὴς μετέσχε τῶν αὐτῶν*, 'he also himself likewise took part of the same.' Every of these words have their emphasis.

1. This copulative, *καί*, also, hath reference to the children before mentioned: 'he also;' he, as well as they. Though there were an infinite disparity betwixt Christ and his children, yet he refused not conformity with them, or otherwise this copulative *also*, or *and*, may be translated *even*, 'even he,' which is a note of special emphasis.

2. This reciprocal pronoun, *αὐτὸς*, himself, hath reference to Christ's eminency, and it implieth that he that was true God, the Creator, Preserver, Redeemer, and Father of those children, suffered not his infinite excellency to be any hindrance to this his low condescension. 'He himself.'

3. The Greek word *σαρκιγενής*, translated *likewise*, implieth a nearness to one. The root whence it sprouteth, *σάρξ*, signifieth *near*. A word of the same stem is used in this phrase, 'nigh unto death' (*σάρα-σθήσῃς*), Philip. ii. 27. The adverb here used is not elsewhere found in the New Testament, but in other Greek authors it is frequent; by them it is oft joined

with another word (*hýmwn*) which more expressly setteth out the same thing that this doth. That other word is oft used in the New Testament, and joined with this copulative *xai*, also; as where Christ saith, *τὸν αὐτὸν καὶ ἐν ἡμῖν ἡμῶν τῶν*, 'These also doth the Son likewise,' John v. 19. By comparing that place with this text, we may observe, that he who himself also was likewise equal with God, did also himself likewise take part of the same nature with man.

4. The word, *μερίσσει*, here translated 'took part,' is another than the former, *μετονομασθῆναι*, translated 'are partakers.' The former implieth that all of all sorts were by nature subject to the same common condition; but this other intendeth a voluntary act of Christ, whereby willingly he took upon himself to be like his brethren. He *was* before; he was true God, eternal, all-sufficient, and needed not in regard of himself to be as the children were. A like word to this is used, ver. 16, 'he took on him,' *ἐνδραμύσαντα*. See Sec. 159.

The Greek word in the latter place, *μερίσσει*, according to the notation of it, signifieth *to have with*, or to have of that which another hath. Christians are said to be partakers of the Lord's table, one with another to receive the benefit thereof, 1 Cor. x. 21. They who mutually partake of the same commodity are called partners, *μέτοχοι*, from the same original, Luke v. 7. See Chap. iii. Sec. 17.

5. This relative, *τὸν αὐτὸν*, 'the same,' hath reference to 'flesh and blood.' The relative is of the plural number, to shew that it includeth both; for the one and the other is of the singular number, but both joined include the plural.

This doth emphatically set forth Christ, not only to be true man, but also subject to all manner of frailties, so far as they are freed from sin, even such as accompany flesh and blood, as was before shewed, Sec. 137.

Behold how low the Son of God descended for us sons of men! Herein appeared love.

How ought this conformity of Christ, to take part of flesh and blood, quicken us up to take part of that divine nature, whereof an apostle speaketh, 2 Peter i. 4, that so we may be like him in those excellent graces wherein he made himself a pattern to us while he was on earth: as in meekness and humility, Mat. xi. 29; in love, Eph. v. 2; in forgiving others, Col. iii. 13, in compassion, Luke x. 37; in patience under sufferings, and contempt of the world, Heb. xii. 2. Christ's conformity to us was in much meanness, ours to him is in much glory. Upon this ground doth the apostle press a like exhortation, Philip. ii. 5. What if we be called to conformity with Christ in suffering, in bearing reproach, or undergoing ignominy for righteousness' sake? 'The servant is not greater than his master,' Mat. x. 24, 25. The head, who was himself full of glory, vouchsafed to take part of flesh and blood, that he might suffer for flesh and blood; shall

then the members think much to be conformable to their head in anything that he shall call them to?

Sec. 140. *Of heresies against the apostle's description of Christ's human nature.*

This description of Christ's human nature, 'he also himself likewise took part of the same,' meets with sundry heresies that have been broached against the human nature of Christ.

The Proclianites¹ held that Christ came not in the flesh at all. How then did he take part of the same flesh and blood that we have?

The Manichees² maintained that Christ was not in true flesh, but that he shewed forth a feigned species of flesh to deceive men's senses. If so, then did he not likewise take part of the same with us.

The Cerdonians³ denied that Christ had flesh at all. This is like the first heresy.

The Valentinians⁴ taught that Christ brought a spiritual and celestial body from above. Then did he not likewise take part of the same flesh and blood that we do.

The Apollinarists⁵ say that Christ took flesh without a soul. Among other arguments, they produce this and other like texts, where mention is made only of flesh and blood. But the apostle here speaketh of the visible part of man; comprising the invisible part, which is his soul, by a synecdoche, under the visible, which is flesh and blood. But this phrase, 'he also himself likewise took part of the same,' sheweth, that as our flesh and blood is animated with a reasonable soul, so also Christ was. By the like reason they might say that Christ's body had no bones, because it is said, 'The word was made flesh,' John i. 14; yea, by the like reason they might say, that the Israelites which went down into Egypt had no bodies, because it is said of them, 'all the souls,' Gen. xvi. 15.

An ancient father⁶ attributed this heresy to the Arians also, and for refutation thereof produceth all those texts of Scripture which make mention of the soul of Christ, whereby he proveth that Christ had a soul as well as a body.

The Ubiqutarians⁷ hold that the divine properties,

¹ Proclianitæ Christum non in carne venisse dicunt.—August. de *Haer.* ad Quodvult Deum. *Haer.* 60.

² Manichæi, Christum non fuisse in carne vera, sed simulatum speciem carnis edificandis humanis sensibus præbuisse.—*Ibid.* *Haer.* 46.

³ Cerdoniani negant Christum habuisse carnem.—*Ibid.* *Haer.* 21.

⁴ Valentiniani asserunt Christum a profundo spiritali vel coelesti corpore secum attulisse.—*Ibid.* *Haer.* 11.

⁵ Apollinaristæ dicunt Christum carnem sine anima suscepisse.—*Ibid.* *Haer.* 55.

⁶ Aug. contr. Serm. Arian. cap. ix.

⁷ Ubiqutarii affirmant Christum secundum humanam naturam potentie divine, id est, omnipotentie, participem factum esse; et scientie infinite, id est, omniscientie: et Christi corpus esse ubique præsens.—*Eckhard. fascic. contr. Theol.* cap. vi. q. x.

as omnipotency, omniscieney, omnipresence, &c., are in the human nature of Christ; which, if so, Christ took not likewise part of the same flesh and blood that we do. The like may be said of popish transubstantiation.¹

There are other sorts of heretics, namely, the Samosatenians,² who broached this heresy, that Christ then only began to be, when he came endued with flesh; whereby they imply that he was not before. But this phrase, 'he took part of the same,' sheweth, that he was before he took part of flesh and blood.

Our divines form a like phrase to infer the eternity of the word. The phrase is this, 'In the beginning was the Word,' John i. 1. Because the Word *was* in the beginning, it is necessarily implied, that he did not then first take his beginning, but was before.

Sec. 141. Of Christ's destroying the devil.

The end of Christ's assuming his human nature is thus set down: 'that through death he might destroy him that had the power of death.'

The general end is implied. That which is expressed is an end of that end, or a mighty effect that followed thereupon: which was to destroy the devil.

The general end was to die. For if he had not been flesh and blood, he could not have died.

This general end is implied under this phrase, 'through death,' as if he had said, that he might die, and by death destroy the devil. Of Christ's being man, that he might die, see Sec. 75.

The powerful effect which was accomplished by Christ's death (which was also a special end why he died), was the destruction of him that had the power of death.

The primary root whence the word translated *destroy* is derived, is a noun, *ἔργον*, that signifieth a *work*; as where it is said that the Son of God was manifested, 'that he might destroy the works, *τα ἔργα*, of the devil,' 1 John iii. 8. Thence is derived a verb, which signifieth to work. 'He worketh, *ἐργάζεται*, the work of the Lord,' 1 Cor. xvi. 10. But a privative partiele being added, the noun signifieth not working,³ or idle, Mat. xx. 3. And another compound added thereunto signifieth to make void: Rom. iii. 31, 'Do we make void, *καταργούμεν*, the law?' or to make of non-effect: Rom. iv. 14, 'the promise made of non-effect,' *κατεργηται*. And thereupon to bring to nought: 1 Cor. i. 28, 'to bring to nought, *καταργήσας*, things that are.' And to destroy: 1 Cor. vi. 13, 'God shall destroy,' *καταργήσει*, &c.

By the aforesaid derivation and various signification of the word, it appeareth that it doth not always

¹ Papiste assentunt per consecrationem panis et vini conversionem in fieri totius substantiæ panis, in substantiam corporis Christi domini nostri: et totius substantiæ vini, in substantiam sanguinis ejus — *Conc. Trident. 3. Sess. cap. iv.*

² Same ateni decent, ab eo duntaxat tempore quo Christus carne præditus advent, esso capisso. — *Erip. adv. her. tom. ii. lib. ii.*

³ ἀργόν; quasi ἀργός.

signify to annihilate a thing, and bring it utterly to nought; for the devil that is here spoken of still retains his being and substance, and ever shall retain it, both for the greater terror of the wicked, and also for his own greater misery. But it implieth that he is so vanquished, as he shall never prevail against the members of Christ. In this sense is this very word used, where the apostle saith, that the body of sin is destroyed, *καταργηθῆ*, Rom. vi. 6. It cannot be denied but that 'the devil, like a roaring lion, walketh about, seeking whom he may devour,' 1 Peter v. 8; and that many of God's children are so buffeted and ensnared by him, as they may seem to be overcome of him; which cometh to pass partly by their own fault, in that they do not manfully stand against him, but too slavishly yield unto him; and partly, by God's wise ordering the matter, for the better proof of the graces which he bestowed on his children; but yet this ever hath been, and ever shall be, the issue, that he never prevaileth against God's children; but that they in all assaults remain conquerors. This was foretold of old, where, speaking to the devil of Christ, the seed of the woman, the Lord saith, 'it shall bruise thy head,' Gen. iii. 15. The devil assaulted Christ himself, but prevailed not. For after Christ had said, 'Get thee hence, Satan,' the devil left him, Mat. iv. 10, 11. It appears afterwards, about the time of Christ's last sufferings, that the prince of this world came again to assault Christ, but, saith Christ, 'He hath nothing in me,' John xiv. 30. That phrase sheweth, that the devil could not prevail against Christ. Neither could he prevail against Job, though he had liberty to do what he could do against Job himself, and against all that Job had (Job's life only excepted), Job i. 12 and ii. 6. He desired to sift Peter as wheat; but yet he could not make Peter's faith to fail, Luke xxii. 31, 32. To this tends this phrase, 'The prince of this world is judged,' John xvi. 11; and this, 'the prince of this world shall be cast out,' John xii. 31; and this, Christ 'led captivity captive,' Eph. iv. 8; and this, 'He hath spoiled principalities and powers,' &c., Col. ii. 15. For such is Satan's might, compared unto men, such his malice, as if he were not thus destroyed, no flesh would be saved.

Hereby we have evidence of the provident care of our Captain, who, knowing what flesh and blood is, and what our enemies are, hath first himself vanquished them, and then provided sufficient armour for his children to stand safe against them, Eph. vi. 12, &c.

This is a great comfort against the terror of the devil. Many fearful and terrible things are written of him in the Scripture. Observe, in particular, how he is described, Eph. vi. 12. But this, that he is destroyed by our Captain, who did take part of flesh and blood, is a great comfort to us, who are flesh and blood.

This also is an encouragement to stand against him,

and to resist. He is an enemy spoiled. Hereupon an apostle thus encourageth us: 'Resist the devil, and he will fly from you,' James iv. 5. There is assurance of victory to such as believe. If Satan get the upper hand, it is by reason of our timorousness and want of faith. As the ancients by faith 'were made strong, waxed valiant in fight, turned to flight the armies of the aliens,' Heb. xi. 34, so may we in this spiritual combat with the devil. The phrase of Christ's 'leading captivity captive,' Eph. iv. 8, is spoken of our spiritual enemies, and implieth that they are as captives chained, so as Christ lets them out and pulls them in as it pleaseth him. If he suffer any of them to assault any of his children, he himself will order the combat as seemeth good to himself. He will suffer them to fight so long as he seeth cause; if he espy an enemy ready to get an advantage, he will quickly pull him back. This is a great encouragement.

Sec. 142. *Of that death whereof the devil hath power.*

He that Christ so destroyed is here said to 'have the power of death.'

Death here is to be taken in the uttermost extent, and to be applied to all kinds of death, temporal, spiritual, and eternal; for he was the original cause and first author of sin, by which all these kinds of death came upon man, Rom. v. 12.

By sin mortality seized on man, for God at first made man's body immortal.

By sin man forfeited that image of God wherein consisted his spiritual life, Eph. ii. 1.

By sin man made himself guilty of eternal damnation, Rom. vi. 23.

This extent of death giveth evidence of the malicious and mischievous mind of Satan. As in general he aimed at man's destruction—he was a murderer from the beginning—for death is the destruction of a thing, so he extended his malice as far as he could, even to body and soul, and that in this world and the world to come. He contents not himself to annoy the body, and that unto death, but also vexeth and perplexeth the soul. Instance his dealing with Saul, 1 Sam. xvi. 14; yea, he seeketh the eternal damnation of man's soul and body. Thus much is comprised within this phrase, 'he seeketh whom to devour,' 1 Pet. v. 8.

Sec. 143. *Of that kind of power which the devil hath over death.*

The Greek word *τὸ κράτος*, whereby Satan's power is set forth, is somewhat emphatical. It is twelve times used in the New Testament, and in every of those places, except this, attributed to God, so as for the most part it sets out a divine and almighty power, even the power of him that saith, 'See now that I, even I, am he, and there is no God with me: I kill, and I make alive,' Deut. xxxii. 39, 1 Sam. ii. 6. He it is of whom it is said, 'after he hath killed, he hath

power to cast into hell,' Luke xii. 5. He that said, 'I have the keys of hell and of death,' Rev. i. 18, was true God; therefore here it sets out a subordinate power given by God to him that hath it, 'Power was given to him that sat on the pale horse,' Rev. vi. 8; for as Christ said to Pilate, 'Thou couldst have no power at all against me, except it were given thee from above,' John xix. 11, so the devil could have no power at all, except it were given him from above. But the power that is given him is a great power, for *power of death* must needs be a great power. What is stronger than death, which overcometh all living creatures? Who can stand against death?

In regard of the greatness of the power of the devil, a *woe* was denounced 'to the inhabitants of the earth and of the sea;' and this reason is rendered thereof, 'for the devil is come down unto you, having great wrath,' Rev. xii. 12.

Sundry are the respects wherein the devil may be said to have the power of death.

1. As he is the executioner of God's just judgment. He is in this regard as an hangman, who may be said to have the power of the gallows, because he hangeth men thereon.

2. As he is like an hunter, fisher, fowler, or falconer. He hunteth, fisheth, and fowleth for the life, not of unreasonable creatures only, but also of reasonable men.

3. As he is a thief, and continually layeth wait for blood, and seeks the precious life of man's body and soul.

4. As a continual tempter, to allure or drive men into sin, and thereby to death. Herein he spared not Christ himself, Mat. iv. 1, &c. As at first he dealt with the first man, so ever since hath he dealt with his whole posterity. This moved the apostle to say, 'I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your mind should be corrupted,' 2 Cor. xi. 3.

5. As he is an accuser of men (hereof see more, Sec. 145), and as an adversary to press God's just law against men, and to call for judgment against them.

6. As he is a tormentor; for when he hath drawn men to sin, he affrighteth them with the terror of death and damnation.

In general, nothing is more terrible than death. In this respect death is called the king of terrors, Job xviii. 14.

This kind of power, namely, of death, attributed to the devil,

1. Sheweth wherein his strength especially lieth, even in doing mischief and bringing men to destruction. 'His power is to hurt men.' In this respect he hath names of destruction given unto him, as 'in Hebrew Abaddon, and in Greek Apollyon,' Rev. ix. 11, and he is styled a murderer, John viii. 44.

2. It manifesteth the vile slavery and woful bondage

of the devil's vassals. They serve him who hath the power of death, and doth what he can to bring all to death. What can any expect from him but death? The task that he puts on them is sin, the wages which he gives is death, Rom. vi. 23. Herein such as, having been rescued out of his power, retain a lingering mind after it again, are worse than the Israelites, who, having tasted of manna, lusted after the fish, cucumbers, melons, leeks, onions, and garlic that they had in Egypt, and said, 'Let us return into Egypt,' Num. xi. 5, and xiv. 4. Such are all they as are not truly regenerate, but remain in their natural estate, though they profess the faith.

3. It is an incitation unto those to whom this kind of power is made known, to be more watchful against Satan, more manful in resisting him, and the better prepared against his assaults. Hereof see more in *The Whole Armour of God*, on Eph. vi. 12, treat. i. part iii. sec. 2, &c.

4. It warneth all of all sorts to renounce the devil and all his works, to come out of his Babel, to come into and abide in the glorious liberty of the sons of God, which Christ hath purchased for us, and to renounce Satan's service. As the devil hath the power of death, so Christ hath the power of life, John vi. 39, 40.

5. It amplifieth both the glory and also the benefit of that conquest which Christ hath gotten over him that hath the power of death. The glory of that victory appeareth herein, that he hath overcome so potent an enemy as had the power of death; the benefit thereof herein appears, that he hath overcome so malicious and mischievous an enemy as exercised his power by all manner of death. Hence ariseth the ground of this holy insultation, 'O death, where is thy sting?' 1 Cor. xv. 55. He who had the power of death being destroyed, death now can have no more power over them that are redeemed by Christ. Hereof see more, Sec. 148.

Sec. 144. *Of Christ overcoming the devil by death.*

The means whereby Christ overcame him that had the power of death, is expressly said to be death. To achieve this great and glorious victory against so mighty and mischievous an enemy, Christ did not assemble troops of angels, as he could have done, Mat. xxvi. 53, and as he did, Rev. xii. 7, in another case, nor did he array himself with majesty and terror, as Exod. xix. 16, &c.; but he did it by taking part of weak flesh and blood, and therein humbling himself to death. In this respect the apostle saith, that Christ 'having spoiled principalities and powers, made a show of them openly, triumphing over them in the cross,' meaning thereby his death. The apostle there resembleth the cross of Christ to a trophy whercon the spoils of enemies were hanged. Of old conquerors were wont to hang the armour and weapons of enemies vanquished on the walls of forts and towers.

To this purpose may be applied that which Christ thus saith of himself, 'If I be lifted up from the earth, I will draw all men unto me,' John xii. 32. Hereby he signifieth both the kind of his death and also the power thereof: the kind under this phrase *lifted up*, namely, upon the cross; the power under this, *I will draw all men unto me*, shewing thereby that he would rescue them from Satan to himself.

Christ, by his death, offered himself up a sacrifice, whereby such a price was paid for our sins, as satisfied God's justice, pacified his wrath, removed the curse of the law, and so spoiled Satan of all his power, wrested his weapons out of his hands, set free those whom he held captive, and brought himself into captivity. Thus was he as a bee that had lost her sting, which might buz and make a noise, but could not sting.

Christ also by his death hath clean altered the original nature of our death, which was a passage from this world into Satan's prison, even into hell itself, where his vassals are tormented; but now it is made a passage into heaven, where he hath nothing at all to do, so as thereby believers are clean out of his clutches, so as he cannot so much as assault them. This being done by Christ's death, thereby is the devil spoiled of his power. This God thus ordered:

1. To accomplish that ancient promise to the seed of the woman, which was Christ, and threatening against the serpent, which was the devil: Gen. iii. 15, 'It shall bruise thy head; that is, Christ should utterly vanquish the devil. The means whereby that should be accomplished was this, 'Thou shalt bruise his heel,' Gen. iii. 15. By the heel is meant Christ's mortal body, which was bruised by death.

2. To deliver man by satisfying justice. Had the devil been by an almighty power vanquished, justice had not thereby been satisfied.

3. To magnify the power of the conquest the more; for divine power is made perfect in weakness, 1 Cor. xiii. 9.

4. To bring the greater ignominy and shame upon the devil; for what greater ignominy than for an enemy to be vanquished in his own kingdom, and that with his own weapon. The strongest and sharpest weapon that Satan had was death, and by it he did most hurt. Christ dealt in this case as Benaiah did with an Egyptian, he plucked the spear out of his hand, and slew him with his own spear, 2 Sam. xiii. 21.

5. To take away the ignominy of the cross of Christ. Jews, pagans, and all infidels scoff at our crucified God; but this glorious victory which Christ by his death obtained on the cross, sheweth, that it is a matter of much glory and much rejoicing. The apostle apprehended so much hereof as comparatively he would glory in nothing, saving the cross of our Lord Jesus Christ, Gal. vi. 14.

6. To put a difference betwixt Christ's death and the death of all others, even of the best of men. The

death of others is only a freedom from troubles of soul and body, and an attaining unto rest and glory, which is by virtue of Christ's death. Christ's death is a conquering death, a death that tends to the advantage of all that believe in Christ.

7. To take the old wily serpent in his own craft. Satan laboured at nothing more than to bring Christ to death; he used scribes, pharisees, priests, rulers and people of the Jews, yea, Judas, Pilate, and his soldiers, as his instruments herein. They thought all sure if Christ might be put to death; but Christ's death proved Satan's destruction. Thus God 'taketh the wise in their own craftiness,' Job v. 13.

On these and other like grounds, may we look upon the cross of Christ as the Israelites, when they were stung with fiery serpents, looked on the brazen serpent, Num. xxi. 9; Christ himself teacheth us to make this application, John iii. 14, 15.

Sec. 145. *Of exemplifying of an indefinite point.*

That none might mistake the apostle about the person that is said to be destroyed, he explains himself, as this phrase *ρωτηται*, that is, sheweth. That phrase is used in interpreting a strange word. Where the apostle had used this Hebrew word *Aeldama*, he addeth, 'that is, the field of blood,' Acts i. 19; and in clearing an ambiguous word, where the apostle had used this phrase *in me*, he addeth, 'that is, in my flesh,' Rom. vii. 18; and in opening the sense of a mystery, or an obscure sentence, this mystery, 'In Isaac shall thy seed be called,' is thus opened, 'that is, they which are the children,' &c. Rom. ix. 8; and in exemplifying such things and persons as are indefinitely propounded, as here in this phrase, 'that is, the devil.'

Power of death may be thought to appertain to God, to whom belong the issues of death, Ps. lxxiii. 20, and so indeed it doth, as he is the high supreme Lord over all, and judge of all. Lest, therefore, any should overmuch spend their thoughts about him who is here said to be destroyed, the apostle plainly expresseth whom he meaneth. Herein he doth as Esther; after she had indefinitely complained to the king of one that had sold her and her nation unto death, upon the king's inquiry who it was, she plainly and directly answered, 'The adversary and enemy is this wicked Haman,' Esth. vii. 6.

Sec. 146. *Of the devil an accuser.*

This title *διώβολος*, devil, in the Greek signifieth an accuser. It is derived from a root, *βάλλω*, that signifieth to cast, as John viii. 7; thence a compound, *διώβολον*, which signifieth to strike through, metaphorically to accuse, Luke xvi. 1. An accusation falsely and maliciously made striketh a man, as it were a dart, through the heart. The noun *διώβολος* is oft translated 'a false accuser,' as 2 Tim. iii. 3, Tit. ii. 3. Thus this title *devil* setteth out this disposition, which is to be a false and malicious accuser. To prove as

much, another word, *κατήγορος*, which more properly signifieth an accuser, is attributed to him, Rev. xii.

10. That word in Greek is derived from a root *ἀγορά*, forum, which signifieth a place of judicature, and a noun compounded and derived from thence signifieth such an one as in such places useth to accuse others, and plead against them, Acts xxiv. 8, John viii. 10.

The title *ἀντίδικος*, adversary, attributed to the devil, 1 Pet. v. 8, intendeth as much; the root *δίκη*, *lis*, from whence the Greek word is derived, signifieth strife, contention or suit of law; thence a compound verb *ἀντιδικῶ*, which signifieth to stand against one in suit of law. He who doth so is properly termed an adversary, who pleads against one in a court of justice, or in any other public assembly, and to prejudice the cause, raiseth false accusations and forgeth unjust crimes against him. Such an one was Doeg, 1 Sam. xxii. 9, against whom David penned the fifty-second psalm.

Never was there, nor ever can there be, such an accuser as the devil: 'as his name is, so is he.' He spareth none, nor ever ceaseth to accuse. He accused God to man, Gen. iii. 5; and man to God, Job i. 9, 10; and man to man, 1 Sam. xxii. 9; and man to himself, as Mat. xxvii. 4, 5. These two latter instances, of Saul and Judas, are the rather applied to the devil, because that the Holy Ghost doth expressly note that an evil spirit, even the devil, came upon the one, 1 Sam. xvi. 14, and upon the other, Luke xxii. 3.

Behold here by what spirit false accusers and forgers of unjust crimes against the children of God are guided: I may say of all them as Christ did of the Jews, 'Ye are of your father the devil, and the lusts of your father ye will do,' John viii. 44.

Sec. 147. *Of all the devils combined in one.*

That which is here said of the devil in the singular number, is to be extended to all the infernal spirits. They are indeed many, for so they say of themselves, 'We are many,' Mark v. 9; and we read that the devils made an host to fight against Michael and his angels, Rev. xii. 7. All that host consisted of devils. If at once there were a whole legion in one man (which is computed to contain about 6666) how many are there in all the world besides? for we may suppose that no man is free at any time, but hath devils about him to solicit him to sin. The innumerable number of good angels hath been noted before, Chap. i. Sec. 73. It is indeed probable that there are not so many angels that fell as stood, yet they that fell might be also an innumerable company; but they are here and in sundry other places set down as one devil. The reasons hereof may be these.

1. *Devil* is a collective word, and compriseth under it all the evil spirits; as Jew, Gentile, Turk, &c.

2. They are all under one head; for we read of a 'prince of devils,' Mark iii. 22, and the name *devil* is given to this one head, as is clear by this phrase,

'The devil and his angels,' Mat. xxv. 41. Under the head all the members are comprised, as under *Israel* all that descended from *Israel*.

3. All the evil spirits concur in one mind, and aim at the same end; and thereupon are all counted as one devil.

4. Their forces are so united and combined, as if they were all but one. Thus it is said, 'That all the children of *Israel* went out, and the congregation was gathered together as one man,' Judges xx. 1.

This word *devil*, being here thus comprehensively taken, doth much amplify the power of Christ in subduing all the power of hell. And it giveth evidence of our freedom from all our spiritual enemies. And it is a strong ground of confidence to rest on Christ, and not to fear any fiend of hell.

Sec. 148. *Of Christ's vanquishing the devil for our deliverance.*

Ver. 15. *And deliver them who through fear of death were all their lifetime subject to bondage.*

Both the copulative particle, *καί*, and also the setting down of this verb *deliver*, ἀπαλλάξῃ, in the same mood and tense that the other verb destroy, καταγῆσθι, in the former verse was, sheweth, that that act of destroying the devil, and this of delivering us, do both tend in general to the same purpose; namely, to declare the ends of Christ's assuming our nature, and subjecting himself therein to death. One was to destroy the devil; the other to deliver us.

This latter is set down in the latter place, because it is also an end of the former. For this end did Christ destroy the devil, that he might rescue and free us from the power of the devil:¹ as Abraham destroyed those enemies that had taken Lot captive with the rest that dwelt in Sodom, that he might deliver Lot and the rest of the people from those enemies, Gen. xiv. 14; and as David destroyed the Amalekites, that he might deliver his wives and children, and others that were taken by them, out of their hands, 1 Sam. xxx. 9, &c. Man, by yielding to the devil's temptations, Gen. iii. 6, became his slave, and was in bondage under him, as the apostle sheweth in the words following. It was therefore for our liberty that Christ vanquished the devil in the manner that he did, rather than for his own glory.

So implacable and unsatiable an enemy was the devil, as he would not let us go but perforce. Christ therefore thought it not enough to satisfy God's justice, and pacify his wrath; but he would also vanquish that implacable enemy, and so deliver us out of his hands. This therefore was an end of the former end. Our deliverance was the end of destroying the devil. Christ's death was for us and our good; see Sec. 83. Thanks, therefore, to thee, O Saviour, that hast de-

stroyed so mighty an adversary of ours by thine own death.

Sec. 149. *Of natural men's fear of death.*

The miserable condition here intended, is said to be 'fear of death.' Death here is taken in as large an extent as it was, Sec. 142, namely, for temporal, spiritual, and eternal death. Death, even death of the body,¹ which is a separation of the soul from the body,² is by the heathen counted the most terrible of all things,³ and the greatest of all evils; every living thing shunneth death;⁴ this they do naturally, upon a desire of preserving their being, and love of life. On this ground it was that Satan said to the Lord, 'Skin for skin, and all that a man hath will he give for his life,' Job ii. 4. This works in men a fear of death.

Fear is a disturbed passion, arising from the expectation of some evil which he would shun. For the Greek word cometh from a verb⁵ that signifieth to flee from; and this word here used by the apostle, is sometimes put for flight. Men use to flee from such things as they fear; and if men could, they would flee from and avoid death. Death, therefore, being taken to be the greatest of evils, and man continually expecting it, must needs fill man's heart with fear, even fear of a bodily death. Of fear of man, see Chap. 13, Sec. 84. But to such as are instructed in the nature of sin, which addeth a sting to death, and in the resurrection of the body, and the intolerable and everlasting torment of body and soul in hell, death must needs be a far greater fear, till they have some assurance of their deliverance from it. For death, as it was first inflicted for sin, is the very entrance into eternal damnation; how then can the thought and remembrance of death be but very dreadful? It was fear of death that made Adam and Eve to hide themselves from God's presence when they heard his voice in the garden, Gen. iii. 8. This was it that made Cain say, 'My punishment is greater than I can bear,' Gen. iv. 13. This made Nabal's heart to die within him, 1 Sam. xxv. 37. And it made Saul to fall along on the earth as a man in a swoon, 1 Sam. xxviii. 20. This made Felix to tremble when he heard Paul preach of the judgment to come, Acts xxiv. 25. Fear of the second death makes kings and great men, yea, and bondmen too, cry to the mountains to fall on them, and to hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb, Rev. vi. 15, 16. Surely there is nothing more difficult than not to fear death.⁶ The conscience

¹ θάνατος ὁ θανάσιμος ὅστις καὶ ἡχοῦνται φωνῆς ἀπὸ σώματος. Plat. in Phædo. ² θάνατος φθιστικός.

³ θάνατος ἐξίσταται τῷ μεγίστῳ κακῷ ὅστις.

⁴ Omnis res vivens fugit mortem.—Aug. de lib. arbit. lib. ii. cap. iv.

⁵ φεύωμαι, f; gno; preter Med. τρέφω. Indo φέβοι, fuga, timor. φέβος, terribilis Heb. x. 27, 31.

⁶ Nulli difficilius est quam non metuere mortem.—Aug. de Quan. animæ, c. 33.

¹ Gratias tibi Christe Salvatore, quod tam potentem adversarium nostrum dum occideris occidisti.—Hier. ad Heliod. Epitaph. Nepot.

of men unregenerate doth bring in a bill of indictment against them, and convince them of rebellion against the great Lord; they are in that respect as a malefactor who is arraigned and condemned, and liveth in fear of the gallows, and is much disquieted therewith, taking no joy or comfort in his food, sleep, or any way else. An evil conscience to the soul is as the gout or stone in the body, which tortureth it in the midst of feasts, pastimes, and greatest merriments; yea, it is like the handwriting that appeared to Belshazzar, Dan. v. 5, 6.

Obj. It is said that 'the houses of the wicked are safe from fear,' and that 'they die in full strength, being wholly at ease and quiet,' Job xxi. 9, 23.

Ans. 1. All other joy only is from the teeth outward (as we speak) they have no true, sound, inward joy; they have not the ground of true joy, which is an assurance of God's favour in Christ.

2. Their joy is but short: 'As the cracking of thorns under a pot, so is the laughter of fools,' Eccles. vii. 6.

3. Many times it falleth out, that when they seem to be very jocund, there is some inward terror in the soul: 'Even in laughter the heart is sorrowful,' Prov. xviii. 13.

4. Their joy is inconstant, they have their fits of anguish and vexation, Lam. v. 15.

5. All their joy is but as in a dream; like him 'that dreameth he catcheth, but when he is awake his soul is empty,' Isa. xxix. 8. His rejoicing ariseth from the slumbering of his conscience, which for the time ceaseth to terrify him.

6. A man may be so intoxicated, and as it were made drunk with earthly conceits, as he may end his days in a foolish pleasing conceit; as a thief made drunk may die in a desperate merriment, and that under the gallows. Heretics may be so intoxicated with their errors as to suffer death for them with much seeming joy; ambitious persons may, with an outward glory, cast themselves into the jaws of death, as Marcus Curtius;¹ but albeit no effects of fear appear in such, yet because the cause of fear is not taken away, they cannot be truly said to be freed from fear; if not before, yet at the great day of judgment shall their fear break forth and their trembling appear. In which respect saith Christ, 'Woe unto you that laugh now, for ye shall lament and weep,' Luke vi. 25; 'Go to now, ye rich men, weep and howl for your miseries which shall come upon you,' James v. 1.

Woful, woful in this respect, must needs be the state of unregenerate men, for nothing can seem blessed to him over whose head terror doth always hang. Damocles, a flatterer of Dionysius the tyrant,

said to his face, that he was the happiest man in the world, and made mention of his wealth, and power, and majesty, and abundance of all things. Hereupon the tyrant set that flatterer in a royal estate, at a table furnished with all dainties, and attended upon as a king, but with a heavy sharp sword hanging by a horse-hair over his head; this made him quake and tremble, and desire to be freed from that estate. Thereby was declared how miserable a thing it is to live in continual fear. Some see it, and are in that respect the more terrified, others are the more senseless but not the less miserable.

There is no cause to envy a natural man's condition, though he abound never so much in wealth, honour, pleasure, or any other thing that the natural heart of man desireth. Who would envy Dives his condition, that duly weigheth his end? Luke xvi. 19, &c. This is it which the psalmist forewarneth us of, Ps. xxxvii. 1. David, in his own example, sheweth how prone we are hereunto, Ps. lxxiii. 3, &c.; and therefore we had need to be the more watchful against it.

Sec. 150. Of a natural man's bondage.

It is here further said that *φύσιν δαμάσθω*, *metu mortis*, 'through or by fear of death, they are subject to bondage.' The terror with which unregenerate persons are afflicted is aggravated by a kind of bondage wherewith it brings them; for the fear of death is like a scourge, which keeps them that are under it in bondage, so as they dare not speak, nor stir, nor attempt anything for their freedom. They who are in such a manner under the lash, as we speak, are in a miserable bondage.

The word *δουλεία*, translated *bondage*, is a relative; it hath reference to a superior power which keeps one in awe. The noun *δούλος*, whence it ariseth, signifieth a servant. Servant,¹ according to the master to whom he hath relation, implieth a dignity or a slavery. 'A servant of God,' Titus i. 1; 'of the Lord,' Luke i. 38; 'of Jesus Christ,' Rom. i. 1, are honourable titles; but 'a servant of sin,' Rom. vi. 20; 'a servant of corruption,' 2 Peter ii. 19; and 'of the devil,' Eph. ii. 3, are base and servile titles. So the verb to *serve* is taken in a good and in a bad sense, as to serve the law of God and the law of sin, Rom. vii. 25.

But the word here translated *bondage*, being five times used in the New Testament, is always taken in a bad or base respect, as here, and Rom. viii. 15, 21; Gal. iv. 24, and v. 1.

The bondage here meant is spiritual, under sin and Satan; it compriseth under it a miserable anxiety and perplexity of mind, upon a continual expectation of death and damnation.

The word *ἐνέχεται*, translated *subject*, intendeth such an one as is bound or fast tied to a thing. The verb whence it is derived, *ἐνέχεται*, is translated 'entangled,'

¹ M. Curtius equo quam poterat maxime exornato insidens armaturæ in specum immisit. — *T. Liv.*, Dec. i. lib. vii. Nihil ei beatum est cui semper aliquis terror impendat. — *Cic. Tusc.* q. lib. vi.

¹ Of the notation of *Servus*, see *Domestic. Dut.* on Eph. vi 5, treat. i. sec. 124.

Gal. v. 1. Here is implied such a subjection as a man cannot free himself from it. It is translated 'guilt,' Mark xiv. 64, 1 Cor. xi. 27, James ii. 10. He that is guilty of a penalty is bound to undergo it.

To the same purpose this very word is five times translated 'in danger of,' as Mat. v. 21, 22; Mark iii. 29. Such danger is intended as he that is in it cannot free himself from it; like that wherein Joseph was, being cast into a pit, Gen. xxxvii. 24; and wherein Jeremiah was in the dungeon, Jer. xxxviii. 6.

Sec. 151. *Of the continuance of a man's bondage all his life.*

The aforesaid thralldom is aggravated by the continuance thereof, expressed in this phrase, 'all their lifetime.' There is a special græcism which intendeth a continuance of the aforesaid fear and bondage even so long as a man liveth, and that without intermission.

Quest. How can any be said to be delivered from that to which they are subject or fast tied unto all their lifetime?

Ans. This continuance all their lifetime is to be taken,

1. Of the time wherein men lived before they were delivered, even all the time of their life wherein they were in bondage.

2. Of such as never were, nor ever shall be, delivered.

3. Of the time of the bondage here intended. It is not for a set determined time, as an apprenticeship, but of a time without date, as of a bondsman.

This continued subjection to bondage doth further set out the miserable condition of natural men, who are in perpetual bondage. The apostle setteth it forth under a fit type, which was Agar, who, under a type, representeth the mother of all born after the flesh. Of her it is said, 'She gendereth unto bondage;' and again, 'She and her children are in bondage,' Gal. iv. 24, 25.

Well weigh the masters under which such are in bondage, and it will evidently appear how woful a plight they are in.

1. They are servants of sin, whose wages is death, Rom. vi. 17, 23.

2. They are 'of their father the devil, and the lusts of their father they do. He was a murderer from the beginning,' John viii. 44.

3. They are in bondage under the law, Gal. iv. 3; and that in regard of the rigour thereof, James ii. 10, and of the curse thereof, Gal. iii. 10.

4. They are children of wrath, Eph. ii. 3, even of God's wrath, which is an insupportable burden.

5. They shall come forth to the resurrection of condemnation, John v. 29. This is it that will make them put themselves in the dens and in the rocks of the mountains, &c., Rev. vi. 15, 16.

A due consideration of a natural man's bondage is of great force to beat down all high conceits that he

may have of himself. What if he be as great a conqueror as Alexander was, as highly promoted as Hannibal, as deep a politician as Abithophel, as rich as Dives, as mighty as Goliath, as comely as Absalom, yet so long as he remains in his natural condition he is a very base slave; God, as a just and severe judge, will exact the uttermost of him, which, because he performeth not, his wrath will lie heavy upon him. The law will be as a bond or obligation against him, the devil ready to arrest him and cast him into the prison of hell. Everything that the natural man enjoyeth makes his bondage the worse: the ambitious man is made the greater slave by his honours, the rich man by his wealth, the voluptuous man by his pleasure, the politician by his wit; so others by other things.

Sec. 152. *Of deliverance from spiritual bondage.*
From the foresaid evils, fear of death and bondage, deliverance is procured by the Lord Jesus.

The verb ἀπαλλάττειν, translated *deliver*, is a compound. The simple verb ἀλλάττειν signifieth to change, 1 Cor. xv. 51, Gal. iv. 20. The compound ἀπαλλάττειν signifieth to change from, namely, from one state or condition to another. They who, having been in bondage, are delivered, are changed from one state to another, from a miserable condition to a happy.

Three times is this compound word used in the New Testament, and in every of them it intendeth such a change or deliverance, as here, and Luke xii. 58, and Acts xix. 1, 2.

This deliverance pre-supposeth a former miserable condition. Men are not said to be delivered from a good and happy condition: they are willing to continue and abide therein; but from a bad and miserable condition to be delivered is acceptable to any one. As when the Israelites were delivered from the Egyptians, Exod. xviii. 10; and men from their spiritual enemies, Luke i. 71. Such a deliverance is that which the apostle here speaketh of, a deliverance from the worst bondage that any can fall into. Where the apostle, in reference to this bondage, thus complaineth, 'O wretched man that I am, who shall deliver me from the body of this death?' he himself gives this satisfaction, 'I thank God through Jesus Christ our Lord,' Rom. vii. 24, 25. That for which he thanks God is, that Christ had delivered him from the foresaid bondage; which he further confirmeth in these words, 'There is now no condemnation to them that are in Christ Jesus,' Rom. viii. 1. That redemption which is frequently attributed to Christ intendeth this deliverance.

The word λύτρωσις, which most usually setteth out that redemption, is derived from a verb, λύω, *solvo*, which signifieth to loose or unbind one. Now, there is a double bond whereby men may be said to be bound. One is the bond of law, as an obligation

whereby a man stands bound to pay a debt. See Chap. iii. 12; Sec. 62. The other is a bond of violence, as when a man is bound by cords, chains, or other like means, Acts xxii. 30.

In the former sense men are redeemed by payment of the debt, which is a point of justice. Thus Christ is said to 'redeem us by a price,' which was his own 'precious blood,' 1 Peter i. 18, 19. In this respect another word, ἀγοράζω, is used, which signifieth to buy; and we are said to be bought, ἀγοράσθητε, 1 Cor. vi. 20 and vii. 23. Thus Christ bought us of his Father; and by giving his blood for our redemption, satisfied the justice of his Father.

In the latter sense men are redeemed by might and force. This is an act of power. Thus Christ overcame that tyrant that held us in bondage, and so delivered us. Hereof see Sec. 141.

This deliverance is here amplified by the extent of it, for the benefit thereof extended to all of all sorts. This is implied under these indefinite relatives, 'them, who,' οὓς, ὅσοι. The correlative in Greek, ὅσοι, implieth a generality. It is translated sometimes 'as many as,' Mat. xiv. 36; sometimes 'all they that,' Luke iv. 40; sometimes 'whosoever,' Luke ix. 5.

This indefinite particle doth not intend that every one that was subject to the foresaid bondage was delivered; but that there were none so deeply implunged therein, and so fast held thereby, but might be delivered by Christ. Of Christ's dying for every man, see Secs. 81, 82.

Of all deliverances, this here spoken of is the most admirable in the kind, and most beneficial to us that partake of the benefit thereof. Was the Israelites' deliverance from the Egyptian bondage, or from the Babylonish captivity, a benefit worthy to be kept in perpetual memory? Surely then much more this. There is as great a difference betwixt them and this, as betwixt a tyrant that is but flesh and blood, and principalities and powers, as betwixt earth and hell, as betwixt temporary and everlasting. The difference is greater than can be expressed, whether we consider the bondage from which, or the means by which, we are delivered. This deliverance was it which made that good old priest which had been dumb, when his mouth was opened, thus to praise God: 'Blessed be the Lord God of Israel: for he hath visited and redeemed his people,' Luke i. 68, &c.

How ill doth it become those who think and profess that they are delivered, to walk as slaves who are not delivered. With great vehemency thus doth the apostle protest to such: 'This I say, and testify in the Lord, that ye henceforth walk not as other Gentiles,' &c., Eph. iv. 17. Having changed our master, it is most meet that we should change our service; the law of nature and of nations requireth as much. 'Ye were sometime darkness, but now are ye light in the Lord; walk as children of light,' Eph. v. 8. This was the

principal end for which Christ 'delivered us out of the hand of our enemies,' namely, 'that we might serve him without fear, in holiness and righteousness before him, all the days of our life,' Luke i. 74, 75. We may not therefore any longer be servants of sin, Rom. vi. 12; nor of Satan, 1 Peter v. 9; nor of men, 1 Cor. vii. 23. They who do so make void that for which Christ hath taken flesh and blood, and therein by death destroyed the devil.

Sec. 153. *Of the resolution of Heb. ii. 14, 15.*

Ver. 14. *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil.*

Ver. 15. *And deliver them who through fear of death were all their lifetime subject to bondage.*

In these two verses is a description of Christ's kingly office.

This is set out by two effects accomplished by his death, so as a further proof is herein given of Christ's human nature united to his divine.

Two points are hereabouts observable:

1. A connection of Christ's regal function with his prophetic, in this phrase, 'Forasmuch then as the children are partakers of flesh and blood.'

2. The demonstration of this royal power.

The connection sheweth a reason why Christ exercised his kingly office in man's nature, namely, because the children which God had given him were so.

In setting down this reason observe,

1. The relation of the persons at whose good he aimed, *the children.*

2. Their constitution, *flesh and blood.*

3. Their participation therein, *are partakers.*

In the demonstration of Christ's royal power is set down,

1. The nature wherein he exercised it.

2. The acts whereby he manifested it.

About the foresaid nature is set down,

1. The person that assumed it, *he himself.*

2. The kind of nature, *the same.*

3. The manner of assuming it, *he took part.*

4. His resemblance therein to others, *also, likewise.*

The acts of his royal function are two:

1. A conquest, ver. 14.

2. A deliverance, ver. 15.

In setting down the conquest we may discern,

1. The manner of expressing it; by way of a final cause, *that he might.*

2. The matter whereof it consisteth. This setteth out,

(1.) The kind of conquest, *destroy.*

(2.) The means whereby he accomplished it, *by death.*

(3.) The enemy conquered. He is set out,

[1.] By his power; *him that had the power of death.*

[2.] By his name, *devil.*

The second act of Christ's royal function is set out as the former.

1. By the manner of expressing it, which is by way of a final cause, implied in this copulative, *and*, as if he had said, 'And that he might.'

2. By the matter whereof it consisteth. Herein is set down,

(1.) The kind of act, *deliver*.

(2.) The extent thereof, *them who, or whosoever*.

(3.) The parties delivered. These are described by that miserable condition wherein they were before they were delivered. This condition is set out two ways :

[1.] By that fear wherein they are, aggravated by the object thereof, *death*.

[2.] By that bondage wherein they were. This is aggravated.

First, By the straitness of the bond, *subject*, or *fast held*.

Secondly, By their continuance therein all their lifetime.

Sec. 154. *Of the observations collected out of Heb. ii. 14, 15.*

I. *Man's nature is of a frail constitution*. It is flesh and blood, visible, sensible, mutable, mortal, corruptible. See Sec. 137.

II. *Saints are of the same constitution with others*. By the children are meant saints, and these are said to be partakers of flesh and blood. See Sec. 138.

III. *The Son of God became man*. This relative, *he himself*, hath reference to Christ's eminency, even as he was God. See Sec. 58.

IV. *Christ voluntarily became man*. This word, *took part*, implieth as much. See Sec. 139.

V. *Christ would partake of the very same nature that others had*. So much is expressed under this phrase, *the same*. See Sec. 139.

VI. *Because the rest of God's children were flesh and blood, Christ would therefore be so*. This is gathered from these words, *forasmuch, also, likewise*. See Sec. 136.

VII. *Christ hath vanquished Satan*. This word, *destroy*, is a word of conquest. See Sec. 141.

VIII. *Satan hath the power over death*. The very words of the text declare thus much. See Sec. 143.

IX. *Doubtful points are to be explained*. This phrase, *that is*, is a phrase of explanation. See Sec. 145.

X. *Satan is an accuser*. This is gathered from the notation of the Greek name translated *devil*. See Sec. 146.

XI. *Christ by death vanquished him that had the power of death*. So much is expressed in the very words of the text. See Sec. 144.

XII. *Christ assumed man's nature to destroy man's enemy*. He was flesh and blood that he might destroy the devil. See Sec. 139.

XIII. *Christ conquered Satan to deliver man*. The copulative particle and intends as much. See Sec. 148.

XIV. *Men naturally dread death*. This is here taken for grant. See Sec. 149.

XV. *Man's natural estate is a bondage*. This also is here taken for grant. See Sec. 150.

XVI. *Man is fast held in his bondage*. The Greek word translated *subject* intendeth as much. See Sec. 150.

XVII. *Man is a slave all his life long*. How this holds true is shewed, Sec. 151.

XVIII. *Christ hath delivered his from their natural bondage*. This is here necessarily implied. See Sec. 152.

XIX. *There are none so fast held in bondage but may be delivered by Christ*. See Sec. 152.

XX. *Fear of death is a very bondage*. They that fear death are here said to be subject to bondage. See Sec. 150.

Sec. 155. *Of the transition betwixt Christ's princely and priestly function.*

Ver. 16. *For verily he took not on him the nature of angels; but he took on him the seed of Abraham*.

This verse is here inserted as a fit transition betwixt the princely and priestly office of Christ. It hath reference to them both, as an especial reason of the one and of the other. In reference to the former, it sheweth a reason of the two fore-mentioned acts of Christ's kingly office. Why he destroyed the devil, and why he delivered man that was in bondage; even because he took not on him the nature of angels, but the seed of Abraham. The first particle, *γὰρ*, *for*, intendeth as much. In reference to the latter, which is Christ's priestly function, this verse layeth down the ground of all the particulars following, ver. 17, 18. He was made like to his brethren; he was a merciful and faithful high priest, &c. Even because 'he took on him the seed of Abraham.'

The Greek conjunction *ὅτι*, translated *verily*, is a compound. The simple is a note of asseveration or ratification; it is translated *doubtless*, 2 Cor. xii. 1, which is all one as this word *verily*. The particle *καὶ* *ὅτι*, with which it is here compounded, pointeth at some place. In that respect it may be thus translated, *he nowhere took on him*: So the vulgar Latin,¹ and our ancient notes. Thus it may have reference to the Old Testament; whereunto the apostle hath oft reference, as chap. i. 5, &c., and in this chapter, ver 6, 12, 13. In this sense it may imply that the Scripture nowhere testifieth of Christ that he took on him the nature of angels, &c., and therefore it may be inferred that he did not take the nature of angels on him.

Whether we take this word as a note of asseveration, or as pointing to the Old Testament, the same sense

¹ Nunquam, Vulg. Lat. In no place, *Ancient Eng. Translat.*

remaineth; for both ways it addeth emphasis to the negative, 'he took not.'

Sec. 156. *Of the meaning of this word, 'he took him.'*

The Greek word *ἐπιλαμβάνειν*, thus translated, 'he took on him,' is compounded of a verb, *λαμβάνειν*, that signifieth to take, Mat. xiv. 19, or to receive, Mat. vii. 8; and a preposition *ἐπὶ*, which hath various significations: as at, Luke xxiii. 40, to, John xxi. 11, in, Mat. xxii. 2, upon, John xix. 19, and sundry others. Answerable words compounded with that preposition have divers significations. Thus this word in my text signifieth,

1. To catch one being ready to perish, Mat. xiv. 31.
2. To take one that cannot see, to lead and direct him, Mark viii. 23.
3. To take one to him for his good, Luke xiv. 4.
4. To lay hold upon one against his mind, Luke xxiii. 26.
5. To lay fast hold on a thing which he would not lose, 1 Tim. vi. 12.
6. To take one kindly by the hand, to testify a desire of confederacy with him, Heb. viii. 9.

In all these significations may this word here be applied to Christ in reference to man. For,

1. Christ caught man being ready utterly to perish.
2. He took man stark blind, to open his eyes.
3. He took man full of sores, to cure him.
4. When man was unwilling to come, Gen. iii. 8, Christ took him.
5. He laid fast hold on man, and would not let him go.
6. Most kindly he took man by the hand, and entered into covenant with him.

Yea, further, he took man's nature upon him. Thus do most interpreters, both ancient and modern,¹ here expound this word. So do our English translators. This phrase, *the nature of*, is not in the Greek original; but implied under that word, *took on him*, and it is in our English, as in other translations, inserted, more fully to express the meaning of the Greek word.

Indeed, many expositors, both of former and later times, do take this word in this text properly to signify Christ's apprehending or laying hold on man, when man would have run away from him; but withal they do infer that for that end Christ assumed man's nature. So as herein all agree, that Christ assuming our nature is here intended; only some would have it properly intended in the meaning of the word, others would have it implied by just and necessary consequence.

The Greek word *ἐπιλαμβάνειν* is of the present tense, 'he taketh,' yet for perspicuity's sake it is translated in the preterperfect tense, 'he took,' for it is usual in the Hebrew dialect to put one tense for another: as the present for the future, Zech. ix. 9, to shew that

divine promises of future good things, are as sure and certain as things present. So here the present tense is put in for the preterperfect, which signifieth the time past, to represent a thing past as ever in doing. This, therefore, is an elegant and emphatical Hebraism.

Sec. 157. *Of Christ not assuming the nature of angels.*
Of angels we have largely spoken on Chap. i. Sec. 81, &c.

This phrase, 'he took not angels,' is here set down in opposition to that kind of nature which Christ assumed to him. This particle of opposition, *ἀλλὰ*, but, intends as much.

It shews that what Christ did not for angels, he did for man; and what he did for man, he did not for angels.

This negative, 'he took not on him the nature of angels,' is here premised for weighty reasons.

1. In reference to the fifth verse, where it is said that 'God put not in subjection unto the angels the world to come.' Here a reason thereof is shewed; namely, because Christ was not one with angels, he took not upon him their nature.

2. It giveth an instance of God's sovereignty and justice. For God hath power to leave sinners in that miserable estate, whereunto they have plunged themselves, and justly may he so do, for thus in justice hath he dealt with the angels that sinned. 'The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day,' Jude 6, 2 Peter ii. 4.

3. To amplify God's mercy to man. It is a very great amplification of mercy, that it is such a mercy as is not extended to others, though those others stood in as much need thereof, Ps. cxlvii. 20.

4. It demonstrateth more fully the kind of nature which Christ assumed; that it was not an angelical, a spiritual, a celestial nature, as some heretics have imagined. See Sec. 140.

This word *angels* is indefinitely to be taken with reference to all sorts of angels, good or bad. It sheweth that the good angels had not so much honour conferred upon them as man had, namely, to be one with Christ. In this respect even the good angels are inferior to saints, for they are sent forth to minister for them, Heb. i. 14.

It sheweth also that evil angels have not that mercy shewed unto them which men have, namely, to have the Son of God in their nature, a Saviour, to save them.

This negative, that 'Christ took not on him the nature of angels,' refutes the opinion of the Chiliasts or Millennaries, who hold that the very devils shall be released out of hell after a thousand years. None can be freed but by Christ; but with Christ they have nothing to do. See more hereof in my *Treatise of the Sin against the Holy Ghost*, sees. 29-31.

¹ Ambros., Chrysost., Calvin, Beza, Pareus, aliique.

See. 158. *Of objections against this truth, 'Christ took not on him the nature of angels,' answered.*

Obj. 1. Christ appeared unto men in the shape of an angel, *Exodus. iii. 2, 6; Judges xiii. 3, 17, 18.*

Ans. Though it were the Son of God that appeared unto men, and he be called an angel, yet that shape wherein he appeared was not the shape of an angel, but rather of a man; neither was that the true human nature of Christ which he afterwards assumed, but only a visible human nature which he assumed for that present time and use.

Obj. 2. Christ is expressly called *angel*, *Isa. lxiii. 9; Mal. iii. 1.*

Ans. He is so called, not in regard of his nature, but of his office. So men are called angels, *Rev. i. 20.*

Obj. 3. Christ is called 'the head of all principality and power.' Under these words angels are comprised.

Ans. Christ is indeed the head of angels, but not by virtue of any mystical union, but by reason of that pre-eminency which he hath over them. Thus is he said to be 'far above all principality,' &c., *Eph. i. 21.* And also by reason of that authority he hath over them, *Heb. i. 6, 7, 11.*

Obj. 4. Christ is said to 'gather together in one all things which are in heaven and on earth,' *Eph. i. 10.* By 'things in heaven' are meant angels.

Ans. 1. It is not necessary that angels should be there meant, but rather glorified saints.

2. If angels be there meant, the gathering of them together is not to be taken of an union with Christ, but rather of a reconciliation betwixt angels and men, or of the establishing of the good angels that fell not.

See. 159. *Of the privilege of believers above angels.*

To shew that that very mercy which was not vouchsafed to angels was vouchsafed to men, the apostle doth not only use this particle of opposition, *ἀλλὰ*, but (which Solomon in like cases frequently useth, as *Prov. x. 2*), but also he repeateth the same word again, wherein the grace not granted to angels is comprised, which is this, *ἐπαγγελήσεται*, 'he took on him.' So as to man was granted that which was not vouchsafed to angels. Of that grace see *See. 157.*

This is such an evidence of God's peculiar respect to man, as it made the angels themselves desire to behold the riches of God's mercy herein, *1 Pet. i. 12.*

If to this general we add other peculiar exemplifications of God's mercy to man, over and above that which he shewed to angels, we shall more clearly discern the exceeding greatness of God's favour to man. Some particulars are these.

1. Christ is given a Saviour to lost man, *Luke ii. 11.* No Saviour is afforded to angels.

2. Men are as members of one body, mystically united to Christ their head, so as they altogether, with the Son of God, are one Christ, *1 Cor. xii. 12.* No such honour is vouchsafed to angels.

3. All things are put in subjection to man, not so to angels, *vers. 5, 6, &c.*

4. Men shall judge the angels, *1 Cor. vi. 3*; angels shall not judge men.

5. Angels are 'ministering spirits sent forth to minister for them that shall be heirs of salvation,' *Heb. i. 14*; men are not sent forth to minister for angels.

Some make the reason of that difference which God put between men and angels to be this, that all the angels fell not, and thereupon they infer that Christ need not take on him the nature of angels for the good angels' sake, because they were but a part; for he will take the nature for all, or none. This reason cannot hold, in that he took man's nature for the good and benefit only of 'the seed of Abraham.' See *See. 162.*

Others put the reason of the foresaid difference between men and angels in the heinousness of the sin of angels, and thereupon they aggravate the sin of angels by sundry circumstances: as, that they were the more excellent creatures; that they had more light of understanding; that they first sinned; that they were not tempted to sin as man was; and that they tempted man, and so were murderers of man, *John viii. 41.*

I will not essay to extenuate any of these aggravations; but this I may boldly say, that these and other like reasons, taken from difference in creatures, much derogate from the supreme sovereignty of God, who thus saith, 'I will be gracious to whom I will be gracious: and I will shew mercy on whom I will shew mercy,' *Exod. xxxiii. 19.* That which about God's sovereignty exercised on man and man, in reference to the elect and reprobate, is distinctly set down by the apostle, *Rom. ix. 21*, &c., may not unfitly be applied to his sovereignty exercised on men and angels: 'Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?' &c.; 'Is it not lawful for me,' saith the Lord, 'to do what I will with mine own?' This, then, is the reason that we must rest upon, 'So was God's good pleasure.' He would not shew that mercy to angels which he did to men.

Of God's peculiar love to man, see my treatise entitled, *A Plaster for the Plague*, on *Num. xvi. 46*, see. 34, 35.

The privileges which God hath given to men more than to angels aggravateth their dotage who adore angels. Therein they dishonour God, in giving to creatures that honour which is due only to the Creator, and they do too much debase themselves, in dejecting themselves below those above whom God hath advanced them. A good angel would not accept of such adoration, *Rev. xix. 10*, and *xxii. 8, 9.*

The foresaid privilege doth further aggravate man's backwardness about the things that make to the honour of God. God having honoured men above

angels, equity and gratitude require that men should endeavour to honour God more than the angels do; but they fail so much herein, as they come very short of other creatures in glorifying God. Behold the heavens, they 'declare the glory of God,' Ps. xix. 1. The whole host of heaven constantly keepeth that course wherein God at first set them. Those stars that are called wandering, wander according to their appointed course, and are constant therein. Look down upon the earth, and you shall find all manner of trees and plants bringing forth their fruit in their season, according to the first appointment, Gen. i. 12. Yet men exceedingly fail in those courses which God hath appointed unto them. We may justly take up the prophet's complaint in this respect, and say, 'Hear, O heavens, and give ear, O earth,' &c. Isa. i. 2, &c. Let the consideration of God's respect to man above angels quicken us up to outstrip, if it were possible, the very angels in glorifying God. At least let our endeavour be to come as near them therein as possibly we can. This is a point intended in the third petition, where Christ directeth us to pray that God's 'will be done on earth, as it is in heaven,' Mat. vi. 10.

Consider, therefore, what is said of angels, 'They excel in strength, they do his commandments, hearken unto the voice of his word,' Ps. ciii. 20; they minister unto God, Dan. vii. 10; 'They do always behold the face of God,' Mat. xviii. 10; namely, to know his will what they should do. They suddenly, upon all occasions, assemble in multitudes to praise God, Luke ii. 13, 14: 'There is joy in the presence of the angels of God over a sinner that repenteth,' Luke xv. 10. In these and other like duties that concern us we ought to be followers of them.

Sec. 160. *Of Christ's eternal Deity.*

This word *ἐν τῷ αὐτῷ*, 'he took on him,' as it setteth out the human nature of Christ, so it giveth a hint of his divine nature, for it presupposeth that Christ was before he took on him the seed of Abraham, John viii. 58. He that taketh anything on him must needs be before he do so. Is it possible for him that is not to take anything on him? Now Christ in regard of his human nature was not before he assumed that nature, therefore that former being must needs be in regard of his divine nature; in that respect he ever was, even the eternal God. Being God, he took on him a human nature, so much was before implied under this word *μετέσχευε*, *took part*, 'He also took part of the same,' ver. 14, Sec. 139.

Sec. 161. *Of Christ taking on him seed.*

That which Christ took on him is here said to be *σπέρμα*, *seed*.

Seed in relation unto man is by a metonymy put for children: for seed is the matter out of which chil-

dren arise, Luke i. 55, John viii. 33, Acts, vii. 5, 6. Rom. iv. 16, 18.

The apostle doth here purposely use this word *seed*, to shew,

1. That Christ came out of the loins of man, as Jacob's children, and their children are said to come out of his loins, Gen. xlii. 26, Exod. i. 5; and all the Jews are said to 'come out of the loins of Abraham,' Heb. vii. 5; and Solomon is said to 'come out of the loins of David,' 1 Kings viii. 19. In a man's loins his seed is, and it is a part of his substance: thus it sheweth that Christ's human nature was of the very substance of man.

2. That Christ was the very same that was promised to be the Redeemer of man, for of old he was foretold under this word *seed*, as, 'The seed of the woman,' Gen. iii. 15; 'The seed of Abraham, Gen. xii. 18; 'The seed of Isaac,' Rom. ix. 7, Heb. xi. 18; 'The seed of David,' 2 Sam. vii. 12, and xxii. 51.

Sec. 162. *Of Christ's taking on him the seed of Abraham.*

Christ was indeed the seed of the first woman, Gen. iii. 15, which was the mother of all mankind; his genealogy therefore reacheth even unto Adam, Luke iii. 38, for Christ assumed the common nature of man, and not of any particular person. Yet here the apostle ascendeth no higher than to Abraham, who was the twentieth generation from Adam, not excluding all who lived before Abraham, but restraining the benefit to such as are of the faith of Abraham, and in that respect children of Abraham, Gal. iii. 7, 9.

When almost all the world was addicted to idolatry, it pleased God to call Abraham out of his own native country, and to enter into covenant with him and his seed, to be their God, and to take them for his people, Gen. xvii. 17, Exod. xix. 3, 6. Therein he made Abraham a kind of head and stock of his church, and that not only of such as should descend from him after the flesh, but also of all that should believe, Rom. iv. 11. In reference hereunto is Christ said to 'take on him the seed of Abraham.' Fittingly in this case doth the apostle make mention of Abraham.

1. Because the promise of the Messiah to come of his seed was oft made to Abraham, as Gen. xii. 3, and xiii. 15, 16, and xv. 5, 6, and xvii. 7, 17, and xviii. 18, and xxi. 12, and xxii. 18. So as the faith of believers was the more settled in this, that Christ took on him the seed of Abraham.

2. Because Christ assumed man's nature in special for the sake of Abraham's seed, which properly are they who were chosen of God to eternal life. To this purpose tendeth that distinction which the apostle maketh between the children of the flesh and children of promise, Rom. ix. 7, 8.

Thus, 'if we be Christ's, then are we Abraham's seed, and heirs according to the promise,' Gal. iii. 29. To this very purpose is it that the evangelist Matthew

begins the genealogy of Christ with Abraham, Mat. i. 2.

No reason can be fetched from Abraham as a man, a son of Adam, why God should prefer him before any other son of Adam. We must rest in that which Christ affirmeth in another case, 'Even so, Father, for so it seemeth good in thy sight,' Mat. xi. 25, 26. This the apostle largely proves, Rom. ix. 15, &c.

As it was in the case betwixt men and angels, Sec. 159, so is it in this case between men and men.

If that respect which God manifested to man more than to angels afforded matter of high admiration and much gratulation, much more doth this difference between men and men.

Though Christ assumed the common nature of men, yet he took on him the seed of Abraham. To this seed in peculiar was he given to save them. This is his people whom he shall save from their sins, Mat. i. 21.

Bless the Lord, 'ye seed of Abraham his servant, ye children of Jacob his chosen,' 'He is the Lord our God,' &c., 'He hath remembered his covenant for ever, which covenant he made with Abraham,' Ps. cv. 6, &c.; 'Thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend,' &c., Isa. xli. 8, 9. Ye are they with whom the covenant of God is most firm and sure. 'Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham,' Jer. xxxiii. 25, 26; 'Now to Abraham and his seed were the promises made,' Gal. iii. 16.

Of restraining the benefit of Christ to the elect, see Sec. 133.

Sec. 163. *Of sundry principles of faith confirmed, and errors refuted, by these words, 'He took on him the seed of Abraham.'*

That which hath been before noted, Secs. 104, 106, 139, concerning Christ and other men, being of one and the same flesh and blood, and in that respect brethren, is confirmed by this phrase, 'He took on him the seed of Abraham.'

Both the ancient fathers and also later divines have much insisted on this text, to prove sundry principles of our Christian faith, concerning,

1. Christ's eternal deity. Hereof see Sec. 160.

2. His true humanity. In that he took upon him the seed of man, it is evident that he was a true man. Seed is the matter of man's nature, and the very substance thereof.

3. The root out of which Christ assumed his human nature, even the seed of man. It was not created of nothing, nor was it brought from heaven, but assumed out of the seed of man. 'This was thus foretold: 'There shall come forth a rod out of the stem of Jesse, and a

branch shall grow out of his root,' Isa. xi. 1; and an angel thus saith of Christ to the Virgin Mary: 'That holy thing which shall be born of thee,' Luke xi. 35.

4. The subsistence of Christ's human nature in his divine nature. The human nature of Christ never had a subsistence in itself. At or in the very first framing or making it, it was united to the divine nature, and at or in the first uniting it, it was framed or made. Philosophers say of the uniting of the soul to the body, in creating it it is infused, and infusing it it is created.¹ Much more is this true concerning the human nature of Christ united to his divine; fitly, therefore, is it here said, that he took on him the seed, not a son, of Abraham.

5. His two distinct natures. He took on him man's nature, being God before; so as they were two, and those two distinct natures.

6. The union of the two natures. He assumed or took on him the one to the other, and so made of those two natures one person. This union is evidenced in these phrases, 'The word was made flesh,' John i. 14; 'God was manifested in the flesh,' 1 Tim. iii. 16; 'Christ came of the Father, as concerning the flesh, who is over all, God blessed for ever,' Rom. ix. 5. This true real union, the Greek fathers,² to free it from mistakings, have set out negatively and affirmatively with sundry emphatical words. As,

1. Without alteration or change, ἀρρίπτως, whereby is intended that the divine nature still remained the same; and in assuming the humanity, was no whit at all changed, as wine is changed by putting water into it; nor was the human altered into the divine, as water was turned into wine, John ii. 9.

2. Without division, ἀδιαιρίτως, so as they both make but one and the same person. They are indeed two distinct natures, but so united as both make one only person, both have one and the same subsistence. As the Son of God hath a peculiar subsistence in himself, so the human nature which he assumed subsisteth therein.

3. Without confusion, ἀσυγχύτως. Those two natures are united in one person, yet not by confusion of substance, as if the human nature were transfused into the divine, and both made but one nature. They remain two distinct natures, each having distinct properties, distinct wills, distinct operations and actions.

Without separation, ἀχωρίστως, never to be disunited or severed one from the other. On earth they were first united, in heaven they will ever so abide. As the infirmities of the flesh caused no separation, so neither will the glory of the Deity. In this respect we may say, 'Jesus Christ, the same yesterday, and to-day, and for ever,' Heb. xiii. 8.

The affirmative word which they use to set out this union, ὁμοῦσιν; signifieth essentially or substantially, not as in the mystery of the Trinity, where the distinct persons are all of one nature or essence, but be-

¹ Creando infunditur, et infundendo creatur.

² Concil. Calced.

cause the distinct natures of Christ make but one person, and thus the union may be said to be essential, not accidental. The apostle useth a like emphatical word where he saith, that 'in Christ dwelleth all the fulness of the Godhead bodily,' *συνματικῶς*, Col. ii. 9. This word *bodily* intendeth as much as the former word *essentially* or *substantially*, or as some translate it, *personally*. By this word the union of God with Christ is distinguished from all other unions. God of old manifested himself in the cloud, in the rock, in the ark, in the tabernacle, in the temple; but figuratively God also manifested himself in his prophets, but virtually by the operation of his Spirit; but never was he in any person or in any thing as in Christ.

This text hath also been used as a maul to knock down sundry heresies, whereof see Sec. 140.

Sec. 164. *Of the resolution of Heb. ii. 16.*

In this verse is set down a difference of Christ's respect to angels and men. Hereabout observe,

1. The inference upon that which went before. It is brought in as a reason why Christ destroyed the devil and delivered man. See Sec. 155.

2. The substance. In it there is,

1. A proof of the point, verily, *ὅγ' ἔστιν*.

2. The point itself. Herein are two parts, one negative, the other affirmative.

In the negative is declared what Christ did not for angels. Therein is set down,

1. An act of grace not vouchsafed, *οὐκ ἐπιδόσθαι*, *he took not on him*.

2. The object or persons to whom that act was not vouchsafed, *ἀγγέλων, angels*.

In the affirmative is declared what he did.

Betwixt the two parts is placed a particle of opposition, *ἀλλὰ, but*.

In the latter part is set down,

1. An act of grace vouchsafed, *ἐπιδόσθαι*, *he took on him*.

2. The object or persons to whom he vouchsafed it. That object is,

1. Generally implied, *στίγματα*, *the seed*.

2. Particularly exemplified, *Ἀβραάμ, of Abraham*.

Sec. 165. *Of the observations arising out of Heb. ii. 16.*

1. *Christ destroyed such sinners as he did not undertake for.*

II. *Christ delivered such as he undertook for.* These two observations I gather out of this causal particle *for*. See Sec. 155.

III. *Weighty matters are more than ordinarily to be pressed.* Christ's different respect to angels and men is a weighty matter, and such a word as this *verily* is a more than ordinary affirmation. See Sec. 155.

IV. *Means of grace is not afforded to those to whom grace is not vouchsafed.* Grace was not vouchsafed to the angels; therefore Christ, the means of grace, is not afforded to them. See Sec. 157.

V. *Angels had not that grace afforded to them which was vouchsafed to man.* This very phrase, *he took not on him*, whereby the grace vouchsafed unto man is expressed, is denied in reference to angels. See Sec. 157.

VI. *Christ preferred men before angels.* The particle of opposition intendeth as much. See Sec. 159.

VII. *God's goodness is ever working.* This I gather from the apostle's expressing an act past in the present tense. See Sec. 156.

VIII. *Christ was before he assumed man's nature.* See Sec. 160.

IX. *Christ assumed to his divine nature our nature.*

X. *Christ's human nature subsisted in his divine nature.*

XI. *Christ was man of man.*

XII. *Christ had two distinct natures.*

XIII. *Christ's two natures were united in one person.* Of these five latter observations, see Sec. 163.

XIV. *Christ was exhibited as he was promised.* He was promised under the seed of Abraham, and he took on him the seed of Abraham.

XV. *Christ became man for the elect's sake.* The elect are comprised under the seed of Abraham. Of these two last observations, see Sec. 162.

Sec. 166. *Of the necessity of Christ being man.*

Ver. 17. *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*

To Christ's prophetic and kingly offices the apostle addeth his third, which is his priestly office, and that to prove the main point in hand, namely that Christ was man, otherwise he could not have been a priest; for 'every high priest is taken from among men,' &c., Heb. v. 1.

As the last two verses of this chapter have a general reference to Christ's human nature, set out ver. 10, 11, &c., so they have also a special reference to the last clause of the verse going before, and that as a necessary consequence following thereupon. Because Christ took on him the seed of Abraham, therefore it behoved him to be made like unto him.

The particle of inference, *ὥστε*, translated *wherefore*, properly signifieth a place whence one cometh, Acts xiv. 26, or where one doth a thing, Mat. xxv. 24, 26, or a condition or danger from whence one is brought, Heb. xi. 19.

It is also frequently used to set out a consequence following from another thing, as, because the Lord Jesus had most evidently made himself known to Paul, *thereupon* he was 'not disobedient unto the heavenly vision,' Acts xxvi. 19.

In this sense is this word five several times used in this epistle, as here, chap. iii. 1, and vii. 25, and viii. 3, and ix. 18.

The necessity of the consequence is implied in this word *ὥστε*, it behoved. See Chap. iii. 5, Sec. 14.

This word hath reference,

1. To a debt that one ought to pay, Mat. xviii. 28, Luke vii. 41.

2. To a duty that one ought to perform, 2 Thes. i. 3.

3. To a punishment which ought to be inflicted, John xix. 7.

In all these senses it is here fitly used.

1. Christ, as a surety for man, Heb. vii. 27, ought to pay man's debt, Prov. vi. 1. 2.

2. As he was sent of the Father, he ought to do that for which he was sent, John ix. 4.

3. As he took upon him the sins of the elect, the punishment of them ought to be inflicted upon him, 2 Cor. v. 21.

Such a word as this was used before, ver. 10, See. 86. But the two words there and here do differ in syllables and sense. Answerably our translators do differently translate them: there, *ἐγένετο*, 'it became'; here, *ᾠμοῦντος*, 'it behoved.' The former is attributed to God the Father; this is referred to God the Son, and that in regard of his human nature. That signified a comeliness or a meekness; this a necessity, yet no absolute necessity, but a necessity on supposition, in regard of that order which God had set down to redeem man by a ransom, and by satisfaction to his justice. Now, Christ herewith voluntarily subjected himself, and in that respect it behoved him to do what he undertook to do. He bound himself to partake of our infirmities. See Sec. 88.

This he did in respect to his Father's purpose, which was foretold by the prophets; and therefore Christ would accomplish it. Hereupon Christ himself saith, 'Thus it is written, and thus it behoved Christ to suffer,' Luke xxiv. 46.

This he did also in regard of our weakness, that he might the rather encourage and embolden us to go to him, and to trust unto him. If Christ had not had experience of our infirmities, we could not with such boldness go unto him as now we do, Heb. iv. 15, 16.

This doth highly amplify Christ's love to us, who, being most free and bound to nothing, for our sakes bound himself to do and endure what he did. A servant's love to his master, wife, and children, was tried by a voluntary binding of himself to his master, and suffering his ear to be bored through, Exod. xxi. 5, 6. Christ did more; he suffered his side, hands, and feet to be bored through, and his side to be pierced, yea, and his very soul too, Isa. liii. 10.

How are we bound to bind ourselves to Christ! Bounden duty, gratefulness, our own good and benefit, require thus much. Let us therefore bind ourselves by voluntary covenant and vows, that so we may be kept from starting from Christ.

See, 167. *Of Christ's brethren.*

That wherewith Christ was bound is thus expressed, 'To be made like unto his brethren.'

This is the third time that this relative *brethren*, in

reference to Christ, is here in this chapter used, and that still in the very same sense; see Secs. 106, 113. It setteth out the same persons that were intended under these titles, 'sons,' Sec. 90; 'sanctified ones,' Sec. 103; 'children,' Sec. 128; and 'seed of Abraham,' Sec. 162. All these point at the elect of God, for whose sake in special Christ took on him the common nature of man; for he was made like unto man for the elect's sake, who are given unto him of his Father, Sec. 132. Christ principally intended their good by being made like to man, and they reaped the benefit thereof, yea, to them that benefit is restrained; see Sec. 133.

See. 168. *Of Christ being made like to man.*

The word *ἰσμοειδῆς*, translated *made like*, doth for the most part set forth a mere resemblance or likeness of a thing, as Mat. vii. 26, and xiii. 24. But here it is taken for more than a bare resemblance, even for a participation of essence.

In the former respect, we may say of a picture, It is made like such a man; but in the latter respect, we may say of a child, who partakes of his father's nature in the substance, constitution, disposition, and manifold affections and passions, He is made like unto his father.

A word, *ἰσμοειδῆς*, sprouting out of the same root, is used by the apostle to set out Christ's participation of our nature; as thus, 'God sent his Son in the likeness of sinful flesh,' Rom. viii. 3; and thus, 'Christ was made in the likeness of man,' Philip. ii. 7. A like word, *ὡς*, is used to set out the identity of the glory of the Son with the glory of the Father: 'We beheld his glory, the glory as of the only begotten of the Father,' John i. 14. Thus this word here answereth to that *likewise*, ver. 14. See Sec. 139.

These words of likeness are used to set out both the reality of a thing, and also an apparent manifestation thereof.

The apostle here intends the very same thing that he did before under these phrases, 'all of one,' Sec. 104; 'he also himself likewise took part,' Sec. 139; 'he took on him the seed of Abraham,' Secs. 159, 162. All these phrases, and this here in the text, with emphasis demonstrate the truth and reality of Christ's human nature, that he was a man, such a man as we are.

See. 169. *Of this general 'all things,' wherein Christ was made like to man.*

Though every particular be comprised under this general *all things*, yet they may be ranked under such heads as will shew that they were very many. Those heads are these:

1. The essential parts of man's nature, which were soul and body.

2. The powers of his soul; as understanding and will, together with his affections; both liking, as hope,

desire, love, and joy; and disliking, as fear, anger, hatred, grief; and all manner of senses; both internal, as the common sense, phantasy, and memory; and external, as sight, hearing, smelling, tasting, feeling.

8. The several and distinct parts of the body, whether inward or outward, which are very many, and well known, the outward especially.

4. The growth of the parts of Christ's body, and endowments of soul. As other men, so Christ at first was little. He was nine months in his mother's womb; being born, he was wrapped in swaddling clothes, and carried in arms, Luke ii. 7, 28. He also 'increased in wisdom and knowledge,' Luke ii. 52. Hereby is proved a growth in powers of soul and parts of body.

5. Sundry infirmities of soul; besides the affections before mentioned, 'he groaned in the Spirit, and was troubled,' John xi. 33, and was afflicted with other soul-sufferings; whereof see Sec. 76.

Sundry infirmities of body; as hunger, thirst, cold, wearisomeness, sleepiness, fainting, mortality.

7. Manifold temptations.

8. Manifold afflictions.

Of Christ's temptations, and other afflictions, see Sec. 96.

See. 170. *Of sin and sicknesses wherein Christ was not like man.*

True it is that Christ was not subject to sin; he was holy, harmless, undefiled, separate from sinners, Heb. vii. 26; he was pure in his conception, Luke i. 35; he 'knew no sin,' 2 Cor. v. 21; 'he did no sin, neither was guile found in his mouth,' 1 Peter ii. 22. We read not that any sickness ever seized upon him, nor defect of nature, as blindness, lameness, deafness, dumbness, or any other the like. Hereupon a question is moved, How it can be true that Christ was made like man in this general extent, *all things*?

Ans. 1. Generals admit some particular exceptions. The apostle himself thus expresseth the exception of sin: 'He was in all points tempted like as we are, yet without sin,' Heb. iv. 15.

2. Though sin in our nature be an inseparable adjunct, yet is it not essential thereunto. A man may be a true man though he have no sin in him; instance Adam in his innocence, and glorified saints after the resurrection.

3. Christ, as surety for sinners, was like to sinful men, in that our sins were imputed to him, and he bore the burden of them. Thus it is said, that 'he was made sin for us,' 2 Cor. v. 21; but to be himself tainted with sin was not possible, by reason of the union of his human nature with his divine. If such a thing could have been, it would have crossed the main end of his being like unto man, namely, to be a mediator betwixt God and man, to make satisfaction for the sins of others, &c.

As for sicknesses, and other like infirmities, they were personal, and not inseparable from man's nature; for there are many particular men that were never blind, deaf, dumb, lame, sick of the palsy, pleurisy, and other particular diseases.

Besides, sicknesses and other personal infirmities would have been an hindrance to those works which he was to accomplish for our redemption. They would have kept him from going up and down to preach the gospel, and to do sundry other good things, Acts x. 38. Sight wrought compassion in him, Mark vi. 34. Hearing others' cries moved him to help them, Mark x. 48, 49. By his speech he comforted such as were in distress, Mat. ix. 2. Had he wanted those parts, he had been much hindered.

Obj. It is said, that 'himself took our infirmities, and bare our sicknesses,' Mat. viii. 17.

Ans. Those phrases are used of Christ's removing and taking away from sundry men sundry infirmities and sicknesses, which he did with such compassion, as he might seem to bear them himself, in regard of a fellow-feeling.

See. 171. *Of the ends why Christ was made like to man in all things.*

The ends why Christ might be made like to man in the foresaid universal likeness, were such as these:

1. To give a surer evidence of the truth of his human nature. Thus this is a confirmation of this great article of our Christian faith, that Christ was a true man.

2. To give assurance of his compassions towards us in regard of our infirmities, Heb. iv. 15.

3. That no gifts or parts of learning, wisdom, purity, or any other excellency, exempts men from infirmities, for who more excellent than Christ? Thus this is a ground of contentment.

4. To demonstrate that infirmities and afflictions, simply considered in themselves, are no arguments of God's displeasure or indignation. Thus this is a ground of patience.

5. To be an example, that we might have a pattern for well-carrying ourselves in such cases. Thus this is a direction.

6. To make them more easy to us; for Christ, by putting his shoulder under the burdens that lie upon us, hath taken away the greatest heaviness of them, and made them to us portable. This is a ground of encouragement.

7. To sanctify them unto us, for whatsoever Christ underwent, he sanctified: he sanctified divine ordinances, by observing them himself; he sanctified the creatures that are useful for man, by using them himself.

Other ends follow more distinctly to be handled in the words following in this chapter.

All the fore-mentioned ends, and others also like to them, demonstrate that Christ was in all things like to us for our good. The benefit thereof redounds to us.

How just and equal is it that we should endeavour in all things wherein we may be like to him, to endeavour to be so. It will be our wisdom, our honour and glory to be so, yea, though it be in suffering. The apostles 'rejoiced that they were counted worthy to suffer shame for Christ's name,' Acts v. 41. If we be like him here in afflictions and sufferings, we shall be like him hereafter in glory, 2 Tim. ii. 12.

See, 172. *Of Christ a true priest.*

The most useful and behoveful office that Christ undertook for man, is comprised under this compound, *ἀρχιερέως, high priest.*

The Hebrew word translated priest, is derived from a verb that signifieth in general to minister, *לָמַד, ministravit*. The noun also in general signifieth a minister; it is sometimes used for a minister in civil affairs, and is translated prince or ruler, Gen. xli. 15, 2 Sam. viii. 18, xx. 26. Most frequently it is put for a minister in sacred matters, and translated *priest*.²

The Greek word is derived from an adjective, *ἱερός, sacer, ἱερίος, sacerdos*, that signifieth holy. The function of a priest is sacred, and thereupon his name, that carrieth holiness in it, is given unto him. Aaron, by reason of his function, is styled 'God's holy one,' Deut. xxxiii. 8, and 'the saint of the Lord,' Ps. cvi. 16.

The notation of the Latin word³ is most proper to the title, which signifieth priest; for it is from giving or offering sacred things.

Our English word *priest* is supposed to be a contraction of a Greek word that signifieth a president,⁴ or one that is set over others, or put before them. For priests are over God's people in spiritual matters concerning their souls.

According to the several notations in every language was Christ a priest; for,

1. He was a prince, Isa. ix. 6; and a minister for God's church, Rom. xv. 8.

2. He was an holy one, Luke i. 35; Acts ii. 27, and iii. 14.

3. He offered himself a sacrifice to God, Eph. v. 2.

4. He is set over the house of God, Heb. iii. 6.

All those things whereby this apostle describeth a priest, chap. v. 1, do most properly belong to Christ; for,

1. A priest is taken from among men. Christ also himself likewise took part of the same flesh and blood whereof other men are partakers. See Sec. 139.

2. A true priest is ordained. Christ also 'glorified not himself to be made an high priest;' but his Father glorified him in that respect, Heb. v. 5, he ordained him.

3. A priest is for men. What Christ undertook he undertook for us. See Sec. 83.

4. A priest is in things pertaining to God. Thus much is expressly affirmed of Christ in this verse: He

is 'a priest in things pertaining to God.' He is the one mediator between God and men, 1 Tim. ii. 5.

5. A priest offereth up sacrifices. 'Wherefore, it is of necessity that Christ have somewhat also to offer,' Heb. viii. 3. 'He hath given himself for us an offering, and a sacrifice to God for a sweet-smelling savour,' Eph. v. 2. A priest offereth for sins. Christ 'by himself purged our sins.' See Chap. i. Sec. 28.

By all these it appeareth that Christ is a true priest. Thus was he foretold to be, Ps. ex. 4, Zech. vi. 13. Thus is he very oft testified to be in this epistle.

In that he is said to be a true priest, this epithet *true* is not here opposed to false and deceitful, but to typical and metaphorical priests. He is a priest indeed; such an one as really, in truth and deed, effecteth all that is to be done by a priest.

All the priests under the law were typical, even types of Christ: that is, such as could not themselves perform indeed what was typified by them, as to make atonement, to take away sin, to satisfy justice, to pacify wrath, to reconcile to God, to make persons and services acceptable to God, &c.; yet they shew that there was a priest to come that could and would indeed perform all that belonged to a priest. This was Jesus Christ.

All called priests in the New Testament are but metaphorical, priests by way of resemblance, because they do such like offices as priests did, and offer such things to God as were like to sacrifices. Their offices are to approach to the throne of grace, to pray for themselves and others, to offer gifts and services to God.

Of Christians' particular sacrifices, see Sec. 175.

In this respect it was thus foretold concerning Christians, 'Ye shall be named the priests of the Lord,' Isa. lxi. 6; 'I will take of them for priests and for Levites, saith the Lord,' Isa. lxi. 21. And in the New Testament it is said, Christ 'hath made us priests unto God,' Rev. i. 6, and v. 10; yea, Christians are said to be 'an holy priesthood,' 'a royal priesthood,' 1 Peter ii. 5, 9.

Christ and Christ alone was a true priest, in that all things requisite for a true priest were found to be in him, and in him alone; for he was both God and man, and, as God-man in one person, he was our priest.

All those things which concern a priest may be drawn to two heads: 1, matters of ministry; 2, matters of dignity.

1. In regard of ministry, a true priest must,

(1.) Obey and fulfil the law. Christ thus saith of himself, 'It becometh us to fulfil all righteousness,' Mat. iii. 15.

(2.) Be subject to infirmities, Heb. iv. 15.

(3.) Suffer, Heb. v. 8.

(4.) Die, ver. 9, 10.

(5.) Be made a curse, Gal. iii. 13.

These and other things like to them, Christ could not have done and endured except he had been a creature, even a man.

¹ *ἱερέως, Minister, in politics princeps.*

² *Minister in sacris, Sacerdos.*

³ *Sacerdos, a sacris, dandis suis officiis.*

⁴ *ἡγεμὼν, seu, ἡγεμενός, prius.*

2. In regard of dignity, a true priest must be,
(1.) Of divine dignity, to be worthy to appear before God.

(2.) Of almighty power, to bear the infinite burden of sin, to endure the curse of the law, to overcome death, devil, and hell.

(3.) Of infinite merit, to purchase, by what he did and endured, divine favour and heavenly glory.

No mere creature was capable of these requisites.

3. Finally, a true priest must be a mediator between God and man. He must be fit and able to appear before God, Heb. viii. 1; and such an one as men may appear before him, Heb. iv. 15, 16. In this respect an hypostatical union of the divine and human nature in one person was requisite for a true priest. This could none be but Jesus Christ, God-man, Immanuel, God manifested in the flesh, 1 Tim. iii. 16. By virtue of this union, Christ himself was all in all. As man, he was a fit sacrifice: 'He gave himself an offering and a sacrifice,' Eph. v. 2. As God, he was the altar that sanctified that sacrifice; for 'the altar sanctifieth the gift,' Mat. xxiii. 19. As God-man in one person, he was the priest that offered that sacrifice upon that altar: 'Through the eternal Spirit he offered himself,' Heb. ix. 14.

Herein the sufficiency of Christ's priesthood is evidenced, in that each nature did what was proper to it.¹ By the human nature, all matters of service and suffering were done and endured; by the divine nature, all matters that required divine authority and dignity were performed. From the union of those two natures in one person, the accomplishment (*ἀποτέλεσμα*), consummation, and perfection of all arose.

See more hereof Chap. ix. 14, See. 78.

Sec. 173. Of Christ an high and great priest.

As Christ was a true priest, so he is here styled by the apostle 'an high priest.' In Greek these two words are compounded in one, *ἀρχιερεύς*, which, word for word, we may translate *arch-priest*, as archangel, *ἀρχαγγέλος*, 1 Thes. iv. 16, Jude 9; arch-shepherd, or chief shepherd, *ἀρχιποίμας*, 1 Peter v. 4; arch-builder, *ἀρχιτίκτων*, or master-builder, 1 Cor. iii. 10; arch-publican, or chief publican, *ἀρχιτελωνάρχης*, Luke xix. 2. In the Hebrew, the phrase translated *high priest* is great priest, *הכהן הגדול*, Lev. xxi. 10. And the same person translated in English *chief priest*, is in Hebrew head priest, *כהן הראש*, 2 Kings xxv. 18.

Aaron was the first that had this title given unto him, Lev. xvi. 3; and the eldest son of the family of Aaron was successively to be high priest, after the death of the former high priest, Exod. xxix. 29, 30.

There were sundry duties and dignities proper to the high priest for the time being; as,

1. To enter into the most holy place, Lev. xvi. 3.
2. To appear before God for the people, Exod. xxviii. 29.

3. To bear the sins of the people, Exod. xxviii. 38.

4. To offer incense, Lev. xvi. 12, 13.

5. To make atonement, Lev. xvi. 32.

6. To judge of uncleanness, Lev. xiii. 2.

7. To determine controversies, Dent. xvii. 8, 12.

8. To bless the people, Num. vi. 23.

Christ is styled high priest,

1. For excellency's sake, to shew that he was the chiefest and most excellent of all.

2. To demonstrate that he was the truth, whom Aaron and other high priests typified.

3. To assure us that all those things which were enjoined to Aaron as high priest, were really in their truth performed by Christ. For,

1. Christ entered into the true holy place, which is heaven, Heb. ix. 24.

2. Christ truly appeareth before God for us, Heb. ix. 24.

3. Christ hath borne all the sins of all the elect, 2 Cor. v. 21.

4. Christ's intercession is the true incense which makes things that are pleasing and acceptable to God to be so accepted for us, Eph. i. 6.

5. By Christ we have received the atonement, Rom. v. 11.

6. Christ purgeth our sins, Heb. i. 3.

7. Christ is the supreme judge and determiner of all controversies.

Christ is also called 'a great high priest,' Heb. iv. 14, to add emphasis unto this excellency. Never was there, never can there be, any like to him in dignity and excellency. Nor Aaron, nor any other, had both these titles, *great*, *high*, given unto them. Though an *high priest* under the law were in Hebrew styled a *great priest*, Num. xxxv. 24, 28, yet never was any called *great high priest* but Christ only. He indeed was great in his person, being God-man; great in his sacrifice, being an human nature united to the divine; great in the works that he did, and continueth to do, of all them carrying a divine value and efficacy.

By the way, note the intolerable arrogance of anti-christ, that man of sin, who takes to himself this style, *pontifex maximus*, the *greatest high priest*! two degrees higher than that which is attributed to Christ.

See. 174. Of the excellency and benefits of Christ's priesthood.

These two titles, *high*, *great*, applied to Christ as priest, do imply that he was a most excellent priest. Those titles simply taken, import an excellency. In reference to others, comparatively taken, they import a super-excellency above all others. Never was there, nor never can there be, such an excellent priesthood as Christ's was, which the apostle in this epistle proveth by sundry evidences.

¹ Agit utraque forma in Christo cum communione alterius, quod utriusque proprium est; Verbo operante quod Verbi est, et carno exequente quod carnis est.—*Leo. Epistol. x. ad Flavianum.*

1. The dignity of his person. Christ was not only a son of man, but also the Son of God. Other priests were mere sons of men, Heb. vii. 28.

2. The purity of his nature. Christ was 'holy, harmless, undefiled, separate from sinners;' all other priests were sinners, Heb. vii. 26, 27.

3. The eminency of his order. Christ was 'a priest after the order of Melchisedec,' Heb. v. 6. None so but he.

4. The solemnity of his ordination. Christ was made priest with a sacred oath; others without an oath, Heb. vii. 20, 21.

5. The kind of his priesthood. Christ was a true, real priest; others only typical, or metaphorical. See Sec. 172.

6. The unchangeableness of his office. Christ's priesthood was unchangeable; others' office passed from one to another, Heb. vii. 23, 24.

7. The everlastingness of his priesthood. Christ 'abideth a priest continually;' others were 'not suffered to continue by reason of death,' Heb. vii. 3, 23, 24.

8. The perfection of Christ's priesthood. Christ by his priesthood effected to the uttermost what was to be effected by a priest. But the priesthood under the law made nothing perfect, Heb. vii. 11, 25.

These excellencies are every one expressly noted by this apostle, and shall be more distinctly and largely handled in their several places.

So excellent a priesthood as Christ's is cannot but bring many benefits to Christ's church. For,

1. It is necessary that the church have a priest to be for it in things appertaining unto God; and that by reason of the infinite disparity and disproportion that is betwixt God and man. Hereof see *The Whole Armour of God*, on Eph. vi. 18, treat. iii. part ii. sec. 62.

2. It is also necessary that Christ be the priest of the church; and that by reason of that infinite dignity, authority, power, and worth which belongs to that priest. Hereof see Sec. 172.

All the benefits that flow from Christ's office and passive obedience, from his death and sacrifice, from his burial and resurrection, from his ascension and intercession, are fruits and effects of his priesthood. For as our priest he subjected himself to the service and curse of the law: he offered up himself a sacrifice; he was buried, and rose from the dead; he entered into heaven, and there maketh continual intercession for us.

Particular benefits of Christ's priesthood are these that follow.

1. Satisfaction of divine justice. For Christ as our priest and surety, standing in our room, in our stead, and for us, satisfied divine justice. Without this satisfaction no mercy could be obtained, but through this satisfaction way is made for all needful mercy. In this respect, it is said, that 'God is just, and a

justifier of him which believeth in Jesus,' Rom. iii. 26.

To justify a sinner is a work of great mercy, yet therein is God just, because he doth it upon satisfaction.

2. Pacification of God's wrath. Offence of justice incensed God's wrath; satisfaction of justice pacifieth the same. When Phinehas had executed justice on Zimri and Cozbi, God said, 'Phinehas hath turned my wrath away,' Num. xxv. 11. If upon man's execution of just judgment upon delinquents, which is but one part of satisfaction, God's wrath was turned away, much more will it be pacified by that full satisfaction which the Son of God hath made. In this respect Christ is said to be 'the propitiation for our sins,' 1 John ii. 2, that is, the means of pacifying God's wrath; and we are said to be 'saved from wrath through Christ,' Rom. v. 9, and to be 'delivered from wrath,' 1 Thess. i. 10. This did Christ as priest, as is evident by the types under the law. For by legal priests God's wrath is said to be pacified, Num. xvi. 46-48.

3. Pronouncing God's favour. This follows necessarily upon pacifying wrath, as upon removing of darkness light followeth. God 'reserveth not wrath, because mercy pleaseth him,' Micah vii. 18. So as the brightness of mercy dispelleth the cloud of wrath. That Christ procureth mercy and favour for man, is evident by this style which God giveth him, 'This is my beloved Son, in whom I am well pleased,' Mat. iii. 17. God hereby setteth forth Christ to be such an object of his good pleasure, as he is well pleased with every one whom he beholds in Christ. That Christ procureth favour, as he is a priest, is evident by this inference upon Christ's priesthood: 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy,' Heb. iv. 16. Christ as a priest is God's favourite and our advocate, 1 John ii. 1.

4. Redemption out of that miserable estate whereunto man by sin had plunged himself. This followeth upon the former points: for divine justice being satisfied, wrath pacified, and favour procured, Christ once vanquished the devil. Satan could not stand against Christ, nor could the power of hell hold such as Christ redeemed. Though this be a private benefit, yet if we well weigh the malicious and mischievous disposition of the devil, that held us in bondage, and the miserable condition in which we lay, we may soon discern how great a benefit it is. That redemption is wrought by Christ, is expressly set down, Eph. i. 7; and that it is a fruit of his priesthood is evident by this phrase, 'Christ by his own blood entered in once into the holy place, having obtained eternal redemption for us,' Heb. ix. 12.

5. Access to the throne of grace. The infinite disparity betwixt God and man manifesteth this to be a great prerogative, and the rich treasure of all good

¹ Qu. 'Procuring?—Ed.

things tending to life and happiness, which is to be found at the throne of grace, manifesteth this to be an unspeakable benefit. That we have access to the throne of grace by Christ, is evident by this phrase, 'Through Christ we have access unto the Father,' Eph. iii. 18. That this is by virtue of Christ's priesthood, is evident by this phrase, 'Seeing we have a great high priest, let us come boldly unto the throne of grace,' Heb. iv. 14, 16.

6. Reconciliation with God. This the apostle sets down as a fruit of Christ's priesthood in this very verse. Whereof see more, Sec. 180.

7. Justification. This also is a very great benefit, that wretched vile sinners should be justified in his sight, who is of perfect and infinite purity. This cannot be by any righteousness of our own. For 'in God's sight no man living can be justified,' Ps. cxlvii. 2. It must needs, therefore, be by the righteousness of another, and that other can be none but Jesus Christ; by the faith of Jesus Christ we are justified, Gal. ii. 16. This was done by Christ's undertaking to be *for us*, which is the office of a priest. Under this head, reconciliation, adoption, and other like Christian prerogatives are comprised.

8. Sanctification. This must needs be a great benefit, because it is a renovation of God's image in us, Eph. iv. 24. That this is by Christ is evident, in that Christ is made unto us sanctification, 1 Cor. i. 30. That this is by virtue of Christ's priesthood is evident, in that it ariseth from the death and resurrection of Christ, Rom. vi. 5, 6, which are the effects of Christ's priesthood.

9. Eternal salvation. This is the end of all the rest, without which they are of no use. This, therefore, must needs be a great benefit. That this cometh by Christ is evident by his name *Jesus*, Mat. i. 21. That this is an effect of Christ's priesthood, is evident by this inference, Christ 'hath an unchangeable priesthood,' wherefore 'he is able also to save them to the uttermost,' &c., Heb. vii. 24, 25.

Sec. 175. *Of duties arising from Christ's priesthood.*

Such an office, so excellent, so needful, so useful to us, as Christ's priesthood is, cannot but require much duty from us. By virtue thereof, Christ gave himself for us. Do not we then owe ourselves, and all that we have, and all that we can do, to Christ? But in special we ought so to account of Christ, and so to use him, as the Jews did their high priests.

1. Negatively, they might not 'curse the ruler of their people,' Exod. xxii. 28. Thereby was meant their high priest, for so it is applied, Acts xxiii. 4, 5. Under this negative is comprised an high esteem and honourable mention of their priest. Much more must we so respect Christ.

2. In matters of controversy, they were to go unto the priests, and do according to the sentence which the priest should give, Deut. xvii. 8, 9. Christ de-

clareth his sentence by his written word; to that therefore must we stand.

2. In case of uncleanness the Jews went to the priest to judge thereof, and to be cleansed therefrom, Lev. xiii. 2, &c. It is the blood of Christ that cleanseth from all spiritual uncleanness, 1 John i. 7. Go to Christ therefore to be cleansed.

4. The Jews brought all their oblations and sacrifices unto their priests, Lev. v. 8, 12, 16, 18. We must do all in the name of Christ, Col. iii. 17. That general is exemplified in the particulars following:

(1.) Miracles were done in the name of Christ, Mark xvi. 17.

(2.) Baptism was administered in his name, Acts ii. 38. So the Lord's supper.

(3.) Christians assembled together in the name of Christ, 1 Cor. v. 4.

(4.) They executed ecclesiastical censures in the name of Christ, 2 Thess. iii. 6, 12.

(5.) They prayed in the name of Christ, John xiv. 13, and xvi. 23.

(6.) They gave thanks in his name, Eph. v. 20, Heb. xiii. 15.

(7.) All things wherein we have to do with God are to be done in the name of Christ, Heb. v. 1.

(8.) All other lawful things, as eating, drinking, doing the works of our calling, exercising works of justice, works of mercy, and all lawful works, are to be in the name of Christ, Col. iii. 17.

5. Christ by his priesthood hath made us priests, Rev. i. 6. We therefore must offer such sacrifices unto God as are warranted in God's word. Particulars are these:

(1.) Our bodies, Rom. xii. 1.

(2.) Our hearts, Prov. xxiii. 26, especially broken hearts, Ps. li. 17.

(3.) Prayers, Ps. l. 13, 15, and cxli. 2.

(4.) Praises, Hosea xiv. 2, Heb. xiii. 15.

(5.) Fruits of righteousness, Ps. iv. 5, Micah vi. 8.

(6.) Our riches, Prov. iii. 9. These are made sacrifices,

(1.) By benevolence to the poor, Heb. xiii. 16.

(2.) By relieving ministers, Philip. iv. 18.

(3.) Our lives, Philip. ii. 17.

(4.) Such as are under our charge, Josh. xxiv. 15.

Sec. 176. *Of Christ's mercifulness.*

There are two properties attributed to Christ as high priest.

1. Merciful.

2. Faithful.

The former of those properties is so set down as it may be referred either to the person or to the office of Christ. As referred to his person, it may be thus translated: 'That he might be merciful, and a faithful high priest.' Thus these two adjuncts are referred unto two subjects, *merciful* to the person of Christ,

faithful to his office. As referred to his office, it may be thus translated: 'That he might be a merciful and faithful high priest.' Thus the two adjuncts are referred to one subject, which is the office of Christ. Both references do in general tend to the same scope, yet I suppose the latter to be more pertinent, because it is the main scope of the apostle in this verse to shew how fit a high priest Christ was. Now mercifulness tendeth much to the fitness of a high priest. Of the high priest under the law it is said, 'He can have compassion,' Heb. v. 2.

The word *ἐλεῖν*, translated *merciful*, is derived from a root *ἐλεος*, that signifieth *mercy* or *pity*. Now the proper object of mercy is misery; thereupon a word derived from the same root, *ἐλεῖνός*, signifieth *miserable*, Rev. iii. 17. The verb derived from the same word is oft used by such as were in misery and sought mercy of Christ; as the blind men who said unto him *ἐλέησον ἡμᾶς*, 'Have mercy on us,' Mat. ix. 27. The Hebrew word *רחם*, which is oft translated *mercy*, signifieth also *bowels*, for mercy ariseth from the moving of the bowels at the sight of misery. To have compassion, or mercy, is frequently set out by a word, *σπλαγχνίζεσθαι*, that signifieth to have the bowels moved, as Mat. ix. 36, Luke x. 33, and xv. 20. Yea, these two words, bowels and mercy, are oft joined together, as thus, *ἡ τὴν σπλαγχνίαν καὶ οὐκτιμίαν*, 'If any bowels and mercies,' Philip ii. 1; and thus, *σπλάγνα οὐκτιμῶν*, 'bowels and mercies,' Col. iii. 12. A like phrase, *σπλάγνα ἐλέους*, is translated 'tender mercy,' Luke i. 78.

This I have noted about the word, to shew that Christ was much moved at man's misery, and thereupon greatly pitied him, and took all occasions to afford him all needful succour. The history of his life registered by the evangelist gives abundant proof hereof: he was moved with compassion at their bodily diseases, Mat. xv. 32; and at their spiritual distresses, Mat. ix. 36.

That he might be thus moved, he subjected himself to the infirmities and distresses wherunto other children of men were subject. This is evident by the apostle's manner of bringing in this property, thus, 'that he might be merciful.'

Upon this inference two doubts arise:

1. Whether Christ as God were not merciful.
2. Whether Christ as man had not been merciful, though he had not been subject to human infirmities and distresses.

To the first I answer, that neither mercy nor any other like property is attributed to God properly as a passion, but tropically, and that to demonstrate that the effects of such affections do come from him. Men that have bowels of compassion in them, and are truly and thoroughly affected with the miseries of others, will be ready to afford them what help they can. Even so, because the Lord is ready to succour such as are in misery, he is said to be merciful, full of compassion,

and to have bowels of mercy. See more hereof in *The Saints' Sacrifice*, on Ps. cxvi. 5, Sec. 29.

To the second I answer, that Christ as man would unquestionless have been merciful, though he had not been subject to human frailties and miseries. The very union of the human nature with the divine would have moved him to have shewed mercy to such as were in misery; yet it cannot be denied but that the experience which he had of man's miseries moved him as he was man to be the more pitiful. They who have been pained with the gout, stone, or other tormenting maladies, use to pity others that are so pained, and that more, for the most part, than they who never felt any such pain.

Besides, this inference may be made in reference to our apprehension and persuasion of his mercifulness, as if it had been said, we could not have been persuaded that he would have been sensible of our miseries, and thereupon merciful to us, if he had not been made like unto us in all things.

That which is noted of Christ's mercifulness in reference to his priesthood, is a ground of much encouragement for us in all our needs to have recourse unto him. This property is oft applied unto God for this very end, Joel ii. 13, Ps. lxxxvi. 15, and cxvi. 5. This was a motive which the servants of an earthly king pressed upon their master, to seek favour and grace of another king: 'We have heard,' say they, 'that the kings of the house of Israel are merciful kings,' 1 Kings xx. 31. This assuredly was the cause that moved all of all sorts who were any way afflicted and distressed with diseases and other maladies, to come to Christ, and to bring their friends to him while he lived on earth. They observed him to be merciful and full of compassion; and this is often noted to be the ground of his succouring those that were afflicted. When he saw a widow following her only son to the grave and weeping, he had compassion on her, and thereupon raised her son to life, Luke vii. 13, 14. We need not be discouraged from going unto Christ, by reason of our apprehension of our own unworthiness and wretchedness. The more deeply we are affected therewith, the more will our merciful high priest pity us, and be ready to afford all reasonable succour unto us. Such he invites to come unto him, and to such he promiseth aid. Consider what persons he entertained in the days of his flesh, even such as the proud priests and pharisees scorned and loathed, as Mary, 'out of whom went seven devils,' Luke viii. 2; and her that was counted and called a sinner, Luke vii. 39, &c.; and Levi and Zaccheus, and other publicans, Mat. ix. 10, Luke xix. 5.

This inference, 'He was made like unto his brethren, that he might be merciful,' sheweth that Christ every way endeavoured even to persuade us of his mercifulness. He would have been as merciful as he was, though he had had no experience of our frailties in himself; but we should not have been so well per-

sued thereof, and thereupon not so readily have gone to him.

Where the mind is not persuaded of one's goodness, hardly will he seek help of him.

This doth much amplify Christ's indulgency and tender respect to us; he hath an eye not only upon our wretchedness, which makes us stand in need of mercy, but also upon our weakness, which makes us backward in seeking help of him. Christ, therefore, having provided help for us, is desirous that we should partake of the benefit thereof. For this end he caused the holes that were made in his side, hands, and feet when he was crucified, to be open in his glorified body, to persuade his disciples of the truth of his resurrection, whereupon 'he shewed his disciples his hands and his feet,' Luke xxiv. 40; and to Thomas, who at first believed not that he was risen, he said, 'Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless but believing,' John xx. 27. For this end he did also eat and drink with his disciples after his resurrection, Luke xxiv. 43, Acts x. 41. For this end he hath added unto his word, sacraments; all these are to move us readily to fly to him and perfectly to rest upon him.

See. 177. Of Christ's faithfulness.

This epithet is here expressly applied to Christ's priesthood, thus, 'a faithful high priest.'

The Greek word *πιστός*, from whence this epithet *πιστός* is derived, signifieth *faith*. According to this notation, the word here translated *faithful* signifieth a believer, or one that professeth the true faith, as Eph. i. 1, 1 Tim. i. 12; in this sense it is opposed to an unbeliever or an infidel, 2 Cor. vi. 15.

As this word *faithful* is put for a special property, it is taken two ways.

1. Passively; so it setteth forth a thing or a person to be believed or trusted. In this sense it is attributed to the word, or to a sentence and saying which is most certain and sure, and thereupon to be believed: 'This is a faithful saying,' saith the apostle, 1 Tim. i. 15, 'and worthy of all acceptation.' This latter clause sheweth in what respect the word *faithful* is used. So also God is called faithful, because he is to be trusted in for the accomplishment of what he undertaketh, 1 Cor. i. 9, 2 Thes. iii. 3.

2. Actively, and that in reference to words or deeds. To words, when one performeth what he hath promised.

To deeds, when one accomplisheth what he undertaketh.

In both these respects it is attributed to God, Heb. x. 23, 1 Thes. v. 24. Most usually it is attributed to such as well discharge that trust which is committed to them. In this respect, they who well employed and improved their talents are styled faithful, Mat. xxv. 21, 23.

Thus it is attributed to wives, 1 Tim. iii. 11; to children, Titus i. 6; to servants, Mat. xxiv. 4, 5; to a steward, Luke xii. 42; to a minister, Col. iv. 7; to a witness, Rev. i. 5; to a martyr, Rev. iv. 9; Silvanus, 1 Peter v. 12; Antipas, Rev. ii. 13.

In all the fore-mentioned respects, this epithet *faithful* may be applied to Christ. For,

1. He was the head of the church, and the chief professor of the faith, Eph. v. 23, 1 Tim. vi. 13, and in that respect may be accounted a believer, *πιστός*.

2. He was most worthy to be believed, for he was the 'faithful and true witness, Rev. iii. 14.

3. He might safely be trusted to, for he was a sure rock: 'He that believeth on him shall not be confounded,' 1 Peter ii. 6.

4. He performed whatsoever he promised: 'There was no guile found in his mouth,' 1 Peter ii. 22. 'He is faithful that promiseth,' Heb. x. 23.

5. He accomplished whatever he undertook, Heb. iii. 2, John xix. 28, 30.

6. He subjected himself to be a Son of man, John i. 51; to be a servant, Philip. ii. 7; to be a steward, Heb. iii. 2; to be a minister, Rom. xv. 8; to be a witness, Rev. iii. 14; to be a martyr, for he sealed up the truth of God with his blood, 1 Tim. iii. 16. In all these relations was Christ faithful, and in particular in that which is here noted in the text, 'he was a faithful high priest.'

In the function of his priesthood he was faithful,

1. To God, who appointed him to be a priest.

2. To his brethren, for whose sake he was a priest.

He was faithful to God and man,

(1.) In the matter or thing enjoined to him, which he accomplished to the full in all points.

(2.) In the manner of doing it, according to the mind of him that appointed him, and for the best advantage to them for whom he was appointed.

(3.) In the continuance, he finished all that was appointed to him, John xvii. 4.

His faithfulness to God was manifested in these particulars:

[1.] He did by himself what he was entrusted withal: 'He offered himself,' Heb. ix. 14. He himself was the priest and sacrifice; he entrusted no other. He himself declared his Father, John ii. 18.

[2.] He held close to the will of him that appointed him, Heb. iii. 2. He did nothing of himself, John v. 30. He so ordered all as he might best please and honour his Father, John vii. 16-18, and xvii. 4.

[3.] He neither withheld nor concealed anything that by his Father's appointment he was to do or believe, Ps. xl. 9, 10.

[4.] He ceased not to do his work till all was finished; for thus he professeth of himself, 'I have finished the work which thou gavest me to do,' John xvii. 4.

His faithfulness to man was manifested in these particulars.

1.] In his word he was a 'faithful witness,' Rev. i. 5. All the promises of God in him are 'yea, and in him amen,' 2 Cor. i. 20. They are all propounded, ratified, and performed in him.

[2.] In deed, and that in these respects.

First, In performing what he did for their good: 'I will lay down my life for the sheep,' saith he, John x. 15.

Secondly, In doing all that was needful for them, he 'saves them to the uttermost,' Heb. vii. 25.

Thirdly, In continuing his intercession till he bring them into the holy places, Heb. ix. 28, and x. 12, &c.

As the former attribute applied to Christ, *merciful*, was a ground of encouragement to fly to Christ; so this, *faithful*, to rely upon him, and perfectly to trust on him. We safely commit our souls to him as unto 'a faithful high priest.' They who refuse to rely on him, much dishonour him, as if he were not faithful, and they deprive themselves of many great benefits that otherwise they might receive from him. Let us, therefore, duly weigh and often meditate on this excellent property of Christ, that he is a faithful high priest, that so our faith may be more strengthened and established on him.

See. 178. *Of Christ's mercifulness and faithfulness meeting together.*

These two attributes, *merciful*, *faithful*, are joined together by this copulative *and*, which sheweth that he who was merciful in regard of his inward disposition, and thereupon had compassion on those who were in misery, was also faithful in succouring such as he pitied. He did not love in word, neither in tongue only, but in deed and truth, 1 John iii. 18. He did not say to such as he pitied, 'Depart in peace, be ye warmed and filled,' but he *gave* them those things that are needful for them; he was merciful and faithful; his mercifulness was the ground of his faithfulness, and his faithfulness was an evidence of his mercifulness. As there was a readiness in him to will by reason of his mercifulness, so there was a performance also out of that which he had, according to the advice of the apostle, 2 Cor. viii. 11, by reason of his faithfulness. This is plainly set forth in the parable of the Samaritan, who doth lively set forth Christ himself: that Samaritan saw a man stripped of his raiment, wounded, and left half dead, thereupon he had compassion on him; this shewed him to be merciful. Upon this he went to him, and bound up his wounds, pouring in oil and wine, and took further care of him; this shewed him to be faithful, Luke x. 30, &c. What Christ said to the lawyer, to whom he spake his parable, may be said to every of us, 'Go, and do likewise,' Luke x. 37.

See. 179. *Of things pertaining unto God.*

The object whereabout Christ's priesthood was exercised is said to be 'things pertaining to God,' that

is, wherein he had to do with God for man. In all the services of his office and calling as a priest he had to do with God, and that for man, Heb. v. 1. In which respect he is reputed a mediator between God and man.

Those things may be drawn to two heads:

1. The things wherein God had to do with his people, namely, in making known God's mind and will to them. This he did in God's name, so as he stood in God's room therein. So he pronounced pardon of sin unto them in God's name, and blessed them in God's name, Num. vi. 23.

2. The things wherein the people had to do with God. All their services which they performed to God, and sacrifices which they offered up unto God, were to be tendered to God by a priest, Lev. v. 8, &c. Of those particular services and sacrifices, see Sec. 175.

There was an absolute necessity of a priest to be for man in things appertaining unto God, upon these reasons:

1. The infinite disparity which is between God and man. God is of infinite glory and majesty, and dwells in that light that no man can approach unto, 1 Tim. vi. 16. Man is but dust and ashes, Gen. xviii. 27.

2. The direct enmity and disposition that is between God and man, Rom. v. 10, Col. i. 21.

3. The plain contrariety in condition between God and man, God being most pure and holy, man most polluted and unholy.

Obj. How was it, then, that mere men were priests in things pertaining unto God?

Ans. The priests under the law were not *properly*, but only *typically*, in things pertaining unto God.

They entered not into the glorious presence of God, but only into the holy place made with hands, which was a representation thereof. They did not properly present the prayers of people to God, but only were a type of him that did it. The sacrifices which they offered up did not properly take away sin, but were types of that sacrifice which did it. The truth of all the things wherein those priests had to do with God were accomplished in Christ, who, though he were a true man, yet was he not a mere man, but God also, and so became a man fit to be in things pertaining to God. Christ, therefore, alone, is that true high priest that is for man in things pertaining to God.

Hence we may observe,

1. That there is no immediate access for man to God without a priest.

2. That there is no priest that can be properly for man in things pertaining unto God but Jesus Christ, God-man. None could pacify God's wrath, none could satisfy his justice, none could procure his favour, none could purge away sin, none could bring sinners into God's presence, but Christ.

Oh how miserable are they who are without a priest; they can have nothing to do with God; they still remain enemies to him, as contrary as light and

darkness, life and death, and God still remains a consuming fire to them. Such also are they who have not a true priest, for that is all one as to have no priest at all.

Learn we hereby how to come to God, not barely and simply in ourselves (so we go to a consuming fire), but through Jesus Christ.

Of doing all wherein we have to do with God, in the name of Christ, see Sec. 175.

Sec. 180. Of reconciliation made by Christ.

The most principal end of Christ's priesthood is thus expressed: 'To make reconciliation for the sins of the people.' The Greek word *ἱλαστικός*, translated 'to make reconciliation for,' hath reference sometimes to the party offended, and signifieth to be propitious or merciful in pardoning the offence, as where the penitent publican thus said to God, *ἰλάσθητι*, 'Be merciful unto me a sinner,' Luke xviii. 13; sometimes to the thing which giveth the offence. Then it signifieth to expiate, or to make satisfaction for, and that so as the party offended be pacified thereby. Thus it is here taken, and it importeth as much as this phrase, 'He purged our sins,' Heb. i. 3. To this purpose also tendeth our English translation of this word in this text, 'to make reconciliation for sins;' that is, to use such means as may pacify God, against whom sins are committed, and thereby reconcile God and sinners.

From the Greek verb used in this text two nouns are derived, both which are translated propitiation, and applied to Christ. One, *ἱλαστήριον*, 1 John ii. 2, and iv. 10; the other, *ἱλαστήριον*, Rom. iii. 25.

Propitiation is a pacification and appeasing of one offended.

The latter of those two words is attributed to the cover of the ark, and translated 'mercy-seat,' Heb. iv. 5; for God did use there to appear in mercy, grace, and favour, as a God pacified, and pardoning sin. A like word is attributed by the Greek LXX to that ram which was offered up for reconciliation, and styled *κρίνος ἱλασμοῦ*, the ram of atonement, Num. v. 8. There is also an adjective, *ἱλαρός* (*attica inflexio*), derived from the foresaid verb, and translated *merciful*, Heb. viii. 12.

Of the Hebrew word which importeth as much as this Greek word doth, see *The Plaster for a Plague*, on Num. xvi. 46, sec. 25; and of Atonement with God, see *ibid.*, sec. 33.

Under this act of reconciliation, which is here made an end of Christ's priesthood, are comprised all the benefits thereof, for all tended to this. This act, end, and benefit of Christ's priesthood was typified under the law by that legal reconciliation which was made by the priest, whereof mention is made Lev. vi. 30, and viii. 15, 2 Chron. ix. 24. All the places that make mention of atonement made by the priest for any give further proof hereof. Reconciliation and

atonement do signify one and the same thing. If priests under the law did make a legal reconciliation and atonement, much more doth Christ, the true priest, make a true and real reconciliation betwixt God and man. It is therefore said that 'when we were enemies, we were reconciled to God by the death of his Son,' Rom. v. 10. And again, 'You that were alienated now hath he reconciled,' Col. i. 21.

This reconciliation is a re-uniting of persons at odds. It hath relation to a double estate, one precedent, the other subsequent.

The precedent importeth two things.

1. A primary mutual amity; 2. A breach of that amity.

The subsequent estate is a making up of that breach, and uniting again of those who were disunited. All these may be exemplified in the case betwixt David and Absalom. David entirely loved Absalom; but Absalom, by the murder which he committed on his brother, provoked his father against himself, and thereupon fled from him; yet, by the mediation of Joab, Absalom was again brought into favour with his father, 2 Sam. xiv. 33; even thus stands the case between God and man.

For effecting reconciliation under the law, priests did two things.

1. They offered a sacrifice, Lev. xvi. 11, 2 Chron. xxix. 23, 24.

2. They offered incense, Lev. xvi. 12, 13, Num. xvi. 46. In both these they were types of Christ.

1. Their sacrifices typified the sacrifice of Christ, Heb. x. 5, &c.

2. Their incense typified the intercession of Christ; for as the priests offered incense after their sacrifice, so Christ, after he had offered himself a sacrifice for our sins, maketh continual intercession for us, Heb. x. 12.

Of Christ's intercession typified by incense, see *The Plaster for the Plague*, on Num. xvi. 46, Sec. 38.

Christ offered up but one sacrifice, and that but once, Heb. vii. 27, and x. 10; for it was every way so perfect, as there needed no other to be added to it, nor that to be reiterated.

Christ's intercession is continual and perpetual, Heb. vii. 25, and x. 12; for thereby the merit and virtue of Christ's sacrifice is from time to time continually applied to God's people, who stand in continual need thereof.

The fore-mentioned reconciliation is amplified by that which is taken away thereby, even *sins*. In that it is said that Christ maketh reconciliation for sins, the meaning is, that, by appeasing God's wrath, he hath freed us from the guilt and punishment of sin. Hereby is intended as much as was comprised under this phrase, 'purged our sins.' See Chap. i. Sec. 28.

Sec. 181. Of the people for whom reconciliation is made.

The persons for whom Christ is here said to make

reconciliation are thus expressed, 'The people,' *τὸ ἕθνος*.¹

By *people* are here meant the whole number of God's elect, for whom God hath entered into a new covenant in and with Christ, of whom God saith, 'Thou art my people,' Hos. ii. 23; these are styled 'the people;'—

1. In allusion to the custom of priests under the law, who made an atonement for the people, Num. xvi. 47.

2. By way of exclusion, to shew that the reconciliation was not for his own sins, but for the sins of others, which are styled the people. Herein Christ, the true high priest, differed from the high priest under the law, 'who made atonement for himself and for the people,' Lev. xvi. 24; but Christ for the people alone.

3. For limitation's sake, to shew that Christ made not reconciliation for all and every man, but only for such as may be comprised under this word 'the people,' which is restrained by this relative *his*, 'his people,' Mat. i. 21.

Some here restrain this title *the people* to the nation of the Jews, but that is directly contrary to the end of Christ's coming, which was to reconcile both Jews and Gentiles unto God: 'For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us,' Eph. ii. 14.

I will not deny but that the Jews may typically be put for the number of the elect, and so they comprised under this word. They only who are chosen out of the world and given to Christ, are the people here intended. Thus this phrase setteth forth the same persons that were set forth by these phrases, 'the seed of Abraham,' ver. 16; 'children,' ver. 14; 'brethren,' ver. 12. Of restraining the benefit of what Christ did and suffered to the elect, see Secs. 81, 113, 133, 162.

See, 182. Of Christ's suffering being tempted.

Ver. 18. *For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.*

This causal particle, *γὰρ*, for, sheweth that this verse is added as a reason of that which went before. It hath reference to the qualification which made Christ a fit high priest. That was a conformity to his brethren. For he is said to be 'in all things made like to his brethren,' not only in nature, but also in infirmities and sufferings, and in all manner of trials and temptations.

Now if a reason be demanded why Christ should this way be qualified to his priesthood, a direct answer is given in this verse; namely, because thereby he might better succour such as are tempted.

The proposition is set down in this verse, thus: He that suffered being tempted, is able to succour them that are tempted.

¹ Of the notation of this word, see Chap. iv. 9, Sec. 157.

The assumption may be raised out of the former verse, thus: But Christ being in all things made like unto his brethren, suffered, being tempted.

Therefore, Christ, in all things being like his brethren, was able to succour them that are tempted.

This phrase, *ἐν ᾧ*, 'in that,' hath especial reference to this word 'suffered.' It was not simply this that he was tempted, that made him able to succour; for God himself may be tempted, Num. xiv. 22. And man may be so tempted as to be very little or nothing at all moved therewith. But such temptations as make one suffer, do so work on him, as he is thereby put on to pity others that are so tempted, and to succour them in what he can.

Here then is set out the extent and extremity of Christ's temptations. They were such as made him suffer.

This leaeth us to consider both the kinds and also the degrees of Christ's temptations.

Of tempting in general, and of persons tempting and tempted, see *The Guide to go to God*, or *The Explanation of the Lord's Prayer*, on Petit. vi., sec. 170.

The verb here used, *πειρασθεῖς*, is of the passive voice, and setteth out such temptations as Christ was assaulted withal. Of the distinct kinds of those temptations, see Sec. 96.

Here we will further consider how, *τί ποθεν*, he suffered under them.

1. Being led by the Spirit into the wilderness, he there continued forty days fasting, and was thereupon an hungered, Mat. iv. 1, 2. Hunger is a suffering, so also is wearisomeness, and other like infirmities, under which Christ suffered.

2. Satan, in tempting him, hurried him from the wilderness to a pinnacle of the temple, from thence into an exceeding high mountain, Mat. iv. 5, 8. This must also needs be a suffering; besides, Satan's temptations so troubled him, as they forced him to say, 'Get thee hence, Satan,' Mat. iv. 10.

3. The temptations of the pharisees, and others like to them, made him angry; and they grieved him, Mark iii. 5.

4. Peter's tempting him made him say unto him, 'Get thee behind me, Satan; thou art an offence unto me,' Mat. xvi. 23.

5. All his sufferings in his body were effects of his adversaries tempting him. Of those sufferings, see Sec. 96.

6. His greatest sufferings were upon his Father's tempting, proving, and trying him. These made him complain and say, 'Now is my soul troubled,' &c., John xii. 27. And again, 'My soul is exceeding sorrowful, even unto death:' and thus to pray, 'O my Father, if it be possible, let this cup pass from me,' Mat. xxvi. 38, 39. These cast him into an agony, and made his sweat as it were great drops of blood fall down to the ground, Luke xxii. 44. These made

him cry out upon the cross, 'My God, my God, why hast thou forsaken me?' Mat. xxvii. 46. 'These made him 'offer up prayers and supplications with strong crying and tears,' Heb. v. 7.

On these grounds might the apostle well say that 'he suffered being tempted.' Never any upon any temptation suffered more.

It is observable that the apostle addeth this reciprocal relative, *αὐτὸς, himself*; which sheweth that that which he suffered was not by a sympathy in reference to others' sufferings, but he suffered all those things in his own person. He 'his own self bare our sins in his own body,' &c., 1 Peter ii. 24; and this was it which made him the more to sympathise with the sufferings of others, and to be the more ready to succour them in their sufferings.

The ends of Christ being made like unto his brethren, set down, See. 171, may in particular be applied to the point in hand, of his sufferings being tempted.

By Christ's sufferings being tempted,

1. He comes to have experience of our sufferings in like cases, in that he hath felt the weight of them himself.

2. In his own experience he knows the danger whereunto we are subject by such temptations.

3. By his suffering he hath pulled out the sting of those temptations; so as we, though we be assaulted, shall not be vanquished thereby.

4. He hath made himself a pattern to direct us how to stand against such temptations. For he did not withstand them by his divine power, but answered them with scriptures and reasons, and such like weapons as he hath put into our hands to resist temptations withal.

See. 183. *Of Christ's being able by suffering to succour.*

One especial end or effect of Christ's temptations, and sufferings thereby, is thus expressed: 'He is able to succour them that are tempted.' This, in general, shews that his temptations and sufferings were for our good. Our good was one special end of all that Christ, as Mediator, did and endured. See See. 89.

The word *δύναται*, translated, 'he is able,' in this place implieth a fitness and readiness to do a thing. Where it is said of the unjust steward, 'Thou mayest, (*δύνησθαι*), be no longer steward,' Luke xvi. 2, it is intended, that he was not fit to continue in that office. The same Greek verb is used in that place and this.

1. Christ, by suffering being tempted, experimentally discerned unto what sufferings others being tempted might be brought.

2. The bowels of his compassion were thereby the more moved towards others in like cases.

3. He better observed how comfortable succour would be in such cases.

4. He perceived thereby what kind of succour was most seasonable in such and such temptations.

In these and other like respects is Christ said to be 'able to succour them that are tempted.'

See. 184. *Of Christ's readiness to succour.*

The word, *βοηθῆσαι*, translated 'to succour,' is in the Greek very emphatical, and pertinent to the point in hand. According to the notation¹ of it, it signifieth, to run to the cry of one. It is used by such as being in great distress cried for succour, as Mat. xv. 25, Mark ix. 22, yea, by such as were in spiritual distress, Acts xvi. 9. The Jews which thought their temple to be profaned by such as Paul brought, 'cried out and said, Men of Israel, help,' Acts xxi. 28. The word translated *help*, is the same that here in this text is used, and it implieth that they should run and speedily come to succour. The name of God in Greek² is said to have the notation from this, that he useth to run, that is, speedily to afford succour to such as are in distress. The Greek word applied to God, and translated *helper*, *βοηθός*, is derived from the word in my text, Heb. xiii. 6.

This notation of the word sheweth, that that sense and experience which Christ had of suffering being tempted, makes him exceeding forward to succour those that suffer in a like ease. If he hear any complain and cry out of their sufferings, he presently runs and makes haste to succour them. That help which God affordeth to such as come to the throne of grace, is expressed under a word, *βοήθεια*, derived from the same root, Heb. iv. 16.

So violent are many temptations, so weak is man of himself, and so unable to resist them, or to stand under them, as Christ is moved to run to succour him, as tender parents will run to succour their helpless child in distress or danger. When Peter was ready to sink, and cried, 'Lord, save me,' immediately Jesus stretched forth his hand and caught him, Mat. xiv. 30, 31.

See. 185. *Of the temptations whereunto men are subject.*

The persons whom Christ is so ready to succour, are thus set down, *πειρασζόμενοις*, 'them that are tempted.' The same verb, though in a different form, is here used, that was before in this verse applied to Christ, and intended especially to those who are styled his brethren, ver. 17.

These are tempted as Christ himself was,

1. By God, to prove them, as Abraham was, Gen. xxii. 1; or to manifest that grace which God hath bestowed on them, as Job was, Job i. 7; or to discover corruptions in them, as Hezekiah was, 2 Chron. xxxii. 31.

2. By Satan, and that always, to sin, 2 Cor. xi. 3.

¹ βοηθῆσαι, σπῆσαι βοηθὸν εἶναι

² εὐρύς, ἰ. ε. ἰσχύς βοηθὸν εἶναι.

3. By good men, upon a mistake of doing good, Acts xxi. 12.

4. By evil ones, as Joseph was tempted by his mistress, Gen. xxxix. 7.

5. By a man's own self, James i. 11. A man tempts himself sometimes by overmuch confidence and boldness, Mat. xiv. 28, 29; and sometimes by too much diffidence, Gal. ii. 12.

By this kind of tempting a man's self, Christ was never tempted.

Christ's succour here spoken of is to be extended to all manner of temptations, even to such as bring men to sin. For Christ succoured them in pardoning their sin, and in pulling them out of the snares of sin, wherewith they are entangled.

Sec. 186. *Of experience of suffering causing succour to others that suffer.*

This effect following upon Christ's suffering being tempted, namely, that he is fit and ready to succour others that are tempted, giveth evidence of an especial benefit of God's providence in suffering both his only begotten Son, and also his adopted children, to be so far tempted as to suffer thereby. By this means they are brought to afford mutual succour one to another in like case. Thus saith the apostle, 'God comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God,' 2 Cor. i. 4. The Lord, to stir up the Israelites to succour strangers, rendereth this reason, 'Ye know the heart of a stranger: seeing ye were strangers in the land of Egypt,' Exod. xxiii. 9; a like reason is rendered of shewing mercy to servants, Deut. v. 15. It is found by experience that child-bearing women are more pitiful to others in their travails than such women as are barren. The like may be said of such as are afflicted with any painful malady. Much more humanity useth to be shewed in the city to such as are visited with the plague than in the country, because in the city more use to be infected therewith. They who are themselves afflicted better know that others who, being so afflicted, complain and seek succour, have cause so to do. But they who are never afflicted, think that they who complain, complain more than is need. This was the case of Job's friends. In a natural body, when one member hath been wounded or bruised, though it be healed, yet the smart of a wound or bruise will soonest come to it.

1. From hence it appears that it is expedient that ministers of God's word be men of like passions with others, as the apostles say of themselves, Acts xiv. 15, that so they may more commiserate others. If ministers themselves had never been in a natural estate, but always entire, they could not so pity others, as now they do. The like may be said of magistrates, and of all that have power and authority over others.

2. God's wisdom is herein manifested, in that he

suffers flesh to remain in the best, that thereby they may be moved the more to bear with others. David having fallen, pressed this as a motive to be restored: 'Then,' saith he, 'will I teach transgressors thy ways,' Ps. li. 13. Christ suffered Satan to sift Peter, that when he was converted he might 'strengthen his brethren, Luke xxii. 31, 32. This is a good use which saints may make of their slips.

3. Oh how great is the inhumanity of such as having tasted of misery, and being delivered from the same, are hard-hearted to those that fall into the like misery and refuse to succour them; yea, rather deal hardly with them, and add to their affliction. This was it which Nehemiah upbraided to the Jews after their return from captivity, Neh. v. 7, &c. The like doth Jeremiah while the Jews were besieged, Jer. xxxiv. 13, &c. The like may be upbraided to such as have power among us, in commonwealth, church, or family.

4. For our parts, as God by his providence hath made us able and fit to succour others, let us herein shew ourselves like unto Christ; let us open our bowels to such as are in distresses. Note Gal. vi. 1, Titus iii. 3. Let all of all sorts, magistrates, ministers, masters, rich men, old men, men in health, and such as have been tempted or afflicted, learn to succour others.

See more hereof, Chap. v. 2, Sec. 9.

Sec. 187. *Of the resolution of Heb. ii. 17, 18.*

Ver. 17. *Wherefore in all things it behoved him to be made like to his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people.*

Ver. 18. *For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.*

The sum of these two verses is a description of Christ's priesthood.

Herein observe, 1, the inference, 2, the substance.

The inference intends a reason of Christ's taking upon him man's nature, which is, that he might be a fit priest. This is,

1. Generally propounded in this particle of inference, *wherefore*.

2. Particularly exemplified.

In the exemplification is a declaration of Christ's human nature. About which are noted,

1. The evidence thereof, 'made like to his brethren.'

Here observe,

1. A resemblance, *made like*.

2. The parties resembled.

(1.) Christ himself.

(2.) His brethren.

2. The extent of that evidence, *in all things*.

3. The ground of it, *it behoved*.

About the substance of the description of Christ's priesthood, observe,

1. An expression of the kind of office, *high priest*.

2. An amplification thereof by two properties, *merciful, faithful*.

3. An addition of the ends, which are two.

One hath a reference to God, ver. 17.

The other to man, ver. 18.

That which hath reference to God is, 1, generally propounded, in *things pertaining to God*; 2, particularly exemplified.

In that particular there is set down,

1. The principal work of an high priest, *to make reconciliation*.

2. The subject matter for which reconciliation is made, *for sins*.

3. The persons who reap the benefit of that reconciliation, *the people*.

Ver. 18. The other end of Christ's priesthood, which hath reference to man, is added as a reason of the extent of Christ's conformity to man. See Sec. 182.

Here is set down, 1, the ground of that reason; 2, the kind of it.

The ground was suffering. This is set out,

1. By the patient that suffered, *himself*.

2. By the cause of his suffering, *being tempted*.

The kind of that end was *to succour*.

This is amplified,

1. By the motive, *he is able*.

2. By the persons succoured, *them that are tempted*.

Sec. 188. *Of the doctrines raised out of Heb. ii. 17, 18.*

1. *Christ conformed himself to what he undertook.* He 'took on him the seed of Abraham,' wherefore he was made like his brethren.

11. *There was a necessity of Christ's being man.* 'It behoved him.' See Sec. 166.

III. *Christ was such a man as others.* 'He was made like.' See Sec. 168.

IV. *Christ assumed the common nature of man for the elect's sake.* These are the 'brethren' to whom Christ is made like. See Sec. 167.

V. *Christ in all things was like man.* Not only in man's nature, but in infirmities, in temptations and afflictions. See Sec. 169.

VI. *Christ is a true priest.* VII. *Christ is an high priest.* These two doctrines are expressly set down. See Secs. 172, 173.

VIII. *Christ is merciful.* See Sec. 176.

IX. *Christ was faithful in what he undertook.* He was a faithful high priest. See Sec. 177.

X. *Christ was man that he might be a fit priest.* This end is expressly set down. See Sec. 172.

XI. *Christ is for man in the things wherein man hath to do with God.* See Sec. 179.

XII. *Christ our high priest hath made reconciliation with God.* See Sec. 180.

XIII. *By the reconciliation which Christ hath wrought, sin is taken away.* See Sec. 180.

XIV. *Reconciliation made by Christ is for a peculiar people.* See Sec. 181.

XV. *Christ was subject to temptations.* See Sec. 182.

XVI. *Christ himself suffered under his temptations.* See Sec. 182.

XVII. *Men are subject to be tempted.* See Sec. 185.

XVIII. *Christ is ready to succour such as are tempted.* See Sec. 181.

XIX. *Christ's suffering made him more ready to succour others in their sufferings.* See Sec. 186.

XX. *Temptations make men stand in need of succour.* See Sec. 181.

CHAPTER III.

Sec. 1. *Of the resolution of the third chapter.*

The apostle having distinctly set out the divine nature of Christ, and with it his royal function, in the first chapter, and his human nature in the second chapter, in which he exercised his three great offices of king, priest, and prophet, whereof he gave a touch in the seven last verses of the former chapter; he further setteth forth Christ's prophetic function in this third chapter, and in thirteen verses of the fourth chapter.

In this chapter is, 1, laid down the main point, that Christ was an apostle and a priest.

2. An exemplification of Christ's prophetic office. Of the exemplification there are two parts:

1. A declaration of Christ's faithfulness in executing his office, verses 2-6.

2. A dissuasion from disrespecting that office of Christ, verse 7, &c., to the end of this chapter.

Christ's faithfulness is illustrated by a comparison, and that two ways:

1. By way of similitude.

2. By way of dissimilitude.

Both the similitude and dissimilitude are betwixt the same persons, namely, Christ and Moses.

1. In regard of similitude, Christ was 'faithful as Moses,' verse 2.

2. In regard of dissimilitude, Christ was 'more excellent than Moses.'

The dissimilitude is exemplified in two pair of relations:

One is betwixt a *builder* and a *house built*,

The argument thus lieth:

A builder of a house is more excellent than any part of the house built;

But Christ is the builder, and Moses a part of the house;

Therefore Christ is more excellent than Moses.

The proposition is in the 3d verse ; the assumption in the 4th.

The other pair of relations is betwixt a *son* (who is the Lord) and a *servant*.

This argument thus lieth :

The son, who is lord, is more excellent than any servant ;

But Christ is the Son and Lord, and Moses a servant ;

Therefore Christ is more excellent than Moses.

The proposition is in the 6th verse ; the assumption in the 5th.

By way of prevention, that the Jews might not be puffed up with this conceit, that they are the only house of God, the apostle gave a general description of Christ's house, which he extendeth to all believers, verse 6.

The dissuasion from disrespecting Christ is,

1. Generally propounded in a divine testimony, from the beginning of the 7th to the 12th verse.

2. Particularly applied, from the beginning of verse 12 to the end of the chapter.

In the divine testimony is expressed,

1. The author thereof, *The Holy Ghost*, ver. 7.

2. The matter, which containeth two branches :

(1.) A duty implied, *If you will hear his voice*, ver. 7.

(2.) A vice forbidden ; that is,

[1.] Expressed, *harden not your hearts*, ver. 8.

[2.] Exemplified.

In the exemplification are declared,

1. The persons who committed the vice, *your fathers*, ver. 9 ; and the place where it is committed, *in the wilderness* ; and the time, how long, *forty years*, ver. 9.

2. The consequence that followed thereupon. This is twofold :

1. A grieving of God : *I was grieved*, saith the Lord.

2. Incensing his wrath : *I saw in my wrath*, ver. 11.

This latter is aggravated by a fearful effect, *They shall not enter into my rest*, ver. 11.

In the application of the said divine testimony, there is,

1. A direction for the right use thereof.

2. An exposition of sundry passages in it.

Of the direction there are two parts :

1. An admonition to take heed of that vice whereby the foresaid Jews provoked God, ver. 12.

2. An incitation to use an especial means that may keep them from it, which is mutual exhortation, amplified by their continuance therein, daily, &c., ver. 13.

Both the parts of the direction are enforced by the benefit of observing them, ver. 14.

The exposition of the foresaid divine testimony is continued from the beginning of the 15th verse of this chapter to the 11th verse of the 4th chapter.

The passages of that testimony expounded are three : two in this chapter, as,

1. The time expressed under this word, *to-day*, ver. 15.

2. The persons therein intended. These are set down,

1. Negatively, by way of exemption, *some, not all*, ver. 16.

2. Affirmatively, by way of determination, who they were.

That more distinct notice might be taken of them, the apostle sets them down by a dialogism, wherein two questions are propounded, and direct answers made unto them.

Quest. 1. With whom was God grieved ? To this such an answer is made, as specieth both the cause of grieving God, *they that sinned* ; and the effect that followed thereon, whereby it was manifest they had grieved God, *Their carcasses fell in the wilderness*, ver. 17.

Quest. 2. To whom were he, &c. This is answered, by declaring the particular sin that incensed God's wrath, *They believed not*, &c., ver. 18.

On this last resolution the apostle maketh an express conclusion, *So we see*, &c., ver. 19.

The third point propounded is *rest*, in the next chapter.

Sec. 2. *Of regarding what Christ hath done for us.*

Ver. 1. *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.*

The apostle having set forth the two natures of Christ, his divine and human, and withal his excellency above all creatures by virtue of his divine nature ; and the benefits that redound to us by his exercising of his three great offices in his human nature, here he teacheth to make an especial use of all ; which use is intended in these two words, *wherefore, consider*.

This use he doth so artificially frame, as he maketh the setting down of it a fit transition betwixt the second and third chapter.

The transition is a perfect transition ; for it looketh both ways, to that which went before (so it sheweth the use that we must make thereof), and to that which followeth. So it layeth down the groundwork of those exhortations which follow : that groundwork is this, 'Christ Jesus is the Apostle and High Priest of our profession.'

The Greek particle *ὥστε*, translated 'wherefore,' is the very same that was used chap. ii. ver. 17. Thereof see more, Chap. ii. Sec. 163. It was shewed, Chap. ii. Sec. 2, that the excellency of the teacher requires the greater heed in hearers ; but this inference further sheweth, that the lower any condescendeth for our good, and the greater the benefits be that redound to us thereby, the more we ought to observe those things that are made known concerning him. Who could descend lower than the Son of God, by subject-

ing himself to death for us? All that Christ did and endured was for us, even for our good, see Chap. ii. Sec. 88, *wherefore* we ought to consider him. This argument Moses useth to stir up the Israelites to attend to God and his law: 'The Lord shall open unto thee his good treasure,' Deut. xxviii. 12. So doth the wise man, Prov. iv. 1, 2. Nature itself putteth on everything to seek its own good.¹

In regard of us Christians, as prudence on our own behalf in helping on our own good requires as much, so gratefulness towards Christ. Shall the Son of God descend so low as he did, and endure so much as he did, and all for our sake, and we not regard it? 'Do ye thus requite the Lord, O foolish people?' Deut. xxxii. 6.

This is a great aggravation of Christians' neglect of the duty, implied under this note of reference, *wherefore*. The Levites herewith aggravated the sins of the Jews, and justified God's heavy judgments against them, in that God 'gave them right judgments, true laws, and good statutes;' yea, also his 'good Spirit to instruct them,' and yet they regarded him not.

Let us for our part take due notice of all that Christ hath done and suffered for us, to be thoroughly affected therewith, and to make a right use of all.

Sec. 3. *Of brethren in reference to saints.*

The apostle, to work the more upon these Hebrews, manifesteth both his entire affection to them (by styling them *brethren*), and also his good opinion of them, by calling them *holy*, and *partakers of the heavenly calling*.

Of the divers acceptance of this title *brethren*, see Chap. iii. 1, Sec. 3.

Some² take the word *brethren* in this place to be used in relation to saints of Christ, as it is used, chap. ii. ver. 11, 12. But that reference cannot well here stand. The word useth to be some note of restriction, when this reference is used in relation to Christ, as 'the brethren of the Lord,' 1 Cor. ix. 5, or 'his brethren,' Acts i. 14, or Christ himself is brought in so calling them, as chap. ii. ver. 11, 12.

When a mere man speaks to others, and calls them brethren, this relation is to be taken betwixt him that speaketh, and them to whom he speaketh. Thus this title here hath relation betwixt the apostle and those to whom he wrote.

Because they were Hebrews, to whom in special this epistle was directed, it may be supposed that the apostle useth this title in reference to that common stock whence he and the Hebrews came, as where he saith, 'Brethren, children of the stock of Abraham,' Acts xiii. 26; and 'my brethren, my kinsmen according to the flesh,' Rom. ix. 3. But this attribute *holy* will not well admit that restriction; for most of the

Jews were, through their unbelief, cut off from the holy root.

All the Jews are not to be wholly exempted; such as remained not in unbelief are here intended, as well as Gentiles.

This title *brethren*, in this place, is to be taken in a spiritual sense, and that in reference to a mutual profession of the same faith. Thus it is taken ver. 12, and chap. x. ver. 19, and chap. xiii. ver. 22, and in other epistles of the apostles for the most part.

In this sense all Christians, of what stock or degree soever they be, whether Jews or Gentiles, great or mean, male or female, free or bond, magistrate or subject, minister or people; all sorts of Christians are knit together by a common mutual bond.

They 'all have one Father,' Mal. ii. 10, Eph. iv. 4.

One mother, the church; for they are 'born again by the word of God,' which is proper to the church, 1 Peter i. 23.

One elder brother, who is 'the first-born amongst many brethren,' Rom. viii. 29.

One and the same privileges, Eph. iv. 4-6.

They are all one in Christ, Gal. iii. 28.

One and the same inheritance belongeth to them all, 1 Peter i. 4, and iii. 7.

In these and other like respects they are also styled members of the same body, 1 Cor. xii. 12. And branches of the same vine, John xv. 5. See more hereof, Sec. 17.

1. God hath thus nearly linked them together, to shew that he is no respecter of persons; therefore that title which the Grecians use to give to an only Son (*ἀγαπῆς*), is given to them all in reference to God, Eph. v. 1. Hereof see Sec. 17.

2. Hereby is shewed that Christians should live in love amongst themselves, 1 Peter iii. 8; and maintain peace, Gen. xiii. 8; and be of the same mind and affection, 1 Cor. i. 10; and ready to help and succour one another, Exod. xvii. 11; and carry themselves as equals one to another, Rom. xii. 16. Not swelling one against another, 2 Cor. xii. 20. In a word, all kind of Christian duties are much enforced by the relation of *brethren*.

Sec. 4. *Of this title of insinuation, brethren.*

The apostle here inserteth this title *brethren*, to manifest his own mind and affection to them; for hereby he professeth himself to be a brother to them, of the same father and mother, of the same household, a co-heir with them, and withal affectioned as a brother toward them, yea, and to be as one of their equals. See Chap. x. 19, Sec. 52.

This he doth to insinuate his own soul more kindly into theirs, to sweeten his exhortations and admonitions, to enforce them the more, to shew that what he doth he doth in love for their good. To other churches he doth somewhat more enlarge his heart

¹ Oportet bonum appetunt. — *Ethic.* lib. i. cap. i.

² Junius in sacris Paral. lib. iii. in Heb. iii. 1.

even in this kind, as Rom. xii. 1, 1 Cor. i. 10, Gal. iv. 12, 19, Philip. iv. 1.

Herein the apostle makes himself a pattern to ministers, masters, tutors, and all others that are in place to instruct, direct, incite, or restrain others; they may by this pattern learn how to work upon those with whom they have to do; affection is rather to be shewed than authority: 'Though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee,' saith the apostle to Philemon, vers. 9, 10.

I deny not but that authority and severity at some times, in some cases, to some persons, is to be used: 'Rebuke with all authority,' Titus ii. 15: 'I will not spare,' 2 Cor. xiii. 2. But if mildness, gentleness, and kindness may prevail, use these rather.

Of that modesty and humility which is conched under this title *brethren*, see *The Whole Armour of God* on Eph. vi. 10, sec. 30.

Of Christ not ashamed to call men *brethren*, see Chap. ii. Secs. 107, 108. Of sweetening jealousies and other bitter pills herewith, see Sec. 121 of this chapter; see also Chap. vi. 9, Sec. 54.

Sec. 5. *Of this epithet 'holy;' to whom and to what it is attributed.*

The epithet, *ἅγιος*, which the apostle here gives to the brethren, *holy*, is an high and honourable title. It is elsewhere in like manner given to others, as 1 Thes. v. 27, 'All the holy brethren.'

The most excellent that are have this title *holy* attributed unto them, as God himself, Rev. vi. 10; Father, John xvii. 11; Son and Spirit, Luke i. 35; and the excellentest of his creatures, both persons, and things, and those above and below.¹

1. Above; the heavens, Heb. ix. 12; the angels, Mark viii. 38; and glorified men, 1 Thes. iii. 13, are called *holy*.

2. Below; professors of the true faith, Col. iii. 12; whether single persons, male, Mark vi. 20; and female, 1 Peter iii. 5; and children born of such, 1 Cor. vii. 11, or the whole society and communion of them. These are called 'an holy priesthood,' 'an holy nation,' 1 Peter ii. 5, 9, 'an holy temple.' More eminently they who are of extraordinary functions in the church, as apostles and prophets, are called *holy*, Rev. xviii. 20.

3. The privileges and gifts that God bestoweth on his church are also called *holy*: as 'holy Scriptures,' Rom. i. 2; 'holy law,' 'holy commandments,' Rom. vii. 12; 'holy covenant,' Luke i. 72; 'holy calling,' 2 Tim. i. 9; 'holy faith,' Jude v. 20; 'holy conversation,' 2 Peter iii. 11. And the parts of men's bodies used in devotion, as 'holy hands,' 1 Tim. ii.

¹ Of the derivation and notation of this Greek word, see Chap. ii. Sec. 100.

² The brethren in general that esteem which they had of their gods, styled them 'the holy gods,' Dem. iv. 8, 9.

8; and Christians' mutual salutations, as 'an holy kiss,' Rom. xvi. 16.

4. Sundry places were so called, as Jerusalem, Mat. iv. 5, 'the holy city,' because it was a type of the church, and of the kingdom of heaven, and because the temple wherein God was worshipped was there; and 'the holy mount,' 2 Peter i. 18, where Christ was transfigured; and the place where God in special manifested his presence was called *holy ground*, Acts vii. 33.

The Hebrew word *קדוש*, *sanctus*, which is translated *holy* in the Old Testament, is applied to the temple and to the several parts and courts thereof, and to all the persons and things appertaining thereto, as priests, Levites, altars, sacrifices, incense, oil, water, vestments, all manner of utensils, ordinances, and other things which were for sacred uses.

When the Greek word used in the text is set alone as a substantive, and not as an adjective joined with another, it is translated *saint*, 'salute every saint,' *ὑμῶν ἅγιοι*; thus, for the most part, it is translated in the plural number, *ἅγιοι*, 'saints,' which is all one as 'holy ones.'

Sec. 6. *Of the causes of men's being holy, and of calling them so.*

This excellent prerogative of being *holy* cannot arise from men's selves. 'Who can bring a clean thing out of an unclean? Not one,' Job xiv. 4. The stock whence all men sprout was most impure and unholy; but 'every good and every perfect gift is from above, and cometh down from the Father of lights,' James i. 17. This Father of lights communicateth holiness to sons of men two ways.

1. By imputing unto them the righteousness of his Son. Thus we are said to be 'made the righteousness of God in Christ,' 2 Cor. v. 21, and Christ is said to be 'made of God righteousness unto us,' 1 Cor. i. 30.

2. By conveying his Spirit into us, who altereth our nature and disposition, and enableth us to perform the works of righteousness. In this respect he is not only called 'the Holy Ghost,' of which phrase see more, ver. 7, but also 'the Spirit of holiness,' Rom. i. 4, because he worketh holiness in us; and sanctification is said to be 'of the Spirit,' 2 Thes. ii. 13, because it is wrought in us by the Spirit of God.

Thus, this excellent title *holy* gives no matter of boasting unto man; for 'What hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?' 2 Cor. iv. 7. 'But it giveth just and great cause of glorying in God, of giving all praise to God for it, and of using this divine property to the glory of his name.'

The apostle here giveth these Hebrews this title, not so much in regard of their parentage, because the

root from whence they sprouted was holy, Rom xi. 16. For the partition wall betwixt Jew and Gentile was now broken down, and all that were of the faith of Abraham were counted to be of Abraham's seed, Gal. iii. 7. In this respect, all that were born of parents professing the faith were counted holy, 1 Cor. vii. 14.

The apostle therefore here gives them this title,

1. In regard of their profession, whereby they were distinguished from profane persons.

2. In regard of his opinion of them; for he judged them to be true members of the holy church, as he did of those to whom he said, 'Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God,' 1 Cor. vi. 11. Thus he usually styleth all to whom he wrote, *ἀγιοι*, 'saints,' that is, holy ones.

Ques. How did the apostle know that they were holy?

Ans. By their holy profession; for the ground of judging others is not certainty of knowledge, but the rule of love, which 'believeth all things and hopeth all things,' 1 Cor. xiii. 7, that is, the best that may be believed, or hoped of them. Thus, another apostle termeth those to whom he wrote, *elect*, 1 Peter i. 2, yet election is one of God's secrets.

Besides, he giveth this title indefinitely, so as they that are truly holy might apply it to themselves. For a sermon may be preached, or a letter written to a whole assembly, without manifesting any difference betwixt person and person, when that which is preached or written is specially intended to those who in truth are such as they profess themselves to be.

This is not to 'justify the wicked,' for that is 'an abomination,' Prov. xvii. 15. And a woe is denounced against them that 'call evil good,' Isa. v. 20. When matters are apparent, judgment must answerably be given. Love makes not men blind. When men are plainly discerned to be unholy, to call them holy is not to think or speak the best, but the worst. But when we see nothing to the contrary, then are we to judge the best of professors. It is better to judge an hypocrite upright (if we know him not to be an hypocrite) than an upright man an hypocrite. For we may well judge otherwise than the truth is, so we judge not otherwise than love requireth.

How contrary to this apostolical practice is the censure of many in this age; who, on this ground, that men are careful to keep a good conscience, and fearful to commit the least sin, judge them to be dissembling hypocrites. Profession of sincerity makes many to be more vilely thought of.

More diametrically opposite to the rule of love is their censure, who, on every occasion, are ready to call such as are not of their mind damned reprobates. Christ saith, 'With what judgment ye judge, ye shall be judged,' Mt. vii. 2. What judgment then can such look for?

Sec. 7. Of the excellency, utility, and necessity of being holy.

The apostle could not have given unto them a more excellent attribute than this, *holy*. For,

1. There is nothing wherein a creature can be more like to his Creator, than in being holy. It is said that God at first 'created man in his own image,' Gen. i. 27. This image of God the apostle expoundeth to be holiness, Eph. iv. 24. It is the greatest excellency that can be conferred on a creature, to be after the image of his Creator; that is, like unto him.

2. Nothing so fits us for glory as holiness. Not riches, for they profit not in the day of wrath, Prov. xi. 4. The rich man when he died went to hell, Luke xvi. 23. Not dignity, nor power, for 'the kings of the earth, and the great men, and the chief captains' desired to be 'hid from the wrath of the Lamb,' Rev. vi. 15, 16. Not worldly policy. Ahithophel was so eminent in policy, as 'his counsel was as if a man had inquired at the oracle of God,' 2 Sam. vi. 23, yet he hanged himself, 2 Sam. xvii. 23. Not immunity from death; for many wicked men shall be living at the moment of Christ's coming to judgment, and thereupon shall not die, 1 Cor. xv. 51. Not the resurrection of the body; for there is a 'resurrection of damnation,' John v. 29. Not immortality; for the devils are immortal. Not anything at all without holiness; 'without which no man shall see the Lord,' Heb. xii. 14.

3. Nothing makes such a difference betwixt persons as holiness and unholiness. Herein lay the difference betwixt man in his entire estate, and corrupt estate. Adam, before his fall, and after his fall, had the same soul and body in substance, and the same faculties of one, and parts of the other; but his holiness in soul and body was lost, that made the difference. This makes the difference betwixt the regenerate and unregenerate. Holiness is it which makes the greatest difference betwixt good angels and devils. Devils retain a spiritual and angelical substance. Take holiness from good angels, they will be devils. Aid holiness to devils, they will be good angels.

4. Holiness is the greatest glory in heaven. One were better be holy in hell, than unholy in heaven. Holiness would make hell to be no hell; as the fire in which God's three faithful servants were, was to them no fire, Dan. iii. 27; and unholiness would make heaven to be no heaven.

5. Holiness is the excellency of God's excellencies. They who best know what is God's chiefest excellency, thus double and treble this attribute, 'Holy, holy, holy is the Lord of hosts,' Isa. vi. 3, Rev. iv. 8. Holiness is the excellency of God's eternity, omnipotency, immutability, wisdom, and other divine attributes. Were it possible that holiness could be severed from them, it might be said of them, כבוד 'אֵין גְּלוּרָא' 'Where is the glory?' 1 Sam. iv. 21. Eternity without holiness would be so much the worse; the longer the

worse. So omnipotency, the more mighty, if unholy, the more dangerous; so wisdom without holiness, the more crafty to hurt; so immutability without holiness, the more resolute in mischief. Therefore God is said to be glorious in holiness, Exod. xv. 11. This adds a glory to all his excellencies. The life of God from which the Gentiles are said to be alienated, Eph. iv. 18, is holiness; so as holiness is not only the life of angels, and of others in heaven, but even of God himself. It makes us live as God lives, and work as God works.

As the excellency of holiness is very great, so also is the utility thereof. If it be demanded, What is the profit thereof? we may answer (as the apostle did of circumcision, Rom. iii. 2), 'Much every way.' For this is that godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Tim. iv. 8. Promises of temporal and spiritual blessings in this life, promises of freedom from damnation, and of fruition of salvation in the life to come, are appropriated to saints, who are the holy ones here spoken of. These are they of whom the apostle saith, 'Whether the world, or life, or death, or things present, or things to come, all are yours,' 1 Cor. iii. 22.

From the foresaid excellency and utility of holiness, followeth an absolute necessity thereof. It is better for us not to be, than not to be holy. It is as necessary as happiness itself: 'Without holiness no man shall see God,' Heb. xii. 14. They shall neither have any spiritual communion with God here in this world, nor partake of that celestial communion which is called a beatifical vision, which surpasseth all human expression and apprehension. It is such as 'eye hath not seen, nor ear heard, nor ever entered into the heart of man,' 1 Cor. ii. 9.

Sec. 8. *Of God's respect to saints in making them holy.*

That which hath been shewed of the excellency, utility, and necessity of being holy, affordeth an instruction about that good respect which God beareth to his saints. For he makes them partakers thereby of his greatest excellency; yea, even of the excellency of his excellencies. The apostle to this purpose saith, that we are 'partakers of his holiness,' Heb. xii. 10. In this respect they are styled, 'The people of his holiness,' Isa. lxiii. 18. This is more than if he had ended us with his power, or with his wisdom, or with any other like divine attribute. When a king inquired, 'What shall be done unto the man whom the king delighteth to honour?' answer was made, 'Let the royal apparel which the king useth to wear be put on him, and the crown royal be set upon his head,' Esther vi. 7, 8. Holiness is God's royal robe, it is his royal crown. Well therefore may it be said of saints decked with this holiness, Behold the men whom the King of heaven delighteth to honour!

'This honour have all the saints. Praise ye the Lord,' Ps. cxlix. 9.

Sec. 9. *Of the world's perverse esteem of holiness.*

The corrupt and perverse judgment of the men of this world is hereby also manifested, in that they do meanly esteem so excellent a thing as holiness is. They esteem nothing less worth, nothing more base, nothing more vile. Herein they shew themselves like swine, which trample precious pearls under their feet, Mat. vii. 6. The apostle speaking of himself, and other holy brethren, thus sets out the world's account of them: 'We are made a spectacle' (*Μεταρ, spectaculum*), a gazing stock) 'unto the world, and to angels, and to men. We are made as the filth of the world, and are the offscourings of all things to this day,' 1 Cor. iv. 9, 13. We need not search after former ages of old time for proof hereof; the very times wherein we live give too evident demonstration hereof. This may seem strange, that so precious a thing as holiness should be so vilified. But if we well weigh the persons that so basely esteem it, we cannot think it strange; in their disposition they are as hogs and dogs. Christ therefore would not have that which is holy given to them. That grave, just, severe censure which the Lord giveth of them, Mat. vii. 6, is enough against this corrupt opinion of the world.

Sec. 10. *Of men's backwardness in seeking after holiness.*

Many that profess the true faith, and have the word of God to be their instructor, may be thought to be better instructed in the worth of spiritual matters than the aforesaid men of the world; yet too many of these are too too backward in seeking after holiness. It is the Lord's charge to 'seek first the kingdom of God and his righteousness,' Mat. vi. 33, to seek holiness before and above all other things; but commonly it is the last thing which men seek after, and with least care and diligence. It is said of manna, that it was 'angels' food,' Ps. lxxviii. 25, so delightful it was, so wholesome, every way so excellent, that if angels had taken any food, they would have eaten that food; yet the Israelites, after they had some while enjoyed it, accounted it 'light bread,' and 'loathed it,' Num. xxi. 5. Difficully in obtaining holiness cannot justly be pretended; for an especial means tending thereunto is that word which is 'very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it,' Deut. xxx. 14. This is the gospel, even 'the word of faith which we preach,' Rom. x. 8, yet how little is this word regarded? I may in this case say, 'Wherefore is there a price in the hand of a fool to get' holiness, 'seeing he hath no heart to use it?' Prov. xvii. 16. Were men careful to get holiness, more would be holy than are; and they that are in some measure holy, would be more holy. Many in this case shew what kind of spirit they have, even a fleshly,

earnal, sluggish spirit; a spirit that savoureth not the things of God.

Sec. 11. *Of following after holiness.*

We that are well instructed in this excellent property, ought to stir up our spirits, and put forth our strength in following holiness. This doth the apostle intend in this phrase, 'follow holiness,' Heb. xii. 14. The Greek word *διώκετε*, translated *follow*, signifieth a pursuing of such as fly from one, as hunters and hounds follow the game, if it be possible they will get it. Set such before you, and thus reason with yourselves: Shall instinct of nature stir up unreasonable creatures to put forth their utmost power to get what they have a mind to, and shall not reason much more put us on to get so fair a game as holiness is? Or further, set hunters or runners in a race before you, and thus say to your souls: Shall reason put on natural men to strive in worldly things for the mastery, and shall not religion, grace, spiritual understanding, and a good conscience, put us on to give all diligence for attaining this prize of holiness? 'They do it to obtain a corruptible crown, but we an incorruptible,' 1 Cor. ix. 25.

Sec. 12. *Of directions to be holy.*

That we may be such 'holy brethren' as are here set down.

1. Be well informed in the nature of holiness; for superstition, hypocrisy, yea, and idolatry itself, make pretence of holiness. If the mark be mistaken, the more pains we take and diligence we use, the further we shall be off from it. The faster a traveller goes in a wrong way, the farther he may be from the place to which he desires to go. The Jews, 'being ignorant of God's righteousness, and going about to establish their own righteousness, were farthest off from true holiness. See Sec. 6, of the holiness here meant.

2. 'Cleanse yourselves from all filthiness of the flesh and spirit.' Thus may you 'perfect holiness in the fear of God,' 2 Cor. vii. 1. It is a course which all of all sorts observe for perfecting of a thing, namely, first to remove the impediments: thus physicians purge out peccant humours; chirurgeons draw out festering matter; husbandmen stock up broom, briars, thorns, and all noisome weeds; 'Every man that striveth for the mastery, is temperate in all things,' 1 Cor. ix. 25. In this respect, that which philosophers hold of privation, may prove true, that there must be a privation of one form before there can be an induction of another. 'This is the constant doctrine of the Scripture: 'Break up your fallow ground, and sow not among thorns,' Jer. iv. 3. 'Wash ye, make you clean, put away the evil of your doings,' Isa. i. 16. 'Put off the old man, which is corrupt, according to the deceitful lusts,' Eph. iv. 22. Except we take this course, all our labour after holiness will be in vain.

3. Have special care of your company. Avoid the society of unholy ones. Associate thyself with holy ones, that in you may be accomplished this proverb, Birds of a feather will fly together. 'Depart from me, you evil doers; for I will keep the commandments of my God,' Ps. exix. 115. It implies thereby, that while he kept company with them, he could not keep God's commandments: 'All his delight was in the saints,' Ps. xvi. 3. That this means is very powerful, is evident by these proverbs: 'He that walketh with wise men shall be wise,' Prov. xiii. 20; 'With an evil man thou shalt not go, lest thou learn his ways,' Prov. xxii. 24, 25.

4. Be conscionable and constant in using such means as God has sanctified for obtaining holiness; for God will be found in his own way. He communicated grace in and by the means which himself hath ordained for that end. He hath in much wisdom ordered them, and he will not suffer his wisdom to be crossed by man's foolish conceit.

The means are, 1, public; 2, private; 3, secret.

(1.) Public means are the word and sacraments.

By the word, faith and repentance are wrought and increased. In these the two kinds of holiness, justification and sanctification, consist.

By the sacraments, the same graces are ratified and sealed. Circumcision was 'a seal of the righteousness of the faith which Abraham had,' Rom. iv. 11; baptism was also a seal of repentance, Acts ii. 38.

(2.) Private means are, reading God's word, Deut. xvii. 19, Acts viii. 28, and xvii. 11; and holy conference, Deut. vi. 7, 1 Thes. v. 11, Luke xxiv. 32.

(3.) Secret means are,

[1.] Examination of one's self, Ps. iv. 4, 1 Cor. xi. 28. By this one may know his spiritual estate.

[2.] Meditation, Ps. i. 2, and exix. 15, 97. This must be on God's word and works of mercy and judgment, on ourselves and others. This will keep out evil thoughts, and fill our mind with good thoughts.

5. Be instant and constant in prayer, and that for the Holy Spirit, which is promised to those that ask him, Luke xi. 13. This Spirit it is which makes us holy.

6. Be patient under crosses; for God doth chasten his that they might be partakers of his holiness, Heb. xii. 10. See more hereof in that place.

Sec. 13. *Of saints' calling.*

The apostle's good opinion of these Hebrews is further manifested under this phrase, 'partakers of the heavenly calling.'

The original verb, *καλῶν*, signifieth to call on by voice. When Christ said to his disciples, 'Follow me,' he called them, *ἐλάλεον αὐτοῦς*, Mat. iv. 19, 21.

This word *call* is in Scripture used diversely; as,

1. To give a real being to a thing, Rom. iv. 17.

2. To manifest a thing to be as it is, Luke i. 32, 35.

3. To acknowledge one. See Chap. ii. Sec. 107.

4. To give a name to one, whereby he is distinguished from others, Mat. i. 25.

5. To depute to a function; and that both extraordinary, Rom. i. 1, and ordinary, Heb. v. 4: Rom. x. 15, 'How shall they preach except they be sent?' that is, called.

6. To set in a condition or state of life, 1 Cor. vii. 17, 20.

7. To turn one to the true religion, 1 Cor. i. 24.

This is the calling here intended.

The Greek word *καλεω*, here translated *calling*, is eleven times used in the New Testament, and only once put for a civil condition of life, 1 Cor. vii. 20. In all the other places it is used in a spiritual sense, and setteth out the alteration of a man's natural condition, which is a translation, or bringing him out of Satan's dominion, unto God's kingdom, 1 Thes. ii. 12.

This an apostle doth thus express: God 'hath called you out of darkness into his marvellous light,' 1 Peter ii. 9. By *darkness* he meaneth that woful and miserable estate wherein by nature men lie under the prince of darkness, in the darkness of error and iniquity, subject to utter darkness. By *light* he meaneth the sweet and comfortable light of grace, and the eternal light of glory.

This is styled a calling, because it is effected by the call of God.

The call of God is twofold:

1. Outward, by the ministry of the word; and that in a double respect:

One on God's part only, in offering the means; as when 'he sent forth his servants to call them that were bidden to the wedding, and they would not come,' Mat. xxii. 3.

The other on man's part also, by an outward yielding to the call; as he that came to the wedding and had not on a wedding garment, Mat. xxii. 11.

In the former respect, all that hear the sound of the gospel are called.

In the latter respect, all hypocrites that live in the church, and profess the faith, are called; as Cain, Ham, Saul, Judas, Demas, Ananias, Sapphira, and sundry others.

2. Inward, by the operation of the Spirit, who inwardly stirs up men's spirits heartily to accept God's gracious invitation, and so to attend to God's word as they do truly and savingly believe. Thus was Lydia called, Acts xvi. 14.

Of this calling, therefore, there are two parts:

1. God's invitation; 2. man's acceptance. 'I call unto them,' saith the Lord; 'they stand up together,' Isa. xlviii. 13.

This is that calling which makes a link of the golden chain that reacheth from predestination to glorification, Rom. viii. 30. These are they who are said to be 'with Christ, being called, and chosen, and faithful,' Rev. xvii. 14.

The outward calling may make men members of a visible church, yet it is an aggravation of their just damnation, Mat. xi. 22, 24.

The inward calling wrought by God's Spirit makes men members of the invisible church, and is the means of their eternal salvation; for 'all things work together for their good,' Rom. viii. 28, &c.

This is the calling here intended, and it is proper and peculiar to such as are indeed 'holy brethren, called to be saints,' Rom. i. 7, 1 Cor. i. 2.

Such were they to whom the apostle said, 'Ye see your calling,' 1 Cor. i. 26; 'Make your calling sure,' 2 Peter i. 10. These by an excellency are styled *καλεω*, 'the called.'

Sec. 14. *Of the causes and effects of saints' calling.*

1. The principal author of the foresaid calling is God, 1 Thes. ii. 12. The Father, in reference to whom this calling is styled 'his calling,' *αγαω*, Eph. i. 17, 18; the Son, who came to call sinners, Mat. ix. 13; and the Holy Ghost, who worketh in us the graces whereby we yield to the call, 1 Cor. xii. 2, &c.

2. The procuring cause is God's free grace and rich mercy; for 'he hath called us with an holy calling, not according to our works, but according to his own purpose and grace,' 2 Tim. i. 9. Men before their calling are 'dead in sin,' Eph. ii. 1; and were 'alienated from the life of God,' Eph. iv. 18. If God, of his mere mercy and free grace, did not call them, they would not, they could not, turn to him. Men at their first calling are mere patients.¹ They have not such ears as can hear God's call, nor such eyes as can see the excellency of that calling, nor such feet as can carry them to him that calls, nor such hands as can receive the good things that are offered by that calling. It is God that openeth ears, enlargeth eyes, and enableth other parts to employ aright their distinct functions toward the effecting of this great work: 'It is God which worketh in you both to will and to do,' Philip. ii. 13. God first puts life into them that are dead, and then affords continual assisting grace for persisting and persevering in that Christian course wherunto they are called.

3. The instrumental causes which God useth for the effecting this great work are ministers of his word. These are those servants whom he sends forth to call men, Mat. xxii. 3. By their preaching of the word both that woful estate wherein men lie by nature is discovered, and also that excellent and blessed estate wherunto they are called is made known. The former is ordinarily done by preaching law, 'whereby is the knowledge of sin,' Rom. iii. 20, and vii. 7. Hence ariseth sight and sense of sin, grief, horror, and despair for the same.

The latter by preaching the gospel, which is 'the

¹ The Greek words *καλεω*, *καλεωμεν*, whereby the call is set out, are passive, and imply that the called are at first patients.

power of God unto salvation to every one that believeth,' Rom. i. 16; yea, 'faith cometh by hearing' the gospel, Rom. x. 17.

4. The highest and chiefest end of saints' calling is the glory of God's grace and mercy: 'God would make known the riches of his glory on the vessels of mercy, even us whom he hath called,' Rom. ix. 23, 24.

The subordinate end is in reference to man, and that to make him partaker of grace here, Gal. i. 6, and of glory hereafter, 1 Peter v. 10.

5. The effects of this calling are faith and repentance, the understanding being enlightened by God's word about the misery of man's natural condition, and happiness of his renewed estate; and the will being, by God's Spirit, made inclinable and ready to receive that good that is made known in the gospel, by faith resteth on Christ for pardon of sin and reconciliation with God, and then sets himself to change his former course of life, by breaking off his former iniquities, and by conforming himself to the image of him that hath called him in holiness and righteousness.

Sec. 15. *Of the heavenly calling.*

The calling of saints is here commended unto us by this attribute *ἐπουράνιος*, *heavenly*. The Greek word is a compound, and hath reference to the highest heaven, where the throne of God is, and where Christ now is in his human nature.¹ This compound is in the New Testament used eighteen times: six times in this epistle, and everywhere to set forth such things as belong to the highest heavens, or tend thereunto. It is here in this place attributed to saints' calling.

1. To distinguish it from earthly callings. Thus our heavenly Father is distinguished from earthly fathers, Mat. xviii. 35, and heavenly bodies from earthly, 1 Cor. xv. 40.

2. To shew the excellency thereof. For excellent things are called heavenly; great, deep, excellent mysteries are called heavenly, John iii. 12.

3. To declare the end of this calling, which is to bring us to an heavenly kingdom, 1 Thes. ii. 12, namely, an inheritance incorruptible, reserved in heaven, 1 Peter i. 4.

In regard of this excellency, the calling of saints is also called an *high* calling, Philip. iii. 14, and an *holy* calling, 2 Tim. i. 9.

This particular excellency here mentioned by the apostle is of force to enamour our souls the more therewith, and to raise up our hearts unto heaven, seeking the things that are above.

It doth also instruct us how to walk worthy of this calling, namely, by an inward heavenly disposition, and an outward heavenly conversation.

Sec. 16. *Of the privileges of saints' calling.*

This epithet *heavenly* implieth a great privilege of

¹ *ἐπουράνιος* dicuntur quæ supra cæles sunt, ut *ἐπεουράνιος* quæ super terram.

the calling of saints; for it implieth one special end thereof, which is to fit us for heaven. There are also sundry ends noted in other places, which are as so many other privileges, such as these that follow;—

1. *Spiritual life.* This the apostle intendeth where he joineeth these two together, God 'quickneth the dead, and calleth,' &c., Rom. iv. 17. Before men are called, they are 'dead in sins,' Eph. ii. 1; but when Christ effectually calleth any, his voice pierceth into their soul as powerfully as it did into the body of the damsel which was new dead, Mark v. 41, 42; or of the young man that was carrying out on a bier to be buried, Luke vii. 13–15; or of Lazarus that had been dead four days, John xi. 43, 44. This is evident by this promise of Christ, 'The dead shall hear the voice of the Son of God, and they that hear shall live,' John v. 25; this is such a privilege as scarce a greater can be desired. 'All that a man hath will be given for his (temporal) life,' Job ii. 4; what then for spiritual life?

2. *Light and sight.* These I join together; because one without the other is of no use. Of what use is light to a blind man? And of what use is sight to him that hath no light to see by? Besides, by these two an effectual calling is distinguished from a mere formal calling. They who are only outwardly called have light shining upon them, in that they have the word preached unto them. In this respect it is said, 'The light shineth in darkness, and the darkness comprehendeth it not,' John i. 5; but they who are inwardly called have also sight given unto them, the eyes of their understanding are opened: 'I have called thee,' saith the Lord to his Son, 'to open the blind eyes,' Isa. xlii. 6, 7; and the apostle saith that he was sent 'to open men's eyes, and to turn them from darkness to light,' Acts xxvi. 19. That this is a privilege of saints' calling is evident by this phrase, 'God hath called you out of darkness into his marvellous light,' 1 Pet. ii. 9. Though this privilege be not greater than the former, yet it adds much thereunto, for what is life to them that live in darkness, but a kind of death? It is very uncomfortable; therefore darkness and death are oft joined together, Isa. ix. 2, Job x. 21, 22; so, on the contrary, life and light are joined together, John i. 4, to shew that life is no life without light. Eternal death is in Scripture set out by darkness, Mat. viii. 12.

3. *Holiness.* God hath called us unto holiness, 1 Thes. iv. 7. How great a privilege this is hath been before shewed, Sec. 7.

4. *Liberty.* The apostle expressly saith, that we are 'called unto liberty,' Gal. v. 13. Before we are called, we are in bondage under Satan, sin, and death, Eph. ii. 2, Rom. vi. 17, Heb. ii. 5; yea, under the rigour and curse of the law, Gal. iii. 10, and under the infinite wrath of God, Eph. ii. 3. Now according to the lords under whom we are in bondage is our bondage the more grievous. From all the aforesaid bondage we are called and set at liberty. This privi-

lege much amplifieth the benefit of both the former. To bondslaves what is life? even worse than death. And light and sight are of little use to such as have no liberty to use them, but rather an aggravation of their misery.

5. Communion or fellowship of Jesus Christ, 1 Cor. i. 9. By virtue of their effectual calling, saints are engrafted or incorporated into Christ Jesus, and made members of his mystical body, 1 Cor. xii. 12. Hereby we come to be his, and he to be ours, and we to have a right to all that is his, as our mediator, 1 Cor. iii. 22, 23. This is a greater privilege than all the other; without this the other are no privileges at all. Without Christ life is but a death, light but darkness, sight but blindness, liberty but bondage. By virtue of this fellowship God is our Father, John xv. 17; Christ our head and husband, Eph. v. 23, 32; yea, our brother, Heb. ii. 11, 12; the Holy Ghost is our comforter and instructor, John xiv. 26; angels our attendants, Heb. i. 14; heaven our inheritance, 1 Pet. i. 4; all things are ours, 1 Cor. iii. 22, 23.

6. Eternal life and salvation. 'Lay hold,' saith the apostle, 'on eternal life, wherunto thou art called,' 1 Tim. vi. 12; God hath called you to salvation, 2 Thes. ii. 13, 14. This is styled God's kingdom and glory, 1 Thes. ii. 12. This in reference to our good is the main end of all that Christ did and suffered for us; it must needs therefore be a very great privilege. The first privilege was spiritual life, the last is eternal life.

Sec. 17. *Of the sense of this word 'partakers.'*

The good opinion of the apostle about their calling, to whom he wrote, is especially manifested in this word *partakers*. For hereby he sheweth that he was persuaded that they had a part therein.

Of the notation of the Greek word *μετοχοι*, translated 'partakers,' see Chap. i. Sec. 122, and Chap. ii. Sec. 139.

Here two things are especially intended under this word 'partakers.'

1. All saints have a like share in the heavenly calling; they being partakers thereof, have every one part therein as well as a right thereto. All the Israelites were in this sense partakers of the same privileges: 'They were all under the cloud, and all passed through the Red Sea, and were all baptized, &c., and did all eat the same spiritual meat, and did all drink the same spiritual drink,' 1 Cor. x. 2-4; 'Ye are all one in Christ Jesus,' Gal. iii. 28. The eight unities mentioned by the apostle, Eph. iv. 4-6, intended thus much, for all believers make *one body*; they have all *one spirit*; they are all called in *one hope*; they are all servants of *one Lord*; there is *one faith* belonging to them all, and *one baptism*; they have all *one God*, and *one Father*. In reference to that one Father all believers are styled *τίμα ἀγαπᾶ*, 'dear children,' Eph. v. 1. Great is the emphasis of the Greek word translated *dear*; it signifieth a beloved one, one that is so loved as all love is cast on him. It is most properly

attributed to an only child. Where God saith to Abraham, 'Take thine only son,' אֶת־בְּנִי אֶת־יִצְחָק, Gen. xxii. 2, the LXX thus translate it, take 'thy beloved son,' τὸν υἱόν σου τὸν ἀγαπητόν. He who in Hebrew is called an only son, בְּנִי יָחִיד, is in Greek called a beloved son, υἱὸς ἀγαπητός. So also do other authors use that Greek word both of male and female, as *παῖς ἀγαπητός*, an only son, *παῖς υἱὸς ἀγαπητός* (*Xenoph. in Cyrop.*), an only daughter. So when one hath but one only eye, that eye in Greek is called *ὀφθαλμὸς ἀγαπητός*, a beloved eye. This title, *ἀγαπητός*, beloved one, is oft attributed to Christ, Mat. iii. 17, and xvii. 5, and xviii. 12, and that most properly, for he is the only begotten of God, *μονογενὴς*, John iii. 16. This title *beloved one* is indeed oft used in the plural number, including many, *ἀγαπητοὶ*; *Θεοὺ*, as Eph. v. 1, Rom. i. 7, and xi. 28; but they are all in God's account as an one only child. Thus they are all as one spouse to Christ, Cant. iv. 8, 2 Cor. xi. 2. They are also all heirs, Rom. viii. 17; and kings, Rev. i. 6; and that of the same inheritance, and of the same kingdom. Now there useth to be but one heir of the same inheritance, and one king of the same kingdom. These therefore are as one; for they have all one spirit, Eph. iv. 4; and they all make one mystical body, which body is styled Christ, 1 Cor. xii. 12. In this respect the duties which are required of us as brethren, Sec. 3, are by this unity further pressed upon us.

2. They to whom the apostle wrote, were internally and effectually called. To be partakers of a thing, is not only to have a right thereto by reason of our profession, but also to have a part and a share therein, and that really, actually. Thus we are said to be 'partakers of Christ,' v. 14; and to be partakers of God's chastisements, Heb. xii. 8; the husbandman is said to be 'partaker of his hope,' in that he doth in very deed partake of the benefits thereof, 1 Cor. ix. 10.

The apostle doth use this emphatical word *partakers*, and applies it to them all, as he did that former excellent style, 'holy brethren.'

Of giving such titles to all members of the church, see Sec. 6.

Sec. 18. *Of signs of saints' calling.*

The excellency, utility, and necessity of the heavenly calling, gives us all just cause thoroughly to search and examine ourselves thereabout, that we be not deceived in a matter of so great consequence, and think we are internally and effectually called, when our calling is only external and formal.

This use is the rather to be made of this point, because the evidences of an effectual calling are especially inward, in the soul and spirit of a man; and 'what man knoweth the things of a man,' namely, such as are within him, 'save the spirit of man which is in him?' It will be therefore not unseasonable to give some signs of this calling. They are such as follow:

1. Illumination. Hereby I mean in special a distinct understanding of the mysteries of godliness, particularly of the work of the law and the gospel on us. Our calling is 'from darkness to light,' 1 Pet. ii. 9. They therefore who still remain in darkness, the darkness of ignorance, and cannot find themselves to be enlightened with true knowledge, are not called. Of those who are called the Lord saith, 'They shall all know me,' Jer. xxxi. 34. Though this be not sufficient, yet it is necessary.

2. Sense and feeling of that woful estate wherein by nature men are. Such they are whom Christ thus invites and calls: 'Come unto me, all ye that labour and are heavy laden,' Mat. xi. 28. As for such as think themselves righteous, and that their estate is good enough, such as never were brought to feel the heavy burden of sin, Christ saith, 'I am not come to call the righteous,' Mat. ix. 13.

3. Detestation and loathing of one's former estate, and wicked course of life, together with a true and sound turning from the same, which is repentance; for Christ came to call sinners to repentance, Mat. ix. 13. They therefore that are not brought to repentance, but continue to live, lie, and delight in sin, are not called.

4. Sanctification and renovation of the whole man, and a delight in holiness: for 'God hath called us to holiness,' 1 Thes. iv. 7.

5. Contempt of this world, of the promotions, profits and pleasures thereof: for 'Christ gave himself, that he might deliver us from this present evil world,' Gal. i. 4. To this purpose tends the call of the Lord; 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,' 2 Cor. vi. 17.

6. Peace and unity. This the apostle intends in these words: 'Let the peace of God rule in your hearts, to the which also ye are called,' Col. iii. 15. He calls it the 'peace of God,' because God hath settled and established it among his people: 'God hath called us to peace,' 1 Cor. vi. 15.

7. Readiness to bear all manner of afflictions which by God shall be laid on us, or persecutions which by man shall be inflicted for the gospel's sake: 'For even hereunto we are called,' 1 Peter ii. 21.

8. Love of God. Hereby they who are called are described. These two are joined together, 'them that love God,' and 'them that are called,' Rom. viii. 28.

9. Love of the brethren. The apostle presseth this point by this argument, 'As ye are called in one hope of your calling,' Eph. iv. 4.

10. A cheerful expectation of eternal happiness. For 'God hath called us to eternal glory,' 1 Peter v. 10.

See, 19. *Of sundry uses of saints' calling.*

This point of the heavenly calling of saints, affords matter of consolation, humiliation, reprehension, admiration, gratulation, consolation, direction, exhortation.

1. The error of attributing such free will to man in his corrupt estate, as to be able thereupon to turn from darkness to light, is confuted, in that unless God both outwardly by his word, and inwardly by his Spirit, call him, he cannot come. 'No man can come to me,' saith Christ, 'except the Father draw him,' John vi. 44.

The word *calling* refutes another error about the universality of it, for we are called out from others.

2. That woful plight wherein ourselves were before our calling, and wherein others still lie which are not yet called, gives great matter of humiliation; for it is an estate of darkness and death, under the power of sin and Satan.

3. Sundry sorts are upon this call of God to be taxed. As,

(1.) Such as turn their ears, or harden their heart against the means God affordeth to call them. Such were those of whom Wisdom complaineth, Prov. i. 24, &c., and of whom the Lord thus saith, 'I have spread out my hands all the day unto a rebellious people,' Isaiah lvi. 2.

(2.) Such as, after they are called of God, so open their ears to others, as they are 'soon removed from him that called them,' Gal. i. 6.

(3.) Such as abide in their profession, yet live as if they were not called. These are ungodly men, 'turning the grace of our God into lasciviousness,' Jude 4. 'Through these the name of God is blasphemed,' Rom. ii. 24.

4. All things in this calling afford great matter of admiration. As,

(1.) The author thereof, God himself.

(2.) The only procuring cause, his free grace.

(3.) The persons called, who were enemies to God, dead in sins, vassals of Satan.

(4.) The many and great privileges of their calling, whereof see Sec. 16.

(5.) The ends wherunto they were called, particularly their glorious inheritance in heaven.

5. As other evidences of God's grace afford much matter of gratulation, so our calling in special. For it is the first of our actual enjoying those things which God hath before the world prepared, and Christ in the fulness of time purchased for us. This is comprised under that, for which the apostle 'blesseth God the Father of our Lord Jesus Christ,' 1 Peter i. 3.

6. This call of God is a point of exceeding great comfort to us weak children of men, who are not able of ourselves to stand steadily. 'The calling of God is without repentance,' Rom. xi. 29. God never repenteth him of calling his elect. For 'faithful is he that calleth you, who also will do it,' 1 Thes. v. 24. He will establish them, and bring them to that end wherunto he hath called them. On this ground the apostle prayeth, that they who are called may be made perfect, established, strengthened, settled, 1 Peter v. 10.

7. By the excellency of this calling we are directed to rest contented therewith, whatsoever our outward con-

dition be; and to say, 'The lines are fallen to me in pleasant places; yea, I have a goodly herita^ce,' Ps. xvi. 6. We need not envy the richest citizens, nor noblest courtiers, nor greatest officers. This calling far exceeds all. Of being content, see Chap. xiii. Sec. 62, &c.

8. This calling gives just occasion of earnest exhortation unto two points especially.

1. To 'make this calling sure.' An apostle adviseth to 'give diligence' hereunto, 2 Peter i. 10. This may be done by giving good heed to the signs mentioned Sec. 18.

2. To walk worthy of the vocation wherewith ye are called, Eph. iv. 1.

Sec. 20. *Of walking worthy our calling.*

Of this general phrase, *walk worthy*, see my *Sermon on Ezek. xxxvi. 11*, entitled *The Progress of Divine Providence*, in the latter end thereof.

Concerning particular rules for walking worthy of our Christian calling, respect must be had, 1, to the author; 2, to the means; 3, to the ends thereof.

1. For the author. It is God that hath called us; our eyes, therefore, must be fixed on him, that we may conform ourselves to him, and shew ourselves children answerable to such a Father. Thus shall we 'walk worthy of the Lord,' Col. i. 10, and 'worthy of God who hath called us,' 1 Thes. ii. 12. For this end we must observe those particulars wherein God hath set himself a pattern before us, and therein shew ourselves like unto him. Thus shall we shew ourselves 'partakers of the divine nature,' 2 Peter i. 4; yea, thus shall we 'shew forth the praises (or virtues, *τὰς ἀρετὰς*) of him that hath called us,' 1 Peter ii. 9.

Particulars registered in God's word to this end are these:

1. Holiness in all manner of conversation, 1 Peter i. 15.
2. Goodness. 'They that do good for goodness' sake, even to them that hate them, are 'the children of their Father which is in heaven,' Mat. v. 44, 45.

3. Kindness, for God is kind to the unthankful, Luke vi. 35.

4. Mercy. 'Be ye merciful,' saith Christ, 'as your Father also is merciful,' Luke vi. 30.

5. Love. The apostle gives this instance of following God, Eph. v. 1, 2. Much doth the beloved disciple press this upon this very ground, 1 John iv. 11.

6. Forgiving one another. 'Forgive one another, as God for Christ's sake forgave you,' Eph. iv. 32.

7. Long-suffering, Eph. iv. 2.

11. For the means, which is the word of God. That sets forth the very image of God, and that which is pleasing and acceptable unto him. This therefore must be set before us as a rule to conform ourselves thereunto. Thus shall we 'walk worthy of the Lord unto all pleasing,' Col. i. 10. The apostle commends the Romans for 'glowing from the heart that form of doctrine which was delivered to them,' Rom. vi. 17,

or that form wherewith they were delivered, *εἰς ἃν παροδοῦντες τὸ πνεῦμα*. This phrase is metaphorical, taken from a mould wherewith metal is cast; the metal is thereby formed into that very form or shape which the form itself hath. If the form be square or round, so will the metal be; if there be any engraving upon the form, the metal will bear the same. Thus they who obey the word will be such as the word requireth them to be; and because the word hath God's image engraven upon it, they who obey the word will shew forth that very image.

III. The ends of our Christian calling are great and glorious, which require that Christians do answerably carry themselves. Human and common wisdom teacheth all men to carry themselves answerable to that place wherunto they are called, and dignity wherunto they are advanced. If a mean man be advanced to an honourable condition, or a poor man to a place of much profit, or a servant made a master, and a subject a magistrate, they will not carry themselves as mean and poor persons, or as servants and subjects, but according to their present advanced condition. Should not they who are called to the high and honourable calling of saints, much more carry themselves worthy of that calling, and answerable thereunto?

The particular ends of saints' calling set down in God's word are these that follow:

1. Light. God 'hath called you out of darkness into his marvellous light,' 1 Peter ii. 9. By darkness he meaneth that natural state of ignorance and sinfulness wherein all men before their calling lie. By light he meaneth a contrary state, which is illumination and regeneration, wrought in us by the light of the gospel, and by the work of God's Spirit.

2. Holiness. 'God hath called us to holiness,' Col. iv. 7.

3. Liberty. 'Ye are called unto liberty,' Gal. i. 13.

4. Fellowship of the Son of God. By God 'you were called unto the fellowship of his Son,' 1 Cor. i. 9.

5. Peace. God hath 'called us to peace,' 1 Cor. vii. 15.

6. Suffering wrongs. 'For even hereunto were you called,' 1 Peter ii. 21.

7. Blessing such as revile us. 'Knowing that ye are therewith blessed,' 1 Peter iii. 9.

8. The kingdom of God. 'God hath called you unto his kingdom,' 1 Thes. ii. 12.

9. Glory. 'God hath called you unto his glory,' 1 Thes. ii. 12. By God's glory is here meant that spiritual glory whereby saints are made far more eminent than the most glorious natural men.

10. Salvation, eternal life, and eternal glory, 2 Thes. ii. 13, 14; 1 Tim. vi. 12; 1 Peter v. 10.

They who carry themselves answerably to those fore-named ends walk worthy of their calling. As,

1. They who order their affairs with good understanding as children of light.

2. They who are holy in all manner of conversation.
3. They who behave themselves as free men, and live not as slaves to sin and Satan.

4. They who are acted by the Spirit of Christ.

5. They who follow after peace, and, as much as lieth in them, live peaceably with all men.

6. They who can bear with wrongs, and not seek after revenge.

7. They who can bless and pray for those that curse them.

8. They who as kings can rule over their passions, and keep under their corruptions.

9. They who manifest a spiritual and divine glory in their holy conversation.

10. They who set salvation before their eyes, and shew that that is the mark whereto they aim; that lay hold of eternal life, and with patience wait for eternal glory.

All these, and other like unto them, do walk worthy of their holy calling, in that they aim at the ends wherunto God hath called them.

I might hereunto add, a conscionable practice of those particular graces wherein the apostle himself doth exemplify this worthy walking, as lowliness, meekness, &c., Eph. iv. 2.

In a word, the practice of all manner of Christian graces doth shew forth the praises or virtues of him who hath called us, and in that respect is a walking worthy of a Christian's calling.

Sec. 21. Of considering.

The apostle having endeavoured to insinuate himself into the hearts of those to whom he wrote by these fair and friendly, high and honourable titles, 'holy brethren, partakers of the heavenly calling,' he presseth them well and thoroughly to weigh what he is further to declare unto them, and that under this word *consider*.

I find eleven several Greek words used in the New Testament, which our English do express by this word *consider*, and I observe some special emphasis in every of them.

There are four simple verbs in Greek used, and seven compounds.

1. A word that properly signifieth to see or behold, *idōn*, and that with bodily eyes, is oft referred to the mind, and intendeth a serious observing of a matter. It is said that the apostles, in a matter of great moment, came together to consider of that matter, Acts xv. 8.

2. Another word, *θεωρῶν*, which useth to be applied to the bodily sight, is also transferred to the mind, and signifieth a serious observance. 'Consider how great this man was,' Heb. vii. 4.

3. Another word which properly signifieth to view as a watchman, *σκοπῶν*, *speculati*, or a spy doth, even as narrowly and diligently as may be. Thus we must 'consider ourselves,' Gal. vi. 1, that is, take due and

thorough notice of ourselves, and of our manifold infirmities, and temptations wherunto we are subject.

4. The last simple verb, *νέω*, properly respecteth the soul, and according to the notation of it, signifieth to turn a matter up and down in one's mind, that he may to the full observe it. To this purpose saith the apostle, 'Consider what I say,' 2 Tim. ii. 7.

5. The first simple verb hath a compound, *συνιένω*, which addeth further emphasis, and implieth a serious consulting with one's self of such and such a matter. Thus is Peter said to consider that strange providence that befell him, Acts xii. 12.

6. The second simple verb hath also his compound, *ἀναθεωρῶν*, which signifieth a reviewing of a thing, and a diligent pondering upon it. Hereof see more, Chap. xiii. 7. Sec. 109.

7. The fourth simple verb hath in like manner his compound, *κατανοῶν*, which signifieth thoroughly to think of a matter, so as he may come to a more full knowledge thereof. This word is used to set out Peter's considering the strange vision that was shewed him, Acts xi. 6. This is the word that is used here in this text.

8. There is another compound, *συνίσταναι*, which intendeth a casting as in a man's mind, or consulting with one's self about a matter. The disciples of Christ are checked for failing herein. They considered not (*ὃ συνίσταν*), the miracle of the loaves.

9. There is likewise a compound, *ἀναλογίζεσθαι*, which signifieth to recount with one's self, and to review a thing again and again. 'Consider, *ἀναλογίζου*, him that endured,' &c.

10. Another compound like this, *διαλογίζεσθαι*, is used, which signifieth to reason with one's self about a matter that seemeth strange, that they may the better discern it. For failing herein, Caiaphas checked the rest of the council that they did not consider, *ὅδοι διαλογίζεσθε*, such a thing, John xi. 50.

11. There is another compound, *καταμανθάνειν*, which signifieth so to observe a thing as one may be well informed and instructed thereabout. 'Consider (*καταμαθήσε*) the lilies,' saith Christ.

These eleven several Greek words doth our English translate with this one word *consider*. Our English word hath an emphasis in it, and implieth a very special observing of a thing.

Sec. 22. Of considering weighty matters.

The matter which the apostle would have them so to observe is as great and weighty a matter as can be, as will appear in opening the words following.

In general, it hence appeareth, that matters of weight are to be well weighed. The several texts before quoted, about the different Greek words, give so many proofs of the point.

If matters be not at first duly considered, and thoroughly weighed, they may slip up; see hereof Chap. ii. 1, Sec. 6.

But by well weighing of them, the understanding will better conceive them, the memory retain them, the heart relish them, and so a man may be brought to make the better use of them.

Ministers may here learn so to press matters of moment upon their people as they may consider them, and thereupon to call upon them to consider such and such a point; as the apostle did, 'Consider what I say; and the Lord give thee understanding,' 2 Tim. ii. 7. Thus they shall shew that they can distinguish betwixt matters that differ, and can discern what points are of most and best use; that they desire the profit of their people, and are loath that weighty matters should be lost.

That people may make the better use of this point, two prudent practices are especially to be observed: one with themselves, another with others.

1. That with themselves is *meditation*. This is an especial part of consideration. Hereby we call to mind what we have heard or read, and so conceive it the better. That which is not thoroughly conceived at first, by meditation may be better understood. Meditation to man is as chewing the cud to sundry beasts, whereby that which they eat is better digested. Sundry beasts which chewed the cud were under the law counted clean, which in a figure commendeth meditation. Surely this brings much profit, which they find who carefully use it.

2. The practice with others is *conference*. This may be more useful than meditation, because thereby we have not only our help, but also the help of others. Hereby we may also bring help to others.

Sec. 23. *Of Christ above all to be considered.*

That weighty point which the apostle would have them to consider is Christ himself. If anything in the world be to be seriously considered, surely Christ above all, and that in his excellencies: 'Consider how great this man was,' Heb. vii. 4; and in his meanness, 'Consider him that endured such contradiction,' &c., Heb. xii. 3; yea, in his humanity, and in the exaltation thereof, 'Remember that Jesus Christ, of the seed of David, was raised from the dead,' 2 Tim. ii. 8. It is very observable, that this remarkable note of consideration, *behold*, is in Scripture oftener prefixed before the mysteries of Christ, and that both in the Old and New Testament, than before any other one mystery whatsoever.

The dignity of Christ's person, the admirable union of his two natures, the excellency of his offices, his low descent for our sakes, the extent of his sufferings, his full conquest over all our enemies, his glorious exaltation, and the incomparable benefits that we reap by Christ, are all very forcible motives to stir us up to consider him.

The apostle was so far ravished with the apprehension of Christ Jesus, as he saith, 'I determined not to know anything among you, save Jesus Christ, and

him crucified,' 1 Cor. ii. 2. And again, 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord,' Philip. iii. 8.

This sets an high commendation on the sacred Scripture, that it setteth out Christ so much as it doth, and that both in the Old and New Testament: in the Old, by promises, prophecies, types, figures, and other like means; in the New, plainly, perspicuously, and that in his conception, birth, private life, public ministry, great works, great sufferings, death, burial, resurrection, ascension, sitting at the right hand of his Father, continual intercession for us, his power of judging all, and eternal glory.

It will therefore be an especial point of prudence in us diligently to read the Scriptures, and that for this end especially, that we may know and consider Christ.

In reading the Scriptures, mark such places especially as set out Jesus Christ; meditate on them, and thus consider him.

Sec. 24. *Of Christ an apostle.*

That which the apostle would have us especially to consider in Christ concerneth two of his offices, namely, his prophetic office, in this word *apostle*; and his priestly function, in this, *high priest*.

Though it be the prophetic office of Christ which is set out under this word *apostle*, yet that word is used because an apostle was the chiefest minister that ever was instituted under the New Testament, Eph. iv. 11; and an apostleship had more privileges conferred upon it than ever any other function in the church, before or since the apostles' times, had. This amplifieth the excellency of Christ's prophetic office, and sheweth that it is of the most excellent kind.

Of the meaning of this word *apostle*, see Chap. ii. 3, Sec. 26. There was shewed how apostles, properly so called, were distinguished from other ministers, both in the manner of their calling, and also in the special privileges that belonged thereunto. That which is further to be declared concerning Christ's apostleship is to prove that Christ was an apostle,

1. In his general function.

2. In his special calling thereunto.

3. In the privileges that appertained to that function.

1. The general function of Christ, as a prophet, an apostle, and minister of the word of God, was to make known the will of the Father unto his people. That Christ did this, hath been before shewed, Chap. i. 2, Sec. 11, and Chap. ii. 3, Secs. 22, 24, and 12, Secs. 111, 112.

11. His special call to that function was immediate from the Father. Christ thus saith of himself, 'As my Father hath sent me, even so send I you,' John xx. 21. Oft doth Christ make mention of this, that his Father sent him. Where Christ saith to the Jews, 'Ye have neither heard the Father's voice at any time, nor seen his shape,' John v. 37, he speaketh it

in an opposition betwixt the Jews and himself, and giveth them to understand that what they had not done he had done. He had both heard his Father's voice and seen his shape. Therefore he thus saith, 'Not that any man hath seen the Father, save he which is of God, he hath seen the Father,' John vi. 46. To the same purpose tends this, 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him,' John i. 18.

III. The privileges which belonged to an apostolical function, and in a most eminent manner appertained unto Christ, were these eight that follow :

1. Christ laid the foundation ; for he first preached the gospel in paradise, Gen. iii. 15. Of Christ's first publishing the gospel, see Chap. ii. 3, Sec. 24 ; yea, Christ himself was the very foundation, 1 Cor. iii. 11. He is also the chief corner-stone, Eph. ii. 20. There is mention made of 'the foundation of the apostles and prophets;' but that is tropically spoken, in that they were ministers to lay the proper foundation, which is Jesus Christ.

2. The whole world was Christ's jurisdiction. No limits were set to his function : 'The uttermost parts of the earth were for his possession,' Ps. ii. 8. He 'preached peace to them that were nigh, and to them that were afar off,' Eph. ii. 17.

3. He had his gifts immediately by the Spirit, Isa. xl. 2, Luke ii. 20. Not by any means of man.

4. He received the Spirit more abundantly than any other. He received it 'not by measure,' John iii. 34 ; 'All the treasures of wisdom and knowledge were hid in him,' Col. ii. 3 ; yea, 'the fulness of the Godhead' dwelt in him,' Col. ii. 9 ; he was so full, as 'out of his fulness we all receive,' John i. 16.

5. He could not but have infallible assistance, in that he was the very truth itself, John xiv. 16 ; and the Spirit of God was upon him, Luke iv. 18.

6. He also must needs have power of giving gifts, in that he was the prime author of all gifts : 'He gave gifts unto men,' Eph. iv. 7 ; 'He, 'breathing on his disciples, said, Receive ye the Holy Ghost,' John xx. 22.

7. About miracles he had more power than ever any other. Never any wrought miracles more in number, and more strange in their kind, than any prophets or apostles, John ix. 32, and xv. 24 ; but that which most distinguisheth Christ's power in this respect from others, is, that Christ wrought them in his own name, but others in the name of Christ, Mark i. 27, Acts iii. 12, 16, and iv. 10.

8. Vengeance especially belongeth unto Christ, Rom. xii. 19. When the apostle delivered the incontinent person over to Satan, he did it in the name, and with the power, of our Lord Jesus Christ, 1 Cor. v. 4.

Thus it appears that all things belonging to an apostleship did truly, properly, and pertinently belong to Christ ; so as this title *apostle* is here most fitly

applied to him, and in so eminent and excellent a manner can be attributed to no other.

Sec. 25. Of duties arising from Christ's apostleship.

An especial duty hence arising, from heaven enjoined to us by the Father himself, is this, 'Hear ye him,' Mat. xvii. 5. Every particular about Christ's apostleship doth much press this point.

1. The general, that he was a minister of the gospel, requireth that he be hearkened to, Deut. xviii. 19.

2. He had seen the Father, and was in his bosom, and knew his whole counsel : whom, then, should we hear, if not him ?

3. He was immediately sent of the Father, as the most extraordinary ambassador of God, even his own Son. If a king send his son an ambassador, shall not he have audience ? Mat. xxi. 37.

4. He is the only sure foundation ; on whom can we more securely rest than on him ? Therefore hear him.

5. By reason of the extent of Christ's jurisdiction, he brake down the partition wall betwixt Jew and Gentile, and 'hath made both one,' so as now 'we are no more strangers,' Eph. ii. 19. We being of Christ's sheepfold, ought in that respect to hear him, John x. 16.

6. That immediate understanding which Christ had of God's whole counsel, without any means on man's part, should make us give the more heed to him.

7. That abundance of Spirit which was in him gives us just occasion the rather to hearken unto him.

8. He having power to give gifts, by hearkening to him we may be enlightened, and made partakers of all needful graces.

9. Should we not hear him, who confirmed his doctrine with such miracles as he did ?

10. The vengeance which he can pour upon the rebellious, should move us to turn an obedient ear to his word ; for our God is a consuming fire.

How Christ may now be heard, is shewed Chap. ii. 12, Sec. 112.

Other special duties do arise from the distinct branches of Christ's apostleship, such as these that follow.

1. Obey Christ, as he is in general a minister, and hath the rule over his church, and watcheth for our souls, Heb. xiii. 17.

2. Believe his word, because he was in the bosom of his Father, and knew his whole counsel, John i. 17, 18. The Jews are reproved because they believed not him who had seen the Father, John v. 37, 38. Upon this, that Christ had seen the Father, he maketh this reference, 'He that believeth on me, hath everlasting life,' John vi. 46, 47.

3. Receive, and that with all reverence, him whom the Father immediately sent. For this end the father so sent his son, saying, 'They will reverence my son,' Mat. xxi. 37.

4. So settle thy faith on Christ the only foundation, as it may never be removed from him. When Christ said to the twelve, 'Will ye also go away?' Peter answered, 'Lord, to whom shall we go? Thou hast the words of eternal life,' John vi. 67, 68.

5. Do what may be done for bringing all of all sorts into the sheepfold of Christ. By virtue of the extent of Christ's apostleship, the gospel is everywhere to be preached, Mat. xxviii. 19.

6. If any preach any other gospel than that which Christ preached, who had the Spirit of truth in him, let it be detested. For Christ's gospel was 'not of man,' Gal. i. 9, 11.

7. Open your mouth wide, and crave abundantly of Christ what is needful, for he hath the Spirit in abundance, and 'out of his fulness we may all receive grace for grace,' John i. 16.

8. Depend on him for such gifts as thou hast not, and give him the praise of such as thou hast, for he 'giveth gifts,' Eph. iv. 8.

9. Adhere to that truth which Christ hath ratified with his miracles.

10. Fear to provoke him who hath a power to take vengeance.

Sec. 26. *Of Christ's being both an apostle, and also an high priest.*

The second point which the apostle would have them to consider was, that Christ is an high priest.

Of Christ's being a priest, and an high priest, see Chap. ii. 17. Secs. 172, 173, &c.

The excellencies of Christ's offices, and the benefits which we reap thereby, do give just occasion to consider this apostle and this high priest.

Of the excellency and benefits of Christ's prophetic office, see Chap. i. 2. Sec. 14. and Chap. ii. 3, Sec. 22. and verse 12. Secs. 111, 112.

Of the excellency and benefits of Christ's priesthood, see Chap. ii. 17, 8. c. 171.

The function of an apostle and an high priest were the greatest functions that ever God instituted in his church. None greater than an high priest under the law; none greater than an apostle under the gospel. Fitly, therefore, doth the apostle here apply them to Christ, who is the most excellent of all, and undertook for his church those things which were of greatest concernment for her.

These two offices, *apostle* and *high priest*, were never joined in one man; but here they are by this copulative particle, *zai, and*. The same Jesus that was an apostle, was also an high priest; he therefore is all in all. Several persons among men are to be deputed to several functions; but Christ alone is sufficient for all functions. As for continuance of the same function, there needs many men, because they are mortal, and they must supply it one after another; but Christ continueth ever, Heb. vii. 23, 24. So for performing several and distinct duties, there needs several distinct

men, because all abilities are not in any one man; yet Christ is able to manage all, for 'it pleased the Father that in him should all fulness dwell,' Col. i. 19.

Thus have we no need to go to any for the furthering of that which Christ undertakes. He performs the parts of an high priest, he also performs the parts of an apostle. This also he doth in all things that are absolutely necessary for the eternal happiness of his church.

Sec. 27. *Of profession.*

The Greek word, *κηρυξια*,¹ here used by the apostle, is a compound, and properly signifieth a consent. In the New Testament it is used for a confession or profession of a thing, 1 Tim. vi. 12, 13. It is also used to set out the faith or religion which Christians profess, Heb. iv. 14.

Here it may be taken either for an act on our part, and thus translated, the apostle and high priest whom we confess and profess so to be, or for the subject matter, namely, the faith or religion which we profess. Neither of these cross the other, but may both well stand together. For Christians do on all occasions actually profess that which is the object of their profession.

The former accept'on of the word sheweth that true Christians do profess Christ to be the apostle and high priest, that is, their instructor and intercessor. They are not ashamed of him, for he is not ashamed of them. See Chap. ii. 11, Sec. 108.

The latter, that Christ, as an apostle and high priest, is the principal subject of the Christian religion. He is that foundation whereupon other articles of the Christian faith are erected, 1 Cor. iii. 10-12, Acts iv. 12.

The very word *profession*, as here used, implieth that Christians openly professed their faith. Thus the apostle himself openly professeth his faith, saying, 'This I confess, that after the way which they call heresy, so worship I God,' &c., Acts xxiv. 14. This is that 'good profession' which is commended, and which is testified of Christ himself, 1 Tim. vi. 12, 13. An apostle prescribed this as a duty under another like word, namely, *ἀπολογία*, *apology*, translated to 'give an answer,' 1 Peter iii. 15.

This is set down as an especial fruit of faith, for 'with the heart man believeth, and with the mouth confession is made,' Rom. x. 10. 'I believed, therefore have I spoken,' Ps. cxvi. 10. 'We also believe, and therefore speak,' 2 Cor. iv. 13.

This also is set down as the way to salvation. 'With the mouth confession is made unto salvation,' Rom. x. 10. How unworthy of their holy profession do they carry themselves, who being in the number of those that profess the true faith, through fear or shame forbear to make open profession of that faith. Some count it a point of wisdom to conceal their faith,

¹ Of the verb *κηρυξια*, see Chap. iii. 15, Sec. 144.

² See Chap. iii. ver. 12, Sec. 117.

and to shew themselves close men, so as none shall know what they are resolved to stand to. Surely this wisdom was never learned in Christ's school. He that was made wise by God's word, professeth to 'speak of God's testimonies even before kings, and not to be ashamed,' Ps. cxix. 46. These are like the Laodiceans, which were neither cold nor hot. But of all, they were most grievous to Christ, who thereupon threatens to spue them out of his mouth, Rev. iii. 16. At the great day will Christ shew himself to be ashamed of such, Mark viii. 38.

Sec. 28. Of Hebrews being Christians.

This relative *ἡμῶν*, *our*, annexed to *profession*, being of the first person and plural number, includeth both the author of this epistle, and those also to whom it was written; and sheweth that they were all of the same profession, which was the Christian religion. For howsoever the greatest part of the Jews, by reason of their obstinacy in rejecting Christ, were cast off, yet, 'at that present time also there was a remnant according to the election of grace,' Rom. xi. 5; and by this relative *our*, he giveth them to understand, that as he himself, so they also were of that remnant.

A great encouragement this was for them to hold fast their profession, and though the greatest part of the Hebrews had rejected that profession, yet they to live and die therein; and therefore to 'consider the apostle and high priest of their profession,' that they might the better know him, believe on him, and submit themselves to him.

Such Jews as are now of the Christian profession, for God hath in all ages reserved a remnant to himself, may apply this to themselves.

Sec. 29. Of Jesus Christ joined together.

That the Hebrews might the more distinctly know who that apostle and high priest was whom they ought to consider, the apostle sets him down by name under these two titles, *Christ Jesus*. These two titles are applied to him, as our proper and surname to us.

Jesus was his proper name, and by this was he most usually called while he lived on earth, as appears by the history of the Evangelists: 'A man that is called Jesus made clay,' &c., saith the man that, being born blind, received sight, John ix. 11. And in the Acts, where the apostles' dealing with the Jews is most insisted on, *Jesus* is oftentimes mentioned. In the epistles which were sent to the Gentiles, the title *Christ* is most frequently used. In this epistle, *Jesus* is used as oft as *Christ*. Both in and since the apostles' time, the title *Christ* hath been more frequent in Christians' tongues and pens than *Jesus*.

Christ is a common name of the whole stock or family that cometh from God, even of all God's children. Therefore, they are called 'Christians,'

Acts xi. 26. Yea, this very title *Christ*, is applied to them all, 1 Cor. xii. 12, Gal. iii. 16. In the Hebrew dialect, this title was of old given to all saints, as where the Lord saith, 'Touch not mine anointed,' Ps. cv. 15, or 'my Christs,' כְּשִׁיתִי, צִדִּיקֵי מִשְׁכַּן לִי, LXX, *Christos meos*. *Jesus Christ* are titles of different languages. The former is Hebrew, the latter Greek; yet all other languages retain these two names, according to their proper dialect.

Among other reasons of giving two titles of these two languages, Hebrew and Greek, to the same person, by both which, and by either of which, he is distinguished from all others, this may be a principal one, that 'There is neither Jew nor Greek, but all are one in Jesus Christ,' Gal. iii. 28.

The whole world was then distinguished into these two sorts, Jew and Greek, Rom. i. 16, and x. 12. For by Christ the partition wall betwixt Jew and Greek, or Gentile, was broken down, Eph. ii. 14. Had not thus much been intended, he might have been called *Jesus Messiah*, which implieth as much as *Jesus Christ*.

This affords matter of gratulation to us Gentiles. The Jews' *Jesus* is our *Christ*; *Jesus Christ*, one and the same person. He is not only *Jesus* for the Jews, but *Christ* for the Gentiles, Mat. i. 16, Luke ii. 11. On this ground, forms of gratulation were prescribed to the Gentiles, whereof the apostle gathereth a catalogue together, Rom. xv. 9, &c. We are of these Gentiles; it therefore becomes us well to meditate on that advice which the apostle gives, Eph. ii. 11-13. This may also be an incitation to us to do what lieth in our power, by prayer or otherwise, for recalling the Jews. The name *Jesus* is still due to our *Christ*. He retaining that name will be ready to receive the Jews coming unto him. 'I am Jesus,' saith he to persecuting Sanl, a Jew, implying thereby that he was ready to be a Saviour unto him.

Of this title *Jesus*, see more on Chap. ii. ver. 9, Sec. 73.

Of this title *Christ*, see more on ver. 6 of this chapter, Sec. 54.

Sec. 30. Of the resolution of Heb. iii. 1.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, *Christ Jesus*.

The sum of this verse is, an especial use of Christ undertaking for us.

Two points are here distinctly to be weighed:

1. The inference of this text upon that which went before, *therefore*.

2. The substance of the whole text. Herein is set down,

1. A description of the parties to whom the duty is prescribed.

2. A declaration of the distinct duty.

The parties are described,

1. By their relation.

2. By their vocation.

In setting down their relation we may observe,

1. The kind of it, in this word *brethren*.

2. The quality of it, in this epithet *holy*.

Their vocation is illustrated,

1. By the reality of it, in this word *partakers*.

2. By the excellency of it, *heavenly*.

About the duty is expressed,

1. An act, *consider*.

2. The object thereof.

The object consisteth of two parts of mysteries :

2. Two offices of Christ, *apostle and high priest*.

2. Two names, *Christ, Jesus*.

Sec. 31. *Of the observations arising from Heb. iii. 1.*

1. *The good done for us is duly to be rewarded by us.* This particle of inference, *wherefore*, intends as much. See Sec. 2.

II. *All sorts of saints are brethren.* Both ministers and people, yea, all sorts among them are here styled *brethren*. See Sec. 3.

III. *It is a great honour to be holy.* For honour's sake doth the apostle style them *holy*. See Sec. 5, &c.

IV. *Saints have a peculiar calling.* It is a peculiar calling that is here intended. See Secs. 13, 14.

V. *The peculiar calling of saints is celestial.* It is here styled *heavenly*. See Sec. 15.

VI. *Saints are really called.*

VII. *All saints have the like privileges.*

These two latter doctrines are gathered out of the word *partakers*. See Sec. 17.

VIII. *Saints must be judged according to their profession.* So doth the apostle here judge them. See Sec. 6.

IX. *Instructors must insinuate themselves into the hearts of their hearers.* This is the reason why the apostle doth attribute the fore-mentioned dignities to them. See Sec. 4.

X. *Matters of moment must be advisedly pondered.* This is the intendment of this word *consider*. See Sec. 22.

XI. *Christ ought most of all to be considered.* He is that weighty matter whom the apostle would have them to consider. See Sec. 23.

XII. *Christ is an apostle.* He is here so expressly styled. See Sec. 24.

XIII. *Christ is the true high priest.* He is here by an excellency so called. See Sec. 26.

XIV. *Christ was a minister both of the law and the gospel.* An high priest was the chiefest minister of the law, and an apostle of the gospel. See Sec. 26.

XV. *The faith is openly to be professed.* The word *profession* importeth as much. See Sec. 27.

XVI. *Sundry Jews have been Christians.* Jews are included under this relative *our*, 'our profession.' See Sec. 28.

XVII. *Our Saviour had his distinct names.* They are here expressed, *Jesus, Christ*.

XVIII. *One of our Saviour's names was an Hebrew name.* This was *Jesus*.

XIX. *The other of our Saviour's names was Greek.* This was *Christ*.

XX. *All nations have a right to the same Saviour.* The meeting of these two names in the one only Saviour implies as much.

Of the four last doctrines, see Sec. 29.

Sec. 32. *Of faithfulness, and that to him that appointed us.*

Ver. 2. *Who was faithful to him that appointed him, as also Moses was faithful in all his house.*

The apostle having declared Christ to be a prophet, he further proceedeth to set forth Christ's manner of executing his prophetic office, which was with all faithfulness.

This the apostle doth both by a simple expressing of the point, and also by a comparative illustration thereof.

The simple proposition is thus expressed, 'Who was faithful to him that appointed him.'

This relative *who* is not in the Greek, where, word for word, it is thus set down, 'being faithful,' *πιστός ὡς*. This kind of connection makes this a part of the former sentence, as if it had been thus rendered, 'Consider Christ Jesus, being faithful,' and it implieth an especial reason why we should the more seriously consider Christ, even because he was faithful; for his faithfulness made him every way fulfil what was meet to be done for us. Thereupon we may more confidently rest upon him, and in that respect ought the more seriously to consider him.

What it is to be *faithful*, and how Christ shewed himself faithful, both to God and man, in all things that he undertook, hath in general been manifested, Chap. ii. 17, Sec. 177. We shall have occasion to speak more distinctly of Christ's faithfulness in his prophetic office, when we come to the comparison betwixt him and Moses. See 39.

The general point of Christ's faithfulness is amplified by that respect he had therein to 'him that appointed him,' which was his Father, Heb. v. 5.

They that appoint a task to any, do therein trust them. Now, faithfulness much consisteth in a due fulfilling of that trust which is committed to any. The servants that improved their talents, according to that which their master who appointed them expected of them, are accounted and called faithful, Mat. xxv. 21, 23.

Faithfulness is opposed to deceitfulness; a faithful man will not deceive him that trusts him. If he do, he is not counted faithful.

Christ, in manifesting his faithfulness, had his eye especially upon 'him that appointed him.' He was faithful to him. His care was to approve himself to

him. This was his care in his very youth : ' I must be about my Father's business,' saith he, Luke ii. 49. So the like in his man-age : ' I must work the work of him that sent me while it is day,' John ix. 4; yea, in the last act of his life, while he was drinking his bitter cup, he thus saith to his Father, 'Not as I will, but as thou wilt,' Mat. xxvi. 39.

1. He did bear such respect to his Father as in all things he sought to please him : 'For I came down from heaven,' saith he, 'not to do mine own will, but the will of him that sent me,' John vi. 38.

2. He knew that he was to give an account to his Father, which he did in the latter end of his life, John xvii. 4, &c.

3. He had a great desire to approve himself unto his Father. His Father said to him, 'Behold my servant whom I uphold, mine elect in whom my soul delighteth,' Isa. xlii. 1. His desire, therefore, was to be in the number of those to whom his Father saith, 'Well done, thou good and faithful servant,' &c., Mat. xxv. 21.

This is a strong prop to our faith ; for hereby we may be assured that what Christ doth will be accepted of his Father, in that he did it according to his Father's will, to whom he was faithful. Now, what Christ did as mediator, he did for us, and we reap the benefit thereof.

Herein is Christ a pattern, as to all others who desire to approve themselves to God, so to ministers especially, whom Christ as a prophet hath left in his stead. We therefore must be faithful to him that hath appointed us. Herein shall we walk worthy of the Lord unto all well-pleasing, Col. i. 10. For this end observe these few rules :

1. Be careful thyself to do what the Lord hath appointed thee to do, and put it not off to others. We must every one give an account of such as are committed to our charge, Ezek. iii. 17, &c.; Heb. xiii. 17; 1 Peter v. 2, 4. The good shepherd knoweth his own sheep, and goeth before them, John x. 4.

2. Deliver nothing but what thou hast received from the Lord.

3. Conceal nothing that thou hast received, but declare the whole counsel of God.

4. Declare God's word as the word of God.

Of the three last points, see *The Whole Armour of God* on Eph. vi. 19, sees. 181-183.

5. Seek not to please men. 'If I yet pleased men, I should not be the servant of Christ,' Gal. i. 10. So contrary is man's humour to God's will, as both cannot well be pleased.

6. So order all as God may be glorified. This must be preferred before thine own profit and praise.

Sec. 33. *Of Christ's deputation to his prophetic office.*

The Greek word translated *appointed*, properly signifieth made, ποιῶν. Hereupon the Arians produce

this text to prove that Christ as God was made, and that he was not God eternal.

Sundry answers may be given to this cavil.

1. The apostle doth not here speak of Christ's divine nature, but of his prophetic office.

2. The word here used ποιῶν, doth not always signify to give a being to a thing, but sometimes to depute and advance to a place or office. The word which in Hebrew answereth to this, פָּעַל, *fecit*, and which the LXX do translate with this word, is thus fitly expressed in our English, 'The Lord that advanced, פָּעַל, ὁ ποιῶν, Moses and Aaron,' 1 Sam. xii. 6. Where the apostle saith, that God 'made, ποιῶν, Jesus Lord,' Acts ii. 36, he meaneth that he appointed him to be a Lord; therefore he thus expresseth the same point in another place: 'Him hath God exalted, ὁ ψῶς, to be a Prince,' Acts v. 31. It is in common speech of him that advanceth another to a dignity usually said, he made him such and such a man.

3. This that is here said of God's *making* Christ, hath reference to the former verse, and in special to these two offices, *apostle, high priest*. These being here understood or again repeated, will make the sense clear, thus, 'who was faithful to him that made him an apostle and high priest.'

It is God the Father that is here said to make or appoint Christ, as it is more fully expressed, Heb. v. 5. This being applied unto God the Father, puts it out of all doubt and question, that Christ himself was deputed to the offices which he did undertake. He did not of himself thrust himself into them. This was expressly proved to have relation to Christ's royal function out of the mentioned phrase, 'Thy God hath anointed thee,' Chap. i. 9, Sec. 119. It is also as expressly proved of his priestly function, Heb. v. 5.

Here this is in particular applied to his prophetic office.

Of his immediate calling thereto, see Sec. 24.

These phrases, 'God gave his Son,' John iii. 16; 'sent him,' John iii. 34; anointed him,' Luke iv. 18, and such like, give evident proof of the point.

Hereof, that all might take more distinct notice, Christ himself oft maketh mention of doing his will that sent him, John iv. 34, and v. 30, and vi. 38, and ix. 4.

1. This was an encouragement unto Christ himself to go on in his work, because God appointed him thereto, John iii. 34.

2. It was a great inducement to others to attend upon his ministry, and well to heed it, John xi. 42, and xii. 44, 45, and xiii. 20.

3. It was a warrant and defence to Christ against his adversaries' oppositions, John v. 23, and vii. 16.

Obj. The person here said to be appointed is true God; how then could he be deputed to this or that?

Ans. 1. One person may send another, as the first person may send the second, and the first and second the third. Indeed, they are all equal, Philip. ii. 6;

but by a mutual consent one equal may be sent of another, John xvi. 26.

2. The Son, by assuming man's nature and sundry offices, made himself in those respects inferior to his Father, John, xiv. 28. And in this especial respect was Christ appointed by God.

This gives us just cause to accept Christ for our prophet, and every way to esteem him as a prophet, because the Father appointed him, 'He that receiveth me,' saith Christ, 'receiveth him that sent me,' John xiii. 20. Of particular duties concerning this point, see Sec. 26.

Sec. 31. *Of God's appointing ministers.*

That which is here said of the warrant that Christ had for his function, may be extended to all others' functions, specially in the church of God; and therein most of all to ministers of the word, for it is such a function that is here intended whereunto God appointed Christ. It is God's appointment that makes a true minister: 'No man taketh this honour unto himself, but he that is called of God,' Heb. v. 4. Ordinary and extraordinary ministers under the law and gospel were thus proved to be true ministers. The apostle exemplifieth this in Aaron, Heb. v. 4. Abijah herein made a difference betwixt the true priests and Levites, which served in the temple, and those false priests which Jerolam made, 2 Chron. xiii. 9, 10. They were appointed by God, but not these. Hereby also extraordinary prophets justified their ministry, Jer. xvii. 16, Amos vii. 15; so likewise did the apostles, Rom. i. 1, 1 Pet. i. 1; the ministry of Timothy is so justified, 1 Tim. iv. 14. This warrant have the ordinary ministers of the New Testament, Eph. iv. 11.

The Lord is the high supreme Sovereign and chief Governor, as in the world, so especially in the church. He thereupon hath power to order and dispose places and functions as he pleaseth. Among men, they who are appointed by their sovereign to such or such an office, have a right unto it; so in a family, they who are appointed by the chief governor thereof. Much more they who are appointed by the Lord, for none have such an absolute sovereignty as he.

What may we now think of the manifold functions that are usurped in the church of Rome? Did God ever appoint a pope to be an universal bishop and head over the whole church? Did God ever appoint cardinals in his church? or abbots, or priors, or friars, or monks, or Jesuits, or sacrificing priests, or any other ministerial functions besides pastors and teachers?

What may we think of such women as presume to preach in public? Did that God (who by the mouth of his apostle said once and again, 'It is not permitted unto women to speak or to teach,' 1 Cor. xiv. 34, 1 Tim. ii. 12), did he appoint such?

Did God appoint boys, serving men, tradesmen, soldiers, or other like persons, who never understood tongues, arts, no, nor the body of divinity, upon a

mere pretence of 'gifted brethren,' to be ministers of Christ, and stewards of the mysteries of God?

Sec. 35. *Of such ordinary ministers as under the gospel are appointed by God.*

There are three especial points that do demonstrate a ministerial function to be appointed of God.

1. The kind of ministry.
2. Ability to perform it.
3. A due setting apart thereto.

The kind of an ordinary ministerial function in the New Testament is expressed under these two words 'pastors, teachers,' Eph. iv. 11; both these are sometimes comprised under the word *teachers*, 1 Cor. xii. 28, 29. Answerably they are both exercised by one man, who is both the pastor and teacher of one congregation.

Their duties are thus distinguished: 'He that teacheth let him wait on teaching, he that exhorteth on exhortation,' Rom. xii. 7, 8.

Though these be the principal acts of pastors and teachers, yet the Lord seeing it meet to add seals, which are the sacraments, to his word, hath committed to these ministers the administration of those sacraments, Mat. xxviii. 19, 1 Cor. xi. 27. God hath also committed to them the keys, that is, the censures of the church, Mat. xvi. 19.

2. A gift and ability for performing those functions is given by God to those whom he appoints; so as that which the apostle saith of himself may be applied to all true ministers appointed of God, 'God hath made us able ministers of the New Testament,' 2 Cor. iii. 6.

The ability which God in this kind giveth, is,

(1.) To open the true and plain meaning of the Scripture.

(2.) To declare the fundamental points of true religion.

(3.) To refute errors and heresies contrary thereunto.

(4.) To make fit application, by exhortation, persuasion, consolation, reprehension, &c.

(5.) The gift of prayer may be added hereunto.

3. For a right setting apart to a ministerial function, these particulars are warranted by God's word.

(1.) That a testimony be given of their godly and sober life; 'He must have a good report of them which are without,' 1 Tim. iii. 7.

(2.) That examination be made of his gifts. This the apostle implieth under this phrase, 'Lay hands suddenly on no man,' 1 Tim. v. 22. The church of Ephesus is commended for trying ministers, Rev. xii. 2. In this case they must be examined about their ability in tongues, arts, grounds of divinity, yea, and about the true grace of God in them.

(3.) That exhortation be given them faithfully to discharge their function. Christ gave exhortation and direction to his disciples when he sent them out to preach, Mat. x. 5.

(4.) That invocation be made for God's blessings on them. Prayer was made for Barnabas and Saul when they were sent forth 'to the work wherunto the Holy Ghost called them,' Acts xiii. 2, 3.

(5.) That they be publicly set apart by other ministers, and that with imposition of hands, 1 Tim. iv. 14, and v. 22.

(6.) That all these be done in a solemn assembly, where there may be many witnesses, and many may join in craving a blessing. The apostles 'ordained elders in every church,' Acts xiv. 23.

(7.) That the day of ordination be a day of humiliation and of fasting, to sharpen our prayers the more thereby, Acts xiii. 3, and xiv. 23.

If to those there be added on the ministers' part a faithful execution of their function (which God testifieth concerning Moses, Num. xii. 7); and if withal the efficacy of God's power accompany their ministry, then is a farther stamp and seal for confirmation thereof added. The apostle much presseth this for confirmation of his own ministry, Eph. iii. 7, 2 Cor. iii. 8, 1 Cor. ix. 1. It cannot be avouched that this efficacy is always alike; in some it is more powerful, in some less; but where there is an apparent efficacy and blessing, there is a confirmation of that ministry.

If all the fore-mentioned points be applied to the ministers of reformed churches, and in special to the ministers of the church in England, we shall find them to be appointed of God; answerably they ought to be esteemed; in testimony of a good esteem of them we must,

1. Bless God for the ministry we have, Rom. x. 15.
2. Attend on their ministry, Acts xvi. 14.
3. Forsake them not, Heb. x. 25.
4. Pray for them, Eph. vi. 19.
5. Be subject to them, Heb. xiii. 17.
6. Respect them as God's ministers, 1 Cor. iv. 1.
7. Grudge not their maintenance, 1 Cor. ix. 7, 14.

Sec. 36. Of comparing Moses and Christ.

The apostle proceedeth to amplify the faithfulness of Christ by resembling it to the faithfulness of Moses, yet so as he doth also much prefer Christ before Moses, ver. 3, &c.

Herein we may observe the wisdom of the apostle, who maketh choice of such a pattern as was among the Hebrews, to whom he wrote, in highest account. 'Ye trust in Moses,' saith Christ to the Jews, John v. 45; 'We are Moses' disciples,' say the Jews of themselves, and 'we know that God spake unto Moses,' John ix. 28, 29. Moses his faithfulness was expressly commended by God, Num. xii. 7; and it was much celebrated, and held to be the best pattern. Now, when they should hear that Christ was no whit inferior to Moses, but in sundry respects more excellent, they could not but have their hearts raised to an high esteem of Christ.

The apostle gives Moses his due, and resembles

Christ to him to avoid envy and to gain credence; yet also he extols Christ above Moses, to draw them from Moses to Christ, from the law to the gospel. See Sec. 45.

We may learn hereby, as we have occasion to compare things, not to withdraw true praise from any, but to give to every one their right. This is to be done in comparing persons, callings, or anything else. Many offend in the contrary; they will dispraise some persons and callings to extol others the more.

Sec. 37. Of the meaning of these words, 'Moses in all his house.'

The name *Moses* was given to the man here spoken of by Pharaoh's daughter, because (saith she) 'I drew him out of the water,' Exod. ii. 10. For that name is derived from a verb that signifieth to draw out, מִשָּׁה, *ettrahi*,¹ and that out of waters, Ps. xviii. 16.

God appointed Moses to be the chief governor over his people, Acts vii. 35, who are comprised under this word *house*; for it is metonymically here taken, an house for the inhabitants in a house, which are ordinarily called a family. Therefore, by way of exposition, it is said, 'whose house we are,' ver. 6. Thus also Christ is said to be 'over the house of God,' Heb. x. 21; and the church is said to be 'the house of God,' 1 Tim. iii. 15; and judgment is said to 'begin at the house of God,' 1 Peter iv. 17, that is, the people of God.

This relative, αὐτοῦ, *his*, hath reference to God, comprised under this phrase, 'that appointed him;' for Moses was but a servant in the house, ver. 5. Therefore the house was not his.

I will not deny but that this relative may also have reference to Christ, who is resembled to Moses, and intended under this phrase, 'who was faithful.' Besides, it is afterwards said, that 'Christ as a Son was over his own house, whose house we are,' ver. 6. But betwixt these there is no discrepancy, for the Father and Son are one God, and the same things are oft attributed to both, John v. 17.

This reference declareth the reason that moved Moses to be so faithful, namely, because the house in which he was appointed a steward was God's house; the people over whom he was set were God's people. In this respect he wished that they were all prophets, because they were the Lord's people, Num. xi. 29. He earnestly desired that a good governor might succeed him, 'that the congregation of the Lord be not as sheep which have no shepherd,' Num. xxvii. 17.

To amplify his care in this respect, this general particle *all*, ἐν ὅλῳ, is added; for Moses was both a civil and an ecclesiastical governor; he was a prince and a prophet, Acts vii. 35, 37. He directed the people both concerning their dealing one with another, and also concerning their worshipping of God. His faithfulness was manifested in both; in the things

¹ See the *Church's Conquest*, on Exod. xvii. 2, sec. 5.

concerning God and his service, and in the things concerning the people and their welfare. This is a great amplification of his faithfulness.

Faithfulness in Moses was the more commendable, because he was entrusted with the dispensation of all God's counsel to that people. What Moses spake not, was taken to be not of God. See Chap. vii. 14, Sec. 76.

Sec. 38. *Of resemblance betwixt unequals.*

Concerning the resemblance here made betwixt Christ and Moses, a doubt arises how the less can illustrate the greater; how Christ's faithfulness can be amplified by Moses his faithfulness.

Ans. 1. Unequals may be compared in quality and likeness, though not in equality. Thus there are many resemblances betwixt the Creator and creatures.

2. To such as are better acquainted with the less than with the greater, the less may illustrate the greater. If a man have all his life been enclosed in a

dark dungeon, where he never saw the light of sun or day, but only used candle-light, by that candle-light one may set out the excellency of the light of the sun. Thus the faithfulness of Moses being better known to the Jews than Christ's faithfulness to them, it may be amplified by resembling it to Moses his faithfulness; therefore he prefixeth this emphatical particle, *xai, also, or even.*

3. That which the apostle addeth of Christ's excellency above Moses, ver. 9, doth further clear the doubt, for it sheweth that Christ was not only like to Moses, even in Moses his chiefest excellency, but also infinitely surpassed him. See Sec. 45.

That we may the better discern how fitly the apostle hath brought in this resemblance, we will set down particular instances of Moses his faithfulness, and that throughout the whole course of his life, and withal shew how in every particular Christ was as faithful as Moses.

Sec. 39. *Of Moses's and Christ's faithfulness compared together.*

1. Moses would not be corrupted nor detained from God's house (I mean from God's people) by the greatest enticements that the world afforded, namely, the promotions, profits, and pleasures of Egypt, Heb. xi. 24-26.

2. Nor the pride, nor the stout heart, nor the threats of Pharaoh, could keep Moses from declaring the Lord's message unto him, Exod. v. 1, &c.

3. The murmuring of the people over whom Moses was set, kept not him from seeking their good, Exod. xiv. 12, 13, and xvi. 6, 7.

4. Moses had his warrant for all that he did from God, that appointed him, both in regard of the things which he did, and also of the manner of doing them. For proof hereof, compare Exod. xxv. 26, &c., where the charge is given, with Exod. xxxv. 36, &c., where the execution of the charge is set down.

5. Moses faithfully delivered all things that were given him to charge, whether they were great or small, pleasing or displeasing, to the people, Exod. xxxiii. 3.

6. When Moses had no express direction in a particular case from the Lord, he inquired of the Lord, and waited for an answer, Num. ix. 8, and xv. 34, Lev. xxiv. 12.

7. When Moses heard better advice than himself had first conceived, and perceived it to be agreeable to God's will, he followed it, Exod. xviii. 19, &c.

8. Moses envied not at any on whom the Lord bestowed the same gift that he had, Num. xi. 29.

9. Moses strained himself to the uttermost, yea, and beyond his strength, to do good to the people that were under his charge, Exod. xviii. 18.

10. Moses had respect to every one in the house or

1. Christ left the glory of heaven to redeem his church: 'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor,' 2 Cor. viii. 9.

2. Christ was not terrified by the threats, plots, and practices of priests, scribes, pharisees, rulers of the Jews, Herod, or any others, Luke xiii. 32, John vii. 28, &c.

3. Christ endured the contradiction of sinners against him, Heb. xii. 3.

4. Christ thus saith of himself, 'The Son can do nothing of himself, but what he seeth the Father do,' John v. 19; and again, 'I came down from heaven not to do mine own will, but the will of him that sent me,' John vi. 38.

5. Christ thus saith of himself to the Father, 'I have given unto them the words which thou gavest unto me;' 'I have declared unto them thy name, and will declare it,' John xvii. 8, 26.

6. Christ needed not this, for 'in him were hid all the treasures of wisdom and knowledge,' Col. ii. 3. If he had needed, he would have inquired.

7. So wise was Christ, as he ordered all things to the best, so as he needed no better advice than his own. He was wisdom itself.

8. Christ gave such gifts to others as himself had, Mat. x. 1, John xvi. 15, and xx. 21, 22.

9. Christ's agony sheweth that he put forth his utmost for his church's good, Luke xxii. 42-44.

10. In Christ all are one, free or bond, Gal. iii. 28.

congregation of Israel, whether princes or people, great or mean; he was no respecter of persons. He gave this charge to others, as he practised it himself, Dent. i. 16, 17.

11. Moses was careful for his posterity, and for the welfare of God's people that should live after him. Witness the many prayers he made, and directions which he gave for this end, and in particular his care for a good governor to succeed him, Num. xxvii. 16.

Sec. 40. *Of being faithful like Christ and Moses.*

The fore-mentioned branches of the faithfulness of Moses and of Christ are not only for our instruction in those things that belonged to them, but also for our direction, that we also may be like unto them both, as they were like one another. This that we may be,

1. We must take heed that we be not entangled with the world, with the profits, honours, and delights thereof. These are sore temptations. They were the last wherewith Satan assaulted Christ, Mat. iv. 8, 9; that old disciple Demas was beguiled herewith, 2 Tim. iv. 10.

2. We may not fear the face of man, Luke ii. 4; if we do, we shall hardly do any good thing.

3. We may not regard people's murmurings; they are for the most part so blind, as they see not their own good. We must more respect this good than their displeasure.

4. We must have our warrant from God for what we teach others, lest for doctrines we teach the commandments of men.

5. We may not conceal any truth of God upon by and undue respects; when we are not fully resolved of a case, we must consult with God's word, Isa. viii. 20, Ps. cxix. 24.

6. We must follow better advice when it is given, and not to be too stiff and peremptory in our own opinion, Job xxxi. 13, 2 Kings v. 14, 1 Sam. xxv. 32, &c.

7. We may not envy at the gifts which God bestoweth on others, but rather rejoice thereat.

8. We must not be slothful, but put forth our strength to the utmost.

9. We may not be respecters of persons, James ii. 1; we must impartially do good to all of all sorts.

10. We must be careful of our posterity, and for the future estate of the church, and that by prayer, by well instructing the younger sort, and by providing successors.

Sec. 41. *Of the dependence of the third verse on the former.*

Ver. 3. *For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more glory than the house.*

Here the apostle begins to prefer Christ before Moses. This he doth under two metaphors; the first

11. The commandments which Christ gave to the apostles, and the things pertaining to [the] kingdom of God, of which he spake after his resurrection, Acts i. 2, 3, demonstrate his care for future times.

is taken from a builder and a house, in this and the next verse.

The first particle whereby this dissimilitude is brought in, sheweth that it dependeth upon something that went before as a cause or reason thereof; for it is a causal particle, *for*. It cannot with any good congruity have reference to the words immediately going before. What consequence can there be in this, Christ was like to Moses, for he was worthy of more honour; but if it have reference to all that went before, especially to the exhortation in the first verse, 'Consider the apostle and high priest,' &c., the consequence will be very clear; even thus, Consider the apostle and high priest that was faithful as Moses, for he is more excellent than Moses.

Hence it will follow, that Christ's excellency is of force to draw our minds and hearts after him. This argument is oft used by the prophets, who use to set out God's excellency above idols, above men, above all creatures, for this very end, to withdraw the hearts of people from doating upon idols, and placing confidence in man, or in any other creature, unto God himself. This may be a general use of all that hath or may be spoken of Christ's excellency. See Chap. ii. 1, Sec. 2. See also Sec. 23 of this chapter.

Sec. 42. *Of the meaning of these words, 'counted worthy.'*

This noun is the interpretation of one Greek particle, *ὄντος*, which is a relative pronoun, and properly signifieth no more than *this or he*; but it being¹ of the masculine gender, the word *man* is frequently joined with it to shew the meaning of it. Sometimes even in Greek, the word *man* is expressed, as Mark xv. 39, *ὁ ἀνθρώπος ὄντος*; John ix. 16, *ὄντος ὁ ἀνθρώπος*. It is used sometimes by way of excellency, as Heb. vii. 4, Luke xxiii. 41, and sometimes by way of derision and scorn, as Mat. xxvii. 47. In this sense it is oft thus translated; 'This fellow,' Mat. xii. 24, Acts xviii. 18.

Here it is taken in the better sense by way of excellency and eminency.

The word, *ἡξιῶμαι*, translated 'counted worthy,' sometimes intends a grace and favour, as when it is applied to God in reference to men. Thus mention is made of God's counting us 'worthy of his calling,' 2 Thes. i. 11. Sometimes it signifieth a due, a desert,

¹ See Chap. vii. 4, Sec. 31.

a worth in the thing or person accounted worthy. Thus it is here used. Christ was indeed worthy of all glory, for he was 'the brightness of the glory of his Father,' Heb. i. 3.

This word is here fitly used to shew, that the worth in him was so evident and conspicuous as he could not but be accounted a worthy one.

The word *accounted worthy* may have reference to God or man.

To God, who thoroughly knew the difference betwixt Jesus his Son and Moses his servant.

To man, namely, to such men as are of the church, who are well instructed and informed in the excellency of Christ and meanness of the best men, and thereupon will account him worthy of more glory than Moses, though Moses among mere men was a most excellent one.

The verb being set down in the passive voice—'was counted worthy,'—and no distinct mention of any in particular that so accounted him, it may be referred either to God or man, or rather to both, yea, and to angels too; for by God, angels, and men, even by all that have understanding and a right knowledge of Christ, is Christ accounted worthy of more glory than any mere creature whatsoever.

Sec. 43. Of counting Christ worthy of glory.

That which Christ is here said to be worthy of, is *glory*. Of the derivation and notation of the Greek word translated *glory*, and of the difference of it from the other word following, translated *honour*, see Chap. ii. 7, Sec. 60.

Here it intendeth that Christ is worthy to be well spoken of, to be praised, and to have his name every way celebrated. The apostle saith of 'elders that rule well, especially they that labour in the word and doctrine,' that they are to be 'counted worthy of double honour,' 1 Tim. v. 17. Never did any elder rule so well, nor so labour in the word and doctrine as Christ; he therefore, above all, is to be counted worthy of glory. If servants must 'count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed,' 1 Tim. vi. 1, how much more ought every one of us that are servants to this high supreme Lord, who is in special manner our own Master, count him worthy of all honour. Assuredly the name of God and his doctrine will exceedingly be blasphemed if we do it not. This is that Lord who is worthy to be praised, Ps. xviii. 3. The celestial spirits, who best know what is most due to this Lord, do so account of him.

Two especial reasons are rendered by those heavenly spirits why they account the Lord Jesus worthy of all glory; one is his high supreme sovereignty, manifested by his creating all things, and that for his own pleasure, which they thus express: 'Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they

are and were created,' Rev. iv. 11. The other is taken from his redeeming of the church, and the benefits that follow thereupon, which they thus express: 'Thou art worthy to take the book, and to open the seals thereof.' And again, 'Worthy is the Lamb to receive power, and honour, and glory, and blessing, &c.; for thou wast slain, and hast redeemed us to God by thy blood; and hast made us unto our God kings and priests,' &c., Rev. v. 9, 12.

'Give therefore unto the Lord glory and strength; give unto the Lord the glory due unto his name,' Ps. xxix. 1, 2.

For this end learn to know what is his due, what he is worthy of. Be well instructed in his excellencies as he is the Son of God, Chap. i. 3, and as he is the Mediator betwixt God and man; thereby thou shalt understand that he is infinitely above all thy praises. This is it that will enlarge thy heart, and open thy mouth to praise him with the utmost of thy power.

Henceunto we shall much more be incited, if we duly weigh his low condescension, his great undertakings, his bitter sufferings, his glorious conquest over sin, Satan, death, and hell, the high exaltation even of his human nature, the many and great benefits that we reap by all these.

Were our souls thoroughly affected with the aforesaid considerations, we should count him most worthy of all glory, and never be satisfied with setting out his praises. Hereof see more in *The Saints' Sacrifice* on Ps. cxvi. 17, sec. 108.

Sec. 44. Of Christ's surpassing glory.

The apostle doth not content himself with a simple expression of Christ's worth, but comparatively amplifieth it by this particle of comparison, *πλεονεξ, more*.

The Greek word is used to set forth sundry kinds of degrees, as,

1. Of number: 'More than (*πλεονεξ*), twelve legions of angels,' Mat. xxvi. 53.

2. Of distance of place: 'That it spread no further' (*ἵνα πλεονεξ*), Acts iv. 17.

3. Of time: 'To tarry longer' (*ἵνα πλεονεξ χρόνον*), Acts xviii. 20.

4. Of measure or quantity: 'Lovest thou me more (*πλεονεξ*) than these?' John xxi. 15.

5. Of weight: 'No greater (*πλεονεξ*) burden, or no heavier,' Acts xv. 28.

6. Of worth: 'Behold a greater (*πλεονεξ*) than Jonas, a greater than Solomon,' Mat. xii. 41, 42.

7. Of excellency: 'A more excellent (*πλεονεξ*) sacrifice,' Heb. xi. 4.

All those fore-mentioned degrees may fitly be applied unto Christ, who in all these respects, and what other may be thought of, is to be accounted more worthy of glory than Moses or any other.

1. There were in number more excellencies in Christ than in any other: 'God anointed him with the oil of gladness above his fellows,' Ps. xlv. 7. 'God

giveth not the Spirit by measure unto him,' John iii. 34.

2. Christ is celebrated throughout the whole world; no man's name for distance of place is further made known; all people are to laud him, Rom. xv. 21. 'A great multitude which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, and cried, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb,' Rev. vii. 9, 10.

3. Christ from everlasting to everlasting is God, Ps. xc. 2; and glory is ascribed unto this our God for ever and ever, Rev. vii. 12.

4. For measure of glory, Christ is advanced above all: 'Thou art fairer than the children of men,' Ps. xlv. 2. 'As the apple trees among the trees of the wood, so is my Beloved among the sons,' Cant. ii. 3. And again, 'He is the chiefest among ten thousand,' Cant. v. 10.

5. Such a weighty crown of glory was set on Christ's head as never on any other's, Heb. ii. 7, Cant. iii. 11.

1. Moses was a prophet; yea, 'there arose not a prophet since in Israel like unto Moses,' Deut. xxxiv. 10.

2. God made Moses a governor over his people. He was a ruler, Acts. vii. 35.

3. Moses was a saviour and deliverer of the people, Acts. vii. 35. 'I will send thee unto Pharaoh,' saith the Lord unto Moses, 'that thou mayest bring forth my people, the children of Israel, out of Egypt,' Exod. iii. 10.

4. Moses was God's special ambassador, to whom God revealed all the commandments, and the statutes, and the judgments, which he should teach the people, Deut. v. 31.

5. Moses was as God's special friend: 'With him he spake mouth to mouth,' Deut. xii. 8.

6. Moses saw the back parts of God himself, Exod. xxxiii. 23.

7. Moses was mighty in words and in deeds, Acts vii. 22.

8. Moses his face shone so as the people were afraid to come nigh him, Exod. xxxiv. 36.

9. Moses was learned in all the wisdom of the Egyptians, Acts vii. 22.

10. When Moses died, God buried him, Deut. xxxiv. 6.

Notwithstanding all the prerogatives of Moses, he remained a mere man and mortal, yea, subject to sin, whereby he so provoked God as he was not suffered to lead Israel into Canaan, and there to settle them, Deut. xxxii. 51, 52.

6. Christ's worth far exceeded all others. When John wept because no man was found worthy to open and read the book, he was thus comforted: 'Weep not: behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book.' Hereupon they sung this new song, 'Thou art worthy to take the book,' &c., Rev. v. 4, 5, 9.

7. Christ must needs be more excellent in glory than any other, for he is the brightness of his Father's glory,' Heb. i. 3.

Sec. 45. *Of the prerogatives of Moses, wherein Christ excels him.*

The person before whom Christ is here preferred is Moses.

That we may the better discern the excellency of Christ set out in this comparison of unequals betwixt Christ and Moses, it is meet to take distinct notice of the prerogatives of Moses, and withal to observe how Christ excelled Moses in all of them.

I will exemplify this in ten particular branches:

1. God saith of his Son to Moses, 'I will raise them up a Prophet from among their brethren like unto you,' Deut. xviii. 18; 'This was a Prophet mighty in deed and word before God and all the people,' Luke xxiv. 19; yea, he was greater than Moses.

2. Christ is Lord over all: 'All power is given to him in heaven and in earth,' Mat. xxviii. 18.

3. Christ was a greater Saviour from a more cruel tyrant, and from a greater bondage, Heb. ii. 14, 15.

4. Christ needed not any revelation: 'For it pleased the Father that in him should all fullness dwell,' Col. i. 19.

5. Christ was more: 'He is the only begotten Son, which is in the bosom of the Father,' John i. 18.

6. Christ is in the Father, and the Father in him: 'He that hath seen him hath seen the Father,' John xiv. 9, 10.

7. Christ was more mighty: 'Never man spake like him,' John vii. 46; Christ 'did the works which none other man did,' John xv. 24.

8. Christ 'his face did shine as the sun, and his raiment was white as the light,' Mat. xvii. 2; Christ is 'the brightness of the glory of his Father,' Heb. i. 3.

9. In Christ 'was hid all the treasures of wisdom and knowledge,' Col. ii. 3.

10. Christ being dead, was raised again and taken into heaven, Acts. i. 9.

Christ, notwithstanding his abasement, was true God and eternal: 'He did no sin,' I Peter ii. 22. He leads his people into the heavenly Canaan. Herein was Joshua a type of Jesus.

Had the Jews that lived in Christ's time known and believed the great difference betwixt Christ and Moses, they would not have so lightly esteemed him as they did, much less have rejected him. Christ's excellencies were evidently made known to them by his doctrine and works, concerning which some of them said, 'When Christ cometh, will he do more miracles than those which this man hath done?' And again: 'Never man spake as this man,' John vii. 31, 46; 'But the god of this world hath blinded their minds, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them,' 2 Cor. iv. 4.

The like may be said of their posterity, the Jews that have lived since their days, and of whom there are many yet living.

Did Turks, Saracens, and others which account Moses to be a great prophet, and receive his books as canonical, understand the difference betwixt Christ and Moses, they would certainly entertain the gospel, and believe in Jesus, and prefer him before Moses.

As for us that know and believe the difference betwixt Christ and Moses, let us know and believe that there is an answerable difference between the law and the gospel, and thereupon be moved to have the gospel in as high an account as ever any of the Jews had the law. For this end let us set the pattern of David before us, who could not satisfy himself in setting out his high esteem thereof, and great delight therein. Read for this purpose Ps. xix. 7, &c., and Ps. cxix. throughout. This moved him to lay that charge upon his son, to 'keep the statutes of God as they are written in the law of Moses,' 1 Kings ii. 3. Behold also the pattern of Josiah, who 'turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses,' 1 Kings xxiii. 25. Of the Jews that returned from the captivity, it is said that 'they entered into a curse, and into an oath, to walk in God's law, which was given by Moses.'

We ought not only so to esteem of the gospel, but also to give more earnest heed thereto. See Chap. xxi. Sec. 25. As Moses, the lawgiver, could not bring Israel into Canaan, so the law can bring none to heaven. But Joshua settled them there; so Jesus by the gospel settlenth believers in heaven.

Sec. 46. *Of honour due to a builder.*

The apostle further proceeds to amplify the disparity betwixt Christ and Moses by a particular explication of the excellency of Christ above Moses. Thus he doth under the metaphor of a builder, and an house built. The argument may be thus framed:

The builder of an house is worthy of more glory than the house.

But Christ is the builder, and Moses a part of the house built.

Therefore Christ is worthy of more glory than Moses.

The proposition is in the latter part of the third verse.

The assumption in the verses following.

The conclusion in the former part of this third verse.

The participle *ἡ κατασκευάσας*, whereby the builder is here set out, is in Greek a compound. The simple verb *κατασκευάζω* signifieth to prepare or to put on, or to adorn. I find it not in the New Testament, but it is frequent in other authors.

This compound is oft used in the New Testament, and that to set out John's preparing a way, Mat. xi. 10; and the making of the tabernacle, Heb. ix. 2; and ordaining the things thereof, Heb. ix. 6; and preparing or building the ark, Heb. xi. 7, 1 Peter iii. 20.

Here it is fitly translated, 'he who doth build,' or a builder, in that it hath reference to an house built. A builder is the efficient cause of that which he buildeth, and in that respect worthy of more honour than the effect or the work done; for if there be any excellency in a thing built, that excellency cometh from the builder. When men behold an edifice substantially, artificially, and curiously built, they use to commend the builder. Moses blessed Bezaleel and Aholiab, and the other workmen that built the tabernacle, when he looked upon all the work, and beheld that they had done it as the Lord had commanded, Exod. xxxix. 43. An honourable mention is made of Solomon, even after the captivity, for the temple which he built, Ezra v. 11. Though Nebuchadnezzar offended through the pride of his heart in boasting of his great palace, yet this his speech,—Is not this great Babylon that I have built for the house of my kingdom? Dan. iv. 30,—sheweth that the honour of a fair building appertaineth to the builder. On the contrary, he that begetteth a building, and is not able to finish it, makes himself a laughing-stock, Luke xiv. 29.

It is a senseless thing to attribute the glory of that which is received from another, to the subject matter in which it is.

What praise is it to the timber or stones, or other materials, that they make up a fair and glorious edifice? Can the timber cut down, hew, square, fit, and lay itself in order to make up the edifice? Can stones, or clay, or iron, or any other material, do the like? Can silver, or gold, or precious stones, polish or put themselves in those places and ranks, where they may beautify a building?

The workman that sits, prepares, lays all sorts of materials in their due places, who fastens them together, who erects the edifice, and perfects it, deserves the glory of his workmanship, and by due hath the praise thereof.

To apply this to the most famous and glorious building that ever was, which is the church of God: 'We as lively stones are built up a spiritual house,' 1 Pet. ii. 5. 'We are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone,' Eph. ii. 20, &c. Should we

hereupon think to have the glory hereof? Not unto us, not unto us, but unto our builder, the Lord Jesus Christ, the glory be given.

We are by nature rough, untoward, unfit to make a temple for God; we are dead in sin. Unless, by the axe of God's word, the operation of God's Spirit accompanying the same, we be hewed and squared; unless the hard knobs of obstinacy be chopped off; unless the bark of civility and formal profession be pulled away; unless the sprouts of pride be paired off; unless the hollow dots of hypocrisy be made plain and even; unless the rotten holes of lusts be cut out; unless we be quickened and made living stones, fit for a spiritual building; unless we be gathered together, and united to Christ the foundation, and one to another, as mutual parts of the same building, we can never make up a temple for God to dwell in. In that therefore we are 'an habitation of God through the Spirit,' the praise is due to Christ the builder of this house.

Sec. 47. *Of the meaning of these words, 'For every house is builded of some man.'*

Verse 4. *'For every house is builded by some man, but he that built all things is God.'*

The apostle here proveth that assumption which was set down in the former section, namely, that Christ is the builder, and Moses a part of the house built. This causal particle, *γὰρ*, *for*, whereby this verse is knit to the former, implieth that this is a proof of that which went before.

Of this assumption there are two parts.

One, that Christ is the builder.

The other, that Moses is part of the house built.

Both these parts are proved by two general undeniable principles.

The latter part, concerning him that was built, is first proved in these words, 'Every house is builded of some man.'

The Greek pronoun translated *some man*, *τις* (*ὅτις* *τις*), is an indefinite particle, as that *ὅστις*, which in the former verse was translated *this man*. See Sec. 42. As there, so here, the word *man* is added by our English. It may have reference to any one of the masculine gender, not God himself excepted.

Mention being here made of 'every house,' *πᾶς οἰκῆς*, I will endeavour distinctly to set forth what kinds of houses are mentioned in Scripture.

An house hath reference to God or man.

To man properly or tropically.

An house is properly put for a building made by man, and fitted for man's habitation; as the house where Job's children feasted together, and with a violent wind fell upon them, Job i. 18, 19.

Tropically it is taken three ways.

1. By the metonymy, for the inhabitants thereof, Acts x. 2; or for the goods and commodities therein, Mat. xxiii. 14.

2. By a metaphor.

(1.) For a nation, as 'The house of Israel,' Josh. xxi. 45. And 'the house of bondage,' that is, the land of Egypt, Exod. xx. 2.

(2.) For a tribe, as 'the house of Levi,' Ps. cxxxv. 20.

(3.) For the grave, which as an house holdeth our body, Job xxx. 23.

(4.) For our body, which as an house holdeth our soul, 2 Cor. v. 1.

3. By a synecdoche, an house is put for kindred, who though they be not in a man's family, yet appertain thereunto. Abraham chargeth his servant to take a wife for his son, 'of his father's house,' Gen. xxiv. 40. Thus an house is put sometimes for predecessors, as Joseph is said to be 'of the house of David,' Luke i. 27. And sometimes for posterity; thus God promiseth to 'build Jeroboam a sure house,' 1 Kings xi. 38.

To God an house hath reference, either above or below.

1. Above; heaven is said to be his house, John xiv. 2.

2. Below; God's house hath reference to places or to persons.

(1.) For place, under the law the tabernacle was called God's house, Judges xviii. 31. And the temple, 1 Kings viii. 10, and the synagogues, Ps. lxxxiii. 12, and any place where God manifested his presence; as an open field, Gen. xxviii. 17.

Finally, Every place where God's people assemble to worship him, is called and counted the house of God, Isa. lvi. 7.

(2.) For persons, God's house compriseth under it,

[1.] The whole number of such as are called, even the universal church throughout the world, Heb. x. 21.

[2.] Particular assemblies or congregations, 1 Tim. iii. 15.

[3.] Individual persons, 1 Cor. vi. 19, 2 Cor. vi. 16.

Here, in this text, *house* may be taken either for an earthly material house built by man, or for a spiritual house built by God.

If this phrase, *every house*, be properly taken for an earthly house, it intends a resemblance and an experimental proof; as if he had said, We see by experience that all houses wherein men dwell, are built by some man or other; so Moses, being of the spiritual house of God, must needs be built.

If it be taken for a spiritual house, then it implieth that not only earthly houses wherein men dwell, but also spiritual houses and temples of the Holy Ghost, are built by some.

Thus this general particle *πᾶς*, *every*, may have reference to both kinds of houses, earthly and spiritual.

Both acceptations of the word *house*, in the proper and metaphorical sense, tend to the same scope, namely, to prove that Moses was brought to be of the house of God, which is the church, not by himself, but by another. Who that other was, is expressed in these words, 'He that hath built all things is God.'

The word *builder*, κατασκευάζειν, in Greek is the verb of that participle which was used in the former verse, ὁ κατασκευάσας, and thus translated, 'who hath builded.' This and that signify the same thing.

Sec. 48. *Of ministers receiving from Christ what they are or have.*

That which the apostle intendeth under this general, 'Every house is builded of some man,' concerneth Moses in special, who in his time was for place and parts the most eminent and excellent in God's church; yet was he built. What is said of him may be extended to all that ever were, are, or shall be, in the church of God. All are built; all are brought into the church; all have their gifts and graces, their places and functions, their privileges and prerogatives, bestowed and conferred upon them. This apostle includeth himself among the other members of God's church, where he saith, 'Whose house are we,' ver. 6. He saith indefinitely of all Christians, without excepting any, 'In Christ you also are builded together,' Eph. ii. 22. Another apostle in such an extent saith the like: 'Ye also, as lively stones, are built up a spiritual house,' 1 Peter ii. 5. More expressly to the point in hand saith the apostle of himself, 'By the grace of God I am what I am,' 1 Cor. xv. 10; and again, 'I thank Christ Jesus our Lord, who hath enabled me,' 1 Tim. i. 12.

Obj. The apostle maketh himself a master builder, who laid the foundation: and he maketh other ministers 'builders upon that foundation,' 1 Cor. iii. 10. By the same reason Moses and the prophets may be counted builders, yea, and chief builders.

Ans. We must distinguish betwixt the person and function of a prophet, apostle, and other minister.

In regard of other persons, they are born in the same condition, and subject to the same passions and infirmities that others are, Acts xiv. 15, as insufficient of themselves to do anything as of themselves, as any other. 'We are not sufficient of ourselves,' &c., saith an apostle, 2 Cor. iii. 5. Ministers, even the best ministers, stand in as much need of means both for preservation of their body, and also for the salvation of their souls, as others do.

In regard of their functions, Christ doth indeed communicate his dignity and work with them. The apostle saith of himself and other ministers, 'We are workers together, συνεργοὶ Θεοῦ, with God,' 1 Cor. iii. 9. In the same respect also he saith, 'We are ambassadors for Christ, we pray you in Christ's stead,' 2 Cor. v. 20.

But Christ doth so communicate his work and office to them, as he retaineth all the power in his own hands. Ministers are only instruments, and their ministry is of power, so much and so long as it pleaseth God to add his blessing thereto, without which blessing they are nothing. 'Neither is he that planteth anything, neither he that watereth, but God

that giveth the increase,' 1 Cor. iii. 7. 'Without me,' saith Christ to his disciples, 'ye can do nothing,' John xv. 5.

Thus though ministers in regard of their office be sowers, planters, waterers, fathers, builders, &c., yet in regard of their persons, they are God's corn, plants, gardens, children, houses. So was Moses, so were all other prophets, so were the apostles and all other ministers.

The Jews, therefore, had too high a conceit of Moses. They accounted him their lord and master, and professed themselves to be his disciples, and that in opposition to Christ, John ix. 28; yea, they 'trusted in Moses,' John v. 28.

Men may also have ministers of the gospel in too high an esteem. Indeed, it is the most usual fault to despise ministers; yet some are prone to fall into the other extreme. People ought to take heed thereof, for it is a kind of secret idolatry, and it may draw our mind too much from Christ himself.

Let ministers also take heed of thinking too highly of themselves. They are but parts of that house whereof other Christians also are parts. Let them, therefore, make themselves equal to them of the lower sort, and account all of this spiritual house as brethren. Christ himself was 'not ashamed to call them brethren,' Heb. ii. 11, Sec. 108. See Secs. 3, 4, of this chapter.

Ministers being of this house that is built by another, they must be diligent in using the same means for their spiritual edification, that they teach others. They pray for themselves, and preach to themselves, and partake themselves of the sacraments, lest they prove like the builders of Noah's ark, who perished with the wicked world.

Finally, Moses being, as others, of that house that was built, people must not expect too great matters from their ministers, as if they were the builders of the house. They must use them as ministers of God, depending on God for his blessing, yet must they pray for them, and bear with them, and succour them, and do all meet kindnesses for them.

Sec. 49. *Of the church having what it hath by Christ.*

The second part of the assumption, set down Sec. 46, is here proved. It is this: Christ is the builder. It is proved by a general thus: 'God hath built all things,' therefore God hath built that house whereof Moses is a part.

This title *Θεός*, God, must here in particular be applied to Christ, or else there is no consequence in the argument.

The apostle doth purposely express Christ under this title *God*, for these reasons:

1. The work he speaks of is a divine work, proper to God.

2. It sheweth, that without question and beyond comparison, Christ was greater than Moses.

¹ Christ true God. See Chap. I, 8, Sec. 107.

3. This ratifieth what he had before declared in the first chapter concerning Christ, that he was true God.

Some restrain this general *τὰ πάντα*, 'all things,' to the church: as if he had said, God hath built up all members of the church, and all things appertaining therunto. Thus they restrain this phrase, 'Who worketh all things after the counsel of his own will,' Eph. i. 11, to the things of the church.

If the phrase be taken in the most general extent that may be, even for all creatures, it will tend to the same scope; for then the argument will be this, from the general to the special, he that hath built all things hath assuredly built the church and the several members thereof, and all things appertaining thereto.

To shew that this general tendeth to the same end that the point proved doth, which is thus laid down: verse 3, 'He who hath builded (*κατασκευάσας*) the house, hath more honour than the house.' The apostle useth the very same word both here and there.

This manner of expressing the builder before mentioned by this title *God*, and by the extent of his work, *all things*, much amplifieth the excellency of Christ above Moses; and it confirmeth two great articles of our Christian faith, which are these:

1. Christ is true God. Hereof see more Chap. i. 8, Sec. 107, where this title *God* is applied to him; and Chap. i. 10, Sec. 128, where this title *Lord*, as the interpretation of *Jehovah*, is applied to him.

2. Christ is the creator of all things, for so much this word *built*, in reference to this extent *all things*, importeth. Hereof see more Chap. i. 2, Sec. 18, and Chap. i. 10, Sec. 127.

Two arguments are here set down against Arius.

1. The title *God*, which is properly taken.

2. The work of *creating all things*, which is proper to the true eternal God.

The special point here intended by the apostle is, that the church is made an house of God, and the several members of the church so ordered and qualified as they make up that church, and all this by Christ. By Christ, children of men, who are by nature dead in sin, are quickened and made lively stones; by him they are gathered together, and endued with all needful graces, whereby they come to be an holy house, and a fit temple for God to dwell in. 'The Son quickeneth whom he will,' John v. 21; 'In Christ all things are gathered together in one,' Eph. i. 10; 'Of his fulness have all we received, and grace for grace,' John i. 16. In this respect Christ is styled 'The Head of the church, and the Saviour of his body,' Eph. i. 22, and v. 23.

1. The members of the church, before they were members, were dead and scattered, and destitute of all grace. Therefore there must be some to quicken them, to gather them, and to furnish them with grace.

2. Christ of all is the fittest to do this. He is the very wisdom and the power of the Father. By him all things were made, and all things are preserved, sus-

tained, and ordered. Most meet, therefore, it is that the church should receive her spiritual being and preservation, and every good thing, from and by Christ.

3. For working the great work of man's redemption, which is proper to the church, Christ humbled himself even to death, the death of the cross. Most meet it is, therefore, that he should have the honour of building up his church. Thus he seeth of the travail of his soul, and is satisfied, according to the promise, Isa. liii. 11; read Philip. ii. 8-11.

This honour is given to the Son of God, 'that all men should honour the Son, even as they honour the Father,' John v. 23.

Let us therefore, that are of this house, that find ourselves quickened, gathered, and built up in this holy house, and freed from our former miseries, acknowledge as much, as Naaman did, 2 Kings v. 15; or rather, as the tenth leper did, turn back, and glorify God, Luke xvii. 15. Let us return all the praise and glory of all the beauty we have to Christ, and not arrogate anything to ourselves, but with humble thankfulness say, 'By the grace of God I am what I am,' 1 Cor. xv. 10; and thus, 'I live; yet not I, but Christ liveth in me,' Gal. ii. 20.

Sec. 50. *Of a faithful servant.*

Ver. 5. *And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after.*

Ver. 6. *But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*

The second metaphor¹ or comparison, whereby the excellency of Christ above Moses is set forth, is in these two verses. It is taken from the difference betwixt a son, who is heir and lord of an house, and a servant, who is only a minister therein.

The argument may be thus framed:

A son ruling over his own house is more excellent than a servant therein;

But Christ is such a son, and Moses was such a servant;

Therefore Christ is more excellent than Moses.

The proposition is taken for grant as a truth most evident and clear.

Both the parts of the assumption are largely exemplified.

The latter part first in the 5th verse, then the former part in the 6th verse.

I will follow the apostle's order, and begin with the exemplification of Moses's inferiority, which is set down in three particulars:

1. Moses was a *servant*, but Christ the *Son*.

2. The house where Moses was was *another's*, but the house was Christ's *own*.

3. Moses was only *in* the house, but Christ was *over* the house.

¹ Of the two metaphors, see Sec. 41.

That this point might be the better heeded, the apostle sets it down with this note of asseveration, *μιν*, verily.

The conjunction is that which is ordinarily used to confirm a point, and it implieth that the matter here set down is a matter of moment, and in that respect the more to be regarded.

That which before he had said, of Moses being 'faithful in all his house,' is here again repeated; because it is a matter very observable, and because it addeth much to the commendation of Moses. For that condition of Moses, that he was a servant, may seem to be a matter of abasement; but this, that he was a faithful servant, much honoureth him. And the joining of his faithfulness with his condition of being a servant sheweth one reason of his faithfulness, even because he was a servant; and withal it sheweth a special duty of a servant, which is to be faithful, Mat. xxiv. 41, and xxv. 21.

1. That trust that is reposed in servants requires that they be faithful. It is a matter of great consequence to be faithful in the trust that is reposed in one, and it deserveth much commendation, and procures also remuneration, Mat. xxv. 21, 23; but, on the contrary, it is a great crime, yea, and a great aggravation of one's fault, to fail trust.

2. Servants are to give an account of that with which they are trusted. Do ye not remember what the lord said to his steward, who was his servant? 'Give an account of thy stewardship,' Luke xvi. 2. Were not all the servants to whom talents were committed called to an account? It is expressly said, that 'the lord reckoned with them;' he reckoned both with the faithful and unfaithful, Mat. xxv. 17, &c. Well, mark the issue that followed upon that reckoning, both in relation to the faithful and also to the unfaithful servants.

Oh consider this, all ye that are God's servants! Whether magistrates in the commonwealth, or ministers in the church, or appointed to any other function by God, be faithful as a servant.

Sec. 51. *Of this particule 'as,' and this epithet 'servant.'*

The first difference here expressed betwixt Moses and Christ, is that Moses was a *servant*.

The manner of expressing this point, by this note of similitude, *ὡς*, *as*, doth not here intend a mere likeness; as if he had not been indeed a true, proper servant, but a servant only in some resemblance and properties appertaining to a servant; but it rather importeth a clear manifestation of what he was. As he was indeed a servant, and knew himself to be a servant, so he manifested himself to be one by his faithful service, and other properties of a good servant. He carried himself in his place as a servant, not as a lord. Thus this very particule *as* is used for the manifestation and demonstration of the reality of a thing

in this phrase, 'We beheld his glory, the glory as of the only begotten (*ὁὕτως ὡς μονογενοῦς*) of the Father,' John i. 14. Moses was truly and properly a servant in relation to God, whose servants all are, Ps. cxix. 91; especially saints, of what rank or degree soever they be. See more hereof in *The Saints' Sacrifice*, on Ps. cxvi. 16, sec. 99.

The original word, *ὑπάκουον*, here translated *servant*, carrieth an especial emphasis. Throughout the whole New Testament I find it nowhere else, but here only used; but in other authors frequently. It setteth out such an one as is officious, desirous to please his master; ready to do his duty, and that willingly. There is a verb of the same kind that signifieth to seek to please.

Sec. 52. *Of Moses being a servant.*

Moses was the chief governor over the people, yet in reference to God a servant. So God calleth him, Num. xii. 7, 8; so he styleth himself, Exod. iv. 10; so do others call him, Deut. xxxiv. 5; Jo-hna i. 1. This title in sacred Scripture is given to no one man more frequently than to Moses.

The authority and dignity which he had was not from himself, for there is no power but of God, Rom. xiii. 1. It was the Lord that said unto him, Thou shalt be instead of God, Exod. iv. 16.

All the power that men have is subordinate. They who are over others are themselves under authority, Mat. viii. 9; and they have a Lord to whom they are to give an account, Luke xvi. 2.

Moses made a twofold use hereof: one in reference to God, another in reference to the people.

1. In reference to God:

(1.) Upon all occasions he testified a reverent respect to his divine majesty. When God made known himself unto him, 'He hid his face; for he was afraid to look upon God,' Exod. iii. 6.

(2.) He earnestly desired an evidence of God's favour: 'If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go amongst us,' Exod. xxxiv. 9.

(3.) He was ready to obey cheerfully, sincerely, as one who was to give an account, Heb. xi. 26, 27.

(4.) He preferred the glory of his Lord, even to his own glory and salvation, Exod. xxxii. 10, 32.

2. In reference to the people he was as a servant, in that he was,

(1.) Meek and humble. He was not like that servant who smote his fellow-servants, Mat. iv. 29. It is testified that 'Moses was very meek, above all the men that were upon the face of the earth,' Num. xii. 3.

(2.) He did willingly partake of that portion which God allotted out unto his people, and put his shoulders under their burden: 'He chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin,' Heb. xi. 25.

(3.) He much pitied and commiserated the people, and that when they murmured against him, Exod. xiv. 11-13.

(4.) He oft prayed and earnestly cried unto God for them, Exod. xxxii. 11, 31, Num. xii. 13.

Then who are in Moses his place (as princes of state and ministers of the word are) must be of Moses's mind. They must know that they are God's servants, and answerably carry themselves both to God and his people. It will therefore be very useful for them oft to meditate on this pattern. Of Moses's faithfulness, see Sec. 39.

Of this phrase, 'in all his house,' see Sec. 37.

Sec. 53. *Of Moses and other ministers for a testimony.*

An especial end why Moses was made a servant in God's house, is thus set down: 'For a testimony of those things which were to be spoken after.' The word, μαρτυρία, *testimony*, signifieth a witness-bearing; it comes from the same root that that word did which is used Chap. iii. 4, Sec. 30, and spoken of God's bearing witness, συνιμαρτυροῦντες.

It here intendeth two things:

1. A confirmation of the truth of a thing.
2. An evidence against such as believed not.

In both these senses Christ thus useth this word: 'Shew thyself to the priest, for a testimony unto them.' Mat. viii. 4. This he speaks to a leper whom he hath cleansed, that he should go to the priest, that by the priest the truth of the miracle might be confirmed (for the priest could judge of a leprosy whether it were thoroughly cleansed or no), and that the unbelieving Jews might be convinced about the power of Christ.

The manner of expressing this clause thus, εἰς μαρτυρίαν, 'for a testimony,' pointeth at the end of Moses' ministry, which was to bear witness unto and to confirm God's truth.

Of confirming the truth of God, see Chap. ii. 3, Sec. 25.

That whereof Moses was to be for a testimony is thus expressed: 'Of those things which were to be spoken after.' All this is the interpretation of one Greek word, λαλῆσαι μετὰ, which is of the future tense. To express the emphasis thereof more fully, this particle *after* is added.

The future things whereof Moses was to be for a testimony were,

1. Such as Moses himself was to deliver to the people; for Moses bare record of, and gave witness to, such things as God would have the people take notice of. Thus it is said of John, 'He bare record of the word of God,' Rev. i. 2, 8.

2. Such things as Christ and his apostles in their time preached; for thus saith Christ, 'These are the words which I spake unto you, that all things must be fulfilled which were written in the law of Moses concerning me,' Luke xxiv. 41. To the like purpose St. Paul 'persuaded the Jews concerning Jesus out of the

law of Moses,' Acts xxviii. 23. Hence it is that Christ said to the Jews, 'Had ye believed Moses, you would also have believed me, for he wrote of me,' John v. 46.

3. Such things as this apostle hereafter sets down in this epistle, which are types that prefigured Christ, of which he saith, 'This is the sum, we have such an high priest,' &c. Heb. viii. 1. Thus the word may be translated, 'which shall be spoken after.'

Neither of the foresaid interpretations do cross the other; but all in substance agree, for the things which were in the types which Moses delivered to the people were by Christ and the apostles revealed in their truth, and in this epistle the types and truth are both declared.

That which is here said of the end of Moses his ministry, that it was for a testimony of God's truth, is in the general true of all ministers. 'All the prophets gave witness' of such things, Acts iv. 43; John the Baptist came 'for a witness to bear witness of the light,' John i. 7; Jesus Christ himself was 'a faithful witness,' Rev. i. 5; the apostles were to be witnesses unto Christ, Acts i. 8.

God had these witnesses both to make known his will to his church, and also to confirm and ratify the same by evidence out of God's word; yea, also by their answerable practice, and by their suffering for what they preached.

Herein we have an evidence of God's good providence to his church, who never left it without witness. Moses was for a testimony in his time; prophets succeeded him, John them, apostles him, and ordinary ministers in all ages since the apostles' days succeeded them.

Happy are they who give such heed thereunto, as they reap the benefit thereof; but their judgment is the greater who, having witness given to the light, walk in darkness, and remain ignorant and obstinate. But whether men regard this witness or no, it shall not be in vain; the truth of God is more justified thereby, and unbelievers made more inexcusable.

As Moses and the prophets gave witness to the things which were to be done at Christ's first coming, so ministers, who live in these latter days, give witness to the things which shall be done at his last coming.

Sec. 54. *Of this title 'Christ.'*

Ver. 6. *But Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.*

This particle *ὅτι*, *but*, implieth a difference betwixt that which went before, and that which followeth. The difference, or rather dissimilitude, is betwixt Moses and Christ, who is far the more excellent. The inferiority of Moses being distinctly set down in the former verse, the excellency of Christ above Moses is as distinctly exemplified in this verse, and that in the three particular branches mentioned, Sec. 50.

Because in setting out his excellency he had men-

tioned God, verse 4, and applied it to him, to shew whom he meant under that title *God*, he here expressly nameth Christ.

Christ in Greek¹ signifieth the same that Messiah in Hebrew² doth, namely, anointed. An evangelist cleareth this point where, upon mention of Messiah, he saith, 'which is, being interpreted, the Christ,' John i. 41. And he who by the psalmist is in reference to God called 'his Messiah,' or 'his Anointed,' Ps. ii. 1, is by the apostles called 'his Christ,' Acts iv. 26. The word *Messiah* in Hebrew is oft by our English translated *anointed*, as 1 Sam. ii. 10, 2 Chron. vi. 26. Ps. lxxiv. 9, and by the Greek LXX translated Christ.

To shew that this name *Christ*, is by an excellency and propriety attributed to Jesus our Saviour, it is many times expressed with an emphasis thus: 'the Christ,' John xx. 31; 'that Christ,' John vi. 69. 'very Christ,' Acts ix. 22; 'the Lord's Christ,' Luke ii. 26; 'The Christ of God,' Luke ix. 20. The priests and scribes which rejected that Christ knew that the promised Messiah was 'that Christ,' whereupon they said to John, 'Why baptizest thou, if thou be not that Christ?' John i. 25. And they thus adjure Jesus himself, 'Tell us whether thou be the Christ,' Mat. xxvi. 63; yea, the common people knew as much, for 'all men mused in their hearts of John, whether he were the Christ or no,' Luke iii. 15; and of Jesus himself they said, 'Do the rulers know indeed that this is the very Christ?' John vii. 26; and the woman of Samaria said of him, 'Is not this the Christ?' and again, 'I know that Messiah cometh which is called Christ,' John iv. 25, 29.

This title Christ or Anointed importeth three things.

1. The functions which Jesus undertook for man's salvation, even the functions of such as were anointed under the law. These are of three sorts.

(1.) Kings. Of anointing these, see Chap. i. 9, Sec. 119. Now Christ was that promised King, of whom the other were types.

(2.) Priests were anointed, Lev. viii. 12, 30. Hereunto the psalmist alludeth, where he maketh mention of precious ointment upon the head of Aaron, Ps. cxxxiii. 2. Of Christ's priesthood see Chap. ii. 17, Sec. 172.

(3.) Prophets. There is one instance of anointing a prophet. For God giveth this charge to Elijah, 'Thou shalt anoint Elisha to be prophet in thy room.' Prophets are in special manner called God's anointed. For where God saith, 'Touch not mine anointed,' by way of exemplification he addeth, 'and do my prophets no harm,' Ps. cv. 15. Prophets were types of Christ, Dent. xviii. 15, &c. That text is expressly applied to Christ, Acts. iii. 22, &c. Jonas also was a type of Christ, Luke xi. 30. The Jews that lived in Christ's time knew that the promised Messiah should be a prophet, John vi. 14, and vii. 40, Mat. xxi. 11. In all

¹ χρίστος, ungere, Heb. i. 9; χρίσμα, unctio, 1 John ii. 20, 27; *Christus*, unctus.

² מָשִׁיחַ, *masiah*; מְשִׁיחַ *Messiah*, unctus.

these places there is an emphatical expression, *the prophet, that prophet*. Of Christ's prophetic function, see

2. The title *Christ*, or *anointed*, implieth the right that Christ had to undertake those functions. He that anointed Christ, which was his Father, Heb. v. 5, he appointed him, and thereby gave him a right to his office. See more hereof, verse 2, Sec. 33.

3. It implieth an ability that Christ had to perform those functions whereunto he was anointed; hereupon Christ saith, 'The Spirit of the Lord is upon me, because he hath anointed me,' Luke iv. 18. This phrase, 'The Spirit of the Lord is upon me,' implieth the abilities that were conferred upon him by the Spirit of God, and that in a more than ordinary manner; for he was 'anointed above his fellows,' see Chap. i. 9, Sec. 123.

Of the difference betwixt this name *Christ* and the other name *Jesus*, see Sec. 29.

Sec. 55. Of Christ a Son in reference to God.

The first branch of Christ's excellency wherein he is preferred before Moses, is his dignity, arising from his birthright. This is here set down in the same manner that the inferiority of Moses was, by a particle of resemblance, *as viz.*, as. Hereof see Sec. 51.

Here this phrase, *as a Son*, may be taken two ways.

1. By way of resemblance, thus: As in men's families the son and heir is counted more excellent than any servant, so the Son of God in the house of God. In this sense it is thus fitly translated, 'as a Son.'

2. By way of eminency, thus, as the true, proper Son of God, more excellent than all mere creatures. In this sense it was thus fitly translated, 'as the Son.' Thus it implieth, that it is no usurpation for Christ to be over the house of God; it is his right, as he is the Son of God.

The former sense cometh up to this latter, and infers the same conclusion, that Christ, being the true proper Son of God, must needs be more excellent than Moses, that was but a servant.

By this argument the apostle proved Christ to be more excellent than angels, Chap. i. Sees. 42, 47.

This title *Son*, in reference to God, attributed to Christ, affords matter of instruction and direction.

1. Instructions are these,

1. *Christ is true God*. As a son of man is true man, so the Son of God is true God.

2. *Christ is God eternal*. Divine generation is an eternal act.

3. *Christ is equal with God*. The Son is equal with the Father.

4. *In Christ God is well-pleased*, Mat. iii. 17.

5. *In Christ we are adopted God's sons and made heirs*, Gal. iv. 4-6.

6. *In Christ we are made free*, John viii. 36.

II. Directions are these,

1. Honour Christ as God, John v. 23.
2. Hear him, Mat. xvii. 5.
3. Believe on Christ, John iii. 16.
4. Submit to Christ, Ps. ii. 12.
5. Confess Christ, 1 John iv. 15.
6. Depart not from Christ, John vi. 68, 69.
7. Tread not Christ under foot, Heb. x. 29.
8. Wait for Christ from heaven, 1 Thes. i. 10.

See. 56. *Of Christ the governor of his church.*

The second branch of Christ's excellency, wherein he is preferred before Moses, is his authority, implied under this proposition, *ἐπὶ, over*; he was over his house as a Lord and a governor, who had a supreme power to order all things therein as it pleased him. In reference hereunto these titles, *κύριος, Lord*, Mat. xiii. 51, *ἐπιστάτης, magister*; *καθηγούμενος, doctor*; *διδάσκαλος, preceptor*; *ῥαββί, rabbi*; Master, Luke viii. 24, Mat. xxiii. 8, Mat. xxvi. 18, Mark ix. 5, were frequently given to him in his lifetime, yea, and this title also, *πατριάρχης, pater-familias*, master of the house, Mat. xix. 25. As there were none who excelled him in dignity, so nor in knowledge, prudence, or any other gift that made one fit to be over the church, the Lord and Master therein, and head thereof.

Intolerable in this respect is the arrogant presumption of him who is styled the head of the catholic church, and universal bishop. Hereof see more.

The aforesaid authority of Christ teacheth us to reverence Christ, according to that which is said, 'At the name of Jesus every knee shall bow,' Philip. ii. 10, and to obey him, and to subject ourselves to his ordinances, and to be subject to his word.

See. 57. *Of the propriety which Christ hath to his church.*

The third branch of Christ's excellency is that propriety which he had to the house over which he was. It is said to be, *αὐτοῦ, his own*.

Of the house wherein Moses was, it is said to be in reference to God his house, *αὐτοῦ*; the same house is here meant; but in reference to Christ it is called his own, *αὐτοῦ*. In the Greek, only one little makes the difference between the words.

This propriety which Christ hath in the church is proper and peculiar to him, no creature may lay claim to it. The apostle hath reference to Christ in this phrase, 'The house of God, which is the church of the living God,' Eph. iii. 15. To him also he hath reference in this phrase, 'Of whom the whole family of heaven and earth is named,' Eph. iii. 15. And in this, 'Ye are the temple of the living God,' 2 Cor. vi. 16.

The Scripture noteth many grounds of this propriety, as,

1. Christ purchased his church, Acts xx. 28.

2. He built it, verse 4. In this respect it is said, 'To whom coming as unto a living stone, ye also as lively stones are built up a spiritual house,' 1 Peter ii. 4, 5. And again, 'In whom you also are builded together,' Eph. ii. 22.

3. God hath given the church to his Son, Ps. ii. 8. The church being Christ's own house, how can we doubt but that his eye will be continually thereupon, and his presence therein, and that he will take especial care thereof to provide all needful things for all? The apostle saith, 'If any provide not for his own, and especially for those of his own house, he is worse than an infidel,' 1 Tim. v. 8. Can any now imagine that Christ will not provide for them of his own house? It is said of Joseph, 'That he nourished his father, and his brethren, and all his father's household with bread, according to their families,' Gen. xlvii. 12. Much more will Christ nourish those of his own family. He will in this respect do more for his church, than for all the world besides. Men use to bestow more cost on their own houses, than others'. Of comforts and duties hence arising, see the next section.

That right which Christ hath over his church, giveth him an absolute power to order it as he will. He may establish or alter ordinances as he will. He changed the legal ordinances into evangelical. He hath established evangelical ordinances to be perpetual to the end of the world. No man, which is but a servant, hath such a power.

See. 58. *Of those who are the house of Christ.*

The apostle, to explain that metaphor of an house more fully, addeth this phrase, 'whose house are we.'

This pronoun *we* may be taken two ways:

1. Jointly for the whole catholic church, which is the society and communion of all that ever did or shall believe in Jesus Christ.

2. Distinctly, for every particular believer. For the body of a particular professor is said to be 'the temple of the Holy Ghost,' 1 Cor. vi. 19. In this sense they may be taken for the house of Christ synecdochically, as particular stones of that building; for they are called 'lively stones,' 1 Peter ii. 5.

Thus the privileges of Christ's house may belong to every of them.

Fittingly are saints in the former joint consideration styled an house; for,

1. As stones and timber, they are brought together and fitly laid, and that for God to dwell among them, 2 Cor. vi. 16.

2. As an house is set upon a foundation, Luke vi. 48, so are saints 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone,' Eph. ii. 20.

3. As Solomon's temple was beautified and adorned with silver, gold, variety of pictures, and other ornaments, 2 Chron. iii. 4, 1 Kings vi. 29; so saints are

decked and adorned with the various graces of God's Spirit, Gal. v. 22, 23.

4. As an house inhabited hath a governor over them, so the society of saints have one over them who is called *ἀρχιδάσκαλος*, the 'master of the house,' Mat. x. 25.

5. As in a house there is *οἰκονομία*, *famulitium*, Luke xii. 42, an household, which consisteth of children, servants, and others; so in the church of God, Mat. xv. 26, Luke xi. 7.

6. As in a great house there are variety of officers, so in the church there are stewards, ministers, and others, 2 Cor. xii. 28.

7. As in a well-governed house there are good orders for the good government of it, so in the church of Christ, 1 Tim. iii. 15.

8. As in a house all needful provision useth to be stored up, so in this house of Christ there is bread of life, water of life, and needful food and refreshing.

Singular comforts must needs hence arise to those that are parts and members of this house; and that by reason of,

1. The sure foundation whereon it is settled, 1 Cor. iii. 11.

2. The fast knitting of the parts of the house together, Eph. ii. 21.

3. The excellent ornaments thereof, which are the glorious graces of God's Spirit.

4. The good laws and constitutions for better governing the same, being all contained in the word of God.

5. The wise governor thereof.

6. The excellent household.

7. The useful offices in it.

8. The variety and sufficiency of provisors appertaining thereto.

That which is expected of such as are of this house is,

1. That they 'cleans themselves from all filthiness of the flesh and spirit,' 2 Cor. vii. 1, and vi. 16-18. Otherwise this house of Christ may prove the devil's sty.

2. That they deck and adorn themselves with the graces of God's Spirit, Col. iii. 12.

3. That they be subject to their governor, and to the good orders that he establisheth amongst them.

4. That they be content with the place and portion which the master of the household allots unto them.

5. That they maintain unity amongst themselves; for 'an house divided against itself shall not stand,' Mat. xii. 25.

6. That they improve to the best advantage they can the talent which their Lord committeth unto them, Mat. xxv. 20.

See. 59. *Of the excellency and extent of Christ's house.*

These two relatives, *whose*, *we*, being joined together in reference to an house thus, 'whose house

are we,' do exceedingly commend the church of God, which is intended hereby. All the world admired Solomon's temple, but behold here a more glorious edifice. The stones hereof are living stones; the ornaments thereof, the graces of God's Spirit; the provision thereof, such as endureth to everlasting life; all things appertaining thereto, spiritual, celestial.

It was before implied (See. 48) that Moses was of this house; here it is said of Christians, 'We are the house,' whereby it is manifest that the church of the Old and New Testament was one and the same. The apostle speaking unto Christians, who were Gentiles, in reference unto the Jews, saith, 'Ye are fellow-citizens with the saints, and of the household of God,' Eph. ii. 19. And in reference to the ancient church of the Jews, it is said to the society of Christian Gentiles, 'Thou being a wild olive tree, wert grafted in amongst them, and with them partakest of the root and fatness of the olive tree,' Rom. xi. 17. Both they and we have one God, one Saviour, and the same means of salvation in regard of the substance. 'They did eat the same spiritual meat, and drink the same spiritual drink,' that we do, 1 Cor. x. 3, 4.

On this ground the apostle exhorteth us to be followers of them, Heb. vi. 12, and xii. 1.

On this ground they prayed for our calling, Ps. lxxvii. 3, &c.

We therefore ought also to pray for their re-calling, and to use all the means we can to help on the same.

See. 60. *Of the meaning of this conjunction, 'if.'*

The evidence whereby we may know whether we be of the house of Christ or no, is thus set down, 'If (*ὡς*) we hold fast the confidence,' &c.

This manner of setting down the evidence by a conditional particle, *if*, doth not necessarily imply that the foresaid graces, confidence and hope, may totally and finally be lost; for,

1. The particle *if* doth not always leave a matter in doubt, but rather layeth down a ground of confirming another truth; as if this argument of the apostle were thus framed:

'They who hold fast their confidence unto the end, are the house of Christ;

But we that have confidence shall hold it fast to the end:

Therefore we are the house of Christ.

Will an angel preach another gospel than Paul did? yet such a supposition is made, Gal. i. 8, 9.

See more of this kind of arguing, Chap. ii. ver. 2, See. 8.

2. The apostle wrote to a mixed company, whereof some had sound saving grace in them; others had but a show of grace, making a profession of what they had not. These might totally and finally lose what they seemed to have, as Demas did, 2 Tim. iv. 10. In regard of them, this conjunction *if* might be conditionally used.

3. Means must be used, by those which are sound, for growing and persevering in that grace which they have. To stir up such to be careful and diligent in using those means, the apostle thus expresseth this evidence, 'If we hold fast;' yea, he includeth himself by expressing the point in the first person, *we*, implying that he himself had need to look to his own standing. See Chap. ii. Sec. 4.

There is in the Greek a little particle, $\pi\tau\epsilon\varsigma$, *ἐν* $\pi\tau\epsilon\varsigma$, added to this conjunction, which carrieth some emphasis with it, and it may be thus translated, *si modo, if at least, or siquidem, if truly*. Thus is this conjunction with that particle used, ver. 14, and Chap. vi. 3.

Sec. 61. Of confidence.

The graces whereby the evidence of being Christ's house is manifested are, as they are here expressed, confidence and hope.

The Greek word, $\pi\alpha\iota\sigma\tau\eta\sigma\iota\varsigma$, translated *confidence*, is compounded of two words, whereof one signifieth speech,¹ the other everything or anything.² It is translated sometimes boldness, Acts iv. 13; sometimes plainness, 2 Cor. iii. 12; it is oft used in the dative case adverbially, and translated boldly, John vii. 26; openly, Mat. viii. 32; plainly, thus it is opposed to an obscure proverb, John xvi. 25, 29. It is also used with a preposition, and translated *freely*, Acts ii. 29.

The word is opposed to fearfulness or shamefulness, which makes men loath to utter many things which they ought to make known.

I find it six times by our translators interpreted *confidence*; as here in this text, and chap. x. 35, and Acts xxviii. 31, and 1 John ii. 28, and iii. 21, and v. 14.

Confidence will make a man utter his whole mind, and not be afraid nor ashamed to publish that which he thinks meet to be made known.

The word here used hath sometimes reference to God, as Heb. iv. 16; and sometimes to man, as where it is said of the rulers of the Jews, that 'They saw the boldness of Peter and John,' or their confidence, Acts iv. 13.

In this later sense it implieth a free and resolute profession of the faith. Thus do some here take it, and so make a constant standing to the truth, and an undaunted maintaining thereof, even unto blood, to be an evidence that we are the house of Christ, and animated by his Spirit. This is a congruous sense, well expressing the emphasis of the Greek word. To this purpose doth this apostle more expressly exhort, to 'Hold fast the profession (*ἐκλογίαν*), of our faith without wavering,' Heb. x. 23.

But most expositors take the word here, as having

¹ *πῆρις, oratio.*

² *πᾶς, omne: παῖσις, quasi παντα. Libertas quidvis loquendi, cum libere dicimus omnia que dicenda sunt.*

reference to God, and to intend such a resting on God, and placing our trust in him, which is the nature of confidence, as it makes us boldly to go to God, and freely to pour out our own whole souls before him, as we are required, chap. iv. 16.

In this respect they make it an effect of faith, and metonymically put it for faith itself. Thus doth this text fitly answer another like text, where the apostle saith, 'You hath he reconciled, if ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel,' Col. i. 23.

Faith may here be the more fitly intended, because it is that grace whereby we are united to Christ, whereby we receive spiritual life from him, and are made lively stones, whereby we grow up unto an holy temple, yea, whereby Christ dwelleth in our hearts, and so we come to be his house.

This faith, where it is well rooted, will sprout forth. A believer will not be tongue-tied. Faith works boldness of speech. See more hereof in *The Saints' Sacrifice*, on Ps. cxvi. 10, sec. 67. In this respect, confidence, as it is here used, may comprise under it both the cause and the effect, both faith and profession. Faith is the cause of confidence, profession is an effect thereof. By faith, we gain assurance to ourselves that we are Christ's house; by profession of faith, we give evidence to others that we are that house. Fitly, therefore, hath the apostle used a word that compriseth both under it.

They who through fear or shame refuse to profess Christ and his gospel, and they to whom the thought and presence of God is terrible, who dare not approach unto him, nor call him Father, but behold him as a severe judge, have cause to suspect they are not of the house of Christ, in that they want that confidence which is here set down.

That we therefore may attain it and retain it, let us acquaint ourselves with all the evidence of God's favour that we can, and meditate on his promises, and duly weigh his properties, as his free grace, rich mercy, almighty power, infallible truth, everywhere present, with the like. Let us go out of ourselves, and behold him inviting all to come to him, and accepting all that come; thus may, thus will the soul be established, and confidence bred and preserved in it.

Of saints' confidence in professing that relation which is betwixt God and them, see *The Saints' Sacrifice* on Ps. cxvi. 16, sec. 100.

Sec. 62. Of hope, an evidence that we are Christ's.

The other evidence, that we are the house of Christ, is *hope*. Hope necessarily followeth upon faith. 'Faith is the substance of things hoped for,' Heb. xi. 1. And hope is an expectation of that which is believed. Hope makes one wait for the fruition thereof. Hereby is faith sustained. Where there is no hope, there is no faith; where hope faileth, faith fainteth.

Where there is no faith, there can be no spiritual life, no communion with Christ, no right to him. These two graces, faith, hope, are in all that are the house of Christ.

Of the nature of hope, what it is; of the properties of it; of the agreement and difference betwixt faith and it; of the need and use of it; of getting, preserving, and well-managing of it, see *The whole Armour of God*, on Eph. vi. 17, treat. ii. part 7, sec. 3, &c.

Hope gives evidence that we are the house of Christ, in that it keepeth from falling away from Christ. It is as 'an anchor of the soul, sure and steadfast,' Heb. vi. 19. This world is as a sea; Christ's church, which is the house here spoken of, as a ship therein; Satan's assaults, persecutions in the world, all manner of troubles, are as violent winds, which blow against that ship, but it hath such an anchor as holds it fast; no other ship hath the like; all other ships are tossed up and down, and at length overwhelmed in the sea. If, therefore, we have this anchor of hope, which holds us fast, there is a good evidence that we are the house of Christ.

Sec. 63. *Of true rejoicing, what it is, and whence it ariseth.*

That hope which giveth evidence that we are the house of Christ, is here set out by an especial effect, which is *rejoicing*.

The Greek word, *καυχησθαι*, imports an high degree of rejoicing, such an one as causeth a glorying or boasting in a thing; and so in other places it is translated, 'I were better for me to die, than that any man should make my glorying (*τὸ καυχησθαι*) void,' saith the apostle, 1 Cor. ix. 15. And again, 'Lest our boasting (*τὸ καυχησθαι*) of you should be in vain,' 2 Cor. ix. 3. There is another like word, *καυχῆσθαι*, which signifieth the same thing, frequently used. The root¹ whence the Greek words are derived, signifieth a *neck*. For they who will glory in a thing will stretch forth their neck, Isa. iii. 16.

The word here used and applied to hope, sheweth that true Christian hope produceth a great degree of rejoicing; even such a degree as cannot be abated by affliction, Rom. v. 2, 3.

This rejoicing is an expression of that joy which is in a man, and a manifestation of one's liking of it, and delighting in the good which he hath.

Joy is a liking, dilating affection. Or more fully to express the nature of it, joy is a liking affection, which enlargeth the heart upon the apprehension of some good thing.

Of the general nature of an affection, and of the difference betwixt liking and disliking affections, see *The Saints' Sacrifice*, on Ps. cxvi. 1, sec. 4.

That whereby joy is differenced is in this word *dilating*, or in this phrase, 'which enlargeth.' For

¹ ἀνυχεῖν, exerceo; inde, ἀνυχίζω, gloriarī. ἀνυχὴν δὲ ἀνυχῆμα gloria; per prothesis, καυχῆμα.

desire lifts up the heart after the thing desired. *Love* unites the heart to the thing loved. *Joy* enlargeth the heart with a pleasing content in that which it apprehendeth to be good. Thus it is said of the church, that in regard of the confluence of people, her 'heart should be enlarged,' Isa. lx. 5, that is, she should rejoice. Joy is contrary to grief. Now grief contracteth and straiteneth the heart, and consumeth it, Ps. xxxi. 9, 10. But joy enlargeth and reviveth it, Gen. xlv. 27.

The proper object of true Christian rejoicing, is that which concerns our true happiness. The disciples who rejoiced in the power of their ministry, in that the devils were made subject to them, were somewhat checked by Christ, who said, 'In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven,' Luke x. 17, 20. Common gifts are not the proper ground of rejoicing. Now casting out of devils was but a common gift, which hypocrites had, but the writing of their names in heaven tended to their eternal happiness; therefore, in this latter they were to rejoice.

Hope is a saving grace, so as it properly produceth rejoicing; so doth faith, Acts. xvi. 34, so do other like graces.

As for other things which do not make thereunto, they may be enjoyed by him on whom the guilt of sin lieth, and who is himself under the dominion of sin; who is a slave to Satan; over whom the wrath of God hangeth; who shall be excluded out of heaven, and eternally damned. What matter of true rejoicing then can there be in such things?

Here, by the way, we may be informed in the deceitful rejoicing of most men. Take a view of the ordinary matters of rejoicing, and you shall find cause to say, as the wise man doth, 'Vanity of vanities, all is vanity, yea, vexation of spirit,' Eccles. i. 2, and ii. 11. This we may find from the cradle to the grave. The child rejoiceth in baubles; the young maid in her beauty; the young man in his propenseness; the strong man in his strength; the scholar in his learning; the honourable man in his dignities; the rich man in his wealth; the counsellor in his great practice; so others in other like things. Are any of these like that power of the disciples' ministry, concerning which Christ said, 'In this rejoice not,' Luke x. 20. In pangs of gout and stone, in sickness, in death, in the day of judgement, what joy and rejoicing can those produce? Have they not a sting in their tail? Note the issue of Nebuchadnezzar's rejoicing in his great Babel, and Belshazzar's rejoicing in his cups, Dan. iv. 27, 28, and v. 5. I may therefore well say to him that spends his time in pleasure, 'In this rejoice not;' to him that, Dives-like, is daily arrayed in glorious apparel, and fareth delicately, 'In this rejoice not;' and of such as have great success in their undertakings, either in war or merchandising, or any other like, 'In this rejoice not.'

Sec. 64. *Of the rejoicing of hope in troubles.*

Well might the apostle attribute rejoicing to hope, because hope maketh us cast our eyes on the end of our faith, which is hoped for, 'the salvation of our souls,' 1 Peter i. 9. Hereby it cometh to pass, that as an husbandman beholding his ground that is sowed with corn fairly to grow up, rejoiceth in the expectation of a great harvest; so we, that have sown here to the Spirit, rejoice in hope and expectation of reaping life everlasting, Gal. vi. 8.

Though believers, before they come to the fruition of that end, are oft in sore troubles, outward and inward, in body and soul, in goods or good name; sometimes immediately from God, and sometimes through the malice of men, yea, sometimes from the apprehension of their own sins; yet there is no estate, whereunto in this world they can be brought, but his hope of the issue thereof, and glory following thereon, may produce a rejoicing. The Hebrews 'took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance,' Heb. x. 34.

I. Believers are subject to persecution: but the cause, their present assistance, and future recompence, do all give matter of rejoicing.

1. Their cause is the most glorious that can be; Christ's name, Acts v. 41.

2. Their assistance is more than ordinary,¹ 2 Tim. iv. 16-18. Such hath been their assistance, as they have sung for joy in the midst of their greatest trials, Acts xvi. 25.

3. The end is such, as no suffering is worthy thereof, Rom. viii., 2 Cor. iv. 17. Therefore Christ exhorteth his, when they are persecuted, to 'rejoice, and be exceeding glad; because great is their reward in heaven,' Mat. v. 11, 12.

II. Believers are also subject to wrongs and oppressions of worldlings; and though not simply for the gospel, yet for their sheep-like and dove-like disposition, in that they are not forward to revenge wrong. 'He that departeth from evil maketh himself a prey,' Isa. lix. 15. But the apostle Peter saith, that 'this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.' And again, 'If, when he doth well, and suffereth for it, he take patiently, this is acceptable with God,' 1 Peter ii. 19, 20. That which is thankworthy and acceptable with God, is matter of rejoicing.

III. Believers likewise are, as others, subject to torturing and tormenting diseases, yea, and to the uncomfortable disease of the plague. But,

1. They know that these things are ordered by God in wisdom, in love, for their need, and for their good; and in that respect rejoice. A wise man is glad, when a skilful and faithful physician or chirurgeon undertakes to cure him, though he be forced to drink

¹ See a Recovery from Apatony, on Luke xv. 32, see. 25, 26.

fulsome potions, to drink bitter pills, to endure cupping, lancing, cutting, splinting, searing, yea, sawing off a limb. Much more believers are glad at God's chastisements, though they be grievous.

2. Believers, in all their pains and anguishes, use to call to mind the pains of hell which their sins deserve, in comparison whereof all that can be endured in this world is but as a flea-biting. Now, that faith which they have in their freedom from God's wrath, from the power of sin and Satan, from the curse of death and damnation, makes them rejoice in all bodily pains.

3. God useth in all the distresses of his saints, whether public or private, for maintenance of the gospel, or trial of their graces, to give them such a spirit of consolation, as makes them rejoice under their crosses. It is God's usual dealing to increase the consolations of his Spirit, according to the need of his servants, 2 Cor. i. 5.

IV. Believers are subject to spiritual desertsions. But though these may seem to be as water that quenqueth all the fire of spiritual joy, yet the Lord reserveth some sparks of comfort and confidence in the souls of true believers, as he did in his Son, who in his bitterest agony, thus cried to his Father, 'My God, my God, why hast thou forsaken me?' Mat. xxvii. 46. On this ground said Job, 'Though he slay me, yet will I trust in him,' Job xiii. 15. Besides, that inward grief will turn into greater joy. After sundry dismal, showery, cloudy, dark days, when the clouds are dispelled, the sun seemeth to shine more brightly and more comfortably; so the Spirit of joy, after such desertsions. Many of David's psalms which begin with sighs and groans, and expressions of much grief, do end in praises and rejoicings.

Sec. 65. *Of rejoicing of hope standing with mourning, weeping, and brokenness of heart.*

Obj. We are commanded to weep, Joel ii. 17. And Christ pronounceth them blessed who mourn, Mat. v. 4, and weep, Luke vi. 31; and a broken spirit, and a contrite heart, are said to be the sacrifices of God, Ps. ii. 17. How then can rejoicing of hope stand with these?

Ans. 1. Those and other like charges to weep and mourn were given on special occasions, and that for sin or judgment. The end thereof was to bring comfort and joy to the soul.

2. The blessing pronounced to mourning and weeping, is in regard of the consequence and event that should follow thereupon; which are comfort and laughter, Mat. v. 4, Luke vi. 21.

3. There may be a mixture of joy and grief in the same person, at the same time, but in different respects. In respect of sin, and apprehension of God's displeasure, there may be grief; but in respect of God's mercy, Christ's sacrifice, and faith therein, there will be rejoicing. A saint while he is confessing his sin, useth to be much dejected and broken in spirit, but in the apprehen-

sion of the atonement made by Christ, his spirit revived, rejoiceth, and praiseth God. As 'in laughter the heart is sorrowful,' Prov. xiv. 13; so in weeping the heart may be joyful.

4. There is a time to weep, and a time to laugh, Eccles. iii. 4. In this respect directions to weep and directions to rejoice, having respect to their distinct and due seasons, do not thwart each other.

Sec. 66. *Of errors contrary to the rejoicing of hope.*

This property of rejoicing, attributed to hope, discovereth sundry errors; some in opinion, some in practice. One error in opinion is of papists especially, who make uncertainty a property of hope, and teach, that it is against the nature of hope to be sure and stedfast.

Ans. 1. Herein they expressly thwart the Scripture, which attributeth full assurance to hope, and termeth hope 'an anchor of the soul, both sure and stedfast,' Heb. vi. 11, 19. In this respect it is said, that 'hope maketh not ashamed,' Rom. v. 5, because it disappointeth him not of that which he hopeth for.

2. They strip hope of that property which the apostle here attributeth to it; for rejoicing cannot arise from that which is uncertain, or from a doubting of that which we hope for, but rather from an assurance of receiving it.

3. They take away the difference betwixt the hope of saints in reference to eternal life, and of worldlings in reference to the things of this life. The hope of worldlings is mixed with doubtings, fears, and griefs, because the event of the things they hoped for is uncertain; but so is not the glory which true believers hope for.

A second error in opinion is their conceit, that think a Christian's life is a life full of fear, grief, and perplexity.

Ans. I will not deny but that believers, by reason of the mixture of the flesh with the spirit in them, have many times occasions of fear, grief, and perplexity; yet not such as depriveth them of the rejoicing here intended. The believers' sorrow is not like the sorrow of worldlings: theirs is 'a godly sorrow, which worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death,' 2 Cor. ii. 10. Many times when worldlings seem jocund, they have heaviness within them; but when Christians seem outwardly pensive, they have much comfort within. The seeming outward joy of worldlings, take it at the best, is fading: 'As the crackling of thorns under a pot, so is the laughter of a fool,' Eccles. vii. 6, Prov. xi. 7. But to those that were of Christ's house, saith he, 'Your heart shall rejoice, and your joy no man taketh from you.' John xv. 22.

A third error in opinion is, that expressions of joy, in special by laughter, are unlawful; and thereupon advise Christians to go always as mourning, and to be

ever dejected; and for proof, allege that Christ never laughed.

Ans. The many exhortations in Scripture to rejoice, and approved patterns of saints that have rejoiced, yea, and laughed, Gen. xvii. 17, and xxi. 6, Ps. cxvii. 2, are sufficient to disprove the foresaid error. As for Christ himself, it is expressly said, that 'he rejoiced in spirit,' Luke x. 21, which is the ground of true laughter. This third error is an uncomfortable error, which is enough to keep men from professing the Christian religion.

An error in practice is of them who profess faith and hope in Christ, and yet are always dejected in spirit, walking heavily; they will not be comforted, nor made cheerful.

They are in sundry respects to be blamed. For,

1. They give too great cause of justifying the error last mentioned, that rejoicing is unlawful.

2. They wrong themselves, in making their life more miserable than otherwise it might be, and putting away such comforts as God hath provided for them.

3. They prejudice other weak ones in disheartening them. They discourage such as have entered into the Christian list, and deter such as have not entered from entering.

4. They disgrace the holy profession, as if it were the most uncomfortable profession in the world.

5. They dishonour God, as if he were an hard master; so as no profit, joy, or comfort were to be found in serving him.

Sec. 67. *Of believers' rejoicing.*

Just cause is here given to exhort and incite such as profess to have hope in Christ, to testify the truth of their hope by rejoicing: 'Rejoice in the Lord always; and again I say, rejoice,' Philip. iv. 4; 'Rejoice evermore,' 1 Thes. v. 16. None have such just and true cause of rejoicing. The dignities, honours, pleasures, profits, and other like things wherein the men of this world rejoice, are vain, like ice, hail, and snow, which waste in the handling. They may be taken from us, Job i. 21, or we from them, Luke xii. 20; but Christians have matter of true rejoicing, that which is solid, unutterable, everlasting.

Among other Christian duties this is much pressed in Scripture. Moses doth at least ten times inculcate it in that last book which he uttered in the last month of his age, and that either by advice, Deut. xxxiii. 18, or by promise, Deut. xii. 12. The sweet singer of Israel hath ten times in like manner pressed the same in his book of Psalms. So other prophets also call upon the people of God to rejoice, Isa. lxxvi. 10, Zeph. iii. 14, Zech. ix. 9; so Christ, Mat. v. 12; and his apostles, Philip. iv. 4, 1 Peter iv. 13, James i. 9; yea, and the angels from heaven, Rev. xix. 7.

None have greater cause of rejoicing than believers,

for their names are written in the book of life, Luke x. 20. Christ, the greatest matter of rejoicing, is theirs; they have a right to all that Christ did and endured for man; yea, to the things of this world, and to heaven itself.

As they have in these respects just cause of rejoicing, so the blessed effects that follow upon their rejoicing, are forcible inducements to perform the same. For,

1. By their rejoicing, the author and giver of joy is much glorified. It shews that he is so kind and good a master every way, as his servants much rejoice in him.

2. It is a great inducement to draw on others who are without, to like that profession which causeth such rejoicing, and themselves to take upon them that profession.

3. It sweetens our whole life; it sweetens all that we do for preservation of nature, as eating, drinking, sleeping, and other refreshings; it sweetens the works of our calling; it sweetens the duties of piety which we perform to God, and the duties of justice and charity which we do to man; it sweetens all manner of sufferings; it sweetens our very deathbed.

Sec. 68. *Of perseverance without intermission or revolt.*

That which maketh confidence and rejoicing a true, sure, and infallible evidence of being Christ's house, is perseverance therein.

Therefore the apostle addeth this caution, 'If we hold fast firm unto the end.'

The apostle's expression is very emphatical. There are three words used, every of which imply the point intended.

1. The verb *κατέσχωμεν*, 'hold fast,' is in Greek a compound. The simple verb, *ἔχειν*, signifieth to have; but this compound, so to have it as never to let it go, and this is to hold fast. So is this word, Heb. x. 23, 1 Thes. v. 21.

2. The adjective *βεβαίαν*, translated *firm*, importeth such a steadfastness as can never be taken away. See more hereof, Chap. ii. 2, Sec. 11. It implieth an holding fast without intermission.

3. This last clause, *μέχρι τέλους*, unto the end, shews that such a perseverance is here intended, as will neither be interrupted nor cleave broken off; for the end here meant is the last period of one's life. So is the word taken, ver. 14, Mat. x. 22, Rev. ii. 26.

To shew that it implieth a perpetual continuing in a thing, it is translated *continual*, Luke xviii. 5, and it is applied to such a perpetuity as is eternal, John xiii. 1, 1 Cor. ii. 8.

The perseverance here set down is opposed to a double kind of hypocrisy.

One, of such as make show of confidence and rejoicing by fits. Sometimes they are exceeding bold and jocund; other times they are full of fear and

anguish. They are like men sick of an ague, sometimes well, sometimes ill. It falls out with such many times, as, notwithstanding their well days, they die in a fit. They deal with the graces of God's Spirit as children do with a bird that they hold by a string: sometimes they will hold it in, and sometimes let it fly out, so as the bird on a sudden, they letting go their hold, flies clean away. This intermission argueth unsoundness, and is contrary to the caution here prescribed.

The other is of such as repent their good beginnings, and prove plain apostates. They are like such as, having left their colours, will be hanged rather than return to them again.

These are in a most woful plight. The last state of such a man is worse than the first, Luke xi. 26, 2 Peter ii. 20. These are like Nebuchadnezzar's image, whose head was of fine gold; his feet, part of iron, and part of clay, whereby it came to be broken to pieces, Dan. ii. 32-34. Such were Saul, Joash, Judas, and others, whose end was memorable and miserable. In this case I may use Christ's memento, 'Remember Lot's wife,' Luke xvii. 32.

Sec. 69. *Of motives to perseverance.*

If divine exhortations to a grace, and earnest dissuasions from the contrary; if earnest supplications for obtaining a grace, and hearty gratulations for enjoying it; if gracious promises made to a grace, and fearful denunciations against the want of it; if a blessed recompence of those who have attained it, and woful revenge on those that have failed therein, be motives of force to enforce a point, forcible motives are not wanting to press this point of perseverance.

Many instances might be given out of God's word to exemplify every of these. Of each take one instance:

1. For exhortation, 1 Cor. xv. 58.
2. For dissuasion, Heb. iii. 12.
3. For supplication, 1 Thes. v. 23.
4. For gratulation, 1 Thes. iii. 8, 9.
5. For promise, Mat. x. 22.
6. For threatening, Heb. x. 38.
7. For recompence, Rev. xii. 11.
8. For revenge, Acts i. 17, 18.

Just and great reason there is thus to press this point of perseverance; for,

1. All the benefits that we can expect from any grace dependeth upon persevering therein. Thereby the prize is obtained. It is constancy that sets the crown upon all good endeavours, 2 Tim. iv. 7, 8.

2. All Christian privileges and divine promises are limited therewith, as here in this text, 'If we hold fast.' 'If ye abide in me,' saith Christ, John xv. 7; 'if ye continue in the faith,' Col. i. 23.

3. All the benefit of what hath formerly been done is lost if he hold not out to the end, Ezek. xviii. 24.

As a man in a race, who runs swiftly at first, if he hold not out, gets nothing by his former swiftness.

4. Not the benefit only is lost, but great damage ensueth thereupon: 'the last state of that man is worse than the first,' Luke xi. 26. As a man in ascending a ladder, if, after he have got up many steps, he let go his hold and fall down, he doth not only lose the benefit of his former pains, but also gets a bruised body, and, it may be, broken bones, whereby he is made less able to climb up again than he was before. Hereupon it is said, 'It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment.'

How requisite it is for saints to proceed and persist in grace, see *The Saints' Sacrifice*, on Ps. cxvi. 9, sec. 60.

Sec. 70. *Of means for perseverance.*

To help us on in holding out, these graces following, among others, are very useful:

1. Humility. This is the basis and foundation whereon the fore-mentioned house is settled. If an house want a foundation, how can it stand, especially against storms and tempests? Luke vi. 49. Christ saith that a man which builds a sure house digs deep, Luke vi. 48. Digging deep is in a humble soul. Many promises are made to the humble, Micah vi. 8: 'God giveth grace to the humble,' Prov. iii. 34. For this very end we are forbidden to be high-minded, lest we fall, Rom. xi. 20. Self-conceitiveness and pride make men careless, Rev. iii. 17, and God is provoked against such, 'for he resisteth the proud,' James iv. 6.

2. Sincerity. This is an inward soundness. If the foundation be not sound, the edifice cannot be well settled on it. Soundness is that which maketh last and endure. Sappy, rotten timber will quickly fall. Counterfeit grace will not last.

3. A settled resolution to hold out to the end. 'I have sworn, and I will perform it, that I will keep thy righteous judgments,' saith a constant servant of the Lord, Ps. cxix. 106. Nothing will daunt or turn back such an one. See more hereof in the *Recovery from Apostasy*, on Luke xv. 34, sec. 44.

4. Jealousy. Jealousy, I say, in regard of the temptations wherunto we are subject, and of our own weakness. Satan is subtle, 1 Peter v. 8; sin is deceitful, Heb. iii. 13, and we of ourselves are foolish, and prone to yield to sin and Satan. If we be secure or careless, we may be soon taken as birds in a net. This is a great cause of backsliding; therefore we are oft admonished to fear, Heb. iv. 1, Rom. xi. 20, Philip. ii. 12.

These two, *resolution* and *jealousy*, may well stand together, if the former be placed on God's promises and the Spirit's assistance, and the latter on temptations wherunto we are subject, and our own weaknesses.

5. Prudence. For the manifestation hereof,

(1.) Avoid occasions which may draw thee out of thy Christian course. This the apostle intendeth under this phrase, 'Cast away every weight,' Heb. xii. 1. To avoid uncleanness, the wise man gives this advice, 'Remove thy way far from a strange woman, and come not nigh the door of her house,' Prov. v. 8. To press this the further, he useth these metaphors: 'Can a man take fire in his bosom, and his clothes not be burnt? can one go upon hot coals, and his feet not be burnt?' Prov. vi. 27, 28. Peter's thrusting himself among the servants and officers in the high priests' hall was an occasion of the temptation which brought him to deny his master, John xviii. 16-18.

(2.) If occasions cannot be avoided, but that thou beest forced to 'sojourn in Meshech, and to dwell in the tents of Kedar,' Ps. cxvi. 5, then take heed of yielding to temptations. Stand out against them as Joseph did, Gen. xxxix. 9. Remain righteous as Lot did in Sodom, 2 Peter ii. 8. 'Give no place to the devil,' Eph. iv. 27; but withstand sin in the beginning. It is not safe to dally with temptations. If Satan get in a claw, he will soon put in his whole paw, and then head, body, and all. If waters make a little breach, floods will soon follow.

(3.) If thou be overtaken with a temptation, lie not in it; but as soon as thou canst recover thyself, do as in this case Peter did. So soon as he observed his Lord's beck, and heard the cock crow, whereby he was put in mind of his sin, presently 'he went out and wept bitterly,' Luke xxii. 60-62.

(4.) Being recovered, take heed of falling back again. A relapse is dangerous in bodily diseases, much more in spiritual. The Spirit is much grieved thereby. Christ gave this advice to a woman taken in adultery, and forgiven, 'Go and sin no more,' John viii. 11. This advice he backed with a strong reason thus, 'Sin no more, lest a worse thing come unto thee,' John v. 14.

6. Growth in grace. By this we shall be the more strengthened, and the better enabled to hold out. Use what means are prescribed to this purpose: 'As newborn babes, desire the sincere milk of the word, that ye may grow thereby,' 1 Peter ii. 2; 'Stir up the gift of God which is in thee,' 2 Tim. i. 6. Standing at a stay may occasion falling away. In endeavours to grow in grace, never think thou hast done enough, but follow the apostle's advice, Philip. iii. 13, 14.

7. Walking with God. By this, he that never saw death, pleased God all the days of his life. Compare Gen. v. 24 with Heb. xi. 5. Of the emphasis of this phrase, *walked with God*, see *The Saints' Sacrifice*, on Ps. cxvi. 9, sec. 58.

Walking with God implyeth a setting of God before our eyes. This will make us to endeavour in all things to please him, which the apostle expresseth under this phrase, 'Walk worthy of the Lord unto all pleasing,'

Col. i. 10. This will make us in all things to hold close to God, and it will be an especial means to pull us in when we are about to start from God.

8. Stedfast expectation of the prize or reward that is set before thee. It is said of Moses, that he 'had respect unto the recompence of the reward,' Heb. xi. 26. This made these Hebrews to hold out: 'They knew that they had in heaven an enduring substance,' Heb. x. 34. Of Christ himself it is said, 'For the joy that was set before him, he endured the cross,' Heb. xii. 2. This must needs uphold those that believe it, and keep them stedfast unto the end, because all that we can do or endure here is 'not worthy to be compared with the glory that is promised,' Rom. viii. 18; 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory,' 2 Cor. iv. 17. Of the emphasis of this phrase, see *A Recovery from Apostasy* on Luke xv. 31, sec. 27. Hereupon the apostle gives this admonition, 'Let us not be weary in well doing: for in due season we shall reap if we faint not,' Gal. vi. 9. And again: 'Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord,' 1 Cor. xv. 58.

9. Prayer, faithful, fervent, constant prayer. Christ used this means for himself, Heb. v. 7. This means he also used, that Peter's faith might not fail. Experience sheweth that the more we fail herein, the more we decay; but the more fervent and constant we are herein, the more stedfast we remain. This is to be added to all other means, because by faithful prayer the Holy Spirit is obtained, Luke xi. 13, without which we cannot hold out; but by it we shall persevere.

By the foresaid means we may continue to enjoy our spiritual strength, as Caleb did his bodily strength, Joshua xiv. 11, and as Moses, whose natural force abated not, Dent. xxxiv. 7; 'We shall still bring forth fruit in old age,' Ps. xcii. 14.

Of circumspection in preventing apostasy, see Sec. 122.

Sec. 71. Of the resolution of Heb. iii. 2-6.

2. Who was faithful to him that appointed him, as also Moses was faithful in all his house.

3. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4. For every house is builded by some man; but he that built all things is God.

5. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after;

6. But Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

The sum of all these verses is, a description of

Christ's faithfulness in the execution of his prophetic office.

This is set down,

1. Simply.

2. Comparatively.

In the simple expression there is,

1. An affirmation of the point, *who was faithful*.

2. A declaration of the person to whom he was faithful, *to him that appointed him*.

The comparison whereby the point is amplified is betwixt Christ and Moses.

This is set out two ways:

1. By similitude, in the latter part of the second verse.

Of the similitude, the proposition, or former part, is thus expressed, *Moses was faithful in all his house*.

The reddition or latter part is intimated by the inference of that proposition on that which went before, and that by this note of similitude, *as*.

In the proposition three distinct points are set down,

1. The person with whom Christ is compared, *Moses*.

2. The point wherein they are compared, *faithful*.

3. The place in which that faithfulness was shewed.

This is set forth,

1. By the kind of place, *house*.

2. By the Lord thereof, *his*.

3. By the extent, *all*.

2. Christ and Moses are compared by dissimilitude.

This is, 1, generally propounded; 2, particularly exemplified.

In the general is noted,

1. The persons between whom this dissimilitude is, *this man* (who is Christ) and *Moses*.

2. The matter of the dissimilitude. Here observe,

1. What that matter was, *glory*.

2. The grounds thereof, *counted worthy*.

The particular exemplification is by two pair of relatives, one a *builder*, and an *house*, ver. 3, 4.

The other, a *son*, and a *servant*, ver. 5, 9.

The former, concerning the builder and an house, is,

1. Propounded, ver. 3; 2, proved, ver. 4.

In the proposition are expressed,

1. Both parts of the dissimilitude, *he that built*, and *the house*.

2. The matter wherein they are unlike, *honour*. In this phrase, 'bath more honour.'

In the proof two things are confirmed:

1. That Moses was an house built.

2. That Christ was the builder.

Each of these are confirmed by a general case taken for grant.

The first case granted is this: 'Every house is builded by some man.' Hence it followeth that Moses (who was at least a part of an house) was builded.

The other case granted is this: 'He that built all things is God.' Hence it followeth that Christ (who is God) builded Moses.

The other pair of relatives (which is of a *son* and a *servant*) is largely set down, ver. 5, 6.

The latter relative is first described, ver. 5. Herein is,

1. A repetition of what was before asserted.
2. An addition.

Three things are repeated:

1. The person, *Moses*.
2. The point wherein he was commended, *faithful*.
3. The place, *with the Lord*, and the extent hereof, *in all his house*.

Two things are added:

1. The correlative, wherein consists another dissimilitude, *servant*.
2. The end why he was a servant. Here are noted,

1. The kind of end, *for a testimony*.
2. The matter thereof, *of those things which were to be spoken after*.

The former relative concerning the Son is, 1, propounded; 2, expounded.

In the proposition, 1, the Son here meant is named Christ.

2. The house over which he ruleth is thus limited, *his own*.

In the exposition there is,

1. A declaration of the point, *whose house are we*.
2. A limitation thereof.

The limitation is, 1, in this conditional particle *if*; 2, exemplified.

In the exemplification there is,

1. An act required; 2. The subject matter of that act.

The act is set forth,

1. By the kind of it, *hold fast*.
2. By the manner of performing it, *firm*.
3. By continuance therein, *unto the end*.

The subject matter consists of two branches: 1, confidence; 2, hope.

The latter is amplified by an effect thereof, *rejoicing*.

See. 72. *Of observations collected out of Heb. iii. 2-6.*

I. Christ was deputed to his prophetic office. This is here taken for grant, in that it is said, 'He was faithful to him that appointed him.' See Sec. 33.

II. Christ was faithful in that which he was trusted withal. See Secs. 32, 38.

III. God's deputation makes a true minister. This is gathered out of this word *appointed*, as here used. See Sec. 31.

IV. There may be a resemblance betwixt unequals. There is here a resemblance made betwixt Christ and Moses. See Sec. 38.

V. Moses was a faithful minister. This is here plainly expressed. See Sec. 38.

VI. God's ministers must be faithful; for this end the faithfulness of Christ and Moses is here set down. See Sec. 39.

VII. Christ of all was most worthy of glory; this is the main point proved in these verses. See Secs. 42-44.

VIII. Moses was an eminent minister. Moses, among others, is here called out to be compared with Christ; his prerogatives are distinctly set down, Sec. 45.

IX. Christ was more excellent than Moses. This is expressly set down. See Sec. 45.

X. A builder is more excellent than the thing built. This metaphor is used to set out Christ's excellency above others. See Sec. 46.

XI. Ministers have received what they are or have. This is implied under this phrase, 'Every house is builded.' See Sec. 48.

XII. Christ is true God. He is here so called. See Sec. 49.

XIII. Christ is the creator of all. This is intended under this metaphor, 'He that built all things.' See Sec. 49.

XIV. The church is built up by Christ. This is the special thing intended under this phrase, 'He that built all things is God.' See Sec. 49.

XV. A servant must be faithful. This is here intended in the pattern of Moses. See Sec. 50.

XVI. Governors are servants; so was Moses. See Secs. 51, 52.

XVII. Ministers are God's witnesses. As Moses, so all other ministers are for a testimony. See Sec. 55.

XVIII. God beforehand makes known his pleasure; so much is intended under this phrase, 'Those things which were to be spoken after.' See Sec. 55.

XIX. Christ is the anointed; this title Christ importeth as much. See Sec. 54.

XX. Christ is God's Son. This is intended under this relative Son. See Sec. 55.

XXI. Christ is the governor of the church. This preposition over importeth a government. See Sec. 59.

XXII. The church is Christ's own. It is his own house. See Sec. 57.

XXIII. Saints are Christ's house. This pronoun we means saints. See Sec. 58.

XXIV. Believers under the law and gospel make one house. Moses was under the law, and we are under the gospel. See Sec. 59.

XXV. They who stand must take heed lest they fall. So much is hinted under this conjunction *if*. See Sec. 60.

XXVI. The best have need to look to their standing. The apostle puts himself under this caution by using a verb of the first person, 'If we hold fast.'

XXVII. Confidence is one evidence of our right to Christ. Mention is made of confidence to that end. See Sec. 61.

XXVIII. Hope also is an evidence of our right to Christ. To this end it is added unto confidence. See Sec. 62.

XXIX. *Rejoicing ariseth from hope*; it is therefore here added as an epithet to hope. See Sec. 68.

XXX. *Perversion is an evidence of soundness*; it is here set down for that end by way of supposition, 'If we hold fast.' See Sec. 68.

XXXI. *Perversion must be without intermission*; for this end this epithet *firm* is added. See Sec. 68.

XXXII. *True perseverance holds out till death*; so much is intended under this phrase, *to the end*. See Sec. 68.

Sec. 73. *Of the inference of that which follows upon that which went before.*

Ver. 7. *Wherefore, as the Holy Ghost saith, To-day, if ye will hear his voice.*

From the beginning of the second verse to this, the apostle hath largely set down Christ's faithfulness in executing his prophetic office; and that toward us, who are his house. Hereupon he inferreth a dissuasion from disrespecting Christ, which is continued to the end of this chapter.

This first particle, *whence*, *wherefore*, is a note of inference.

This is the first place in this epistle where the Greek word is used, yet other Greek words to the same sense have been used, as chap. ii. vers. 1, 17.

This inference may have reference either to all that hath been spoken before of Christ's excellency and faithfulness, thus: Because Christ was so excellent and faithful a prophet, as never any the like; we must therefore take heed that we harden not our hearts against him, nor depart from him; or more immediately to the last clause of the former verse, thus: Because if we hold fast the confidence, &c., we give evidence thereby that we are the house of Christ; we ought therefore to take heed that we harden not our hearts, and depart from Christ.

The former reference sheweth that Christ's care in executing his function for our good, ought to make us careful in attending to him, and cleaving close to him.

The latter reference sheweth that we ought in this respect to take heed that we fall not from Christ, because holding fast our confidence is an evidence of our communion with him, namely, that we are his house, and he our Lord. Hence it followeth that means must be used for holding fast confidence.

I take the former reference to be the more proper to this place, and so it intends the same point that was before noted, Sec. 2.

This note of inference, *wherefore*, looking backward, may intend either the point that immediately followeth in the divine testimony, or that which is set down, ver. 12, &c. If thus, then the testimony must be included in a parenthesis, and this particle *wherefore* be taken as joined with the 12th verse, thus, 'Wherefore, take heed,' &c.

Sec. 74. *Of expressing one's mind in the words of the Holy Ghost.*

The apostle expresseth his mind concerning the use which we are to make of Christ's faithfulness in his office under the very words of sacred Scripture, which unquestionless he doth to make it the more regarded; for to express God's mind in his own words addeth great weight to the point. The apostle doth the like chap. ii. vers. 6, 7, and in sundry other places of this epistle. A very great part thereof is penned in Scripture words and phrases; for he wrote to the Hebrews, who were well exercised in the Old Testament, and had it in high account.

In quoting the testimony, he expresseth neither book, nor psalm, nor verse. Of this manner of quoting Scripture, see more, Chap. ii. Sec. 50; but the words of Scripture are so expressly set down, as it may be found out where they are, especially by such as are so exercised in the Scriptures as these Hebrews were.

The apostle faithfully declareth the mind of God therein, though there be some little difference in words, especially in their order or joining together, which we shall note in due place.

The testimony continueth from this verse to the 12th, and it is taken out of Ps. xcv. 7-9, and xix. 11.

David was the penman of this as of the other Psalms; therefore David's name is sometimes expressed before texts quoted out of the book of Psalms, as chap. iv. 7, Mat. xxii. 43, Luke xx. 42, Acts ii. 25, Rom. iv. 6 and xi. 9.

To shew that the Holy Ghost spake what David uttered in the Psalms, Peter useth this phrase, 'The Holy Ghost by the mouth of David spake,' Acts i. 16; and again, speaking to God, thus saith, 'Who by the mouth of thy servant David hast said,' Acts iv. 25.

The apostle's manner of quoting this testimony thus, 'The Holy Ghost saith,' doth demonstrate sundry principles of our Christian faith; as,

1. The Holy Ghost is true God; for 'God spake by the mouth of David,' Acts iv. 25. Where David said, 'The Spirit of the Lord spake by me,' he addeth, 'The God of Israel said,' 2 Sam. xxiii. 2, 3. 'All Scripture is given by inspiration of God,' 2 Tim. iii. 16. And 'God spake by the prophets,' Heb. i. 1; and they 'spoke as they were moved by the Holy Ghost,' 2 Peter i. 21.

2. The Holy Ghost is a distinct person. This phrase, *the Holy Ghost saith*, intendeth as much,

3. The Holy Ghost was before Christ was exhibited in the flesh, for he spake by David, whose son Christ was many generations after David; yea, mention is made of this Spirit of God to be before any creatures were, Gen. i. 2. So as the Holy Ghost is God eternal.

4. The Scriptures of the Old Testament are of divine authority; 'Holy men of God spake as they were moved by the Holy Ghost,' 2 Peter i. 21.

Of this title *Holy Ghost*, see Chap. ii. ver. 4, Sec. 35.

The apostle useth this particle of resemblance, καθὼς, *as*, to shew what he delivereth afterwards is agreeable to the mind and words of the Holy Ghost. This particle may have reference to ver. 12, and to express the mind of the apostle more fully, the other particle of resemblance, *so*, may be there inserted, thus, 'As the Holy Ghost saith, so take heed,' &c.

Though the testimony quoted were written, yet it is expressed under this word λαλῶν, *saith*, to shew that the word is as a sermon preached, that so we should give the more heed thereto.

Here it is not expressed to whom he saith, because it is intended to every one, and every one should attend unto it as spoken to him in particular.

Sec. 75. *Of the apostle's fit applying a divine testimony.*

The main scope of this testimony (as it was first uttered by the psalmist), is to admonish such as from time to time should live in the church, to take heed of rebelling against Christ, as the Israelites in the wilderness had done.

Many interpreters, both ancient¹ and modern,² apply that psalm to Christ; for this title, צִיִּי, 'the Rock of our salvation,' or, as the LXX render it, τῷ σωτῆρι ἡμῶν, 'our Saviour,' ver. 2, doth most properly belong to Christ, and Christ is that Shepherd whose sheep we are, Luke xiii. 20. And it is expressly said of the Israelites in the wilderness, that they tempted Christ, 1 Cor. x. 9. Hereupon this adverb of time, σήμερον, *to-day*, is applied to the time of grace wherein God speaks to us by his own Son,³ chap. i. 2.

In this respect this testimony is most pertinently quoted for the point in hand; for David, foreknowing that God would send his Son to be a Saviour and Shepherd of his church, exhorteth all the members thereof to rejoice in him, with all reverence to worship him, and to take heed of being like to the rebellious Israelites in the wilderness.

Now, because the apostle had set forth the faithfulness of the Son of God in his prophetic office, he fitly putteth the Hebrews in mind of that seasonable admonition of the psalmist, to keep them from being like their forefathers, and to quicken them up to a more diligent heeding of Christ's word, which is the gospel.

Sec. 76. *Of taking the first opportunity of grace.*

The first word of the foresaid divine testimony, σήμε-

ρον, *to-day*, is diversely taken, as was shewed, Chap. i. 5, Sec. 61.

Here it signifieth the time present, yet so as it includes a continuance of a time present. As that present time wherein David lived was to him, and to those that then lived, *to-day*; so that present time wherein the apostle and other Christians with him lived, was to them *to-day*, and the time wherein we now live, is to us *to-day*.

This word, then, *to-day*, intends that instant wherein God affords an opportunity of getting grace or obtaining any blessing. It may here have reference to that which immediately followeth, of hearing Christ's voice; as if he had said, If ye will now hear his voice while he speaketh unto you.

Or it may have reference to the inhibition of not hardening their heart; as if he had said, If ye will hear Christ's voice, then harden not your heart in this time that he is speaking unto you.

In the Greek there is a comma put after this word *to-day*, whereby is intended the latter reference.

In the general, both references tend to the same scope, which is, that the present opportunity of God's offering grace must be taken; we must hearken to him while he speaketh, and we may not harden our hearts against him when he speaketh. When Sammel, though he were but a child, understood that the Lord called him, he presently answered, 'Speak, for thy servant heareth,' 1 Sam. iii. 10. Ruth was but a young woman, yet she, understanding that the God of Naomi was the only true Lord, saith to her mother-in-law, 'Thy God shall be my God,' and thereupon would needs go with her to be among the people of that God, Ruth i. 16, &c. Zaccheus, in his man-age, coming to know Jesus to be the promised Messiah, readily entertained him, Luke xix. 5, 6. The penitent thief, at the time of his death, knowing Christ to be the promised King, believed on him, and confessed him, Luke xxiii. 41, 42. Thus in what estate of our age soever, means of calling us to Christ are afforded, we must even then without delay, *to-day*, take that opportunity. 'I made haste, and delayed not,' saith the psalmist, Ps. cxix. 60. When Christ called Zaccheus, 'he made haste and came down,' Luke xix. 6. When Christ called Simon and Andrew, 'they straightway left their nets, and followed him,' Mat. iv. 20. 'When it pleased God to reveal his Son' in Paul, immediately he preached him, Gal. i. 16.

1. It is God which 'worketh in us both to will and to do,' Philip. ii. 13; and 'no man can come to Christ except the Father draw him,' John vi. 44. Is it not then a point of wisdom to yield when God draws? The church promiseth as much, saying, 'Draw me, I will run after thee,' Cant. i. 3. If we harden our hearts, and hear not Christ speaking to us *to-day*, how can we expect that he should hear us *to-morrow*? 'They shall call upon me, but I will not answer,' saith Wisdom, Prov. i. 28.

¹ August. Hieron. Arnob. Haimo.

² Tremell. et Jun. Vatabl.

³ Hebr. id est, in hoc tempore gratia quoniam nobis loquitur et promittit et docet. *Hebrews* h. c. *Paul*. In Christo prophetia loquitur et patet deus, et de populo Gentium—Aug. *Tract. in eum Paul.*

2. Thou 'knowest not what a day may bring forth.' Therefore put not off the grace that is offered thee to-day. 'Boast not thyself of to-morrow,' Prov. xxvii. 1. The rich fool that thought to enjoy his goods many years was taken from them that night, Luke xii. 19, 20.

3. By putting off an opportunity, men make themselves more unfit for another opportunity; for sin, the longer it groweth, the stronger it groweth, and the heart useth to be more hardened by putting off means of softening.

As they who had received grace were exhorted to persevere therein, Sec. 69; so they who have not yet attained grace are to be exhorted to accept the means of grace tendered to-day. Even now, while the word soundeth in your ears, hear, and harden not your hearts; 'Behold, now is the accepted time; Behold, now is the day of salvation,' 2 Cor. vi. 2. Put not off to-day, much less let childhood put off to youth, or youth to man-age, or man-age to old age, or old age to deathbed.

Of the common allegation of the thief's repentance on the cross, see *The Whole Armour of God*, on Eph. vi. 14, treat. ii. part ii. sec. 12.

Sec. 77. *Of hearing aright.*

This phrase, 'if ye will hear his voice,' containeth in the substance of it the most principal and proper duty that is required of Christians in relation to Christ's prophetic office. In the manner of setting it down, it implies a forcible motive against hardening our hearts; for they who harden their hearts cannot hear Christ's voice as they should.

Some expound this conditional conjunction *if* with a conjunction of the time; thus, *when* ye will hear his voice, harden not your heart.

Which way soever we take it, it intendeth a duty; and such a duty as compriseth much more than the bare hearing the sound of a voice with the outward ear, for be whose heart is hardened may so hear. Pharaoh himself, whose heart was exceedingly hardened, so heard the voice of God. Where Christ saith, 'He that hath an ear, let him hear what the Spirit saith,' Rev. ii. 7, implieth that a man may hear the Spirit inwardly speaking to the soul, as well as an outward audible voice.

Of that inward spiritual hearing there are three acts:

1. To understand what is outwardly heard by the ears of the body. Where the prophet rebukes the people for being without understanding, he saith, 'They have ears, and hear not,' that is, understand not; and thereupon adviseth them to hear, Jer. v. 21.

2. To believe what they understand. Where Christ reproveth the Jews for not believing, he addeth, 'He that is of God heareth God's words; ye therefore hear them not' (that is, ye believe them not), 'because ye are not of God,' John viii. 46, 47. And where he

said, 'Ye believe not, because ye are not of my sheep,' he addeth, 'My sheep hear my voice,' that is, believe it, John x. 26, 27.

3. To obey it. Where the Israelites, upon hearing the law in great terror delivered, thus said to Moses, 'Speak thou with us, and we will hear,' Exodus xx. 19, in another place it is thus expressed, 'We will hear it, and do it,' Deut. v. 27.

In all these senses is this word *hear* to be taken in this text, and Isa. lv. 3, and Mat. xvii. 5.

To hear only with the ears of the body, and not to understand, believe, or obey, is so far from a full duty, and true virtue, as it makes us liable to judgment.†

To hear and not to understand, is to be like the pathway upon which the corn is cast; but because it is not covered with earth, the fowls pick it up, and it doth not fructify, Mat. xiii. 19.

To hear and not believe, makes us like to them whom 'the word preached did not profit, not being mixed with faith,' Heb. iv. 2.

To hear and not to do, is to be 'like a foolish man, which buildeth his house upon the sand,' Mat. vii. 26, 27.

It is therefore our duty, when the word of God is preached,

1. To open the ears of our head, for they are the doors to let in God's word. This is one main end why ears are given to us, and they cannot be better used.

2. So to heed the word heard and meditate thereon, so as we may understand the mind of God therein. This is it which Christ requireth, Mat. xv. 10; for this end the apostle prayeth for 'the spirit of wisdom and revelation,' Eph. i. 17; this grace is promised to the wise, but denied to the wicked, Daniel xii. 10.

3. Mix faith with hearing, else the word will lose its power; for it is 'the power of God unto salvation to every one that believeth,' Rom. i. 16. God gives preachers, that men should hear the word and believe, Acts xv. 7.

4. Add obedience. All blessing is annexed to this, Luke xi. 28; this giveth evidence of our right understanding the word and believing the same.

They who thus hear have hearing ears; such ears to hear as Christ requireth, Mat. xiii. 9, Rev. ii. 7; and they who thus hear will be kept from hardness of heart. This supposition, *ἐὰν ἀκούσῃτε*, 'if ye will hear,' and the consequence inferred thereupon, 'harden not your hearts,' doth evidently demonstrate that a right hearing will prevent hardness of heart; especially hearing of Christ's voice, that is, the gospel. It is the gospel that maketh and keepeth a soft heart. See Chap. ii. 3, Secs. 20, 21; see also *The Whole Armour of God*, treat. ii. part. v. on Eph. vi. 15, secs. 4-6; *ibid.*, part. vi. on Eph. vi. 16, sec. 21.

Sec. 78. *Of Christ's voice.*

The particular object of hearing, as aforesaid, is

Christ's voice. For this relative, *αὐτοῦ*, *his*, hath reference to Christ.

We shewed before, Sec. 75, that the psalmist spake of Christ. More evident it is that the apostle speaketh of Christ in all the precedent verses; so as without all question Christ's voice is here meant, namely, his word, which in the days of his flesh he uttered by his own lively voice, and afterward by the voice of his apostles. The substance of all being written and registered, is further made known by the voice of his ministers age after age. Thus may we still hear Christ's voice. See Chap. ii. 12, Sec. 112.

In general, by *Christ's voice* is meant the word of God, which is the only proper object of a saving hearing, of hearing to life, John v. 25.

In particular, the gospel is intended under *Christ's voice*. See Chap. ii. 3, Secs. 20-21.

We may not, in regard of this particular reference to Christ, put difference betwixt the word of God, of Christ, and of the Spirit; for they are all one. Therefore Christ blameth them who hear not God, John viii. 47; and God commandeth to hear his Son, Mat. xvii. 5; and Christ commandeth to hear the Spirit, Rev. ii. 7.

But there is a direct difference betwixt the word of God and the word of man, as man. To 'teach for doctrines the commandments of men,' is blameable, Mat. xv. 9.

Only God's word is the ground of faith and rule for obedience; and that both in regard of God's high supreme sovereignty (who hath power to promise and command what he will), and also in regard of the perfection and purity of his nature.

The Turk's Alcoran, the Jew's Cabala, the papist's traditions, the dictates of philosophers or poets, or any other inventions of men, which are by ignorant and foolish persons made the grounds for their faith and rules for their obedience, are with indignation to be detested, especially when they are obtruded instead of Christ's voice. Let us learn to 'try the spirits, whether they are of God,' 1 John iv. 1. It is the note of Christ's sheep to know the voice of their shepherd, John x. 4. For this end be well exercised in Christ's word: 'Search the Scriptures,' John v. 39; and pray for 'the Spirit of wisdom and revelation in the knowledge of Christ,' Eph. i. 17.

Sec. 79. *Of the heart.*

Ver. 8. *Harden not your hearts.*

To prevent an hindrance of aright hearing Christ's voice, the apostle thus adviseth those to whom he wrote, 'Harden not your hearts.'

Here just occasion is given to consider what the *heart* is, and what it is to *harden*.

The *heart*, properly taken, is a little fleshy piece within the breast of the body, under the left pap, triangular, broad at the top and sharp at the bottom. It is the fountain of life, the root whence all the spirits

sprout forth, that which first liveth and last dieth in man.

Heart metaphorically is attributed to the Creator, and to sundry creatures.

1. To the Creator, to set out the greatness of his liking or disliking a thing. David is said to be 'a man after God's own heart,' 1 Sam. xiii. 14, Acts xiii. 22. He was one whom God well liked and approved. On the other side, concerning the men of the old world, it is said, 'It grieved the Lord at his heart' that he had made man, Gen. vi. 6. He much disliked and disapproved the men that then lived.

2. Heart is attributed to senseless creatures, to set out the innermost part or midst of them, because the heart is within a man's body, even almost in the midst thereof. Thus it is said, 'The depths were congealed in the heart of the sea,' Exod. xv. 8. And Christ was 'three days and three nights in the heart of the earth,' Mat. xii. 40.

3. Heart is ascribed to reasonable creatures, to signify sometimes the whole soul, and sometimes the several faculties appertaining to the soul.

(1.) It is frequently put for the whole soul, and that for the most part when it is set alone; as where it is said, 'Serve the Lord with all your heart,' 1 Sam. xii. 20.

(2.) For that principal part of the soul which is called the mind or understanding. 'I gave my heart to know wisdom,' Eccles. i. 17. In this respect, darkness and blindness are attributed to the heart, Eph. iv. 18, Rom. i. 21.

(3.) For the will: as when heart and soul are joined together, the two essential faculties of the soul are meant, namely, the mind and will: *soul* put for the mind, *heart* for the will. 'Serve the Lord with all your heart, and with all your soul,' Deut. xi. 13.

(4.) For the memory. 'I have hid thy word in my heart,' saith the prophet, Ps. cxix. 11. The memory is that faculty wherein matters are laid up and hid.

(5.) For the conscience. It is said that 'David's heart smote him,' that is, his conscience, 1 Sam. xxiv. 5, 2 Sam. xxiv. 10. Thus is heart taken, 1 John iii. 20, 21.

(6.) For the affections: as where it is said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,' Mat. xxii. 37. By the *mind* is meant the understanding faculty; by the *soul*, the will; by the *heart*, the affections.

Here in this text the heart is put for the whole soul, even for mind, will, and affections. For blindness of mind, stubbornness of will, and stupidity of affections go together.

Sec. 80. *Of hardening the heart.*

There are two words used in the New Testament to set out the act of hardening, as it hath reference to the heart.

One is taken from a Greek root, *σκληρο*, that signi-

flesh an hard brawny skin, which fasteneth together broken bones, or that flesh and skin on the hand or feet which is made hard and insensible by much labour and travel. It signifieth also *blind*. See Sec. 87.

Hence is derived a word oft used in the New Testament, *σκληρυναι*, *obduratio*, and translated *hardness*, Mark iii. 5; and a verb, *σκληρυνω*, *durum reddo*, which signifieth to harden, John xii. 40, Mark vi. 52.

The foresaid Greek root, *σκληρος*, *porus*, *lapis Pario similis*, doth also signify a stone somewhat like white marble; and the verb thence derived, *σκληρυνω*, in *lapidum duritiem commuto*, signifieth to turn into a stony hardness.

This is a fit metaphor to express the sense of the point in hand. For an hard heart is like to brawny flesh and skin, which is not sensible of any smart, though it be pricked or cut. Nor threats nor judgments move an hard heart: witness Pharaoh's disposition. Yea, further, an hard heart is resembled to a stone, Ezek. xi. 19. A stone will sooner be broken all to pieces than softened by blows; so a man of an hard heart will sooner be utterly confounded by God's judgments than brought to yield to them.

The other word used in Scripture to set out an hard heart is taken from another Greek root, *σκληρυνω*, *arsesco*, *arctifico*, which signifieth to dry up, or draw out the juice or moisture of a thing, whereby it comes to be hard; for moisture makes things soft, dryness makes them hard. Hence is derived an adjective, *σκληρος*, *durus ex ariditate*, which signifieth hard through dryness.

Metaphorically, this epithet is in Scripture added to sundry things, as 'an hard speech,' John vi. 60, Jude 15; 'an hard master,' Mat. xxv. 24; hard or fierce winds, James iii. 4; an hard or difficult matter, Acts ix. 5. A substantive also, *σκληροτης*, *durities*, is thence derived, which signifieth hardness, Rom. ii. 5; and a verb, *σκληρυνω*, *induro*, which signifieth to harden, Rom. ix. 18, Acts xix. 9. From the foresaid root there is a compound, *σκληροκαρδια*, *duritia cordis*, which signifieth hardness of heart, Mat. xix. 8, Mark xvi. 14; and another compound, *σκληροσπυγχος*, *durus cervicis*, which signifieth hard or stiff-necked, Acts vii. 51. Physicians use a word, derived from the foresaid verb, to set out such drugs or medicines as have a force of hardening, *σκληροστικα φαρμακα*, *indurantia medicamenta*.

This latter metaphor is here used by the apostle, and again vers. 13, 15, and Chap. iv. 7. It is as fit a metaphor as the former, and implieth that an hard heart is dry and destitute of all grace, of all spiritual moisture, sense, and life.

The apostle here sets down this act of hardening as a man's own act, and that upon himself, thus speaking unto them, 'Harden not your heart. I think it meet hereupon to declare,

1. What hardness of heart is.
2. What are the ordinary causes thereof.

3. How man hardeneth his own heart.

4. What is the danger and damage of a hard heart.

5. How hardness of heart may be discerned.

6. How hardness of heart may be prevented or redressed.

Sec. 81. *Of hardness of heart, what it is.*

1. Hardness of heart is an insensibleness of such means as are afforded to draw one from wickedness, or rather a wilful obstinacy against them; for without man's will the heart cannot be hardened. Therefore here, and in sundry other places, as Exod. ix. 34, 1 Sam. vi. 6, 2 Chron. xxxvi. 13, this act is applied to man himself; for the will is free, and cannot be compelled or forced. Take away freedom from the will, and you take away the nature of the will. Therefore God himself, when he converteth a sinner, worketh in him both, *Θελω*, 'to will and to do:' first to will, then to do, Philip. ii. 13.

That we may the better discern how wilfulness causeth the hardness of heart here spoken of, we are to consider hardness of heart in a double respect: as it is natural, and as it is habitual.

1. Natural hardness of heart is in all men. As other corruptions seized on man's nature by Adam's fall, so hardness of heart. Man by nature is given to withstand and oppose against all means afforded to keep him from sin, and in this opposition to remain obstinate, so as to be confounded rather than yield. This is that stony heart that is in man by nature, Ezek. xi. 19.

2. Habitual hardness of heart is an increase of the former, and that by man's further wilfulness. All mankind in Adam's loins, as he was a public person, wilfully opposed against God; and every one, in his own person, is given by nature more and more to oppose, but some more obstinately and impenitently than others. In such the apostle joineth 'hardness' and 'an impenitent heart' together, and sheweth that such treasure up to themselves wrath, Rom. ii. 5. Adam's first sin had wilfulness in it, so as there is wilfulness in man's natural hardness, much more is there wilfulness in his habitual hardness.

Obj. Against this it is objected that God, and Satan, and other men do harden a man's heart.

Ans. In general, I answer that none of those do free a man from wilfulness in that hardness of heart which seizeth on him; so as in this respect we may say to him that is of an hard heart, O man, 'thou hast destroyed thyself,' Hosea xiii. 9.

To clear this point more fully, I will distinctly shew how God, how Satan, how other men are said to harden a man's heart.

God doth it in justice, Satan in malice, other men in wilfulness.

Sec. 82. *Of God's hardening man's heart.*

God is said to harden as a judge, inflicting hard-

ness of heart as a punishment, Rom. i. 24. Now, because man wittingly did that which deserves that punishment, he hardens his own heart; even as a thief, who is condemned by the judge, may be said to hang himself.

That God's justice may in this point be more clearly manifested, observe the particular respects wherein God is said to harden man's heart. They are these :

1. In that all actions and motions, as they are actions and motions, come from God, as our very being doth : for 'in him we live, and move, and have our being,' Acts xvii. 28. But the perversity of the action or motion cometh from man, therefore man properly hardeneth himself.

2. In that God hinders not men from doing that which hardeneth ; but God is the most high supreme sovereign ; there is none above him to bind him to do anything. He being not bound to hinder men from doing what they do, who can, who shall blame him ? Mat. xx. 15. Man himself doth the very deed.

3. In that he withholdeth or withdraweth his softening Spirit ; for man's own spirit is a resisting spirit, Acts vii. 51. It must be a higher and stronger spirit which keepeth man's spirit in compass ; but God's withholding or withdrawing his Spirit, is in justice for some sin of man.

4. In that God ordereth the occasions whereby man's heart is hardened, as his word, sacraments, mercies, judgments, miracles, and such like. But these occasions are in themselves good ; their proper end is to soften. It is by man's perverting them that they harden ; man in this case is like the spider that sucketh poison out of sweet flowers.

5. In that God giveth over to Satan, who hardeneth man's heart ; but God doth this as a just judge, Satan being his executioner. Man himself brings this judgment upon himself.

Sec. 83. *Of Satan's and other men's hardening one's heart.*

As for Satan, though he may enter into a man as he entered into Judas, John xiii. 27 ; and provoke men to sin, as he did David, 1 Chron. xxi. 1 ; and beguiled them through his subtlety, as he beguiled Eve, 2 Cor. xi. 3 ; and sift them, as he sifted Peter, Luke xxii. 31 ; yet he cannot force man's will to sin. See *The Whole Armour of God*, on Eph. vi. 12, treat. i. part iii. sec. 17.

As for other men, they can less force man's will than Satan. What they do is either by counsel, as the sorcerers hardened Pharaoh's heart, Exod. vii. 11 ; or by expostulation, as Jezebel hardened Ahab's heart, 1 Kings xxi. 7 ; or by persuasion, as the princes hardened Zedekiah's heart, Jer. xxxviii. 4, 5, 25 ; or by example, as the four hundred prophets hardened one another, or were all hardened by Zedekiah's example, 1 Kings xxii. 11, 12. If a man himself yield not, all

that other men can do will not harden him ; therefore, man properly hardeneth himself.

It will stand a man in no stead to put off the blame of this sin from himself to any other. This is it that keeps men from being duly humbled, and from true repentance, whereby the heart comes to be more hardened ; yet too prone are men so to do. Some impute their hardness to God, as Adam ; some to Satan, as Eve, Gen. iii. 12, 13 ; others to other men, as Saul, 1 Sam. xv. 21.

Would we lay the blame on ourselves, as we ought, we might be brought to such a sense of the burden that lieth on us, as Christ would be moved to ease us, Mat. xi. 28.

Sec. 84. *Of the causes of hardness of heart.*

II. The ordinary causes of hardness of heart are such as these :

1. Natural hardness. This is the original cause of habitual hardness. If that be not taken away, this will accompany it ; both will be mixed together. In this respect it is said of the unconverted Gentiles, that they were 'past feeling.' This is set down as an effect of natural hardness, Eph. iv. 18, 19 ; for the word, *ἀσύνετος*, going before, translated *blindness*, doth also signify *hardness*, as is shewed, Sec. 87.

2. Unbelief. This makes men disrespect promises, threatenings, mercies, judgments, and all other means which are of use to soften or break men's hearts. This was the great sin of the Israelites, who hardened their hearts in the wilderness, Deut. i. 32, and ix. 25, Ps. lxxviii. 22, 32. Therefore the apostle, to prevent hardness of heart, admonisheth those to whom he wrote, to take heed of unbelief, ver. 12, 13. See Sec. 120.

3. Hypocrisy. By this men cover and hide their sin, whereby they wax bold in sinning. It is said of obdurate sinners, that they 'lurk privily,' Prov. i. 18 ; and say, 'No eye shall see us,' Job. xxiv. 15.

4. Pride. For this is ordinarily joined with scorn, disdain, and such like vices as make men refuse and reject the means which might mollify their hearts. This was Pharaoh's heart hardened, Exod. v. 2 ; and the heart of the Jews, Jer. xlv. 16.

5. Presumption. When sins are committed against knowledge, conscience, light of nature, and motions of the spirit, they are as heavy weights that press out all spiritual sense and life. As a great blow so stuns one, as it makes him senseless, so a presumptuous sin will make a man's spirit senseless. After that Zedekiah had broken his oath with the king of Babel, Ezek. xvii. 16, his heart was hardened against all the good counsel that the prophet Jeremiah gave him, Jer. xxxviii. 17, &c.

6. Oft committing, or long lying in the same sin. Many small knocks or blows, long continued, do in time as much as a great blow at once. Men's hands and heels use to be hardened by much work and long travel.

7. Relapse. To return to sin after a man hath manifested solemn repentance, as the swine after it is washed returneth to the mire, especially if it be to the same sin, as the dog licketh up the vomit he had formerly cast out, is to make way for the devil's re-entrance, whereby a man's heart will be so hardened, as his latter end will be worse than his beginning, 2 Peter ii. 20, &c., Mat. xii. 43, &c. Against this doth Christ give prudent caveats, John v. 14, and viii. 11.

8. Lewd company. Lewd companions will by evil counsel, bad example, bold encouragement, make men impudent and obstinate in sinning. The wise man therefore much dissuadeth from such company, Prov. i. 10, &c.

9. Superfluity of the things of this world, as of wealth, honour, ease, pleasure, applause, and other such things as men by nature delight in. These are like weeds, thorns, and briers, which draw out the moisture of the earth, and make it dry and hard, or as weights that press out the juice of fruits, and make them hard. These make the things of the Spirit of life to be nothing at all regarded. This cause of hardening is then most prevalent, when men are raised from a mean estate to a great one, or from a troublesome estate, to a quiet and pleasing estate. If iron be taken out of the fire, and put into cold water, it waxeth hard.

10. Multitude of crosses not sanctified. These are as many blows upon the smith's anvil. King Ahaz, 'in the time of his distress, did trespass yet more against the Lord,' 2 Chron. xxviii. 22. 'The wrath of God came upon Israel, and slew the fattest of them. For all that they sinned still,' Ps. lxxviii. 31, 32.

Sec. 85. *Of man's hardening himself.*

III. Man hardeneth himself two ways: 1, privatively; 2, positively.

1. Privatively, by refusing or rejecting means whereby his heart might be softened.

Means of softening a man's heart are public, private, and secret.

1. Public means are public ordinances of God, as the word read and preached, the sacraments, praying, and praising God; yea, also God's works, and those both of mercy and judgment, whether ordinary or extraordinary.

2. Private means are, reading and expounding God's word in private places, private praying and praising God, repeating sermons, private instruction, mutual holy conference, and such like.

3. Secret means, reading the word and other good books alone, praying and praising God alone, meditation and examination of one's self.

The Jews in the apostles' time hardened their hearts by putting away from them the word of God, Acts xiii. 46; and in John Baptist's time, they 'rejected the counsel of God against themselves, being not baptised of John,' Luke vii. 30. They refused to

subject themselves to that ordinance. In Christ's time they hardened their hearts by opposing against his miraculous works, Mat. xii. 24, John xv. 24.

About means which are to soften men's hearts, men diverse ways beguile themselves, so as they harden their hearts thereby. As,

(1.) By putting off for the present such means as might soften them to another time; as he that said to Paul, 'Go thy way for this time; when I have a convenient season, I will call for thee,' Acts xxiv. 25. But that season never came.

(2.) By thinking they have done enough, when it is but little that they have done, yet can say, 'Behold, what a weariness is it!' Mal. i. 13.

(3.) By resting in the outward work, as they who said, 'Wherefore have we fasted, and thou seest not?' Isa. lviii. 3.

(4.) By doating upon human ordinances, as they who 'in vain worshipped God, teaching for doctrines the commandments of men,' Mat. xv. 9.

2. Positively. Men harden themselves by a slavish yielding to the causes of hardening men's hearts, mentioned Sec. 84. This they do by nourishing their natural hardness: by opposing against God's truth in his promises and threatenings, by hiding their sin, by pride, by presumption, by long lying in sin, by returning to sin after repentance, by setting their hearts too much on the things of this world, by perverting God's chastisements.

In that hardness of heart ariseth from one's self, even from his own wilfulness, it nearly concerns us to be the more watchful over ourselves, and to withstand the very beginning of hardness. For Satan is very subtle, and seeks to beguile a man by degrees; and sin is deceitful and of a bewitching nature. It soaks into a man insensibly, and we of ourselves are very foolish, like the silly fish that with a fair bait is soon taken. Hence it is that from small beginnings many come to this high pitch, even to be hardened in heart.

When men are tempted to sin,

1. There is a thought of committing it, Gen. xxxviii. 15.

2. A plain consent to yield to it, Ps. i. 18.

3. An actual committing of it, 2 Sam. xi. 4.

4. An iteration of it, Judges xvi. 1, 1.

5. A custom therein, 1 Sam. ii. 13.

6. An excusing of it, 1 Sam. xv. 15.

7. A justifying it, Isa. v. 23, Luke xvi. 15.

8. A glorying in it, Ps. lii. 1.

9. An habit that they can scarce do otherwise, Jer. xiii. 23.

10. Hardness of heart, Rom. ii. 5.

By these degrees it cometh to pass that sin, which upon the first temptation seemed horrible, and upon the first committing thereof much perplexed the soul, and seemed to be an insupportable burden, making the sinner thus to complain: 'Mine iniquities are gone over my head; as an heavy burden, they are too

heavy for me,' Ps. xxxviii. 4 ; appears in time not to be so burdensome, but rather light and easy, yea, so unsensible as they can scarce perceive it, like him that saith, ' They have stricken me, and I was not sick : they have beaten me, and I felt it not : I will seek it yet again,' Prov. xxiii. 35. Yea, further, it comes by degrees to be pleasing and delightful ; so sweet in his mouth as he hides it under his tongue, Job xx. 12.

Sec. 86. *Of the danger and damage of hardness of heart.*

IV. The danger whereinto men fall by hardness of heart, and the damage which they receive, is greater than can be expressed. It brings a man into the most desperate case, that in this world a man can be brought into by any other thing, except it be by the sin against the Holy Ghost, whereunto hardness of heart makes a great way. Shame, grief, fear, may be means to keep men that are not hardened from running on in their desperate courses ; but hardness of heart is a spiritual senselessness, and keeps from such passions as shame, grief, and fear. It makes men audacious in sinning. A troubled conscience casts a man into a most woful plight, but a hardened heart is far worse than a perplexed soul. The troubled conscience may for the present seem more bitter, but if the issue of the one and the other be duly considered, we shall find that there is no comparison betwixt them, but that the hard heart is far the worst. The troubled conscience, by accusing, galling, perplexing, and not suffering a man to be quiet, may so deject him as to restrain him from sin, and bring him to repentance. But an hard heart puts on a man more and more to sin, and that with greediness, Eph. iv. 18, whereby his condemnation is increased. In this respect it were better for a man to die with a troubled conscience and despairing heart, than with a scared conscience and a hard heart.

Sec. 87. *Of the signs whereby a hard heart may be discerned.*

V. Hardness of heart is accompanied with blindness of mind. Therefore, there is one Greek noun, *πῶσις*, that is put for both ; answerably it is sometimes translated *hardness*, Mark iii. 5, and sometimes *blindness*, Rom. xi. 25, Eph. iv. 18.

There is also a verb, *πῶσω, obsecro*, coming from the same root, that is translated sometimes to harden, as *κατέβατο πῶσωσάντην*, *cor obduratum*, Mark vi. 52, and viii. 17 ; sometimes to blind, as Rom. xi. 7, *ἐπῶσεν νοῦν αὐτοῦ*, *occureta sunt mentes*, 2 Cor. iii. 14. In that hardness of heart and blindness of mind go together, he that hath an hard heart cannot well discern it, but yet by others it may be observed, and that by the effects thereof.

There are two especial effects that do discover an hard heart :

1. Careless security. When men are senseless, and

as senseless persons lie in sin, where there is no sense commonly there is no life. A living man that hath a stone in his kidney or bladder will certainly feel it and complain of it. Now a hard heart is an heart of stone ; had he spiritual life in him, he would certainly feel it and complain of it. Senselessness, therefore, shews that a man's heart is so hardened as he hath no spiritual life in him.

From this careless security proceedeth both a dissolute negligence, and also a blockish stupidity.

(1.) Dissolute negligence makes men consider nothing, nor lay anything to heart : ' The righteous perisheth, and no man layeth it to heart ; and merciful men are taken away, none considering that the righteous is taken away from the evil to come,' Isa. lvii. 1. This is spoken of men of hard hearts. Such men let all things pass, whether matters of rejoicing or matters of mourning, without any inquiring after the cause, end, and use thereof, Mat. xi. 17.

(2.) Blockish stupidity makes men lie under those judgments which fall even upon their pates, like beasts. When Nabal heard of the danger wherein he had been by refusing to relieve David and his soldiers, ' his heart died within him, and he became as a stone,' 1 Sam. xxv. 37. Though they be overpressed, even out of measure, above their strength, yet have they no heart to pray for release or ease.

2. Willful obstinacy is another effect which discovers an hard heart. This makes men,

(1.) To oppose against all the means which God affordeth to reclaim them, as his word, works, &c.

(2.) To resist the very motions of God's Spirit, as the hard-hearted Jews had always done, Acts vii. 51. From hence proceedeth malice against those that bear the image of God, as the Scribes and Pharisees hated the Son of God, and all that believed in him, John ix. 22, and the apostles, and them that believed through their word, Acts iv. 5, &c. ; yea, such as be hard-hearted come to be haters of God himself, and endeavour to put out the very light of nature, Rom. i. 28, 30.

Sec. 88. *Of remedies for preventing or redressing hardness of heart.*

VI. Hardness of heart being such as hath been set out, it is very requisite that remedies be prescribed for preventing or redressing it. They are such as these :

1. Take heed of all and every of those causes whence hardness of heart ariseth. These are distinctly set down, Sec. 84. Take away the cause, and the effect will follow ; where the cause remaineth, the effect also will remain. Withal, endeavour to get such virtues and graces as are contrary to the fore-mentioned causes of hardness, for one contrary will expel another.

As light, being contrary to darkness, keepeth out or expelleth darkness, so virtues contrary to the causes

of hardness, will prevent or redress the same. Those graces are these that follow :

1. Regeneration. Hereby natural hardness is removed.

2. Faith. Hereby unbelief is redressed.

3. Sincerity. This keeps out hypocrisy.

4. Humility. Hereby pride and other like vices are kept down.

5. A fear of God. This will withhold us from gross sins.

6. Christian prudence. This will make men wary of multiplying sins, and long lying therein.

7. Spiritual watchfulness. This will uphold in such a course as will preserve us from relapse.

8. Holy jealousies, lest we should by company be drawn aside.

9. Contempt of this world, and of the things thereof, that we be not ensnared and overcome thereby.

10. Patience under all crosses, as laid on us by our heavenly Father for our good.

II. Labour to feel the heavy burden of sin, as he did that said, 'My sins are too heavy for me,' Ps. xxxviii. 4. For this end consider,

1. That sin destroyed all mankind; it poisoned Adam and all his posterity, Rom. v. 12.

2. That it made paradise too hot for Adam to abide in it, Gen. iii. 23, 24.

3. That it caused all the fearful judgments that have been executed from the beginning of the world.

4. That when saints apprehend it unpardoned, their conscience is a very rack unto them.

5. That when impenitents feel the burden of it, it makes their very life a burden unto them. Instance Judas, Mat. xxvii. 4, 5.

6. That it makes the damned in hell weep and gnash their teeth, Mat. xxv. 30. For their torment is endless, caseless, merciless, remediless.

7. That it holds the angels that fell in everlasting chains under darkness, Jude 6.

8. That albeit Christ had no sin in himself, yet when the burden of our sin as a snare lay upon him, it cast him into a bitter agony, and made 'his sweat as it were great drops of blood falling down to the ground,' Luke xxii. 44. There is no looking-glass that can so to the life set out the horror of sin as this of Christ.

III. When thou art overtaken with a sin, speedily return from it and repent. So did Peter: so soon as, by hearing the cock crow, and discerning his Lord's beck, he was put in mind of his sin, he presently repented, 'he went out and wept bitterly,' Luke xxii. 60-62. The longer sin continues, the stronger it groweth. It will fret like a canker, and eat up the life of the soul; therefore put not off repentance.

IV. After thou hast repented, be more watchful over thyself, that thou fall not into a relapse. If after the hand be blistered and healed a man use the hammer again, it will wax the harder.

V. Be constant in using means sanctified for softening the heart. Among other means, hearing the gospel is an especial one to keep or drive off hardness of heart; see 77, in the end of it. Therefore suffer the word to work on thee as it did on Josiah, 2 Kings xxii. 19. Neither put it off as Felix did, Acts xxiv. 26; nor mock at it as the Jews did, Acts ii. 13; nor blaspheme it as other Jews did, Acts xiii. 45. To public means add private, yea, and secret too.

VI. Walk continually before God, as Enoch did, Gen. v. 24. This will keep thee from yielding to temptations even in secret, Gen. xxxix. 9.

VII. Apply judgments on others to thyself, and by judgments on thyself be moved to examine thyself, and so humble thyself before God. Joseph's brethren by this means were brought to sight of their sin, Gen. xlii. 21.

VIII. Learn to number thy days aright. This will make thee account every day thy last, and make thee live as if it were the last day thou shouldst live on earth, and it will make thee think more frequently of that account thou art to give to God.

IX. At the end of every day examine thyself, and consider what sins have passed from thee. This may be a means of renewing repentance, and keeping thee from a hard heart.

X. While thy heart is soft, pray against hardness of heart, and desire others to pray for thee.

Sec. 89. *Of forbearing such sins as have been judged in others.*

Ver. 8. *As in the provocation, in the day of temptation in the wilderness.*

The former point, of hardening one's heart, is exemplified both by the prophet, and also by the apostle in the pattern of those Israelites, whom God brought out of Egypt, and in an especial manner tutored forty years together in the wilderness.

This first particle *ὡς*, as, is a note of comparison. It being added to a prohibition, thus, 'Harden not your hearts, as such and such did,' intendeth, that we should take heed of being like unto them, who have sinned in former times, against whose sins God hath manifested his indignation: for as the sin of those ancient Israelites is distinctly set down, verses 8, 9, so also God's just indignation against them, verses 10, 11.

This may be a good caveat to us, in reading the sins of others in former times, especially those that are registered in sacred Scripture, and in observing such evidences as are recorded of God's displeasure against them, to take heed that we fall not into the same, or the like sins. See Secs. 95, 158. See more of this point on Chap. xiii. 5, Sec. 68.

Sec. 90. *Of registering predecessors' sins.*

The sin against which God's people are here forewarned, is generally set down in these two words :

παράπληξαις, provocation; πειρασμός, temptation. The latter shews the reason of the former. For if the question be asked, how they provoked God? the answer is, They tempted him. Of tempting God, see Sec. 96.

The former word, *παράπληξαις*, is a compound. It is compounded of a simple noun *πικρός*, that significth *bitter*, James iii. 11, 14. Thence a verb, *πικραίνω*, *acerbare, amaritudinem afferre*, which significth to embitter, or to make bitter, Rev. viii. 11, and x. 9, 10. The preposition *παρά* adds an aggravation, and the verb *παράπληξαις*, *acerbare, exasperare, ad amaritudinem, seu amarum iram, concitare*, compounded therewith, significth to provoke to bitter anger; greatly to provoke, much to embitter. It is used verse 16; thence is this word *παράπληξαις, provocation*, derived. It is twice used in this chapter, here and ver. 15.

The Hebrew word *מריבה*, which is used by the psalmist, significth strife or contention, or contradiction. It is translated strife, Num. xxvii. 14, and chiding,¹ Exod. xvii. 2. For chiding is a striving or contending by words, or a contradicting. The Israelites did chide with Moses, Exod. xvii. 7, and thereby provoked the Lord, whose servant Moses was.

These two words, *provocation* and *temptation*, are used in the abstract, to aggravate the heinousness of their sin.

Many learned expositors of the 95th Psalm retain the Hebrew words *מריבה*, *Meribah*, and *מסה*, *Massah*, as names of that place where the Israelites provoked God. For upon that occasion those names were given to that particular place where the Israelites in a high degree provoked and tempted God, Exod. xvii. 8. But the words used by the apostle in this place are taken appellatively, and fitly translated *provocation* and *temptation*.

In these two words, whether they be taken as particular names, *Meribah* and *Massah*, or as two expressions of their sin, *provocation* and *temptation*, do plainly express the heinousness of the sin; in that, as it was a tempting of God, so it was a provoking him to great wrath; and the manner of expressing them, giveth us to understand that it is becomful for succeeding generations, that notorious sins of predecessors be kept on record.

These very titles, *provocation*, *temptation*, are a kind of record, whereby the sins comprised under them are brought to mind and kept in memory.

The many names given to places occasioned by a sin, gives further proof hereunto, as *Esch*, strife, Gen. xxvi. 20; *Sinai*, hatred, Gen. xvi. 21; *Kibroth-hattavah*, graves of lust, Num. xi. 34; *Beitharen*, the house of iniquity, Hosea iv. 15. Yea, the registering of all those notorious sins which are recorded in Scripture do further confirm the point.

When sin is beheld in others, specially as provoking God's wrath and pulling judgment upon the sinner, it

¹ מריב, *jurgium*. מריב, *jurgavit*.

appears in its own colours, horrible and detestable, and so is an occasion for them who so behold it, more carefully to avoid it. This is the main drift of the apostle in this place.

It is therefore an especial point of wisdom, to take due and thorough notice of the sins of former ages; of the kinds of them, of the causes of them, and of the effects that have followed thereupon, especially if God have executed any remarkable judgment and vengeance thereupon: as here, the kind of sin, 'temptation'; the cause thereof, 'hardness of heart'; the effect that followed thereupon, 'provocation' of God's wrath; and the judgment, which was, excluding from rest, verse 11, are distinctly set down.

This is to be done, not for approbation, or imitation of the sin recorded; in that respect no sin ought to be once named amongst us, Eph. v. 3, but for greater detestation thereof, to make us more abhor it. Indeed, if there were not in us a proneness of nature to rush into sin of our own accord without example, the memory of sin were better be clean blotted out. But there is no sin whereinto others before us have fallen, whereof the seed is not in us. Therefore for suppressing of sin, the infamy that hath followed such as have fallen thereinto, and God's judgments thereupon, may be, and ought to be, oft called to mind.

Sec. 91. Of the extent of this word 'day.'

To this latter word *temptation*, the time of committing that sin is thus annexed, *κατὰ τῆς ἡμέρας*, 'in the day of temptation.' This also includes their provocation; for when they tempted God, and as long as they tempted him, they provoked him.

This phrase, *in the day*, is not that Greek word¹ which was translated *to-day*, verse 7. That was an adverb, this a substantive, yet both of them come from the same Greek root.

The word here used is properly put for that time wherein the sun is up, from the rising to the setting thereof, Mat. xx. 2, 6, 12, Luke xxiv. 29. The Greek word significth light as well as day.² Of this day there are commonly accounted twelve hours, John xi. 9.

It is also put for a natural day, consisting of four and twenty hours, and so compriseth the night under it. Where Luke, speaking of Christ's fasting, mentioneth 'forty days,' Luke iv. 2, Matthew, speaking of the same point, saith, 'He fasted forty days and forty nights,' Mat. iv. 2. Luke, therefore, compriseth the nights under the word days. The Grecians, to express the space of four and twenty hours more distinctly, use a word compounded of night and day,³ which is thus translated 'a night and a day,' 2 Cor. xi. 25.

¹ ἡμέρας. *Attore tempore, quasi ἡμέρας, hoc ipse die.*

² ἡμέρας, *diem luce vel prima luce*, Thucyd. *ἡμέρας*, *sub lucem*, Ly-las.

³ νυκθήμερος, *hμερονυκτιος*, *diei et noctis spatium*.

This word *day*, here used, is oft indefinitely put for *time*, as where it is said, 'The day shall declare it,' 1 Cor. iii. 13, that is, time will manifest it. And again, 'Now is the day of salvation,' 2 Cor. vi. 2, that is, the time wherein God offereth means of salvation; that is also put for a set determinate time, as Heb. viii. 9.

The former word, *to-day*, is sometimes added to this indefinite word, *day*, τῇ σήμερον ἡμέρῃ, *hodierno die*, when it is restrained to a set day, and thus translated, 'this day,' Acts xx. 26.

Here the *day* may be extended to all the time that the Israelites abode in the wilderness. For all that they tempted and provoked God, as is evident by the express mention of forty years, verse 9, which was the time of their abode there.

This circumstance of time may thus word for word be translated, *according to the day*. Thus our former English translators of the Bible have rendered this phrase.

This translation confirmeth the extent of their prosecution to their continuance in the wilderness.

Their continuance so long is a great aggravation thereof, as we shall shew on this phrase, *forty years*, in the next verse, Sec. 100.

Sec. 92. *Of the wilderness as a place of extraordinary provision.*

The place where their sin was committed, is here said to be the wilderness.

The wilderness here intended was a large vast place betwixt the Red Sea and Jordan. Through the Red Sea they came into it, Exod. xv. 22, and through Jordan they went out of it, Joshua iii. 1, &c.

This was a very barren place, it had no springs nor rivers of water in it. It had no woods nor orchards for shelter, or fruit. It was not fit to sow corn or other seed, or to set trees or other plants therein. It afforded no manner of ordinary commodities for man's use; neither were there any cities, towns, or houses therein for their habitation.

God purposely brought his people into that place to prove them, Exod. xx. 20, Deut. ii. 16. For he made that his school; where he gave them all his ordinances, and did more and greater wonders than ever he did, from their first being a people to the coming of the Messiah.

That place, and the time of the Israelites' abiding therein, was an especial type of the abode of the church militant here on earth. Very frequent mention is made of the particular acts of God's providence in that place and time, both by succeeding prophets, and also by Christ and his apostles.

Here the apostle expressly mentioneth the wilderness,

1. To point out the distinct history which he aims at, that thereby they might the more distinctly know the sin that he would have them to take heed of.

2. To prevent an objection. For they who tempt will be ready to say, Is there not cause? Am I not in such and such straits? Am I not brought to such and such wants? To answer that, the apostle shews how they provoked God, who tempted him in the wilderness, where they were brought to very great wants and straits.

3. To aggravate the sin, and that by the many evidences of that care God took of them, and of that provision which he made for them according to their needs.

When they were in a place where they had no ordinary means to guide them, and were to travel sometimes in the day, sometimes in the night, 'the Lord went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire to give them light,' Exod. xiii. 21. When Pharaoh pursued them with a mighty host so close, as they knew not where to escape, God opened a way for them through the Red Sea, Exod. xiv. 22. Where they could find no water but that which was bitter, God made those waters sweet, Exod. xv. 25. When they had no bread to eat, God gave them manna from heaven. So also he gave them quails, when they had no flesh, Exod. xvi. 13, 15. Where at another time they had no water at all, God caused water to flow out of a rock for them, Exod. xvii. 6. When their implacable enemies, the Amalekites, set upon them, the Lord delivered those enemies into their hands, Exod. xvii. 13. The Lord so ordered matters while they were in the wilderness, that their clothes for forty years waxed not old upon them, nor their shoes, neither did their feet swell, Deut. viii. 4, and xxix. 5. In all that time they lacked nothing, Deut. ii. 7, Neh. ix. 21.

Notwithstanding these, and other like seasonable fruits of God's providence over them, they continued to tempt and provoke God, even in the wilderness, the place of his extraordinary providence.

Hereby we see that no evidences of God's care, power, goodness, and other divine excellencies, will work upon incredulous persons. All the miracles that Christ wrought, wrought nothing upon the Jews among whom he lived.

We shewed before, Sec. 84, that unbelief was an especial cause of hardness of heart. Nothing works upon an hard heart. See Sec. 128.

What cause have we in this respect to judge ourselves to be much hardened in our hearts, who have long lived in Christ's school, where we have had his word, and all his sacred ordinances, to build us up in our most holy faith; who also have long lived, not in a barren and dry wilderness, but in a fertile place, flowing with milk and honey, as Canaan did; where we need no manna to fall from heaven, because the earth brings forth store of corn; where we need not that rocks should be smitten to send forth water, because springs of sweet water are in every corner, and rivers of water run through all the parts of the land;

and other like blessings so abound, as we need not such extraordinary provisions as were made for the Israelites in the wilderness. If the wilderness, in regard of God's extraordinary provision for them, did aggravate their sins, how much more doth England, and God's gracious dealing with us therein, aggravate our sins! Oh, let us consider this, that we may endeavour to walk more worthy of God's favours to us than formerly we have done.

See. 93. *Of the wilderness as a place wherein the Israelites were brought to great straits.*

As the wilderness was considered in the former section a place of God's extraordinary providence and goodness, so it may be also considered as a place wherein the Israelites were oft brought to great straits; and yet that did not excuse their sin in tempting God. For by their tempting God in the wilderness, they provoked him; so as straits and distresses are not sufficient excuses of tempting God. We ought not to doubt of God's providence, or of his power, or of his goodness, or of any of his divine attributes, because we are in want, or in any other strait. The devil took an occasion from Christ's being forty days in the wilderness, to solicit him to use an indirect course for providing sustenance to himself; but Christ refused so to do, Mat. iv. 3, 4: 'If thou faint in the day of adversity, thy strength is small,' Prov. xxiv. 10. The day of adversity is the time for a man to manifest his courage; to faint then, when he should shew most courage, argues little or no courage.

God's power and providence is not straitened by men's straits. He can work as it pleaseth him, without means, as in creating all things; or with means, and those ordinary, which are comprised under daily bread, Mat. vi. 11, or extraordinary; and that,

1. In the kind, Exod. xvi. 17.
2. In the quantity; as the little meal in the barrel and oil in the cruse nourished Elijah, a widow, and her family a long time, 1 Kings xvii. 16.
3. In the quality; as coarse pulse nourished Daniel and his companions, as well as the daintiest meat that a king could afford, Dan. i. 12, &c.
4. In the manner of getting; as a raven was Elijah's eater to provide him bread and meat morning and evening, 1 Kings xvii. 6.

Yea, God can preserve by contrary means; for Jonah was preserved from being drowned in the belly of a whale, Jonah i. 17.

We ought in this respect to arm ourselves against trial; and beforehand to meditate on God's power, wisdom, goodness, providence, presence, truth, and faithfulness; and to be of his mind, who said, 'Though I walk through the valley of the shadow of death, I will fear no evil,' Ps. xliii. 4.

How doth this aggravate their incredulity, who in time of peace, plenty, and all needful prosperity, through distrustfulness tempt God. How many

covetous rich men, upon fear of future want, treasure up all that they can any way get! How many timorous persons, living where the gospel is maintained, upon fear of a change, yield to superstition and idolatry! If being in the straits of a wilderness excuse not a man from tempting God, can such as tempt God in a plentiful and secure Canaan think to be excused?

See. 94. *Of the adverb עַתָּה , when or where.*

Ver. 9. *When your fathers tempted me, proved me, and saw my works forty years.*

In this verse the apostle doth more particularly exemplify the sin here forbidden.

The first particle, עַתָּה , *ubi*, being an adverb, and set alone, as here it is, is put for the place, and translated *where*, as Mat. xviii. 20; Luke iv. 16, 17; Acts iii. 13; Rom. iv. 15; Rev. xvii. 15. When it is joined with a preposition that limiteth it to the time, עַתָּה , *donec*, it signifieth time, and is translated *until*, Mat. i. 25; Mark xiii. 30, עַתָּה *usque* *quoad*, *until*; Mat. xvii. 9, עַתָּה *usque* *quo*, *while*, Mat. xiv. 22. Thus there is a proposition joined with this adverb, עַתָּה *quoad*, ver. 13, and translated *while*.

I find not this adverb set alone, as here it is, in the New Testament, put for the time, but everywhere for the place. By most expositors it is here so taken.

The Hebrew word עַתָּה , *quo*, *ubi*, used Ps. xvi. 9, is also put for the place, and translated *where* in our former English; and so do most expositors there translate it, and in other places also, as Gen. ii. 11, and xxviii. 13.

Whether this adverb be taken for the time when, or for the place where, both tend to the same end, namely, to declare that particular sin against which the apostle forewarns the Hebrews, even that which the Israelites committed in the wilderness, and that while they were there; so as this adverb, whether it be taken for time or place, hath reference to the last word of the former verse, which is, the wilderness.

See. 95. *Of avoiding the sinful courses of forefathers.*

The person whose ill example is to be shunned, are here set down under this relative, אֲנִי *fathers*.

The Hebrews came from Abraham, Isaac, and Jacob, and by a lineal descent from those Israelites that were in the wilderness. Hereupon this correlative אֲנִי , *your*, is here used.

In relation to the Jews, both Abraham, and also all others descending from him and living under the law, are called *fathers* in the New Testament. See Chap. i. 1. Sec. 11. But here it is restrained to such Israelites as lived in the wilderness; so in sundry other places, as John vi. 31, 49, 58; Acts iii. 22, and vii. 38, 39; 1 Cor. x. 1. These fathers therefore were they whom the Lord delivered out of the Egyptian bondage, and brought with a mighty hand by great

wonders into a place of freedom, where after an especial manner he nurtured them, as was shewed in Sec. 92.

The apostle sets them out under this title *fathers*, because people use to be much opinionated with an high conceit of their fathers; so were the Jews especially, and in that respect prone to imitate them in every thing, even in their evil courses. Therefore, to root out that conceit, the Holy Ghost in the 95th Psalm, and in this place, expresseth their fathers, and sets them out to be notorious rebels, and as rebels severely punished by God.

Can we now think that the practice of ancestors, who are called fathers, is in itself a sufficient warrant for their posterity, who come after them, to do as they did, and to tread in their paths? It is expressly said that God gave laws which should be made known to the generation to come, that they 'might not be as their fathers, a stubborn and rebellious generation,' &c., Ps. lxxvi. 5, 6, 8. This charge is expressly given by the Lord, 'Be ye not as your fathers,' Zech. i. 4. Stephen doth thus aggravate the sins of the Israelites: 'As your fathers did, so do ye,' Acts vii. 51.

Our fathers were of the same mould as we are, all sprouting out of the same cursed stock. They ignorant of God's will as well as we; they of a rebellious disposition as well as we; they prone to all manner of sin as well as we. What sin might not be justified if the practice of ancestors were a sufficient warrant?

This is a point to be rather observed in these days, because the pattern of fathers and ancestors is much stood upon; it is a common plea, when an evil practice is spoken against, to say, Our fathers did so. Many superstitious and idolatrous courses are hereby patronized. The Lord in his law makes this an aggravation of sin, that children walk in the evil courses of their fathers: 'I am a jealous God,' saith the Lord, 'visiting the iniquities of the fathers upon the children,' Exod. xx. 5, namely, such children as tread in their fathers' steps.

Sec. 96. Of tempting God.

The sin of the fore-mentioned fathers is set down in these two words, *ἐπειράσαν*, *tempted*, *δοκίμασαν*, *proved*; the latter being added as an explanation of the former; for to tempt one is to try or prove whether he be such an one as he is taken to be, or can and will do such and such a thing.

This latter word *proved*, may be added as an effect or consequence following upon the former; as if it had been said, By tempting God they proved and found by experience that God was indeed such a God as he had made himself known to be. The Greek word *δοκίμαζον*, here translated *proved*, signifieth to *discern*, and is so used and translated twice in one verse, 'Ye can discern the face of the sky, and of the earth, but how is it that ye do not discern this time?' The Hebrew word *בָּחַן*, also so used, Gen. xlii. 15, 16. Hereupon

God is said to be a trier, *בָּחַן*, of the heart, Ps. vii. 9, Jer. xvii. 10; that is, one who findeth out and discerneth what is in man's heart.

If it be here taken as an explanation of the former word, and so set forth in general the same sin that the former doth, then two words are here used for the greater aggravation of the sin.

Of the meaning both of the Hebrew word *נִסּוּ*, used by the psalmist, and also of the Greek word *ἐπειράσαν*, here used by the apostle, and translated *tempted*, and of the divers kinds of temptations, see the *Guide to go to God*, on the *Lord's Prayer*, Pet. vi. sec. 170.

Tempting of God in this place is set down as a sin which provoked God, and so is taken in the worst sense. In general, every transgression is a tempting of God; in which respect it is said of those who tempted God, that they hearkened not to his voice, Num. xiv. 22. Thus their idolatry, Exod. xxxii. 4; their rebellion, Num. xvi. 2; their adultery, Num. xxv. 1, and other notorious sins, are so many particular instances of their tempting God; for by such sins men make a trial of God's justice, whether he will execute vengeance upon them or no.

In particular, men tempt God by two extremes: one is presumption, the other is distrustfulness. Both these arise from unbelief. That distrustfulness ariseth from unbelief is without all question. And howsoever presumption may seem to arise from over-much confidence, yet if it be narrowly searched into, we shall find that men presume upon unwarrantable courses, because they do not believe that God will do what is meet to be done, in his own way. Had the Israelites believed that God in his time and in his own way would have destroyed the Canaanites, they would not have presumed, against an express charge, to have gone against them without the ark of the Lord, and without Moses, as they did, Num. xiv. 40, &c.

Men do presumptuously tempt God, when, without warrant, they presume on God's extraordinary power and providence; that whereunto the devil persuaded Christ when he had carried him up to a pinnacle of the temple, namely, to cast himself down, was to tempt God; therefore, Christ gives him this answer, 'Thou shalt not tempt the Lord thy God,' Mat. iv. 5-7.

Men distrustfully tempt God when in distress they imagine that God cannot or will not afford sufficient succour. Thus did the king of Israel tempt God when he said, 'The Lord hath called these three kings together, to deliver them into the hand of Moab,' 2 Kings iii. 13. So that prince who said, 'Behold, if the Lord would make windows in heaven, might this thing be?' 2 Kings vii. 2.

As the Israelites in the wilderness tempted God through presumption, Num. xiv. 41, so most frequently through distrustfulness; as at the Red Sea, when Pharaoh pursued them, Exod. xiv. 11, 12; and at Marah, where the waters were bitter, Exod. xv. 23,

24; and in Sinai, where they wanted bread, Exod. xvi. 2, 3; and in Rephidim, where they wanted water, Exod. xvii. 3; and in Kadesh, upon the like occasion, Num. xx. 2; and in Kibroth-hattaavah, where they lusted after flesh, Num. xi. 4; and when the spies were returned from searching the land, Num. xiv. 2; and when the Lord had executed just judgment on rebels, Num. xvi. 41; and when they compassed the land of Edom, Num. xxi. 4, 5, and at sundry other times.

The heinousness of this sin is manifest by the causes and effects thereof, and also by the severe judgments inflicted thereupon,

I. The causes of tempting God are these,

1. Want of understanding. This doth Moses thus set out: 'The Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day,' Deut. xxix. 4.

2. Forgetfulness. This the psalmist thus expresseth, 'They forgot his works, and his wonders that he had shewed them,' Ps. lxxviii. 11; 'They soon forgot his works,' &c., Ps. evi. 13.

3. Unbelief. 'Ye did not believe the Lord your God,' saith Moses to the Israelites, Deut. i. 32, and ix. 23. This cause of the Israelites tempting God doth the psalmist oft mention, Ps. lxxviii. 22, 32, and evi. 21. Yea, Moses and Aaron were hereby brought to tempt the Lord, Num. xx. 12.

4. Too light esteem of God. 'Who is the Lord, that I should obey his voice?' saith Pharaoh, who exceedingly tempted God, Exod. v. 2.

II. The effects arising from that sin of tempting God, or concomitants which go along with it, are

1. Murmuring against God, Num. xiv. 29, and against his ministers, Num. xiv. 2.

2. Impatience in straits. 'They waited not for his counsel,' Ps. evi. 13.

3. Rebellion. The psalmist styleth these tempters of God, 'a stubborn and rebellious generation,' Ps. lxxviii. 8.

4. Blasphemy. What a blasphemous speech was this, 'Is the Lord amongst us or no?' Exod. xvii. 7.

5. Apostasy. 'They said one to another, Let us make a captain, let us return into Egypt,' Num. xiv. 4. 'They turned back and dealt unfaithfully,' &c., Ps. lxxviii. 57.

III. The judgments inflicted on the Israelites who tempted God in the wilderness, were very terrible, as plague, Num. xvi. 46; fire, Num. xi. 1; fiery serpents, Num. xxi. 6; the earth swallowing them up, Num. xvi. 32; their enemies destroying them, Num. xiv. 45; multitudes destroyed together, as two hundred and fifty, Num. xvi. 35; three thousand, Exod. xxxii. 28; fourteen thousand seven hundred, Num. xvi. 49; four and twenty thousand, Num. xxv. 9; yea, by times all above twenty year old that came out of Egypt, save two only, Num. xiv. 29, 30, and xxvi. 65.

How watchful ought we to be against a sin so heinous, so terrible! We are exceeding prone hereto. By open notorious sins men tempt God, and prove whether he be a God of vengeance; by secret sins, whether he be an all-seeing God; by covetous practices, whether he be a provident God; by despair, whether he be a merciful God. Thus in other sins we tempt him in other his divine excellencies.

For preventing and redressing this sin, it will be good frequently and seriously to meditate on God, on his glorious majesty, on his supreme sovereignty, on his almighty power, on his absolute jurisdiction, on his unsearchable wisdom, on his free grace, rich mercy, abundant kindness, great forbearance, and other divine excellencies; yea, and on his great and glorious works in all ages performed.

As we acquaint ourselves with these, so it will be our wisdom to submit ourselves wholly to his guiding providence, and make his will the rule of ours, taking heed how we bring his actions to the bar of our reason.

See. 97 *Of God's providing for ungrateful ones.*

It was shewed in the beginning of the former section that the Greek word *ἰδοκίμασαν*, translated *proved*, signifieth also to *discern*, and by experience to find a thing to be so and so. A noun derived from thence, *δοκιμή*, signifieth *experience*, Rom. v. 4, and *experiment*, 2 Cor. ix. 13, and *proof* of a thing, 2 Cor. ii. 9, xiii. 3. Here it may intend that by their tempting of God, they came to have a real and experimental proof of God's power, providence, and other divine excellencies.

Observe the particular instances noted in the former section of their tempting God, and you shall find extraordinary proofs and experiments of God's extraordinary providence. Thereupon a path was made in the sea, Exod. xiv. 22; bitter waters were made sweet, Exod. xv. 25; manna and quails were given, Exod. xvi. 12; waters flowed out of the rock, Exod. xvii. 6; the brazen serpent was erected, Num. xxi. 8; and sundry other great works done.

God doth this in reference to himself, to the upright, and to the ungrateful.

1. God doth hereby commend unto us his free grace, his abundant kindness, and his great patience and much forbearance. Herein is verified that which Christ said of his Father, that 'he is kind unto the unthankful, and unto the evil,' Luke vi. 35.

2. There were some upright and faithful mixed with the multitude of incredulous and rebellious Israelites, as Moses, Aaron, Hur, Caleb, Joshua, and others, whereof, though many of them for some particular sins entered not into Canaan, yet were they accepted and approved by God. For their sakes God gave common proofs of his providence promiscuously to all of all sorts. Had there been ten righteous ones found in Sodom, both that and the other cities about it might have been preserved from the fire and brimstone that destroyed them, Gen. xviii. 32. For Jeshophat's sake, God extra-

ordinarily provided water to preserve the armies of three kings, 2 Kings iii. 14. The whole world receiveth much good for the sake of the elect and upright that are therein.

3. God, in bestowing blessing upon the incredulous and rebellious, affordeth thereby external means to reclaim them; but they by their obstinacy against those means make themselves the more inexcusable, and increase their just condemnation the more, Rom. ii. 1, 4, 5.

This kindness of God so far manifested to those rebellious Israelites is a sure ground of encouragement to God's faithful and upright servants to seek and expect all needful blessing from him in all their needs and straits. Are not the faithful much better than the faithless? If God so fed, clothed, preserved, protected, and directed incredulous and unbelieving persons, what will he not do for his elect, effectually called, who in faith call upon him? Mat. vi. 26, 30, Luke xviii. 7.

Sec. 98. *Of outward blessings no sure evidences of God's fatherly love.*

These two words, *tempted, provoked*, being joined together, and referred to the same persons, shew that they who did the one did also the other. They who tempted God, by experience found that God was a God of power, able to help in the greatest distress; a God of truth, faithful in keeping promise; a God of wisdom, ordering matters in the fittest season; a provident God, affording all things needful for people; yet were these no sure tokens of his fatherly love to them, for they so tempted him as they grieved him, and he was displeased with them.

God bestows outward blessings on such as have no assurance of his fatherly favour: 'The Lord set a mark upon Cain, lest any finding him should kill him,' Gen. iv. 15. It doth not follow that Hagar in truth feared God, because God heard her child's voice, and provided water for her and him, Gen. xxi. 19. God gave to Esau 'the fatness of the earth, and the dew of heaven,' and yet loved him not, Gen. xxvii. 39, Mal. i. 2.

Outward worldly blessings concerning this life and our temporal estate, are common to all of all sorts; yea, many of them to brute beasts. God 'giveth to the beast his food,' Ps. cxlvii. 9; 'He preserveth man and beast,' Ps. xxxvii. 6.

Yea, God oft giveth outward blessings in wrath: 'He gave Israel a king in anger,' Hosea xiii. 11. When he gave quails to the Israelites, 'while the flesh was yet between their teeth, ere it was chewed, the wrath of God was kindled against them,' Num. xi. 33.

We are not therefore to judge of God's favour by outward blessings, nor think that he loves us because he provides supply for our needs, or recovers us out of sickness, or easeth us in our pains, or freeth us from our enemies, or bestoweth other like blessings upon us. Tempters of God may prove and find God in this kind to be good unto them. See the reasons hereof in the

former section. There are better and surer evidences of God's fatherly love, namely, the inward testimony of God's Spirit, and the effectual operation thereof in regenerating us, and working many sanctifying graces in us, and keeping us from tempting God.

Sec. 99. *Of men's tempting God though they see his works.*

For further aggravation of their sin there is added a third act: 'They saw my' works, saith God.

In Hebrew, a word of the singular number is used thus, עֲלַי, *opus meum, my work*. But that word is there collectively taken, and the singular number synecdochically put for the plural. So Ps. xlv. 1, and lxi. 9. But the apostle, expressly to clear the mind of the Holy Ghost, useth the plural number thus, τὰ ἔργα μου, 'my works.'

Though both the Hebrew and Greek words translated *works* are used to set out common and ordinary works, yet also, especially when they have reference unto God, they are oft put for extraordinary works, works of wonder, even miraculous works, as Ps. xlv. 1, John v. 36.

The works here intended are those many and great wonders which the Lord did, from Israel's passing through the Red Sea into the wilderness, to their going through Jordan into Canaan.

Some of them were works of mercy, in providing for them things needful, and delivering them from dangers, whereof see Sec. 92.

Others were works of judgment, in punishing them for their sins, whereof see Sec. 96.

These were not works done in former ages, or in far remote parts of the world, to the notice whereof they could not come but by hearsay only; but they were works done among them, done upon them, so as they saw them.

Both the Hebrew word עָרָא, used by the psalmist, and also the Greek word εἶδον used by the apostle, signify a *seeing* of a thing present with the bodily eyes, Deut. vii. 19, Mark xi. 20.

Here is mention made of mighty works, and of their express seeing of them. What clearer evidence could they have of God's power and providence? Yet they tempted him. The clearest evidences which God can give of himself and of his divine excellencies, work not upon incredulous and obdurate hearts. Such wonders did God in Egypt, as the Egyptians themselves could say to Pharaoh, 'Knowest thou not yet that Egypt is destroyed?' Exod. x. 7; yet did not Pharaoh yield. Undeniable demonstrations were given by Christ's birth, life, works, doctrine, death, resurrection, ascension, and gifts that followed thereupon, that Jesus was the promised Messiah; yet to this day will not the Jews believe him so to be. Blindness of mind and hardness of heart possessed them. Besides their own natural blindness and hardness, 'the god of this world hath further blinded their minds and bard-

ened their hearts, lest the light of the glorious gospel of Christ should shine unto them,' 2 Cor. iv. 4. By experience we find that the clearest and brightest light doth no good to blind eyes.

We have in this respect great and just cause to take heed how we provoke God to give us over either to our own corruptions, or to the malice of Satan. For preventing this, let us not close our eyes against any light shewed unto us, lest we prove like these Israelites, who, though they saw with their own eyes God's wonderful works, yet continued to tempt him.

See. 100. Of God's continuing to shew his power among such as oppose it.

There is yet a further aggravation of their sin by the time, here set down under this phrase, *forty years*.

In Ps. xcv. 10, this circumstance of time, 'forty years,' is referred to God, and to his grieving for their obstinacy. For God is there thus brought in complaining, 'Forty years long was I grieved,' &c.

The reason why God continued so long to be grieved, was because they continued so long to tempt him.

The apostle therefore doth not alter the sense of the prophet's words by referring them to another clause, but makes it the more clear. So long as they tempted God they grieved him. Therefore, in that they tempted him forty years, they grieved him forty years. This the apostle himself asserts under this question, ver. 17, 'With whom was he grieved forty years?'

Thus, whether we refer the forty years to their sin, or to God's displeasure thereat, the sense remains the same.

To satisfy all doubts about this and other like alterations, we must remember, that the penmen of the New Testament were not translators of the Old, but such as quoted here and there some places for proof of the point in hand; to which purpose it was sufficient for them to give the sense of the place, though they altered the words. See Chap. i. 6, See. 72. and Chap. ix. 20, See. 106.

As this time, *forty years*, hath reference to that which goeth immediately before, thus, 'they saw God's works forty years,' it gives evidence of God's doing wondrous works all that time, notwithstanding their tempting of him. For man's incredulity cannot hinder the working of God's power. 'What if some did not believe? shall their unbelief make the faith of God without effect?' Rom. iii. 3. An incredulous prince would not believe that God could give such plenty as was promised by the prophet, when Samaria by a long siege was almost finished, yet 'it came to pass as the man of God had spoken,' 2 Kings vii. 18. Nor the Jews, nor the disciples of Christ, could be brought to believe that Christ should rise again from the dead, yet he did rise again the third day.

Obj. It is said that Christ 'did not many mighty works in his own country, because of their unbelief,' Mat. xiii. 58.

Ans. That is not to be taken of weakening Christ's power, as if man's unbelief would hinder it, but of withholding the benefit of Christ's power from unbelievers. Unbelief is as a strong and high dam against a flowing river, which doth not dry up the spring, nor the flowing of the waters, but only keeps the waters from running into that channel where the dam is set. The waters still flow up, and rise higher and higher against the dam, and because they are kept from running through the dam, they make another passage and therein flow on. Thus Christ left his own country, and went into other places, and there manifested his power. 'The word preached did not profit the Israelites, not being mixed with faith in them that heard it,' yet in itself, 'the word of God is quick and powerful,' &c., Heb. iv. 2, 12.

This mighty power of God still working, even when men oppose against it, may be some stay to troubled consciences, and to such as are inclined to despair.

See. 101. Of God's long suffering.

The time of forty years hath reference to God's continuing to do wonders, not only by works of judgment, but also of mercy, grieving so long at the obstinacy of his people; and thus it giveth us to understand, that the Lord is a God of longsuffering and great forbearance. Thus is he frequently set forth in sacred Scripture, as Exod. xxxiv. 6, John iv. 2, Ps. ciii. 8.

Here is mention made of forty years' forbearance. He did forbear the old world one hundred and twenty years, Gen. vi. 3, and the Amorites four hundred years, Gen. xv. 13, and the polity of the Jews eight hundred years, and the Christian state above sixteen hundred, and the world about six thousand. Every of us have good evidence of God's longsuffering in ourselves. Our people had been no people, our sun had been darkness, our souls had been in hell ere this, if the Lord had not been a God of much patience.

This God doth manifest himself to be,

1. To set forth his own glory; for when he proclaimed his name, among other excellencies he sets down this, 'longsuffering,' Exod. xxxiv. 6.

2. To bring men to repentance. 'Despise thou the riches of God's goodness, and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance?' Rom. ii. 4.

3. To keep us from destruction. 'The Lord is longsuffering to us-ward, not willing that any should perish,' 2 Peter iii. 9.

4. To bring us to salvation. 'Account that the longsuffering of the Lord is salvation,' 2 Peter iii. 15.

These being the ends which God aimeth at in his longsuffering, we that have experience of this divine property (as who hath not?) ought to have an eye at those ends. And,

1. To magnify the name of God, even in and for this excellent property.

2. To endeavour after repentance, and so long as God beareth us to renew our repentance.

3. To come out of all those courses that lead to destruction.

4. To lay hold on eternal life while we have time so to do.

In these respects let us oft cast our eye back upon our former courses. We may, many of us, say, If God had not long borne with me, I had now been in a most woful plight. If God had cut me off, and taken me out of this world at such a time, in such a course, as I then eagerly pursued, I could have had little or no hope. But now, blessed be God, I have better hope that my desperate course is made known to me, I loathe it, God hath given me some measure of repentance, and assurance of his favour; I dare cast my soul on Jesus Christ for remission of sins, and reconciliation with God. I am persuaded that when I die, I shall be saved.

These, these are they that have cause to magnify the patience of God.

We ought further in forbearance, and longsuffering, to set God before us, and to endeavour, as in other graces, so in this, to be like unto God, Col. iii. 13, Eph. iv. 32.

We may not be hasty to take revenge upon every offence, but rather try if, by forbearing, the wrong-doer may be bettered. 'Be not overcome of evil, but overcome evil with good,' Rom. xii. 21.

Sec. 102. Of the heinousness of sin continued in.

Verse 10. *Wherefore I was grieved with that generation, and said, They do always err in their hearts; and they have not known my ways.*

The fearful effect of their sin is here propounded in this verse, and aggravated in the next.

This first particle, *ὅτι*, (see Chap. vi. ver. 1, Sec. 2). *Wherefore*, is not in the psalm, but here fitly added by the apostle, to set out more distinctly, both the cause of God's grief, and also the effect or consequence of the people's sin. It is the very same that was used before, ver. 7, Sec. 73. It giveth to understand, that long continuing in sin, grieveth God's Spirit. Because they tempted God forty years, therefore God was grieved.

To this purpose is this time of Israel's continuing forty years to sin against God oft pressed, as Num. xxii. 13; Amos v. 25; Acts vii. 42, and xiii. 18. This their long continuing in sin is also upbraided as a great aggravation thereof, Exod. xvi. 28; Neh. ix. 30; Ps. lxxviii. 40; Luke xiii. 34. For,

1. Sin, the longer it continueth, the stronger it groweth, and proves to be the more daring and out-facing, and in that respect the more provoking, Jer. xlv. 17.

2. Continuance in sin is a multiplication of sin, and in that respect an addition of more fuel, which maketh the flame of the fire greater. Thus God's Spirit is more grieved, and his wrath more incensed, whether

by the same man lying in one sin, or adding sin to sin, or by other men, children, or other successors, treading in the footsteps of their fathers and predecessors.

This may be a forcible motive to such as have sinned to repent, and not to continue in sin. As continuing in sin causeth grief and wrath, so 'there is joy in the presence of the angels of God over a sinner that repenteth,' Luke xv. 10.

This also may be a warning to such as observe the sins of others, to take heed that they hold not on in the same course, lest they cause more grief and wrath.

Sec. 103. Of God's grieving at sinners.

The Greek word *πενώχθισα*, translated *grieved*, is emphatical.

Some derive it from a noun, *ῥιπα*, that signifieth a bank of a river, or a bunch in a man's body. Thence cometh a simple verb, *ῥιπιδν*, *gravate ferre*, which signifieth to take a thing grievously. For the heart of him who is grieved or offended, doth, as it were, swell and rise up.

The compound here used, *πενώχθισα*, signifieth to be much grieved and exceedingly offended.

There is another Greek noun, *ῥιπιδος*, *pondus, dolor*, like to that before mentioned, differing only in one small letter, and signifieth a *weight* or *grief*; and a verb thence derived, *ῥιπιδμααι*, *pondere premor, molesté ferre*, which signifieth to be pressed with a burden, or to be offended.

Both notations or derivations of the word here used tend to the same purpose, namely, to set out the greatness of God's displeasure, which he took at their manifold kinds of tempting him, and at their long continuing so to do.

The compound here used, *πενώχθισα*, doth add aggravation to the offence which God took at his people. It is nowhere else used in the New Testament, but here and ver. 17. Yet by the Greek interpreters of the Old Testament it is frequently used.

It is used to set out the great grief and offence which Rebekah conceived at Esau's hatred of his brother, and thus translated, 'I am weary, *πενώχθισα*, of my life,' Gen. xxvii. 46; and penitents loathing themselves for their former sins, Ezek. xxxvi. 31; and a land's vomiting out her inhabitants for their monstrous abominations, Lev. xvii. 25.

The same Hebrew word that is used Ps. xev. 10, and translated *grieved*, is also used Ezek. xxxvi. 31, (the place before mentioned, and translated *loathed*).

These significations of this word shew that it carrieth much emphasis, and imports an high degree of God's displeasure.

Herein such passion, by way of resemblance for teaching's sake, is attributed to God, as is incident to parents and other governors, who, earnestly desiring

¹ קָוָה אֶת הַנֶּפֶשׁ, *nauscabitis vosmetipsos*.

the good of those that are under them, are exceedingly grieved and offended when they see them stubbornly run on in destructive courses, notwithstanding all the means that have been used to reclaim them.

Under the law, a parent that had a stubborn and rebellious child, that regarded no admonition, but despised private correction, brought him forth to the judges to stone him to death, Deut. xxi. 18, &c. This is a manifestation of very great displeasure, and much aggravates the child's stubborn disposition. In this respect saith God to his people, 'O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?' Hosea vi. 4. And our Lord Christ, 'O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' Mat. xxiii. 37.

This great displeasure of God against his people's obstinacy is set out to the life in the parable of the vineyard, Isa. v. 4, 5; and of the fig-tree, Luke xiii. 7. The more the good of any is sought, the more are they grieved and offended who in love seek their good, if their love and the effects thereof be neglected and despised.

This should warn us to take due notice of all the evidences of the kindness of God our Father, and of his care about our good, that we may make the right use of all, and to fear lest by stubbornness and obstinacy we provoke him to turn his favour into displeasure, his love into grief and offence.

Sec. 101. *Of the meaning of this word 'generation.'*

The word גֵּרָל, translated *generation*, doth in the Hebrew signify the continuance of time, and it is put for the space of a hundred years; as where God saith 'in the fourth generation,' Gen. xv. 16. The Lord before had made mention of four hundred years; this fourth generation was the last hundred of those four hundred.

The Greek word, γενεα, here used, is derived from a verb, γενναω, *gigno*, that signifieth to *beget*; and it signifieth sometimes a multitude of people, and so is translated a *nation*, in which there useth to be multitudes of people: as where a multitude of impious ones are called 'a perverse nation,' Philip. ii. 15; and sometimes for a continuance of people, or a succession of one after another, as where mention is made of fourteen generations, Mat. i. 17; and where it is said, 'This generation shall not pass,' Mat. xxiv. 34.

The word, as here used, may include both these significations, which do aggravate the wretched disposition of that people in these two respects:

1. In that they all conspired together in their sins except a few. Thus doth Christ aggravate the sin of the people in his time, in that they all rejected him and his ministry, and thereupon saith that 'the men of Nineveh, and the queen of the south, shall rise up in judgment with this generation,' Mat. xii. 41, 42, that

is, with the whole nation. Plagues that infect a whole city are counted great judgments; a leprosy that spreadeth itself over a man's whole body is counted a grievous malady; so a poison that infecteth all the blood in a man's body. In like manner, contagious sins that infect a whole nation are detestable sins. By this did Daniel aggravate the sins of the Israelites that were carried captive into Babylon, and justify God's severe judgment upon them; for, saith he, 'All Israel have transgressed, therefore the curse is poured upon us,' Dan. ix. 11.

Consent of multitudes in sin is so far from extenuating it, as it doth the more aggravate it. Wherefore, 'if sinners entice thee, consent thou not,' Prov. i. 10.

2. This word *generation* doth aggravate their sin, in that it implieth a continuance therein, as was shewed ver. 9, Sec. 95, even from parents to children.

The apostle doth fitly add a relative, *ἐξινῶν*, *this*, which is not in the Hebrew, to demonstrate what kind of people he speaks of, even those which lived in the wilderness, and saw the mighty works of God. With them therefore, in particular, is God grieved who do provoke God.

Sec. 105. *Of God's complaining of people.*

This phrase, καὶ εἶπεν, *and said*, being applied to God, implieth a complaint, and that on God's part; for he was so much and so long provoked by his people, as he was forced to complain of them.

God's complaints of his people are in other places more expressly and emphatically set out, as Num. xiv. 11, 27; Deut. xxxii. 29; Ps. lxxxi. 11, 13; Isa. xlviii. 18; Mat. xxiii. 37.

His fatherly affection towards his people forceth him thus to do. When a father seeth his son run headlong into desperate courses, from which he will by no means be restrained, he useth to complain of his foolish and perverse disposition.

That which is noted to accompany God's complaint, namely, great wrath and sore vengeance, ver. 11, and in the places before quoted, is a forcible inducement to move us carefully to avoid all such courses as may give occasion to God to complain of us.

Is not he the God of our being, life, preservation, comfort, confidence, and eternal salvation? Shall we then make him to complain of our ungraciousness?

Oh remember what he is, what he hath done for thee, what thou mayest further expect from him, and thereupon set thyself so to please him in all things, that he may never repent of what he hath done for thee, but rather delight in doing more, and continuing to be ever kind unto thee.

Sec. 106. *Of the meaning of these words, 'they do always err in their heart.'*

The matter of God's complaint is set out in two particulars: 1, their stubbornness; 2, their ignorance.

The former is thus expressed, *αὐὶ πλανῶνται τῇ καρδίᾳ*, 'they do always err in their hearts.' The Hebrew thus, *עָם הָעֵר לִבָּם*, 'it is a people that do err in their heart.'

Though there be some difference in words betwixt the Hebrew and Greek, yet the sense is the same in both; for this Hebraism, *עָם הָעֵר*, 'a people erring,' signifieth a continuance in a thing. It is a participle of the present tense,¹ and intendeth a present being to be so and so, as it hath been before.

The Greek translators, to express the emphasis of that Hebraism in their own dialect, add this adverb, *ἀεὶ*, *always*.

The word *עָם*, translated *people*, is of the singular number; but it is a collective word, and compriseth many under it. It signifieth a multitude of persons; therefore the Greek translators use the plural number, *πλανῶνται*, 'they do err.'

The apostle, in both these diversities, followeth the Septuagint. Of the LXX, see Chap. i. 6, Sec. 72.

The verb translated *err* is of the passive voice.

The active, *πλανῶν*, *seduco*, signifieth to *deceiv* or *deceive*, as Mat. xxiv. 4, 5, 11.

The passive, *πλανῶμαι*, signifieth to *err*, Mat. xxii. 29, *πλανῶσθε*, *erratis*; for they that err are deceived by themselves or others.

Both the Hebrew, *עָרַו*, and Greek words, *πλανῶσθαι*, are applied to silly sheep, which go astray from the rest of the flock, and from their shepherd, and so fall into many dangers, Isa. liii. 6, Mat. xviii. 12, 13.

The folly of those who go astray out of the ways of God, and wander in the ways of wickedness, is set out to the life.

To aggravate their sin the more, the ground thereof is thus declared, *τῇ καρδίᾳ*, *in heart*. This relative *their* is not unfitly added by our English, to shew that their own evil disposition caused them to go astray.

Of the heart, and of the diverse significations thereof, see ver. 8, Sec. 79.

Heart is here put for the *will*.

Men may be said to err three ways:

1. In the mind or understanding. So did they of whom the prophet saith, 'They that erred in spirit shall come to understanding,' Isa. xxix. 24. The latter clause declares the meaning of the former, and shews, that by erring in spirit, he means erring in understanding. And Christ, where he saith, 'Ye do err, not knowing the Scriptures,' Mat. xxii. 29, sheweth that he meaneth erring in knowledge.

2. In will or heart; for the Scripture doth oft put these one for another. This is here especially meant, and of it we shall speak more in the next section.

3. In the life and actions of men. To this purpose saith the wise man, 'He is in the way of life that keepeth instruction; but he that refuseth reproof, erreth,' Prov. x. 17.

¹ עָרַו. *Benoni*. *Participium præsens, medium inter perfectum et futurum*.

The former clause sheweth, that the erring which he speaketh of, is in the way and course of a man's life. To this purpose, saith the apostle, 'they have forsaken the right way, and are gone astray,' 2 Peter ii. 15, or erred, viz. out of the right way.

The first kind of error, is ignorance.

The second, wilfulness.

The third, rebellion.

Sec. 107. *Of wilfulness, aggravating sin.*

The erring in heart here intended, is such perverseness of will as made them depart from the ways of the Lord, and stubbornly oppose against him. See Chap. x. 26, Sec. 88.

This is it that much grieved the Lord, and forced him to complain against them. Of God's complaining, see Sec. 105.

Of sinners' wilfulness and stubbornness, Wisdom complains, Prov. i. 24, 25; and God himself, Isa. i. 4, 5. And he tells his prophet, 'that they are impudent and hard-hearted,' Ezek. iii. 7.

This wilfulness makes men refuse and reject the means which God affords for their good, and brings them into an incurable condition, Prov. i. 24-26.

How earnest should we be in beating down our stout stomachs and proud hearts. Such hearts are in us all by nature, but much increased by our own perverseness. Think how little thou gainest thereby. It is the almighty God against whom thou standest out: 'He with the froward will shew himself froward,' Ps. xvii. 26. Observe how parents deal with stubborn children; they will make them feel the smart of their wilfulness. Is it safe for the earthen pot to dash itself against the iron pot?

Pray to God to give thee a heart of flesh, which may be affected with his mercies, tremble at his judgments, and melt at his word. Pray that thy will may be made pliable to God's will. To this we ought to give the more diligence, because it is very hardly rooted out, as the phrase next to be spoken of sheweth.

Sec. 108. *Of the danger of wilfulness.*

The Hebrew phrase, whereby the wilfulness of the aforesaid persons is set out word for word, is this, *עָרַו*, *a people erring*. They are so given to err as they will not be drawn from it; they will still remain such as they are, and never reclaim it. Witness Pharaoh and his servants, Exod. ix. 34. Witness, as these Israelites in the wilderness, so others after them: 'God set watchmen over them, saying, Hearken to the sound of the trumpet; but they said, We will not hearken,' Jer. vi. 17. Witness especially the Jews in Christ's time, of whom it is said, 'Though Jesus had done many miracles before them, yet they believed not on him,' John xii. 37. And of the Jews in the apostles' time it is said, that 'They were filled with envy, and spake against those things which were

spoken by Paul, contradicting and blaspheming,' Acts xiii. 45.

Wilfulness takes away all spiritual sense, and exceedingly hardeneth men's hearts, so as no sufficient means can be used to mollify them, and to alter this their evil disposition.

How should this move us to take heed of giving any way to this wilful and stubborn disposition. It is a bitter root. We ought not to suffer 'any root of bitterness to spring up and trouble us,' Heb. xii. 15.

Sec. 109. *Of sin aggravated by continuing therein.*

This adverb, *ἀλλ, always*, intendeth a long continuance in sin; and it is here brought in as a further aggravation of the sin of the Israelites in the wilderness. By this circumstance doth Stephen aggravate both their sin, and also the sin of their successors, saying, 'Ye do always resist the Holy Ghost,' Acts vii. 51. And the lying disposition of the Cretians is thus aggravated, 'The Cretians are always liars,' Titus i. 12. This kind of aggravation is frequently set out under this expostulatory phrase, 'how long,' as Num. xiv. 11, 22, 27; 1 Kings xviii. 21; Ps. iv. 2; Jer. iv. 14. See Sec. 102.

Sin is of an increasing nature. Though at first it may seem to be but as a grain of mustard-seed, yet by long growing it may come to be as the greatest of trees, that cannot be bowed nor rooted up.

A strong incitation this is to such as have long run on in sin, at length to repent, and return to their Father, as the prodigal did. By repentance mercy may be obtained, but obstinacy and impenitency implungeth into utter destruction. Well observe God's pithy expostulation with Israel, 'As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?' Ezek. xxxiii. 11. On the other side, Christ hath with a strong asseveration averred twice together this doom, 'Except ye repent, ye shall all perish,' Luke xiii. 3, 5. A man, by an 'impenitent heart, treasureth up unto himself wrath against the day of wrath,' Rom. ii. 5.

Sec. 110. *Of God's ways.*

Hitherto, of the first part of God's complaint, which was of their stubbornness, see Sec. 106. The other part is their ignorance, thus set down, 'And they have not known my ways.'

This their ignorance, as it is a distinct sin in itself, so it was the cause of the former sin; whereupon some turn this copulative *and* (as it is in the Hebrew, *ו*), and adversative *but* (as it is in Greek, *ἀλλ*), into a causal *for*.

Here we are to consider two points:

1. What are the ways of God.

2. How their not knowing of them was an aggravation of their sin.

A way, *ὁδός*, is that course wherein one walketh.

The Hebrew verb *לָכַח, calcavit*, whence this word way is derived, signifieth to tread upon; as, 'Thou shalt tread the olives,' Micah vi. 15; 'And I will tread them in mine anger,' Isa. lxiii. 9.

The Greek word translated way, is derived from a verb which signifieth to go.¹ According to both these derivations, a way is that whereon one treads, or wherein he goeth.

It is attributed unto God metaphorically, and that in two respects:

1. Actively; setting out that way wherein God himself walks.

2. Relatively; intending that way wherein he would have us to walk.

1. Of the former kind there are two sorts:

(1.) God's secret way. This is his unsearchable counsel. Hereof saith the apostle, 'How unsearchable are his judgments, and his ways past finding out!' Rom. xi. 33. And God himself by his prophet thus, 'My ways are higher than your ways, and my thoughts than your thoughts,' Isa. lv. 9.

(2.) His manifest way. Under this in special are contained his works, whereby he declares himself and his divine properties unto us, as power, wisdom, truth, mercy, justice, wrath, &c. In reference hereunto, thus saith Moses of God, 'He is the rock, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity; just and right is he,' Deut. xxxii. 4. In reference also hereunto, the psalmist thus saith, 'The Lord is righteous in all his ways, and holy in all his works,' Ps. cxlv. 17.

2. The ways wherein God would have us to walk are his precepts, whereof thus saith the psalmist: 'Shew me thy ways, O Lord; teach me thy path.' 'The Lord will teach sinners in his way; and the meek he will teach his way,' Ps. xlv. 4, 8, 9; Isa. ii. 3. And God himself thus saith, 'Oh that my people had hearkened unto me, and Israel had walked in my ways!' Ps. lxxxi. 13.

The two latter kinds of ways are here especially meant, namely, his works and his precepts.

The works of God are styled his ways, because we may see him, as it were, walking therein; for by his works we may discern the footsteps of his properties and providence: 'They have seen thy goings, O God, even the goings of my God,' Ps. lxxvii. 24. By the goings of God, are meant the distinct acts of the divine providence. Where it is said to God, 'Thy way is in the sea, and thy path in the great waters,' reference is had to God's manifestation of his power, wisdom, mercy, and justice, in dividing the Red Sea for the Israelites to pass through it, and overwhelming their enemies thereby, Ps. lxxvii. 19.

In this respect, that God's works are ways wherein he may be seen walking, it is our duty,

1. To understand the ways of God, so far as he is

¹ *ὁδός* derivatus ab *ὠδω* modo.

pleased to walk in them, and to make them known to us. Thereby he shews himself to be such a God as none can be imagined to be like unto him; so as we may say unto him, 'How terrible art thou in thy works!' Ps. lvi. 3; 'Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works,' Ps. lxxv. 8.

2. To acknowledge the equity and righteousness of God's ways: 'The Lord is righteous in all his ways, and holy in all his works,' Ps. cxlv. 17. This is it whereabout God makes with the Israelites this vehement expostulation, and that again and again: 'Hear now, O house of Israel, Is not my way equal? are not your ways unequal?' Ezek. xviii. 25, 29, and xxxiii. 17, 20. To impeach God's ways of iniquity is an high degree of blasphemy.

3. To admire and magnify the Lord in his ways: 'All the kings of the earth shall praise thee, O Lord. Yea, they shall sing in the ways of the Lord,' Ps. cxxxviii. 4, 5. Much is this duty pressed in and under the title of God's works: 'I will praise thee, O Lord, with my whole heart: I will shew forth all thy marvellous works,' Ps. ix. 1; 'Many, O Lord my God, are thy wonderful works which thou hast done,' Ps. xl. 5.

God's precepts are frequently styled his ways. To demonstrate this more clearly, this epithet *way* is oft joined with God's precepts and commandments. Thus prayeth David: 'Make me to understand the way of thy precepts;' 'Teach me, O Lord, the way of thy statutes;' 'Make me to go in the path of thy commandments.' And thus he professeth, 'I will run the way of thy commandments,' Ps. cxix. 27, 32, 33, 35.

God by his precepts doth declare unto men how they should carry themselves towards him and towards one another; so as they are as a way for them to walk in, to observe and to do them.

God's precepts are not for mere speculation, but for practice. It is the proper use of a way to walk in it. Of practising God's commandments, see *The Saints' Sacrifice*, on Ps. cxvi. 9, sec. 59.

Sec. 111. Of ignorance aggravating a sin.

That which is here set down of the Israelites' not knowing God's ways, is set down by way of aggravation. We must therefore here consider in what respect ignorance may be an aggravation; for Christ makes it a matter of extenuation, saying, 'He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes,' Luke xii. 48. Upon this ground Christ thus prayed for sundry of the Jews, 'Father, forgive them; for they know not what they do,' Luke xxiii. 34. An apostle also doth herein extenuate the sin of the Jews, in that they did it through ignorance, Acts iii. 17; and Paul sets it down as an occasion of the mercy which he found, 1 Tim. i. 13.

To clear the point in hand more fully, it is meet distinctly to set down the kinds of not knowing.

Men may be said not to know simply or relatively.

1. Simply, when there is in them a mere want of knowing such and such a thing.¹ This is called *nescientia*; and it is blameless and without sin in three cases:

(1.) When it is of things which cannot be known; as the perfection of God's excellencies: 'Canst thou by searching find out God? canst thou find out the Almighty unto perfection?' Job xi. 7; 'God dwelleth in the light which no man can approach unto; whom no man hath seen nor can see,' 1 Tim. vi. 16; 'There shall no man see God and live,' Exod. xxxiii. 20.

(2.) When it is of things that are not to be known; as God's secret counsels: 'The secret things belong unto the Lord our God; but those things which are revealed belong unto us,' Deut. xxix. 29. Thus it is said of the day of judgment, 'Of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son,' Mark xiii. 32.

(3.) Of such things as are not meet or fit to be known. In this respect Christ saith to his disciples, 'It is not for you to know the times or the seasons, which the Father hath put in his own power,' Acts i. 7.

2. Relatively, men are said not to know, in reference to such knowledge as they might or should have. This is properly called *ignorance*.

Ignorance is a privation of knowledge.

Now a privation presupposeth a contrary habit of that which one hath had, or is capable of having; as blindness presupposeth sight in him that is blind, or at least such a subject as was capable of sight. A man that never had sight may be said to be blind, John ix. 1, because he was capable of sight.

Ignorance thus properly taken is simple or wilful.

Simple ignorance is in two cases.

1. When means are not afforded to know what we ought to know. In this respect the apostle saith of the times wherein the Gentiles wanted means of knowledge, 'The times of this ignorance God winked at,' Acts xvii. 30. This kind of ignorance is sinful; and that because God at first gave man ability to know whatsoever was meet for him to know. That men after Adam's fall knew not their duty, it was their own fault.

2. When means afforded are too slightly used to find out the true case of a thing. The ignorance which Abimelech had about Sarah to be the wife of Abraham was a simple ignorance, because he was deceived by Abraham's speech, Gen. xx. 5, yet was it sinful, in that it was possible for him to have found out the truth of that case, if he had used his utmost endeavour.

Simple ignorance in both the fore-mentioned cases may be either of the law, or of a fact.²

¹ Ignorantia* dicit simplicem scientiam negationem. Ignorantia importat scientiam privationem.—*Th. Aquin. sum. Theol. pri. 2d Quest. 76. Art. 2.* [* Qu. 'nescientia'?—*Ed.*]

² Ignorantia juris vel facti.

The former is the more general, and the more blameable. We say of the laws of a land, that every one should know the law; and that ignorance thereof excuseth no subject that liveth under that law. Much more are all bound to know the law of God; because that law was first written in man's heart, Rom. ii. 15. Christ saith of the servant that knew not his master's will, and did commit things contrary thereunto, that he shall be beaten. A master's will made known, is a law to his servant; though one particular servant know it not, yet is he not excused thereby from blame and punishment, Luke xii. 48.

The latter, which is ignorance of a fact, is more special respecting some particular branches of the law. As Paul's persecuting Christians. He knew that blasphemy, persecution, and oppression in general were sins against the law; so that there was not ignorance of the law in him. But to blasphemise the name of Christ, to persecute and oppress Christians, which were particular facts, he knew not to be sin; for he saith, 'I verily thought with myself, that I ought to do many things contrary to the name of Jesus,' Acts xxvi. 9. So as this was ignorance of such and such facts. Christ saith in the like case, 'They which kill you will think they do God service,' John xvi. 2.

Simple ignorance in the several kinds thereof may extenuate sin, Luke xii. 48.

Willful ignorance is in two other cases:

1. When means afforded for knowledge are neglected; as the Israelites, who inquired not at the ark which they had among them, in the days of Saul, 1 Chron. xiii. 3, too much neglected the means which God afforded, of knowing his will. In this respect, the sins which they committed upon ignorance of God's will, were sins of wilful ignorance.

2. When means afforded are rejected. This is it which Christ thus layeth to the charge of the Jews, 'How often would I have gathered thy children together, and ye would not!' Mat. xxiii. 37.

In these respects ignorance may be said to be voluntary.

1. Indirectly: when one, by reason of pains, or other employments, neglecteth to learn that which might restrain him from sin. To this tends that reason which Jeroboam rendered to keep the Israelites from going up to the temple, to be instructed there in the will of God. 'It is too much for you to go up unto Jerusalem,' 1 Kings xii. 28. To the same purpose tend the excuses which they made that refused to go to the king's supper. One pretended his ground which he had bought; the other his yoke of oxen, Luke xiv. 18, 19.

2. Directly: when one will purposely be ignorant of his duty, for this very end, that he may more freely go on in his sin; as the Jews, which gave this answer to the prophet of the Lord, 'As for the words that thou hast spoken to us in the name of the Lord, we will not hearken unto thee: but we will certainly do whatsoever goeth forth out of our own mouth,' &c., Jer. xlv. 16, 17.

The former of these is so far from extenuating of sin, as it causeth some aggravation thereof.

The latter doth out of measure aggravate the sin.

Ignorance properly taken is a sin. See Chap. v. 2, Sec. 10.

The ignorance comprised in these words, 'They have not known my ways,' is wilful ignorance, and that not only in the indirect kind, but also in the direct. It was an affected ignorance, most wilful, and therefore it is here well set down as a great aggravation. Of their wilfulness in sinning against God, see Sec. 107.

Sec. 112. *Of the danger and damage of ignorance.*

That which hath been noted of ignorance aggravating sin, shews, that the position of papists concerning ignorance to be the mother of devotion, is a most absurd position. I would demand, Whether devotion be a good thing or no? If good, How can it be the child of such an evil as ignorance is? Can sweet water come from a salt spring? James iii. 12. Who can bring a clean thing out of an unclean thing? Not one, Job xiv. 4. Surely the devotion which is pretended to come from ignorance is mere superstition, or, which is worse, idolatry. 'When you knew not God, you did service unto them which by nature are no gods,' Gal. iv. 8.

It is also made by the Holy Ghost the mother of self-conceit, Rom. x. 3; of contempt of holy things, Jude 10; of lust, 1 Thes. iv. 11; of murder, Luke xxiii. 21; of all manner of sin, 1 Tim. i. 13. Experience sheweth, that where there is no knowledge, there is little conscience. Of the heinousness of ignorance, see *The Whole Armour of God* on Eph. vi. 17, sec. 24.

They savour too rank of that popish error, who think that much knowledge is not fit for common people; and thereupon do what they can to suppress frequent and powerful preaching.

Hereby it further appears, that it is a most woful plight wherein most people lie; and those not only savages, pagans, Turks, Jews, papists, but also the common sort of protestants. For ignorance blindeth the minds of most; which makes them so provoke God as they do. The devils are said to be the 'governors of the darkness of this world,' Eph. vi. 12. Who can be meant by darkness, but blind and ignorant persons? such as 'the god of this world' is said to have 'blinded,' 2 Cor. iv. 4. No marvel that Satan ruleth over such, for they cannot discern his power,

¹ Ignorantia est voluntaria: vel directè, sicut cum aliquis studiosè vult nescire aliquam ut liberius peccet: vel indirectè, sicut cum aliquis propter laborem, vel propter alias occupationes, negligit addiscere id per quod à peccato retraheretur. *T. Aquin. 8. m. Theol. prim. 24. quest. 76. Art. 3.*

malice, subtlety, sedulity, and mischievous enterprises. When the troops of Syria were smitten with blindness, they were easily led into the midst of their enemies, 2 Kings vi. 18, 19, &c. So ignorant persons are easily drawn into Satan's power. Consider the case of a blind man, how ready he is to wander out of his way, to stumble at this stone, to rush against that post, to fall into any pit or pond: such is the case of an ignorant man.

The sin of ignorance, therefore, is a sin for which ignorant persons ought to be deeply humbled, as for a disgraceful and dangerous sin, and withal earnestly to crave pardon for this sin. The sacrifices that were offered under the law for ignorance, Lev. xv. 27, &c., afford good ground for performing this duty.

It is a vain conceit that many have, that their ignorance will be a sufficient plea against divine judgment. Where Christ aggravateth sins against knowledge, he concludeth, that they also who sin in ignorance shall be beaten, Luke xii. 48. Though some kind of ignorance may somewhat extenuate a sin, yet no ignorance of that which a man may and should know, can make him blameless.

It concerns all that have power over others to do what they can to bring men to knowledge of God's ways, lest, for not knowing them, they provoke God's wrath. No man ought to suffer his brother to lie under such a burden, much less they that have a charge, and in that respect ought to have the greater care over him.

Magistrates, therefore, must take order to set up the light of God's word in all places where they have any command. Ministers must be diligent and conscientious in preaching the same. Parents and ministers must instruct their family; catechising is of special use hereunto.

As for ignorant persons themselves, they must use all means that God affordeth to bring them to knowledge of his truth. To neglect or to reject means, is to turn simple ignorance into wilful ignorance, and thereby to make a man's case the more woful.

Sec. 113. *Of turning God's patience into vengeance.*

Ver. 11. *So I swear in my wrath, They shall not enter into my rest.*

The effect of the fore-mentioned wilfulness of the Israelites in the wilderness was a fearful effect, in that it grieved God, as is shewed before in Sec. 102, &c. But here it is much aggravated, in that it provokes him to swear vengeance.

The particle of reference is in the Hebrew a relative, *וְאֵלֵינוּ*, *quibus*, and translated 'unto whom;' namely, unto those Israelites that sinned.

In the Greek it is a conjunction, *ὥστε*, *ita*, which implieth an inference of an effect following upon that which goeth before: they sinned, so God swore punishment. Some translate it *therefore*, *ὥστε*, *itaque*. All tends to the same purpose; namely, that man's ob-

stinacy so incenseth God, as he cannot forbear revenge, and thereupon swears it.

Sec. 114. *Of God's swearing, and that in wrath.*

For abuse of God's fatherly affection makes him take unto himself the passion of a judge, and to turn grief into wrath; yea, to lay down his rod, and take up a sword; and to withdraw all blessings, and think of utter destruction. The curses that are inferred upon God's blessings, Levit. xxvi., Deut. xxviii., do give proof hereunto. This made God to turn *Amoni* into *Lo-ammi*, Hos. i. 9. This is by woful experience verified in the rejection of the Jews, and casting off the seven churches of Asia, and most of the other churches which were planted by the apostles.

This God doth to manifest his power in beating down the stoutest and stubbornest, Lev. xxvi. 19, and to make others fear.

This may be a warning to us to take heed of walking stubbornly against God, lest we provoke him to deal thus with us. Note Lev. xxvi. 18, &c., Ps. xviii. 26.

We ought the rather to lay this to heart, because God's swearing vengeance, after forty years' forbearance, gives evidence that there may be an end of God's patience. The general deluge that swept away the whole world, the fire and brimstone that destroyed the Sodomites, and other judgments that God hath executed upon his people, give evident proof hereof. Well note Isa. v. 5, Luke xiii. 9.

An oath, or swearing, is a solemn confirmation of a matter to gain credence thereunto. An oath is used, that that which is so attested should not be slighted, but stedfastly believed. This phrase, 'an oath for confirmation,' Heb. vi. 16, implieth that confirmation of a thing is the end of an oath.

The root *שבע*, *septem*, *septies*, from whence the Hebrew verb *שבע* (*in niph'al*), *juravit*, translated *swear*, is derived, signifieth seven, or seven times. Seven is counted a number of perfection. Such a confirmation is an oath, as if the thing were confirmed as much as might be, even seven times over.

Of the five kinds of bonds whereby a matter in an oath is confirmed, applied to God, and of God's swearing, see *The Church's Conquest*, on Exod. xvii. 16, sec. 80.

The Scripture expresseth two cases wherein God useth to swear.

One was in making promises, as Gen. xxii. 16, Ps. cxxxii. 11.

The other in denouncing threatenings, as here, and Deut. i. 34.

Both of them are for confirmation of his word.

In the former case, he swears in mercy and tender respect to his children, and that to strengthen their faith in his promise, and to move them to give all credence thereunto, and with patience to wait for the accomplishment thereof. Thus God swore to Abraham, as this apostle testifieth. See Chap. vi. 13, Sec. 97.

In the latter case he swears in wrath, the more to affright and terrify those against whom he swears, that they may know that the doom denounced against them shall surely be executed. Thus the Lord swore to the Israelites here, and thereupon the apostle thus brings it in, 'I swear in my wrath.'

Here just occasion is given to speak of God's wrath, namely, how wrath or anger may be attributed unto him. But heretofore see *A Plaster for the Plague*, on Num. xvi. 46, secs. 41, 42.

Sec. 115. *Of the form of God's oath.*

The form of God's oath is not here expressed; yet, by the manner of setting down the words, it may well be understood to be some kind of imprecation in case he did not perform what he had threatened.

Both the Hebrew, *יְהוָה אֱלֹהֵינוּ*, and the Greek, *ἐὶ σιωπῆσαι, si introibunt*, do thus express the oath of God, *If they shall enter*. Our English doth set down the sense of the oath thus, *They shall not enter*; but they do not fully express the emphasis of the phrase. There is an elegant figure,¹ which in English we may style *silence*, whereby men conceal and utter not something which may well be understood, but they are not willing to express.

This is frequent in oaths, as where Elijah saith to Ahab, 'As the Lord God of Israel liveth, if there be dew,' 1 Kings xvii. 1; and where Zedekiah saith to Jeremiah, 'As the Lord liveth, if I put thee to death, if I give thee into the hand of these men,' Jer. xxxvii. 16. To make up the full sense, such a phrase as this may be understood, 'Let me not be accounted true,' or, 'Repute me a liar.' To like purpose saith David, 'If I come into the tabernacle of my house, if I go up into my bed, if I give sleep to my eyes,' Ps. cxxxii. 3, 4. So Christ, 'Verily I say unto you, if a sign be given unto this generation,' Mark viii. 12; and God himself, 'Once have I sworn by my holiness, if I lie unto David,' Ps. lxxxix. 35; and here, 'I swear in my wrath, if they shall enter.' Here may be understood, 'Let me not be accounted a God, or let me not be accounted true.' As in other things, so in this, God speaketh to men after the manner of man;² he submitteth his truth to man's judgment. This, then, implies a very strong negation. A stronger cannot be expressed.

This is to root infidelity out of men's hearts.

That which is concealed in the foresaid oaths being some imprecations against one's self, sheweth that men should be very tender of making imprecations. Heretofore see *The Whole Armour of God*, on Eph. vi. 18, Sec. 55.

Sec. 116. *Of the rest denied to the incredulous Israelites.*

The particular punishment or revenge which God's wrath to inflict upon them is deprivation of his

promised rest, thus set down in our English, 'They shall not enter into my rest.'

The rest here meant, as it hath reference to those Israelites who provoked God to swear, is the land of Canaan.

This is called rest, in reference to their many travels and troubles that they had in the wilderness and in the land of Egypt.

The Hebrew word *מנוחה*, *requies mea*, used by the psalmist, is derived from a root, *נח*, *quirit*, that signifieth to rest from trouble or labour. This is evident by the reason which Lamech renders of the name which he gave to his son Noah. Noah, *נח*, *Noah*, see Chap. iv. 4, Sec. 31, cometh from the same root, and signifieth rest. The reason which his father gave thereof is thus expressed: 'He shall comfort us concerning our work and toil of our hands,' Gen. v. 29. Lamech, by divine inspiration, foresaw that God in Noah's time would ease the earth of that intolerable burden of wickedness wherewith the multitude of giants, who were cruel, tyrannical persons, overloaded it, so as, by the ceasing of that violence, there should be rest.

He had therefore a name of rest given him, because rest should be in his days, as Solomon, which signifieth *peace*, had that name given him, because peace was in his days, 2 Chron. xxii. 9, *שָׁלוֹם אֶלְמָה* *par*.

The Greek noun *κατάπαυσις*, here used, is a compound. The simple verb *παύω*, signifieth in general to cease or leave off, Luke v. 4, and xi. 1. It is in particular applied to the allaying or ceasing of storms, as Luke viii. 24; and to mischievous opposition against truth, Acts xiii. 10; and to appeasing uproars, Acts xx. 1; and to leaving off violent beating, Acts xxi. 32; and to leaving off sin, 1 Pet. iv. 1.

The verb *καταπαύω*, compounded with the preposition *κατά*, here used, signifieth to restrain, Acts xiv. 18. It is used sometimes intransitively, without governing any case, as in this phrase, 'God did rest,' Chap. iv. 4; so ver. 18; sometimes transitively, as in this phrase, 'Jesus gave them rest,' or 'Joshua made them rest'; that is, he procured rest for them, Chap. iv. 8.

A noun, *κατάπαυσις*, that cometh from this compound verb is here used, and signifieth rest; even such a rest as freeth from travels and troubles.

Fifty is this word used in this place; for the rest here spoken of, whether it be taken literally for Canaan, or mystically for heaven, is a freedom from travails and troubles.

Eight several times is this noun used in this and the next chapter, and translated *rest*. There is another word *ἀνπαύσιμος*, once only used in the New Testament, and translated *rest*, which, according to the notation of it, signifieth the keeping of a Sabbath, Chap. iv. 9, Sec. 31.

The children of Israel were under sore bondage, and subject to much labour, toil, and oppression in

¹ ἀποσιωπῆσαι, *relinquished*.

² ἀνθρωποειδῶς.

the land of Egypt; and in the wilderness they had no settled place of abode, but were forced to remove from station to station. In Canaan they were a free people under no bondage, and according to their several tribes and families they had a set and settled habitation: which as an inheritance was given to them and their posterity. In this respect Canaan had this title given unto it, *rest*.

This title, *rest*, doth both amplify God's great care over his church, and also aggravate the judgment here denounced.

1. It amplifieth God's providence in this, that howsoever in wisdom he may suffer his church for some time to be under sore pressures, and to be brought to sundry straits, yet rest shall be the end of all. This he prepareth, this he will give to his. After that the Israelites had been settled in Canaan, they were for their sins molested by their enemies; yet God gave them rest again, Judges iii. 11, 32, and v. 31. So after David's wars and troubles God gave Israel rest on every side, 1 Chron. xxii. 18; yea, after they had been seventy years in captivity, he brought them to this land of rest again, Ezra ii. 1. In the apostles' time, after some persecution, 'the churches had rest,' Acts ix. 31; and in Constantine's time, after the ten persecutions; and in Queen Elizabeth's time, after the Marian persecution. This the Lord thus ordereth here in this world, to uphold the spirits of his servants, that they should not faint under their troubles and trials; but hold out upon an expectation of rest. Men labour and travel all the day in hope of rest in the night.

But heaven especially is that rest which God hath prepared for all his. This is that 'rest which remains to the people of God,' Heb. iv. 8. Herein the Israelites were a type of the church of God in this world. This world is as an Egypt and a wilderness to the church of God; but heaven is their Canaan. As Christ, 'for the joy that was set before him, endured the cross, despising the shame,' Heb. xii. 2, so let us for this rest that is set before us. Of the true rest, see Chap. iv. 1, Sec. 8.

2. This title *rest* doth aggravate the judgment inflicted upon the Israelites, in that it was a deprivation of that which might most of all uphold and support their spirits in their troubles and travels: which was, that they should have rest. Rest was prepared for them; but they through their incredulity and manifold rebellious deprived themselves thereof. See Sec. 118.

They so far deprived themselves of that rest, as God sware, they shall not enter (*εἰσελθεῖν*) into it. They should be so far from having any possession therein, and long living, dying, and being buried therein, as they should not so much as set a foot therein, or have their bones carried thereinto, as Joseph's were, Exod. xiii. 19, Josh. xx v. 32.

Our English doth interpret the Greek word in the full latitude thereof, thus, *enter into*; for it is a com-

pound. The simple verb *εἰσέρχαι*, *eo, venio*, signifieth *to go, or to come*; and the preposition *εἰς*, *into*. This compound is used to set out the utter exclusion of hypocrites, other wicked, and all unregenerate persons out of heaven, Mat. v. 20, and vii. 21, John iii. 5, Rev. xxi. 27.

In this the type, which is Canaan, fitly answereth the truth, which is heaven.

This emphasis of the word, which setteth forth their utter exclusion out of Canaan, doth aggravate their judgment.

Sec. 117. Of rest styled God's rest.

The fore-mentioned rest is further amplified by appropriating it to God, who calls it *κατάπαυσις μου*, *my rest*.

By an excellency is that rest called *God's rest*, and that in sundry respects.

1. It was a rest which God had promised to their fathers.

2. By God they were conducted, and brought out of Egypt through the wilderness unto it.

3. By God, they who entered in were settled therein.

4. God had his habitation there among them.

There was his tabernacle, and ark, and afterward his temple set. In what respect heaven is called God's rest, see Chap. iv. 1, Sec. 9.

God doth here purposely appropriate this rest unto himself, to make them who enjoyed it, and found the benefit of it, more thankful and obedient; and to aggravate the sin of those who, by their incredulity, deprived themselves thereof. For they deprived themselves of an especial pledge of God's favour.

Learn hereby to acknowledge that rest and quiet, which any way you have, to be God's. The rest which we have had in this land since Queen Mary's days, is God's; the rest that this city hath had in special, or any other cities or towns. The rest that we have in our houses, or in our beds, when we quietly sleep therein, is God's. God gives, God continues it. To God praise and thanks is to be given for the same: and the good and benefit we reap thereby is to be turned to the glory of his name.

Sec. 118. Of man's forfeiting the benefit of God's promise.

Quest. How can God's oath for depriving the Israelites of this rest stand with the promise which he sware to their fathers of giving it them?

Ans. By distinguishing the persons who entered into that rest, and who were deprived thereof, the two oaths of God may easily be reconciled, and stand together without any contradiction.

His oath of promise was made to such as should believe the word of God, and walk in the way of God.

His oath of threatening was made against the incredulous, who would not follow that course which God had prescribed for entering into that rest.

God's oath of promise was accomplished in those that entered. His oath of threatening was accomplished in those who were destroyed in the wilderness. This resolution may be gathered out of God's own words, Deut. i. 34, 35, &c.

By this we see that incredulous and rebellious persons deprive themselves of the benefit of those promises which are made to the faithful. Thus the old world deprived themselves of the benefit of the ark, 1 Pet. iii. 20.

Thus Lot's sons-in-law deprived themselves of that preservation which they might have had, Gen. xix. 14. Memorable in this case is the example of the incredulous prince, who, upon the relieving of Samaria, was trod to death, 2 Kings vii. 17, &c. The pharisees rejected the counsel of God against themselves, Luke vii. 30; so did the wicked guests, Luke xiv. 18, &c.

Faith and obedience are two conditions which God requirerh of those to whom he maketh his good and gracious promises. Though it be most true that God doth all the good which he doth, and bestoweth all the blessings which he bestoweth, upon his free grace and mere mercy, and that man's faith and obedience doth not simply move God to make promise of good unto him or to do good unto him, yet he requires these, as means, wherein and whereby man should be partakers of his grace, and whereby man may gain assurance to himself, and give evidence to others, that God intendeth such and such good things to him. In this respect they who believe not are said to put away from them that which God hath promised, Acts xvii. 46.

For unbelief is as a thick mist before the eyes of our understanding, Luke xix. 42; and brings obstinacy upon the will, Exodus v. 2, Num. xiv. 41.

Wherefore, as we desire to partake of the benefit of God's promise and covenant, let us take heed of forfeiting the same by not observing the course which God hath prescribed. God hath promised to give to them that ask, Mat. vii. 7; but 'if we regard iniquity in our heart, the Lord will not hear,' Ps. lxxvi. 18. God hath promised not to fail nor forsake his, Heb. xiii. 5; yet will he forsake them that forsake him, Deut. xxxi. 16, 17.

Of forsaking the promise of celestial rest, see Chap. iv. 1, Sec. 7.

Sec. 119. *Of the resolution of Chap. iii. 7-11.*

Ver. 7. *Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice,*

Ver. 8. *Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:*

Ver. 9. *When your fathers tempted me, proved me, and saw my works forty years.*

Ver. 10. *Wherefore I was grieved with that generation, and said, They do always err in their hearts, and they have not known my ways.*

Ver. 11. *So I swear in my wrath, They shall not enter into a rest.)*

In these five verses God's dealings with the Israelites in the wilderness is set down. The end hereof is to deter Christians from disrespecting Christ; this is done by way of dissuasion.

The dissuasion is,

1. Generally propounded in the foresaid verses,
2. Particularly exemplified in the rest of the chapter.

In the general observe,

1. The manner of propounding it.
2. The matter whereof it consisteth.

The manner is in these words, 'Wherefore, as the Holy Ghost saith.'

Herein are four distinct points observable:

1. The inference, in this word *wherefore*.
2. The resemblance, in this particle *as*.
3. The principal author, the *Holy Ghost*.
4. The kind of expressing his mind, in this word *saith*.

The matter sets out, 1, a virtue; 2, a vice.

The virtue is premised as a means to prevent the vice, as is evident by this conditional conjunction *if*.

The virtue is set out by an act, *hear*; and the object, *voice*; limited by a double restriction: 1, of the person, *his*; 2, of the time, *to-day*.

The vice prohibited is set out,

1. By the kind of it, vers. 8, 9.
2. By the consequence following upon it, vers. 10, 11.

The kind of vice is, 1, propounded; 2, aggravated. It is propounded,

1. Under an act forbidden, *harden not*.
2. Under the object thereof, *your heart*.

The aggravation is taken,

1. From the place where this sin was committed. The place is described,
1. By two titles (taken from their sins, *provocation*, *temptation*, amplified by the time, *to-day*).
2. By the barrenness of it, *wilderness*.
2. An aggravation is taken from the persons who committed the sin.

The persons are described,

1. By a note of relation, *fathers*.
2. By a distinct expression of their acts, which were two, *tempted*, *proved*; and enforced, 1, by the means of restraining them, *they saw my works*; 2, by continuance thereof, *forty years*.

Herein two points are intended,

1. God's patience, in continuing to do wonders forty years.

2. Their obstinacy, in continuing to sin all that time, though they saw his works so long.

2. The consequence following upon their sin hath reference to God, and that in two respects:

1. To his fatherly affection, ver. 10.
2. To his just indignation, ver. 11.
His fatherly affection is, 1, implied; 2, manifested. God's fatherly affection is implied,

1. By the kind of it, in this phrase, *I was grieved*.

2. By the persons at whom he was grieved, *this generation*.

Generation intendeth two points: 1, a multitude; 2, a succession of people.

The manifestation of God's affection is,

1. Generally hinted by his complaint, in this word *said*.

2. It is particularly expressed in the substance of the complaint, which consisteth of two vices, whereof he complaineth.

The former is set out, 1, by an act, *they erred*; 2, by the subject thereof, *in heart*; 3, by the continuance therein, *always*.

The latter is set out, 1, by a deficiency, *they know not*; 2, by the object thereof, *my ways*.

2. God's righteous indignation is manifested in his oath, which is, 1, generally expressed, *I swear*; 2, particularly described.

God's oath is described,

1. By the provoking cause, *wrath*.

2. By the form of it, implied in this particle *if*.

3. By the matter, which is deprivation of what otherwise they might have had.

This deprivation is aggravated,

1. By their utter exclusion, *shall not enter*.

2. By the place from whence they were excluded.

The place is illustrated,

1. By the commodity of it, *rest*.

2. By the excellency of that commodity, in reference thereof to God, *my rest*.

Sec. 120. *Of observations collected out of Heb. iii. 7-11.*

1. *Christ's faithfulness must make Christians heedful in attending to him.* The particle of inference, *wherefore*, intends thus much. See Sec. 73.

II. *The apostle delivered what was agreeable to the mind of the Spirit.* He wrote as the Holy Ghost spake. This particle *as* sheweth the agreeableness. See Sec. 74.

III. *The Holy Ghost is the author of the Old Testament.* He therein spake. See Sec. 74.

IV. *The word written is as a sermon spoken.* The testimony here alleged is taken out of the word written, yet of it this verb *said* is used. See Sec. 74.

V. *The first opportunity for grace is to be taken.* This is intended under this word, *to-day*. See Sec. 76.

VI. *God's word is man's rule.* God's word is implied under this phrase, his voice, which is here set down as our rule. See Sec. 78.

VII. *God's word is to be heeded.* We must hear it. See Sec. 77.

VIII. *Hearing God's word is a means to prevent hardness of heart.* The manner of premising this duty with this conditional particle, *if*, intends thus much. See Sec. 77.

IX. *Man's heart may be hardened.* This is here taken for grant in that he admonisheth them not to harden their hearts. See Sec. 80, &c.

X. *Man may harden his own heart.* This relative, *your*, hath reference to those that are admonished not to harden their hearts. See Sec. 85.

XI. *Hardness of heart is an hindrance to profitable hearing.* In that he infers this admonition, not to harden their heart, upon the duty of hearing, he sheweth that they whose hearts are hardened cannot well hear God's word. See Sec. 77.

XII. *Sins of predecessors are to be avoided.* This note of resemblance, *as*, hath reference to their predecessors, to whom they must not be like. See Sec. 89.

XIII. *Notice is to be taken of the sins of former ages.* These two titles, *provocation*, *temptation*, are records of former sins, that so succeeding persons may take notice thereof. See Sec. 90.

XIV. *Man's continuing in sin is a day of sinning.* For this end is the Israelites continuing to tempt God, called 'the day of temptation.' See Sec. 91.

XV. *Kindness works not on incredulous.* Many and great were the kindnesses which God shewed to the Israelites in the wilderness, yet in the wilderness they remained obstinate. See Sec. 92.

XVI. *Straits are no just cause of distrust.* The Israelites are blamed for their unbelief in the wilderness, though therein they were brought to many straits. See Sec. 93.

XVII. *Sins of forefathers are no warrant to successors.* The children that came from the Israelites in the wilderness are here warned to take heed of their fathers' sins. See Sec. 95.

XVIII. *It is a great sin to tempt God.* Tempting of God is here set down as an high provocation of God. See Sec. 96.

XIX. *God is kind to the ungrateful.* This word *proved*, being added to *tempted*, sheweth that they who tempted God had sundry proofs of his goodness. See Sec. 97, 98.

XX. *Extraordinary works work not on incredulous.* Who ever saw greater works of God than the Israelites in the wilderness? They saw these works, and yet believed not. See Sec. 99.

XXI. *Man's unbelief straiteneth not God's power.* Though the Israelites in the wilderness believed not, yet God all that time, even forty years, continued to do wonders; they saw his works. See Sec. 100.

XXII. *God is of long-suffering.* He continued to be grieved forty years together. See Sec. 101.

XXIII. *Continuance in sin much aggravates sin.* This particle of inference, *wherefore*, having reference to God's swearing vengeance upon their forty years' provocation, proveth as much. See Secs. 102, 109.

XXIV. *Man's obstinacy grieves God.* It was Israel's obstinacy that provoked God to say, 'I was grieved.' See Sec. 103.

XXV. *Conspiracy of many in sin is one aggravation.*

XXVI. *Continuance after others in the like sin is another aggravation.* These two observations arise

from the meaning of this word *generation*. See Sec. 101.

XXVII. *God is oft forced to complain of his people.* This word *god*, as here used, is a word of complaint. See Sec. 105.

XXVIII. *Wilfulness aggravateth sin.* Erring in heart is a kind of wilfulness. This is here set down as an aggravation. See Secs. 106, 107.

XXIX. *God's works are his ways.* Therein he makes himself to be seen as it were walking before us. Therefore they are here called his ways. See Sec. 110.

XXX. *Some ignorance aggravateth sin.* Their not knowing is here set down as an aggravation. See Sec. 111.

XXXI. *God's patience may be turned into just vengeance.* This particle *so*, sheweth that by abuse of patience God was brought to swear judgment. See Sec. 113.

XXXII. *God may be brought to swear vengeance.* This is here plainly expressed. See Sec. 114.

XXXIII. *God may be incensed to wrath.* For here he saith of himself, 'I swear in my wrath.' See Sec. 111.

XXXIV. *Men must be tender of imprecations.* The manner of God's oath, whereby the imprecation is left to be understood, intendeth as much. See Sec. 115.

XXXV. *There is a rest prepared for God's people.* This is implied under this word *rest*. See Sec. 116.

XXXVI. *The rest of God's people is in special manner God's rest.* For thus God styleth it, my rest. See Sec. 117.

XXXVII. *Men may deprive themselves of the benefit of God's promises.* God had promised this rest to the children of Israel, yet these Israelites deprived themselves thereof. See Sec. 118.

Sec. 121. *Of this title 'brethren,' used in admonitions and reprehensions, &c.*

Ver. 12. *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*

Here the apostle beginneth distinctly to lay down the use which we are to make of Christ's prophetic office.

The use in general is, that we cleave close to Christ, and never start from him.

In laying down this use, the apostle hath an eye to the fore-named divine testimony, as to the groundwork of this use. Hereupon he maketh a fit application thereof to those in particular to whom he wrote, vers. 12-14, and addeth thereunto a clear exposition of many passages in that testimony in the other verses of that chapter.

In his application he useth a pithy dissuasion from backsliding, ver. 12, and giveth a good direction to prevent the same, ver. 13, &c.

The dissuasion may have an immediate reference to that which in the six first verses of this chapter is set

down, concerning Christ's prophetic office. Thus the whole divine testimony being included in a parenthesis, this verse may be referred to the first particle of the seventh verse, thus, 'Wherefore take heed,' &c., see Sec. 73. Or else it may have reference to this note of comparison, *as*, ver. 7, and then for perspicuity's sake, the other particle of comparison, *so*, be here prefixed in this manner: 'As the Holy Ghost saith,' &c. 'So take heed,' &c. Both references tend to the same end.

The apostle inforceth this admonition by this mild, sweet, insinuating title, ἀδελφοί, *brethren*. Here he seems to be jealous of them, and to fear that they might prove apostates. Wherefore, to make this bitter pill of jealousy and fear to be the better taken, he sweetens it with this title, which is an e-special evidence of his entire love to them, and tender care over them. This is yet more fully evidenced, Gal. iv. 11, 12, Heb. vi. 9.

Of this title *brethren*, see Secs. 3, 4. There it was shewed that exhortations are thus to be sweetened. So are admonitions, 2 Thess. iii. 15, commands, 2 Thess. iii. 6, prohibitions, James ii. 1, reprehensions, James iii. 10, and other like kinds of dealing. For these are as fulsome potions and bitter pills, they have need of sweetening that they may the better relish. Thus it is manifested that commands, admonitions, prohibitions, reprehensions, fears, and jealousies, do not proceed from anger or hatred, but from love and good will, and tend not to the disgrace but to the good of those to whom they are applied.

That therefore which the apostle in this kind practised himself, he gave in charge to his successor, 1 Tim. v. 1, 2 Tim. ii. 25, and is to be observed of all that have power and occasion to command, exhort, dissuade, forbid, and reprove others.

Sec. 122. *Of circumspection in preventing apostasy.*

The word περιστάρις, whereby the apostle setteth out his admonition, properly significeth to see. It is applied in the New Testament both to corporal and also to spiritual sight. See Chap. ii. 9, Sec. 72.

Seeing is an especial means to avoid danger. Blind men, that cannot see, if they walk abroad without a guide, are ready to rush upon every wall, to knock themselves by every post, to stumble at every block, to fall into every ditch that is in the way where they pass, and to implunge themselves into many other dangers.

Now, because seeing is a means to prevent such mischiefs, prudent care in avoiding danger is set out under this word *see*, and it is thus translated in a spiritual sense, Heb. xii. 25. It is also thus translated, *look to*, 2 John 8, *be ware*, Mark xii. 38, *take heed*, Luke xxi. 18; so here in this text.

It being here premised as a means to avoid backsliding and falling away, sheweth that great circumspection must be used for preventing apostasy, yea, and other sins also. To this purpose is this *circum-*

this very word frequently used in the New Testament, and in other like words and phrases both in the Old and New Testament, as Deut. iv. 9, 15, and xxix. 18; Prov. iv. 23, 26; Mat. xvi. 6; Rom. xi. 20; Heb. iv. 1, and xii. 15.

Great need there is of much circumspection, in regard, 1, of sin, whereby men are brought to fall away; 2, of Satan, who continually tempts men thereto; 3, of ourselves, who are too prone to decay; 4, of God, who may be provoked to leave us to sin, Satan, and ourselves.

1. For sin, it is exceeding deceitful. Therefore this apostle attributeth unto it this epithet *deceitfulness*, ver. 13. Sin never presents itself in its own colours, but takes upon it the shape of some virtue or other, as superstition the dress of religion, licentiousness of Christian liberty, covetousness of thriftiness, prodigality of liberty; and it ever makes some pretence of delight, profit, advancement, or other like thing that gives content to man, as Gen. iii. 6, and xxiv. 23, Mark xii. 7, Prov. vii. 18. Herein it shews itself to be a brat of the devil, and like to its sire, for Satan can translate himself into an angel of light, 2 Cor. xi. 14.

Sin is also of a bewitching nature. It insensibly soaks into a man, as lust did into David, 2 Sam. xi. 2, &c.; and when once it hath possessed a man, that man's heart cannot be withdrawn from it, as appears by David's prosecuting his lust, not only by committing adultery with Uriah's wife, but also by making him drunk, and working his destruction, 2 Sam. xi. 13, 14. Yea, it so bewitched Samson, as though he knew that Delilah had consented to the Philistines to betray him into their hands, yet he could not leave her, Judges xvi. 5, &c. Even so, many are so bewitched with sin as though they know it will cost them both their temporal and eternal life, yet they cannot give it over. See more of sin's deceitfulness, Sec. 148.

2. For Satan, he is a mortal enemy, unplaceable, sedulous, restless, and very terrible. All these are set forth to the life in these words: 'Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour,' 1 Peter v. 8.

1. His name, *διάβολος*, *devil*, declares him to be an accuser, and therein one that seeketh all the advantages that he can against us.

1. He is an adversary,¹ who will do us all the spite he can, as an adversary in law.

3. He is a lion, strong, ravenous, fierce, and cruel.

4. He is as a roaring lion, doing what he can to afflict us, and make us yield to him.

5. He walketh up and down. Herein he shews himself to be sedulous, yea, and restless, Mat. xii. 43.

6. He seeks whom he may devour. This declares him to be a deadly enemy. He aims at our death, even the damnation of our souls.

Is there not just cause to be very watchful against such an enemy?

¹ *ἀντίδικος*, *contra-litigator*. Est verbum forense.

3. For ourselves. We are exceeding foolish, like the silly fish that by a bait is soon taken with the hook. By reason of the flesh that is in us, we are prone and forward to yield to every temptation. As dry tinder soon takes the least spark of fire, and as gunpowder, taking the least spark, is soon all on a flame, so we by nature are soon taken with the least temptation, and soon set all on fire. Besides, there is in us a natural proneness of ourselves to decay in grace, and to fall from it, as in a stone, weight of lead, or any other earthly and heavy thing, to fall downward, if continually by some means or other it be not held up, or as water to wax cold, if fire be not continually kept under it.

4. For God. He is oft provoked by men's security and carelessness to leave them to the temptations whereunto they are subject, which if he do, how can we stand? Take instance in this case of Peter, Mat. xxvi. 33, 70.

Hereby we may take information of one special reason of men's falling and falling away from God, namely, their want of circumspection; they do not take that heed which they should. If men that are circumspect be notwithstanding oft overtaken, how is it possible that they who are secure and careless should stand firm and stable? It is noted of the men of Laish that they dwelt careless, quiet, and secure, whereupon they were soon surprised by their enemies, Judges xviii. 7, &c. Even so in regard of men's spiritual estate; they who are careless are a prey for the devil, Mat. xii. 44, and for such as he sets on work.

In this respect there is just cause earnestly to incite men to use all diligence about the Christian care in preventing sin. They who use the greatest diligence that they can hercabout, find all too little. Let me therefore again and again inculcate this apostolical caveat, 'Let him that thinketh he standeth, take heed lest he fall,' 1 Cor. x. 12. Be not secure, but fear. Be not over bold, but fear: 'Be not high-minded, but fear,' Rom. xi. 20. Ever maintain an holy jealousy over thyself, which is comprised under this word *fear*, chap. i. 1.

Of means to prevent falling away, and to remain steadfast, see Sec. 70.

Sec. 123. Of circumspection over a man's self.

This phrase, *in any of you*, intends an extent of the foresaid duty of circumspection. This word *in any*, *ἐν τινι*, extends the duty to others, as well as this word *yourself*, *ὑμᾶς*, applies it to men themselves.

In deed, this *caveat* is oft restrained to men themselves, as Mark xiii. 9, Luke xvii. 3, Philip. ii. 12, Col. iii. 16, 1 John v. 21. For,

1. Every one is nearest to himself; according to this proverb, Near is my shirt, but nearer is my skin. Now our greatest care must be of the nearest to us.

2. Every one hath an especial charge of himself, even they who have charge over others: 'Thou shalt

unto yourselves, and to all the flock,' saith the apostle to the elders of Ephesus, Acts xx. 28. The reason hereof may be this: in doing this, they 'shall both save themselves and them that hear them,' 1 Tim. iv. 16.

3. Every one best knows himself, and can best discern when he begins to decay: 'What man knoweth the things of a man, save the spirit of a man which is in him?' 1 Cor. ii. 11. On this ground the apostle thus exhorteth, 'Examine yourselves, prove your own selves: know ye not your own selves,' &c., 2 Cor. xiii. 5.

4. Every one is especially to give an account of himself, Rom. xiv. 12, 2 Cor. v. 10.

They therefore who put off this duty from themselves are most blameworthy. Of this sort are,

1. They who seem to take care of others, but have no care of themselves. Soundly and sharply doth the apostle upbraid the Jews in this respect, Rom. ii. 21, &c. There are many magistrates that will be careful to keep others in compass of law, yet much transgress themselves. Many ministers will cry out against other men's committing those sins whereunto they greedily give themselves. The like may be said of husbands, parents, masters, tutors, and such as have otherwise charge over others. These, and others like them, are like the builders of Noah's ark, who built that which was a means to preserve Noah and his family, but entered not themselves therein. He was not of this mind who said, 'I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway,' 1 Cor. ix. 27.

2. They who clean put off this duty from themselves to others, as the younger to the elder, subjects to magistrates, hearers to teachers, poor to rich, females to males. I suppose none will so do in the case of their body and temporal estate. Doth not this argue a fleshy and earthly disposition? See ver. 13, Sec. 147.

All that was delivered in the former section, may in special be applied to a man's care of himself.

Sec. 121. Of circumspection over others.

Though this be a necessary and bounden duty for every one to be circumspect over himself; yet must not the duty of circumspection be bounded, limited, and restrained only to men's selves; it must also be extended to others. Where the apostle saith, 'Take heed unto yourselves,' he addeth, 'and to all the flock,' Acts xx. 28. And where another apostle saith, 'Keep yourselves,' &c., he addeth, 'and others save,' &c., Jude 21, 23. This duty is more expressly extended to others, Dent. xiii. 12, &c.; Heb. xii. 15; Gal. vi. 1, 2; 1 Thes. v. 11, 14.

Weighty reasons there are to press this extent of this duty of circumspection. As,

1. The near union of all Christians. They are children of the same Father. 'Have we not all one

Father?' Mal. ii. 10. Of this union, see more, Sec. 17.

2. The like common condition of all. Others as ourselves are subject to manifold infirmities, and to all sorts of temptations; they have also the same enemies that we have, and they are as prone to fall away as we are. Thus in these and sundry other like respects, there is as great need of being careful over others, as over ourselves.

3. The extent of brotherly love. This is thus set down, 'Thou shalt love thy neighbour as thyself,' Mat. xxii. 39. This is the law and the gospel, the prophets and apostles. This is the sum of that doctrine which in the law and gospel, by the prophets and apostles, is taught concerning one another. If you do this, you do well, James ii. 8. Such an affection do men bear to themselves, as they will not stick at any pains or cost to do themselves good, or to prevent any hurt or damage that might befall themselves. Were the extent of brotherly love observed, we should be, we would be, like-minded to others.

4. The zeal that we ought to bear to the glory of God; for to keep men from falling from God, so as they may ever remain faithful to him, adds much to his glory. Constant and continual faithfulness in servants, is an evidence of his goodness whom they serve. It gives proof that they serve a good master, which makes much to his glory.

Herely we see the scantiness of their duty, who wholly cast off all care of keeping others from falling from God, supposing it enough that they take care of themselves. This latter, of caring for themselves, is commendable; but the other, concerning their brother, ought not to be neglected.

Some will be ready to say, 'Am I my brother's keeper,' Gen. iv. 9.

To these I answer, that that was the speech of a murdering Cain. The truth is, that we are every one our brother's keeper, and ought to take care of our brother. They therefore who are careful over themselves, are to be exhorted to extend their care in this kind to their brother also. This especially concerns them who have charge over others. See Chap. ii. 13, Sec. 126.

The pronoun *αὐτοί*, any, excludeth not any, of what sex, age, degree, condition, or distinction soever they be; if at least they may in charity come under the title of a brother. For this, as other Christian duties, is to be performed without partiality, 1 Tim. v. 21, James iii. 17. Herely we shall shew ourselves like unto God, 2 Chron. xix. 7. See Chap. vi. 11, Sec. 78.

Sec. 125. Of perpetual circumspection.

The aforesaid duty of circumspection over ourselves, with the extent thereof over others, is amplified by continuance therein, in this phrase, *lest at any time*. This is the interpretation of one Greek word, *μήποτε*, whereof see Chap. ii. 1, Sec. 6.

The first particle $\mu\lambda$, *lest*, is a note of prevention, and hath reference to the first word, *take heed*. The other particle, $\pi\sigma\tau\epsilon$, translated *at any time*, is a note of constancy or perpetuity.

It here implieth an holy jealousy in the apostle, as 2 Cor. xi. 2, 3, lest hereafter sometime or other they might fall away, though they now stood; and it intendeth a perpetual watchfulness. This is more fully expressed in these words, 'It is good to be zealously affected always in a good thing,' Gal. iv. 18. Hereupon he is pronounced happy that feareth alway, Prov. xxviii. 14.

Man by his natural disposition is very prone to decay in grace, if care be not taken to nourish grace, and to make it increase more and more; as water, though seething hot, is prone to wax cold, if fire be not kept under it. Besides, the devil is restless, 1 Peter v. 8, Mat. xii. 43, &c. The apostle, that well knew this, thus saith to these over whom he had a charge, 'I will not be negligent to put you always in remembrance,' 2 Peter i. 12.

It well becomes us therefore to persevere in all our good beginnings. Hereof see more, Sec. 68.

Sec. 126. Of looking to the heart.

The object whereabout men ought to take most heed, is here set down to be the heart: and that in general, that it be not evil; and in special, that unbelief seize not upon it.

Of the heart, and of the divers acceptions thereof, see Sec. 79.

The heart is here taken in the largest extent, for the whole soul of man, consisting of two especial faculties, understanding and will. For as faith exerciseth itself in both these, so unbelief depraveth both. Such virtues and vices as are directly contrary one to the other, have the same object.

The apostle, in mentioning the heart, striketh at the very root, and gives us to understand, that the heart is especially to be looked unto: 'Keep thy heart with all diligence,' Prov. iv. 23, or word for word, 'above all keeping'; above thy coin or jewels, 'For a man's life consisteth not in the abundance of the things which he possesseth,' Luke xii. 15. But 'out of the heart are the issue of life,' Prov. iv. 23 'Yea, keep thine heart above thine eyes, ears, tongue, hands, feet, or any parts of thy body.'

1. The heart is as a queen, and hath an absolute command over all the parts of the body. As Josiah the king caused all his subjects to stand to the covenant which he had made with God, 2 Chron. xxxiv. 32, so will the heart cause the whole body. Barnabas therefore exhorteth such as were turned to the Lord, 'that with purpose of heart they would cleave unto the Lord,' Acts xi. 23. God himself wished that there were in his people 'an heart to fear him, and to keep all his commandments always, Deut. v. 29.'

2. The heart is a spring, whence all manner of

affections and actions do flow; and they are so qualified as the heart is. 'A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil,' Luke vi. 45. Philosophers say, that the heart of the body is the fountain of natural life. The heart first lives in him, and last dies in him. So the heart of the soul is the fountain of spiritual life. It is like heaven, Mat. xiii. 33. It is first seasoned itself with grace; then it seasoneth the whole man. If grace be clean out of the heart, there is no hope of recovering it.

3. The heart is as God's throne, whereon he alone will sit. It is his secret closet, wherinto he alone will come. It is thereupon noted, that to search the heart is one of God's incommunicable properties, Jer. xvii. 9, Acts i. 24. This therefore the Lord most desireth, Prov. xxiii. 26, Deut. v. 9.

4. The integrity of the heart is so acceptable to God, as a man of an upright heart is said to be 'a man after his own heart,' 1 Sam. xiii. 14, Acts xiii. 22. This therefore Hezekiah is held thus to plead before God: 'I beseech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart,' 2 Kings xx. 3.

Though there may be many failings in that which men do, yet, if they prepare their heart to seek the Lord, the Lord will pass by those failings, Gen. xx. 6, 2 Chron. xxx. 19, 20. But, on the contrary, though never so great and glorious things be done, and not with an upright and pure heart, they are an abomination to the Lord, Isa. lxvi. 3, Mat. xv. 8.

On these and other like grounds, there is great and just cause to take heed of the heart, and to keep it with all diligence. A queen useth to have a strong guard to watch for her safety. Springs also use to be charily kept. What care can be sufficient to keep that wherein God doth most delight? God hath placed the heart in the midst of a man, and compassed it about with ribs for the greater safety. If a man's heart be ready to faint, the blood in the body will quickly come about it to refresh it. Thus nature itself teacheth us to have an especial care of the heart, as it is spiritually taken.

Sec. 127. Of an evil heart.

The greater heed must be taken to the heart, because otherwise it may soon prove to be an *evil heart*, which the apostle implieth by adding this epithet, *evil*, to the heart here in this place.

The Greek word $\sigma\omega\phi\iota\alpha$ signifieth a troublesome evil, or evil that troubleth a man. It is derived from a noun¹ that signifieth labour or trouble. In this sense, as here, the heart is called evil; so the conscience, Heb. x. 22. For an evil conscience is troublesome. So some men are in this respect called *evil men*,

¹ $\sigma\omega\phi\iota\alpha$, labor, molestia; $\sigma\omega\phi\iota\sigma\tau\eta\varsigma$, malus, qui molestiam facessit.

2 Thes. iii. 2; yea, Satan, who is most troublesome, is styled *ὁ πονηρὸς*, the evil one, Mat. xiii. 19, 1 John v. 18; and troublesome times are said to be *αἱ ἡμέραι πονηραί*, evil days. This Greek word is translated *grievous*, Rev. xvi. 2.

This *carat* against an evil heart the apostle giveth to those whom he called 'brethren,' and 'partakers of the heavenly calling,' ver. 1, whereby he sheweth that he had a holy jealousy over them, and this in two respects:

1. In that there might be many hypocrites among them. For visible churches are mixed societies, Mat. xxiii. 14. Hypocrites have evil hearts. They have *לבב לב*, 'a heart and a heart,' Ps. xii. 2: one is an outward, seeming, fair heart, whereby they beguile men; the other an inward evil heart, after which they themselves do walk, Jer. vii. 24, and xi. 8.

2. In them that are effectually called there is a remainder of an evil heart; for they are but in part regenerate while here they live. Some evil doth still cleave to their heart, so as, without taking good heed, more evil will increase upon them. It is said of some, that 'they proceed from evil to evil,' Jer. ix. 3; and that they 'wax worse and worse,' 2 Tim. iii. 13.

This may in part befall such as are regenerate, if they be not watchful over themselves.

True it is that there is in every one by nature an evil heart; yea, 'every imagination of the thoughts of man's heart is only evil continually,' Gen. vi. 5. Every word in this description of a natural man's heart hath its emphasis; as,

1. The *heart*, which is a spring from whence all words and actions flow.

2. The *thoughts*, which are the innermost motions of the heart.

3. The *imagination*, that is, the first rise or groundwork of those thoughts.

4. *Every* imagination; not only some few, but all of them.

5. *Is evil*: it is not only somewhat tainted, but plainly evil.

6. *Only*. Evil not in part only, as if there were some good mixed, but wholly, altogether evil.

7. *Continually* evil, not for a time, or at fits, as if sometimes it might be good, but at all times, without intermission, evil.

This is the disposition of every natural man's heart. There is further an acquired evil, more evil added to that natural evil, an increase of evil. There may be an increase of evil in his heart who is regenerate.

In this respect it will be a part of prudence to avoid all occasions whereby man may be brought to wax worse than they are. Of avoiding occasions, and observing other rules for preventing all backsliding, see Sec. 70.

Sec. 128. *Of unbelief the cause of an evil heart.*

The cause of the foresaid evil heart is here hinted

to be unbelief. Our English doth fitly and fully answer the Greek, *ἀπιστία*, which is a privative compound, and directly contrary to belief, or faith. Unbelief and faith are set in opposition one to the other, as Rom. iv. 20, and xi. 20. So the adjective believing and unbelieving, or not believing, John xx. 27; and believers and unbelievers, or such as believe not, as 1 Cor. xiv. 22, 2 Cor. vi. 15. So also the verb to believe, and not to believe, Mark xvi. 6, Acts xxviii. 24. Answerably these contraries have their contrary operations: 'By faith the heart is purified,' Acts xv. 9. By unbelief the heart is made evil, as here, and the mind and conscience is defiled, Titus i. 15.

Unbelief was the door by which sin first entered into man's heart. For when the devil had said, contrary to God's express word about eating of the tree of knowledge, Gen. ii. 17, 'Ye shall not surely die,' God's word was not believed, and thereupon the first sin was committed, Gen. iii. 4-6.

Unbelief makes void all the means which God affordeth to keep evil out of the heart, as are directions, instructions, persuasions, dissuasions, promises, threatenings, blessings, judgments. None of these, nor any other means like these, will any whit at all prevail with an unbelieving heart: 'The word preached did not profit them, not being mixed with faith in them that heard it,' Heb. iv. 2. There is no grace for which the word doth not afford sufficient encouragement to labour after it. There is no sin against which the word doth not afford sufficient ground to forsake it. Yet neither the one nor the other are any whit at all available with an unbeliever.

Of the heinousness of unbelief, see *The Whole Armour of God*, treat. ii. part vi., on Eph. vi. 16. Of faith, *ibid.* sees. 133, 134.

We are advised to 'look diligently, lest any root of bitterness, springing up, trouble us,' Heb. xii. 15. Among other roots, we are especially to take heed lest unbelief sprout up. This is a root of much bitterness, therefore carefully to be rooted out. Of inward corruptions it is one of the greatest breeders.

Faith is the mother of all graces: see *The Whole Armour of God*, treat. ii. part vi.; of faith, sec. 8; and unbelief is the mother of all vices. The unbeliever regards neither promises nor threatenings, nor any other part of God's word, so as the fear of God cannot possess his heart; and if no fear of God, then no conscience of any sin. Abraham said, 'Because I thought, Surely the fear of God is not in this place, they will slay me,' &c., Gen. xxi. 11. When the apostle reckons up a catalogue of gross sins, he concludes all with this, 'There is no fear of God before their eyes,' Rom. iii. 18. Hereupon Christ, having said that 'the Spirit will reprove, or convince the world of sin,' a bleth, 'because they believe not on me,' John xvi. 9; whereby he giveth us to understand that unbelief is the cause of all sin. For the unbeliever hath no right

to Christ; and in him that is out of Christ, nothing but sin can be found.

Of the heinousness of unbelief, see ver. 18, Sec. 171.

Sec. 129. *Of the damages of unbelief.*

It is a dangerous thing not to believe men when they declare such truths as are for our good. Instance the case of Gedaliah, wherein his incredulity cost him his own life, and the lives of all his friends with him, Jer. xl. 14, 16, and xli. 2, 3. Much more dangerous must it needs be not to believe God, all whose words are truth, and for our good if we rightly use them.

Many and great are the damages which in Scripture are set down to ensue upon unbelief; such as these:

1. Unbelief hardens men's hearts against means afforded for their good, 2 Kings xvii. 14; Exod. ix. 19, 21.

2. It keeps them from being established in the way of God, Isa. vii. 9.

3. It makes them reject those whom God sends, John v. 38; Mat. xxi. 32.

4. It takes away the profit of God's word, Heb. iv. 2.

5. It perverts the plainest manner of teaching, John iii. 12, and x. 25.

6. It makes miracles not to be regarded, John xii. 37.

7. It enrageth men's minds against the truth, Acts xvii. 5.

8. It moved the apostles to depart from people, Acts xix. 9.

9. It makes men unfit to call on God, Rom. x. 4.

10. Unbelievers can in nothing please God, Heb. xi. 6.

11. They are no sheep of Christ, John x. 26.

12. They are under Satan's power, 2 Cor. iv. 4.

13. To unbelievers nothing is pure, Titus i. 15.

14. The gifts which Christ bestows upon them are fruitless and without power, Mat. xvii. 20.

15. Christ's own power is stunted to them, Mat. xiii. 58.

16. Unbelief makes men do detestable acts, 1 Tim. i. 13.

17. It was an especial cause of the rejection of the Jews, Rom. xi. 20.

18. It was the cause of many external judgments, ver. 19, Heb. xi. 31; for it makes men run headlong into danger, Exod. xiv. 23.

19. It excludes from heaven, Heb. iv. 11.

20. It thrusts down to hell, Luke xii. 46; Mark xvi. 16; John iii. 18; 2 Thes. ii. 12; Rev. xxi. 8.

Can that which is in itself so heinous a sin, and which hath so many fearful effects following upon it, be accounted an infirmity? Many do so account unbelief to be, and thereupon give too much way unto it, and nourish it too much. If we would judge it as indeed it is, a true, proper sin, an heinous sin, a cause

of many other gross sins, a sin most dishonourable to God, and damageable to our own souls, we should take more heed of it, and be more watchful against it.

Sec. 130. *Of preventing and redressing unbelief.*

For keeping out or casting out unbelief, these directions following will be useful:

1. Use all means to get, prove, preserve, and exercise faith (hereof see *The Whole Armour of God*, treat. ii. part vi. on Eph. vi. 16; of Faith, sec. 17, &c.). As life keepeth out or driveth out death, and light darkness, and heat cold, and other like contraries one another, so faith unbelief; if not wholly (for faith and unbelief may stand together in remiss degrees; see *The Whole Armour of God*, of Faith, sec. 39), yet so as unbelief shall not bear sway in the heart.

2. Set God always before thee, and frequently and seriously meditate on God's presence, providence, power, truth, mercy, and other like excellences. Due meditation on these is a singular antidote against unbelief.

3. Give good entertainment to the Holy Spirit of God; stir up and cherish the good motions thereof. Hereby thy spirit will be quickened and revived, as Jacob's was, Gen. xlv. 27, and it will not continue under the dumphiness of unbelief.

4. Do not wilfully and obstinately stand against any good counsel given, or duty required, or direction prescribed, as the Egyptians did, Exod. ix. 21. Unbelief useth to be joined with obstinacy, as in Pharaoh, who said, 'Who is the Lord, that I should obey his voice?' Exod. v. 2; and in the Israelites, who one while through diffidence return to Egypt, and another while presume to go against the enemy without, yea, against the mind of the Lord, Num. xiv. 4, 40, &c.; and in that prince who said, 'Behold, if the Lord would make windows in heaven, might this thing be?' 2 Kings vii. 2; yea, and in Thomas too, who said, 'I will not believe, except I shall see,' &c., John xx. 25. As wilfulness and obstinacy are joined with unbelief, so they do increase and aggravate it.

5. When thou findest thy heart dull, heavy, doubting, distrustful, use thy judgment and understanding. Thereby reason and discourse with thy stubborn will, and say (as David did, Ps. xlii. 5, 11), 'Why art thou cast down, O my soul?' &c. Why art thou so stubborn, O my will? Why dost thou not believe? Hath God said this and that? Is he not true and faithful? Is he not able to make good his word?

Of a man's reasoning with himself, see *The Saints' Sacrifice*, on Ps. cxvi. 7, secs. 47, 48.

Sec. 131. *Of professors falling away.*

Unbelief is here aggravated by a fearful effect, which is apostasy, thus expressed, 'In departing from the living God.'

The Greek word ἀποστρέφειν, translated *departing*, is a compound.

The simple verb *στημι* signifieth to stand, Mat. xx. 3, 6, 32; and to *establish*, Rom. iii. 31, and x. 3.

The compound, *ἀποστειναι*, signifieth to depart, Luke xiii. 27; to *fall away*, Luke viii. 13; to *refrain*, Acts v. 34; to *withdraw*, 1 Tim. vi. 5; and to *draw away*, Acts v. 37. The noun, *ἀποστασία*, that signifieth *apostasy*, is derived from this verb, 2 Thes. ii. 3.

This word here used implicitly, that they to whom the apostle gave this *carrot* professed the true faith, and that they had given up their names to God. Why else should they be warned to take heed of departing from God?

It is therefore possible that professors may fall from their holy profession; even they who profess that they believe in God may depart from him. The many *carrots* given in sacred Scripture to take heed hereof do prove as much (see hercof See, 122); so do the threatenings denounced against backsliders, Dent. xxix. 20; Joshua xxiv. 20; 2 Chron. vii. 19, 20; Isa i. 28; Ezek. xviii. 24; Heb. x. 38. So also do sundry predictions of such as fell away, as Dent. xxxi. 16, &c.; 2 Thes. ii. 3; 1 Tim. iv. 1; 2 Peter ii. 1, 2. But especially instances of such as have departed from their profession; as Saul, 1 Sam. xv. 23; Joash, 2 Chron. xxiv. 17, &c.; Judas, Acts i. 17, &c.; Demas, and such as forsook Paul, 2 Tim. iv. 10, 16; and they of whom the beloved disciple complaineth, 1 John ii. 19; and this our apostle also, Heb. x. 25, in these words, 'as the manner of some is,' whereby he gives us to understand that it was then usual for professors to revolt. The Greek word, *ἰδὲν, mos, consuetudo*, there translated *manner*, signifieth also *custom* and *went*; and is so translated, Luke ii. 42, and xxii. 39. It was too usual with the Jews, time after time, to apostatise, and depart from the Lord; as Exod. xxxii. 1; Judges ii. 12; 1 Kings xii. 30. So among Christians, Acts xx. 30. The ages after the apostles, and that from time to time, even to these our days, give too evident proof hereof. Are not all the churches planted by the apostles departed from the Lord? Who were those stars whom the tail of the dragon drew from heaven, and threw to the earth? Rev. xii. 4. Were they not professors of the faith? How did this whole land revolt in Queen Mary's days? And it is like so to do again upon a like change.

Many make profession on ly-respects, to serve the time, and to serve their own turns: so as their profession is not seasoned with sincerity and soundness, which are necessary to make a good foundation. Where they are wanting, no stability can be expected. Such a foundation is like the sand, whereupon, if an house be built, it cannot stand, Mat. vii. 26, 27.

By this we see that profession doth not simply argue a true insition into Christ. Indeed, we may judge of such as Christ did of him that disreectly answered him, to whom Christ thus replied, 'Thou art not far from the kingdom of God,' Mat. xii. 34: for 'charity believeth all things, and hopeth all

things,' 1 Cor. xiii. 7, that is, the best of every one. Yet can we not absolutely conclude, simply from profession, that such an one is a member of Christ. If a professor revolt, we may say, as 1 John ii. 19.

This that hath been shewed of professors revolting giveth evidence of the necessity of men's trying and examining themselves, according to the apostle's earnest exhortation, 2 Cor. xiii. 5. Examination in this kind must be about the soundness of men's heart, and the right ends of their profession. Surely the disciples had well tried themselves in this case, who said to Christ, 'We believe, and are sure, that thou art that Christ,' John vi. 69, and thereupon professed that they would never depart from him. Of objections against this trial of a man's self, see *The Whole Armour of God*, treat. ii. part vi. on Eph. vi. 16; of Faith, sees. 36, 37, &c.

See. 132. *Of the persons and grace that cannot utterly be lost.*

For further clearing this point of departing from God, or falling from grace, it will be requisite distinctly to consider,

1. What persons may fall.
2. From what grace they may fall.
3. How far they may fall.

1. The persons about whom the question is, are professors of the true faith: saints by calling, or called to be saints, Rom. i. 7, 1 Cor. i. 2. These are of two sorts:

1. Chosen and called, Rev. xvii. 14. Their calling is an inward and effectual calling.

2. Called, but not chosen, Mat. xxii. 14. Their calling is only external and formal.

These latter may fall from that which the former cannot fall from, and also fall much further. See See. 131, and Sec. 134.

2. The grace, from which men's falling in departing from God is questioned, is either remaining in God himself, or inherent in man. Election is an a of God residing in himself, and altogether dependin on his good pleasure. Justification also consists in God's accepting our persons, not imputing our sin unto us. But faith whereby we are justified, and the several fruits of sanctification, are inherent in man wrought in him by the Spirit of God. These graces inherent in man are of two sorts. They are either in truth, and in the judgment of certainty; or in appearance only, and in the judgment of charity.

3. Concerning the degree or measure of falling from grace, that may be either in truth, in whole, or for ever; or only in sense, in part, or for a time.

To apply these distinctions:

1. The elect being effectually called, cannot in truth totally and finally fall away. This proviso, *if it were possible*, Mat. xxiv. 24, being interposed in the case of falling away, and that in reference to the elect, sheweth,

that it is not possible that the elect should utterly be drawn from Christ.

2. No true sanctifying, saving grace can be totally lost. In this respect the beloved disciple saith, that, 'Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God,' 1 John iii. 9. They who are born of God are endued with true, saving, sanctifying grace. To commit sin is wholly to give himself over to sin; and so utterly to fall from grace. This the regenerate cannot do. This reason is there rendered, because 'the seed of God,' that is the Spirit of God, by virtue whereof we are, as it were, out of a certain seed, born again, and made new men, 'abideth in us.'

3. They who are effectually called, and endued with such grace, cannot finally fall away. For these are given to Christ, and for this end, that he should 'not lose them, but raise them up again at the last day,' John vi. 39. In this respect they are resembled to a 'tree planted by the rivers of water, that bringeth forth his fruit in his season, whose leaf also shall not wither,' Ps. i. 3; and to mount Zion, 'which cannot be removed, but abideth for ever,' Ps. exxxv. 2; and to 'an house built upon a rock, which, though the rain descended, and the floods came, and the winds blew, and beat upon that house, yet it fell not,' Mat. vii. 24, 25.

How far hypocrites and reprobates may fall, see Chap. vi. 6, Sec. 37.

Sec. 134. *Of the grounds of saints' stability.*

The grounds whereupon the elect, effectually called, and endued with saving grace, are so established, as they can never totally fall, are these, and such like.

1. The stability of God's decree: 'Whom God did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified,' Rom. viii. 30. So as God will bring his elect to glory. Therefore, they cannot finally fall. Election is that 'foundation of God which standeth sure, having this seal, The Lord knoweth them that are his,' 2 Tim. ii. 19. Therefore, the Lord will keep them safe.

2. The faithfulness of God's promises, 1 Cor. i. 8, 9, 1 Thes. v. 24. Now God hath made many promises for keeping his saints, so as utterly they shall never depart from him, as Isa. liv. 10, Jer. xxxii. 40, Mat. xvi. 18, John vi. 39.

3. God's constant care over them: 'Though they fall, they shall not be utterly cast down, for the Lord upholdeth them with his hand,' Ps. xxxvii. 24, 1 Cor. x. 13.

4. Their insinuation into Christ, and union with him, being members of his body, Eph. i. 22, 23, and v. 23, 1 Cor. xii. 12. If a member of Christ's body should be clean cut off, that body would be imperfect. See *Domest. Dut.* on Eph. v. 30, treat. i. sees. 71, 78.

5. Christ's continual and effectual intercession, Rom. viii. 34. A particular instance hereof we have in Peter's case, to whom Christ thus saith, 'I have prayed for thee, that thy faith fail not,' Luke xxii. 32. A more general instance we have in that effectual prayer which Christ made to his Father, a little before his departure out of the world, John xvii. 11, &c.

6. The abode of the Spirit in them. Concerning that Spirit, Christ thus saith, 'I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever,' John xiv. 16. That Spirit is called, 'the anointing which abideth in saints,' 1 John ii. 27. And 'the Spirit that dwelleth in them,' Rom. viii. 11. See Chap. i. 14, Sec. 161.

These grounds, as they are evident proofs of the stability of saints, so they shew that this doctrine giveth no matter of boasting to man, but returneth all the glory to the blessed Trinity. See Chap. vi. 11, Sec. 75.

Sec. 135. *Of objections against the certainty of saints' perseverance.*

1. Some object against the immutability of election, as if the very elect might fall. Their objections are of four sorts.

Obj. 1. Christ threateneth to take away one's part out of the book of life.

Ans. In Scripture, a man is said to be written in the book of life, either in the judgment of certainty, as Rev. xxi. 27, or in the judgment of charity, and that by reason of their profession. To take away the part of such out of the book of life, is to manifest, that he never had any part therein.

Obj. 2. David maketh this imprecation, 'Let them be blotted out of the book of the living,' Ps. lix. 28.

Ans. This imprecation was by divine inspiration made against Judas, and others like him, whose names are said to be written in the book of life by reason of their profession, only in the judgment of charity.

Obj. 3. Christ promiseth not to blot out of the book of life the name of him that overcometh, Rev. iii. 5.

Ans. His name was indeed written in the book of life, and Christ here promiseth to manifest as much.

Obj. 4. Moses thus prayeth concerning himself, 'If thou wilt not forgive their sin, blot me out of thy book,' Exod. xxxii. 32.

Ans. That was a matter which, in a rapture of zeal for God's glory, and of love to his people, he could have wished.¹ It is not to be taken for a simple and absolute prayer. It was like Paul's wish, Rom. ix. 3. Where God saith to Moses, 'Whosoever hath sinned against me, him will I blot out of my book,' it is to be taken of God's manifesting him never to be written therein.

Obj. Others object sundry suppositions, as this,

¹ *Votum affectus non effectus.*

'When the righteous man turneth away from his righteousnessness, &c., he shall not live,' Ezek. xviii. 21.

Ans. 1. A supposition doth not infer a necessity or certainty of a thing, only it declareth a necessity of the consequence; as if we should say, When God fails of his promise, he is not faithful. See Sec. 60.

Ans. 2. By *righteous man* there may be meant one that is righteous only in profession, and in the judgment of charity.

Obj. Exhortations to hold out, admonitions to take heed of falling away, Heb. xii. 15, and threatenings against such as fall away, Heb. x. 38, are also objected; as,

Ans. These and such-like are used as means to make men look to their standing, and to make them watchful against falling away; but do not necessarily imply that they may fall, especially totally and finally.

Obj. Sundry instances of such as have fallen are alleged; as,

(1.) The angels that fell, and Adam.

Ans. These are nothing to the purpose; for the question is of believers in Christ, who are established by him. Angels and Adam stood by their own strength.

(2.) Sanl, Judas, and such others as clean fell away. See Sec. 131.

Ans. These were hypocrites, and never had any true sanctifying grace. Such were they who are said to 'have no root in them,' Luke vii. 13, and the branch that is said to be 'taken from the vine,' John xv. 2, and they whose love is said to wax cold, Mat. xxiv. 12, and they who are said to be 'fallen from grace,' Gal. v. 1, and to have 'made shipwreck of faith,' 1 Tim. i. 19, and to 'depart from the faith,' 1 Tim. iv. 1, and to 'err from the faith,' 1 Tim. vi. 11, and to 'turn like a dog to his vomit, and like a swine that was washed to her wallowing in the mire,' 2 Pet. ii. 22, and to 'fall away,' Heb. vi. 6, and to 'sin wilfully after they have received the knowledge of the truth,' Heb. x. 26. None of these, nor any like to them, had true saving grace in them. Of them all it may be said, 'If they had been of us, they would no doubt have continued with us,' 1 John ii. 19.

(3.) Paul, Peter, and such others as were elect, and effectually called.

Ans. Though these fell into very great sins, yet they did not sin in such a manner as to be accounted totally to depart from God, or to lose all grace. The arguments alleged in the former section do prove as much. How far such may fall shall be shewed in the next section.

See, 136. Of the degrees of the falls of such as are effectually called.

They who are effectually called, through security, pride, inward and outward temptations, may so far fall as to lose,

1. The use of the word, Heb.

1. All that joy and comfort wherewith they were before upheld.

2. All assurance and sense of the Spirit's abode in them, so as they may, in their opinion, think him clean departed.

3. The fruits of the Spirit, and the power and efficacy of his grace, so as they shall find no growth of grace, but rather a decay in faith, love, zeal, gift of prayer, and other like fruits. They shall be as trees in winter; they shall wax cold and remiss in the duties that formerly they performed.

4. They may be given over to their own lusts, and to such gross and grievous sins as natural men would be ashamed of.

5. They may have a troubled tormenting conscience, and thereby be put, as it were, upon a rack, so as that which brought them much quiet and peace before will be a terror and torture unto them; yea, they may be brought to the very pit of despair.

6. They may be brought not only inwardly, but also outwardly, to feel the shame and smart of their foul fall, and to have sore judgments executed on themselves, children, and others belonging unto them.

7. They may be long under the inward and outward effects of their folly, and not easily recover themselves, but sigh, groan, weep, cry, roar, before they receive sound comfort.

8. They may utterly lose the measure and degree of that grace they had before, at least of their former joy and comfort, and carry the grief of their fall even to their grave.

Most of these, if not all of them, may be exemplified in David, and that out of Psalm li.; for it is manifest that he lost,

(1.) The joy and comfort that formerly he had, in that he thus prayeth, 'Restore unto me the joy of thy salvation,' ver. 12.

(2.) The sense that he had of God's presence with him, and of the abode of the Spirit in him, which made him thus to pray, 'Cast me not away from thy presence, and take not thy Holy Spirit from me,' ver. 11.

(3.) The power and efficacy of God's grace; manifested in this clause, 'Uphold me with thy free Spirit,' ver. 12, which is as if he had said, I feel myself very weak, and unable to perform any good duty; my former strength is wasted; uphold, strengthen, enable me again by thy Spirit to perform the duties which thou requirest.

(4.) That he was given over to his own lusts, and to other temptations, is evident by his adultery, by seeking to make Uriah drunk, by contriving his death, with the destruction of many other of his soldiers. As the title of the psalm, so this part of his prayer, 'Deliver me from blood-guiltiness,' is a sufficient proof, besides the express history of all these, 2 Sam. xi. 1, &c.

(5.) That he had much trouble of conscience, is

evident by these phrases, 'My bones waxed old through my roaring all the day long: for day and night thy hand was heavy on me,' &c., Ps. xxxii. 3, 4.

(6.) The outward judgments that were executed on him are evident in the history recorded after his fall. Heavy judgments were denounced against him, 2 Sam. xii. 10, &c., and answerably were they executed.

(7.) With how much ado he recovered himself, is evident by his many grievous complaints, such as these, 'Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly,' &c., Ps. xxxi. 9, 10.

(8.) Whether he ever recovered his former joy and comfort again is uncertain. Surely Samson, Solomon, Asa, and others did not.

Sec. 137. *Of the occasions and consequences of saints' falls.*

The foresaid degrees of the fall of such as are effectually called and regenerate, do happen partly by reason of outward temptations (as Lot was tempted by his daughters, Gen. xix. 31, &c., and Peter by those that saw him at the high priest's hall, Mat. xxvi. 69), and partly by those inward corruptions that remain in them; for though they be truly regenerate, yet they are but in part regenerate. The flesh remaineth in the best so long as they remain in this flesh, Rom. vii. 18, &c.

Particular corruptions which occasion saints' falls are these:

1. High-mindedness. Thus much the apostle implies by this admonition, 'Be not high-minded, but fear,' Rom. xi. 20.

2. Self-conceitdness. This was it that made Laodicea lukewarm; she thought she had need of nothing, Rev. iii. 16, 17.

3. Overmuch confidence. This was the occasion of Peter's fall, Mat. xxvi. 33.

4. Too much boldness. Solomon was too bold in suffering his wives to worship each of them their own gods; thereupon he himself went after other gods, 1 Kings xi. 5, &c.

5. Too great security. David was overtaken hereby, 2 Sam. xi. 2.

6. Too little fear and jealousy over one's self. By this means was Lot seduced, Gen. xix. 33.

In that true saints have such occasions of falling so far and so foully as the foresaid instances do demonstrate, the apostle's *carrot* of taking heed is duly to be observed by the best of us, the rather because of the evil consequences that follow upon saints' falls. For,

1. God is exceedingly dishonoured thereby.
2. The holy profession is disgraced.
3. The church and communion of saints is scandalised.

4. The gospel is blasphemed,
5. The weak are made to stumble, Gal. ii. 13.

6. Enemies take occasion of insulting, Lam. i. 7-9.

Sec. 138. *Of Christ the living God.*

The apostle, to add the more force to his admonition, setteth out him from whom such as fall away depart, in these words, *Θεὸν ζῶντος, the living God*, whereby he declares his divine nature, *God*, and his excellent property, *living*.

Under this description, Christ is comprised. For the apostle's main scope is to stir up the Hebrews to keep close to Christ, whom they had professed. He gave to Christ this title, *God*, before, ver. 4. Sec. 49. That Christ is true God, is proved, Chap. i. 8. Sec. 107. In what respect Christ is God our Lord, and what duties thereupon are expected of us, in reference to Christ, hath been declared, Chap. i. 10. Sec. 128.

This epithet *living*, applied to God, the living God, is used two ways:

1. Essentially; as God, he is the living God, Ps. lxxxiv. 2, 1 Thess. i. 9.

2. Personally, and distinctly to each person; to the Father, Mat. xvi. 16; to the Son, 1 Tim. iv. 10; and to the Holy Ghost, 2 Cor. vi. 16. Here it is personally used, and that in reference to the Son.

The Son is the living God two ways:

1. Originally; in which respect it is said, 'In him was life,' John i. 4; and again, 'As the Father hath life in himself, so hath he given to the Son to have life in himself,' John v. 26.

2. Operatively; in this respect it is said, that 'the dead shall hear the voice of the Son of God; and they that hear shall live,' John v. 25; and Christ thus saith of himself, 'I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live,' John xi. 25. Thus is he called 'the prince of life,' Acts iii. 15, and life itself, John xiv. 6. It is Christ that gives life to all. He gives the natural life, John i. 4, and spiritual life, Gal. ii. 20, and eternal life, 1 John v. 20. In this respect Christ is the fountain of life, an open fountain, an ever-flowing, ever-flowing fountain.

Indeed, God as God is a fountain of life, and a full fountain; but so deep, as all the means in the world out of Christ cannot draw out water of life from thence. I may, in this respect, say herof, as the woman of Samaria said of Jacob's well, 'Thou hast nothing to draw with, and the well is deep,' John iv. 11. Yea, it is a closed well, and herein like to Laban's well, a great stone is upon the well's mouth, Gen. xxix. 2. All the men in the world are not able to roll away that stone. But Christ, God-man, is that true Israel who is able to roll away the stone, to open the well, and to draw water out of it. He is 'a fountain opened to the house of David,' that is, to the church of God, Zech. xiii. 1.

Herein is our God, the Lord Jesus Christ, distinguished from all the gods of the Gentiles, who are not living gods, Ps. cxv. 5, &c., and from angels and saints,

whom papists trust unto, and yet they can give no life; yea, and from all creatures whatsoever, for none of them have life in themselves, nor can give life to others.

Sec. 139. *Of duties due to Christ as he is the living God.*

Sundry duties are to be performed unto Christ in this respect, that he is the living God.

1. Acknowledge him to be the true God, Joshua iii. 10, Jer. x. 10.
2. Be zealous of his honour, 1 Sam. xvii. 26, 2 Kings xix. 4, 16.
3. Fear him that hath the absolute power of life, Luke xii. 5, Heb. x. 31.
4. Tremble before him, Dan. vi. 26, Deut. v. 26.
5. Adore him, Rom. xiv. 11.
6. Serve him, 1 Thes. i. 9, Heb. ix. 14.
7. Turn to him, Acts xiv. 15.
8. Long after him, Ps. xlii. 2, and lxxiv. 2.
9. Hold close to him, John vi. 68, 69.
10. Seek life of him, John vi. 33, and v. 40.
11. Trust in him, 1 Tim. iv. 10, and vi. 17.
12. Account it a great privilege to be his son, Hosea i. 10, Rom. ix. 26, Heb. xii. 22.
13. Pervert not his word, Jer. xxiii. 36.
14. Never depart from him, Heb. iii. 12.

Sec. 140. *Of the resolution of Heb. iii. 12.*

Ver. 12. *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*

The sum of this verse is, a caveat against apostasy. Hereof are two parts,

1. An expression of the *caveat*.
2. A description of apostasy.

In the expression of the *caveat*, observe,

1. A mild insinuation, in this word *brethren*.
2. A prudent admonition: whereof are four branches.
1. The kind of admonition, by a caveat, *take heed*.
2. The end of the admonition, to prevent an evil,

1st.

3. The extent, to ourselves and others, *any of you*.
4. The continuance therein, *at any time*.

In the description of apostasy two points are noted:

1. The ground of it, whence it ariseth.
2. The nature of it, wherein it consisteth.

The ground is,

1. Generally propounded.
2. Particularly exemplified.

The general is set out,

1. By the subject, *an heart*.
2. By the quality of it, *evil*.

The nature of it is set out,

1. By the proper act, *to depart*.
2. By the subject from which they depart. Here is expressed,

1. The person, *God*.
2. His property, *living*.

Sec. 141. *Of observations arising out of Heb. iii. 12.*
I. *Admonitions are needful for Christians.* This phrase, *take heed*, is an admonition. See Sec. 122.

II. *Admonitions must be seasoned with mild insinuations.* Such an one is this title *brethren*. See Sec. 121.

III. *Every one must be circumspect over himself.* This relative *you* hath reference to one's self. See Sec. 123.

IV. *Our circumspection must extend to others.* This word *any* hath reference to others. See Sec. 124.

V. *Our circumspection must be perpetual.* This phrase, *at any time*, intends a perpetuity. See Sec. 125.

VI. *Means must be used to prevent sin.* This particle *lest*, is a note of prevention. See Sec. 125.

VII. *The heart must especially be looked unto.* This is the end why mention is here made of the heart. See Sec. 126.

VIII. *There is an evil heart.* The epithet *evil*, here annexed to the heart, demonstrates thus much. See Sec. 127.

IX. *Unbelief is the cause of an evil heart.* This phrase, 'an evil heart of unbelief,' intends as much. See Sec. 128.

X. *Unbelief is the cause of apostasy.* So it is here made to be. See Sec. 129.

XI. *Professors of the gospel may fall away.* This admonition to such implies so much. See Sec. 131.

XII. *Christ is true God.* He is here so called. See Sec. 138.

XIII. *The true God is the living God.* He is here so styled. See Sec. 128.

Sec. 142. *Of adding directions to admonitions and exhortations.*

Ver. 13. *But exhort one another daily, while it is called To-day, lest any of you be hardened through the deceitfulness of sin.*

Here begins the apostle's direction for preventing apostasy. See Sec. 121.

In it is prescribed a sovereign remedy to make it the more useful, ver. 13, with a strong reason added thereto, ver. 14.

The remedy prescribed is a continual, mutual exhortation of one another.

The first particle, *ἀλλὰ*, *but*, being a conjunction of opposition to an odious vice, implieth, that by the means here prescribed, the vice whereof they were before forewarned, may be avoided. To this purpose is this particle of opposition frequently used in Solomon's Proverbs. So Rom. xiii. 11, 1 Peter i. 14, 15. But most pertinent to the point in hand is a like direction of this apostle, thus set down, 'Not forsaking the assembling of yourselves together, but exhorting one another,' Heb. x. 25.

By this it is manifest that it is behoveful to add directions for avoiding such sins as we dissuade men from. Christ, the best of teachers, taught much after

this manner: as 'Lay not up for yourselves treasures upon earth: but lay up for yourselves treasures in heaven,' Mat. vi. 19, 20; so John vi. 27, Mat. x. 28. See Chap. vi. 3, Sec. 26.

By this means prohibitions, admonitions, reprehensions, and other like endeavours to keep from sin, are more useful and effectual. So also are exhortations and incitations to duty. Many that see an equity of forbearing that which is forbidden, and doing that which is required, fail of putting the one and the other in execution, for want of directions to do the same.

Commendable, therefore, is that course which many prudent teachers do use, to add to other uses of their doctrines, rules and means for the avoiding that which their doctrine disproves, and performing that which their doctrines require.

Sec. 143. Of the benefit of exhortation.

The Greek word *παραινεῖς*, translated *exhort*, is a compound. The simple verb *καλεῖς*, *vocare*, signifieth to *call*. It is used in this verse and phrase, *καλεῖσαι*, 'called to-day': thereupon this compound signifieth to *call for*, Acts xxviii. 20, *παρεκάλει*. We use to call for those to whom we intend some good, either by direction, admonition, exhortation, or consolation. In this respect it signifieth also to *beseech*, Rom. xv. 30; and to *comfort*, 2 Cor. vii. 6. Most frequently it is translated, as here, to *exhort*.

To exhort one to a duty, is to call upon him, and to stir him up to do it. In reference to spiritual duties, we are very dull and heavy, and need exhortation and incitation. Witness the disciples both at Christ's transfiguration, and also at his passion. One would have thought that the glory of the one, and their compassion at the other, might have so roused up their spirits, as to have kept them waking; but neither the one nor the other did it. At both times Christ withdrew himself with them to pray (this is a spiritual and heavenly duty), yet at both times they were heavy with sleep, Luke ix. 28, 32, and xxii. 45. These were men regenerate, endued with true sanctifying grace; and that so far as the spirit of them was willing; but Christ renders the reason of their heaviness and drowsiness, 'The flesh is weak,' Mat. xxvi. 41. Now the flesh is in the best. The best therefore have need to be exhorted.

Yea, further, exhortations are needful for those that are ready and forward, to put them on the more. As in striving for the mastery, they who are forward to put out their best ability for the prize, by acclamations and shoutings, are the more put on; so Christians, in their Christian course, by exhortations. Exhortation, therefore, is needful for all, and useful to all.

Sec. 144. Of private inciting one another.

This phrase, *one another*, is the interpretation of one Greek word, *ἑαυτοῖς*, which properly signifieth

yourselves; and so for the most part is translated, as where it is said, 'ye justify yourselves,' Luke xvi. 15; and 'yield yourselves,' Rom. vi. 13; and 'examine yourselves,' 2 Cor. xiii. 5.

Here, indeed, it is fitly translated *one another*; for it is improper to say, 'Exhort yourselves.' But here he speaks to a multitude who are one body, 1 Cor. xii. 12, one house, ver. 6, yet many members of that body and house. In reference to the multitude of members, he saith, 'Exhort one another;' yet because they are all of one body and one house, he expresseth his mind under a word that signifieth themselves. By reason of this union, the word *ἑαυτοῖς*, that properly signifieth *one another*, is translated *yourselves*, 1 Thes. v. 11. What is said to be done to them as members, is done one to another; and what is done to them, as united in a body, is said to be done to themselves.

Two points may here be observed:

1. That in exhortations and incitations to others, we do like ourselves.

2. That we endeavour to bring others to such common duties as we judge to be useful for ourselves.

Of both these, see *The Saints' Sacrifice*, on Ps. xvi. 19, sec. 120, 121.

This mutual admonishing one another is especially meant of private Christians, and their seeking to edify one another. This is exemplified in sundry particulars: as to 'care one for another,' 1 Cor. xii. 25; 'to pray one for another,' James v. 16; 'to love one another,' John xiii. 34; 'to admonish one another,' Rom. xv. 14; 'to comfort one another,' 1 Thes. iv. 18; 'to edify one another,' 1 Thes. v. 11; 'to be kind one to another,' Eph. iv. 32; 'to have compassion one of another,' 1 Peter iii. 8; to 'have peace one with another,' Mark ix. 50.

By private, mutual exhortations, and performing other like duties one to another, private Christians come to be as ministers of God, yea, as gods one to another. For God is good, and doth good, Ps. exix. 68. Thus shall Christians shew that goodness is in them, by these fruits of goodness that proceed from them.

By mutual exhortations, and other like duties, private Christians shall much help on the public ministry of the word. In that by this means Christians are better fitted to profit by the public ministry.

This is the rather to be done by private Christians, because they have frequent opportunities of doing it.

Sec. 145. Of edifying others daily.

The foresaid duty of mutual exhortation is to be performed daily, or every day, as the Greek phrase soundeth, *καθ' ἑκάστην ἡμέραν*. The very same words of that Greek phrase are not elsewhere in the New Testament used; but like phrases, as *καθ' ἡμέραν*, Acts ii. 46, 47; *τὸ καθ' ἡμέραν*, Luke xi. 3; and some, as emphatical as the phrase in this verse, namely, *τασά*

τε ἡμῶν, Acts v. 42, and κατὰ πάσαν ἡμέραν, xvii. 17. These are all translated *daily*, which here implieth a constant performing of a duty; that we think it not enough that we have sometimes performed it, but we must still be doing it day after day. We may not be 'weary in well-doing,' 2 Thes. iii. 13; but, as we have any opportunity, still be doing more and more good in this kind, Gal. vi. 9, 10.

Exhortations, admonitions, and other like means of edification, are spiritual food, whereby the soul is nourished unto spiritual and eternal life. Wherefore, as bodily food is daily ministered (in which respect it is called 'daily bread,' Luke xi. 3), so ought the spiritual food to be daily given: thus more fruit and comfort may be thence expected.

Of continually doing good, see Sec. 125.

Sec. 146. *Of taking the opportunity of edifying others.*

This phrase, while it is called *To-day*, seems to imply a restraint; for the Greek words, ἄρτις ὥς, *now, usque, quoad*, translated *while*, do signify a limitation, and are ordinarily translated *till*, as Acts vi. 18, 1 Cor. xi. 26 and xv. 25, Rev. ii. 25; or *until*, as Gal. iv. 19; but here it is such a restraint as intendeth a very large extent.

The day is properly that time wherein light appeareth. Thus it is opposed to the night, which is a time of darkness; see Sec. 91. In the day time, while it is light, men use to work and travel, Ps. civ. 23, which they cannot so well do in the night. Hereunto Christ alludes, saying, 'I must work while it is day: the night cometh when no man can work,' John ix. 4.

To day (τὴ σήμερον) is indefinitely put for the time wherein a thing may be done.

The apostle's meaning is, that they should exhort one another while there is time and opportunity to do that duty. Thus this phrase may be taken three ways:

1. In reference to the means which God affordeth for working grace in men. In this respect *to-day* is put for that time which is called 'the day of salvation;' 'the accepted time,' 2 Cor. vi. 2.

2. In reference to particular men's lives; and that, (1.) To the life of him that exhorteth; in which sense an apostle saith, 'I think it meet, as long as I am in this tabernacle, to stir you up,' 2 Peter i. 13.

(2.) To the life of him to whom the exhortation is given; for while a man lives, there may be hope of doing him good in the judgment of charity.

3. In reference to the church, which shall continue so long as this world lasteth. Thus *to-day* may extend to the end of the world; for so long as there are professors of the faith on earth, they ought to exhort one another. An apostle hath care of these that should survive after his decease, 2 Peter i. 15.

In the first reference, which is to the means of grace,

¹ See Sec. 75, and Chap. iv. 7, Sec. 43.

this limitation, 'while it is called *To-day*,' is used as a motive to stir them up to perform this duty of mutual exhortation, in that there is a special time, called *to-day*, wherein we may do good thereby; which time will not always last, for it hath a date and period. Therefore he addeth this verb, καλεῖται, *called*, which implieth a manifestation of a thing, as Luke i. 35, so as we ought to take that season which God is pleased to offer unto us of doing what good we can for the mutual establishing of one another.

It was before shewed that opportunity must be taken for our own spiritual good (Sec. 76); here the apostle adviseth to take the season of doing good to others.

This phrase, 'the fields are white already to harvest,' John iv. 35, implieth a season and opportunity of reaping. And it is used by Christ to shew the reason why he then would not suffer himself to be hindered from preaching the gospel, no, not by taking his ordinary food. He layeth a necessity upon taking the season of doing good: 'I must work,' saith he, 'while it is day,' John ix. 4.

A forcible reason hereof is rendered in these words, 'the night cometh, when no man can work.' When the season is gone, all hope of doing good is taken away. Christ hereupon wisheth that Jerusalem had in her day known the things which belonged to her peace; but, saith he unto her, 'now they are hid from thine eyes,' Luke xix. 42. Experience verifies that which the wise man hath thus testified, 'There is no work, nor device, nor knowledge, nor wisdom in the grave,' Eccles. ix. 10. So there may be while we live a time wherein no means will do any good, namely, when the 'candlestick shall be removed out of his place,' Rev. ii. 5; and the kingdom of God shall be taken away, Mat. xxi. 43; then, though men cry, they shall not be heard, Prov. i. 28.

This newly concerns us, for yet it may be said, 'Behold, now is the accepted time; behold, now is the day of salvation,' 2 Cor. vi. 2. Now, therefore, ministers, magistrates, parents, other governors, yea, and private friends, must be all careful to put the apostle's advice in practice 'while it is called *to-day*.'

Sec. 147. *Of the damage of neglecting means for softening the heart.*

To enforce the foresaid duty of mutual exhorting one another, and that from time to time, so long as the season continueth, the apostle declareth the danger of neglecting the same, in these words, 'lest any of you be hardened.' He had before shewed, ver. 8, the great damage of hardness of heart, he doth therefore here inculcate that damage, to make them the more watchful against it.

The manner of bringing in this damage is by way of caution and prevention, in this particle *lest*. In the Greek it is thus, ἵνα μή, *that not*; as if he had said, that not any of you, or that none of you, be hardened. Hereby it appeareth, that where means of

softening are omitted or neglected, the heart will be hardened. As the heart of man is of its own nature hard, so after it is by public or private means softened, if those means be not still used, the heart will fall to its native hardness. As wax, and clay, and other like things, which are naturally hard, will upon withholding means of softening, after they have been once softened, fall to their native hardness, so the heart of man. Or as water, though it be made scalding hot, if fire be taken from it, will soon wax cold of itself; and as all manner of heavy things, being by some means or other drawn upwards, will of themselves fall down again if those means be taken away; so the heart, there is a natural proneness and inclination in it to hardness.

The indefinite expression, 'lest any of you,' *τις ἑξ ὑμῶν*, implicth that all of all sorts, even the best, were subject to this decay and to this hardening of their heart. In this respect they ought all of them to be careful in practising the fore-mentioned duty mutually one to another among all sorts of them. See verse 12, Sec. 123.

Of hardness of heart, and of the great damage thereof, see Sec. 80, &c.

Sec. 148. Of the deceitfulness of sin.

The apostle doth further declare the ground of that proneness to wax hard in this phrase, 'through the deceitfulness,' *ἀπάτη*, or 'with the deceitfulness of sin.' So as it is by the manifold deceits of sin that it prevails so much as it doth upon men. The particular deceits hereafter specified give evident proof hereunto.

By sin is here in special meant the corruption of nature, that corruption in which all are conceived and born, which they carry about them so long as they retain their mortal body. It is that which in Scripture is called the *flesh*, opposed to the *spirit*. It continually lusts against the spirit, Gal. v. 17, and is ever soliciting a man to evil, and hindering him in every good thing that he enterpriseth, Rom. vii. 18, &c. It containeth in it all manner of evil lusts, Eph. iv. 22, which are called *τας ἐπιθυμίας τῆς ἀπατῆς*, 'lusts of deceitfulness,' or 'deceitful lusts,' because a man is exceedingly deceived therewith. By reason hereof, deceitfulness is attributed to riches, *ἀπάτη τοῦ πλούτου*, Mat. xiii. 22. For this inbred corruption maketh men so to doat on riches, as they prefer them before true godliness and heavenly happiness.

Though in some special respects the inward corruption may justly be styled deceitful, yet is not this evil quality to be restrained only to it. As the dam or mother is, so are her imps and brats. Both innate corruption, and also outward sins springing from thence, are all deceitful. The apostle attributeth this very epithet, *deceitfulness*, to unrighteousness, *ἀπάτη τῆς ἀδικίας*, 2 Thes. ii. 10. He also calls philosophy, that is, men's conceits, grounded upon their own cor-

rupt reason and sense, 'vain deceit,' *κείνη ἀπάτη*, Col. ii. 8. And another apostle calls the lascivious practices and unseemly carriages of some formal professors *ἀπάταις ἀνθρώπων*, 'their own deceivings,' wherein they sported themselves, 2 Peter ii. 13.

In all these places the word of the text is used, even six times, whereof some speak of our natural corruption, others of the fruits thereof. In this text, sin may indefinitely be taken for any kind of sin, inward or outward, for every sin is deceitful.

The verb *ἀμαρτάνειν*, from whence the Greek noun translated *sin* is derived, hath a notation from an Hebrew root, *המרר*, *amarum reddidit, exacerbarit, provocavit*, Ps. lxxviii. 17, that signifieth to embitter and provoke; for every sin exasperates and provokes God. See Secs. 90, 103. In that respect it hath many deceitful devices.

All the devices of sin are as fair baits whereby dangerous hooks are covered over to entice silly fish to snap at them, so as they are taken and made a prey to the fisher.

There is a Greek word, *δολάζειν*, *inescare*, thrice used in the New Testament, which is taken from that practice of a fisher.

Our English translate it *enticed*, *δολεάζουσιν*, James i. 14; beguiling, *δολεάζοντες*, 2 Peter ii. 14; allure, *δολεάζουσι*, ver. 18. The primitive root *δολεω*, *dolus*, from whence the Greek word is derived, signifieth deceit. Thence a noun *δολεω*, *quasi dolo*, *esca qua animalia capiuntur*, which signifieth meat, or a bait, whereby fish, fowl, or other living creatures are taken; and the foresaid verb, *δολεάζω*, which signifieth to lay a bait, or to catch with a bait, and, metaphorically, to entice, allure, and beguile.

This deceitfulness of sin is a strong inducement to make us watchful against it, and that the rather because of our foolish disposition and proneness of nature to snap at every bait, and to yield to every temptation. Hereof see Sec. 122.

No man is willing to be beguiled. Though most men love to be flattered, and delight therein, yet when they discern that their flatterers mock them, they are offended.

That we may the better discern the mockings and cozenages of sin, I will set some of them before you.

The deceits which sin useth are such as these:

1. Sin presents itself in another dress than its own.
2. It pretends fair advantages.
3. It insensibly soaketh into men's hearts.
4. It so bewitcheth those that give entertainment to it as it cannot be cast off.

Of these four particulars, see Sec. 122.

5. It accommodates itself to particular men's humours, as Zedekiah and the four hundred false prophets, observing that Ahab was set to go against Ramoth-Gilead, unwisely ordered their prophecies, even so as best befitted his humour, 1 Kings xxii. 6. Thus lust

sets upon the phlegmatic humour, pride on the sanguine, anger on the choleric, revenge on the melancholy, passion of the female sex, lasciviousness, on youth, stoutness on the strong man, covetousness on the old man, so the like on others.

6. When once it begins to tempt a man, it will hardly cease till it hath prevailed against him. Though the Spirit resist it, yet will it continue to resist the Spirit, Rom. vii. 21, 23. 'When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death,' James i. 15.

7. It works itself into a man by degrees. At first it saith, as Lot did of Zoar, Gen. xix. 20, 'Is it not a little one?' But that little one is like a 'little leaven' which 'leaveneth the whole lump,' 1 Cor. v. 6. At first it saith, Taste a little; upon that taste followeth a liking, then a desire, which moves him to commend it, and to accustom himself thereunto. 'Evil communications corrupt good manners,' 1 Cor. xv. 33. From words they proceed to deeds.

8. It suggests good effects and events to follow upon yielding to it, abusing that general principle of the apostle, 'All things work together for good,' Rom. viii. 28. Though God, through his unsearchable wisdom and almighty power, may bring good out of evil, yet is not sin the true and proper cause of good. To like purpose doth it pervert this apostolical cordial, 'Where sin abounded, grace did much more abound,' Rom. v. 20.

9. It much presseth the common practice of most men, charging such as yield not with singularity, and thereby deceives many.

10. It insisteth much upon moderation, and allegeth that a man may be 'righteous overmuch,' and to cast himself into many unnecessary dangers, Eccles. vii. 16.

11. It much inculceth the power of repentance, that, supposing the worst that can be said of such and such a sin, it may be redressed by repentance, pressing Nathan's answer to David, 2 Sam. xii. 13: and the effect that followed upon that repentance of Manasseh, 2 Chron. xxxiii. 13; of Peter, Mat. xxvi. 75, and many others.

To conclude, herein appears the deceitfulness of sin, that there is scarce any sin committed for which he that committeth it hath not some defence to patronise it. As all manner of heretics and idolaters, so impious, profane, rebellious, unmerciful, intemperate, riotous, seditious, ambitious, and injurious persons have their apologies.

See, 149. *Of remedies against the deceitfulness of sin.*

Many of the means prescribed for perseverance, See, 70, may be applied against the deceitfulness of sin. But besides them, it is meet to set down other particulars parallel to the particular deceits of sin, which are such as follow. For this end pray, as Eph. i. 17, and Philip. i. 9, 10.

1. Thoroughly try matters, as it is said of the angel of the church of Ephesus, 'Thou hast tried them which say they are apostles, and are not, and hast found them liars,' Rev. ii. 2. By a due and thorough trial, false shows and pretences will be discovered.

2. Prize the uncertain advantages which sin maketh show of, with the certain damages that will follow upon yielding to sin. Thus will the fair proffers of sin be rejected. Moses 'esteemed the reproach of Christ greater riches than the treasure of Egypt; for he had respect unto the recompence of reward,' Heb. xi. 26. 'What is a man profited if he shall gain the whole world, and lose his own soul?' Mat. xviii. 26.

3. Be always watchful, so sin cannot seize upon thee unawares. This rule is for this end prescribed, 1 Thes. v. 3, 6.

4. Give no entertainment to sin at all, lest it so bewitch thee as thou canst not cast it off. Do as Joseph did in this kind, Gen. xxxix. 8, &c.

5. Seek not to satisfy thine humour. There is great danger therein. Thereby may we soon fall into great distempers. Solomon, to this purpose, gives this advice, 'Put a knife to thy throat, if thou be a man given to appetite,' Prov. xxiii. 2. And Christ thus, 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting,' &c., Luke xxi. 34.

6. After some repulses prepare for more assaults. Satan three several times tempted Christ, and that three several ways: and when he departed from him it was but for a season, Luke iv. 13.

7. Avoid the least degree of sin; for sin is of a growing nature. Stinking weeds grow faster than sweet flowers. Men use to clip a proverb, in saying, 'A little hurts not.' The full proverb is this: '*Modicum non nocet, si non sumatur*,' 'A little hurts not, if it be not taken.' If the devil get in a claw, he will soon make way for his whole paw, yea, for head, body and all.

8. Judge not matters by events. Good things may have bad events; and evil things may have good events. It is not of the nature of evil that good followeth thereupon, but the almighty, over-ruling providence of God. A skilful apothecary can so temper poison with other ingredients, as to make a cordial thereof. Will it thereupon be safe for any man to drink poison?

9. 'Follow not a multitude to do evil,' Exod. xxiii. 2. Multitude is so far from justifying or extenuating sin, as it aggravateth the same; as many faggots make the fire to be the greater. A prophet hereby aggravateth the cause of Israel's captivity, that 'all Israel transgressed,' Dan. ix. 11. And herein the sin of the Solomonites is aggravated, that 'both old and young, even all the people from every quarter,' conspired therein, Gen. xix. 4.

10. Be well instructed in those things which concern God and his glory, and in the things that are

truly righteous, that in them thou mayest manifest thy holy zeal, and not be cooled with a pretence of undue moderation. In those things fear not the blame of being 'righteous overmuch.' A man may indeed be righteous overmuch in matters that have no warrant from God's word; but are either frothy apprehensions of his own brain, or vain inventions of other men. In that which is truly and properly righteous, one cannot be 'righteous overmuch.'

11. Take heed of yielding to sin upon presuming to repent. Repentance is not in thine own power: it is a special gift of God, Acts xi. 18, 2 Tim. ii. 25. It is not therefore safe in provoking God to presume of that which he only can give.

12. Be well instructed and exercised in God's word. By this thou mayest be made perfect, and thoroughly furnished to answer all vain apologies for sin. By the law of God David was made 'wiser than his enemies,' Ps. cxix. 98.

Sec. 150. *Of the resolutions and observations of Heb. iii. 13.*

Ver. 13. *But exhort one another daily, while it is called To-day, lest any of you be hardened through the deceitfulness of sin.*

The sum of this verse is, a direction to keep ourselves and others from backsliding.

Herein we may distinguish the inference and the substance.

The inference is in this causal particle $\gamma\acute{\alpha}\rho$, *for*.

The substance lays down,

1. A duty.

2. The danger of neglecting that duty.

In the duty is laid forth,

1. The act to be performed, $\pi\alpha\rho\alpha\lambda\lambda\alpha\lambda\acute{\iota}\tau\epsilon$, *exhort*.

2. The persons, both agent and patient, $\iota\alpha\upsilon\tau\omicron\upsilon\varsigma$, *one another*.

3. The time.

This is set out two ways:

1. By the extent, $\kappa\alpha\theta' \epsilon\lambda\acute{\alpha}\sigma\sigma\eta\eta \eta\mu\acute{\iota}\nu\alpha\upsilon$, *daily*.

2. By the restraint, $\mu\eta\chi\omega\varsigma \omicron\upsilon \tau\omicron \sigma\eta\mu\epsilon\tau\omicron\nu \kappa\alpha\lambda\acute{\iota}\tau\alpha\iota$, *while it is called To-day*.

About the danger, observe,

1. The manner of expressing it, by caution, *lest*.

2. The matter whereof it consisteth.

Herein we may observe,

1. The kind of danger, hardness, $\sigma\lambda\eta\pi\eta\sigma\upsilon\theta\eta$, *be hardened*.

2. The persons that may fall into it, $\tau\iota\varsigma \epsilon\tilde{\iota}\varsigma \eta\mu\acute{\omega}\nu$, *any of you*.

3. The cause of falling into it.

This is,

1. Generally set down to be $\acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\alpha$, *sin*.

2. Particularly exemplified by this epithet, $\acute{\alpha}\pi\acute{\alpha}\tau\eta$, *deceitfulness*.

Observations.

I. *Directions must be added to dissuasions.* This I gather from the inference. In the former verse was a

dissuasion; in this verse is added a direction. See Sec. 142.

II. *Christians have need to be incited to duty.* Why else should this duty of mutual exhortation be so pressed, as it is here? See Sec. 143.

III. *Christians must quicken themselves in quickening others.*

IV. *Christians must stir up others to that which they see meet for themselves.* These two arise out of this word *one another*. See Sec. 144.

V. *Private mutual incitations are special means of stability.* This word *one another*, intends private as well as public persons. And that which is required is for the establishing of one another. See Sec. 145.

VI. *Mutual duties must continually be performed.* So much is intended under this word *daily*. See Sec. 145.

VII. *There is a season of doing good.* This word *to-day* implieth a season. See Sec. 146.

VIII. *The opportunity of doing good must be taken.* This phrase, *while it is called To-day*, sets out the opportunity when the duty is to be done. See Sec. 146.

IX. *There is danger in omitting this season.* This particle *lest* intendeth a danger. See Sec. 147.

X. *Danger must be prevented in all sorts.* This phrase, *lest any of you*, is indefinite, and compriseth all of all sorts under it. See Sec. 147.

XI. *Man's heart neglected will soon wax cold.* This is the danger intended under this word *lest*, and expressed in this word *hardened*. See Sec. 147.

XII. *Sin causeth hardness of heart.* Thus much is here expressed. See Sec. 148.

XIII. *Sin is deceitful.* This epithet added to sin shews it to be so. See Sec. 148.

XIV. *Sin prevails the more by the deceivableness thereof.* This phrase, *through the deceitfulness of sin*, gives proof hercof. See Sec. 148.

Sec. 151. *Of being made partakers of Christ.*

Ver. 14. *For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.*

This verse hath reference to the two former verses, and is added as a motive to enforce both the dissuasion from apostasy, ver. 12, and also the direction for preventing hardness of heart.

The first particle $\gamma\acute{\alpha}\rho$, *for*, shews that it is inferred as a reason.

The force of the motive lieth in that privilege that belongeth to those that embrace the gospel. The privilege is, that they are made partakers of Christ.

The argument may be thus framed:

They who are made partakers of Christ ~~must~~ not depart from God, nor suffer themselves to be hardened.

But ye that profess the gospel are made partakers of Christ.

Therefore ye must not depart, &c.

Of this word *μετόχοι*, *partakers*, see ver. 1, Sec. 17. Of this title *Christ*, see ver. 6, Sec. 54.

To be made partakers of Christ intends two mysteries:

One is a spiritual union betwixt Christ and believers, whereby they are made one body, 1 Cor. xii. 12: Christ the head, believers the members thereof.

The other is a right to that heavenly inheritance which properly belongeth to Christ as the only begotten Son of God, and wherunto believers in Christ are adopted, being made joint-heirs with Christ, Rom. viii. 17.

In both these respects believers are made partakers of Christ. Both these may stand together, severed they cannot be; for all that are united unto him as members to a head, shall partake of his glory: and none shall partake of his glory but his members.

I take the former mystery to be most principally here intended. For he saith 'partakers of Christ,' not 'partakers together with Christ,' as the Gentiles are said to be partakers, together with the Jews, of God's promise in Christ, Eph. iii. 6. The other mystery followeth upon this.

This phrase, 'are made partakers of Christ,' having reference to believers, sheweth that the faithful have a right to Christ; he appertaineth to them; he is theirs. In this respect he is said to be in them, Col. i. 27, John xvii. 23; to live in them, Gal. ii. 20; to dwell in their hearts, Eph. iii. 17; to be one with them, John xvii. 21, 22. This mystical union the Holy Ghost setteth out by many resemblances, as head and members, Eph. v. 30; husband and wife, 2 Cor. xi. 1, 2; vine and branches, John xv. 5; foundation and edifice, Eph. ii. 20, 21; house and inhabitants, ver. 6; yea, we are said to put on Christ as a garment, Rom. xiii. 14.

Of this mystical union, the privileges, comforts, and duties thence arising, see *Domest. Dut.* on Eph. v. 30, treat. i. secs. 70, 71, &c.

The word *μετόχοι*, translated *made*, implieth that there was a time when they were not partakers of Christ. They were not so born. It was a privilege conferred on them, John i. 12. Thus it is said, they were made partakers of the Holy Ghost, Heb. vi. 4. *μετόχοις ζωοδότου*, &c. This privilege, to be partakers of Christ, is one of those gifts which 'came down from the Father of lights,' James i. 17. It is supernatural; for all men by nature are 'without Christ,' Eph. ii. 12. This much amplieth the privilege, and enforceeth the duties inferred thereupon.

Sec. 152. Of the meaning of the Greek word translated 'confidence.'

These words, 'If we hold the beginning,' &c., are an evidence of our being partakers of Christ. That evidence is perseverance in the faith of Christ.

To hold the beginning of our confidence, is to persevere in that faith, wherein we have been formerly instructed, and whereof we have made profession.

The word *ὑποστασις*, here translated *confidence*, is not the same, *καρτερία*, which was so translated, ver. 6, Sec. 61. The one and the other Greek word may intend one and the same grace, but in different respects.

That *καρτερία* sets out confidence, as it makes one freely and boldly profess the true faith; this *ὑποστασις*, as it supporteth one's spirit. For the Greek word here used, according to the notation and proper use of it, signifieth *substance*; so it is translated, Heb. xi. 1, or *subsistence*. Thus it is applied to the second person in sacred Trinity, and translated *person*, Heb. i. 3, Sec. 21. There see the notation and derivation of the Greek word used in this text.

It here signifieth some special grace, that gives a subsistence or being to one, or which sustaineth or supporteth him.

Our former English translators, following Beza, thus expound the word by a periphrasis, 'Wherewith we are upholden,' *quo sustentamur*. In the same sense do most interpreters here explain it.

If due consideration be had about the grace which doth thus uphold us, it will be found to be faith. For thereby we lay hold on Christ, and are upheld by him.

Our last English translators turn it 'confidence,' which is an high degree of faith, and implieth a settled assurance. In this sense is this very word used, and so translated, 2 Cor. xi. 17, *ὑποστασις τῆς καυχήσεως*, confidence of boasting.

And to like purpose is the same phrase used, though a little otherwise translated, 2 Cor. ix. 4.

Whether we take faith or confidence, for the grace here meant, the difference is not great, for both intend a resting on Christ; only this latter, namely, confidence, implieth some greater assurance. Where the like matter is set out, the apostle expressly mentioneth faith; thus, 'If you continue in the faith grounded and settled,' &c., Col. i. 23.

Many, both ancient and modern expositors, take faith to be the grace here meant.

Two reasons may be given why the apostle setteth out faith under that Greek word which signifieth substance or subsistence.

One is to shew, that faith giveth a kind of substance, or being to things to come, which actually are not; for 'faith is the substance of things hoped for,' Heb. xi. 1. But things hoped for are not actually, while they are hoped for, but only expected to be. No man hopes for that which he actually enjoyeth. 'Hope, that is seen, is no hope,' Rom. viii. 24. But faith

¹ Ambr. de Voat. Gnt. l. 2. Chrys. Theophyl. Theodoret. Euseb. Calv. Beza. Pareus. Scult. Ecclamp. Gryn. Nahum. Diodat. alique.

gives a kind of present being to that which is hoped for. Thus, Abraham saw Christ's day, John viii. 56. Hereof see more on Heb. xi. 1.

The other reason is to declare, that it is faith which upholds us in all difficulties, and in our greatest weaknesses. By faith 'out of weakness, believers were made strong,' Heb. xi. 34. Hereupon it is said, that 'He who believeth shall not be confounded,' 1 Peter ii. 6. 'Believe in the Lord, so shall you be established,' said Jehoshaphat to his people, 2 Chron. xx. 20.

This is of force to stir up such as have not faith, to get it; and such as have it, to nourish it. Of both these, see *The Whole Armour of God*, treat. ii. part 6. Of faith, on Eph. vi. 16, sec. 17, &c., and sec. 64, &c.

Sec. 163. Of faith making us partakers of Christ.

Faith being the grace here intended, it appears that by faith we are made partakers of Christ: 'Christ dwelleth in our hearts by faith,' Eph. iii. 7. 'And we live by the faith of the Son of God,' Gal. ii. 20. For faith is that instrument which God by his Spirit worketh in us to lay hold on Christ, to be united unto him, and so to be made partakers of him.

God in his wisdom doth use this instrument of faith to that purpose, upon two especial grounds.

1. Because faith of all graces makes most to God's honour. Hereof see *The Whole Armour of God*, treat. ii. part 6, on Eph. vi. 16. Of faith, sec. 7.

2. Because faith doth most strip man of all conceit in himself. For faith is a hand which a man stretcheth out to another to receive what is needful for him. Hereby he shews, that he cannot find it in himself; but that which he looks for, is in him to whom he stretcheth his hand to receive it.

Against the foresaid doctrine, it may be objected, that 'Hereby we know that we dwell in Christ, and Christ in us, because he hath given us of his Spirit,' 1 John iv. 13. Hereupon another apostle saith, 'If any man have not the Spirit of Christ, he is none of his,' Rom. viii. 9. By these, and other like texts of Scripture, it appears that we are made partakers of Christ by his Spirit.

Ans. It is true that we are united to Christ by his Spirit, but that hindereth not our union also by faith. Both may stand together. For there is a double bond of our spiritual union with Christ: one on Christ's part, which is the Spirit; the other on our part, which is faith. Christ, by his Spirit, layeth hold on us, and we by faith lay hold on Christ.

If Christ be worth the having, and that it be a privilege to be made partakers of Christ, how blind are they that see it not! What sots are they that regard it not! Then labour to get, preserve, and well use faith, which is the means God hath appointed to that end. Hereof see *The Whole Armour of God*, in the places before quoted.

Sec. 154. Of faith's increase.

The Greek word translated *beginning*, may be taken either for a foundation whereupon an edifice is built; or for the first breeding or being of a thing.

In the former sense it is used, Heb. vi. 1, and translated *principle*. But in the margin the true sense of the Greek word is thus expressed, *the beginning*.

That the word *beginning* doth there signify foundation, is evident by this phrase following, 'Not laying again the foundation,' &c. *Beginning* and *foundation* are there put for one and the same thing.

In the latter sense, as it signifieth the first being of a thing, it is most frequently used, as, 'The beginning of the gospel,' Mark i. 1. By the gospel he means the preaching thereof. Now, because John was the first minister thereof, John's preaching of it is called the beginning of the gospel. So the first miracle that Christ wrought, is called, 'the beginning of miracles,' John ii. 11.

In the former sense, the apostle takes it for grant, that there had been a foundation of faith laid among them. Why else should he call upon them to hold it fast? This is it which is called, 'The form of sound words,' 2 Tim. i. 13, and a 'foundation,' Heb. vi. 1. On that place there will be a more just occasion to speak of this point.

In this place, as *beginning* signifieth the first being of a thing, it sheweth, that where it is begun, it must be preserved and increased. The apostle having testified to the Colossians, that he 'heard of their faith in Christ,' addeth, that he 'ceased not to pray that they might increase, and be strengthened therein,' Col. i. 4, 9-11.

Grace is not perfect at the first, 1 Cor. xiii. 9. By growth it attains to perfection.

Besides, growth in faith is an evidence of the truth of faith.

This is a point needful to be pressed in these declining days. Christ may well say to England, as he did to Ephesus, 'Thou hast left thy first love,' Rev. ii. 4. Where there is a stay in grace, there will be a decay. We have need to 'stir up the gift of God that is in us,' 2 Tim. i. 6. We that are made partakers of Christ, ought to 'grow up into him in all things,' Eph. iv. 15. Hereof see *The Whole Armour of God*, on Eph. vi. 16, treat. ii. part 6. Of faith, sec. 64, &c.

Sec. 155. Of perseverance an evidence of our right to Christ.

These words, *if we hold steadfast unto the end*, are the same that were used before, verse 6, and in the same sense.

Of this particle, *if*, see Sec. 60.

Of the emphasis of these words, *μὴ γὰρ ἀπολείπεις κατὰ ἄρχην*, 'thou dost not leave to the end,' see Sec. 68.

This inference being here set down as a *proviso*,

sheweth, that it is perseverance in faith which giveth sure evidence that we are made partakers of Christ. Hereof see ver. 6, sec. 68.

See 156. *Of the resolution and observations of Heb. iii. 11.*

Ver. 14. *For we are made partakers of Christ, if we hold the beginning of our confidence stedfast to the end.*

The sum of this verse is, an evidence of our right to Christ.

Herein we are to observe,

1. The inference in this causal particle, *for*.

2. The substance. Wherein is set down,

1. A privilege.

2. An evidence thereof.

In setting down the privilege, two points are expressed :

1. The kind of privilege, *partakers of Christ*.

2. The ground thereof, in this verb, *we are made*.

About the evidence we may observe,

1. The manner of expressing it, by way of supposition, in this particle, *if*.

2. The matter.

Wherein is declared, 1, an act ; 2, the subject.

The act is,

1. Propounded, in this word *hold*.

2. Amplified, and that two ways :

(1.) By the extent, in this epithet, *stedfast*.

(2.) By the continuance thereof, *unto the end*.

The subject points at,

1. The *beginning*.

2. The grace itself, *confidence*, or faith.

Doctrines.

I. *Men may be partakers of Christ.* This is here plainly expressed, and taken for grant. See Sec. 151.

II. *To be partakers of Christ is a supernatural gift.* This phrase, *we are made*, implicitly as much. See Sec. 151.

III. *Our right in Christ must make us faithful to him ;* so faithful as we never depart from him, nor be hardened against him. The causal particle *for* intends thus much. See Sec. 151.

IV. *Faith upholds them that have it.* In this respect faith is here styled *substance*, or that which supports. See Sec. 152.

V. *Faith makes men partakers of Christ.* In that continuance in faith is here set down as an evidence of our union with Christ, it follows that by faith that union is wrought. See Sec. 153.

VI. *Faith begun must be nourished.* The prefixing of this word *beginning*, before confidence or faith, clears this doctrine. See Sec. 154.

VII. *They who are in Christ must look to their standing.* This conditional particle *if* hints so much. See Sec. 154.

VIII. *Perseverance in faith gives evidence of our true right to Christ.* The inference of the condition

of perseverance upon the privilege of being partakers of Christ, proves this doctrine. See Sec. 154.

IX. *Perseverance must be without intermission.* This epithet *stedfast* demonstrates as much. See ver. 6, Sec. 68.

X. *True perseverance holds out till death.* For this is that end which is comprised under this phrase, *unto the end*. See ver. 6, Sec. 68.

Sec. 157. *Of this phrase, 'while it is said, To-day.'*

Ver. 15. *While it is said, To-day, if ye will hear his voice, harden not your hearts, as in the provocation.*

The apostle doth here begin to expound some passages of the foresaid testimony, taken out of Ps. xcv. 7, &c.

The first point expounded is the time intended by the psalmist, in this word *to-day*.

The apostle by this phrase, *while it is said, To-day*, sheweth that a continued time is meant.

The Greek phrase, ἐν τῇ λέγειν, may word for word be thus translated, 'In this to be said to-day.' This is an apparent Hebraism. For the Hebrews do comprise the gerunds under the infinitive mood ; and by prefixing a preposition, set out the time of doing a thing. This phrase, בְּדַבָּר, in *dicendo*, in *saying*, is thus translated, Ps. xlii. 3, 'while they say.' The Greek Septuagint do translate it in the very same words that are used by the apostle in this text, ἐν τῇ λέγειν.

The phrase therefore is fitly translated by our English, and it doth well express the emphasis of the Hebraism, and the meaning of the apostle, which is to demonstrate, that so long as the opportunity of hearkening to the voice of Christ continueth, Christians must take that opportunity, and by no means harden their hearts against it. Hereof see more, Sec. 146.

Thus this verse fitly dependeth on the latter part of the former, as a further reason to stir us up to 'hold the beginning of our confidence,' or faith. The reason is taken from God's continuing to call upon us to hearken unto his voice, and not to harden our hearts.

The argument may be thus framed,

While it is said, 'To-day, if ye will hear his voice, harden not your hearts,' &c. ; we ought to hold fast the beginning, &c.

But still it is said, 'To-day, if ye will hear,' &c.

Therefore still we ought to hold the beginning, &c.

Sec. 158. *Of extending Scripture instructions to future ages.*

The apostle here repeateth the very words of the psalmist, and applieth them to Christians.¹ The point itself, of taking the opportunity of hearkening to Christ's voice, is a very remarkable point, and of great concernment. So as repetitions of matters of moment are lawful and useful ; and that whether they be re-

¹ See Chap. ix. 28, Sec. 138, and Chap. x. 8, Sec. 22.

peated in the same words, and same sense; or in the same sense, and different words. See more hereof in *The Saints' Sacrifice*, on Ps. cxvi. 16, secs. 98, 107-109.

There is the more weight in repeating this point, because it is repeated in the very terms of sacred Scripture. Hereof see before, Sec. 74.

Of this expression of the time, *to-day*, see Sec. 76.

Of hearing Christ's voice, see Secs. 77, 78.

Of the heart, and hardening it, see Secs. 79, 80, &c.

Of this note of resemblance, *as*, see Sec. 89.

Of this title *provocation*, see Sec. 90.

Of the several observations gathered out of the several words of this verse, see ver. 7, 8, Sec. 120.

By repeating the very words of the psalmist, and applying them to Christians, the apostle giveth us to understand, that Scripture instructions are of perpetual use. As they were of use in the prophet's time, so also in the apostle's, so still in ours, so will they be in future ages till the world's end. They are as the lamps which continually gave light in the tabernacle, and were never put out, so long as it stood, Exod. xxvii. 20. So long as the church remaineth, these lamps ought to shine, yea, they will shine in it. The prophet is commanded to write his prophecy 'before the people in a table,' and to 'note it in a book, that it might be for the time to come, for ever and ever,' Isa. xxx. 8. An apostle saith that 'the prophets did minister unto us the things that are now reported,' 1 Peter i. 12.

God's truth is an everlasting truth, it 'endureth to all generations,' Ps. c. 5, 'even for ever,' Ps. cxvii. 2. God's truth is as himself, and his will as his nature: 'He changeth not,' Mal. iii. 6.

This justifieth such collections, inferences, and applications which preachers use to make of scriptures to their auditors; as where they find any general duty commanded, there to press it upon their people, as a duty whereunto their people are bound. We have the warrant of Christ and his apostles for this. When Christ was tempted to presumption, Mat. iv. 6, he knew that this precept of Moses, 'Ye shall not tempt the Lord,' Deut. vi. 16, belonged to him. So when he was tempted to fall down to the devil, and worship him, he pressed this injunction long before delivered by Moses, 'Thou shalt worship the Lord thy God, and him only shalt thou serve,' Mat. iv. 9, 10. In this respect, he reproved the Jews of his time for transgressing the commandments of God, given in their fathers' time, Mat. xv. 6. See more hereof, ver. 8, Secs. 89, 90, and Chap. xiii. 5, Sec. 68.

Sec. 159. *Of the resolution and observations of Heb. iii. 15.*

Ver. 15. *Whiles it is said, To-day, if ye will hear his voice, harden not your hearts, as in the provocation.*

The sum of this verse is, a direction for holding fast to Christ.

Two special points are observable herein:

1. The time when the duty is to be performed.

2. The means how it may be performed.

About the time we may observe,

1. The fitness of it, *to-day*.

2. The continuance thereof, *whiles it is said*.

In setting down the means, there is noted,

1. The manner of propounding the same, in this conditional particle, *if*.

2. The matter whereof it consisteth, which is set down both affirmatively, and also negatively.

In the affirmative there is expressed,

1. An act, *hear*.

2. An object, *his voice*.

The negative is propounded and aggravated.

In the proposition there is set down,

1. An act forbidden, *harden not*.

2. The object whereupon that act useth to be exercised, *your hearts*.

The aggravation is manifested by a resemblance to a former time.

In this aggravation is set down,

1. The note of resemblance, *as*.

2. A description of the time and place intended, in the *provocation*.

Doctrines.

I. *The opportunity of grace is to be taken.* This word, *to-day*, signifieth a season or opportunity. See Sec. 76.

II. *Improvement is to be made of the season so long as it lasteth.* This phrase, *whiles it is said*, implies a continuance. See Secs. 146, 147.

III. *God's word is man's rule.* This is his voice which we must hear. See Sec. 78.

IV. *God's word is the most principal object of hearing.* It is here set down to be so. See Sec. 77.

V. *Hearing the gospel is a sovereign antidote against the poison of an hard heart.* This conditional clause, *If ye will hear*, presupposeth thus much. See Sec. 77.

VI. *A man's heart may be hardened.* This is here taken for grant. See Sec. 80.

VII. *A man may harden his own heart.* He speaks to men themselves not to do it. See Sec. 85.

VIII. *Hardness of heart is an hindrance to profitable hearing.* Therefore we are warned not to harden, if we would hear. See Sec. 77.

IX. *Sins of former ages are to be observed.* This is the end of this title, *provocation*. See Sec. 90.

X. *Sins of former ages are to be avoided.* This note of resemblance, *as*, hath reference to a former time. See Sec. 89.

XI. *The same points may be repeated.* For here the apostle repeateth what before he had delivered in the same words. See Sec. 158.

Sec. 160. *Of blaming some and not all, where some only are guilty.*

Verse 16. *For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.*

Here the apostle begins to shew what kind of persons sinned, and were punished. These are indefinitely hinted in this verse, and more clearly exemplified in the verses following.

He maketh mention of the persons, to give a more full evidence of the necessity of Christian watchfulness against hardness of heart, even because they whose hearts were hardened, provoked God to their own ruin.

This causal particle, *γὰρ*, *for*, demonstrateth so much, for it imports a reason of that which goeth before, as if he had more plainly said, Do not ye who now hear Christ's word, harden your hearts, because they who of old were hardened provoked God.

This pronoun, *τις*, *some*, is a word of limitation, for it exempteth some, namely, such as were not guilty; therefore the apostle, by way of explanation, to make his mind the more clear, addeth this phrase, 'Howbeit not all.'

The apostle would not lay the blame on all, where he knew that not all, but only some, were guilty.

This is in this exemplification the more observable, because almost all at some time or other provoked God. For of all the six hundred thousand men, that came out of Egypt, Exod. xii. 37, there were but two that provoked not God to cut them off in the wilderness, Num. xiv. 29, 30.

Indeed, besides those two men, Joshua and Caleb, many that were under twenty year old, when they came out of Egypt, were not destroyed in the wilderness, for a great army went out of the wilderness into Canaan; therefore the apostle might well say, 'some, not all,' so as none are to be blamed but those that are guilty. All are not to be involved in the blame that lieth upon some. Such a limitation doth the apostle use, where he reckoneth up particular crimes of the Israelites in the wilderness: thus, some of them were idolaters, some of them committed fornication, some of them tempted Christ, some of them murmured, 1 Cor. x. 7-10.

To condemn all, where some only are guilty, is to condemn the just, which is as much before God, as to justify the wicked, Prov. xvii. 15.

This is too common a fault among many, who use to condemn all professors of hypocrisy, because some are hypocrites, and all ministers of pride, and all magistrates of injustice, and all lawyers of unseasonableness in maintaining unjust suits, and all physicians of unmercifulness, and all citizens of covetousness, and all tradesmen of deceitfulness, and all women of lightness, and all servants of unfaithfulness. See more hereof in *The Saints' Sacrifice*, on Ps. cxvi. 11, see. 71.

General censures are for the most part unjust censures, yet too, too common.

This moderation of the apostle, in charging some only, affords a good lesson to ministers, magistrates, parents, masters, and others, not to censure or condemn a of the same place, state, calling, office, condition, degree, country, sex, or other community, for the fault of some.

See. 161. *Of God's putting difference betwixt different persons.*

This negative clause, *πάντες*, *not all*, being inferred upon the affirmative with this conjunction of opposition, *ἀλλὰ*, *but*, further shews that God, in mixed multitudes, can put difference betwixt persons that differ.

Though the persons comprised under the restrictive particle, *τις*, *some*, before mentioned, were a very great multitude, and these comprised under this negative, *not all*, were very few in comparison, yet God, who took notice of that multitude, did also take special notice of these few. In such a case as this it is said, that 'They that feared the Lord spake often one to another: and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord, in the day that I make up my jewels,' Mal. iii. 16, 17. When the Lord sent a destroyer through the midst of Jerusalem, he commanded to 'set a mark upon the foreheads of the men that sighed,' &c., Ezek. ix. 4. An apostle giveth three instances hereof, which are as famous as ever the world afforded. One is of the difference that God put betwixt the angels that stood, and them that fell. The other is of the difference he put betwixt Noah's family and the old world. The third is of a like difference betwixt Lot and the people of Sodom and Gomorrah. Hereupon this conclusion is inferred, 'The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished,' 2 Peter ii. 4, &c.

'The eyes of the Lord are in every place, beholding the evil and the good,' Prov. xv. 3. As he hath an all-seeing eye, so also he hath a perfect discerning Spirit, 'whose fan is in his hand, and he will thoroughly purge his floor,' &c., Mat. iii. 12.

This is a great comfort and encouragement to such as are forced to complain, as David did: Ps. cxx. 5, 'Woe is me, that I sojourn in Meshech, that I dwell in the tents of Kedar!' And as another prophet, 'Woe is me, for I dwell in the midst of a people of unclean lips,' Isa. vi. 5. Though we live among such, God will not wrap us in the number of such, especially if we remain upright, as Noah did, Gen. vi. 9; and righteous, as Lot did, 2 Peter ii. 8. Such are as precious stones; though they be in a heap of rubbish, God can and will find them out. God will not cast away the precious with the vile. God sees those whom man cannot see. When Elijah thought there had been none left but himself, the Lord discerned that there were 'seven thousand in Israel, which had not bowed their knee to Baal,' 1 Kings xix. 18.

See. 162. *Of professors provoking God while they hear his word.*

The sin of those *some* before mentioned is thus expressed, 'Some, when they had heard, did provoke.'

Of the derivation and emphatical signification of the word *provoke*, see ver. 8, Sec. 90.

This Greek verb, *παροξύνω*, is here only in this text of the New Testament used, but in the Old Testament by the Greek LXX more frequently, especially in the Psalms; as Ps. lxxviii. 17, 40, 56, and evi. 7, 33, 43; so Jer. xlv. 8; and in sundry other places.

In the New Testament there are other Greek words which signify the same thing, carry as great emphasis, and translated *provoke*; as in this phrase, 'Do we provoke (*παροξύνω, ad furorem excitō*) the Lord to jealousy,' 1 Cor. x. 22. Love 'is not provoked,' *παροξύνω, exacerbo*, 1 Cor. xiii. 5. 'Provoke not your children,' *παροξύνω, ad iram provoeco*, Eph. vi. 4.

The word used in my text doth greatly aggravate the obstinacy of those who profess themselves to be God's people; they do, as much as in them lieth, embitter the Spirit of God, and vex him: 'They rebelled, and vexed his Holy Spirit,' Isa. lxiii. 10; hence is it that he is said to be grieved, ver. 10, see. 103. What else can be expected but that God should vex them, as is threatened, Ps. ii. 5, and accomplished, 2 Chron. xv. 6. It is not safe to provoke the Almighty, and to cause him to turn his fatherly affection into the disposition of a judge.

This sin of theirs is yet further aggravated by their contempt of the means which God afforded to reclaim them, which was his word; for this act *hear* hath reference to 'the voice of God,' mentioned ver. 7.

The Greek word *ἀκούω* is a participle of the present tense, and may be thus translated, 'Hearing, they provoked;' that is, while God was speaking, and they hearing, they still provoked.

They heard God directing them the right way, and inciting them to walk in that way, Deut. xxx. 15, 16.

They heard God admonishing them to take heed lest they should wander out of that way, Deut. viii. 11, 12.

They heard God promising blessings to them that obeyed him, and threatening curses against them that disobeyed, Deut. xxviii. 1, 2, 15, &c., yet 'they provoked.' God's word nothing at all wrought upon them.

Such was the disposition of the old world, 1 Pet. iii. 19, 20, of Sodom and Gomorrah, 2 Pet. ii. 8, of the Israelites in the time of the judges, Judges ii. 17, of the kings, 2 Kings xvii. 13, 14, and after their captivity, Ezra ix. 10; yea, in and after Christ's time, even till they came to be Lo-ammi, no people of God, Acts vii. 51, 1 Thes. ii. 15, 16.

The god of this world had blinded their eyes, 2 Cor. iv. 4, and hardened their hearts, as he did Judas his heart, John xiii. 27.

Hereby they shewed that they were not of God, John viii. 47, 1 John iv. 6. It is said of the sons of Eli, that 'they hearkened not unto the voice of their father, because the Lord would slay them,' 1 Sam. ii. 25.

God's word is the means which God hath sanctified to reclaim sinners. The case of those who hearken not thereto is very desperate. Oh take heed of sinning under the means which God affords to reclaim from sin.

Sec. 168. *Of Israel's coming out of Egypt.*

This phrase, *came out of Egypt*, is here added by way of description, or designation of that mixed multitude whereof many provoked God, others provoked him not.

The description is taken from a wonderful deliverance which God gave them; for Egypt was to the persons here meant a place of bondage. So it is said to be in the preface to the Decalogue, Exod. xx. 2.

Of the notation of this word *Egypt*, of the bondage of the Israelites therein, of their wonderful deliverance thereout, I have distinctly treated in a sermon on Isa. xiii. 3, entitled *Mercy's Memorial*.

This deliverance was one of the most marvellous and memorable that ever God wrought for his people. Sundry circumstances do much amplify the same; as the place whence and whither they came, and the manner of bringing them from the one place to the other.

1. The place whence they came was a place of a most miserable bondage, where 'their lives were made bitter unto them,' Exod. i. 14, and where 'their cry came up unto God,' Exod. iii. 9.

2. The place whither they were brought was a place of great freedom, and where God extraordinarily provided for them. See ver. 8, Sec. 92.

3. The manner of bringing them from one place to the other was with mighty power, Deut. ix. 29, and with great tenderness. See Chap. viii. 9, Sec. 55.

Besides, this word, *ἐξελθόντες*, 'came out,' implieth a free and a full deliverance, for it is a compound word.

The simple verb *came* implieth a voluntary act. They were not hauled or drawn, but they came willingly, cheerfully, joyfully; for upon their coming out of the Red Sea 'they sang praises to God,' Ps. evi. 12, Exod. xv. 1, &c. It is indeed said that 'the Egyptians were urgent upon the people that they might send them out of the land in haste,' Exod. xii. 33; but that was not by reason of any unwillingness in the people to go as soon as they could, but rather by reason of that great fear wherein the Egyptians were, lest they should be all consumed if the Israelites tarried any longer.

The preposition *ἐκ* *vel* *ἐξ*, with which the verb is compounded, translated *out*, implieth a full deliverance. They were brought clean out of that land, and clean out of their bondage, and clean from their oppressors, even through the Red Sea into another land.

The more to manifest this full deliverance, the preposition *out* is twice used, both in composition, and also simply by itself, *ἐξελθόντες ἐξ*. The latter, which

is the simple preposition, is here translated *of*, they 'came out of Egypt.'

All these circumstances—as, 1. The place whence they came. 2. The place whither they were brought. 3. The means used to bring them out, 'Mighty wonders.' 4. Their manner of coming out, voluntarily. 5. Their full deliverance, 'They came out'—all these circumstances, as they do much amplify the deliverance, so they do exceedingly aggravate the sin of those that were delivered.

They do also confirm two points before observed concerning God's wonderful and gracious deliverance of the Israelites out of Egypt.

One is, that extraordinary works work nothing at all upon the incredulous. See ver. 9, Sec. 99.

The other is, that no kindness works upon the obstinate. See ver. 8, Sec. 92. See also Chap. viii. 9, Sec. 57.

Sec. 164. *Of Moses his bringing Israel out of Egypt.* The foresaid great deliverance is here by name attributed to Moses, in this phrase, *by Moses*.

Of Moses, see ver. 2, Sec. 37.

This preposition *διὰ*, *by*, is sometimes attributed to the principal author, sometimes to ministers.¹

To the principal author, as to God, 1 Cor. i. 9, Father, Gal. i. 1, Son, John i. 3, Holy Ghost, Rom. v. 5.

To ministers, as to angels, Heb. ii. 2, and to men, as here to Moses.

It was indeed the Lord that brought them out of Egypt, Exod. xx. 2, yet it is here ascribed to Moses. Not only the people of Israel, but also God himself, doth ascribe this great work to Moses, and in that respect calleth the children of Israel the people of Moses, Exod. xxxii. 1, 7, and xxxiv. 10.

But herein Moses is to be considered as God's minister, whom God used under himself to bring this work to pass. For,

1. Moses brought them the first tidings of God's purpose to deliver them, Exod. iv. 28–30.

2. Moses went as a messenger from God to Pharaoh, to charge him to let the people go, Exod. v. 1.

3. Moses was God's instrument in bringing the plagues on Egypt, whereby Pharaoh was forced to let Israel go out of his land, Exod. vii. 20.

4. Moses, as their guide and captain, directed them when and how to go out, Exod. xiv. 13, Ps. lxxvii. 20.

5. Moses was used as a means, by striking the Red Sea, to divide the waters, and make a path for the Israelites to go through on dry land, Exod. xiv. 16, 21.

6. Moses was the means, by striking the sea again, to overwhelm the Egyptians, and so to destroy them all, Exod. xiv. 27.

Thus God's work is attributed to man. In this respect Moses is styled a deliverer, Acts vii. 35; so Othniel and Ehud, Judges iii. 9, 15, yea, all that God

¹ See Chap. ii. 9, Sec. 74, and Chap. vi. 12, Sec. 84.

used as instruments to work public deliverances for his people, are styled saviours, Neh. ix. 27; and Jonathan is said to 'work great deliverance in Israel,' 1 Sam. xiv. 45, and Mordecai to 'seek the wealth of his people,' Esther x. 3.

God doth herein and hereby honour their calling and service whom he is pleased to use as his ministers.

Should not people, then, respect and honour them whom God so honoureth as to ascribe unto them his own works? Shall men dare to despise them whom God doth so respect as to style them gods, and children of the Most High? Ps. lxxxii. 6.

The like dignity is ascribed to ministers of the word, who are styled fathers, 1 Cor. iv. 15, and are said to beget people to God, Philem. 10, yea, to save people, 1 Tim. iv. 16; and to be co-workers with God, 2 Cor. vi. 1.

This should make us conscionable in using men's ministry for attaining that good which God is pleased to effect thereby.

Sec. 165. *Of the resolution and observations of Heb. iii. 16.*

Ver. 16. *For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.*

The sum of this verse is, the notice which God taketh of different persons.

The parts are two:

1. An aggravation of the sin of them that sinned.

2. An exemption of others that sinned not.

The aggravation is manifested two ways.

1. By the effect that followed thereon, *they provoked*.

2. By the means which God afforded to reclaim them.

The means are of two sorts.

1. God's word which they heard.

2. His mighty work. This is described,

1. By the place whence they were brought, *Egypt*.

2. By the manner of delivering them, *they came out*.

3. By the minister whom God used.

The exemption is, 1, intimated, *some*; 2, expressed, *not all*.

Doctrines.

I. *Professors' obstinacy provokes God.* Such were the persons, such the sin here mentioned. See Sec. 162.

II. *Neglect of God's word heard aggravates sin.* To this end this act, *they heard*, is here set down. See Sec. 162.

III. *Extraordinary works of God work not on incredulous.* This deliverance out of Egypt was extraordinary, yet it wrought not. See Secs. 163, 99.

IV. *Kindness works not on the obstinate.* This deliverance was a great act of kindness, yet it wrought not. See Sec. 92.

V. *God ascribes his own work to his ministers.* See Sec. 164.

VI. *All are not to be blamed for the fault of some.* See Sec. 160.

VII. *God can put difference betwixt different persons.* See Sec. 161.

Sec. 166. *Of propounding and resolving points interrogatory.*

Verse 17. *But with whom was he grieved forty years? Was it not with them that had sinned, whose carcases fell in the wilderness?*

The exemplification of the persons that sinned, and were punished in the wilderness, is laid down in this and the next verse.

That it might the better appear who they were that were exempted, the apostle here makes inquiry after those who grieved God, and thereupon were punished.

The particle of opposition, *ὅς, but*, intimateth that the questions in this verse propounded tend to that purpose: as if he had said, Seeing all of them provoked not God, who were they that provoked him?

By thus propounding the matter interrogatively, he gives them occasion more seriously to consider it. For a question propounded, makes them who hear it to think with themselves what fit resolution may be given thereto. For this end, these and such like phrases use to be set before questions, 'How think you?' 'What think you?' 'Do you think?' 'Tell me, how think you?' If a man have an hundred sheep, and one of them be gone astray, doth he not leave?' &c., Mat. xviii. 12: 'What think you? a certain man had two sons,' &c., Mat. xxi. 28: 'Do you think that the Scripture saith in vain?' &c., James iv. 5: 'Tell me, which of them will love him most?' Luke vii. 42.

The apostle was desirous that they might clearly and fully understand the point in hand, and that they might well heed it, and therefore thus propounds it interrogatively. Parables, paraphrases, analyses, or resolutions of Scripture, and all manner of expositions tend to the same end.

That which the apostle expressed in the former verse under this word *παρατρέποντες, provoked*, he here sets down under this metaphor, *πενώζοντες, grieved*. The former had reference to the people that sinned; they provoked God. This latter hath reference to God, and is an effect or consequence following thereupon. By their provoking God, God was grieved. Of grieving God, see verse 10, Sec. 103.

God's continuing to be grieved is expressed in these words, 'forty years.' This circumstance of time was set down before in reference to the people's continuing in sin. See verse 10, Sec. 102.

Here it is applied to the continuance of God's grieving at them, and therein amplifies his patience in bearing with them so long. Hereof see verse 9, Secs. 100, 101.

The answer to the foresaid question is returned by another question, thus, 'Was it not with them that had sinned?' This manner of answering one question

with another is very elegant and emphatical. It shews two points.

The first is conclusive, and implieth that the matter questioned is so clear and evident that no question need be made thereof: as where the apostle having made this question, 'Is God righteous, who taketh vengeance?' thus answereth it, 'Then how shall God judge the world?' Rom. iii. 5, 6. And to this question, 'Shall we sin, because we are under grace?' he giveth this answer, 'Know ye not that to whom ye yield yourselves servants to obey, his servants ye are?' Rom. vi. 15, 16.

The other point is exclusive, and implieth, that God was grieved with none, and punished none, but such as sinned, Gen. xviii. 23, &c., Ezek. xviii. 4, &c., Ezek. ix. 4, Rev. vii. 2. For the Lord is a just and righteous God, Gen. xviii. 25.

Hereof see more in *The Plaster for the Plague*, on Num. xvi. 45, Secs. 12-15.

Sec. 167. *Of sin grieving God.*

The latter question, wherein the answer to the former consisteth, is set down negatively, thus, 'Was it not with them?' &c. This implieth a sure, certain, and unquestionable affirmation, and determination of a point: as where it is said, 'Have we not all one Father? Hath not one God created us?' Mal. ii. 10. This Christ maketh most clear: for after he had propounded this negative question, 'Shall not God avenge his own elect?' &c., he thus addeth, 'I tell you that he will avenge them speedily,' Luke xviii. 7, 8. This latter express conclusion, demonstrateth the infallible certainty of the former question.

In that this negative question infers that they that had sinned grieved God, it is most certain that it was the sin of the Israelites whereby God was so much grieved.

It was shewed, Sec. 148, that the Greek word *ἀπαρτίσαντες*, here translated *sinned*, by an Hebrew notation significth to embitter and provoke. Sinners, therefore, must needs grieve God. It is said, that 'it grieved God at the heart' for the sins of the old world, Gen. vi. 6. And of the Son of God it is said, that 'he was grieved for the hardness of people's hearts,' Mark iii. 5.

Obj. It is also said, that 'the soul of the Lord was grieved for the misery of Israel,' Judges x. 16. If he be grieved at people's misery, then not at their sins only.

Ans. 1. Sin was the cause of their misery. So as in grieving at their misery, God also grieved at their sin; yea, sin also might be mixed with their misery.

2. There is a double kind of grief, one through indignation; the other through compassion. With the former God properly grieves at sin; with the latter at misery.

God cannot but be much grieved at sin, because it is directly contrary to his mind and will, to his purity

and holiness, to his power and sovereignty, and to other his divine excellencies.

This ought to be as a bridle and curb to hold us in, and restrain us from sin. Who would grieve the divine majesty? especially so as to stir up the fire of his indignation. 'Who would set the briars and thorns against me in battle?' saith the Lord, 'I would go through them, I would burn them together,' Isa. xxvii. 4. Will any be so foolish as, being like briars and thorns, fit fuel for fire, to dare to blow up the fire of God's indignation?

See. 168. *Of the vengeance that followed upon grieving God.*

Another effect of their sin is set out in these words, 'whose carcases fell in the wilderness.'

This, as it was the fruit of their sin, so it was a just recompence of their grieving God. By their sin they grieved God; and God, being grieved, destroyed them.

The Greek word *καρκα*, translated *carcases*, properly significth members of the body; but by a synecdoche it is put for the body, which is constituted of members. So this word is used in other Greek authors. It is nowhere else in the New Testament. The apostle hath taken it from the LXX. For they do oft translate the Hebrew word *בשר*, *carcase*, which significth a carcase, or dead body, by his word; as where David saith, 'I will give the carcases of the host of the Philistines,' 1 Sam. xvii. 46. Three times is this word used in one chapter, Num. xiv. 29, 32, 33. Yea, this whole phrase is there thus used, 'Your carcases shall fall in this wilderness.' So as the apostle may seem to have taken it from thence.

Our English word *carcase* betokeneth a dead body: for they did not fall as living bodies, so as they might rise up again; but they were slain.

The verb *πεσεν*, *fall*, implicth a sudden and extraordinary kind of death. It is used to set out the fall of the walls of Jericho, Heb. xi. 30, and the fall of the house that was built on the sand, Mat. vii. 27; and of the blind man falling into a ditch, Mat. xv. 11; and to Ananias and Sapphira their sudden falling down dead, Acts v. 5, 10; and to Eutychus his falling down dead, Acts xx. 9; and to those 'three and twenty thousand which fell in one day in the wilderness,' 1 Cor. x. 8; and to the fall of Babylon, Rev. xiv. 8.

We do not read of any one that died a natural death (as we speak) in the wilderness all the time that the Israelites were there. Both Moses and Aaron died while they were in health, and might, according to the course of nature, have lived longer. Even their death was extraordinary, and a judgment on them, 'they fell;' and so did all the rest that died in the wilderness, 'they all fell.'

Mention is made of the wilderness, wherein the fore-said judgment was executed, to give a more clear evidence of the kind of judgment.

The wilderness was but a passage into the promised land. The reason of their long abode there, was their murmuring against God, Num. xiv. 33. To die in the wilderness was to come short of the promise made to their fathers. In this very respect, to die there was reckoned as a judgment to Aaron, Num. xx. 24, and to Moses, Deut. xxxii. 50, 51.

Of the wilderness, see ver. 8, Secs. 92, 93.

This issue of those sinners that grieved God, giveth evidence, that they who by their sins grieve God, do therein sin against their own souls; they pull vengeance upon themselves; so did the old world. Through their sin 'it grieved God at his heart that he had made man;' and thereupon he said, 'I will destroy man,' Gen. vi. 6, 7. 'God was displeased at Onan's sin, and slew him,' Gen. xxxviii. 10. 'When Ephraim offended in Baal, he died,' Hosea. xiii. 1. Read through the book of God, and you shall ever find some judgment following upon offending, grieving, or vexing the Lord.

His justice, power, prudence, truth, and other like attributes, stir him up thus to maintain the glory of them. Otherwise his wrath, his grief, and other like passions (to speak of God, *ὀργιστοπαθῶν*, after the manner of man) would be little regarded, nay, altogether regarded.

This cannot but much work upon those that well heed it, and make them very wary in taking heed how they grieve God. If zeal of God's glory do not move them, yet let them have pity upon their own souls, that they bring not ruin to themselves.

Oh, what terror must this needs bring to obstinate sinners, who persist in grieving God! Where shall they appear? Where shall they stand? If the wrath of a mortal king be as the roaring of a lion: and if he that provoketh him to anger sinneth against his own soul, Prov. xii. 12, and xii. 1, what is the wrath of the almighty God! And how doth he sin against his own soul, that provoketh the wrath of the Lord!

See. 169. *Of the resolution and observations of Heb. iii. 17.*

Ver. 17. *But with whom was he grieved forty years? Was it not with them that had sinned, whose carcases fell in the wilderness?*

The sum of this verse is, the issue of them who grieve God.

Herein we may observe two points:

1. The manner of propounding the thing, interrogatively; and that by question upon question.
2. The matter. Whereabout we have,
 1. A thing taken for grant.
 2. A consequence following thereupon. The thing taken for grant is,
 1. Generally propounded, *God was grieved.*
 2. In special amplified by the time, how long, *forty years.*

The consequence is a judgment that followed thereupon.

In it are set down,

1. The persons that were punished, *they that had sinned.*
2. The kind of judgment. This was an extraordinary death, *their carcases fell.*
3. The place where, *in the wilderness.*

Doctrines.

I. *Discussing of points by interrogations is emphatical.* The apostle's manner of handling his matter so, gives proof hereunto. See Sec. 166.

II. *God may be grieved.* This is here taken for grant. See ver. 10, Sec. 103.

III. *The Lord is a God of longsuffering.* To continue to be grieved forty years implieth much patience. See ver. 9, Sec. 101.

IV. *Sin grieueth God.* It is here said, that he was grieved with them that sinned. See Sec. 167.

V. *Sore vengeance follows upon grieving God.* The judgment whereunto the apostle hath reference, proveth as much. See Sec. 168.

VI. *God can suddenly destroy men.* So much is intended under this phrase, 'whose carcases fell.' See Sec. 168.

VII. *By sin men deprive themselves of blessings promised.* All that fell in the wilderness deprived themselves of the promised Canaan. See ver. 11, Sec. 118.

Sec. 170. *Of the meaning of Heb. iii. 18.*

Ver. 18. *And to whom sware he that they should not enter into his rest, but to them that believed not?*

The apostle having in the former verse set down in general, that sin was the cause of the people's destruction, in this verse he declareth what kind of sin in special it was: namely, unbelief; and withal he proceeds in his inquiry after the persons that did further provoke God, even to swear vengeance.

The apostle goeth on after the same emphatical manner that he did in the former verse, dialogue-wise. See Sec. 166.

The vengeance which God sware is thus expressed, 'that they should not enter into his rest.'

This is a great judgment. For to men that have long travelled, and been much troubled, rest is very comfortable and acceptable.

But what rest can be comparable to God's? For it is *his* rest that is here spoken of. How can any more be deprived of it than by not entering into it?

All these, and that as an aggravation of the punishment of the Israelites, have been before handled.

Of God's swearing vengeance, see ver. 11, Sec. 114.

Of the rest here meant, see ver. 11, Sec. 116; of God's rest, see Sec. 117.

Of not entering into that rest, see Sec. 116.

Of Israel's forfeiture thereof, see Sec. 118.

The sin here set down to be the cause of God's swearing the foresaid vengeance is unbelief.

In the Greek there are two conjunctions, which are comprised under this English particle *but*. Those two are *si μὴ, si non, nisi, if not*. The sentence may thus be translated, 'to whom sware he,' *if not, or except, or unless* to such and such?

Our English *but* doth sufficiently express the emphasis of both the Greek particles; and it implieth, that these, and these alone, and none else, were the persons here meant.

This, then, gives us to understand, that all the sinners in the wilderness, which there perished, were guilty of the sin here mentioned, which is unbelief.

There were other apparent sins for which many of them were punished. Of these the apostle reckoneth up five kinds: as, 1, lust; 2, idolatry; 3, fornication; 4, tempting Christ; 5, murmuring, 1 Cor. x. 6, &c. Yet unbelief was the bitter root out of which all of them sprouted, and that sour leaven with which they were all infected and tainted. See ver. 12, Sec. 128; see chap. xi. 31, Sec. 185.

Sec. 171. *Of the nature of unbelief.*

The Greek verb ἀπιστεύω, translated *believed not*, is but one word, yet a compounded word. The simple verb πιστεύω, signifieth *to persuade*.

The preposition ἀπό, added to it, is privative, and imports a negative: so as the foresaid verb ἀπιστεύω, joined to this preposition, sets out a not yielding, or refusing to be persuaded.

This refusal, in reference to the mind of him that refuseth, most properly intendeth unbelief; but in reference to the will it intendeth disobedience, or rebellion. In the New Testament it is for the most part taken in the former sense, for not believing; yet sometimes also it is taken in the latter sense, for disobeying, and so translated, 'do not obey,' ἀπειθεῖτε, Rom. ii. 8; 'a disobedient people,' Rom. x. 21; 'disobedient,' 2 Peter ii. 7, 8. The Greek fathers do also use this word, sometimes in the one, sometimes in the other sense.

But other authors do take it for the most part in the former sense, namely, to disobey.

I see no cause in this place to alter our last English translation, but to interpret it as they do, namely thus, 'to them that believed not.' This is most agreeable to the apostle's scope, who earnestly exhorteth to take heed of unbelief, ver. 12. There the word doth properly and without all question signify unbelief. It is the same word that is used in the last verse of this chapter, wherein the same thing is set down that here in this verse is.

The word here used being thus taken for such as believed not, sheweth, that unbelief made the Israelites so to provoke God as to swear vengeance against them.

The fore-mentioned notation of the word (namely, *a not yielding to persuasion*), addeth much to the aggravation of the sin of unbelief. For persuasions use

to be for a man's good; such are all God's persuasions. They who do not believe, do thereby imply, that they who persuade them intend not their good. Now their good being intended, what disgrace do they put upon him that persuades them! and what wrong do they to their own souls!

To those that are styled 'unbelieving Jews,' ἀπειθεῖς, and 'Jews which believed not,' Acts xiv. 2, and xvii. 5, the apostle thus saith, 'Ye put from you the word of God, and judge yourselves unworthy of everlasting life,' Acts xiii. 46. Did not these do great wrong to their own souls?

This, this is it that exceedingly provokes God, and makes him thus complain, 'What could have been done more?' Isa. v. 4. And thus, 'O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?' Hosea vi. 4. And Christ thus, 'O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not,' Mat. xxiii. 37. Is not God herein despised? No marvel, therefore, that God is so provoked by unbelief, as he is forced to swear vengeance. This turneth kindness into fury.

Read and observe the memorable judgments registered in Scripture, and you shall find that unbelief was a cause of them all. This was the cause of the first judgment inflicted on man, Gen. iii. 4, 5, &c. This was the cause of the general deluge, 1 Peter iii. 19, 20. So of other judgments.

Of unbelief, see more, ver. 12, Sec. 128, &c. See also Chap. iv. 1, Sec. 11.

Sec. 172. *Of the resolution and instructions of Heb. iii. 18.*

Ver. 18. *And to whom swear he that they should not enter into his rest, but to them that believed not?*

The sum of this verse is the damage of unbelief. Here (as in the former verse) observe two points:

1. The manner of setting down his mind, interrogatively.

2. The matter; which containeth two things,

1. The principal sin, which is *unbelief*.

2. A fearful effect following thereon.

The effect was, an irreversible judgment.

Hereof are two parts:

1. An exclusion from rest: amplified by the kind of rest, which is God's rest: *they shall not enter into his rest*.

The ratification thereof: which is by God's oath, *he sware*.

Doctrines.

I. *God may be provoked to swear vengeance.* This is here taken for grant, see ver. 11, sec. 111.

II. *Unbelief is an high provoking sin.* This was it which God swore. See ver. 11, sec. 128.

III. *Unbelief is the root of every provoking sin.* This is inferred from this particle *but*; God swore

against none except such as believed not. See Sec. 170.

IV. *There is a rest for God's people.* This is presupposed under this word *rest*. See ver. 11, Sec. 116.

V. *The rest of God's people is God's rest.* It is here, in reference to God, called his rest. See ver. 11, Sec. 117.

VI. *God's people may be deprived of their promised rest.* For that which they shall not enter into, they are deprived of. See ver. 11, Sec. 118.

Sec. 173. *Of the meaning of Heb. iii. 19.*

Ver. 19. *So we see that they could not enter in because of unbelief.*

The main point which is to be observed out of David's testimony before mentioned, ver. 7, &c., and out of the apostle's explication thereof, is here set down as a conclusion, thus, 'So we see,' &c.

The Greek particle translated *so*, is the ordinary copulative conjunction *and*. It might fitly have been here retained, as joining the issue of God's oath with the oath itself. Thus, 'God swore they should not enter, &c., and we see, that they could not enter in.' As if he had said, We find by the event, that what God did swear is accomplished.

This conclusion is here set down as a transition betwixt the two chapters. For it concludeth the accomplishment of that which went before; and it layeth down the ground of the admonition in the beginning of the next chapter. Of this phrase, *we see*, see Chap. ii. 9, Sec. 72.

This word here implieth an experimental proof, or a proof verified by experience, as that which we see with our eyes. In this sense, saith the apostle, 'I see another law in my members,' Rom. vii. 23. And again, 'Ye see your calling,' &c., 1 Cor. i. 26.

That which was so evident was, that they could not enter in. The same word is here used that was in the verse before this, and in the same sense.

The rest wherinto they could not enter is here understood, and may be repeated, ἀπὸ resting, out of the former verse.

This causal conjunction *because*, is in Greek a preposition, διὰ, which may be translated *through*. But it signifieth the cause of a thing, and therefore is well for sense translated *because of*. Of the Greek preposition, see Chap. ii. 9, Sec. 74, and ver. 10, Sec. 89.

The word translated *unbelief*, is the same that was used, ver. 12. Hereof see Sec. 128.

Sec. 174. *Of the sure execution of divine vengeance.*

This conclusion, 'So we see that they could not enter,' &c., giveth evidence, that what God threatened was accordingly accomplished. So was it then: so was it ever before and after. Take for instance the first threatening that ever was made, which was this,

'In the day thou eatest thereof, thou shalt surely die,' Gen. ii. 17. So soon as ever man had eaten thereof, his body was made mortal, and he in the clutches of death, and guilty of eternal damnation. I might add hereunto all the judgments that ever God threatened, even from the first; and I might say of them all, as here it is said, 'So we see,' that thus and thus it fell out, even as God had threatened. 'The curse is poured upon us, and the oath that is written in the law of Moses,' saith a prophet, Dan. ix. 11. 'My words and my statutes which I commanded my servants the prophets, did they not take hold of your fathers?' Zech. i. 6.

Truth is manifested in every word of God, as well threatenings as promises; and by the execution of his threatenings, he is known to be a God of truth, as well as by accomplishment of promises.

Besides, 'The Lord is known by the judgment which he executeth,' Ps. ix. 16. His power, his justice, his hatred of evil, his jealousy, his truth, his providence, and other his divine attributes, are manifested evidently in and by his judgments.

Obj. Though many of God's judgments threatened have answerably been executed, yet not all. For God said to Hezekiah, 'Thou shalt die, and not live,' 2 Kings xx. 1; yet Hezekiah did not then die, but recovered of that disease. And God by his prophet Jonah said, 'That Nineveh should be overthrown within forty days; yet God repented of the evil, and he did it not,' Jonah iii. 4, 10.

Ans. 1. Concerning Hezekiah, the word of the Lord was not uttered in reference to the event, as if indeed he should then die; but in reference to the nature of the disease, which had so far seized upon Hezekiah, as in the ordinary course of nature it was impossible for him to recover, and so to live. His recovery was extraordinary, and even miraculous, as if he had been raised from death.

2. Concerning the threatening against Nineveh, it was but in part revealed. The whole was this, That Nineveh should be destroyed, except they repented.

Such a threatening is in whole denounced against Abimelech, thus: 'Restore the man his wife, and thou shalt live: and if thou restore her not, know thou, that thou shalt surely die,' Gen. xx. 7. Now, in that Nineveh repented, the intent of the threatening was accomplished, though Nineveh were not destroyed.

The certainty of the execution of God's threatenings, should make us take heed of slighting them, lest he make us such examples of suffering vengeance, as others shall have cause to say, *So we see*, that they could not escape.

Thus saith the Lord of Zedekiah, 'Seeing he despised the oath, he shall not escape,' Ezek. xvii. 18. And thus saith Christ to the Jews, 'Ye generation of vipers, how can ye escape the damnation of hell?'

Sec. 175. *Of the resolution and observations of* Heb. iii. 18.

Ver. 18. *So we see that they could not enter in because of unbelief.*

The sum of this verse is, the certainty of divine vengeance.

The parts are two,

1. A description of the vengeance.
2. A declaration of the certainty thereof.

The vengeance is described,

1. By the cause thereof, *unbelief*.
2. By the effect following thereupon, *they could not enter in*.

The certainty is set out by an experimental proof, *So we see*.

Doctrines.

I. *Unbelief is the cause of divine vengeance.* It is here clearly expressed so to be. See Sec. 171.

II. *Promises are made void by unbelief.* So was the promise of entering into Canaan. See ver. 11, Sec. 118.

III. *Experience gives proof of the execution of God's threatenings.* This phrase, *So we see*, intends as much. See Sec. 174.

CHAPTER IV.

Sec. 1. *Of the analysis of* Heb. iv.

It was shewed in the first section of the third chapter, that the apostle having declared Christ to be a faithful prophet, advised those to whom he wrote to take heed of hardening their hearts against Christ's voice. The more thoroughly to enforce his advice, he setteth down the very words of David, which, for the better application thereof to Christians, he expoundeth.

Two points he expounded in the former chapter, namely, the time which David intended under this word *to-day*; and the persons that hardened their heart, and were punished.

The third point which in that testimony he ex-

poundeth, is the rest that David meant. This he insisteth upon from the beginning of this chapter to verse 14; and in the three last verses of this chapter he entereth upon the priesthood of Christ.

Thus there are two parts of this chapter:

One concerneth the prophetic office of Christ;

The other his priestly function.

That which the apostle presseth in this chapter is the use to be made of Christ's prophetic office, which is participation of the rest that Christ by the gospel hath made known. For this end he giveth,

1. An admonition, to take heed of missing that rest, ver. 1, &c.

2. An exhortation to do our best for enjoying it, ver. 11, &c.

In the admonition,

1. The general is laid down, ver. 1.

2. The particular rest here intended is demonstrated.

The general is further amplified,

1. By the cause of missing the rest, which is *unbelief*, ver. 2.

2. By the event, which is twofold :

One event is of those that believed not, 'they entered not into the rest,' ver. 2.

The other of those that believed, 'they entered into it,' ver. 3.

In demonstrating the rest here intended,

1. He removes two kinds of rest that cannot be intended.

2. He infers that there remains another rest.

The first rest removed is God's rest after he had finished the creation, ver. 4. His argument is, that David speaks of a rest long after that, and different from that, ver. 5 ; therefore the rest of God cannot be meant by David.

The other rest removed is Israel's settling in Canaan.

He proves that this cannot be meant, by two arguments :

The first is taken from the event, which was, that they to whom the promise was made entered not ; 'but some must enter,' ver. 6.

Upon removing those two rests he inferreth this conclusion, 'therefore there is another rest remaining,' ver. 9.

The second is taken from the time. That rest of Israel in Canaan was given by Joshua ; but the psalmist speaketh of a rest in his own time, and in succeeding ages, vers. 7, 8.

The exhortation to press us on to do our best for attaining to this rest is laid down, ver. 11, and enforced by two motives.

The first motive is taken from the danger of not observing the exhortation, ver. 11.

The other is taken from the efficacy of the word. This is,

1. Propounded, ver. 12.

2. Confirmed by the piercing sight of God, whose word it is, ver. 13.

Hitherto of Christ's prophetic office ; his priestly function followeth.

In the three last verses of this chapter there is a perfect transition betwixt those two functions of Christ, so as it hath a double reference.

1. To that which goeth before ; so it is a ground of encouragement to observe the foresaid exhortation to enter into the rest, because we have an high priest entered before us and for us, ver. 14.

2. To that which followeth, in the fifth and other chapters, which treat of Christ's priesthood. So it layeth down two points :

1. The sum and substance of that which is after more distinctly and fully declared of Christ's priesthood, ver. 15.

2. The special use we are to make thereof, ver. 16.

Sec. 2. Of godly jealousy over professors.

Ver. 1. Let us therefore fear, lest, a promise [being] left us of entering into his rest, any of you should seem to come short of it.

This particle of inference, *ὥν, therefore*, leadeth us to a consideration of what went before. In the last verse of the former chapter, the apostle laid down a conclusion concerning the judgment that befell those that believed not. Thence he here inferreth an admonition to take heed of incurring the same danger, and depriving ourselves of the rest that is prepared for us.

He gave a like admonition before, chap. iii. 12, and he doth afterwards oft inculcate the like, as chaps. vi. 4, 11, and x. 23, &c., and xii. 15, 25, 28.

Hereby it appears that he was 'jealous over them with godly jealousy,' as 2 Cor. xi. 2. Certainly some had revolted, so much is implied Heb. x. 25 ; he was therefore the more jealous over the rest.

Herein he shewed himself like the good and chief Shepherd, who, when 'many of his disciples went back, and walked no more with him, said unto the twelve, Will ye also go away ?' John vi. 66, 67.

A worthy pattern this is for all ministers, who are set as shepherds over the Lord's flock, 1 Peter v. 2.

This inference, *ὥν, therefore*, &c., upon the sin and judgment mentioned immediately before (chap. iii. 19), sheweth that judgments on sinners before us must make us the more fearful of such sins. See more hereof Chap. iii. 8, Sec. 89.

Sec. 3. Of preachers preaching to themselves.

The apostle, to mollify his jealousy, so sets it down as he includes himself in the number of those over whom he was so jealous. For he useth a verb of the plural number, *ὑποβιβάζουσιν*, which compriseth all to whom he intendeth this epistle, and the first person, *us*, whereby he includes himself also, so as in admonishing others he admonisheth himself ; and what he saw meet to be done for his own establishment, he did for the establishment of others. Of joining ourselves with others, and others with ourselves, in means of edification, see Chap. ii. 5, See 1, and Chap. iii. 13, Sec. 144.

He that thus joins himself with others in the same admonition, 'let us fear,' being an apostle, giveth evidence that the best of professors, yea, and ministers, have need of means of establishment as well as others. Christ prayed for Peter, that his faith might not fail, Luke xxii. 32. This apostle saith of himself, 'I keep under my body, and bring it into subjection,' &c., 1 Cor. ix. 27. 'Take heed unto yourselves,' &c., saith the apostle to the elders of Ephesus, Acts xx. 28. For,

1. The best are 'men of like passions with others,' Acts xiv. 15.

2. Great have been the slips of eminent men; as of Moses, Num. xx. 12; David, 2 Sam. xi. 4; Peter and Barnabas, Gal. ii. 12, 13.

3. The best are subject to the sorest temptations, Zech. iii. 1, Luke xxii. 31.

4. The falls of ministers and other eminent professors are most dangerous: they draw many after them, Gal. ii. 13, 2 Peter ii. 1, 2.

Preachers therefore have need to preach to themselves; and they that have charge of others, to take [care] of themselves; and the best and strongest to look to their standing, 1 Cor. x. 12.

Sec. 5. *Of fear lest we fall.*

The word whereby the apostle expresseth his jealousy is *fear*, φοβησάμεν, 'let us fear.' This is a word of an ambiguous signification. Sometimes we are enjoined to fear, as Rom. xi. 20; and sometimes we are forbidden to fear, Luke xii. 32.

Fear is one of the disliking affections; and it is good or evil, according to the object on which it is placed, and according to the ordering of it thereon.

Of the general nature of fear, see Chap. xiii. 6, Sec. 84.

Here it is taken for a disliking affection placed on the right object, which is evil to be shunned, according to the notation of the Greek word, whereof see Chap. ii. 15, Sec. 149.

It here implieth two things:

1. A supposition of such an evil as may fall out.

2. A care to prevent that evil, and to keep it from falling out.

These two may be exemplified in Jacob, who thus saith of his brother Esau, 'I fear him, lest he will come and smite me,' &c. Thus he supposeth that an evil will fall out: hereupon he prayeth that God would deliver him, and withal useth means to prevent that evil, Gen. xxxii. 11, &c.

Thus upon supposal that we may fall, we ought to do what we can to prevent it.

In this sense is this word fear oft used, as Ps. ii. 11, Mal. ii. 5, Philip. ii. 12, Heb. xii. 28. Hence it is, that the man is pronounced happy 'that feareth always,' Prov. xxviii. 14.

Man's natural proneness to fall, and the many temptations wherunto he is subject, together with the deceitfulness of sin, the subtilty and sedulity of Satan, and God's justice in leaving men to themselves, are strong enforcements of this duty of fear. Of all these, see Chap. iii. 12, Sec. 122.

Obj. We are in many places deformed from fear, as Gen. xv. 1, and xxvi. 24, 2 Tim. i. 7, 1 John iv. 18.

Ans. We must distinguish in this case. There is a fear of the Creator, and of the creature. Both these are good and bad.

The good fear of the Creator, is such a reverent awe of the divine majesty, as maketh us very careful

in all things to please him, and fearful of offending him. In this respect we are very suspicious and jealous over ourselves in regard of acts past, lest therein we have offended him, as Job said of his children, 'It may be that my sons have sinned,' Job i. 5; or in regard of the future, lest we should offend.

The evil fear of the Creator is a servile, distrustful affection and disposition, whereby we apprehend him to be so terrible a judge, as we shall never please him; and in that respect tremble at the very thought of God, of the day of judgment, and of hell fire. Thus the devils are said to tremble, James ii. 19. This is the spirit of bondage, and a slavish fear.

Of good and evil fear of man, see Chap. xiii. 6, Secs. 85, 86.

The fear here meant is that good fear of God, which makes us fearful of offending him, and thereupon very jealous over ourselves.

About this fear it becomes us thoroughly to examine ourselves, and upon finding any evidence thereof in our souls, to nourish and cherish the same, and to take heed both of such presumption as Peter fell into, Mat. xxvi. 33, 35; and also of such security as is implied to be in him who is resembled to an house swept and garnished, and thereby fitted for the devil, Luke xi. 25, 26.

The Greek word φόβος, which implieth a danger and damage that may follow upon want of the foresaid fear, is thus translated *lest*. It is compounded of two conjunctions, whereof one, μή, intendeth a caution; the other, πρὶς, a continuance therein. Hereupon this very word is thus translated, 'lest at any time,' chap. ii. 1.

In this extent it compriseth a perpetual jealousy.

This particle *lest*, intendeth jealousy, caution and circumspection.

This phrase, at any time, implieth continuance therein. Of both these, see Chap. iii. ver. 12, Secs. 122, 123, 124, 125.

Sec. 6. *Of promises of rest.*

In setting down the danger to be feared, the apostle takes it for grant that we have a promise of entering into God's rest, in this phrase, 'lest, a promise being left us of entering into his rest.'

The noun ἐπαγγελία, translated *promise*, is a compound. The simple verb ἀγγέλλω, whence it is derived, signifieth to declare, or to bring tidings of a thing. Thence the word ἀγγελος, angel, which signifieth a messenger, is derived. The verb compounded ἐπαγγέλλομαι signifieth to promise, which is to declare one's mind beforehand, Acts vii. 5. A promise then is, a declaration beforehand of some good intended; yea, such a declaration as binds the promiser to perform what he hath declared; so as he who is faithful will answerably do it, 1 Thess. v. 24.

There are sundry promises of rest in sacred Scripture: some typical, prefiguring the rest here in-

tended ; others plainly expressing it, in the inchoation or consummation of it.

Promises of typical rest were these :

1. The Sabbath, Deut. v. 11.
 2. The passover (Exod. xiii. 16), and sundry other feasts.
 3. Every seventh year, Lev. xxv. 4.
 4. Every fiftieth year, called the jubilee, Lev. xxv. 10.
 5. The land of Canaan, Deut. i. 20.
 6. Freedom from enemies, 1 Chron. xxii. 9.
- The true rest, in regard of the inchoation, and beginning thereof, is,

1. Peace with God, Rom. v. 1 ; Philip. iv. 7. This Christ calleth 'his peace,' John xiv. 27, and xvi. 33.
2. Quiet of mind, Exod. xxxiii. 14 ; Mat. xi. 28, 29.
3. Joy in the Holy Ghost, Rom. xiv. 17.
4. Communion with Christ, Eph. ii. 5, 6.
5. Rest in the grave, as in a bed, Isa. lvii. 2.

The true rest, in the consummation and perfection thereof, shall be enjoyed in heaven, 2 Thess. i. 7.

The gospel promises of the true rest, both in the beginning and also in the full accomplishment thereof, are here specially intended : as peace with God, quiet of mind, rest in the grave, and fruition of heavenly glory. This last is the most principal, and promised under sundry other titles : as 'immortal inheritance,' 1 Pet. i. 4 ; 'kingdom,' Luke xii. 32 ; 'crown of glory,' 1 Pet. v. 4.

1. God in his unsearchable wisdom seeth it meet to set a long date before he give his children full fruition of the things which he hath decreed for their good. Seventy years were set for the return of the Jews out of the Babylonish captivity, Jer. xxv. 11, 12 ; four hundred years for the settling of Abraham's seed in Canaan, Gen. xv. 13 ; four thousand years almost for the Redeemer of mankind to be actually exhibited. Six thousand years are going apace for the last coming of the great Judge, foretold by Enoch, Jude 14.

2. In like wisdom God oft brings his children to many trials. Instance the case of Israel in Egypt and in Babylon.

In these respects the Lord, to uphold the faith of them to whom those good things are intended, maketh promises of them beforehand.

The expectation of the rest of Canaan, promised to Abraham and his seed, supported the spirits of the believing Israelites in Egypt, and in the wilderness. Much more will the heavenly rest promised uphold the hearts of believing Christians. 'These things,' saith Christ to his disciples, 'I have spoken unto you, that ye might have peace,' &c. Upon the promise of this rest, the apostle makes this conclusion, 'Comfort one another,' 1 Thes. iv. 18.

That we may be the better established by these promises, we ought to set this rest before us, and much to meditate thereon, as Moses did, Heb. xi. 26, and Christ, Heb. xii. 2. Of applying promises, see *The Whole Armour of God*, treat. ii. part vi., on Eph. vi. 16. Of faith, Sec. 71.

Sec. 7. Of forsaking a promise.

The phrase *καταλείπων ἰσχυρίαν*, 'a promise being left us,' is somewhat ambiguous. The pronoun *us*, which causeth the ambiguity, is not in the Greek text. Our English seemeth to take the word *left* for *given*, as if it had been said, 'lest, a promise being given us.' If the pronoun had been expressed, it might have carried some such sense. This verb with a pronoun is thus translated, *κατέλιπον ἑμᾶς*, 'I have reserved to myself,' &c, Rom. xi. 4 ; and without a pronoun, thus, *ὃ κατέλιπον τέκνα*, 'they left no children,' Luke xx. 31.

The verb here used, *καταλείπειν*, properly signifieth to forsake, and so it is turned by these translators, Heb. xi. 27, 2 Peter ii. 15. Our former English translators thus rendered it in this place, 'by forsaking the promise.' The simple verb *λείπω*, *desum*, signifieth to *want*, or to be wanting, or to lack, Luke xviii. 22, Titus i. 5, and iii. 13.

The verb here used is of the passive voice, and it may be thus translated, 'the promise being left,' or forsaken. To leave or forsake a promise, is to neglect the course which is appointed for obtaining the thing promised. Thus the house of Eli left the promise made to them : whereupon the Lord saith, 'I said indeed that thy house, and the house of thy father, should walk before me for ever. But now the Lord saith, Be it far from me,' 1 Sam. ii. 30. In like manner Jeroboam forsook a promise : for proof hereof, compare 1 Kings xi. 38 with 1 Kings xiv. 9, 10.

Of unbelievers depriving themselves of the benefit of God's promises, see Chap. iii. 11, Sec. 118.

That which our last translators express under this phrase, 'a promise being left us,' is included in the word promise. For the very making of a promise to any, is a leaving it with them. In this sense it doth on the one side amplify God's goodness in leaving with them a precious promise of rest ; and on the other side it doth aggravate their folly in losing the benefit of such a promise left them.

Sec. 8. Of leaving the promise of rest.

The thing promised is thus expressed, *entering into his rest*.

Of the notation of the Greek noun *κατάπαυσις*, translated *rest*, and of the emphasis of the verb *εἰσελθεῖν*, translated *enter into*, see Chap. iii. 11, Sec. 116.

The rest here meant, is that truth and substance which was typified by Canaan, namely, heaven itself, chap. ix. 24. This is the rest which remaineth to us, ver. 9 ; and this is it whereabout the apostle would have us jealous over ourselves, and fear lest we leave and forsake the promise of it. This is the rest which God will recompense to his servants that are here troubled, 2 Thes. i. 7. Hereby 'they who die in the Lord rest from their labours,' Rev. xiv. 13.

To shew that we ought not to leave the promise of this rest, we are exhorted to 'lay hold on eternal life,'

1 Tim. vi. 12; to 'strive to enter in at the strait gate,' Luke xiii. 24; to 'work out our salvation,' Philip. ii. 12. And this is to 'labour to enter into that rest,' Heb. iv. 11.

This metaphor *rest*, whereby our future happiness in heaven is set out, is a sufficient motive to enforce that duty.

Here in this world we are subject to hard travail, sore labour, manifold troubles, great dangers, fierce assaults, violent temptations, grievous sins, and many mischiefs, from all which we have rest in heaven. For then 'shall all tears be wiped away,' Rev. xxi. 4. In this respect they are pronounced blessed who attain to this rest, Rev. xiv. 13. This doth much aggravate their folly, who any way leave the promise of entering into this rest, by refusing to walk in that way, and to observe that course which is in God's word prescribed for attaining to this rest.

If the Israelites manifested egregious folly, and a wilful disposition, by depriving themselves of the rest promised in Canaan, what do they who leave the promise of entering into this rest?

This very rest is enough to make a wise man do and endure any thing, which may at length bring him thereunto.

The hireling cheerfully doth his work, the husbandman readily taketh pains, the soldier courageously adventureth his life, the mariner resolutely passeth over the seas, and others in their places take much pains, and endure much hardness, knowing that they shall have a rest: at least hoping for it. Should we Christians fail in our task, and leave the promise of entering into this rest?

This rest is a freedom from all outward molestations, from persecution, from grief and care of mind, from sickness, from pain, from all losses, and other crosses, yea, and from sin itself. Should we then leave the promise of entering therein to?

Sec. 9. *Of heaven, styled God's rest.*

To amplify the rest here intended, the apostle, in reference to God, styeth it *αὐτοῦ*, 'his rest.'

It was shewed before (Chap. iii. 11, See. 117), in what respects Canaan was called God's rest.

Much more fitly may this rest be so called, and that in these respects:

1. The rest of heaven was prepared by God from the foundation of the world, Mat. xxv. 34.

2. It was purchased by the precious blood of the Son of God, Heb. ix. 12.

3. We are conducted therein by the Spirit of God, Gal. v. 5, 25.

4. It is made known and promised to us by the word of God, Mat. xiii. 19.

5. Heaven is the habitation and resting-place of God, Mat. v. 34, and vi. 9.

6. There all believers shall rest with God, Father, Son, and Holy Ghost, and have their everlasting com-

munion with him, John xvii. 21, 24; Heb. xii. 22, &c.

7. It is a most excellent rest. For things excellent are said to be of God, Ps. lxxxvii. 3.

This adds an edge to the foresaid duties of striving and labouring to enter into this rest. Who would not enter into the rest of God?

This also doth yet further aggravate the sin of those that leave the promise of this rest, in that it is God's rest.

Sec. 10. *Of jealousy over ourselves and others.*

The persons liable to the damage of leaving the foresaid promise, are set out in these words, *τις ἐξ ὑμῶν*, any of you.

The adjective *τις*, any, is an extensive word. It sheweth that the duty required must be performed to others, and that of what rank or degree soever. For all of all sorts are subject to this damage of coming short.

The pronoun following with the preposition, *ἐξ ὑμῶν*, of you, are words inclusive. They include men themselves; so as Christians must be jealous over others and themselves too, over themselves and others too. They must fear lest themselves, or any among them, come short.

Of circumspection over ourselves, and also over others, see Chap. iii. 12, Secs. 123, 124.

Sec. 11. *Of the damage of coming short of the promise.*

The damage like to follow upon leaving the promise of rest is comprised under this verb, *ὑστερεῖναι*, come short. The verb is derived from a root, *ὑστερον*, which signifieth *afterwards*, and that many times when it is too late, as the foolish virgins, the door being shut, 'afterwards came,' Mat. xxv. 11. Answerably this verb, *ὑστερεῖσθαι*, signifieth to come after, or behind, or short: 'Ye come behind in no gift,' saith the apostle; 1 Cor. i. 7; that is, ye come not behind them that have attained such and such gifts, but ye also have your part and portion therein.

It is sometimes taken to want or lack a thing, as, 'What lack I yet?' *ὑστερῶ*, Mat. xix. 20. And 'he began to be in want,' *ὑστερεῖσθαι*, Luke xv. 14.

It is likewise taken to fail of a thing, as, 'lest any man fail,' *ὑστερῶν*, Heb. xii. 15.

Men want, lack, fail, or come short of a thing two ways.

1. When that which they had is exhausted and clean gone. Thus it is said, when the wine which was prepared for a wedding feast was all drunk up, 'they wanted wine,' John ii. 3.

2. When men have not attained to that which is set before them. Thus it is said of all unregenerate persons, 'They come short of the glory of God,' Rom. iii. 23.

The word used by the apostle is taken from runners in a race, who, if they be idle, secure, careless, heavy, lazy, come behind or short of the prize, and fail of obtaining it. So secure Christians, that fear not lest they leave the promise of entering into God's rest,

will assuredly come short of it, and fail of the benefit thereof. Such, among others, are unbelievers. These shall never enter into God's rest.

This demonstrateth the wrong that unbelievers, and all careless, idle, and secure professors do to themselves. They come short of the glorious prize that is set before them, and so bring shame, disgrace, and irreparable damage to themselves. For lazy runners are shouted at, and that in scorn and derision, by all the spectators, and judged most unworthy of any approbation or remuneration. Their doom is expressly set down, Luke xiii. 27, 28, Mat. xxv. 11, 12, 28-30. Of the damage of unbelief, see more, Chap. iii. 12, Sec. 129, and ver. 18, Sec. 171.

Sec. 12. *Of not coming short of the goal.*

This metaphor of *coming short* having reference to runners in a race, doth afford good direction and great encouragement for doing our best to enter into God's rest.

Particular rules of direction are these and such like.

1. 'Be temperate in all things,' 1 Cor. ix. 25.
2. 'Lay aside every weight, and the sin which doth so easily beset us,' Heb. xii. 1.
3. 'Run the way of God's commandments,' Ps. cxix. 32; this is 'the race that is set before us,' Heb. xii. 1.
4. Make speed, and be not lazy, Ps. cxix. 60. The metaphor of running implies thus much.
5. Strive to outstrip others. We must 'seek that we may excel to the edifying of the church,' 1 Cor. xiv. 12.
6. Have an eye to that which is before, and look not back to what is behind, Philip. iii. 13.
7. Give not over till thou come to the goal, Rev. ii. 10. If thou givest over, thou mayest come short of the prize.

Encouragements are such as these:

1. A faithful endeavour will be accepted, 2 Cor. viii. 12, Philip. iii. 13.
2. Not one only (as in races among men), but all that do their best endeavour, shall partake of the prize. The apostle, speaking heretofore, saith, 'The righteous Judge will give a crown, not to me only, but to them also that love his appearing,' 2 Tim. iv. 8. For 'whosoever shall call upon the name of the Lord shall be saved,' Rom. x. 13.
3. God, who seeth all, and beareth a like respect to all that run well, is the rewarder, Eph. vi. 8.
4. The crown that is given is incorruptible, 1 Cor. ix. 25.

Sec. 13. *Of this word 'seem.'*

There is further in this admonition a word inserted worthy our due consideration. It is this, *δοκῶν* 'should seem.' There are sundry respects in which it may be brought in, as,

1. To mitigate the sharpness of his admonition; in

that he doth not positively conclude that he took them for apostates, but only implieth that they may seem to be in hazard of that case. It intends as much as the insinuation¹ doth, whereby he seems to call back or correct that, which might be so taken, as if he had surmised that they would prove apostates, Heb. vi. 7.

2. To stir up their fear the more, even against such coldness and dullness as might hazard the prize set before them. To such a purpose he saith, 'I am jealous over you with godly jealousy,' 2 Cor. xi. 2.

3. To manifest the extent of a Christian's watchfulness, which must be against a seeming, or appearing to be an apostate. We may not think it enough that we do not utterly fall away; but that we do not seem so to do, and that we do not give occasion to other Christians to think that we are fallen, or like to fall. The apostle to this purpose giveth this advice, 'Abstain from all appearance of evil,' 1 Thos. v. 22.

4. To demonstrate the condition of hypocrites, who seem to be what they are not: 'They think they stand,' 1 Cor. x. 12. 'That shall be taken from them which they seem to have,' Luke viii. 18. This an apostle doth thus clear, 'They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us,' 1 John ii. 19.

5. To aggravate the fault of backsliders. Through want of the foresaid Christian fear, they seem, or appear, or give evidence that they will come short of the prize. For to seem is oft put for an evidence. James, Cephas, and John seemed to be pillars, Gal. ii. 9, that is, they evidently appeared to be so.

Of the word here used, see more Chap. x. 29, Sec. 108.

Sec. 14. *Of the resolution and observations of Heb. iv. 1.*

1. *Let us therefore fear, lest, a promise being left us, of entering into his rest, any of you should seem to come short of it.*

The sum of this text is a caveat against backsliding.

Two points are hereabout to be observed:

1. The inference, *therefore*.

2. The substance.

Of the substance there are two parts:

1. An admonition.

2. An incitation to observe it.

(1.) The matter of the admonition is in this word, *fear*.

(2.) The manner is manifested in the first person, and plural number, *let us*.

In laying down the incitation, the apostle demonstrateth,

1. The ground.

2. The damage of backsliding.

¹ *insinuation*.

The ground is expressed in this phrase, *a promise being left*. Here observe,

1. Their deficiency, *left*, &c.
2. The subject thereof, which was a *promise*. Their deficiency is set out,
1. By the thing promised, *rest*.
2. By the kind of rest, *his*, namely God's.
3. By the fruition they might have had thereof, *entering into*.
2. The damage is,
1. Generally implied in this particle of supposition, *lest*.
2. Particularly exemplified, In the exemplification are set down,
1. The kind of damage, *come short*.
2. The persons who incur that damage, *any of you*.
3. The time, *at any time*.
4. The extent of avoiding it, in this word *seem*.

Doctrines.

I. *We must be warned by others' harms*. For this end the apostle infers this admonition on judgments executed upon the Israelites, *therefore*. See Chap. iii. 8, Sec. 89.

II. *Admonishers of others' must admonish themselves*. The apostle in using the plural number admonisheth others, and using the first person he admonisheth himself, *let us*. See Sec. 3.

III. *Christians must be fearful of falling away*. This is it whereabout we are enjoined to fear. See Sec. 5.

IV. *There is a rest for God's people*. This is here taken for grant under this word *rest*. See Sec. 6.

V. *The rest prepared for saints is God's rest*. This relative his hath reference to God. See Sec. 9.

VI. *The good intended to God's people is promised to them*. This also is here taken for grant under this word, *a promise*. See Sec. 6.

VII. *It is dangerous to leave a promise*. This is here laid down as the ground of missing the promise. See Sec. 8.

VIII. *We must be circumspect*. This word of caution, *lest*, intends as much. See Sec. 5.

IX. *Our circumspection must be over ourselves and others impartially*. See Sec. 10.

X. *Apostates fail of the prize*. This metaphor, *come short*, intends this. See Sec. 11.

XI. *We must so run that we may obtain*. We are here forewarned not to come short. See Sec. 12.

XII. *Appearance of backsliding is to be avoided*, We may not seem to come short. See Sec. 13.

Sec. 15. *Of the inference of the second verse on the first.*

Verse 2. *For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it*.

The apostle presseth his former admonition of fearing the like judgment that was inflicted on the Israelites, by the like means of steadfastness afforded to us

that was afforded to them. The argument may be thus framed:

They who have like privileges, may expect the like judgments that were inflicted on them that perverted the privileges;

But we Christians have the same privileges that the Israelites had;

Therefore we Christians may expect the like judgments, if we pervert the privileges.

The particular privilege wherein the apostle exemplifieth his argument, is the gospel preached. It was preached to the Israelites, and it is preached to the Christians.

That this common privilege is here brought in as a reason to enforce the former admonition, is evident by the two first particles, *xai γὰρ*, *for, also*; or *for, even*. It becomes us therefore well to use that privilege and means of salvation, which God still affordeth to us, as he had afforded to the Israelites, lest by our failing therein we provoke God to deal with us as he hath dealt with others on the like ground.

See more hereof on Chap. iii. 11, Sec. 113.

Sec. 16. *Of the blessing of the gospel.*

This phrase, *the gospel was preached*, is the interpretation of one Greek word, *εὐαγγελισμένοι*, which may be thus translated, *gospelised*, or *evangelised*; the persons being added thereto, thus, *ἡμεῖς*, *we are evangelised*. This is a Greckism used again, ver. 6, and Mat. xi. 5.

Our English hath fully and fitly interpreted the Greekism, thus, 'unto us was the gospel preached.'

The verb is a compound. The simple verb *ἀγγέλλω* signifieth to declare; as to bring a message, tidings, or news. The adverb, *εὖ*, with which it is compounded, signifieth *well*; in composition *good*, as *εὐαγγελίζεσθαι*, to declare a good message, to bring good tidings. Of the notation and sense of this word, see *The Whole Armour of God*, on Eph. vi. 15, treat. ii. part v. sec. 4. See also Chap. vi. Sec. 35, and Chap. xiii. 9, Sec. 117.

This relative, *us*,—'unto us'—hath reference to the church, in and since Christ's time. For we are here set down in opposition to them that lived under the law.

The compound verb intendeth two things:

1. That the gospel is the ground of faith. It was for this end made known to the Israelites and Christians. Of the gospel working faith, see *The Whole Armour of God* on Eph. vi. 16. Of faith, treat. ii., part vi., secs. 19, 21.

2. That preaching the gospel is the most usual and powerful means to work faith, see Chap. ii. 3, Sec. 23.

The force of the foresaid reason intends a third point.

3. That where the gospel is preached, faith, obedience, and perseverance in our Christian course; this is it which the apostle presseth to restrain us

from the sins whereinto the Israelites fell, and to keep them from backsliding; and by consequence to make them faithful in their holy profession.

This motive did the forerunner of Christ, and Christ himself, use for that end, in these words, 'Repent, for the kingdom of heaven is at hand,' Mat. iii. 2, and iv. 17. So did Christ's apostles after him, Acts ii. 38, 39, and xvii. 30.

By preaching the gospel, offer is made of remission of sins, of reconciliation with God, and of eternal salvation.

Good reason therefore that repentance, faith, and new obedience are to be yielded. To refuse to yield to the gospel, is to reject the counsel of God against one's self, Luke vii. 30.

Just cause we have well to observe, what by the gospel is required and expected. In what age of the world, in what nation, in what city and place, hath the gospel been more plentifully, perspicuously and powerfully preached than among us?

Sec. 17. *Of the gospel preached before Christ's time, as well as since.*

The former argument the apostle yet further enforce, by comparing the estate of Christians with the estate of the Israelites, in this phrase, *as well as unto them*. This intends thus much, that the gospel was preached to Christians, as well as to the Israelites.

The apostle layeth it down as a case unquestionable, that the gospel was preached to the Israelites, even under the law (for these are they who are comprised under these words, *καταδόναι*, 'as unto them'). This was before proved, Chap. ii. 3, Sec. 20.

The gospel only, and the preaching of it, is 'the power of God to salvation,' Rom. i. 16. They who, since Adam's fall, had not the gospel, had no ordinary way to be saved.

This gives us information of sundry remarkable points: as,

1. Of the antiquity of the gospel.
2. Of the constancy of God in saving man the same way.
3. Of the necessity of Jesus Christ, who is the very substance of the gospel.
4. Of the unity of the catholic church, which hath ever been the same, consisting of such as have believed the gospel.
5. Of the identity of the old and new covenant. I do not mean the old covenant of works made with Adam, in his innocence, but that which was confirmed to Abraham by circumcision, and to the Israelites by sacrifices, and other legal rites. For the gospel was comprised under that covenant.

This privilege concerning the gospel preached to the Jews, is here set down by way of comparison, in this word, *καταδόναι*, *as well*. It hath reference to Christians, who are not therein inferior to the Israelites.

There are many privileges wherein we go before

them; as the actual exhibition of Christ, the clear revelation of the mysteries of godliness, the powerful operation of God's Spirit, the truth and substance of their types and shadows, the accomplishment of their prophecies and promises.¹ They did indeed 'eat spiritual meat, and drink spiritual drink, which was Christ;' but it was the same that we eat and drink, 1 Cor. x. 3, 4. We have a like figure to that which Noah had, 1 Peter iii. 20.

Should we now come behind them in any gift or grace? Can we think to go more scot-free than they did? Or to escape if we so slight the gospel, as they did? Well mark the inference which the apostle makes upon a like ground, 1 Cor. x. 6, &c.

Where like privileges and benefits are bestowed, there evidences are given of like grace and favour. Therefore like faith, like obedience, like patience, like thankfulness, like faithfulness, is expected.

Sec. 18. *Of the word of hearing.*

By this particle of opposition, *ἀλλὰ, but*, the apostle intends an unsuitable carriage in the Israelites to God's gracious dealing with them. God afforded them his gospel, but they gave not that respect to it which was meet. They believed it not; so as the most gracious message, and powerful means of working grace, nought wrought on the incredulous. Of people sinning under the gospel, see Chap. iii. 16, Sec. 162.

The word here intended is the gospel before mentioned. It is in Greek styled *ὁ λόγος τῆς ἀκοῆς*, *sermo auditionis*, 'the word of hearing,' after the Hebrew manner, for 'the word heard.'

The word spoken is as no word if it be not heard. Our former English translators thus turn it, 'the word that they heard.' It was a word which they did hear, or might, or should have heard.

The apostle thus styles it in two especial respects:

1. To demonstrate the necessity of hearing the word. The word, if we would receive any benefit thereby, must be heard. For the word spoken or preached can do no good to him that hears it not; no more than the light to him that seeth it not. The apostle saith of a word spoken in a strange language, that it cannot profit him who understands it not, 1 Cor. xiv. 9. Much less can any good be received by the word if it be not heard. It is as a necessary requisite required to hear, Gen. xlix. 2, Dent. v. 1, Acts ii. 22, Rev. ii. 7. Hearing is that proper sense, whereby words spoken may enter into the soul. Hereby we are informed that,

- (1.) Deafness is a great calamity.
- (2.) It is a wretched disposition to refuse to come where the sound of the word may be heard.
- (3.) To sleep at church while the word is preaching is a great evil. They that are asleep cannot hear the word.

¹ Of the better things which Christians enjoy, see my sermon on Ezek. xxxvi. 11, entitled, *The Progress of God's Providence*.

(4.) A preacher's weak and low voice is a great commodity.

(5.) Shoutings, or any other loud noises, or loud sounds near the place where the word is preached, or other divine service performed, are very inconvenient. The word cannot be in these cases a 'word of hearing.'

2. To take away vain pretences and excuses from such as grumble at judgments inflicted on such as profit not by the word.

The blame hereby appears to be in themselves, because it is 'a word of hearing.' For if it be demanded, (as Rom. x. 18.) 'Have they not heard?' this phrase gives a ready answer; the word afforded unto them is 'a word of hearing.' It was heard, or might have been heard. It was not concealed, as the conference betwixt king Zedekiah and the prophet Jeremiah was, Jer. xxxviii. 27. It was not softly whispered in the ground, as the word of them that had familiar spirits was, Isa. viii. 19. It was not uttered in a strange language, which could not be understood by the hearers, 1 Cor. xiv. 2. But it was a word of hearing.

This doth not only take away all excuse from non-proficients, but it doth also much aggravate their sin.

It is said of the Israelites, that the word of hearing profited them not, no, though it were heard by them. For these last words, 'in them that heard it,' take it for grant that the Israelites heard the word; so as the word heard may be without profit. Thus it is in most hearers. This Christ doth exemplify and evidence in the parable of the seed; wherein is shewed that of four sorts of hearers, only one sort proves profitable, Mat. xiii. 23. In that parable, sundry reasons are rendered of hearers' non-proficiency. It is therefore necessary to 'take heed how we hear,' Luke viii. 18. Hereof see more Chap. iii. 7, Sec. 77.

The word *ἀπρόληπτος*, translated *profiteth*, compriseth under it all manner of good, Mat. xv. 5. But a negative added therunto implieth no good at all, Gal. v. 2. Such is the extent of the negative in this place: and of the privative compound *ἀναρπάζει*, translated *unprofitableness*, Chap. vii. 8, Sec. 85.

Sec. 19. Of faith making the word profitable.

The apostle declareth an especial reason of hearers' non-proficiency, in these words, 'not being mixed with faith in them that heard it.' Our last English translators in their margin, note another reading, namely, this, 'because they were not united by faith to them that heard it.' Sundry Greek copies and fathers¹ so set down this text. Thus it carrieth this sense, the greatest part of Israel were not of the mind whereof Joshua, Caleb, and others, who believed God's promise of bringing them into Canaan, were; and thereupon reaped no benefit by the promise. Though

¹ Chrysost. Theophylact. Euseb. aliique in loc. Complut. 'Non profuit verbo auditus illis, non contemptus fidei eorum qui obediunt.'—Aug. Error in Pa. lxxvii.

there be a difference in the words betwixt this and the other reading, yet both agree in the same sense, which is this, that want of faith makes the word unprofitable; it makes even the gospel itself (which is 'the power of God unto salvation, to every one that believeth,' Rom. i. 16) altogether fruitless to such as believe not.

The Greek verb *συγκεισμαινός*, thus translated, 'being mixed with,' is a compound. The simple verb *κεῖναι*, *vel κεῖσθαι*, *infundo*, signifieth to pour in, or to fill, Rev. xviii. 5. Thence is derived a noun, *κατή*, that signifieth a chalice, or great cup whereinto they use to pour wine. The preposition *σύν*, wherewith the verb is here compounded, signifieth *with*; so as this compound implieth a pouring in of one thing with another, which is a mixing of them together. The word is translated tempered together, *συνκείμενος*, 1 Cor. xii. 24.

The word is very pertinent to the point in hand. It is a metaphor taken from a potion, which, according to the ingredients put into it, is medicinable or mortal. The word preached is the potion, which, if it be mixed with faith, is sweet and wholesome; but, mixed with infidelity, is bitter and deadly. The word was so delivered to the Israelites, as they heard it. So much is here expressly set down, 'in them which heard it,' yet it was fruitless.

Thus we see that the gospel heard, if not believed, remains fruitless; as the brazen serpent was of no use to them that looked not upon it, Num. xxi. 8. 'He that believeth shall be saved; but he that believeth not shall be damned,' Mark xvi. 16. Therefore this act of believing is still applied to the word, where the power of it is set forth, Acts xv. 7, Rom. i. 16, Eph. i. 13.

The word doth only offer grace; it is faith that receiveth it. As to have meat set before one, or to have a potion or any other medicine prepared and offered, doth no good, if the meat be not eaten, the potion drunk, and the medicine applied; so the word preached and heard doth no good, except it be believed. Faith is the hand, mouth, and stomach of the soul, whereby we receive, eat, and digest all manner of spiritual food.

We are hereby taught how to hear, namely, so as we believe God's word, and all things contained therein, to be a truth, and thereupon to give due credence thereunto; yea, also, to believe it as a truth that concerns us in particular, and thereupon to apply it to ourselves. Thus will every part of God's word be useful and profitable unto us. The precepts thereof will direct us, the admonitions make us wary, the consolations cheer us, and the threatenings terrify us.

This mixing of faith with hearing the word shews that there is a mutual relation betwixt the word and faith. The word, as a mother, breeds and brings forth faith; faith, as a loving daughter, nourisheth and cherisheth the word, and makes it more fruitful. Without the word there can be no faith, Rom. x. 14, 17; without faith the word can have no power.

If we desire faith, we must be diligent in hearing the word. If we would have the word profitable, we must believe it. As hearing distinguisheth professors from profane, so believing distinguisheth the upright from hypocrites.

Sec. 20. *Of the resolution and observations of Heb. iv. 2.*

Ver. 2. *For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.*

The sum of this verse is, a motive against treading in the steps of the incredulous Israelites.

The causal conjunction *for*, sheweth that this is inferred upon the former verse, as a motive.

Of this motive there are two parts:

1. A like privilege afforded to Christians as to Israelites.

2. The ground of failing of the benefit of that privilege.

In the former,

1. The privilege is simply propounded.

2. Comparatively applied.

In the simple proposition there is,

1. The kind of privilege, *the gospel preached.*

2. The persons to whom that privilege was afforded, *to us.*

The comparative application implies a likeness betwixt Christians and Israelites in the same privilege, *as well as unto them.*

In setting down the ground of failing of the benefit of that privilege, two points are manifested:

1. The failing in general.

2. The particular cause thereof.

In the general,

1. There is a repetition of the privilege in this phrase, *word of hearing.*

2. An expression of the failing, *profited not.*

The cause of this failing is,

1. Propounded, in this phrase, *not being mixed with faith.*

2. Amplified by the persons, *in them that heard it.*

Doctrines.

I. *Abuse of like privilege causeth like judgment.*

This is the main intendment of the apostle's reason, under this particle *for*. See Sec. 15.

II. *The gospel is an especial privilege.* To this end, mention is here made of it. See Sec. 16.

III. *The gospel is made powerful by preaching.* The word *evangelised* imports as much. See Sec. 16.

IV. *The gospel was preached to the Israelites before Christ.* This relative, *to them*, hath reference to those Israelites. See Sec. 17.

V. *Christians are partakers of the best privileges that the Jews had.* This note of similitude, *as well*, giveth evidence hereof. See Sec. 17.

VI. *The gospel is to be hearkened unto.* It is a word of hearing. See Sec. 18.

VII. *Faith makes the word profitable.* For the word which was not mixed with faith was unprofitable. See Sec. 19.

VIII. *Hearing without believing is in vain.* They who heard, because they believed not, received no profit. See Sec. 19.

Sec. 21. *Of the difference between believers and unbelievers.*

Ver. 3. *For we which have believed do enter into rest, &c.*

This causal conjunction *γὰρ*, *for*, implieth, that this clause is added as a reason to confirm that which went before. The reason is drawn from the force of contraries. For logicians affirm, and experience confirms, that of contraries there be contrary consequences, *contrarium contraria sunt consequentia*. Now faith and unbelief are contraries, therefore their consequences are contrary. Unbelievers cannot enter into God's rest, for believers enter therein. This is the privilege of believers.

Add to these words an exclusive particle, *only*, which must be understood, and the argument will be the more evident, thus: Believers only enter into God's rest; therefore unbelievers cannot enter therein.

Hereby it appears that there is as great a difference betwixt believers and unbelievers, as can be betwixt men, even as great as betwixt heirs of heaven and heirs of hell. For here heaven is made the portion of believers; but hell is the portion of unbelievers, Rev. xxi. 8.

What fellowship now and communion may there be betwixt them? Read, for this purpose, 2 Cor. vi. 14, 15.

Sec. 22. *Of Christians judging themselves and others.*

As the apostle, in case of Christian jealousy, joined himself with others in this phrase, *συνεβήσαμεν*, *Let us fear*, ver. 1, so here he doth the like in the case of Christian assurance, using the first person in reference to himself, and the plural number in reference to others, thus, *εἰσῆλθοντες, we do enter*; what in judgment of certainty he knew of himself, in judgment of charity he professeth of others. Hence I infer two conclusions:

1. That a true believer may know that he doth believe; or, that he hath a true faith. See hereof *The Whole Armour of God*, on Eph. vi. 16, treat. ii. part v. Of Faith, Sec. 36.

2. That what we know of ourselves we ought to judge of others who profess what we do. So did the apostle in these words, 'Knowing, brethren beloved, your election of God,' 1 Thes. i. 4.

And again, 'God hath from the beginning chosen you to salvation,' 2 Thes. ii. 13. Thus another apostle calls those to whom he wrote, 'a chosen generation,' 1 Pet. ii. 9. To these Hebrews saith this

apostle, 'Beloved, we are persuaded of you, the things that accompany salvation,' Heb. vi. 9.

The rule of judging others is charity. But 'charity believeth all things, hopeth all things,' 1 Cor. xiii. 7. It believeth and hopeth the best that may be believed and hoped of another.

How contrary to the apostolical practice is the practice of most men, who are very rash and unjust censurers of others! Like to the pharisee, Luke xviii. 9, &c.

Sec. 23. Of faith's giving right to God's promise.

The qualification of such as reap the benefit of God's promise is thus set down, *which have believed*. To believe is to yield such credence to the truth of God's promise, as to rest on him for participation of the thing promised. Of faith, see *The Whole Armour of God* on Eph. vi. 16, treat. ii. part v. sec. 14, &c.

The word here used by the apostle is expressed in the time past, *οἱ πιστεύσαντες*, *which have believed*, to shew that we can have no assurance of the thing promised till we do believe the promise: 'After that ye believed, you were sealed with the Holy Spirit of promise,' Eph. i. 13. 'I know whom I have believed,' saith the apostle, and thereupon maketh this inference, 'and I am persuaded that he is able to keep that which I have committed unto him against that day,' 2 Tim. i. 12. This Christ manifested by the condition which he required of those whom he cured, thus, 'If thou canst believe, all things are possible,' &c., Mark ix. 23.

It is faith that setteth the right thereof upon us. 'As many as received Christ, to them gave he power to become the sons of God, even to them that believe on his name,' John i. 12.

This gives us just occasion to 'examine ourselves, whether we be in the faith,' 2 Cor. xiii. 5. Hereof see *The Whole Armour of God*, on Eph. vi. 16, treat. ii. part v. Of faith, sec. 40, &c.

Of the persons to whom this rest belongeth, see Sec. 57.

Sec. 24. Of future good things set down in the present tense.

The thing promised is expressed in these words, *εἰσέλθουσιν*, *we do enter into rest*. Of the rest here intended, and of entering into it, see Secs. 6, 8, 9.

This is here set down in the present tense, *we do enter*, in a double respect:

1. In regard of the certainty of the thing. It is as sure as a thing in present possession. The prophets did use to set out future things, which were sure and certain, in the present tense, as Isa. lxiii. 11, Zech. ix. 9. As for the point in hand, assurance is attributed to faith as a special property thereof, Heb. x. 22. He that said, 'I know that my Redeemer liveth; and though after my skin worms destroy this body, yet in my flesh shall I see God,' &c., Job xix. 25,

26, was sure of enjoying this rest. So he who said, 'I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day,' 2 Tim. i. 12. And again, 'I am persuaded that neither death,' &c., Rom. viii. 38. For true believers are 'fully persuaded that what God hath promised, he is able also to perform,' Rom. iv. 21. It therefore becomes all that would be accounted true believers, to get this evidence of the truth of their faith.

2. In regard of the beginning of that rest, which is here actually enjoyed. Of the beginning of heavenly rest here on earth enjoyed, see Sec. 6. The beginning of that rest is like that olive-leaf which the dove brought to Noah in the ark, which shewed that the earth was sending forth her fruit, Gen. viii. 11; and like the cluster of grapes, and the pomegranates, and the figs, which the searchers of the land of Canaan brought, and gave evidence of the fertility of that land, Num. xiii. 23; and like the first fruits that gave hope of a future harvest, 2 Kings iv. 40. Even so the beginning of rest here enjoyed, gives evidence of a full, perfect, and glorious rest to come.

These first-fruits the Lord here bestoweth on us to strengthen our faith in the full possession of that rest which is to come; to keep us from doubting, and to uphold us against the difficulties which we are like to meet withal, and against the obstacles that lie in the way to that rest.

Behold here the good care of God over man. He hath prepared a rest for him; but he seeth it meet to reserve it for time to come, and to bring men through many troubles thereunto; and thereupon gives grounds of assurance thereof beforehand.

Sec. 25. Of God's speaking by prophets.

Verse 3. *As he said, As I have sworn in my wrath, if they shall enter into my rest, &c.*

These words, *as he said, &c.*, may have a double reference.

One immediate, to the words next before. So they are a proof of them, by the rule of contraries. Such a proof was noted before in this verse, Sec. 21.

The force of the argument resteth on that ruled case, which the apostle taketh for grant, ver. 6, namely, that 'some must enter' into that rest which God hath promised. Hereupon this argument may be made.

If some must enter, then believers or unbelievers; But not unbelievers: for God by oath hath protested against them;

Therefore believers shall enter.

The other reference is more remote, to the latter part of the former verse. If the first clause of this verse be included in a parenthesis, the reference of this unto the former verse will appear to be the more fit. For it sheweth that unbelievers reap no benefit by tho

word of promise, because God hath sworn that such shall not enter into his rest.

This relative *he*, in this clause, 'as he said,' hath reference to God. It was the Lord that said and swore, that they should not enter into his rest.

That which he said was in and by David, ver. 7, and that in Ps. xcv. 11. It was God that spake in and by the prophets, as was noted Chap. i. 1, Sec. 11. The Holy Ghost spake what the prophets spake.

Yea, though that which is here quoted were the written word, yet he sets it out as uttered by word of mouth, thus, *he said*. See Chap. iii. 7, Sec. 74.

Sec. 26. *Of the certainty of judgment sworn by God.*

This particle of resemblance, *as*, hath on the one side reference to the sin and punishment of the Israelites; and on the other side to God's swearing that they should be so punished. As God had sworn, so it fell out. God's oath cannot be made frustrate, but shall assuredly be effected. No argument is more sure. Though an oath be in logic reckoned among inartificial arguments, which seem to be of small force, yet God's word, especially confirmed by his oath, is the surest of all arguments. Logicians count the surest demonstrations to be taken from the proper cause of a thing. But natural causes may fail, witness the fiery furnace into which God's three faithful servants were cast, yet 'upon their bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them,' Dan. iii. 27. The sun stood still in Joshua his time, Josh. x. 13, and went backward in Hezekiah's time, 2 Kings xx. 11, and was darkened at the death of Christ, Luke xxiii. 45. The waters in the midst of the Red Sea rose up as a wall, and the bottom was a dry path, Exod. xiv. 22. Iron did swim in the water, 2 Kings vi. 6. In many other things hath the course of nature been altered.

The Lord God is above nature. Though he have tied his creatures to the course thereof, yet is not he bound thereto; but by his oath he binds himself, and is not free to alter it. Read Isa. liv. 9, 10. Hereupon it is said concerning God's oath, that he 'will not repent,' Ps. ex. 1. This is one of those 'immutable things, in which it is impossible for God to lie,' Heb. vi. 18.

God's oath doth manifest his peremptory resolution, which is, as his nature, unchangeable, Mal. iii. 6, more firm than 'the law of the Medes and Persians, which altereth not,' Dan. vi. 8.

God never rashly swears, but always 'in truth, in judgment, and in righteousness;' for that rule which he prescribes to us, Jer. iv. 2, he observes himself.

Take heed of provoking God to swear. They are in a fearful case against whom the Lord sweareth vengeance.

We ought the rather to take heed of this high pro-

vocation of his wrath, because he is not suddenly brought to it, but by degrees. For,

1. He declares his will, what he would have us to do.

2. He promiseth rewards to them that do it.

3. He makes known beforehand the issue of neglecting it.

4. He threateneth vengeance.

5. When no other course will serve, he sweareth vengeance. Woe to those against whom he swears.

Of God's swearing, and that in wrath; and of the form of God's oath; and of God's rest, and of not entering into it (which are points here expressly set down), see Chap. iii. 11, Secs. 113, 114, 115, 116, 117, 118.

Sec. 27. *Of choosing the best rest.*

Ver. 3. *Although the works were finished from the foundation of the world.*

In this latter part of the verse, and in the five verses following, the apostle doth by degrees lead these Hebrews to a consideration of an higher and better rest than ever was enjoyed in this world. There were two famous rests much insisted on in the Old Testament, as special pledges of God's favour: the Sabbath and the land of Canaan: the former styled 'a Sabbath of rest to the Lord,' Exod. xxxv. 2, and frequently styled 'the Sabbath of the Lord,' Exod. xx. 10; the latter styled 'the rest which the Lord gave them,' Deut. xii. 9, Josh. i. 15.

Of these the Hebrews might say, We have always enjoyed the Lord's Sabbath; and our predecessors have long inhabited Canaan. Why then do you speak so much about entering into God's rest?

To root out this conceit, the apostle is the more large and distinct in removing these two, and proving that neither of them could be meant by David, nor is intended by himself.

The rest intended by him is a matter of so great consequence, as he would not have them mistake the mark thereabouts.

He begins with the Sabbath, which is the first rest mentioned in Scripture.

The word of connection, or rather distinction, is a kind of compound. The first particle is the usual copulative, *zai*, and; the other, *rai*, joined to it makes it a disjunctive conjunction, *zai rai*, and is here fitly translated *although*. Hereby he sheweth that, albeit there is mention made of a rest in the beginning of the world, yet there is another rest to be entered into.

The rest of the Sabbath was a resemblance of the heavenly rest. The rest of Canaan was a type thereof. That therefore they might not be drawn by a resemblance and type from the thing itself and the truth (as the dog having flesh in his mouth and seeing the shadow of it in a clear running water, snapped at the shadow and lost the true flesh), he endeavoureth to draw them from resting upon those two rests. It is

a dangerous thing to be drawn from truths by shadows. This is to pervert the helps which God doth afford unto us.

Sec. 28. *Of God's works, and his finishing them.*

Under this indefinite word *τὰ ἐργα*, the works, all the creatures which God made within the compass of the first six days are comprised.

The Greek noun *ἔργον* properly signifieth a thing done with pains and labour.

The verb *ἐργάζομαι*, which is of the same notation, signifieth to work or to labour, as 1 Cor. iv. 12, John xvi. 27. This is attributed to God by way of resemblance, after the manner of man. When a man hath effected a thing, and made that which was not before, we call it his work. Now, man can do nothing without some working or labouring about it. But God needs no such thing. What God willed to be, was so and so, as he willed it. Thus much is intended under this phrase, 'God said, Let there be,' &c., Gen. i. 3. By God's saying is meant the manifestation of his will. In this sense the centurion, who believed Christ to be God, said, 'Speak the word only, and my servant shall be healed,' Mat. viii. 8. Do but only declare thy will to heal my servant, and he shall be healed.

Of those works it is here said, that God finished them (*τετέλεσται*). The Greek word *τετέλεσται* vel *ῥηγνυμαι* *sum, fto*, translated *finished*, in general signifieth to be or to be made. But because a thing cannot properly be said to be, or to be made, till it be fully finished, and till all things appertaining thereto be accomplished, the word here in this place is fitly translated *finished*; the rather because it is attributed unto God, of whose works it is expressly said that, *ἔργα*, they were finished, Gen. ii. 1.

God is said to finish his works in two especial respects.

1. In regard of the number of them. There was so full a number every where, that there was no need of adding any more thereto.

Obj. It is said after God's rest on the seventh day, that God planted a garden in Eden; and that he 'made out of the ground to grow every tree that is pleasant to the sight and good for food;' and it is also said that 'God made a woman,' Gen. ii. 8, 9, 22.

Ans. Though these be mentioned in the history after the mention of the Sabbath, yet they were all made within the six days. Eden and the trees therein were made on the fourth day, Gen. i. 12, and the woman on the sixth day; for then he made them 'male and female,' Gen. i. 27. All the creatures that were made are comprised in the first chapter of Genesis; in the second chapter he sets down the distinct manner of making many things. Mention is there made of the manner of making man himself, ver. 7, who notwithstanding is expressly said to be created on the sixth day, Gen. i. 27.

Here by the way take notice of the absurd doctrine of popish transubstantiation, whereby papists imagine such a creature to be made as God never made: a body that cannot be seen or felt; an human body in the form of bread; and blood which likewise cannot be seen nor felt, but appears in the show of wine. To omit other absurdities, this seemeth to add a strange new creature to the creatures which God made in the six days, as if he had not then finished all.

2. In regard of the perfection of every particular creature, God is said to finish his works. Nothing needed to be added to any, neither did any thing need to be altered to make it better. 'I know,' saith the wise man, 'that whatsoever God doth, it shall be for ever: nothing can be put to it, nor anything taken from it,' Eccles. iii. 14. In this respect it is said of every creature which God made, 'It was very good,' Gen. i. 36.

Such was God's wisdom as he saw what shape, stature, proportion, and property was fit for every thing.

Such was his power, as he was able to effect whatsoever in wisdom he saw meet.

Such was his goodness, as he would answerably create and order every thing.

Learn to admire every work of God, and to adore and reverence the Lord himself that made them.

Rest content in what he doth; submit to him in all his works. Seek not to alter them, Mat. v. 36, and vi. 27, and x. 30.

Learn of God to finish what belongeth unto thee before thou leave thy work of thyself. It was Christ's meat 'to do the will of him that sent him, and to finish his work,' John iv. 34. Yea, he layeth a necessity upon himself in this respect, saying, 'I must work the works of him that sent me while it is day.' We cannot finish our work till our day be ended. Therefore, 'whatsoever thine hand findeth to do, do it with thy might,' &c., Eccles. ix. 10.

Sec. 29. *Of this phrase, 'from the foundation of the world.'*

The time of God's finishing his works is thus expressed, 'from the foundation of the world.' There was before mention made of the foundation of the earth, Chap. i. 10, sec. 131. But there another Greek word, *ἰδρυμένης*, was used, which implied the stability of the earth. This word also may intimate a stability. The word *κατασκευη* is a compound. The simple verb *βάλω* signifieth to cast; the compound *καταβάλλω*, to cast or lay down. A foundation useth to be laid down in the earth. It is the lowest part of an edifice, whereupon all the rest of the structure lieth. The Latins use to express it by these two words, *jactum fundamentum*, a foundation laid.

The other noun, *κόσμος*, translated *world*, signifies in Greek, order, ornament, adorning. So it is translated, 1 Pet. iii. 3, *ὡς κόσμος*, 'whose adorning,' &c.

From this root there is a verb, κοσμεῖν,¹ derived which signifieth to adorn, as women adorned themselves, &c., 1 Tim. ii. 9, and to garnish, Mat. xii. 44.

Fifty doth this notation appertain to the world, as here it is taken, namely, for the universe, or whole fabric of all creatures, which were made by God in a most comely order and beauty; for 'God made every thing beautiful in his time,' Eccles. iii. 11. This was before shewed, See. 28.

This universe or world is here said to have a foundation, and that in two especial respects:

1. To intimate the stability of it. It was not like a building without a foundation; as that house was, which was built on the sand, and soon fell, Luke vi. 49. See Chap. i. ver. 10, sec. 131.

2. To demonstrate the beginning of it. For a foundation useth to be first laid. Thus it is used Heb. vi. 1.

In this latter sense, this phrase, *the foundation of the world*, is oft used. When mention is made of things eternal, a proposition, πρὸ, that signifieth *before*, is set before it. As of God's love to his Son, 'Thou lovedst me,' saith Christ to his Father, πρὸ καταβολῆς κόσμου, 'before the foundation of the world,' John xvii. 24. And of election, 'God hath chosen us before the foundation of the world,' Eph. i. 4; 1 Pet. i. 20.

When the point is of things about the beginning of the world, this proposition ἀπὸ, *from*, is used. Christ is said to be 'a Lamb slain (ἀπὸ καταβολῆς) from the foundation of the world,' Rev. xiii. 8.

In this phrase, *from the foundation of the world*, doth the force of the apostle's argument especially lie. The rest of the Sabbath was upon the beginning of the world. Therefore it cannot be that rest which is to come.

Things of different times, whereof one is of time past, the other of time to come, cannot be the same. The paradise wherein Adam in his innocency was, cannot be the same which Christ has promised to him that overcometh, Rev. ii. 7. The calling of the Jews out of the Babylonish captivity cannot be that which is promised of calling them to embrace the gospel, Rom. xi. 26. David, that died many hundred years before the exhibition of Christ, cannot be that David which is promised to be a prince among Christians, Ezek. xxxiv. 24, and xxxvii. 24, 25.

See. 30. *Of the interpretation of the former part of Heb. iv. 4.*

Ver. 4. *For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.*

Both the particle of connection (which is a causal conjunction, γὰρ, *for*) and the very matter of this verse, do evidently demonstrate, that it is brought in as a proof of what went before: namely, that God

finished his works. This is proved by God's resting. A wise man that undertakes a work, will not rest, or clean give over his work, till it be finished. If any do otherwise, he gives occasion to men to mock him, Luke xiv. 29, 30. We cannot therefore think that God, who is wisdom itself, would rest till he had finished what he intended. Of man's imitating God herein, see the latter end of Sec. 28.

The kind of proof is drawn from a divine testimony, which is thus intimated, *He spake*.

1. He names not the author, but indefinitely saith *he*. This having reference to the sacred Scripture, out of which the words which he quoteth are taken, must needs be meant, if we consider the principal author, of the Holy Ghost, whom he expressed, chap. iii. ver. 7, or if we consider the penman, of Moses, who wrote the book out of which this testimony was taken. Now, these Hebrews well knew that God was the author of the whole Scripture, and that Moses wrote as he was moved by the Holy Ghost. Therefore, the apostle thought it sufficient thus to intimate the principal or ministerial author, ἔειπεν, '*he spake*.'

2. He expresseth nor book, nor chapter, but only saith, σου, '*in a certain place*.' Of this manner of quoting a text, and of the Greek particle thus translated, *in a certain place*, see Chap. ii. 6, Sec. 52.

Though the main scope of the apostle was to demonstrate a rest to be observed in the beginning of the world, yet because the very distinct day of rest was very remarkable in producing the testimony, he expressly premiseth, that the testimony is πρὸ τῆς ἑβδομήτης, '*of the seventh day*.'

The seventh day here mentioned was the last day of the first week that ever was.

It may be that from this instance of God's observing the first seventh day, the number of seven was in succeeding ages so highly esteemed, as it was accounted a number of perfection.

As at first, seven days made up a week, Gen. ii. 2, so sundry feasts consisted of seven days, Lev. xxiii. 3, 6, 15, 31. The year of rest was the seventh year, and the year of jubilee was the seven times seventh year, Lev. xxv. 4, 8. The time of a woman's uncleanness was seven days, Lev. xii. 2. A leper was to be cleansed on the seventh day, Lev. xiv. 9. Seven days was the time of consecrating a priest, Exod. xxix. 35; and the altar, Exod. xxix. 37. Seven days was the time for preparing a sacrifice, Lev. xxii. 27; and for keeping the Lord's watch, Lev. viii. 35. Blood of expiation was to be sprinkled seven times, Lev. xvi. 11; and also oil of consecration, Lev. viii. 11. Naaman was to wash himself seven times, 2 Kings v. 10. There were wont to be seven days of fasting, 1 Sam. xxi. 13. And of fasting, 2 Chron. vii. 9; seven bullocks and seven rams used to be offered up to make an atonement. God commanded Job's friends so to do, Job xlii. 8; Balaam had learned as much, Num. xxiii. 1. Sunderly other

¹ Κόσμιος λέγεται ὁ πῶς ἔλας ταῦτα καὶ ἐκαστοὺς ἐπὶ Θεοῦ τε καὶ διὰ τοῦτο φησὶ πρὸς αὐτὸν. — *Art. d. Mund.*, cap. 2.

sevens are mentioned, both in the Old and New Testament, especially in the book of the Revelation. So as the number of seven had in it a mystery above other numbers.

That the proof might be the more clearly and fully discerned, the apostle makes profession of setting it down in the very words of the author thereof, as is implied by this phrase, *ὡς, on this wise*. This is the interpretation of one Greek adverb, which word for word in English signifieth so. Of quoting Scripture in the very words thereof, see Chap. iii. 7, Sec. 74.

Sec. 31. Of the rest of the Sabbath.

The testimony itself, out of which the apostle draweth his argument, is thus expressed, 'And God did rest,' &c.

Two reasons may be given why the apostle retains this copulative conjunction, *and*.

One is, because in Hebrew the verb *נָח*, *rest*, is of the future tense, but a copulative joined to it gives it the force of the preterperfect tense, and makes it signify the time past.

The other is because the force of the argument lieth in the connection of this testimony with that which was set down in the third verse, namely, that God 'finished his works from the foundations of the world, and rested.' He did not rest till he had finished his works; but so soon as he had finished them, he rested. He finished his works from the foundation of the world, *and* from the foundation of the world he rested. Thus we see how useful it may be to retain seeming circumstantial particles of Scripture.

There are two distinct verbs used in Hebrew, both which are translated to rest.

One, *נָח*, *quiescit*, signifieth to be quiet and free from trouble. Thus it is applied to the ark, which after long tossing and driving hither and thither upon the waters, is said to rest upon the mountains, *נָח*, Gen. viii. 4. The noun *נוּחָה*, *quies*, used Ps. xcv. 11, and translated rest, is derived from this verb. Hereof see Chap. iii. 11, Sec. 116.

The other, *שָׁבַת*, *cessavit*, signifieth to cease from doing a thing, or to leave off. It is attributed to manna, which ceased (*שָׁבַת*) to fall, as at other times it had done forty years together, Joshua v. 12. According to the Hebrew notation, we may here thus translate it, God did Sabbathize. The word *שָׁבַת* *sabbatum*, *Sabbath*, is derived from this verb, and retained not only in Greek and Latin, but also in other languages among Christians.

The notation of this word sheweth in what respect God is said to rest; namely, by ceasing to create more creatures than he had done, which was his work in the other six days. These words following, 'he rested from all his works,' demonstrate as much.

1. By this kind of rest, it appears that this answer

of Christ, 'My Father worketh hitherto,' John v. 17, doth not contradict that which is here said of God's rest; because the rest here is from creating new kinds of creatures: but the working whereof Christ speaks, is about God's doing good to the creatures, and it concerns God's providence, which never ceaseth; but every moment, day and night, on Sabbaths and other days, puts forth itself in preserving, sustaining, succouring, ordering, and governing his creatures.

2. This rest of God is set before us as a pattern, Exod. xx. 10, 11. We may therefore learn thereby wherein the rest of the Sabbath consisteth; not in idleness, or doing nothing at all, but in forbearing the ordinary works of the six days, the works of our worldly calling. Of the works which may and ought to be done on the Sabbath, see my treatise entitled, *The Sabbath's Sanctification*, quest. 5, &c.

3. This rest of God gives us a view of that kind of rest which we shall enjoy in heaven, namely, a ceasing from the works of this world, before we enter into heaven, for that rest is styled, *σάββατος*, *a keeping of a Sabbath*.

The seventh day mentioned in this testimony, is the same whereof mention is made, Gen. ii. 3, namely, a seventh after the six days which God spent in creating the world, and all things therein. So much is expressed, Exod. xx. 11; yea, in the first chapter of Genesis, it is expressly declared what particular creatures God made in every of the six days.

We are not to think that there was any such need of God's taking up so much time as he did in creating the world, as if he could not have done it in a shorter time. If it had been his pleasure, when he said, 'Let there be light,' to have said also at that time, 'Let there be a firmament,' 'Let there be waters and dry land,' 'Let the earth bring forth all manner of plants,' 'Let there be sun, moon, and stars, let there be fowl and fish, let there be beasts, all creeping things upon the earth, and let there be man,' they had all been so soon as there was light, even in the first day; yea, he could have made all in one moment.

Two reasons may be given of God's taking up six days in making the world.

One, that by a due consideration of every day's work, we might the better discern the difference of every creature, one from another; and the dependence of one upon another. For the creatures first made were for the use of such as followed after them.

The other, that God might be a pattern to children of men throughout all ages, how to spend their time, namely, by working six days in every week, and resting the seventh.

Of that objection, which, from this seventh day wherein God rested, is made against Christians keeping the Sabbath the next day, which is the first day of the week, see the fore-mentioned *Sabbath's Sanctification*, quest. 43, &c.

In the last place, this clause is added, *from all his works*, because he had finished them. Hereof see Sec. 28.

This general particle *all* compriseth under it the several works of God, of what kind or sort soever they were, whether above or below, great or mean, not any at all excepted.

This is to be noted against them who pretend this or that kind of works for violation of the Sabbath.

Some think that if the works be great and weighty, as carrying in of the harvest, when opportunity serveth upon the Sabbath day, which otherwise, they say, may be spoiled, the law of God is express against this excuse, Exod. xxxiv. 21.

Others think that they may do small matters, as if God took no notice of them. Let such consider the end of him that gathered sticks upon the Sabbath, Num. xv. 32.

Both these and all others that do any kind of works that ought not to be done on the Sabbath, swerve from this pattern of God, who rested from all his works.

Sec. 32. *Of the resolution of Heb. iv. 3, 4.*

3. *For we which have believed do enter into rest; as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.*

4. *For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.*

The sum of these two verses is a difference betwixt two rests.

The one is a rest to be enjoyed in heaven.

The other is the rest of the Sabbath.

The former is, first, propounded; secondly, proved.

In the point propounded, are set down,

1. The persons whom it concerns.

2. The point itself concerned.

About the persons we have,

1. The manner of expressing them, in the first person, and plural number, and time past, *we that have*.

2. The grace whereby they are fitted for rest, *believe*.

In the point concerned is expressed,

1. The act in the time present, *do enter*.

2. The subject of that act, *into rest*.

The proof is,

1. Generally intimated in this phrase, *as he said*.

2. Particularly exemplified.

In the exemplification God himself is brought in speaking and confirming the point in hand, thus, *as I have, &c.*

Of God's speech there are two parts:

1. The argument that he useth.

2. The matter confirmed.

The argument is his oath, *sworn*, amplified by the

kind of oath, *in wrath*, and by the manner of propounding it, in this particle *if*.

The matter confirmed is a heavy judgment, which was a failing of that which was prepared for them.

The thing prepared was *rest*, amplified by the author of it, *my rest*, saith God.

Their failing thereof is thus expressed, *if they shall enter*; or they shall not enter.

The other kind of rest was the rest of the Sabbath.

In setting down this,

1. There is a note of distinction betwixt the two rests, *although*.

2. A declaration of the ground of this latter rest.

That ground is, 1, propounded; 2, proved.

In the proposition we have,

1. The kind of ground, which was God's finishing his works.

2. The time when, *from the foundation of the world*.

The proof is, 1, generally intimated; 2, particularly exemplified.

In the general there are four points to be considered:

1. The author thereof, *he said*.

2. The place where, *in a certain place*.

3. The subject whereabout, *the seventh day*.

4. The manner how, *on this wise*.

In the exemplification there are four observable points:

1. The person, God, *he*.

2. His act, *did rest*.

3. The time, *the seventh day*.

4. The object from what he rested, *from his works*.

This is amplified by the note of generality, *all*.

Sec. 33. *Of doctrines raised out of Heb. iv. 3, 4.*

I. *Unbelievers are excluded from the privilege of believers.* The inference of this verse upon the former, in this causal particle *for*, demonstrates thus much. See Sec. 21.

II. *True believers may know they have faith.* He was a true believer that said, *We which have believed*. See Sec. 22.

III. *Professors must judge of others as they do of themselves.* This apostle doth put others in the same rank with himself, by using the plural number. See Sec. 22.

IV. *Faith gives assurance of the thing promised.* For thus saith a believer, *'We do enter.'* See Sec. 23.

V. *Future things promised are as sure as if they were present.* The rest concerning which he saith in the present, *we do enter*, was then to come. See Sec. 24.

VI. *Beginnings of heavenly rest are here enjoyed.* It is of the time of this life that he here saith, *we do enter*. See Sec. 24.

VII. *Rest is prepared for believers.* This is here set down as a granted case. See Sec. 24.

VIII. *God spake by his prophets.* This relative *he* hath reference to God, yet they were the words of David. See Sec. 25.

IX. *The word written is as a sermon preached.* That whereof this is spoken, *he said*, was the written word. See Sec. 25.

X. *That which unbelievers miss of, believers attain to.* This is the force of the apostle's argument implied in this conjunction *as*. God said that unbelievers should not enter into his rest; thence the apostle infers that believers do enter therein. See Sec. 25.

XI. *God's oath is an infallible argument.* Unbelievers shall not enter into rest, as God hath sworn, or because God hath sworn they should not enter. See Sec. 26.

Of doctrines gathered from God's oath, the form and matter thereof, see Chap. iii. 11, Sec. 120.

XII. *Things of the same name may be of different kinds.* This discreitive conjunction *although* intends as much. Heaven and the Sabbath are both a rest, yet different rests. See Sec. 27.

XIII. *The creatures are God's work.* They are here so called. See Sec. 28.

XIV. *God in six days made up the full number of creatures.* In this sense it is here said that he finished them. See Sec. 28.

XV. *God perfected his creatures.* The word *finished* implieth thus much also. See Sec. 28.

XVI. *The world is a comely fabric.* The notation of the Greek word translated *world* intends as much. See Sec. 29.

XVII. *The world hath a foundation.* This is here taken for grant, by attributing a foundation to the world. See Sec. 29.

XVIII. *God's works were perfected at the very first.* This is the intendment of this preposition *from*. See Sec. 29.

XIX. *God left not off to work till he had finished his works.* The inference of God's resting upon finishing his works, by this causal conjunction *for*, proves this point. See Sec. 30.

XX. *A divine testimony is a sound argument.* This phrase, *for he said*, sheweth that the apostle useth this testimony to prove the point in hand. See Sec. 30.

XXI. *Scriptures may be quoted without naming the place.* So doth the apostle here. See Sec. 30.

XXII. *Seven is a number of perfection.* God rested on that day. See Sec. 30.

XXIII. *The very words of Scripture are to be expressed.* This phrase, *on this wise*, intends thus much. See Sec. 30.

XXIV. *God rested not till he had finished his works.* This copulative and intends so much.

XXV. *The last day of the week was the day of God's rest.* This was the seventh day here mentioned. See Sec. 31.

XXVI. *God made no new creatures after the first six*

days. For in the seventh he rested from *all* his works. See Sec. 31.

XXVII. *The same word may have different senses.* The Sabbath, the land of Canaan, and celestial glory, are all called *rest*, but the apostle here proveth that they are different things. See Secs. 27, 31.

Sec. 34. *Of the meaning of Heb. iv. 5.*

Verse 5. *And in this place again, If they shall enter into my rest.*

This verse, like a perfect transition, may look two ways, to that which went before, and to that which followeth.

In the former reference it implieth that the foresaid rest of the Sabbath cannot be the rest wherinto Christians are to enter, because at that time he spake of this rest.

In the latter reference, namely to that which followeth, it lays down the ground of another rest than the land of Canaan.

The copulative conjunction, *and*, hath reference to the first verb of the former verse, *εἰρηνη*, which is thus translated, *he spake*. To make up the sense, that verb must be repeated in this verse, thus, *ἀπὸ τοῦ νου*, 'And he spake in this place again.'

It was one and the same Spirit, even the Holy Ghost, that testified of the one and the other rest. So as both testimonies are of divine authority, and neither of them to be denied, but by distinction of rests to be reconciled.

By this phrase, *ἐν τούτῳ*, in this place, the apostle intends Ps. xcv. 11. He calls it *this place* because he had quoted it before, and expounded it, and applied it to the point in hand. It was the text whereupon he was then, in his epistle, commenting. As a preacher, having read and expounded a text of Scripture, so oft as he hath occasion in his sermon to speak of any point in or about that text, may say, in *this place*, so the apostle here in this his epistle of that text.

This adverb, *πάλιν*, again, is to be taken of another time than that which was mentioned in the former verse. Sometimes, indeed, it is used to join divers proofs of one and the same thing, as chap. i. 5, 6; but here to set forth distinct times for proof of different things. Thus in the beginning of the world there was mention made of a rest, which was the rest of the Sabbath day; but now again, above three thousand years after that, mention is made of another rest. That therefore cannot be this.

This phrase, *If they shall enter into my rest*, is here alleged, because therein mention is made of rest. The other part of the sentence, about God's oath, was not to the present purpose of the apostle; and therefore it was not here set down, though it would have made up the full sentence. It was twice before expressed, ver. 3, and chap. iii. 11.

It is usual with the penmen of the New Testament to quote so much only of a parcel of Scripture as

makes to the point in hand, though it make not up an entire sentence, as Mat. iv. 15; Rom. iv. 18; Gal. iii. 16.

The rest here mentioned is so set down, as it plainly appears to be a rest to come, so as it cannot be that rest which was at the beginning of the world.

Thus the first rest is removed, and this point proved, that another rest than the rest of the Sabbath is to be endeavoured after.

These words, *If they shall enter*, have the form of a strong negation. See Chap. iii. 11, Sec. 115. They there imply that the persons of whom they are spoken should not enter into the promised rest of Canaan.

From thence the apostle makes an inference in the next verse, that there must needs be another rest to come than that of Canaan.

Of this rest, of this epithet *my*, in reference to God, and of entering into it, see Chap. iii. 11, Secs. 116, 117, 118.

Sec. 35. *Of the resolution and observations of Heb. iv. 5.*

The sum of this verse is a transition about the removal of two rests from being the eternal rest proper to believers.

Hereof are two parts :

One wherein the rest of the Sabbath is removed.

This point is,

1. Intimated, by mentioning another rest to be entered into.

2. It is proved, and that two ways :

(1.) Implicitly, under this copulative *and*, which presupposeth the divine testimony, thus expressed, *he spake*, ver. 4.

(2.) Expressly, by two circumstances, one of the place, the other of the time.

The other part of this transition is, wherein the rest of Canaan is removed, and that by excluding them to whom it was promised, in these words, *If they shall enter*.

Doctrines.

I. *The Lord distinctly expresseth his mind concerning different things.* He spake so and so of the Sabbath, and he spake (for this word is to be repeated) so and so of another rest.

II. *One observation of different texts will bring great light to doubtful points.* In the former verse the apostle notes out one text under this phrase, *in a certain place*; here in this verse, another under this phrase, *in this place*, and thereby clears the matter questioned. Several texts may have several circumstances to enlighten them.

III. *A right distinction of times may reconcile seeming differences.* This particle *again* intends a different time from the former, and thereupon a different matter.

IV. *Exclusion of some makes way for others.*

Privatio unius est inductio alterius. Unbelievers being excluded, believers gain assurance of admittance. The privation of one form is the induction of another.

Of other doctrines arising out of these words, *If any shall enter into my rest*, see Chap. iii. 11, Sec. 120.

Sec. 36. *Of the apostle's scope in the 6th verse.*

Verse 6. *Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief.*

The two first words of this verse, *επει, seeing, ον, therefore*, are both relative conjunctions, and imply an inference upon that which went before.

In the former verse, God's protestation against unbelievers is set down, that they should not enter into his rest. The inference which the apostle makes thereupon is, that there is a rest for believers to enter into. The argument may be thus framed :

If the land of Canaan were not entered into by them to whom it was promised, there must needs be another rest, for those to whom a rest is promised, to enter into it ;

But the land of Canaan was not entered into by those to whom it was promised ;

Therefore there must needs be another rest.

The proposition is in this verse.

The assumption in the former.

The conclusion in the ninth verse.

The main force of this argument resteth in the truth of God's promise. So true and faithful is God in his promise, as they to whom it is expressly made, shall assuredly partake thereof.

This verse seems to conclude abruptly without full sense. But if the ninth verse be added as a conclusion thereunto, it will make up the sense. The apostle, in the two verses following, produceth another argument to prove the same point, therefore to hasten on that argument he puts the conclusion to the end of it.

Sec. 37. *Of the accomplishments of God's promise in some.*

This verb, *ἀπολείπειται*, *it remaineth*, is in Greek a compound. The simple *λείπειν*, *linguere*, signifieth *to leave*; the preposition signifieth *from*; the compound verb implieth a reservation of one thing upon the rejection of another, ver. 9. Where nothing is reserved, this word is joined with a negative. It is said of such as 'sin wilfully,' &c., 'there remaineth no more sacrifice for sin,' Heb. x. 26. This translation of the word *it remaineth* is here very fit.

The persons failing of the rest promised to them, it remaineth that other persons and another rest be inquired after. That which remains is, that some enter; for a promise of God cannot be utterly made void. Though many reap no good thereby, yet others shall be made partakers of the benefit of it. Most in the world refused to enter into the ark, yet Noah and

his family had the benefit of it, Gen. vii. 7. Sodom and Gomorrah, and the cities about them, regarded not God's word to save themselves, yet Lot and his two daughters did, Gen. xix. 30. Though so many perished in the wilderness, yet Caleb and Joshua entered into Canaan, Num. xiv. 30.

If none should believe, but all be deprived of the promise by unbelief, God's promise and faith might seem to be without effect, and altogether in vain.

Learn hereby to take heed of questioning God's truth by reason of the unbelief of some: 'What if some do not believe? shall their unbelief make the faith of God without effect? God forbid,' Rom. iii. 3. The Lord knows that some will believe, and make a right use of his promise: 'He knoweth them that are his,' 2 Tim. ii. 19. For their sakes especially he makes his promise.

Be not discouraged that many are deprived of the promise. Believers will say, 'God is our refuge,' &c.; 'therefore will we not fear, though the earth be removed,' &c., Ps. xlii. 1, 2. God can and will discern his, though men see them not, Rom. xi. 4. Let us therefore be of Joshua his resolution, Josh. xxiv. 15.

Sec. 38. *Of the meaning of these words, 'to whom it was first preached.'*

In joining the two parts of this sixth verse together, the relative conjunction is to be repeated thus, *And seeing they to whom, &c.*

This phrase, *ἡ εὐαγγελισθέντες, to whom it was preached*, is the interpretation of that word, *εὐαγγελισμένοι*, which, ver. 2, was thus translated, *the gospel was preached*. Word for word, it may be here thus turned, *who were evangelised*. See Sec. 15. The word hath its notation from evangel, or gospel, and thereupon the word gospel might have been inserted thus, 'They to whom the gospel was preached,' as ver. 2; so as the Israelites under the law had the gospel preached unto them. See Sec. 17.

The word *πρῶτον*, translated *first*, doth not necessarily imply that they to whom it is here applied were the first that ever heard the gospel. The gospel was preached to Abraham, Gen. xii. 2, 3, before the Israelites here meant; and to Noah, Gen. vi. 14, &c., before Abraham; and to Adam, Gen. iii. 15, before Noah. The word is of the comparative degree, and oft translated *before*, as John vi. 62, and vii. 51, and ix. 8; 2 Cor. i. 15; 1 Tim. i. 13. It is sufficient for the point in hand, that they who are intended in this text hear the gospel preached before them who are exhorted to give better heed thereto. See Sec. 41.

Sec. 39. *Of the blessing of faith resting on believers only, and vengeance on unbelievers only.*

The apostle, by mentioning again the forfeiture of rest upon other men's participation thereof, thus, *Some must enter therein, and these entered not*, sheweth, on the one side, that the benefit which be-

lievers received by the gospel brought no advantage to the unbeliever; and that, on the other side, the forfeiture which unbelievers made of the benefit of the gospel brought no damage to believers. Of believers it is here said, *They enter in*; of unbelievers, *They enter not*. The like may be exemplified in the stability of some angels, and falling away of others; in the preservation of Noah, and destruction of the old world; in the exemption of Israel from all plagues in Goshen, Exod. viii. 22, and the many plagues that fell upon the Egyptians; in the receiving of the wise virgins into glory, and refusing the foolish; and in the blessed sentence pronounced to the righteous, and woful doom against the unrighteous, Mat. xxv. 12, 41.

It cannot be denied but that the blessing that is conferred upon believers is a great aggravation of the judgment on unbelievers. In this respect unbelievers receive great prejudice from believers, but through their own default. On the other side, vengeance on unbelievers is a great amplification of the mercy shewed to believers. Contraries do set out each other.

Were it possible for unbelievers duly and thoroughly to consider the blessings which believers enjoy (whereof they deprive themselves by their unbelief), it could not but work upon them, and make them more fully to discern their folly.

Sec. 40. *Of unbelief's hindering the power of the gospel.*

From the notation of the verb *εὐαγγελισθέντες*, preached, which includeth the gospel, we may infer that unbelief takes away the power of the gospel; but this not simply in regard of the gospel itself, for the gospel is 'the power of God unto salvation,' Rom. i. 16, but in regard of the influence of the power thereof to them. It is with the power of Christ's word as it was with the power of his works: 'He did not many works in his own country, because of their unbelief,' Mat. xiii. 58. Christ's power was not abated or weakened, but the benefit thereof was restrained from unbelievers; it did not manifest itself to their good.

Unbelief is as a high strong dam against a flowing stream; it may hinder the flowing of water into those places where the dam is set, but it doth not dry up or diminish the water; that will find a current another way. See ver. 2, Sec. 19.

If the benefit of the gospel be duly weighed, this will be found to be a great aggravation of unbelief. See Chap. iii. 12, Secs. 128, 129.

Of the notation of the Greek word *ἀπίσταν*, here translated *unbelief*, see Chap. iii. 18, Sec. 171.

Sec. 41. *Of the privilege of having the gospel before others, and abuse thereof.*

It is not without cause that the apostle adds this circumstance of time, *πρῶτον*, first, or before. It was a kind of preferment to have the gospel before others;

but that preferment was not regarded by them to whom it was afforded; they believed not, which was the greatest dishonour that could be done to the gospel. In all ages, many whom God in sundry privileges hath preferred before others have slighted God's favour. God made Saul the first king of Israel, but he did not walk worthy of that privilege, 1 Sam. xv. 17. Hezekiah was the first and only man that was expressly certified how long he should live; but 'he rendered not again, according to the benefit done unto him,' 2 Chron. xxxii. 25. The Jews, in the primitive time of the church, had the gospel first preached to them, but they put it far from them, Acts xiii. 46.

This ariseth partly from the blindness of their minds, which maketh them incapable of discerning favours: 'She did not know,' saith the Lord to the church of the Jews, Hosea ii. 8, 'that I gave her corn, wine, and oil,' &c. Herein the prophet makes her more brutish than the most brutish creatures, the ox and the ass, Isa. i. 3. Partly from an evil disposition, an ungracious and ungrateful mind, 'they know not, neither will they understand,' Ps. lxxxiii. 5.

This made the servant of the Lord thus to upbraid the people of God, 'Do you thus requite the Lord, O foolish people and unwise?' &c., Deut. xxxii. 6.

We of this nation have cause to take notice of the circumstance of time, and to lay it to heart; for by the divine providence the gospel was first preached to this kingdom. Some free states in Germany, Geneva, and other like places, had the gospel in this later spring thereof before us; but no kingdom universally professed it before England.

If we look so far backward as to John Wickliff's time, we may conclude, that the Lord caused the light of the gospel to pierce through the thick cloud of popery here in England before any other nation.

They who have had this honour, to be made partakers of the gospel before others, must consider what is here said of these Jews, to whom this privilege was vouchsafed: 'They entered not in;' so as men may make void their privileges. So much is threatened to Israel in these words, 'Thou shalt be the tail,' Deut. xxviii. 44; and in these, 'I will take away the hedge thereof, and it shall be eaten up,' Isa. v. 5; and in these, 'Ye are not my people, and I will not be your God,' Hosea i. 9; and in these, 'The kingdom of God shall be taken from you,' Mat. xxi. 43; 'I will remove thy candlestick out of his place,' Rev. ii. 5.

So much also hath been actually accomplished on the Jews, who had the gospel preached to them before the Gentiles, and on those churches of the Gentiles, who had the gospel first preached to them by the apostles. For where is Corinth? where Galatia? where Philippi? where Colosse? where Thessalonica? where Ephesus? and the other golden candlesticks to which Christ himself directed several epistles? Rev. ii. and iii. Is not the candlestick removed from all,

and every of them? Yea, where is Rome? Is it not the very seat of antichrist? Oh let us, who in these western parts have had the gospel preached to us before many others, take heed, lest in us be accomplished that which Christ thus threatened, 'The first shall be last,' Mat. xx. 16.

Sec. 42. *Of the resolution and observations out of Heb. iv. 6.*

Ver. 6. *Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief.*

The sum of this verse, a difference between believers and unbelievers. Hereabouts are two points:

1. An inference, in two relative conjunctions, *seeing, therefore.*

2. The substance.

Hereof are two parts:

1. The privilege of believers.

2. The damage of unbelievers.

1. In the former is noted,

1. An indefinite expression of the persons, *some.*

2. A declaration of their privilege, which is to enter into rest.

2. In the latter is noted:

1. The persons.

2. Their damage.

3. The cause thereof.

1. The persons are described by the favour vouchsafed unto them, *to them it was preached*, and amplified by the time, *first*.

2. Their damage was, that *they entered not into the rest*.

3. The cause thereof is thus expressed, *because of unbelief*.

Doctrines.

I. *There is a rest to be entered into.* These two relatives, *seeing, therefore*, together with this concluding verb, *it remaineth*, intend thus much. See Sec. 36.

II. *Some may obtain what others miss.* This is expressed under this indefinite particle, *some*. See Sec. 37.

III. *What God hath promised shall be effected.* God promised rest, and the apostle here saith, *Some shall enter into it*. See Sec. 37.

IV. *The Israelites under the law had the gospel preached.* This is implied under the Greek word thus translated, *They to whom it was preached*. See Sec. 38.

V. *It is a privilege to have the gospel before others.* This is here set down as a privilege under this word *first*. See Secs. 38, 41.

VI. *Believers escape the damage of unbelievers.* Believers enter into that rest which unbelievers do not enter into. See Sec. 39.

VII. *Unbelievers partake not of the privilege of believers.* For unbelievers do not enter into the rest, which believers do. See Sec. 39.

VIII. *Unbelief makes void God's promises.* Namely to themselves, in that they believe them not.

Sec. 42. *Of the meaning of these words, 'Again, he limiteth a certain day.'*

Ver. 7. *Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts.*

The apostle doth by this adverb *παλιν*, again, add another argument to prove that there is another rest than the land of Canaan to be sought after.

Of adding proof to proof for confirmation of the same point, see Chap. i. 6, Sec. 77.

The argument which here the apostle useth, is taken from the time, which was pressed for seeking after the intended rest. It is thus expressed, 'He limiteth a certain day.'

The relative *he*, necessarily understood, though not distinctly expressed in the Greek, hath reference to the Holy Ghost, expressly mentioned, chap. iii. 7, where this testimony is first set down.

Thus the ground of the apostle's argument appears to be of divine authority.

The word translated *ἐπιζῆν*, *limiteth*, signifieth to bound, or to set limits to a thing. The noun *ἐπέε*, *lines*, whence it is derived, signifieth a *limit* or *bound*, beyond which that which is limited or bounded doth not reach.

The like word in the plural number, *ἐπέα*, is translated *coasts*, Mat. ii. 16, and *borders*, Mat. iv. 13. The verb here used, *ἐπιζῆν*, *define*, signifieth to *ordain*, Acts xvii. 31, and to *determine*, Acts xi. 29. It is oft used to set out the eternal and unchangeable decree of God, as Luke xxii. 22, Acts ii. 23, and x. 42. Now God's decree setteth bounds and limits to everything.

Here the word is fitly translated *limiteth*, for it is a set season that is comprised under that which is here said to be limited. This season here called, *τοῦ ἡμέτερου*, a *certain day*. It is thus indefinitely set down *certain*, in relation to man, who knoweth not the uttermost extent thereof. For who knoweth how long the light of the gospel shall be continued to him? or how long he shall live? or how long the world shall last? These are the special periods which may be accounted the limits of the day here attended.

Sec. 43. *Of seasons limited by God.*

Though the limits of this day be unknown to man, and thereupon it is styled a *certain day*, yet God 'hath determined the times before appointed,' Acts xvii. 26. And in this respect, the *certain day* is said to be *limited*. God limits to man the seasons. He appoints when they shall begin, and how long they shall continue.

That which is said of a season to everything, and of a time to every purpose, is meant of the divine providence so ordering it. For it is said of God,

'He hath made everything beautiful in his time,' Eccles. iii. 1, 11.

Here mention is made of a limited day, and in other places of an hour, which is likewise limited, and that for doing or permitting anything to be done. Christ put off the manifestation of his power in supplying wine at a marriage-feast, John ii. 4, and his going to the feast at Jerusalem, John vii. 6, 'because his hour was not then come.' The Jews were not permitted to lay hold on Christ, 'till his hour was come,' John vii. 30, and viii. 20; but when the hour was come, then were they permitted to do what they would, John xii. 23, 27, Luke xxii. 53.

1. The Lord is the most high, supreme sovereign over all; and in that respect he hath an absolute power to appoint times and seasons, and to order matters to be done, when he seeth meet, Acts i. 7. This kind of power hath every governor within the circuit of his jurisdiction; much more the Lord of the whole world.

2. The understanding of this high sovereign is infinite, Ps. cxlvii. 5. He best knows which are the fittest times and seasons.

Hereby we are taught to ascribe the glory of all seasons for attaining any good thing to the Lord; to be thankful unto him for the same; to use them to that end for which he affords them; and to take heed that we let not slip that season which he limiteth for any purpose. No man can prorogue a season beyond the Lord's limits. See more hereof, Chap. iii. 7, Sec. 76, and ver. 13, Sec. 146.

Sec. 44. *Of David's penning the Psalms.*

The apostle, to prove that God limiteth times, hath recourse again to the text which he quoted, and inculcated again and again, Chap. iii. 7, 13, 15. So as he urgeth no other thing than what God of old had done, in and by his servant David.

This phrase, *ἐν Δαυΐδ λέγων*, saying in David, is tropical; for David is here put for the psalm which he penned; the author for his work,¹ as Rom. ix. 25. Or the preposition *in* is put for *by*, as Chap. i. 1, in the latter end of Sec. 11, *ἐν τοῖς προφήταις*, by the prophets.

Which way soever we take it, it confirmeth the divine authority of this proof (as was noted Sec. 42), yea, and of the whole book of Psalms, whereof David was the penman.

For it is thus written, 'David himself saith in the book of Psalms,' Luke xx. 42. And where testimonies are cited out of the Psalms, David is brought in as a witness, thus, 'How then doth David in spirit call him Lord?' Mat. xxii. 43, &c.; and 'David speaketh concerning him,' &c., Acts ii. 25; and 'David describeth the blessedness of the man,' &c., Rom. iv. 6.

To make it the more clear, that what David penned was of divine authority, it is thus written, 'David

¹ *μνηστική efficientia.*

himself said by the Holy Ghost,' Mark xiii. 36, and 'the Holy Ghost by the mouth of David spake,' &c., Acts i. 16, and xiii. 35.

From the mention of David in reference to the psalm, we may probably conclude, that David was the penman of the whole book of Psalms, especially from this phrase, 'David himself saith in the book of Psalms,' Luke xx. 42.

Some exceptions are made against this conclusion, but such as may readily be answered.

Obj. 1. Sundry psalms have not the title of David prefixed before them; they have no title at all, as the first, second, and others.

Ans. If they have no title, why should they not be ascribed to David rather than to any other, considering that the book of Psalms is indefinitely attributed to him (as we heard out of the fore-mentioned place, Luke xx. 42), which is the title prefixed before all the Psalms, סֵפֶר תְּהִלִּים, *liber psalmoreum*, as comprising them all under it?

Besides, such testimonies as are taken out of psalms that have no title, are applied to David, as Acts iv. 25, and this testimony that is here taken out of Ps. xev. 7.

Obj. 2. Some titles are ascribed to other authors, as Ps. lxxii. and cxvii. to Solomon.

Ans. The Hebrew servile לָמַד, *lamed*, is variously taken and translated; as sometimes of, Ps. iii. 1, לָמַד לְדָוִד, *psalmus Davidis*, a psalm of David. Then it signifieth the author. Thus it is used in most titles, especially when they are applied to David. Other times it is translated *for*, as Ps. lxxii. 1, and cxvii.

In these it implyeth, that the psalm was penned *for* Solomon's use, or for his instruction. It may also be thus translated, *concerning Solomon*. 'That the 72d psalm was penned by David is evident by the close thereof, in these words, 'The prayers of David the son of Jesse are ended.'

Obj. 3. Some titles attribute the psalm to this and that Levite, as Ps. lxxxviii. to Heman, and lxxxix. to Ethan; yea, twelve psalms to Asaph, and eleven to the sons of Korah.

Ans. All these were very skilful, not only in singing, but also in setting tunes to psalms. They were music-masters. Therefore David, having penned the psalms, committed them to the foresaid Levites, to be fitly tuned. As all those Levites were very skilful in music, so many of them were endued with an extraordinary spirit. Asaph was a seer, 2 Chron. xxix.; so also was Heman, 1 Chron. xxv. 5; and with these two was Ethan, as a chief singer and master of music, joined, 1 Chron. xv. 17, 19. The sons of Korah also were men of eminent parts, especially in music. Wisely therefore did David make choice of these men to tune and sing his psalms in public. It will not follow that any of them were inditers of any of the psalms, because their name is set in the title of some of them.

Obj. 4. The ninetyeth psalm carrieth this title, 'A prayer of Moses the man of God.'

Ans. It is said to be the prayer of Moses, in regard of the substance and general matter of it; but, as a psalm, it was penned by David. He brought it into that form. David, as a prophet, knew that Moses had uttered such a prayer in the substance of it; therefore he prefixeth that title before it.

Obj. 5. The 137th Psalm doth set down the disposition and carriage of the Israelites in the Babylonish captivity, which was six hundred and forty years after David's time; and the 126th psalm sets out their return from that captivity.

Ans. To grant these to be so, yet might David pen those psalms. For by a prophetic spirit, he might foresee what would fall out, and answeringly pen psalms fit thereunto. Moses did the like, Deut. xxix. 22, &c., and xxxi. 21, 22, &c. A man of God expressly set down distinct acts of Josiah three hundred and thirty years before they fell out, 1 Kings xiii. 2. Isaiah did the like of Cyrus, Isa. xlv. 28 and xlv. 1, which was about two hundred years beforehand.

Sec. 45. *Of seeking while the time of finding remaineth.*

That which the apostle would have especially to be observed in the testimony of David, is this word, *to-day*.

It is here indefinitely taken for a continued present time, as was shewed, Chap. iii. 7, Sec. 76, and verse 13, Sec. 146. For on that word resteth the force of this argument, whereby he proveth that Canaan cannot be the rest which David inciteth them to seek after.

To make this meaning the more clear, he addeth this clause, *μετὰ τοσούτους χρόνους*, 'after so long a time.' This hath reference to that time wherein the unbelieving Israelites perished in the wilderness, and entered not into Canaan, but their children entered, Num. xiv. 30, 31. Betwixt that and David's time, there passed more than four hundred and fifty years, Acts xiii. 20. Well therefore might the apostle use this indefinite phrase, 'after so long a time.'

The apostle's argument may thus be framed:

That rest wherinto men are invited to enter four hundred and fifty years after a rest possessed, is another rest than that which is possessed;

But the rest intended by David, is a rest wherinto he inviteth men to enter four hundred and fifty years after Canaan was possessed.

Therefore Canaan is not that rest wherinto David inviteth men to enter.

This continuance of *to-day*, after so long a time, and stirring up people to make the right use thereof, sheweth, that so long as the date of a promise lasteth, the fruit of that promise may be expected. Where the psalmist layeth down the ground of his hope in God, and of his seeking of mercy, he thus expresseth

that ground, 'Is his mercy clean gone for ever? doth his promise fail for evermore?' Ps. lxxvii. 8. These interrogatives are strong negatives; as if he said, 'I am sure that his mercy is not clean gone, and that his promise doth not fail; therefore I hope for mercy, therefore I depend upon his promise. On this ground it is that the prophet exhorteth to 'seek the Lord while he may be found,' Isa. lv. 6, and that the apostle exhorteth to seek grace 'in the accepted time, and day of salvation,' 2 Cor. vi. 1, 2.

While the date of God's promise lasteth, God's truth stands engaged for the performance of his word; so as we may well expect the fruit of it if we seek it aright. Yet is the time for us to apply this point to ourselves; *to-day* is yet continued among us. As God in David, so still in his ministers, he 'limiteth a certain day, saying, To-day.'

Though it hath long continued, yet is not the date hereof clean past. Many in their times have made the right use of *to-day*, and are entered into rest; others have let it slip, and deprived themselves of rest.

For us who yet live, who yet live under the gospel, it remaineth either to make sure that rest to our souls, or to make irrecoverable forfeiture thereof. Be not therefore so foolish as to continue to provoke God's patience and long-sufferance till the date of it be past: 'Despisest thou the riches of God's goodness, and fortitude, and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness, and impenitent heart, treasurest up unto thyself wrath against the day of wrath,' Rom. ii. 4, 5.

See. 46. Of Scripture proofs inculcated.

Because this is a matter of great concernment, to seek grace in the day of grace, the apostle further proves it by the express word of Scripture; first generally implied in this phrase, *as it is said*; then particularly expressed in these words, 'To-day if you will hear,' &c.

That general, *as it is said*, sheweth that Scripture-proof is a sound proof; well may we rest on this, *as it is said*, if that which is said be said in sacred Scripture, as here it is. Of Scripture proofs, see Chap. i. 5, Sec. 65.

The particular exemplification by the very words of Scripture further sheweth, that scriptures are to be alleged in their own words. See Chap. iii. 7, Sec. 74.

This is the fourth time that the point here set down (in these words, 'To-day, if ye will hear his voice, harden not your hearts') hath been inculcated, namely, Chap. iii. 7, 13, 15, and here. For it is a matter of moment; and matters of moment may be inculcated again and again.

Of repeating the same point, see Chap. iii. 15, Sec. 158.

Of the meaning of these words, 'To-day, if ye will hear,' &c., see Chap. iii. 7, Sec. 76, &c.

See. 47. Of Jesus or Joshua, who settled Israel in Canaan.

Ver. 8. *For if Jesus had given them rest, then would he not afterward have spoken of another day.*

This verse depends on the former, as a confirmation of the argument there pressed. This causal conjunction *γὰρ, for*, implieth as much. The confirmation consisteth in removing an objection, which is this: though some of the Israelites which were in the wilderness entered not into Canaan, yet others did; for Joshua settled their children, who were a great multitude, in Canaan, so as they entered into rest.

To take away this, the apostle proveth that there is another rest besides that. He doth not simply deny Canaan to be a rest, but he denies it to be the only rest; the rest so to be rested in as no other to be sought after.

By *Jesus*, here mentioned, is meant *Joshua*; for so doth his name sound in Hebrew. Of the notation of this Greek name *Jesus*, and of the Hebrew name *Joshua*, see Chap. ii. 9, Sec. 73. Of *Joshua*, see *The Church's Conquest*, on Exod. xvii. 9, see. 9.

This *Joshua* was the first that was chosen general to fight against Israel's enemies anon after they came out of Egypt, Exod. xvii. 9. He being an especial minister of Moses, was in the mount with him when the people committed their great idolatry about the golden calf, Exod. xxiv. 13, and xxxii. 17. He was one of them that was sent to spy out the land of Canaan, who, together with Caleb, brought good tidings about the land; whereas the other spies brought an evil report of the land which they had searched. He and Caleb, believing that God would make good his promise, did what they could to encourage the people, who were thinking to return into Egypt. Whereupon, of the six hundred thousand men that came out of Egypt, only he and Caleb entered into Canaan, Num. xiv. 6, &c. He had not only the honour to enter in himself, but also to be a guide, a captain, a general, and chief governor; to lead in all the rest that entered, to vanquish their enemies, and to settle them in that promised land, Num. xvii. 18, &c.; Deut. xxxi. 7, 14; *Joshua* i. 1, 2, &c.

Joshua was herein an especial type of Christ, who vanquisheth all our spiritual enemies, and setteth all his redeemed from bondage of Satan in the heavenly Canaan. It pleased God to raise up such temporal saviours to his people, to nourish their hope in that true Saviour the Lord Jesus, who should save them from all their spiritual enemies, Luke i. 68, 69.

Joshua gave them rest in Canaan, not Moses, the law-giver, to shew that the law cannot bring us to heaven; that work is reserved for Jesus.

See. 48. Of Joshua's giving rest, and God's work attributed to man.

This phrase, *κατέπαυσε, had given rest*, is the inter-

pretation of one compound verb. (Of the simple verb and the compound noun, see Chap. iii. 11, Sec. 116). It is here used transitively. It doth not here signify only to rest, as it did ver. 4, but to give rest to others; for this relative *αὐτοῖς*, *them*, depends on it. It is in this respect like the Hebrew's third conjugation, which they call *hiphil* (הפעיל).¹

The rest which is here implied to be given by Joshua was the land of Canaan; which was called *rest* in reference to the troubles of Israel in Egypt, and to their travels in the wilderness, on the one side; and on the other side, in reference to Israel's enjoying Canaan for a perpetual inheritance.

Joshua is said to give them that rest under God, as God's minister, whom God used to settle his people therein.

It was God that properly gave them that rest, Deut. iii. 20, and xxv. 19; Joshua xxii. 4, and xxxiii. 1; yet Joshua is said to give them rest in these respects:

1. Joshua was appointed by God to be the chief governor over his people after Moses his death, at that time when they should enter into Canaan, Num. xxvii. 18, &c.; Deut. xxxi. 14.

2. God promised Joshua that he should settle his people in Canaan, Joshua i. 3, &c.

3. Joshua was their guide to lead them out of the wilderness to Canaan, and that through Jordan, Joshua iii. 8.

4. Joshua was the general in all the battles against the Canaanites, so as he had the chief hand in destroying them, Joshua xi. 18.

5. When the men of Ai once had the better over Israel, and put them to flight, Joshua by his prayer so prevailed with God, as the Lord was pleased to direct them how to regain their loss, and destroy those enemies, Joshua vii. 6, &c.

6. When they wanted time to destroy a numerous multitude of enemies, Joshua prayed, and the sun, moon, and whole host of heaven, stood still about a whole day, Joshua x. 12, &c.

7. Joshua at length so far destroyed all the inhabitants of the land of Canaan, as there was room enough for the Israelites to place their habitation there, Joshua xxi. 43.

8. Joshua by lot divided that land among the Israelites, and gave to every tribe their inheritance, Joshua xiv. 1.

9. When Joshua died, he left Israel in peace and rest, and that in their several inheritances, Joshua xxiv. 28.

All these were ministerial acts, done by warrant from God, and by the assistance of God himself. Hereby was Joshua much advanced above other men; but nothing at all was derogated from God.

This act of giving rest to Israel being ascribed to

Joshua, manifested God's respect to man, in attributing his own divine work to man. The like he did to Moses, where he bid him divide the sea, Exod. xiv. 16, and where he said that Moses brought Israel out of Egypt, Exod. xxxii. 7. Thus the mighty work of God in the first conversion of sinners is ascribed unto men; in which respect Paul saith of himself, that he begot them through the gospel, 1 Cor. iv. 15; Philem. 10.

This God doth to honour man's nature, in making men co-workers with himself; 2 Cor. vi. 1, and to magnify his own power; for his strength is made perfect in weakness, 2 Cor. xii. 9.

This also he doth to move other men to submit themselves to them, whom he placeth over them, and whom he useth for their good.

To distrust the effecting of a matter, because God useth weak men as his ministers for bringing it to pass, is to oppose our shallow conceit to the unsearchable wisdom of God.

It becomes us to use such means as God is pleased to appoint: and in using of them to look unto him for good success and blessing.

There are two extremes whereinto men are prone to fall in this case.

The one is too much diffidence by reason of the seeming meanness of the means: as Christ's countrymen despised him and believed not, by reason of the meanness of his birth and education, Mark vi. 3.

The other is too much confidence in the means, giving the honour of God himself thereunto, as the Lycaonians, who accounted the apostles to be gods, Acts xiv. 11.

Sec. 49. *Of not resting on blessings below as the highest to be expected.*

This consequence,—‘then would he not afterward,’ &c.—is here inferred, to prove that Joshua did not settle God's people in that rest which David intended. It is such a proof as was before noted, Sec. 45.

The force of the proof resteth on these two words, *after, another*. The argument may be thus framed:

If there had been no other rest for God's people to enter into than that wherein Joshua settled the Israelites, David would not after that settling have spoken of another time to enter into a rest;

But David after that settling spake of another day to enter into a rest;

Therefore there is another rest to enter into.

By this argument the apostle would draw the Hebrews from resting upon that typical rest which their fathers had long enjoyed. He plainly sheweth that the type is not the truth itself. Joshua was a type of Jesus, and Canaan was a type of heaven; but nor Joshua was Jesus himself, nor Canaan heaven itself. The ark was not it which saved those that were in it from eternal destruction (though it were a type thereof, 1 Peter iii. 21). For cursed

¹ Que in *Kal* sunt neutra in *Hiphil* sunt transitiva. Que in *Kal* sunt transitiva in *Hiphil* sunt vis [Qu. ‘his’?—Ed.] transitiva; gemina ferè actio significatur.

Ham was in it. The cloud in the wilderness (Exod. xiii. 21) preserved not all that were under it from the scorching fire of God's wrath; for many of them were consumed in the wilderness. All that passed through the Red Sea, and thereby were saved from the Egyptian bondage, were not baptized in the blood of Christ, and thereby saved from the slavery of sin and Satan. All that did eat of manna, and drink of the water out of the rock, did not eat the flesh of Christ, and drink his blood, though all these were types and sacraments thereof. The many sacrifices under the law did not take away sin, Heb. x. 4, yet were the types of that sacrifice that did indeed take away sin.

Such external types, figures, and shadows were afforded to God's people under the law, in regard of their weakness, to raise up their minds and hearts to higher and greater matters; and to be as looking-glasses to shew unto them Christ Jesus, and such things as concerned their eternal salvation. They were not so given as to make God's people to rest in them, and not to seek after further truths.

We are taught hereby to take heed that we be not deceived in mistaking the mark, and placing happiness in that wherein it doth not consist. Peter mistook the brightness and glory that appeared at Christ's transfiguration, for the glory of heaven; and in that respect said, 'It is good to be here,' Mat. xvii. 4. There is great danger therein; for there is no proportion betwixt earthly and heavenly things. We were better to be without the best things here below, than so to dote and rest upon them, as to neglect the things above.

To apply this to our times: let us consider what resemblances, what first-fruits, what pledges, what evidences God now, under the gospel, giveth to us of our heavenly rest and glory. Such are,—

1. That portion of goods, those delights, that health, long life, and like blessings which here he bestows upon his saints.

2. That fellowship and communion which saints have one with another.

3. The peace and prosperity of churches.

4. Assemblies of saints for performing holy duties.

5. Liberty of Sabbaths and ordinances.

6. Comfort of soul, peace of conscience, joy in the Holy Ghost.

Though these, and other like things, be blessings of God, which we may enjoy, and for which we ought to be thankful, yet are they not wholly to be rested in.

For if true happiness consisted in these, then would not the Holy Ghost speak of an heavenly happiness, eternal glory, and everlasting life to be hereafter enjoyed.

Sec. 50. *Of truths couched under types.*

The *other day* here mentioned is that which hath been four times before insisted upon. See Sec. 45.

From this *other day*, which David mentioneth, a

question may be moved, whether there were not a day, in Joshua's time, and before his time also, to enter into the rest that David afterward calls upon people to enter into. If there were a day before, why doth the apostle so much urge these words, *afterwards*, and *another*, after David's time?

Ans. The main scope of David, and of the apostle here (for both were of the same mind, and aimed at the same scope), their scope was to shew that Joshua's time was not the only day wherein rest was to be found; nor that rest which Joshua gave in Canaan, the only rest to be sought after.

The day for seeking the rest here intended began when God made this threatening against Satan, but promise to man, 'It shall bruise thy head,' Gen. iii. 15. This is a promise of conquest over Satan, and deliverance from his tyranny, and of the rest here intended following thereupon.

This day was also in Moses and Joshua's time; and this rest was typified to them under sundry legal rites and types, and under the land of Canaan.

Spiritual and celestial things were comprised under their external and legal types.

Their circumcision was, 'the putting off the body of the sins of the flesh,' Col. ii. 11. 'They were all baptized in the cloud, and in the sea.' In eating manna, 'they did eat the same spiritual meat' that we do, 'and did all drink the same spiritual drink: for they drank of that spiritual rock, which was Christ,' 1 Cor. x. 2, 3, 4. Their passover did typify Christ, 1 Cor. v. 7. So did all their sacrifices, Heb. ix. 9, 10, 11. The blood of sprinkling set out the blood of Christ, which cleanseth from all sin, Heb. ix. 13, 14. 1 John i. 7. 'The legal priesthood was a type of Christ's priesthood, Heb. iv. 14. The tabernacle set forth heaven, Heb. viii. 2. The Son of man was lifted up before them in the brazen serpent, John iii. 14, 15. Not to insist on other particulars, in general it is said, that the tabernacle, and the things therein, was 'a figure,' namely, of spiritual things, Heb. ix. 9, and 'the law had a shadow of good things to come,' Heb. x. 1. Of particular rites it is said, 'They are a shadow of things to come: but the body is Christ,' Col. ii. 17.

Spiritual and celestial truths and substances were comprised under external and legal types, for these ends.

1. To shew that God, being a Spirit, delighteth in things spiritual, John iv. 21. In the time wherein legal services were of use, they were detested by God in three cases.

(1.) When they were performed in hypocrisy and shew only. In this respect God thus upbraideth the Israelites: 'This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me,' Isa. xxix. 13.

(2.) When they made them a cloak to cover over impiety and iniquity. In this respect saith God,

'Your new moons, and your appointed feasts, my soul hateth.' The reason thereof is thus rendered, 'Your hands are full of blood,' Isa. i. 14, 15. The like is noted, Jer. vii. 9, 11; Mat. xxiii. 14.

(3.) When people rested only on the external performance of legal rites, and expected to be accepted for those outward performances, not regarding the inward truth and substance. In this respect it is thus said to God, 'Sacrifice and offering thou didst not desire,' Ps. xl. 6, &c., and God himself saith, 'I will not reprove thee for thy sacrifices,' &c., Ps. l. 8, &c.

2. To demonstrate the ground of saints' faith: which was not the external rites that they performed, but the internal truth which they believed. 'By faith Abel offered unto God a more excellent sacrifice than Cain,' Heb. xi. 4. His faith had an eye upon Christ the truth: not simply upon the sacrifice that was offered. Abraham 'saw Christ's day,' John viii. 56. Moses 'esteemed the reproach of Christ great riches,' Heb. xi. 26, so as he suffered reproach for Christ.

Of other ends why the legal rites had their spiritual truths, see Sec. 49.

We may from hence infer, that the Believing Jews did not rest in the performance of outward rites, nor in the possession of Canaan, nor in external blessings, but had their eye upon higher, spiritual and heavenly matters.

We may from hence gather, that it is pains worth the taking, to search after the spiritual, evangelical, and celestial truths that were comprised under their external and legal rites. By this means may we in many respects come to discern sundry particular benefits arising out of those truths, which it may be we should not so readily discern in a single, simple consideration of the truths themselves.

For finding out the truth of types, observe these rules:

1. Be well acquainted with the prophets, who were expounders of the law. A prophet will tell you, that circumcision intended the 'taking away of the foreskin of the heart,' Jer. iv. 4. Another will tell you, that sacrifices set out the offering of Christ, Ps. xl. 6.

2. Observe what applications in the New Testament are made of the legal rites unto their several truths. For the penmen of the New Testament were guided by the same Spirit that Moses was; and knew what was the intentment of his rites. Thereby we may know, that the rite of not breaking a bone of the paschal lamb, Exod. xii. 46, did prefigure the kind of Christ's death, and the not breaking of his bones, John xix. 36. Other types, applied to their truths in the New Testament, are set down before in this Section.

3. By just consequence may sundry truths be found out. For example, from this ground, that the high priest prefigured Christ, we may by consequence infer, that the high priest appearing before God for the people, and bearing their names in his breastplate, did prefigure Christ's appearing before God for us, and presenting us by name unto God, Exod. xxviii. 29. Thus

may the high priest's robes and ornaments be applied to Christ.

4. A perpetual equity will lead us to find out the truth of a type; as the equity of this, that prayer shall ever be made unto God in the name of Christ, shews that the daily offering up of incense did typify as much, Mal. i. 11.

5. A fit analogy and resemblance of a type with the truth: as Israel's bondage under Pharaoh, with our spiritual bondage under sin; their deliverance by the Red Sea, with our redemption by the blood of Christ; the clouds sheltering them from the parching heat of the sun, with Christ's preserving us from the wrath of God. So in other things.

Sec. 51. *Of the resolution of Heb. iv. 7, 8.*

Ver. 7. *Again, he limiteth a certain day, saying in David, To-day, after so long a time: as it is said, To-day, if ye will hear his voice, harden not your hearts.*

8. *For if Jesus had given them rest, then would he not afterwards have spoken of another day.*

The sum of these two verses is this: Canaan is not the rest to be rested in. This is, 1, proved, ver. 7; 2, confirmed, ver. 8.

In the proof is set down,

1. An inference on that which went before, in this adverb *Again*.

2. The substance of the proof: which is, 1, proved; 2, exemplified.

In the proposition there is,

1. An intimation of God's prerogative.

2. A manifestation thereof.

God's prerogative is set out,

1. By his act, *he limiteth*.

2. By the object thereof, *a certain day*.

The manifestation of God's prerogative is by a divine testimony.

In setting down the testimony is noted 1,

1. The penman of it; or the place of Scripture, *saying in David*.

2. The matter of it. That is,

(1.) Simply considered, in this word, *to-day*.

(2.) Relatively extended, in this phrase, *after so long a time*.

The exemplification of the point is,

1. Generally implied in this phrase, *as it is said*.

2. Particularly expressed, in these words of Scripture: *To-day, if ye will hear his voice, harden not your hearts*.

Of the particular branches of this scripture, see Chap. iii. ver. 7, Sec. 76, &c.

The confirmation of the former proof is in the 8th verse. In it one thing is granted; another is inferred.

The thing granted is, that Joshua gave Israel a rest.

The point inferred is, that that rest was not a rest to be rested in.

In the thing granted we may distinguish the persons and the point. The persons are,

1. The donor, *Joshua*: and the donees, in this relative, *them*, under whom are comprised the then living Israelites.

2. The point, gift, or thing given, which was *rest*.

In setting down the inference, observe,

1. The manner, by way of supposition, *if, then*.

2. The matter, which contains a proof of the point, that Joshua did not give them the rest to be rested in.

The proof is double:

1. It is taken from this circumstance of time, *afterward*.

2. From the difference of time, when Joshua gave Israel rest, and David inviteth to enter into a rest. This latter is *another day*.

Sec. 52. *Of instructions raised out of Heb. iv. 7, 8.*

I. *Proof may be added to proof for confirmation of the same point.* This is implied under this adverb, *again*. See Sec. 42.

II. *God setteth seasons.* This is the intent of this word, *he limiteth*. See Sec. 43.

III. *Times are not known to man.* This word *certain* is not certain or sure, but indefinite. See Sec. 42.

IV. *God spake by David.* This phrase, *saying in David*, hath reference to God. See Sec. 44.

V. *David was the penman of the book of Psalms.* That book is by a metonymy called *David*. See Sec. 44.

VI. *That whereunto we are invited to enter into long after, must needs be another rest than that which was possessed long before.* This is the apostle's argument. It is couched in this phrase, *after so long a time*. See Sec. 45.

VII. *There is hope of entering while the day continues.* This is the main end of pressing this word to day. See Sec. 45.

VIII. *Scripture proofs may be inculcated.* Four times hath this proof, 'To-day, if ye will hear,' &c., been insisted upon. See Sec. 46.

Of sundry observations gathered out of these words, *To-day, if ye will hear, &c.*, see Chap. iii. Sec. 120.

IX. *Joshua was Israel's governor.*

X. *Canaan was a place of rest to Israel.*

XI. *Joshua settled Israel in Canaan.*

XII. *God's work is ascribed to man.*

These four last doctrines are taken for grant, and made the ground for the inference following. See Sec. 47, 48.

XIII. *Canaan was not the rest to be rested in.* This is the main point which the apostle here proves. See Sec. 49.

XIV. *Scripture circumstances are observable.* The principal force of the apostle's argument resteth upon a circumstance of time. Because David, after Joshua had settled Israel in Canaan, speaketh of another day, therefore Joshua's rest was not a rest to be rested in. In another place the apostle draws an argument from

this word *seed*, in the singular number, to prove that Christ was promised to Abraham, Gal. iii. 16.

XV. *The whole Scripture is given by inspiration of God*, 2 Tim. iii. 16. We may not therefore think the least tittle therein to be in vain.

It becomes us, in this respect, to be the more observant, not only of the general intentment and main scope of a place of Scripture, but also of the manner of setting it down, and of other circumstances appertaining thereunto.

Sec. 53. *Of setting down the conclusion of a discourse.*

Ver. 9. *There remaineth therefore a rest to the people of God.*

This verse sets down the conclusion of the apostle's discourse concerning the rest of the Sabbath, and of the land of Canaan, both which he had proved, by sundry arguments, not to be the rest intended by David. Thereupon he inferreth this conclusion, *there remaineth a rest*: that is, there is another kind of rest for God's people to rest in.

This concluding particle *ἄρα, therefore*, doth demonstrate this to be a conclusion. So it is used, Rom. viii. 1, Gal. iii. 7.

This conjunction is sometimes used by way of interrogation, as 'Shall he find faith?' Luke xviii. 8; so Acts viii. 20. Sometimes for confirmation of a point, and translated *no doubt*, and *truly*; as 'no doubt the kingdom of God is among you,' and 'truly ye bear witness,' Luke xi. 20, 48. Sometimes by way of addubitation or supposition, and translated *perhaps*, Acts viii. 22; *haply*, Acts xvii. 27. But most frequently it is used by way of inference, and translated *then*, as 'then are ye bastards,' Heb. xii. 8. This is in a manner all one, as here in my text, *therefore*.

An express setting down of a conclusion is an especial means of making one's mind and meaning clear. It shews what is the main intentment, and what is especially to be observed.

It is like a white in the butt, or a mark to such as shoot at rovers, to direct the archer in drawing his bow and shooting out his arrow; or rather, like to the lantern in the admiral ship, which directeth all the ships in the navy.

Thus the demonstration of the main conclusion gives great light to the whole discourse.

Sec. 54. *Of the rest to be laboured after.*

That which is here inferred is, that there is a rest. The Greek word *ἀνάπαυσις*, here translated *rest*, is nowhere else used throughout the New Testament, nor in any other Greek author, except in some of the Greek fathers, who have taken it from this place.

The notation of it is taken from an Hebrew word which signifieth rest, and soundeth Sabbath. See Sec. 31. Hereupon the last translators have thus turned it in the margin, 'keeping a Sabbath'; so as

the rest here intended is not simply a lying, sitting, or standing still, without doing anything at all, but a ceasing from such things as are done here in this world. These are called 'our own works' in the next verse. Of the heavenly rest here intended, see Secs. 6, 8, 9.

This word doth fitly set forth the rest that is to come: for as God, who rested on the Sabbath from creating new creatures, yet did other works of providence; and as God's people here on earth, who cease from the works of their calling on Sabbath days, yet do sundry works of piety and mercy, which are proper to the Sabbath; so in heaven the glorified saints, who rest from the works of this world, do many celestial works, which are proper to that place and time.

These works are excellent and glorious in their kind. The saints there have sufficient ability to perform them according to the mind of their Lord, and without there is in them a ready willingness and forwardness to put out their ability, and that to the utmost, in those works.

Sec. 55. *Of rest in heaven from troubles on earth.*

That which under the word *ἀνπαύσεως*, here translated *rest*, the apostle doth in special give us to understand, is, that there shall be a freedom from everything that is toilsome and grievous in this world. The wise man in Ecclesiastes declareth how full of outward molestations and inward vexations this world is, and that as long as men abide therein. Besides the many expressions that he hath of the vanity of the things of this world (sometimes, in way of aggravation, doubling the word, and adding this note of generality *all* unto it, thus, 'Vanity of vanity, vanity of vanities, all is vanity,' Eccles. i. 2, and xii. 8); and besides the labours, travails, and troubles that he there mentioneth ten several times, he useth this clause, 'Vexation of spirit,' But in the rest here mentioned, 'they rest from their labours,' Rev. xiv. 13; and 'all tears shall be wiped away from their eyes,' Rev. xxi. 4; under labours, all molestations of body are comprised; and under tears, all vexations of spirit.

Labours and troubles are not the things whereunto God hath ordained man, as unto his ultimate end. Man by sin hath pulled them upon himself. Sin was the cause of this doom upon the woman, 'I will greatly multiply thy sorrow,' &c.; and of this upon the man, 'In sorrow shalt thou eat,' &c., Gen. iii. 16, 17. From sin proceeded all manner of evils, even evils of punishment.

Obj. The Lord himself saith, 'I create evil,' Isa. xlv. 7. Hereupon a prophet maketh this inference, 'Shall there be evil in a city, and the Lord hath not done it?' Amos iii. 6.

Ans. By *evil* in those and other like places the just punishment of sin is intended. That God is said to create, and do in these respects:—

1. God ordained that sin should be punished.

2. God by his providence ordereth the punishments which are inflicted on sin; and that for the kind, measure, and continuance thereof.

3. The ministers and means whereby sinners are punished, are appointed and sent by God.

On these grounds we may conclude, that God's people shall for the present be sufficiently supported in their afflictions; and at length be fully freed from all, 1 Cor. x. 13.

Upon expectation of the foresaid freedom and rest, it is just and equal both diligently to work the work of our Lord and Master, all the working time of this our pilgrimage; and also patiently to endure whatsoever the Lord shall be pleased to lay upon us. Christ hath made himself a worthy pattern herein: 'I must' (saith he) 'work the works of him that sent me, while it is day,' John ix. 4. And 'Though he were a Son, yet learned he obedience by the things which he suffered,' Heb. v. 8. There being a freedom and rest to come, Christ had an eye thereto, Heb. xii. 2. So had Moses, Heb. xi. 26.

When we are pinched or grieved with any work, travail, trouble or affliction, let us call to mind and meditate on this freedom and rest. Mariners pass over many boisterous and dangerous seas, in hope of attaining to a quiet haven. Labourers toil all the day, in hope of rest at night. So others in other cases. Expectation of freedom, rest and recompence, upholds their spirits; yet they may fail of their expectation. But they for whom this rest is prepared shall not fail thereof. What then should we not do, what should we not endure, in hope of this rest? The rather, because hope thereof is certain and sure.

If the joy, honour, and glory which will accompany this rest were duly weighed, it would much more stir us up to this duty.

Sec. 56. *Of rest to come.*

Of the foresaid rest, it is here said that *ἀποδίδεται, it remaineth*. The same word is here used that was used before, ver. 6, Sec. 37, but in a different sense. There it was used impersonally: here it is governed by a nominative case, which is rest.

The verb is of the passive voice, and may word for word be thus translated, *a rest is left*. But in our English the active interpretation best expresseth the apostle's meaning: which is, that the rest here intended is reserved for us hereafter; it is not here to be expected while we live in this world. 'He shall enter into peace,' Isa. lvii. 2. This rest shall be, 'when the Lord Jesus shall be revealed from heaven,' 2 Thes. i. 17. 'They that die in the Lord shall rest from their labours,' Rev. xiv. 13.

1. This world is not a fit place, nor this life a fit time, to enjoy such a rest as is reserved in heaven.

2. Rest here would glue our hearts too much to this world, and make us say, 'It is good to be here,' Mat. xvii. 4. It would slack our longing desire after Christ

in heaven. Death would be more irksome, and heaven the less welcome.

3. There would be no proof or trial of our spiritual armour, and of the several graces of God bestowed on us.

4. God's providence, prudence, power, mercy, and other like properties, could not be so well discerned, if here we enjoyed that rest.

This rest being to come, and reserved for us, it will be our wisdom, while here we live, to prepare for trouble, and to address ourselves to labour: as the soldiers in the field, and as the labourers in the day-time.

Yet withal to have our eye upon this rest to come; that thereby we may be the more encouraged and incited to hold out to the end, waiting for this rest that is to come.

Sec. 57. *Of God's people, to whom rest is reserved.*

The persons to whom the celestial rest is reserved, are styled 'the people of God.' The Greek noun *λαός*, translated *people*, may have a notation from the verb *λάσσω*, *frui*, that signifieth to *enjoy*: for people are such as enjoy society and communion one with another.

As this word hath reference to God, it implieth such as are God's confederates, such as are in league and covenant with him. For by virtue of the new covenant, God thus saith to his confederates, 'I will be their God, and they shall be my people,' Jer. xxxi. 33.

This people of God are such as God hath 'chosen to salvation,' 2 Thes. ii. 13; whom Christ 'hath redeemed to God by his blood,' Rev. v. 9, and whom the Holy Ghost hath sanctified, Rom. xv. 16. This is their right, and thus they are fitted to this rest.

By virtue of this relation betwixt God and them, God takes them to be in special manner 'a peculiar people to himself,' Deut. xiv. 2, 1 Pet. ii. 9, and they take the Lord in special manner to be their God, Josh. xxiv. 24.

Both these are to the life thus expressed, in relation to God and Israel, 'Thou hast avouched the Lord to be thy God, and the Lord hath avouched thee to be his peculiar people,' Deut. xxvi. 17, 18. Hereupon saith the Lord to them, 'I will say, It is my people; and they shall say, The Lord is my God,' Zech. xiii. 9.

The former implies a great dignity, in that God vouchsafeth to take us to be his peculiar people. The latter a bounden duty, whereby we tie ourselves to carry ourselves to God as becomes his peculiar people, who have taken him for our Lord.

This description of the persons is set down by way of restraint: and shews, that the rest here spoken of is only for them. None but God's people shall partake thereof. In this respect it is said of Jesus, 'He shall save his people from their sins,' Mat. i. 21. And he is 'the Saviour of the body,' Eph. v. 23. Of a righteous man it is said, 'He shall enter into peace,'

Isa. lvii. 2. These are they that 'die in the Lord, and thereupon 'rest from their labours.' Such are they of whom this apostle thus saith, 'We which have believed do enter into rest,' ver. 3.

This is further manifest by the contrary end of such as are of a contrary disposition. 'To them who by patient continuance in well-doing seek for glory, &c., eternal life shall be given; but unto them who obey unrighteousness, shall be indignation and wrath,' Rom. ii. 7, 8. The like is noted, 2 Thes. i. 9; Mat. xxv. 41; Luke xvi. 23.

The ground of that rest which the former sort of people have, is God's free grace and rich mercy, together with the merit of Christ, Luke xii. 32, 1 Pet. i. 3, 19.

The ground of the contrary end that others attain unto, is their just desert, Rom. vi. 23.

None can justly rest upon attaining this rest, till he have some assurance that he is of the number of God's people: justified by faith (for we which have believed do enter into rest, ver. 3), and sanctified by the Spirit; for the unrighteous shall not inherit the kingdom of God, 1 Cor. vi. 9.

Excellent and glorious is this rest; but not fit for every one. There is a qualification required for such as enter thereinto. It becomes God's people to take God for their Lord, and accordingly to yield all holy obedience unto him. If through infidelity and impiety God be provoked to say to any, '*Lo-ammi*, ye are not my people, Hos. i. 9, what can be expected, but that God should swear that they shall not enter into his rest, as he did to the Israelites? Ps. xcv. 11.

Sec. 58. *Of the inference of the 10th verse upon the 9th.*

Ver. 10. *For he that is entered into his rest, he also hath ceased from his own works, as God did from his.*

In this verse the apostle expressly and distinctly declareth, what that excellent rest is, whereof he hath spoken so much before, in this and the former chapter.

He purposely describeth it to shew what that is which 'remaineth for God's people;' and by this description he proveth that it yet *remaineth*, and is not here on earth possessed. The causal particle *γὰρ*, *for*, whereby this verse is inferred upon the former, sheweth that it is inferred as a proof of reason.

The reason is taken from the different estate of God's church here in this world, and in the world to come. This world is full of labour, travail, and trouble (as was shewed Sec. 55); but in the world to come there is a freedom from all these. Therefore the rest here spoken of is not to be found in this world, but is reserved for the world to come.

The argument is grounded upon an undeniable principle, oft inculcated by the apostle: namely, that there is a rest into which God's people shall enter.

The argument may be thus framed.

There is a rest to be entered into here or hereafter;

But not here; therefore hereafter.

Thus it *remaineth*.

The description of the rest in this verse proveth, that it cannot be entered into in this world. Whence another argument may thus be framed:

He that is entered into his rest hath ceased from his own works;

But no man in this world ceaseth from his own works;

Therefore no man in this world entereth into his rest.

Of the meaning of the word *κατάπαυσις*, here translated *rest*, and of this phrase, *εἰσελθόντες εἰς*, *enter into*, see Chap. iii. 11, Sec. 116.

This relative, *αὐτοῦ*, *his*, is not reciprocal, as if it had reference to him that entereth; but it hath reference to another, namely, to God; and it is taken in the same sense that it is taken verse 1. There is a like word, *αὐτοῦ*, consisting of the very same letters, but different spirits, used in this verse, which is reciprocal, and for distinction's sake translated *his own*. In what respect the heavenly rest here intended is called *God's rest*, see ver. 1, sec. 9.

Some apply this phrase of entering into his rest unto Christ, and to his resurrection and ascension; and thence infer a conformity of the members to their head. But no mention being heretofore made of Christ in the apostle's discourse about rest, it is not probable that he would have reference to Christ, without naming him.

Others apply it to a spiritual rest. But that rest is only a beginning of a rest. It cannot be the full rest here intended. It is therefore most proper and pertinent to the point in hand to refer it to our heavenly rest, which is to come.

Sec. 59. *Of the works which are here called his own works.*

For finding out the meaning of this phrase, *ἑγὼ αὐτοῦ*, *his own works*, we must consider the difference betwixt suits on earth and in heaven. For the rest here spoken of is proper to saints, who are God's people.

Man here on earth may be considered in that entire estate wherein God at first made him; and also in that corrupt estate wherinto he fell.

In his entire estate there were these kind of works:

1. Such as tended to the preservation of his body, as to eat, drink, and sleep. God gave man the fruits of the earth for meat, Gen. i. 29. And Adam slept, Gen. ii. 21. In heaven our bodies shall need no such means of preservation.

2. Such as were of use for increase of mankind. For thus saith God, 'Be fruitful and multiply,' Gen.

28. To this head may be referred all works, which by virtue of relations, as betwixt husband and wife,

parents and children, and other superiors and inferiors, should have been performed. 'In heaven they neither marry, nor are given in marriage, but are as the angels,' Mat. xxii. 30.

3. Such as man used partly for obtaining things needful for his body, and partly for trial of his obedience, as diligence in his place and calling. For God put man into the garden of Eden, to dress it, and to keep it, Gen. ii. 15. In heaven there shall be no such labour.

In the corrupt estate wherinto man fell, we may consider sin itself, and the punishments thereof.

Here on earth we commit innumerable sins, but in heaven we are freed from all. Glorified saints are not only fully justified, but also perfectly sanctified. The church there is holy, and without blemish, Eph. v. 27.

The punishments of our sins are natural, or accidental.

Natural, are all manner of infirmities, whether of mind or body, or both.

Of mind, as anger, fear, care, grief, and such like.

Of body, all kind of labour, toil, wearisomeness, with the like.

Accidental, are all manner of miseries, calamities, crosses, losses, pains, torments, and finally death itself. Of these there shall be none in heaven, Rev. xiv. 13, and xxi. 4.

These, and other works like unto them, are said to be our works, in these respects:

1. We do them in, by, and of ourselves.

2. They come originally from ourselves.

3. They are most agreeable to our nature, mind, and will.

None of the fore-mentioned works are done in heaven. They therefore that enter into God's rest are truly and properly said to cease from them, and in that respect to rest. See Sec. 55.

The verb, *κατάπαυσις*, translated *cease*, is the very same that is used of God's forbearing to create any new creatures on the seventh day, and translated *rested*, ver. 4. From that verb the noun, *κατάπαυσις*, which is oft translated *rest*, is derived. So as to cease or rest, is to leave off doing such things as one did before. This is that *ἀπέλειπε*, *rest*, or keeping of a Sabbath, mentioned ver. 9, sec. 54.

This is a point of singular comfort; and sufficient to support us in all our toils, travails, troubles, cares, fears, griefs, sins, and effects thereof. There is a rest wherein we shall cease from them all.

By this kind of rest a vast difference betwixt earth and heaven is manifested, the ultimate end of God's people is demonstrated, and our likeness to God is consummated. In this rest, God is all in all.

Sec. 60. *Of saints ceasing from their own works, as God from his.*

The apostle, to express his mind more fully about

ceasing from one's own work, giveth instance of God's ceasing from his. Hereof he made mention before, ver. 4. There we shewed what works of God were meant, and how God ceased from them. See Sec. 31.

This note of resemblance, *ὡςπερ*, *as*, sheweth, that this instance of God is produced as an illustration of the point. Hereabout three things are observable :

1. That the works from which God ceased were his own. The Greek word *ἑα*, translated *his own*, is emphatical. Indeed, many times it is indefinitely translated *his*, as here, and Mat. xxii. 5. Most usually this reciprocal particle, *own*, is added, as 'his own servants,' Mat. xxv. 14; 'his own clothes,' Mark v. 20. Sometimes this restrictive adjective *proper* is added, as 'their proper tongue,' Acts i. 19. 'His proper gift,' 1 Cor. vii. 7. It is attributable to the one, only-begotten, proper Son of God, and thus translated, 'his own Son,' Rom. viii. 32. The works which God created were the works from which he ceased, and these were his own proper works.

2. That God ceased from all his works. Hereof see Sec. 31 in the end.

3. That God utterly ceased from those his works. He never returned to the work of creation again.

In all these respects shall the people of God cease from their works :

1. They shall cease from their own proper works, even from their sins, which are most properly their own; and from all the effects which they have produced.

2. They shall cease from all manner of works, which here on earth they did and endured.

3. They shall utterly cease from all such works, as cumbr'd them here on earth, so as never to be encumbered with them again.

Thus God's people cease from their own works, as God did from his.

Besides, as God in ceasing from some works, namely, works of creation, yet continued to do other works, namely, works of providence, so God's people, though they cease from their works here on earth, shall have other kind of works which are fit for the place where they shall be, therein to exercise themselves. See Sec. 54.

Yet further, as God ceased not till the seventh day (for he continued to work all the six days, Exod. xx. 11), so saints shall not cease from all their works here on earth. Their days on earth are working days, wherein they do works of necessity, which tend to the preservation of their body : works of duty to God and man, and works of corruption. A full ceasing from all these works is not here to be expected. We are enjoined to do the works of our calling, Eccles. ix. 10, John ix. 4; and those works also needful for nature, Eccles. v. 18. Nature itself moveth us thereunto, Eph. v. 29, and while we live sin will retain some life in us, though it may be restrained and kept down, Rom. vii. 18, &c.

Sin remaining, the fruits also thereof must needs remain, as travail, trouble, losses, and all manner of crosses. The best of men are subject hereunto.

Surely they come short of the mark, who place the rest here spoken of in mortification of sin, and living to God, in peace of conscience, joy in the holy Ghost, and such like works of the Spirit. I will not deny that these are first fruits, seals, and evidences thereof. But the full fruition of this rest cannot be on earth.

Sec. 61. *Of the resolution and observations of Heb. iv. 9, 10.*

Ver. 9. *There remaineth therefore a rest to the people of God.*

10. *For he that is entered into his rest, he also hath ceased from his own works, as God did from his.*

The sum of these two verses is in two words, *saints, rest.*

Here is in particular to be considered,

1. The inference, in this word *therefore*.

2. The substance, which is,

1. Propounded, verse 9.

2. Exemplified, verse 10.

Rest propounded is set out,

1. By an intimation of the time when it is to be enjoyed, in this word *there remaineth*.

2. A restriction of the persons for whom it is reserved, *the people of God*.

The exemplification is set forth by a resemblance.

Of the resemblance there are two parts :

1. A proposition.

2. A reddition or application.

In the proposition there is,

1. A description of the person.

2. An exposition of the point.

The person is described,

1. By his act, *he is entered*.

2. By the subject whereinto he entered.

That subject is set out,

1. By the kind, *rest*.

2. By the author *his*.

In the exposition there is,

1. A cessation, or leaving off, *he also hath ceased*.

2. The matter left off, *his own works*.

Of the reddition there are two parts :

1. The person to whom the resemblance is made, *as God*.

2. The point wherein the resemblance consisteth, *did from his*.

Doctrines.

1. *The conclusion of a discourse is to be set down.* This verse is the conclusion of the apostle's discourse of rest. And the note of a conclusion, *therefore*, is expressed. See Sec. 53.

11. *There is a rest.* This is here taken for grant. See Sec. 6.

111. *That full rest is to come.* This word, *there remaineth*, intends as much. See Sec. 56.

IV. *The rest to come is as a Sabbath.* The word used by the apostle intends as much. See Sec. 55.

V. *The full rest to come is proper to God's people.* It remaineth to them. See Sec. 57.

VI. *Points of concernment are to be made clear.* For this end is this tenth verse inferred as a reason upon the former. See Sec. 58.

VII. *The rest prepared for saints is God's.* In reference to God it is styled his. See Sec. 9.

VIII. *Some shall enter into God's rest.* This is set down as a granted case, in these words, *he that is entered.* See Sec. 39.

IX. *Men on earth have works of their own.* See Sec. 59.

X. *God's rest on the Sabbath was a resemblance of saints' rest in heaven.* This note of resemblance, as, declares as much. See Sec. 60.

XI. *Saints in heaven cease from their works on earth.* So much is here directly expressed. See Sec. 59.

XII. *God rested from all his works.* See Sec. 31.

XIII. *While saints are here, they cease not from their own works,* as God ceased not in the six days. See Sec. 60.

Sec. 62. *Of being like to God.*

Ver. 11. *Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*

This verse layeth down an especial use to be made of all that the apostle hath delivered about the rest before mentioned.

One use was before noted, verse 1, which was an admonition to fear, lest we come short of that rest.

The other use is an exhortation to do our best for attaining thereunto. This relative conjunction *ὅν*, therefore, imports as much. The Greek word here used is the very same that was used ver. 1, Sec. 2.

It may have either a remote or an immediate inference.

The remote reference is to all that hath formerly been delivered of the reality of that rest, that there is indeed such a rest, verse 9. Of the certainty of it, Sec. 24; and of the excellency of it, that it is God's rest, verse 1, Sec. 9; and that it brings a freedom from all labour and trouble, verse 10, Secs. 59, 60. There being such a rest, we ought therefore to endeavour after it. See Sec. 63.

The immediate reference is to the last clause of the former verse, wherein God's pattern is set before us, in this phrase, 'As God did from his.' God having spent six days in creating all things, rested the seventh day from all his works. Let us therefore, having done our work here, labour to enter into his rest.

Thus God's practice is a pattern to us. It is set down in the law as a pattern for us to work in the six days, and rest on the seventh, Exod. xx. 11. Here it is propounded as a motive to stir us up to

endeavour after a rest, that we may be like God, and rest from all our own works, as he did from his. God rested from his own works, therefore let us labour to enter into that rest, where we shall cease from our own works.

By this it appears, that saints should be such as God is. God at first 'made man after his own image,' Gen. i. 27, and we are exhorted to be 'renewed after God's image,' Ephes. iv. 23, 24, Col. iii. 10. In general, we are incited to be followers of God, Ephes. v. 1. In particular, to be 'holy as he is holy,' Levit. xix. 2, 1 Pet. i. 15, 16; to do good, as God doth, Mat. v. 45; to be kind and merciful, as he is, Luke vi. 35, 36; to love as God doth, 1 John iv. 11; to forgive one another as God doth, Eph. iv. 32; yea, to be perfect as he is, Mat. v. 28.

1. God's pattern is the most perfect that can be set before us; we may be sure not to err, if we hold close to it.

2. It is the best and most honourable pattern we can have.

3. It is the safest; for who can blame us for imitating God?

Obj. God's pattern is too high for any creature to set before him.

Ans. For clearing this point we must distinguish betwixt the things of God. There are incommunicable and communicable excellencies in God.

Some things are incommunicable by simple impossibility, others by a singular prerogative.

Of the former sort are such as these: eternity without beginning, infiniteness, omnipotency, all-sufficiency, ubiquity, omniscience, and such like; so these acts, to create, redeem, work miracles, search the heart, and such like.

The things which God reserveth to himself as singular prerogatives are these:

1. To forgive sins, Mark ii. 7.

2. To judge men's final estate, Rom. xiv. 10, 11.

3. To take revenge, Deut. xxxii. 35, Rom. xii. 19.

All these, and other things registered in Scripture, are for our learning, Rom. xv. 4, 2 Tim. iii. 16; but some things are matters of faith to be believed, and some things patterns for our imitation.

To know what things of God are patterns to us, we must compare God's practices with his precepts. What in God's word is enjoined to us to do, if God himself do the like, we may, we ought therein to imitate him. Such are the virtues and graces before-mentioned.

Behold here the tender respect of God towards us children of men. He hath power to command and exact of us whatsoever he will; but, as a father, he goeth before us, and shews that he requires no more of us than what himself doth.

Who can now think that to be any way unseemly for him which seems not unseemly to God? In this case thus saith Christ, 'Ye call me Master and Lord,

and ye say well: for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet,' John xiii. 14.

This is a great aggravation of their pride who scorn purity, meekness, mercifulness, holiness, and other like excellencies, as God in his own example commendeth unto us.

Of imitating Christ, see Chap. xiii. 13, Sec. 132. Of imitating saints, see Chap. xiii. 7, Sec. 101.

Sec. 63. Of endeavouring after rest in heaven.

The Greek verb *σπουδάζωμεν*, thus translated, *let us labour*, is derived from another verb, *σπύδω*, *festino*, that signifieth *to make haste*. It intendeth an endeavour on man's part, and so it is translated, *σπουδάζω*, 2 Pet. i. 15, Eph. iv. 3, 1 Thes. ii. 17, but such an endeavour as makes a man forward to a thing, and is accompanied with study, labour, and diligence; answerably it is translated, as *ισπυδάζω*, 'I was forward to do,' Gal. ii. 10; 'study to shew thyself approved,' 2 Tim. ii. 15; 'give diligence,' 2 Pet. i. 10.

This word then compriseth under it two duties:

1. That men endeavour after the foresaid rest.
2. That they be forward and diligent in their endeavour.

The general, concerning man's endeavour to attain to heaven, where this rest is enjoyed, is much pressed in Scripture, and that in these and such like phrases: 'Lay hold on eternal life,' 1 Tim. vi. 12; 'Strive to enter in at the strait gate,' Luke xiii. 24; 'Work out your salvation,' Philip. ii. 12. The apostle makes himself a worthy pattern in this case, where he saith, 'I press towards the mark,' Philip. iii. 14, &c.

Hereby that life, reason, grace, and ability which God anyway giveth is manifested; and God would have it to be so. When Christ put life into the ruler's daughter that was dead, he said unto her, 'Maid, arise,' Luke viii. 54; and to Lazarus he said, 'Lazarus, come forth,' John xi. 43.

Obj. Natural men are dead in sin, Eph. ii. 1.

Ans. Man may be considered in a double estate: 1, natural; 2, spiritual.

In his natural estate, so much is to be done as by a natural man may be.

That this may be the better conceived, I will exemplify a natural man's power in five branches.

1. In natural acts; as to move, go, stand, sit, eat, drink, see, hear, smell, taste, touch.
2. In civil acts about human affairs; as in arts, sciences, trades, sundry other callings, professions, and offices: likewise in governing kingdoms, cities, corporations, universities, colleges, schools, and families. Cain's posterity was skilful in such things, Gen. iv. 20, 21. The Sidonians were skilful about timber, 1 Kings v. 6. Saul, that was but a natural man, had a spirit given him fit for government, 1 Sam. x. 9.
3. In moral virtues; as justice, temperance, mercy, liberality, &c. In reference to these the apostle saith

that 'the Gentiles do by nature the things contained in the law,' Rom. ii. 14.

4. In ecclesiastical matters, which tend to the external worship of God; as to go to church, hear the word, pray, fast, partake of the sacraments, read, search, and study the Scriptures, preach and confer about holy matters. Judas (whom Christ styled a devil, John vi. 70) went far herein.

5. In spiritual matters, by resisting the Spirit, and the motions thereof: 'Ye do always resist the Holy Ghost,' saith Stephen to such Jews as were uncircumcised in heart, Acts vii. 51.

According to the aforesaid power in men, they ought to go as far as they can; as to go to church, to attend upon the word, to forbear wicked acts and company. Though none of those gifts be supernatural, none simply preparatory to grace, yet if a natural man improve the abilities which he hath to his best advantage, God will not leave him, but give him more and better grace.

As for spiritual men, who are quickened, they must stir up the gift of God which is in them, 2 Tim. i. 6.

By this it is manifest that the proper cause of man's destruction is of himself, Hosea xiii. 9. None that perish do what they can to be saved.

Behold here the deceitfulness of most men's minds, and their folly about the salvation of their souls. They are careful to use all means about the preservation of their bodies, but put off all care for their souls, according to this cursed proverb, 'I will take care for my body, let God take care for my soul.' God will take care for men's souls in his own way and course.

Let us be exhorted to put out our ability in the things of eternal life, and both to learn what on our parts is to be performed, and also to put in practice what we shall be instructed in hereabouts.

The apostle setteth down his exhortation in the first person of the plural number thus, *σπουδάζωμεν*, 'Let us labour,' whereby he involveth himself among others, and incites, with others, himself to duty. Hereof see Chap. ii. 1, Sec. 4.

Sec. 64. Of diligence in man's endeavour for attaining to rest.

The extent of man's endeavour, that it should be with diligence, is implied in these words, *study*, *strive*, and *labour*, mentioned in the beginning of the former section, and more expressly in these phrases, 'Give all diligence,' 2 Pet. i. 5, 10, 'Let us run with patience,' Heb. xii. 1. David professeth as much in this phrase, 'I will run the way of thy commandments,' Ps. cxix. 32; and the church in this, 'We will run after thee,' Cant. i. 3; and the apostle in this, 'I press toward the mark,' Philip. iii. 14.

1. The excellency of the object set before us should quicken us up hereunto, for there is nothing that we can endeavour after to be compared unto this rest;

not the glory, honour, wealth, profits, or pleasures of this world. It is noted of Moses, that, in comparison of this recompence, he lightly esteemed the honours, profits, and pleasures of Egypt, Heb. xi. 24-26.

2. The necessity of attaining this rest requireth our best diligence. A man were better not be, or, having a being, to be as the brute beast, whose soul perisheth with his body, than, having an immortal soul, to miss of this rest. Hereof there is an absolute necessity.

3. The difficulty of attaining hereunto exacteth pains and labour. That which Christ saith of a rich man may in general be applied to every man: 'How hardly shall they enter into the kingdom of heaven,' Mark x. 23; 'The righteous are scarcely saved,' that is, not without much difficulty, 1 Pet. iv. 18. A Christian's course is resembled to a battle, 2 Tim. iv. 7; a race, Heb. xii. 1; a journey, Gen. xlvii. 5; a work, John iv. 34; all which are difficult tasks, and that in regard of our own weakness and manifest impediments. Diligence must be used in difficult matters.

Let us therefore put out our best strength, as the apostle did, Philip. iii. 13, 14. It is said, that 'in the days of John the Baptist, the kingdom of heaven suffered violence, and that the violent took it by force,' Mat. xi. 12. Those phrases set out men's forwardness and earnestness in seeking to enter into the kingdom of heaven. Assuredly where the word works kindly, it will inflame a man with an holy zeal after this rest. The Spirit that accompanieth the word is a Spirit of fervour, and will not suffer a man to rest till he have assurance of this rest. This, therefore, is a matter of trial.

See, 65. *Of the excellency of saints' rest in heaven.*

The preposition, *eis*, translated *into*, is doubled; for, first, it is compounded with the verb, *εἰσέλθω*, *enter*, then joined with the noun, *εἰς κατάνταυτα*. This shews that perseverance must be added to our diligent endeavour. To labour to enter into a place, is to hold out and persevere in the use of means till we attain unto it, and have possession thereof. See Chap. iii. 11, Sec. 116.

Of perseverance, see Chap. iii. 6, Sec. 68, &c.

This article *εἰς ταύτα*, *that*, hath reference to the rest mentioned ver. 9, and described ver. 10.

That rest is the full rest, which bringeth freedom from all labour and trouble whereunto we are subject in this world; a rest to be hereafter enjoyed in heaven. See Secs. 55, 56.

This be pointeth at to quicken up their endeavours the more, and the rather to stir them up to hold out till they have attained this rest.

The more excellent the prize is that is set before us, the more care must be taken and pains used for attaining it, and the more constant we must be therein. The greatness of the reward moved Moses to 'esteem the rebuke of Christ greater riches than the treasures

of Egypt,' Heb. xi. 26. It was inexpressible and unconceivable joy that moved Christ to 'endure the cross and despise the shame,' Heb. xii. 2. Therefore the apostle puts the Hebrews in mind of 'a better and an enduring substance in heaven,' when they suffered the spoiling of their goods, Heb. x. 35; yea, he sets out to the life the unparalleled disparity betwixt the afflictions here endured, and the glory hereafter to be enjoyed, 2 Cor. iv. 17.

Commendable in this respect is their pains, who endeavour to illustrate the glory of saints reserved for them in heaven. Treatises thereabouts are worth the reading.

It will be our wisdom frequently to meditate, and seriously to ponder thereon.

See, 66. *Of circumspection against falling away, like others, through unbelief.*

To enforce the foresaid exhortation, the apostle addeth the danger and damage that is like to follow upon neglect thereof.

Of this word *ἡ αἰσῆ*, *lest*, which importeth a damage, see Chap. iii. 13, Sec. 147. It is a word of caution, and implieth circumspection about preventing apostasy. Hereof see Chap. iii. 12, Sec. 122.

These two words, *any man*, are in Greek comprised under one small particle, *τις*, which extendeth the foresaid circumspection to others, as well as to one's self. See Chap. iii. 12, Secs. 123, 124.

The verb *πείσσω* (*πεισσω*, *cast*), translated *fall*, doth oft set out a great and utter fall. See Chap. iii. 17, Sec. 168.

Metaphorically, this word is applied to falling from grace. It is used to set forth the Jews' universal apostasy, Rom. xi. 22, and here to professors departing from the Christian faith.

Thus this caution presupposeth that professors may fall away, and prove apostates. See Chap. iii. 12, Sec. 131.

The Greek noun *ὑποδείγμα*, translated *example*, is a compound. The simple verb *ὑποδείκνυμι*, *rel* *deixnuimi*, *ostendo*, significth to shew or declare, as where the apostle saith, 'I shew you a more excellent way,' 1 Cor. xii. 31. A simple noun, *δειγμα*, thence ariseth, which significth *example*, Jude 7.

The noun here used is compounded of that simple noun, and a preposition *ὑπο*, *sub*, which significth *under*, so as it declareth such an example as is for another's use, which we call a pattern.

The compound verb *ὑποδείκνυμι*, significth to *shew beforehand*, or *forewarn*, Luke xii. 5. A pattern or example doth beforehand shew what one should do or not do. It is applied to types, that foreshewed truths to come, Heb. viii. 5.

It is used for a good pattern, John iii. 15, James v. 10, and also for an ill pattern, as here and 2 Peter ii. 6.

This relative phrase, *ἐν τοῖς αὐτοῖς*, *after the same*, hath reference to the Israelites who perished in the

wilderness, chap. iii. 17, 18. Thereby he would have Christians so warned, as they fall not into the same sin, and cause the like judgment to fall upon them. See Chap. iii. 8, Secs. 89, 90, 95.

Their particular sin is here said to be unbelief. Of the Greek word ἀπίστεια, so translated, see Chap. iii. 18, Sec. 171.

By this it appeareth, that unbelief especially keeps men from the celestial rest. See Chap. iii. 12, Secs. 128, 129, and ver. 18, Sec. 171.

Sec. 67. *Of the resolution and observations of Heb. iv. 11.*

Ver. 11. *Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*

The sum of this text is, man's endeavour after rest.

Herein consider,

1. The inference, *therefore*.

2. The substance.

Of the substance there are two parts :

1. An Exhortation.

2. A Prevention.

In the exhortation, observe both the manner and the matter.

The manner is in the first person and plural number, *let us*.

The matter consisteth of an act, and the end thereof.

The act intendeth an endeavour and diligence therein, *labour*.

The end compriseth another act, *enter*; and the subject-place, *into that rest*.

The prevention is,

1. Generally intimated.

2. Particularly exemplified.

In the intimation observe,

1. A caution, in this particle *lest*.

2. The persons, *any man*.

3. The kind of danger, *fall*.

In the exemplifications are hinted,

1. The persons, in this phrase, *after the same example*.

2. The cause, *unbelief*.

Doctrines.

I. *Saints must be like God.* The immediate inference of this particle of reference, *therefore*, intends : is much. See Sec. 62.

II. *Rest is set before saints.* This is taken for grant, in that he exhorts us to enter into it. See Sec. 6.

III. *Men must endeavour after rest.* See Sec. 63.

IV. *To our endeavours diligence must be added.* These two last doctrines arise out of this word *labour*. See Sec. 64.

V. *Diligence must be followed with perseverance.* We must labour till we enter into rest. See Sec. 65.

VI. *The more excellent the prize is, the greater must our endeavour be after it.* This relative particle *that*,

points at an especial rest, and thereby he quickens us up to labour after it. See Sec. 65.

VII. *Caution is requisite for Christians.* This is the intendment of this particle *lest*. See Sec. 66.

VIII. *Circumspection must be extended to others.* This word *any man* hath such an extent. See Sec. 66.

IX. *Professors may fall away.* This caution, *lest any fall*, implies as much. See Sec. 66.

X. *What befalls some may befall others.* This is intended under this phrase, *after the same example*. See Sec. 66.

XI. *Others' harms must make us wary.* This is the intendment of hinting God's judgments on the Israelites. See Sec. 66.

XII. *Unbelief is the cause of apostacy.* Upon this ground he here maketh mention of the Israelites' unbelief. See Sec. 66.

Sec. 68. *Of the inference of the 12th and 13th verses on that which went before.*

Ver. 12. *For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.*

Ver. 13. *Neither is there any creature that is not manifest in his sight : but all things are naked and opened unto the eyes of him with whom we have to do.*

These two verses are a close of Christ's prophetic function; and, as the first particle, *γὰρ*, for, importeth, they lay down a reason of that which was formerly delivered. The reason is taken from the efficacy of the word, whereby Christ exerciseth his prophetic office, ver. 12, and from the piercing Spirit of Christ, ver. 13.

It may be extended to the apostle's whole discourse about the use that we are to make out of that office of Christ; thus, we must hearken to Christ's office, and not harden our hearts, but take heed of departing from the living God; we must hold the beginning of our confidence, and labour to enter into the rest of the Lord, because the word of God is quick, and because we have to do with an all-seeing eye.

This reason also may have a more immediate reference to the last clause of the former verse, where the example of the Israelites falling in the wilderness is set down as a warning to Christians, lest they fall after the same example. This admonition is enforced by the efficacious virtue of the gospel, which will discover unbelievers.

Both these inferences do evidently demonstrate, that God's word shall not return void, Isa. lv. 11. In this respect the apostle thus saith of the gospel : 'We are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are a savour of death unto death; and to the other the savour of life unto life,' 2 Cor. ii. 15, 16.

If we give heed to God's word, we shall find the

comfort and benefit of it; but if we turn from it, and believe it not, we shall feel the vengeance of it, we shall not escape. This, therefore, is on the one side a matter of singular comfort, and on the other side of horrible terror.

Sec. 69. *Of this phrase, 'the word of God.'*

Some¹ refer that which is comprised under this phrase, *ὁ λόγος τοῦ Θεοῦ, the word of God, to the Son of God.* It cannot be denied but that the Son of God is set forth under this title, 'the Word,' *ὁ λόγος.* I find five particular instances hereof: three in John i. 1, a fourth, John i. 14, the fifth, 1 John v. 7. I find him once called, *ὁ λόγος τῆς ζωῆς*, 'the Word of life,' 1 John i. 1; and once also, *ὁ λόγος τοῦ Θεοῦ*, 'the Word of God,' Rev. xix. 13. All these titles were used by one and the same author, which was the apostle John. In no other place of the New Testament do I find it given to the Son of God.

Most usually is this title *word of God* put for God's manifesting his will by voice, or writing in sacred Scripture. Thus it is oft used in this epistle, and styled, as here, 'the word of God,' chap. xiii. 7; *ὁ τῆς ἀρχῆς τοῦ Χριστοῦ λόγος*, 'the word of the beginning,' or doctrine 'of Christ,' chap. vi. 1; *ὁ λόγος τῆς ἀκούης*, 'the word preached,' or 'word of hearing,' chap. iv. 2; *λόγος δικαιοσύνης*, 'the word of righteousness,' chap. v. 13; *ὁ λόγος παρακλήσεως*, 'the word of exhortation,' or 'consolation,' chap. xiii. 22.

The several metaphors whereby the power of the word here intended is set out, may most fitly be applied to God's word preached, which the apostle doth thus manifest in another metaphor: 'The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds,' &c., 2 Cor. x. 6. By this word have God's people in all ages been called to enter into that rest, whereof the apostle hath spoken so much before.

On these and other like grounds, we may so take the word in this place.

The foresaid word is said to be *ὁ λόγος τοῦ Θεοῦ*, 'the word of God,' in sundry respects.

1. In regard of the *author* of it, which is God: 'All Scripture is given by inspiration of God,' 2 Tim. iii. 16.

2. In regard of the *matter* of it, which is God's will. For the word God's will is revealed unto us, both concerning the good which he hath determined for us, Eph. i. 9, and also concerning the duty which he requireth of us, 2 Tim. iii. 16, 17.

3. In regard of the *end*, which is in general the glory of God; and, in particular, the manifestation of 'the manifold wisdom of God,' Eph. iii. 10.

4. In regard of the *efficacy* of it. For it is 'the power of God unto salvation,' Rom. i. 16.

All the life, virtue, and power appropriated to the
¹ Andros, de Fide lib. iv. cap. iii.; Theophyl. in loc.;
Lycan, Cap. Jan. Heins.

word, ariseth from this, that it is the word of God. Whosoever mention is made of any power or efficacy of the word, it is there expressly, or by necessary consequence, applied to the word of God. No creature hath ability to put such life and virtue into his word, as is here spoken of. For, *nihil dat quod non habet*, no creature hath it in itself, therefore it cannot convey or give it.

Such ministers as desire to work upon people by their word, either by quickening or wounding, by comforting or beating down, must be sure that they preach the word of God. Not a man's own word, nor the word of other men, can do it. What was the reason that there was such an alteration wrought in people's hearts by the ministry of John, of Christ, of the apostles, and not by the ministry of the Scribes and Pharisees? John, Christ and his apostles, preached the word of God. The Scribes and Pharisees preached the tradition of their elders. This was the reason of the power of the preaching of Luther, and other reformers of our religion, more than of friars; they preached God's word; these, popish legends. Among us, the more purely God's word is preached, the more deeply it pierceth, the more kindly it worketh. Such sermons as are stuffed with human histories, and philosophical discourses, may tickle the ear, but work not upon the heart and soul. The apostle rendereth this reason of the efficacy of God's word on the Thessalonians, they received it, 'not as the word of man; but as it was in truth, the word of God,' 1 Thess. ii. 13.

Sec. 70. *Of God's word being quick and powerful.*

The first epithet given to the foresaid word of God, is thus translated, *quick*. The Greek word *ζῶν* properly signifieth *living*; so doth the English word *quick*. In which sense it is opposed to dead, as 'quick and dead,' Acts ii. 42. Thus the verb to quicken signifieth to give life, or to make to live, according to the notation of the Greek compound, *ζωοποιῶν*, *vivificare*. Thus it intends a perpetual continuance of the vigour of the word, 1 Pet. i. 25. Though ministers be mortal, yet the word ever liveth, Zech. i. 5, 6. The participle of the present tense, *living*, intimateth a perpetuity.

This epithet *quick* implicitly also a stirring virtue; such a virtue as makes another thing to stir. To express this emphasis, our former English translatorslath it *lively*. Thus do our last English translators translate this Greek word in other places, as Acts vii. 38, 1 Pet. i. 3, and ii. 5.

That is said to be quick or lively, which is active, nimble, and forward in putting out that vigour or virtue which it hath; as quick-silver, quick-sands, quick-sighted, quick-spirited. On the other side, things that have lost their vigour are said to be dead, as dead ware.

Two especial reasons may be given of this epithet attributed to the word:

One, to shew that it is not a dead seed, but living

and quick, which being sown in man's heart, either groweth and sprouteth forth therein, or else gnaweth and eateth up the soul and heart of man. It is in this respect called, 'not mortal seed, but immortal,' 1 Pet. i. 23; and it is styled 'the word of life,' Philip. ii. 16.

The other reason is, to shew the effect of the word. It putteth life and sense into such as are dead in sin. It either begets men unto God, and so puts into them the life of grace, whereby they are brought to the life of glory, James i. 18, John v. 25, or else it putteth so much life into their seared conscience, as they shall sensibly feel the wrath and vengeance of God against them for their contempt; as Judas did, when he laid violent hands upon himself, Mat. xxvii. 4, 5, Acts i. 17, 18.

To express this latter effect more to the full, the apostle addeth this other epithet, *powerful*. The Greek word *ἐνέργησις*, so translated, is a compound, which implieth a working virtue.

The simple noun *ἔργον* signifieth *work*. The proposition *in*, *in*.

The compound, *ἐνέργησις*, a thing in work, operative, effectual. It is opposed to that which is idle, or unuseful, *ἀργός*, contracted *ἀργήσις*, Mat. xx. 3, 6.

The word here used in this text is translated *effectual*, 1 Cor. xvi. 9, Philem. 6.

As the former epithet *quick* implied that the word of God was not a dead letter, so this, that it is not an idle or vain word, without fruit, but effectual, and performeth that whereunto it is appointed: whether it be to fasten¹ or harden, to raise up or cast down, to justify or condemn, to comfort or terrify. It is like a fire, to soften wax and to harden clay.

On the one side, it is said to quicken, Ps. cxix. 50, to beget, James i. 18, to convert souls, Ps. xix. 7, and to save souls, James. i. 21.

On the other side, it is said to be like 'an hammer that breaketh the rock in pieces,' Jer. xxiii. 29. It is also said to 'cast down imaginations, and every high thing that exalteth itself against the knowledge of God,' 2 Cor. x. 5.

The foresaid word of God is quick and powerful, because it is the word of him that hath life in himself, John v. 26, and hath power to work as it pleaseth him or others. See Sec. 69.

Obj. It doth not work on all, or some, for many hear it, and are nothing moved thereby.

Ans. 1. Either it entereth not into such, but is like the seed that was sown in the pathway, Mat. xiii. 4, 19, or it is choked, when it enters with some worldly lusts or cares, as the word that was sown amongst thorns, Mat. xiii. 7, 22.

2. It is sufficient for proof of the point, that it works upon some; for thereby it appears, that there is life and power in the word, because it works on any at all. If there were no life or power, it could not work on any.

¹ Qu. 'soften'?—Ed.

3. Though it put not spiritual life into the soul of some men, yet it may pierce through the brawn of men's hard hearts to the quick. It may rub off the skin, and make them sensible of smart; it may make them tremble, as Felix did, Acts xxiv. 25, or fret and rage, as the Jews did, Acts vii. 54.

4. Though here in this world it work nothing at all, yet it may work thoroughly upon them at the day of judgment, Rev. vi. 15, 16.

Use 1. This is a strong inducement to us ministers, to be diligent and faithful in preaching this word, which is so quick and powerful. We may be sure that our labour shall not be in vain in the Lord. The apostle gave thanks unto God, in this respect, 2 Cor. ii. 14, 15.

2. This is a forcible incitation to people to attend upon the ministry of this word. 'Hear, and your souls shall live,' Isa. lv. 3. Is life to be desired? Then use the means whereby it may be attained. When Christ had told the woman of Samaria, that he could give her living water to drink, such water as should make her never thirst again, she replies, 'Sir, give me this water,' John iv. 10, 14, 15. Behold, the word of God is such water. Attend upon it, to get life and to preserve life. 'As new born babes, desire the sincere milk of the word, that ye may grow thereby,' 1 Pet. ii. 2.

3. As we come ourselves, so let us bring others to the word. The foresaid woman of Samaria, discerning Christ to be he that was promised, went into the city, and saith unto the men, 'Is not this the Christ?' John iv. 28, 29. Though they whom thou seekest to bring be yet dead in their sins, yet bring them, for this word hath a quickening virtue.

4. Ye that come unto the word, take heed how ye hear, Luke viii. 18. For it is impossible that this word should be preached in vain. It is quick and powerful. It will soften or harden. You cannot make it altogether fruitless. Every sermon that you hear, will either bring you nearer to heaven, or put you off further from it.

5. What thanks are we to give unto God for this evidence of his goodness to us, in vouchsafing a means so quick and powerful. We especially are bound in this case to praise God, on whom it worketh kindly, in convincing our judgment, in persuading our hearts, in subduing our corruptions, in altering our disposition, making lambs of lions, Isa. xi. 6.

Sec. 71. *Of the word's resemblance to a two-edged sword.*

What the apostle had simply set down concerning the efficacy of the word of God, he proceedeth to amplify comparatively. His comparison is taken from a sword.

A good sword useth to be made of hard steel, which of all metals may be made the sharpest, whereby it pierceth the more speedily; and being long and thin, the more deeply.

The Greek noun μάχαιρα, *gladius*, is derived, from a verb, μάχεσθαι, *pugno*, that signifieth to *fight*, James iv. 2. For a sword is the most usual instrument wherewith men fight. By it they may defend themselves, and annoy their enemies. For both these ends did Peter draw his sword, John xvii. 10.

Every soldier therefore hath his sword, beside the other warlike instruments which he useth; and most gentlemen use to put on their sword when they go abroad, and that for defence and offence, as occasion is offered. There is no other instrument more fit for both those uses.

Magistrates also use to have a sword carried before them, as a sign of that authority and power which they have to punish malefactors, to keep their people in awe, and to preserve peace. Hereunto the apostle alludes in this phrase, 'He beareth not the sword in vain,' Rom. xiii. 4. By the sword he means especially power of punishing, and that with the sword, even to death.

The sword is a mortal weapon; any limb, even the head itself, may be cut off thereby; or the body and the heart soon thrust through.

In all ages more have been slain by the sword than by any other instrument, therefore in Hebrew the same word חרב, *gladius*, *desolatio*, that is used for a sword, signifieth *all destruction*. This phrase, to 'slay with the sword,' is frequent in Scripture, 1 Kings xix. 10; Heb. xi. 37.

Fittingly, therefore, is the word of God resembled to a sword. Nothing more destroyeth errors, heresies, blasphemies, all manner of corruptions and enmities, than the word of God.

To add emphasis to this metaphor, the apostle styleth it, 'a two-edged sword;' in Greek διόστιμος, 'a two-mouthed sword.' In Hebrew, mouth is attributed to a sword, פי חרב, which we in English call the edge, because, as a mouth, especially of a ravenous beast or fish, devoureth that which entereth into it, so a sword destroyeth such as are struck therewith.

The other two learned languages, Greek and Latin, imitate the Hebrew herein, σπάτα μαχαίρας, Luke xxi. 21, *as gladii*.

In reference to this metaphor, a sword is said to devour, אכל חרב, *gladius edit seu devorat*, 2 Sam. ii. 26, and xi. 25.

Now there are some words which have two edges, or edges on both sides, and these are called פסיפית חרב, *διόστιμος μάχαιρα*, two-mouthed or two-edged swords; they devour or cut on both sides, Ps. cxlix. 6; Rev. i. 16.

It appears that the two-edged swords used of all words to be the sharpest, for this epithet *sharp* is frequently attributed to a two-edged sword, Rev. i. 16, and ii. 12.

The positive, σφαις, of the comparative, σφαιότες, translated *sharper*, is derived from a verb, σφαω, *seco*, that signifieth to cut; so as it implieth such a sharpness as cutteth and pierceth.

The comparative is here used to shew that the thing compared, which is the word of God, far exceedeth in the sharpness and piercing power which it hath, the two-edged sword whereunto it is here resembled. And because some words are sharper than others, he inserteth this particle, *πᾶς*, *any* or *every*, whereby he implieth that there never was, nor can be, any two-edged sword so sharp as the word.

There is included in this comparison a gradation of four steps.

1. The word is *sharp*.

2. It is *sharper* than a sword.

3. It is sharper than a *two-edged sword*.

4. It is sharper than *any* two-edged sword.

This resemblance of the word to a sword, and this manner of expressing it, 'sharper than any two-edged sword,' is added in sundry respects.

1. In general, for illustration of the point, resemblances being taken from things sensible, with which we are well acquainted, the virtue and efficacy whereof we well know, doth much illustrate and clearly set out the spiritual mystery that is resembled thereunto. To this end tend our sacraments.

2. In particular, for demonstration of the manifold uses of the word, which are such as these:

(1.) As a two-edged sword, so the word hath two sides or two parts, the law and the gospel: the law is one edge, to slay the impenitent sinner; the gospel another, to slay sin in the believer.

(2.) As a two-edged sword cuts which way soever it be turned, so the word of God. The word works in the godly and the ungodly. The promises and the threatenings thereof do all work, apply it to the mind or heart, to opinion, affection or action, to civil or ecclesiastical matters.

(3.) As with a two-edged sword a man may defend and offend, so with the word. Verity and virtue may be maintained and defended, and error and every enormity may be refuted and repelled. See *The Whole Armour of God*, treat. 2. part 8. Of the word of God, Secs. 4, 5, 11.

From this metaphor learn these lessons:

1. Take heed of opposing against the word, or hindering ministers from preaching it. It is the ensign of Christ's regiment, it is the sword that is carried before him. Will a magistrate endure such as strike down the sword that is borne before him, and thrust the sword-bearer out of his place? Woe to them that have any hand in opposing or interrupting the government of Christ!

2. Slight not God's word, as if it were a blunt thing, which could neither cut nor pierce. 'It is sharper than any two-edged sword.' The sword of Elisha, which was God's word in his mouth, slew those that escaped the sword of Hazael and Jehu, who were both mighty princes, 1 Kings xix. 17. 'I have hewed them by the prophets; I have slain them by the words of my mouth,' saith the Lord, Hosea vi. 5. It was in re-

ference to the word of God, that the Lord said thus to his prophet, 'See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy,' &c., Jer. i. 10. It was in reference to God's word that it is said of Christ, 'He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked,' Isa. xi. 4. Well therefore might the apostle say, that it is 'sharper than any two-edged sword.' It is not safe for children, such as we are in spiritual matters, to dally with such a sharp two-edged weapon as the word is. Slighting God's word hath been the cause of severe judgments, 1 Sam. ii. 25; 2 Kings xvii. 14; 2 Chron. xxxvi. 16.

3. Apply God's word to thy sins. It is a sword whereby thou mayest cut them down. As ministers in their ministry must do this to others, so every one to himself. Against profaneness, apply Heb. xii. 16; against hypocrisy, Mat. xxiv. 51; against swearing, Jer. xxiii. 10; against unmercifulness, James ii. 13; against whoremongers and adulterers, Heb. xiii. 4; against liars, Rev. xxi. 8. So in other cases.

4. Let all evil doers fear. This sword of the word, of all other swords, shall not be borne in vain, Rom. xiii. 4. This sword pricked the Jews in their heart, Acts ii. 32. This made Felix tremble, Acts xxiv. 25. This struck Ananias and Sapphira stark dead, Acts v. 5. Though these were extraordinary judgments, and do not ordinarily fall out, yet assuredly the souls of evil doers are ordinarily struck dead therewith.

5. Make use of both edges of the word, because it is a two-edged sword. Make use of the law and of the gospel for slaying thy corruptions.

6. Have this sword always in a readiness, as gentlemen use to have their swords. Have the word of God in readiness to defend thyself against all manner of assaults, and also to repel and drive away thy spiritual enemies.

7. Let them who are in authority lift up this sword of the word of God in all places where they have authority, for suppressing evil doers, and encouraging them that do well, Rom. xiii. 4.

Sec. 72. *Of the word a spiritual sword.*

The apostle, to make good what he had said of the sharpness of the word, namely, that it is 'sharper than any two-edged sword,' setteth down an induction of sundry powerful effects, which are such as cannot be effected by any material sword. No material sword can 'pierce to the dividing asunder of soul and spirit,' &c., but the word can so far pierce, therefore no material sword is so sharp as the word.

If we well observe the kinds of effects produced, we shall find them all to be spiritual. Thence we may infer, that the word is a spiritual sword. It is in this respect styled, 'the sword of the Spirit,' Eph. vi. 17. Such is the whole armour of God described, Eph. vi. 14, &c.

For man consisteth of a soul which is spiritual, as well as of a body. Though a material sword may be useful for the body, yet the soul, singly considered in and by itself, hath no need of it.

Besides, we have spiritual enemies, whom a material sword can no way annoy; and we are subject to spiritual assaults, which cannot be repelled by corporal weapons. In these respects we have great need and use of a spiritual sword, such an one as the word is.

Hereby we have an evidence of the wise and good providence of God, who affordeth means answerable for our need every way, corporal means for our bodies, spiritual means for our souls. And as in wisdom he suffereth spiritual enemies to assault us with spiritual temptations, so he furnisheth us with a weapon to resist those enemies, and withstand those temptations.

It is therefore a point of egregious folly to account this sword a needless weapon, or to be careless in the use of it.

But it will be our wisdom well to use it, for our soul's safety, against all spiritual enemies and assaults.

Sec. 73. *Of the words dividing soul and spirit, joints and marrow.*

The first particular instance of the piercing power of the word is, that it 'divideth asunder,' διχονομενος, soul and spirit.

The simple verb *ἰκνύμαι*, *venio*, whence the Greek participle, being a compound, here translated *piercing*, signifieth *to come*. But the preposition *διὰ*, *per*, with which it is compounded, adds emphasis. For the compound *διχονομεναι* signifieth *to come to*, or *into*. Our English word *pierce* doth fully express as much. Our former English thus translates it, *entereth through*.

How far the word pierceth is demonstrated in this phrase, 'to the dividing asunder of soul and spirit.'

Of the Greek word translated *dividing asunder*, see Chap. ii. 4, Sec. 35.

The things here said to be divided are soul and spirit. Each of these words are oft put for the whole soul of man, specially when they are singly set and joined with the body by way of distinction, as 1 Cor. vi. 20, Mat. x. 28. But here both soul and spirit are put for particular distinct faculties.

The soul, as distinguished from the spirit, is put for the will and affections, which are accounted inferior faculties.

The spirit is put for the understanding or mind, which is accounted the highest faculty, commanding and guiding the rest.

Thus are they distinguished, 1 Thes. v. 23, Luke i. 86, 87.

The soul and spirit are as nearly and firmly knit together as any parts of the body can be; yet the word can divide them asunder, and that not only by distinguishing the one from the other, but also by discovering the several desires and delights, or dislikings and loathings, of the soul; and likewise of the castings,

plottings, and contrivements of the spirit; and all these both in good and evil things.

Some apply these words, *soul, spirit*, to the natural and regenerate parts of man, to corruption and grace, which in Scripture are commonly called 'flesh and spirit,' Gal. v. 17. In this sense none can be here meant but such as are regenerate, because none else have the spirit in that sense. But the power of the word, as here intended, is much manifested on those that are not regenerate.

These words following, *joints and marrow*, are metaphorical, taken from the body, and applied to the soul.

The Greek noun *αἰμαῖς*, translated *joints*, is derived from a verb, *αἶμα, αἶμα, ἰνδρ αἶμαζω*, that signifieth to fit or prepare. 'I have espoused,' or fitted and prepared you, saith the apostle, 2 Cor. xi. 2. Joints are so fitted for that hollow place where they lie, as they are as close, and can as hardly be pierced or severed, as the entire bone. The substance of joints is bony, they are very bones, so as a sword that easily cutteth asunder the thin skin and soft flesh may stick at the bony joint, and not cut it asunder.

By these joints are meant resolute purposes of the mind, obstinate resolutions of the will, hard hearts, seared consciences, stubborn affections and passions. Though a sharp two-edged sword can hardly cut asunder hard bony joints, yet can God's word easily cut asunder the aforesaid joints of the soul. It can alter resolved purposes, change obstinate wills, beat down hard hearts, rouse up seared consciences, and subdue violent passions, though they cleave so close to the soul as they may seem to be a part thereof.

How did God's word pierce the joints of the soul of Ahab, 1 Kings xx. 48, and xxi. 27; and of the princes of Judah, Jer. xxxvi. 16; and of Pilate, John xix. 12. So in another kind it pierced the joints of the soul of Eli, 1 Sam. iii. 18; and of David, 2 Sam. xii. 13; and of Hezekiah, 2 Kings xx. 19; and of the king and people of Nineveh, Jonah iii. 5, 6; and of the Jews, who were converted at Peter's first sermon, Acts ii. 37.

The other metaphor of *μαρμαρ*, *marrow*, doth yet further amplify the sharpness and efficacy of the word. Marrow is the inward pith of bones, so as an hard bone must be pierced or broken before the marrow within it can be touched.

The marrow doth here set out the inward thoughts, imaginations, desires, and lusts of the soul. The bones in which the marrow lieth, imply as much as the foresaid joints did. So as there is nothing so secret in a man, nothing held so fast and close in him, with the strongest resolution and greatest obstinacy, but the word can meet with it, as Christ's word met with Saul, Acts ix. 5.

The phrase of *dividing asunder*, applied to all the foresaid particulars, is taken from anatomists, who will open the corpse, and sever one inward part from another, and dissect every part, and lay open the sinews,

arteries, and every sprig. Thus they discern and discover what corruption, what malady, what redundancy of blood, or humour, or distemper is in any of them. So doth the word, as is shewed in the next section.

Sec. 74. *Of the word a discerner of thoughts and intents of the heart.*

This last phrase, and is a *discerner*, &c., is added to explain the former metaphors.

The Greek word *κριτής*, translated a *discerner*, is very emphatical; so emphatical, as they who interpret the word of God to be the Son of God, press the emphasis of this word in this place to be such, as can agree to none but to God himself. To this I answer, that it is God himself who speaketh in the word here meant; see Sec. 69. So as the power thereof is divine, and experience sheweth, that God useth ordinarily to manifest this kind of power here expressed in discerning thoughts by the ministry of his word.

As for the original word here used by the apostle, it is derived from a verb, *κρίνω*, that signifieth to *discern*, or to *judge*, John vii. 24. Thence a noun *κριτής*, that signifieth a *judge*; whence *κριτής*, the word of my text, which is not elsewhere used in the New Testament. It signifieth one that is skilful, expert and forward in espying, discerning, and censuring matters.

We in English, according to the notation of the Greek word, call such an one a *critic*.

There were two ancient grammarians, Aristarchus and Aristophanes, who used thoroughly to search the books of such poets as had written before their days, and to pass their censure upon them concerning such verses as were genuine or spurious; and these were thereupon called *κριταί*, *critics*.

The apostle doth not use the verb *discerneth*, which noteth an effect, or an act, but the noun a *discerner*, which implieth a kind of property and excellency in the act of discerning, so as nothing can so narrowly and thoroughly search and discern as the word of God.

The subject whereon the word is here said to exercise his critical faculty, are thoughts and intents of the heart. The noun *ἐνθυμήσεις*, translated *thoughts*, is a compound. The simple noun, *νοῦς*, *mens*, signifieth the *mind*. It also signifieth *wrath*, *θυμός*, *ira*, Eph. iv. 31, which is a commotion of the mind. In this sense, that word is frequently used in the New Testament.

The former, which is the most proper signification of the word, namely, *the mind*, is most pertinent to our purpose.

The preposition *ἐν*, with which the word of my text is compounded, signifieth *in*. The compound verb *ἐνθυμέσθαι*, *animus concipio*, signifieth to *conceive in the mind*, Mat. i. 20, Acts x. 19. Thence the word in my text, *ἐνθυμήσεις*, which signifieth a *conception of the mind*.

Thus Christ expoundeth it, Mat. ix. 4. It implieth an inward motion of the mind, which cannot simply be discerned but by the divine Spirit which accompanieth the ministry of the word.

The other word *ἐννοία*, translated *intents*, intends as much as the former. It is such a compound as that was; for the Greek word *νόος*, *νόεω*, *meus*, signifieth the *mind*, Rom. vii. 23, 25. The compound verb *ἐννοέω*, *mente concipio*, signifieth as the former, to conceive in the mind, or to think with one's self.

The noun here used, *ἐννοία*, signifieth a notion or understanding of a thing, yea, the very purpose of the mind; and in that respect it is here in the plural number fitly translated *intents*.

It is in the singular number translated *mind*, 1 Peter iv. 1; but by reason of this word *heart* added thereto, the inward motions or intents of the mind must needs be here meant.

Of the heart, and the various acceptions thereof, see Chap. iii. 7, Sec. 79.

The heart is here put for the whole soul.

Mention is here made of the heart, because in Scripture the heart is said to be most inscrutable or unsearchable, Jer. xvii. 9. It is one of God's incommunicable properties to be a 'searcher of the heart,' 1 Kings viii. 39; Acts i. 24.

Beside, the heart is accounted to be the seat of the affections; and 'the intents of the heart' may comprise the likings and dislikings of the whole soul; so as the word can discern the innermost motions of will, mind, and affection. That which is here attributed to the word, is somewhat answerable to that which is said of God himself, 'God saw that every imagination of the thoughts of man's heart was only evil continually,' Gen. vi. 5.

Behold what emphasis every word carrieth. Here is an exact critic, that can dive into the innermost motions of the mind, purposes of the will, and desires of the heart.

This piercing and discerning power of the word was manifested in the ministry of John the Baptist, whereby Jerusalem and all Judea, and 'all the regions round about Jordan,' were moved to be 'baptized of him in Jordan, confessing their sins,' Mat. iii. 5, 6.

And the people, publicans, and soldiers, inquired what they should do, Luke iii. 10, &c.

At the word of Christ, 'They which heard it, being convicted in their own conscience, went out one by one,' John viii. 9. And at the word of Peter, the Jews which heard him, were 'pricked in their hearts,' Acts ii. 37.

And at Paul's word, 'many came and confessed, and shewed their deeds,' Acts xix. 18, 19. And Felix trembled, Acts xxiv. 23. It is indefinitely said, that when ministers prophesy, 'If there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest, and so falling down on his face,

he will worship God, and report that God is in you of a truth,' 1 Cor. xiii. 24, 25.

The variety and multiplicity of phrases and metaphors here used, sheweth, that nothing can be kept so close, or held so fast in the soul of man, but the word of God can find it out, and cast it out. Such dissemblers as conceal their disposition from ministers of the word, cannot conceal it from the word itself, Ezek. xiv. 4, and xxxiii. 31.

Sec. 75. Of God's knowledge of every creature.

Ver. 13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

This verse may be taken either as a reason of the fore-named power and efficacy of the word; which reason may be drawn from the nature of him whose word it is, namely, God; who, being himself a searcher of the heart, and discernor of all things, though never so close and secret, is pleased to exercise that power in and by the ministry of his word.

Or, to distinguish this verse from the former, it may contain another distinct argument to press the main point in hand, which is, to hear Christ's voice, and not to harden our hearts, because our very heart, and the thoughts thereof, are all manifest before God.

Neither of these do thwart the other, but both may stand very well together; for they both intend the same thing, namely, that we ought to hearken to Christ's voice, because as God he is a searcher of hearts, and exerciseth that discerning power in and by his word.

The apostle here setteth down the piercing sight of God with such emphasis as he did the piercing power of the word of God.

The copulative particle *καὶ*, in the Greek, intends some correspondence betwix God and his word.

The Greek word *κτίσις*, translated *creature*, is derived from a verb, *κτίζω*, that signifies to create or make, 1 Tim. iv. 3, 4. It is variously used.

For it is taken,

1. For the creation, Mark x. 6, Rom. i. 20.
2. For every thing that hath a being from God, Rom. viii. 29.
3. For the fabric of the visible world, Rom. viii. 19, &c.
4. For an earthly structure made with man's hands, Heb. ix. 11.
5. For reasonable creatures, which are the chiefest of God's creatures here in this world, Mark xvi. 15.
6. For a magistrate, who in regard of his office bears the image of God, 1 Peter ii. 13.
7. For a true saint, who is born again, and renewed after the image of God. In this sense it hath this epithet *new* annexed to it; as 'a new creature,' 2 Cor. v. 17, Gal. vi. 15.

Here it is especially taken in the fifth distinction;

for reasonable creatures on earth, of what sex, age, condition or disposition soever they be.

I will not deny but that this word *creature* may here be indefinitely and generally taken for every creature in heaven, earth, sea, or hell, visible or invisible, reasonable or unreasonable, living or without life. For he that made them all, and deputed to every one their several places and natures, cannot be ignorant of any of them. They must needs all of them without exception be manifest in his sight.

Yet questionless the reasonable creature is here especially meant. For,

1. Man, the lord of other creatures, is by an excellency God's creature.

2. Other creatures were made for man; but man for God, and his glory especially.

3. Man hath understanding above other creatures to conceive himself to be God's creature, the work of his hands, and accordingly to respect God as his Creator.

To shew that there is not any one man excepted, he useth this indefinite phrase, 'There is not a creature.' To make the emphasis more conspicuous, our English inserts this particle *any*. He that excepteth not any one includeth every one, good or evil, upright or hypocrite, great or mean, learned or unlearned, wise or foolish.

See 76. *Of all things manifest in God's sight.*

This phrase, that is *not manifest*, is the interpretation of one Greek word, ἀφανής, which is a privative compound, and bath the force of a negative.

The simple verb φαίνω, *appareo*, *luco*, as used in the New Testament, signifieth to *appear*, Mat. xiii. 26, and to *shine forth*, John i. 5, and v. 35.

The compound verb ἀφανίζω, ἀφανίζουσι, *obscuro*, *eranesco*, from whence the adjective here used is derived, is directly opposite to the simple verb, as in these words, 'a vapour that appeareth,' φαίνουσι, 'vanisheth away,' ἀφανίζουσι, James iv. 14; so Mat. vi. 16. Of a compound noun derived from the same verb, see Chap. iii. 13, Sec. 80.

The negative conjunction οὐ, annexed to this privative compound, adds emphasis. It is more than if he had said, every creature is manifest.

Two negatives in Greek make a strong affirmative. Sometimes to make the affirmative the stronger, the negative is doubled and trebled. See Chap. xiii. 5, Sec. 71.

This phrase implieth an impossibility of concealing anything from God.

According to the notation of the Greek word, it implieth a clear and bright manifestation of every creature.

This relative *his*,—'in his sight,'—may have reference to God, whose word the foresaid powerful word is said to be, in this phrase, 'the word of God.' Or it may have reference to Christ, of whose proph-

phetical function he here treateth, and whose voice he advised us to hear, Chap. iii. 7, Sec. 78.

Between these there is no difference; for Christ is God, and the voice of Christ is the word of God.

The phrase ὡς ἔστιν, *coram*, *in sight*, is in Greek an adverb, and properly signifieth *before*, and so it is turned, Luke i. 6. It is also turned in the *presence*, Luke i. 19. It is derived from a noun ὡς, ὅτις, *cultus*, that signifieth *sight*. It is applied to men and angels, Luke xii. 9. To God it is applied by way of resemblance after the manner of man. So is this phrase in the next clause, ἐφ' ὁφθαλμοῖς, 'unto the eyes.' See Chap. i. 10, Sec. 132. It sets out God's perfect knowledge of all men, whether good or evil, Prov. xv. 3. Concerning the good it is said, 'The eyes of the Lord are over the righteous,' 1 Peter iii. 10; and 'He knoweth the way of the righteous,' Ps. i. 6. Concerning the evil it is also said: 'The eyes of the Lord are upon the sinful kingdom,' Amos ix. 8, and 'God saw that the wickedness of man was great,' &c., Gen. vi. 5.

This in general must needs be so, because he is himself everywhere present, Jer. xxiii. 23, and nothing can hinder his sight, Ps. cxxxix. 7, and Job xxii. 13, 14. As the sun is above all, and shineth everywhere, so much more God.

Besides, God made all things, and he governeth all things, and therefore it is requisite he should have a sight of all. And this the rather, because his glory is the end of all, Prov. xvi. 4, Rom. xi. 36. By his sight of all he can direct and turn them all to his glory.

In particular, God seeth all for the righteous's sake, to uphold, to encourage, and to take occasion of rewarding them; and for the wicked's sake, to curb, restrain, and punish them.

This is a great encouragement unto the righteous to hold on in their righteous courses; for though men may be ignorant thereof, as Potiphar was of Joseph's faithfulness, Gen. xxxix. 19, 20; or forget it, as Pharaoh's butler forgot Joseph's kindness, Gen. xl. 23; or wittingly wink at it, as Nabal did at David's goodness, 1 Sam. xxv. 10; or misconceive it, as Saul did David's faithfulness, 1 Sam. xxii. 8; or envy it, as John's disciples did at the power of Christ's ministry, John iii. 26; or hate them for it, as the Pharisees hated Christ, John xv. 24; yet God cannot be ignorant, will not forget, nor wink at, nor misinterpret, any good thing. So as this is sufficient to encourage the righteous, yea, and to comfort them in all their distresses, Exod. iii. 7.

On the other side, this is matter of great terror to the wicked, in that he that seeth all their wickedness will not suffer them to go scot-free: 'God shall bring every work into judgment, with every secret thing,' &c., Ezek. xii. 11.

See 77. *Of all things naked and opened unto God.*
To set out God's omniscience the more to the full,

the apostle addeth this clause: 'But all things are naked and opened,' &c.

This clause is brought in with a particle of opposition, *ὅτι, but*. The opposition is betwixt the different kinds of propositions, the one negative, the other affirmative: that implied, that nothing can be hid from God; this, that all things are seen by him. Nothing can be hid, but all things are seen. Thus this opposition implies that the latter is a reason of the former. There is nothing not manifest to God, because all things are open before him.

Those things are said to be *γυμνά*, naked, which have nothing to cover them. Thus our first parents were naked in paradise, Gen. ii. 25. Where Christ saith, 'I was naked, and ye clothed me,' Mat. xxv. 36, he sheweth that they are naked who are not clothed or covered.

Of a naked body, all the beauty, comeliness, and due proportion of the whole and every part is easily discerned, and every spot, sore, and defect, will soon be discovered.

Now, because a thing naked may outwardly appear fair, comely, and every way perfect, yet have many corruptions and defects in it, the apostle addeth another metaphor, whereby he sheweth that God can also discern all things within. That other metaphor is in this word *περὶ ἀνοιχθέντα*, opened.

The Greek participle is derived from a noun, *πρόσθιος*, *collum*, that signifieth a neck. The verb among other senses is used of such beasts as, being excoriated or flayed, were cut down from the neck to the rump, all along the back-bone. By this means the beast was so opened as every part within it, yea, and the soundness or unsoundness of every part, might be seen. Heathen magicians used to look into the inward parts of beasts slain for sacrifices, and narrowly to observe the colour, shape, posture, defects, and other like circumstances, answerably to order their definitions for good or bad success. Hereunto the prophet alludeth in this phrase, 'He looked in the liver,' Ezek. xxi. 21.

From that custom arose this metaphor of laying a thing open, so as every secret therein might be discovered.

Thus are all things opened to God's eyes, so as nothing can be concealed from him: not without, for all things are naked; not within, for all things are opened, *τοῖς ὀφθαλμοῖς αὐτοῦ*, 'to his eyes.'

This metaphor of eyes attributed to God is used as this phrase, in *his sight*, was used, Sec. 76.

These metaphors, *naked*, *opened*, give evidence that men are every way known to God. As the former part of this verse shewed that all persons are known to God, so this that every way they are known to him. Without, all things are naked; within, all things are opened.

As 'God saw that the wickedness of man was great in the earth,' so he saw that 'every imagination of

¹ *πρὸς ἀνοίχθην*, significant, διὰ τῶν ἐκκαίωσις σπινῶν, per spinam dorsi findere.—*Vicinus*.

the thoughts of his heart was only evil continually,' Gen. vi. 5. The psalmist sets out this omniscience of God to the life, Ps. cxxxix. 1, 2, &c. Christ, by his divine Spirit, discerned Nathanael to be 'an Israelite indeed, in whom was no guile,' John iv. 47; and the ruler of the synagogue to be an hypocrite, Luke xiii. 15.

1. God was declared to be 'the searcher of hearts,' Sec. 74.

2. God, being the creator of all within and without, must needs understand them all, and that throughout, Ps. xciv. 9, &c.

This is a point of singular comfort to the upright; it upholds them against such false imputations as Job's friends laid to his charge.

On this ground, that God knoweth all things without and within, true saints can appeal to God in such cases as they are falsely charged withal, Ps. xxvi. 1, 2, and cxxxix. 23, 24.

In extremities this omniscience of God moveth true saints to plead their integrity before him, Isa. xxxviii. 3.

On the other side, this cannot but much affright the consciences of hypocrites, who, though they may with fair outward pretences soothe and deceive men, who can but judge according to outward appearance, yet they cannot deceive him 'to whose eyes all things are naked and opened.'

This affords a reasonable admonition to all of all sorts, narrowly to look to themselves; at all times, in all places, in all things, every way, in their outward conversation, and in their inward disposition, even because all things are naked and opened unto God.

Sec. 78. *Of God's seeing sin in such as are justified.*

This text, that doth so fully set out the omniscience of God, is fitly pressed against those who hold and teach that God can see no sin in justified persons. That they may more fully express their mind therein, they set it out by these two comparisons: the first of an hat put upon an hour-glass; the second, of a bottle of ink poured into a sea of water. They thus apply these comparisons: as a man cannot see the glass that is covered with an hat, nor the blackness of the ink in a sea of water, so God cannot see sin in the justified. To this I answer, that resemblances from man to God do not hold, because of the infinite disparity betwixt them.

To discover the vanity of the aforesaid assertion, I propound these queries:

1. Whether there be any sin at all in the justified, while here they live, or no? The Scriptures expressly saith that 'there is no man that sinneth not,' 1 Kings viii. 46; that 'in many things we offend all,' James iii. 2; that 'if we say that we have no sin, we deceive ourselves, and the truth is not in us,' John i. 8. Surely under these indefinite phrases, even the justified must needs be comprised. If sin be in them, the

foresaid description of God's omniscience plainly demonstrates that God sees it.

2. Do men see sin in others that are regenerate? This cannot be denied, for Nathan saw sin in David, 2 Sam. xii. 7, and Paul in Peter, Gal. ii. 11. Can it be imagined that man should see that which God cannot?

3. Can justified persons discern sin in themselves? If not, why do they complain thereof? as David, Ps. xxxviii. 4, and li. 1, &c.; yea, and the apostle Paul also, Rom. vii. 24. Surely God must needs see more in man than himself can.

How should God punish sin in justified persons (as in Moses, Num. xxvii. 14, in David, 2 Sam. xii. 10, &c., and in Solomon, 2 Sam. vii. 14) if he can see no sin in them? Or how should God order and dispose their sin to good (as he doth Rom. viii. 28) if he see no sin in them? The punishment here spoken of, is not to be taken for the vindictive judgment of a judge, simply for the crime committed, but for the corrective chastisement of a father, for the amendment of the offender, 2 Sam. vii. 14, Heb. xii. 10.

Many of their grounds whereupon they settle this opinion, that God seeth no sin in the justified, are raised from mistakes of sacred Scripture; so as I may say to them, as Christ said to the Sadducees, 'Ye do err, not knowing the scriptures, nor the power of God,' Mat. xxii. 29.

The first scripture which they mistake is this part of Balaam's prophecy, 'He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel,' Num. xxiii. 21.

To take these words according to this translation, many judicious expositors¹ do thus interpret them: 'God hath not beheld iniquity in Jacob utterly to destroy them: or to give them over to their enemies.' Others² thus: 'He seeth not iniquity in Jacob, in that he imputeth it not to him.'

The true meaning of this scripture will be best found out by a due observance of the main scope thereof; which was this, to shew that God would suffer no attempts to prevail against his people:

1. In this case, not to behold, לֹא רָאָה , or, not to see, לֹא רָאָה , Esth. viii. 6, is not to endure to see such and such a thing to be done. When a father seeth his child wronged, he may say, I will not see my child to be thus abused; that is, I will not suffer him so to be handled. I will rescue my child, and revenge the wrongdoer. Thus God may be said, not to see that which he doth not like, and that which he will not suffer. Our English expoundeth this phrase, *seeth not*, applied to God, thus, *approveth not*, Lam. iii. 36.

2. The words, לֹא רָאָה , translated *iniquity*, and לֹא רָאָה , *perverseness*, do most properly and usually signify wrong and grievance.

The former, translated *iniquity*, signifieth unequal dealing, Ps. xciv. 23.

The latter, translated *perverseness*, signifieth also mischief, Ps. vi. 16.

Both these words in Balaam's prophecy imply evil in the enemies of Israel, rather than in Israel themselves, or in the people of God; so are both these words taken, Hab. i. 3.

3. By Jacob and Israel are meant the whole body of the people that were then in the wilderness, whereof many were not truly justified. For in the verse before he saith, 'God brought them out of Egypt.'

4. The preposition בְּ , translated *in*, signifieth also *to*, or *against*, as verse 23. So as the words may be thus translated, according to their true sense and meaning, 'God endureth not to behold wrong done against Jacob, nor to see grievance against Israel.' In this sense, what can be picked out to justify that gross error, that God seeth no sin in justified persons?

A second ground that they raise out of Scripture for the foresaid error, is taken from sundry metaphors, such as 'God bloteth out transgressions,' and 'putteth them away as a cloud,' and 'casteth them behind his back, and into the bottom of the sea,' &c. Of these, and other like metaphors, how they intend a full discharge of sin, see *A Guide to go to God*, or, *An Explanation of the Lord's Prayer*, 5th petition, sec. 130. To apply metaphorical phrases simply, and that beyond the intent of the Holy Ghost who useth them, is to pervert the Scripture.

A third ground is taken from the Holy Ghost's expression of the church's beauty in these and such like phrases: 'Thou art all fair, my love, there is no spot in thee,' Cant. iv. 7; and Christ 'gave himself for his church, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish,' Ephes. v. 25, 26.

Ans. These and such like places are meant partly of the robe of Christ's righteousness, wherewith justified persons are clothed while here they live; and partly of that glory wherewith the church shall be decked in the world to come. But from thence to infer, that there is no sin in justified persons while here they live, or that God can see no sin in them, is a false inference.

See. 79. Of this phrase, 'with whom we have to do.'

The last clause of the 13th verse, which is this, *with whom we have to do*, is ambiguous.

The word לִפְנֵי , translated *to do*, is the very same that was used ver. 12, and translated, *the word*.

It is derived from a verb לָפַד , that signifieth *to say*, or *to speak*, Mat. iii. 9. Answerably this word signifieth *word* or *speech* which is uttered.

In this sense the meaning is this, of whom we speak.

In this sense the Greek preposition πρὸς , which

¹ Pelican annot. on Tindall transl. of Bible, Piscat. in loc.

² Hier. and Aug. in Ps. 31. Vatab. Calvin, Pica.

properly signifieth *to*, must be put for *of*. The preposition *περὶ*, which properly signifieth *of*, is used in a like phrase, thus, 'Of whom we have many things to say,' Heb. v. 11.

The foresaid word doth also signify a matter, a thing, or case, as where Christ saith, 'I will ask you one thing,' *λόγον ἓνα*, Mat. xxi. 24; and where he saith, 'saying for the cause,' *παρεκτός λόγον*, Mat. v. 32. The Hebrews do also use *בְּ*, *word*, for thing or matter, as Exod. xviii. 26, Esther ix. 31. In reference to this signification, it is here translated, 'with whom we have to do.'

This same word *λόγος* signifieth also an account. In this sense it is frequently used, and that both in taking an account, as Mat. xviii. 23, and xxv. 19, and also in giving an account, as Luke xvi. 2, Rom. xiv. 12. In this last signification of an account, the preposition *πρός*, *to*, is properly used, and it may be thus translated, 'to whom we are to give an account.'

None of these senses are impertinent.

Our former English translators mention the two former interpretations; one in the margin thus, 'concerning whom we speak;' the other in the text thus, 'with whom we have to do.'

The former of these giveth proof that Christ is the searcher of hearts; for Christ is he concerning whom the apostle especially speaketh. Thus all the points which were before in general delivered, of God's power and property in this respect, are in particular to be applied to Christ; yea, by just and necessary consequence, it also from thence followeth that Christ is true God. Hereof see Chap. i. 8, Sec. 107.

The latter giveth evidence that it is the Lord with whom we have especially to do in all things. Thus much is implied under this charge which God giveth to Abraham, 'Walk before me,' Gen. xvii. 1; so did Enoch, Gen. v. 24; and Noah, Gen. vi. 9; Abraham and Isaac, Gen. xlviii. 15; and Joseph, Gen. xxxix. 9.

Under this interpretation may well be comprised that which was noted of giving an account to God. For they who have to do with God must give an account to him; and in giving an account to God they have to do with him. See Chap. ii. 13, Sec. 129.

God is the supreme sovereign over all; he hath appointed to every one his work. He is that Judge to whom all are to give an account.

On this ground we ought in all things to have an eye to him; in matters of his worship, and in our affairs with men, magistrates, subjects, masters, servants, all of all sorts apply this, Col. iii. 23, and iv. 1.

Sec. 80. *Of the resolution of Heb. ix. 12, 13.*

Ver. 12. *For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.*

13. *Neither is there any creature that is not manifest*

in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

The sum of these two verses is, the efficacy of God's word.

About it we may observe,

1. The point itself, ver. 12.

2. A proof thereof, ver. 13.

In laying down the point, the apostle expresseth,

1. The inference, in this causal particle *for*.

2. The substance: and that is declared, 1, simply; 2, comparatively.

In the simple consideration there is set down,

1. The thing described, *the word of God*.

2. The description thereof by two epithets: 1, *quick*; 2, *powerful*.

The comparison is taken from a *two-edged sword*.

In the comparison, the word is,

1. Generally said to be *sharper than any sword*.

2. It is particularly demonstrated, wherein it is sharper.

The particulars are set down, 1, metaphorically; 2, plainly.

The metaphor declares two virtues of the word:

1. A piercing virtue.

2. A dividing virtue.

The latter virtue is illustrated by the things divided, which are two couple:

1. Soul and spirit.

2. Joints and marrow.

The particular effect of the word plainly expressed is,

1. Proponed, in this word, *discerner*.

2. Amplified by the subject wherein that virtue is exercised. This is double:

1, Thought; 2, Intents of the heart.

The proof of the foresaid power of the word is taken from the omniscience of him whose word it is.

Hereabout there is,

1. A description of the point.

2. A declaration of the person.

The point itself is demonstrated two ways,

1, Negatively; 2, Affirmatively.

The negative noteth out,

1. The persons seen.

2. The manner of seeing them.

The persons seen are set out two ways:

1. By an indefinite title, *creature*.

2. By a negative extent, *not any*, that is, every one.

The manner of seeing them is set forth three ways:

1. By a double negative, *neither, not*, which maketh a strong affirmative.

2. By a clear manifestation, in this word *manifest*.

3. By an assured evidence, in this phrase, *in his sight*.

The affirmative part of the description implieth two points:

1. The general matter, *all things*.

2. The kind of discovering them: and that in two metaphors:

The first respecteth things outward, they are *naked*.

The second things inward, they are *opened*.

The foresaid metaphors are amplified by their evidence, thus, in *God's eyes*.

The person whose omniscience is thus laid out, is demonstrated by that reference which we have to him, in this phrase, *with whom we have to do*.

Sec. 81. *Of observations raised out of Heb. iv. 12, 13.*

I. *God hath vouchsafed his word to us.* This title, the word of God, takes this for grant. See Sec. 69.

II. *God's word shall not be in vain.* This ariseth from the inference. See Sec. 68.

III. *God's word is a living word.* It is *quick*. See Sec. 70.

IV. *God's word is a word of power.* It is *powerful*. See Sec. 70.

V. *God's word is sharp.* This is implied under this comparative degree, *sharper*. See Sec. 71.

VI. *God's word is as a two-edged sword.* Hereunto it is resembled. See Sec. 71.

VII. *God's word is sharper than the sharpest instrument.* A two-edged sword is the sharpest of instruments; but the word is sharper than it. See Sec. 71.

VIII. *God's word is a spiritual sword.* Spiritual effects are here attributed to it. See Sec. 72.

IX. *God's word divideth the closest and firmest things.* Such are *soul and spirit*. See Sec. 73.

X. *God's word pierceth the hardest things.* Such are the joints. See Sec. 73.

XI. *God's word pierceth to the innermost things.* Such is the marrow. See Sec. 73.

XII. *God's word is an exact censor.* It is a *critic*. See Sec. 74.

XIII. *God's word reacheth to men's thoughts.* This is here plainly expressed. See Sec. 74.

XIV. *God's word discovereth intents and purposes.* This also is here expressed. See Sec. 74.

XV. *God's word searcheth the very heart.* For this end mention is here made of the heart. See Sec. 74.

XVI. *God's word is powerful as God himself.* This is gathered from the inference of this 13th verse. See Sec. 75.

XVII. *All of all sorts are known to God.* This negative, *not any*, intends as much. See Sec. 75.

XVIII. *God fully knows all.* This negative, *not manifest*, importeth so much. See Sec. 74.

XIX. *Both things and persons are under God's cognisance.* The distinction betwixt creatures and things imply this point. See Sec. 77.

XX. *All outward things are clearly discovered to God.* They are as *naked*. See Sec. 77.

XXI. *God discerneth the innermost things.* This metaphor implied under this word *opened*, intendeth as much. See Sec. 77.

XXII. *God seeth sin in all.* Sin is comprised under this general, *all things*. See Sec. 78.

XXIII. *We have to do with God in all things.*

XXIV. *We must give an account to God.* These two last doctrines are implied in this phrase, *with whom we have to do*. See Sec. 79.

Sec. 82. *Of the inference of the 14th verse.*

Verse 14. *Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession.*

This and the two next verses do so expressly speak of Christ's priesthood, as some expositors¹ think it fit to begin the fifth chapter with them. But I see no great cause to alter the ordinary division of these chapters. For those three last verses are as a perfect transition, which looketh backward and forward.

1. They look backward, to that which had been said of Christ's sitting on high, being the Son of God, chap. i. 3, 5, and to Christ Jesus his being 'the high priest of our profession,' chap. ii. 17, and iii. 1. In reference to these and other like passages, the apostle maketh this inference, 'Seeing then that we have a great high priest,' &c.

2. They look forward as the sum of that which the apostle delivereth in the chapters following, concerning Christ's priesthood.

The note of reference, *then*, is this ordinary illative conjunction *therefore*, which we here translate *then*, and it implieth a consequence. The consequence here intended may be that which is here comprised under this phrase, 'Let us hold fast our profession.'

In looking backward it may imply a general, particular, and immediate reference.

1. The general reference is to all that hath been before spoken concerning the priesthood, exaltation, and sonship of Jesus, all which are here hinted as a motive to 'hold fast our profession.'

2. The particular reference is to that main point which the apostle presseth in this and the former chapter about 'entering into God's rest.' For if the question be asked, What hope we poor sinners may have of entering therinto? the apostle here maketh answer, That Christ our great high priest being passed into heaven, we also in and by him have hope to enter.

3. The immediate reference is to that which he had delivered of the power of God's word, and piercing sight of God himself, vers. 12, 13. We shall be assuredly found out if we fall from our profession, it becomes us therefore to hold it fast.

All and every of these references teach us to improve to our best advantage the means which God affordeth to us. God hath given us his own Son, whose throne is in the heaven, who is 'the apostle and high priest of our profession,' who hath prepared an everlasting rest for us, whose word is exceeding powerful, and who himself is a searcher of hearts; therefore we ought to persevere in the faith of Christ, and hold fast our profession.

¹ Luther, Calvin.

Thus will it not repent the Lord that he hath given us his Son to be our king, priest, and prophet; and with him his powerful word. Thus shall we find and feel the sweet comforts and refreshments that flow from Christ, and partake of all his benefits. Thus shall we see just cause to bless the Lord for those great gifts bestowed on us.

Sec. 83. *Of having a great high priest.*

Most of the particulars here laid down about Christ's priesthood have been before handled, as, that Christ is a priest, an high priest, and a great high priest. Of these see Chap. ii. 17, Secs. 172, 173, &c.

We are said to have (*ἔχωμεν*) this priest in sundry respects.

1. In that God the Father gave him to us by promise, Gen. iii. 15.

2. In that Christ is actually exhibited, being come down from heaven, having assumed our nature (in which respect he is 'taken from among men'), and in our nature done and endured whatsoever as a priest he was to do and endure.

3. In that, by the ministry of the gospel, he is offered and tendered unto us, Gal. iii. 1.

4. In that we profess to believe in him, and thereby take him for our priest, if at least we do indeed believe as we profess. For to believe in Christ is to receive him, John i. 12.

Thus we see that this word *having* carrieth emphasis; and is much more than if he had said, 'Seeing there is,' &c. This implieth a right to him, and a kind of possession of him.

This is a great privilege thus to have such a priest, such an high priest, so great an high priest. All men have not this priest.

How should we esteem him! How careful should we be to use him as our priest! See Chap. ii. 17, Sec. 175.

Oh let not that be verified in us, which the wise man thus hinteth of a fool, 'Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?' Prov. xvii. 16.

Sec. 84. *Of Christ being in heaven as our priest.*

The place where Christ continueth to exercise his priesthood, is here said to be *τῶν οὐρανῶν*, the heavens. The plural number, *heavens*, is used to set out the height and excellency of the place. See Chap. i. 3, Sec. 35.

1. This is a strong argument against the ubiquity of Christ's body. For that which is contained in the heavens, is not everywhere present. I may in this case say, as the angels did to them that sought Christ in the grave when he was risen, Luke xxiv. 5, 'Why seek ye him that is in heaven among them that are on earth? Long may they so seek him, but while he abideth in heaven they shall not find him on

earth. The like may be pressed against transubstantiation.

2. This sheweth the pre-eminency of Christ's priesthood above all others' priesthood. Others exercised their priesthood in places made with hands; but 'Christ is not entered into holy places made with hands, but into heaven itself, now to appear in the presence of God for us,' Heb. ix. 24.

3. This ministereth matter of great consolation to us, against whom heaven was shut by reason of our sins, but now it is opened by Christ; so as we may now well labour to enter into the celestial rest, as we were exhorted, ver. 11. For the way is made open, and places are there prepared for us, John xiv. 2. This is a strong inducement to stir us up to do as the people did in the days of John the Baptist, when 'the kingdom of heaven suffered violence, and the violent took it by force,' Mat. xi. 12.

4. This may stir us up to 'seek those things that are above, where Christ sitteth on the right hand of God;' and to 'set our affections on things above, not on things on the earth,' Col. iii. 1, 2.

5. This teacheth us in prayer to look up unto heaven, where Christ our high priest is. For this end Christ putteth us in mind of God's being in heaven, where he teacheth us thus to pray, 'Our Father which art in heaven,' Mat. vi. 9.

6. This assureth us that Christ is where his Father is, presenting himself as our high priest for us continually before his Father.

7. This giveth evidence that we also that believe in Christ shall have an habitation in heaven. For saith Christ to such, 'I go to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also,' John xiv. 2, 3.

Sec. 85. *Of Christ's 'passing' into heaven, and our communion with him.*

Christ is said to have *passed* into the heavens. The Greek word *παράσθηται*, translated *passed*, is a compound. The simple verb *ἔρχομαι* signifieth to come. The preposition *διά* signifieth *through*. This compound signifieth to pass through, notwithstanding any difficulties that may seem to hinder. Thus it is said that an angel and Peter 'passed the first and second ward,' Acts xii. 10.

Our Lord Christ having assumed our nature, passed through the Virgin's womb; and being born, in his infancy, childhood, and man-age, passed through many difficulties, as temptations, afflictions, persecutions, death itself, and the grave; yea, after his resurrection he passed through the three regions of the air, and the several orbs of the starry heavens, and so entered into the highest heavens.

Thus we see that nothing could hinder him from that place where he intended to appear as our priest for us before his Father.

On this ground we may be confident that we also who believe in Christ shall pass through all impediments and obstacles, to be in that rest where he is. As the head himself passed through all, so will he cause his members to pass through all, that they may be where he is.

The conjunction of these two points (1, that we have Christ for our priest; 2, that he is passed into the heavens) do prove, that Christ's bodily absence hinders not our communion with him, nor our participation of the benefit of his priesthood. We have him for our priest though he be passed into the heavens. Expressly is this again set down, Heb. viii. 1.

1. Though in body he be absent, yet in his divine Spirit he is ever with us, according to his promise, Mat. xxviii. 20.

2. Faith hath a virtue to pierce into heaven, where Christ is. It seeth him who is invisible, Heb. xi. 27; John xx. 29.

Singular comfort doth this minister to us on earth, that so great a distance as is betwixt heaven and earth cannot hinder our communion with Christ. We may by faith have recourse to him as if he were on earth; and though he were on earth, yet access to him would be to little purpose without faith, Mat. xiii. 58.

Sec. 86. *Of Christ a priest, both God and man, and of our duty thereupon.*

To shew distinctly who this priest was, he expresseth his name, *Jesus*. This name was his proper name, given to him upon his incarnation. Of it, see Chap. ii. 9, Sec. 73; Chap. iii. 1, Sec. 29.

By this title the apostle declareth Christ to be man, whereby he was fit to do all works of service and suffering that were to be done and endured by a priest. He declareth himself hereby to be a Saviour. See Chap. ii. 9, Sec. 73.

Because the priesthood which Christ undertook required matters of divine dignity and authority, the apostle addeth that special relation which Christ had to God, in this phrase, 'the Son of God.' Of this relation, see Chap. i. 2, Sec. 15.

By this it appeareth that our priest was both God and man, able and fit for that function. Hereby is Christ distinguished from Aaron, and from all other priests. Hereof see more, Chap. ii. 17, Sec. 172.

The duty required by virtue of Christ's priesthood is thus expressed, 'Let us hold fast our profession.'

Of the manner of the apostle's expressing his mind in the plural number and first person, whereby with others he moves himself, see ver. 1, Sec. 3.

By *profession* is here meant the true faith professed. Of the word *ἡγήνηται*, here translated *profession*, see Chap. iii. 1, Sec. 27.

The verb *ῥαῖσαν*, translated *hold fast*, significth to hold a thing so fast as not to let it go again. Thus it is used of holding Christ when they had apprehended

him, Mat. xxvi. 48; and of Herod's holding John when he bound him in prison, Mark vi. 17. It is also used of the Jews holding the traditions of their elders, which they would by no means let go, Mark vii. 3, 4, 8. It is applied to retaining of sin in obstinate persons, which shall not be forgiven, John xx. 23; here it implieth perseverance. In this sense is this verb used three times by Christ, namely, in his epistle to Pergamos, Rev. ii. 13; to Thyatira, Rev. ii. 25; and to Philadelphia, Rev. iii. 11.

Of perseverance in the faith, see Chap. iii. 6, Sec. 68.

The inference of this duty upon the description of Christ our priest sheweth, that the ground of our perseverance resteth on Christ's priesthood. For this end doth the apostle exhort us to 'consider the High Priest of our profession,' chap. iii. 1.

The sacrifice which Christ as our priest once offered up, the intercession which he continually maketh, and the benefits which flow from his priesthood (whereof see Chap. ii. 17, Sec. 174), are both means and helps to perseverance.

It becomes us, even in this respect, to be well informed in this mystery of Christ's priesthood, much to meditate thereon, and well to place our confidence on it.

Sec. 87. *Of the inference of ver. 15.*

Ver. 15. *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

This verse is added to remove a scruple which might arise from the excellency of that priest, who is described in the former verse. For a poor sinner, upon a deep apprehension of his own unworthiness, vileness, and cursedness, might thus reason: True it is that Christ is a priest, but so great an high priest, sitting on a glorious throne in heaven, the very Son of God, as I, poor, weak, cursed sinner, who am subject to many infirmities and corruptions, dare not go to him for mediation.

To remove that scruple, the apostle here sheweth, that albeit he were so great and glorious a priest, yet he was withal 'touched with a feeling of our infirmities,' and 'tempted as we are;' so as we have good cause to believe that he will be merciful unto us, and ready to receive and relieve us. (Hereof see Chap. ii. 17, Sec. 176).

Thus this causal conjunction *γὰρ*, *for*, is here fitly added, in that it pointeth at a reason why we should hold fast the profession of our faith in Christ; because he is not only the Son of God, a great high priest in heaven (which was one reason), but also because he was 'touched with the feeling of our infirmities,' and 'tempted as we are,' which is another reason.

We may well hence infer, that it is necessary to be

instructed in Christ's humiliation, temptations, passions, and infirmities, as well as in his divine majesty, dignity, authority, and power. The sacred Scripture doth distinctly, perspicuously, and fully declare both. Where it speaks of the one, it frequently speaks of the other.

Christ's humiliation, infirmities, and sufferings, are the means whereby we have access to Christ; they are the ground of our encouragement to fly unto him. His divine dignity and power are means of strengthening our faith, and making us wholly to rely upon him. Were it not for the former, we durst not approach unto him; were it not for the latter, we could not with confidence rest upon him.

Sec. 88. Of Christ's fellow-feeling.

In setting down the infirmities of Christ, the apostle useth two negatives; thus, 'We have not an high priest which cannot be touched,' &c. This he doth to convince us the more of the truth of the point. Two negatives in Greek make a strong affirmative (as was shewed ver. 13, Sec. 76). It is more than if he had said, 'We have a high priest that can be touched,' &c. These two negatives intend an improbability, if not an impossibility, of the point; yea, they imply that it cannot be otherwise thought but that Christ should be so touched: of it we may not make any doubt or question.

The word *δυναμενον*, here translated *can*, is in this case turned *able*, *δυναται* which implieth a fitness and readiness to a thing. See Chap. ii. 18, Sec. 183.

This phrase, *touched with a feeling*, is the interpretation of one Greek word, *συμπαθεῖν*, which is a compound. The simple verb *πάσχειν*, *pati*, signifieth to *suffer*; the preposition *σύν*, *with*. The compound *συμπαθεῖν*, to *suffer with*, or to be mutually affected with others' sufferings; even so as if those sufferings touched one's self, and he himself felt the weight or pain of them.

This word is used to set out the compassion which these Hebrews had of the apostle in his bonds, and it is thus translated, 'Ye had compassion of me in my bonds,' Heb. x. 34. They so tendered him, or were so affected towards him in his bonds, as they would have been toward themselves in the like case; according to that direction which is given Heb. xiii. 3. A participle derived from this verb *συμπαθεῖν*, is thus translated, *having compassion one of another*, 1 Peter iii. 8. This word, to *sympathise*, is drawn from that Greek word. Our English phrase, 'touched with a feeling,' implieth that Christ is so affected with our miseries as if he himself lay under them, and felt them as much as we.

To set forth the compassion of the high priest under the law, there is another compound, *μετριοπαθεῖν*, derived from the same simple verb, which signifieth to *have compassion with measure*, that is, to have so much compassion as is sufficient. Herein he was a

type of Christ, who hath indeed as much compassion as is requisite. In this respect Christ is said to be 'a merciful high priest, in that he was made like to us.' See Chap. ii. 17, Sec. 176.

Sec. 89. Of the infirmities whereof Christ hath a fellow-feeling.

The particulars whereof Christ is here said to have a feeling are comprised under this word *ἀσθενίας*, *infirmities*. The Greek word is a privative compound. The simple noun, *σθένος*, signifieth *strength*. Thence a verb, *σθενῖν*, which signifieth to *strengthen*, 1 Peter v. 10. The privative compound, *ἀσθενῖν*, hath a contrary signification, which is to *be sick or weak*, James v. 14, Rom. xiv. 2. So this noun signifieth *sickness*, John xi. 4, or any other *weakness* and *infirmity*, 2 Cor. xii. 9, 10.

The plural number, *ἀσθενίας*, *infirmities*, is here used, because they were very many. They are said to be *ἡμῶν*, *our* infirmities, because they were such as we have in their kind, and because they were undertaken for our sakes. In this respect he is afterwards in this verse said to be 'tempted like as we are.'

We have infirmities of soul, and of the several faculties thereof; and of the body, and several parts thereof, both inward and outward; yea, all the temptations and afflictions from others whereunto we are subject, may be comprised under infirmities. Of all these had Christ a feeling.

That which is here taken for grant, that Christ was 'touched with a feeling of our infirmities,' may be taken two ways.

1. In reference to those infirmities wherewith he was in his own person afflicted. These were such as we are subject unto, as is shewed before. He was herein made like to us. See Chap. ii. 17, Sec. 169.

2. In reference to those infirmities wherewith we are afflicted. Christ being our head, he had a fellow-feeling of them. It is oft noted in the history of the Gospel, that he was 'moved with compassion.' See Chap. ii. 17, Sec. 176.

As an evidence of Christ's fellow-feeling of our infirmities, he wept, John xi. 35, Luke xix. 41; he groaned and mourned, Mark iii. 5; he invited such as were heavy laden to come unto him, Mat. xi. 28; he preached to the poor, Mat. xi. 5; he comforted the afflicted, Mat. ix. 2; and absolved the penitent sinner, Luke vii. 47, 48.

Because we are most affected with outward evidences, it is expressly noted that he fed the hungry, cleansed the lepers, healed the sick, eased the pained, gave sight, hearing, and speech to such as wanted them, restored limbs, raised the dead, and dispossessed devils.

To shew that he had this fellow-feeling, not on earth only, but that he retaineth it even still in heaven, he hath not only in general said concerning his people, 'He that toucheth you toucheth the apple of mine

eye,' Zech. ii. 8; but also in particular, when his church was persecuted, he said to the persecutor, 'Saul, Saul, why persecutest thou me?' Acts ix. 5. In this respect the apostle calleth the afflictions of the church, 'the remnant of the afflictions of Christ,' Col. i. 24, namely, such as Christ, through his compassion and fellow-feeling, suffereth in his mystical body.

Obj. It cannot stand with Christ's heavenly glory to have a fellow-feeling of miseries.

Ans. This fellow-feeling ariseth, not from any passion or proper suffering in soul or body, but from the mystical union which is betwixt him and his members. He accepts kindnesses done to them as done to himself, and accounts wrongs done to them as done to himself, Mat. xxv. 40, &c.

Christ is thus touched with the feeling of our infirmities, that we might be the better persuaded to seek to him for succour in all our needs. See Chap. ii. 17, Sec. 176 in the end.

This doth much commend Christ's tender-heartedness to us. He doth every way respect both our weakness and our wretchedness.

It becomes us oft to meditate hereon for strengthening our faith. It is a great encouragement for us to go unto him, especially if we consider how he was touched in his own person, and by reason of his union with us. Let us hereupon lay open our sores and griefs before him. The more we are afflicted, the more he will pity us.

Sec. 90. *Of Christ being tempted as we are.*

To prove that Christ was 'touched with the feeling of our infirmities,' the apostle sheweth how far he was tempted. This he bringeth in by a particle of opposition, *ὅς, but*, which here importeth a reason of the aforesaid fellow-feeling, which was because he was tempted.

To make this reason the more clear, the apostle thus expresseth the extent of Christ's temptations, *κατά πάντα, in all points*, or according to all things, even all things wherein it was needful and useful for him to be tempted.

How Christ was tempted, and how many ways, see Chap. ii. 18, Sec. 182.

It is further added, *like as we are*, or word for word, *καθ' ὁμοιότητα, after the similitude*; so is this very phrase translated, Heb. vii. 15. Here the phrase is used after the Hebrew manner, for the adverb *similiter*, *like*, namely, like to us. Not unfitly therefore, for sense, is it here translated *like as we*. Christ was tempted as we are tempted, in that he assumed the nature of our infirmities, and thereby made himself subject to the infirmities of our nature. Thus was he made like us, and that in all things, as is shewed Chap. ii. 17, Sec. 68, 69.

This the apostle doth here thus distinctly set down, to assure us that Christ hath compassion on us, and

will succour and support us in all our infirmities and distresses. See Chap. ii. 18, Sec. 186.

Sec. 91. *Of Christ's being without sin.*

To prevent a cavil against the foresaid truth, that Christ was 'in all things tempted as we are,' the apostle addeth this exception or limitation, yet *ἁγιστάτης, without sin*. Though Christ might be tempted to sin, yet could no sin seize upon him. See Chap. ix. 14, Sec. 80.

The purity of Christ is set out negatively, thus, *without sin*, to demonstrate the point more clearly and fully. For such as are just and holy, Mark vi. 20, righteous and blameless, Luke i. 6, may have sin in them; for the regeneration of men is not perfect in this world, but to be without sin is to be perfectly pure, for sin only polluteh and defileth a man. Christ, then, is here set forth to be light, in whom is no darkness; to be perfectly pure. There was no corruption within him, no speak or spot without him. This was prefigured by the quality of the sacrifices, which, under the law, were to be offered up as a type of him.

In general, every sacrifice was to be 'without blemish,' Lev. i. 10.

In particular, the paschal lamb, which was an especial type of Christ, was to be without blemish, Exod. xii. 5; and the red ewe, which was a like special type, was to be 'without spot, and without blemish,' Num. xix. 2. The perfection of Christ's purity is more fully set forth under the legal sacrifice by these inhibitions, that they might not be blind, nor lame, nor sick, Mal. i. 8. That which was blind wanted a member; that which was lame was defective in what it had; that which was sick was inwardly infected. By these negatives is implied that the sacrifice should be sound within, and full in all the parts, and perfect in those which it had. Thus it set forth the inward sincerity of Christ, the outward integrity of all parts of obedience, and the perfection of everything that he did. In reference to the sacrifice under the law, Christ is styled 'a lamb without blemish, and without spot,' 1 Peter ii. 19.

As legal sacrifices, so priests also did set out the integrity of Christ; for they were to have no blemish, Lev. xxi. 17, 18; and the high priest was to carry this title, 'Holiness to the Lord,' Exod. xxviii. 36.

The prophets also foretold as much, and that both negatively, thus, 'He had done no violence, neither was any deceit in his mouth,' Isa. liii. 9; and affirmatively, thus, 'The Spirit of the Lord shall rest upon him, the Spirit of wisdom,' &c., Isa. xi. 2, &c.

In these respects he is styled 'just,' Zech. ix. 9; the 'branch of righteousness,' Jer. xxxiii. 15; 'the Lord our righteousness,' Jer. xxxiii. 16; 'the holy of holiest,' Dan. ix. 24.

In the New Testament this is more plentifully and distinctly set forth in his conception, birth, and whole

course of life, and thereupon called 'that holy thing,' Luke i. 35, and the 'just one,' Acts xvii. 14.

Obj. Sin is natural, John iii. 6, Ps. li. 5, Job xiv. 4.

Ans. 1. Sin is not essentially natural; it is only an accident.

2. It is an inseparable accident to such as come from man by man in the ordinary course of nature; yet not so but that God can sever this accident, and not destroy the nature.

3. Though Christ came *from* man, yet he came not *by* man. He was conceived by the Holy Ghost, Mat. i. 20.

Obj. 2. Christ was in the loins of Adam, and thereupon guilty of Adam's sin.

Ans. 1. The proposition may be denied if Adam be considered as a public person representing others, and receiving or losing for them. For Christ was himself another public person and root, as is evident by these phrases, 'the first Adam,' 'the last Adam;' 'the first man,' 'the second man,' 1 Cor. xv. 45, 47. In this respect Adam is styled the *figure* of Christ, Rom. v. 14. As Adam was a head and a root, so was Christ. If Adam had not fallen, Christ had not been born.

2. The consequence may also be denied; if the proposition be meant of that common matter from whence all men came; for though the matter of Christ's body were from Adam, yet it was not by natural generation, but by a supernatural operation of the Holy Ghost.

As there was no original sin in Christ, so nor actual. Not inward, for 'he knew no sin,' 2 Cor. v. 21. Not outward, for not in speech: 'no guile was found in his mouth,' 1 Peter ii. 22. Nor in deed, for he challenged his adversaries if they could impeach him of any blame. And when the devil himself sifted him, he found nothing in him, John xiv. 30; for he loved the Lord with all his heart, &c., and his neighbour as himself, and therein fulfilled the whole law, and so transgressed no part thereof.

As for Christ, it was sufficient that he took man's nature. He needed not to take his corruption.

This which the apostle here cites as a prerogative of Christ, discovers the dotage of papists about the conception of the virgin Mary without original sin. She was conceived by natural propagation, and so had sin conveyed into her. Had she had no original sin, she could have had no actual sin. If no actual sin, why was she reproved by Christ? Luke ii. 49, John ii. 4. If she had had no sin, she had needed no Saviour nor offering for sin, yet she acknowledged Christ her Saviour, Luke i. 47, and carried a pair of turtle doves for her offering, Luke ii. 24.

Christ was pure without sin upon these grounds:

1. That his human nature might be fit to be united to the divine nature.

2. That he might be a sufficient Saviour of others. 'For such an high priest became us, who is holy,' set

apart by God for that function; 'harmless,' without actual sin, having never done harm nor wrong to God or man; 'undefiled,' free from original corruption; 'separate from sinners,' exempt from the common guilt of Adam's sin under which all men lie, Heb. vii. 26.

3. That 'we might be made the righteousness of God in him,' 2 Cor. v. 21, which he could not have been if he had not been without sin.

4. That we might be saved, and yet the law not frustrate, Rom. viii. 3, and x. 4.

5. That Satan might have nothing to object against him.

6. That death, grave, and devil might lose their power by seizing on him that was without sin.

1. The foresaid purity of Christ, to be without sin, puts a difference betwixt Christ and other priests, who 'offered for themselves, and for the errors of the people,' Heb. ix. 7; but Christ, 'being without sin,' offered not for himself.

2. It hence appeareth that no other man could have been a sufficient priest; for 'there is none righteous, no, not one.' 'All have sinned,' Rom. iii. 10, 23.

3. This affordeth much comfort to us against our manifold sins; for when we appear before God, he beholds us in our surety. God's eye is especially cast upon him who is 'without sin.'

4. This may be a good incitement unto us to cleanse ourselves from all sin, as far as possibly we can, that we may be like unto him. 'Every man that hath hope in Christ purifieth himself, even as he is pure,' 1 John iii. 3. Christ was free from original corruption. We must labour to subdue it in us, Eph. iv. 20-22. Christ knew no sin within him. We ought to be so circumspect over our inward disposition as in truth to say, 'I know nothing by myself,' 1 Cor. iv. 4. There was no guile found in Christ's mouth. We ought to 'put away lying, and speak every man truth with his neighbour,' Eph. iv. 25. Christ did not evil. We ought to 'abhor that which is evil, and to cleave to that which is good,' Rom. xii. 9.

Sec. 92. *Of the inference of the 16th verse.*

Ver. 16. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

In this verse is laid down a second use of Christ's priesthood. The former was to 'hold fast our profession,' ver. 14. This is to 'approach to the throne of grace.' Both of them are brought in with this usual particle of reference, *therefore*.

This latter is inferred both upon the dignity and also upon the infirmities of Christ; the former especially upon his dignity. This shews Christ's readiness; that his ableness to help. Where these two concur, will and power, no question need be made of any needful succour. Well did the leper which came to Christ thus join them together, 'Lord, if thou wilt,

thou canst make me clean,' Mat. viii. 2. Both these must be known, believed, and called to mind, when we go to God.

From this inference it may be inferred that without such a priest as Christ is, there is no access to God. If we must *therefore* go to God because we have such a priest, it followeth that without such a priest we cannot go to God. See Chap. ii. 17, Sec. 179.

The compound verb *προσεγγίζωμεθα*, translated *come unto*, ariseth from the same simple verb, *εγγίζωμαι*, that that other word, *διεληλυθότες*, did, which is translated *passed into*, ver. 14, Sec. 85.

It in general implieth an act on our part, which testifieth our endeavour after that which we desire. Hereof see ver. 11, Sec. 63.

Sec. 93. Of boldness in going to God.

The manner of going to God is thus expressed, *boldly*: word for word, *μετὰ τολμήσας*, with *boldness*, or confidence. Of this word, see Chap. iii. ver. 6, Sec. 61.

It is here opposed to distrustfulness and fearfulness. According to the notation of the original word, it implieth a free uttering of a man's whole mind, and craving whatsoever may and ought to be asked of God.

This is indeed a great privilege, but yet no other than what we may through Christ, our great high priest, lay claim unto, and in all our wants freely and warrantably use.

The main point is implied under these phrases, 'ask, seek, knock,' Mat. vii. 7; 'open thy mouth wide,' Ps. lxxxi. 10; especially under these qualifications, 'draw near in full assurance of faith,' Heb. x. 22; 'ask in faith, nothing wavering,' James i. 6. These phrases import such cheerfulness and confidence as may remove fear and dread of wrath and vengeance, and make us without staggering rest upon God's gracious accepting our persons and granting our desires. For Christ our priest hath done to the full whatsoever is requisite to satisfy justice, pacify wrath, procure favour, and obtain acceptance; on which grounds we may well go to God with an holy boldness and confidence. See more hereof, Chap. iii. 6, Sec. 61 in the end.

Sec. 94. Of the throne of grace.

The place whither we are exhorted to come is said to be a 'throne of grace.' A *throne* is a chair of state, or seat of majesty. See Chap. i. 8, Sec. 106. This is here metonymically applied to God, to set out his glorious majesty.

It is styled a *throne of grace*, because God's gracious and free favour doth there accompany his glorious majesty. Majesty and mercy do there meet together. This was under the law typified by the ark. At each end thereof was an angel, to set out God's glorious majesty. The cover of it is styled a 'mercy-seat,' Exodus xxv. 17, 18.

Of grace put for God's favour, see Chap. ii. 9, Sec. 78.

The place of our approaching to God being a throne of grace, it becomes us in approaching to him duly to consider his majesty and mercy, his greatness and goodness, and for this end to meditate on his glorious attributes and great works, which set forth his glory and majesty, and also to call to mind his promises, which declare his grace and mercy. See *The Guide to go to God*, or *Explanation of the Lord's Prayer*, on the preface, sees. 4, 6.

Sec. 95. Of good to ourselves gotten by going to the throne of grace.

To encourage us to go to the throne of grace, and that with boldness, the apostle addeth the end of approaching thereunto, which is in general our own good, 'that we may obtain,' &c. So as advantage to ourselves may be expected from our access to God; we may be sure not to lose our labour. 'If we ask, we shall receive; if seek, find; if knock, it shall be opened unto us,' Mat. vii. 7. 'Open thy mouth wide,' saith the Lord, 'and I will fill it,' Ps. lxxxi. 10. 'Thou, Lord, hast not forsaken them that seek thee,' Ps. ix. 10.

Obj. 1. 'They shall call upon me, but I will not hear; they shall seek me early, but they shall not find me,' Prov. i. 28.

Ans. That is spoken to despisers of God, who only in their extremities, to serve their own turn, call on God.

Obj. 2. Though Moses and Samuel stood before God, he would not hear them, Jer. xv. 1.

Ans. Though he would not hear them for a rebellious people, yet he would hear them for themselves.

Obj. 3. God heard not Paul praying for himself, 2 Cor. xii. 8.

Ans. Though God did not at the present grant the particular thing desired, which was to remove the temptation, yet he granted grace sufficient for him to withstand the temptation, which was equivalent.

Obj. 4. Christ prayed that the cup might pass from him, Mat. xxvi. 39, but it did not pass.

Ans. 1. He did not simply pray to have it clean pass away, but with submission to his Father's will.

2. 'He was heard in that he feared,' Heb. v. 7. He was supported and enabled to pass through all that was laid upon him.

To conclude. Saints well know what God hath absolutely promised, answerably they frame their petitions, as Daniel ix. 2, 3, &c.

Other things they pray for with submission to the will of God, 2 Sam. xv. 26; Mark i. 40; Mat. xxvi. 39.

God's granting the warrantable desires of his servants is a strong motive to 'go boldly to the throne of grace.' Many beggars are importunate suitors to men, yet oft in vain; so petitioners to kings, parlia-

ments, judges, and other great ones. Believers may be sure to obtain their desire of God, therefore they may and must go to the throne of grace in faith, Mark xi. 24; James i. 6. We lose much for want of faith.

Sec. 96. *Of mercy and grace, receiving and finding.*

The benefits to be expected from our approach to the throne of grace are set down under these two words, *mercy, grace*. They are here metonymically put for all the effects of mercy and grace, even for whatsoever God in mercy and grace seeth meet to bestow on them that come to him; for mercy and grace are the cause of all.

Mercy (ἐλεος) hath particular reference to man's misery and wretchedness, so it implieth pity and compassion. See Chap. ii. 17, Sec. 176.

Grace (χάρις) hath reference to man's unworthiness, so as it implieth the free will of God; that what God doth he doth for his own sake, of his own gracious good pleasure, without any desert on man's part. For God's grace and man's works are diametrically opposed one to another, Rom. xi. 5. Of God's grace see Chap. ii. 9, Sec. 78.

As mercy and grace in general intend the same thing (namely, the fountain of all good and the free manner of conferring the same), so these two words *obtain, find*, imply the same thing, which is to be made partakers of such and such blessings.

The former Greek word, λαμβάνειν, signifieth to *take or receive*, Heb. v. 4, and vii. 5. It hath reference to *offering or giving* a thing, Mat. xx. 8, 9, and xxv. 15, 16. See Chap. vii. 5, Sec. 37.

The other word, εὑρίσκειν, *find*, hath reference to *seeking*, as Mat. vii. 7, 8. To be found without seeking is counted extraordinary, Isa. lxx. 1, or accidental and casual, as Acts v. 10.

The former presupposeth an offer or gift on God's part, whereupon we may be bold to take and receive.

The other implieth an act on our part, whereupon we may be sure to find, Luke xi. 9, 10.

The Greek word is also translated to *obtain*, Chap. ix. 12.

Sec. 97. *Of mercy and grace the ground of all good.*

The foresaid description of the benefit obtained by going to the throne of grace (in these words, to 'obtain mercy and find grace') shews that mercy and grace are the ground of all that good which we can expect from God. Therefore the apostles use to join them together in their salutations, wherein they desire all good for those to whom they write, thus: 'Grace and mercy from God,' &c., 1 Tim. i. 2; 2 Tim. i. 2; Titus i. 4; 2 John 3. All saints in all ages have acknowledged and pleaded this in their addresses to God, Num. xiv. 18, 19; Ps. li. 1; Daniel ix. 18.

There is nothing out of God which can move him to any thing. It must therefore be his grace and mercy that moves him to do good to man; the rather

because man is in himself most miserable through sin, and in that respect a fit object of mercy; and withal most unworthy of the least good, so as free grace must needs come in to do him good. There is nothing in man to deserve, or any way procure, good from God.

Great is the pride of our adversaries the papists, who too too audaciously plead their own merits before God. Adam in his innocency could merit nothing of God, all that he could do was but duty. Should the glorious angels conceive any merit in what they did, they would stain their glorious works, and make themselves devils thereby. See *The Whole Armour of God*, treat. ii. part iv. of righteousness, sec. 7, on Eph. vi. 14.

Great also is the folly of those that trust to the supererogatory works of others, as if any man were able to do more than he is bound to do, or more than the law requires. This is an higher degree of presumption than the former.

No marvel that neither the one nor the other receive any fruit of mercy and grace. For by the conceit of merit and supererogation, mercy and grace are made null to them.

Considering mercy and grace are the ground of all hope, let us take due notice thereof; and as we cast one eye on our wretchedness and unworthiness, so let us cast another eye on God's mercy and grace, that by our wretchedness we be not discouraged from approaching to the throne of grace.

This brought the publican thither, who said, 'God be merciful to me a sinner,' Luke xviii. 13.

Of God's grace, see more, Chap. ii. 9, Sec. 78.

Sec. 98. *Of God's readiness to afford succour.*

A particular blessing arising from God's mercy and grace is thus expressed, 'to help in time of need.' The word βοηθία, translated *help*, is a noun; for perspicuity's sake it may be thus translated, *for help*, (ὡς βοηθίαν.)

Of the emphasis of the Greek word translated *help*, see Chap. ii. 18, Sec. 184.

This word implieth a readiness in God to afford succour. God, according to the notation of the Greek word, is ready to run at the cry of his children to succour them.

He is said to 'ride upon the heavens for their help,' Deut. xxxiii. 26. God himself renders this reason of succouring his people in Egypt, 'I have heard their cry,' Exod. iii. 7. In this respect God is resembled to parents, Ps. ciii. 13, Isa. lxvi. 13, who use to run when they hear their child cry. Yea, God in pity and compassion is preferred before earthly parents, Ps. xxvii. 10, Isa. xlix. 15.

This is a point of admirable comfort to us, that are subject to many miseries, and oft forced to cry bitterly. God hath an ear to hear our cries, and an heart to pity us. When Hagar's child cried, and Hagar could not help it, God heard the voice of the lad, and

afforded help, Gen. xxi. 16, &c. This is sufficient to keep us from fainting in our distresses.

This also may be a motive to stir us up to cry and call to God in all our distresses. Children in their need will cry to their parents, yet it may be their parents hear them not; or if they hear them, are not able to help them, as Hagar could not help her child, Gen. xxi. 16. But God always hears, even our inward cries, Exod. xiv. 15.

Sec. 99. *Of God's doing good in season.*

This phrase, *in time of need*, is the interpretation of one Greek word, *ἐνκαιρῶς*, which signifieth *seasonably*. It is translated *convenient*, Mark vi. 21. The substantive, *ἐνκαιρία*, is translated *opportunity*, Mat. xxvi. 16. The adverb *ἐνκαιρῶς*, *conveniently*, Mark. xiv. 11; and *in season*, 2 Tim. iv. 2.

The word is compounded of a noun, *καιρός*, that signifieth *season*, and an adverb that in composition signifieth *good*: so as this compound signifieth *a good season*.

The Grecians have two words that in general signify time. But one (*χρόνος*) useth to be indefinitely put for any kind of time, as Mat. xxv. 19. The other (*καιρός*) determinately for a season or fit time. It is translated *season*, Mark xii. 2; *due season*, Mat. xxiv. 45; *opportunity*, Gal. vi. 10, Heb. xi. 15. This interpretation, *in due time*, doth give the full sense of the word.

As the Grecians have two words to distinguish time and season, which are both set down together, Acts i. 7, so the Hebrews also have two distinct words: one, *זמן*, *tempus*, for time indefinitely, Ps. xxxiv. 1; the other, *מועד*, *tempus statutum*, *opportunitas*, for a set time or season, Gen. i. 14, Hab. ii. 2.

The word here used by the apostle (signifying in the simple use thereof, a season, or fit time; and in the composition, a good season), gives us to understand, that God affords help in the best time, even the fittest season that can be. All things that God doth, he ordereth in due time and season, especially the succour that he affordeth unto his children. 'He giveth rain in his due season,' Deut. xi. 11. 'He giveth to all their meat in due season,' Ps. cxlv. 15. His saunters reap that crop which he giveth 'in due season,' Gal. vi. 9. 'To every thing there is a season,' Eccles. iii. 1.

1. God herein doth much manifest his wisdom. For as in wisdom he made all things, Ps. civ. 24, so most wisely doth he dispose the same.

2. Hereby good things are clearly manifested to be of God; for 'in the mount the Lord shall be seen,' Gen. xxii. 14; that is, in the time of greatest need, and fittest season. To this purpose saith the Lord, 'In an acceptable time have I heard thee, and in a day of salvation have I helped thee,' Isa. xlix. 8.

3. Then will help do most good, when it is afforded in season.

This is a great inducement to wait for a season. God, who is the Lord of times and seasons, Acts i. 7,

better knoweth which is the fittest season for succour than we can. Indeed, God oft seemeth long to put off help; but that is to afford help in the fittest season. Ignorance hereof makes many impatient.

Had the Israelites known the season of their deliverance through the Red Sea, they would not have murmured as they did, Exod. xiv. 11, &c. Nor would the king of Israel have blasphemed as he did, 2 Kings vi. 33, if he had understood the season of his deliverance. Men not knowing this, imagine that God hears them not, or regards them not, and hereby they deprive themselves of that good which otherwise they might have. So did Saul, 1 Sam. xiii. 8, 9. God himself is so punctual in observing his season, as he will not suffer it to be prevented or over-slipped. He therefore that believeth will not make haste, Isa. xxviii. 16.

Sec. 100. *Of the resolution of Heb. iv. 14, 15, 16.*

Ver. 14. *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*

15. *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

16. *Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.*

The sum of these three verses is a transition from Christ's prophetic to his priestly function.

Hereabout we may observe,

1. The inference of Christ's priesthood on his prophetic office.

2. The substance of his priesthood.

Of the substance there are two parts,

1. A description of the person.

2. A declaration of the duties arising thereupon.

In the description are set down,

1. The function.

2. The person that executeth it.

In setting down the function three points are expressed.

1. The kind of function, *priest*.

2. The excellency of it, *high*.

3. The right which we have to it, in this phrase, *seeing we have*.

The person is illustrated,

1. By his dignity, ver. 14.

2. By his infirmities, ver. 15.

His dignity is manifested,

1. By the place where he is, *he is passed into the heavens*.

2. By his title, *Jesus*.

3. By his relation to God, *the Son of God*.

Upon this dignity of Christ the first duty is inferred.

The duty is set out,

1. By an act, *let us hold fast*.

2. By the subject matter thereof, *our profession*.

Christ's infirmities are hinted two ways: 1, negatively; 2, affirmatively.

The negative is doubled to make the stronger affirmative.

The first branch of the negative again expresseth,

1. The kind of function, *priest*.

2. The excellency thereof, *high*.

The second branch sets down,

1. Christ's compassion, *touch'd with a feeling of*.

2. The object thereof, *our infirmities*.

The affirmative declareth,

1. The evidence of Christ's infirmities.

2. The limitation thereof.

The evidence is,

1. Propounded, in this word, *tempted*.

2. Amplified: 1, by the extent, *in all points*;

2, by the manner, *like as we are*.

The limitation is in this phrase, *yet without sin*.

The other duty arising from Christ's priesthood is set out,

1. By the kind thereof.

2. By the end thereof.

The kind of duty is set out,

1. By an act, *let us come*.

2. By the place, *throne of grace*.

3. By the manner, *boldly*.

The end is, 1, generally propounded; 2, particularly exemplified.

In the general is implied,

1. The ground of all goodness, in two words, *mercy, grace*.

2. The participation thereof in two other words, *obtain, find*.

The exemplification points at the benefit of mercy and grace.

This is set out,

1. By the kind of benefit, *help*.

2. By the seasonableness of it, *in time of need*.

Sec. 101. *Of observations raised out of Heb. iv. 14-16.*

I. Means of grace are to be improved. This ariseth from the inference, *then*, ver. 14. See Sec. 82.

II. Christ is a priest.

III. Christ is an high priest.

IV. Christ is a great high priest. These three doctrines are expressed in the text. See Sec. 83.

V. We have a right to the great high priest. This phrase, 'seeing that we have,' intends our right. See Sec. 83.

VI. Heaven is the place where Christ exerciseth his priesthood. The mention of heaven about this point declares as much. See Sec. 84.

VII. Nothing could hinder Christ from entering into heaven. The emphasis of the word translated *passed into* proves this point. See Sec. 85.

VIII. Saints on earth have communion with Christ in heaven. This is gathered from the conjunction of

this act of ours, *we have*, with Christ's being in heaven. See Sec. 85.

IX. *Our priest is a Saviour*. The title *Jesus* signifieth a Saviour. See Sec. 86.

X. *Our priest is true God*. He is in a proper sense the Son of God. See Sec. 86.

XI. *Professors of the true faith must persevere therein*. This is to 'hold fast our profession.' See Sec. 86.

XII. *Christ's priesthood is the ground of our perseverance*. The inference of the duty upon Christ's priesthood proves this point. See Sec. 86.

XIII. *Christ was subject to infirmities*. This is here taken for grant. See Sec. 89.

XIV. *Christ had a fellow-feeling of our infirmities*. This is here set down with much emphasis by doubling the negative. See Sec. 88.

XV. *Christ's fellow-feeling of our infirmities should make us rather hold fast our profession*. This is here brought in as a reason thereof. See Sec. 87.

XVI. *Christ was tempted*. This is here plainly expressed. See Sec. 90.

XVII. *Christ was subject to all sorts of temptations*. This phrase, *in all points*, clearth this point. See Sec. 90.

XVIII. *Christ was subject to such temptations as we are*. This phrase, *like as we*, declares as much. See Sec. 90.

XIX. *Christ was perfectly pure*. He was without sin. See Sec. 91.

XX. *Without such a priest as Christ, there is no access to God*. The inference of this duty of going to God on the description of Christ's priesthood implies this doctrine. See Sec. 92.

XXI. *In Christ we may and must go unto God*. This is the main duty here required. See Sec. 92.

XXII. *Believers may with confidence go to God*. This word *boldly* intends as much. See Sec. 93.

XXIII. *God, to whom we go, is a King of majesty*. He sits on a throne. See Sec. 94.

XXIV. *God's majesty is mixed with mercy*. His throne is a throne of grace. See Sec. 94.

XXV. *The benefit of going to God redounds to us*. This phrase, *that we may obtain*, imports our benefit. See Sec. 95.

XXVI. *Mercy moves God to succour us in our misery*. The object of mercy is misery. See Sec. 96.

XXVII. *The good which God affordeth is of his own good pleasure*. This word *grace* sets out God's good pleasure. See Sec. 96.

XXVIII. *God's mercy and grace are the ground of all our help*. They are here set down so to be. See Sec. 97.

XXIX. *God is ready to help*. This is gathered from the notation of the Greek word translated *help*. See Sec. 98.

XXX. *God's help is most seasonable*. The Greek word translated, *in time of need*, signifieth seasonable. See Sec. 99.

CHAPTER V.

Sec. 1. *Of the analysis of Heb. v.*

That which the apostle had in general delivered about Christ's priesthood in the three last verses in the former chapter, he here beginneth to exemplify. This he doth very copiously from the beginning of this chapter to the 22d verse of the 10th chapter.

The main scope of this and the next chapter is to prepare the Hebrews to a diligent heeding of that which he intended to deliver about Christ's priesthood. For this end,

1. He layeth down the sum of that function, from the first to the eleventh verse.

2. He taxeth their non-proficiency in Christ's school from ver. 11 to the end.

In laying down the foresaid sum,

1, He propounds; 2, he proves the point.

He propounds it in a description of a priest, verses 1, 2.

He proves it two ways:

1. By an exemplification of the several branches of the description in legal priests.

2. By an application of the said branches to Christ himself.

Six points in the description are exemplified.

1. That a high priest is *taken from among men*.

2. That he is *ordained*.

3. That he is *for men*.

4. That he is *for men in things appertaining to God*.

5. That he is *to offer gifts*, &c.

6. That he must be one that *can have compassion*, &c.

In the exemplification these six points are proved, though not in that order:

1. He shews that the legal priests might be compassionate, in that they themselves were *compassed with infirmities*, ver. 2;

2. That they *offered sacrifices*, ver. 3.

3. That they *offered them for the people*, ver. 3.

4. That they were *ordained*, ver. 4.

5. That they were in *things pertaining to God*.

This is implied by their offering for sins, ver. 4; for none can forgive sins but God only.

6. The mention of Aaron, ver. 4, sheweth that a legal priest was taken from among men, so was Aaron.

In the application of these points to Christ is shewed,

1. That Christ was *called*, vers. 5, 6.

2. That he was a true man, taken from among men. The mentioning of the *days of his flesh*, ver. 7, intimates as much.

3. That he was for man, even such as obey him, ver. 9.

4. That he had compassion. This is implied under his *crying and tears*, ver. 7.

5. That he offered is evident by his prayers and

supplications, which were as incense offered. The mention of his death, ver. 7, implieth the sacrifice of himself, together with the things which he suffered, ver. 8.

6. That he was in things pertaining to God is clear, for he offered up prayers to him that was able to save him from death, and this was God his Father.

In this application, as the apostle makes a resemblance betwixt Christ and other priests, so in every of the branches he sheweth that Christ was much more excellent than they.

1. Christ was called after a more excellent order of priesthood, namely, the order of Melchisedee, vers. 6, 10, and that by an oath, Chap. vii. 21.

2. Christ was not only a true man, but also true God, even the *Son of God*, ver. 8. He was God-man, both natures united in one person.

3. He was *for men*, to obtain salvation for them, which no other priest could do.

4. Christ manifested more compassion than ever any priest, in that he himself suffered for us, ver. 8, and made strong cries with tears, ver. 7.

5. The sacrifice which Christ offered, being his own body, was more excellent than any sacrifice under the law, ver. 9.

6. He was in things pertaining to God after a more excellent manner, in that he became thereby the author of eternal salvation, ver. 9.

The apostle's taxation of the Hebrews' non-proficiency is,

1. Generally hinted, *seeing ye are dull of hearing*, ver. 11.

2. Particularly amplified, by two resemblances.

One taken from catechists, who were to be instructed in the first rudiments, ver. 12.

The other from babes, which must be fed with milk, ver. 12.

These resemblances are,

1. Propounded, ver. 12.

2. Amplified.

The amplification is by manifesting a difference betwixt babes and strong men.

Babes are *unskilful in the word of righteousness*, ver. 13.

Strong men *have their senses exercised to discern both good and evil*, ver. 14.

Sec. 2. *Of a priest being taken from among men.*

Ver. 1. *For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.*

The description of an high priest is here set down, to demonstrate the truth of that which in the latter end of the former chapter was delivered concerning Christ's being an high priest. It is therefore inferred

by this causal particle *for*; as if the apostle had said, I may well avouch that Christ is our high priest, *for* all the essential pains¹ of an high priest belong to him, so as Christ to the full underwent whatsoever was meet to be undergone by an high priest; for he came to save to the uttermost, Heb. vii. 25, and to leave nothing that he undertook to be finished by another.

Of a priest, and of an high priest, see Chap. ii. 17. Sec. 172.

The first branch in the description of an high priest is, that he is 'taken from among men;' that is, he being a man himself, of the same nature that others are, is taken out of the society of men, not out of the society of angels or of other spirits.

Or, according to the proper signification of the Greek preposition, it may be thus translated, ἐκ ἀνθρώπων, *out of man*, that is, out of the stock where others are, being of the same nature with others. In this sense all are said to be ἐκ ἑνός, *of one*, and to be 'partakers of flesh and blood,' Chap. ii. 11, Sec. 164, and ver. 14, Sec. 139.

The former English phrase, *from among men*, may intend as much. Thus it is said of the paschal lamb or kid, 'Ye shall take it out from the sheep, or from the goats,' Exod. xii. 5.

To shew that this holds true of all sorts of priests, —extraordinary, as Melchisedec; ordinary, as Aaron and his posterity; typical, as the legal priests; and the only true priest, Jesus Christ,—the apostle premiseth this general particle *every*. Hence it appeareth that no person can be a fit priest for men but a son of man, out of the same nature and mould, of the same fellowship and society. When God first ordained priests, he thus said, 'Take Aaron and his sons from among the children of Israel,' Exodus xxviii. 1.

1. Priests are in special manner for men. They stand betwixt God and men, and therefore it is requisite that they be men. For this end Christ himself was made man, chap. ii. 17.

2. It becomes priests to have compassion on their brethren; therefore they must be of the stock of mankind. For this end also was Christ of man, 'that he might be a merciful high priest,' chap. ii. 17.

1. This may well be pressed against those heretics that deny the human nature of Christ, or deny that he took that nature from the virgin Mary, but say he brought it from heaven. If so, then were he no true priest. Of these heretics, see Chap. ii. 14, Sec. 140. The like may be pressed against those who make angels mediators, and in that respect priests; for it belongs to the office of a priest to be a mediator betwixt God and man. This qualification of a priest, to be 'from among men,' cuts off all such spirits from that office; neither is there any clause of Scripture that makes for them in this case.

2. This instructs us in the great respect of God to man, and that two ways:

¹ Qu. 'points' ?—Eo.

(1.) In that he so beheld man's weakness as to afford unto him such a priest as he might endure. If Christ, only as God, had been our mediator, the brightness of his glory would have confounded us. The appearance of angels oft affrighted sons of men, though they appeared in man's shape. Instance the case of Gideon and Manoah, Judges vi. 22, and xiii. 22. The like is noted of Zacharias, Luke i. 12.

(2.) In that God did overlook our unworthiness. For though we had sinned, and thereby our nature was odious in his sight, and a fit object for his wrath, yet he made this very nature a means of mediation and reconciliation: 1, typically, in the legal priests; then truly in his own Son, a Son of man, Jesus Christ.

3. This is a matter of great comfort and encouragement to us children of men; for we may well infer, that he who hath ordained a priest from among men, will assuredly accept of us in that priest, and will not reject our persons or prayers. As Manoah's wife said to her husband, 'If the Lord were pleased to kill us, he would not have accepted a burnt-offering,' Judges xiii. 23, so we may say, If the Lord would condemn us all, he would not take a priest from among us to be for us in things pertaining to God.

Sec. 3. *Of priests being ordained.*

The second branch of the description of a priest is, that he is ordained.

Of the diverse acceptions of the Greek word *καταρτάω*, translated *ordained*, see Chap. ii. 7, Sec. 61. Here it may be taken actively (the verb being taken in the middle voice). Thus he may be said to order things which pertain to God. Our English takes it passively. Both acceptions may in general intend the same thing.

In the passive signification it implieth that priests must be ordained or appointed; they must be set apart to their function; they must have a call and warrant. Thus is this word used by Christ, where he said, 'Who made' or appointed 'me a judge?' Luke xii. 14. He would not take upon him that office whereunto he was not deputed. This word is also thus used of Pharaoh: 'He made' or appointed 'Joseph governor over Egypt,' Acts vii. 10. It is applied to ordaining elders, Titus i. 5; yea, and to making priests, Heb. vii. 28, so as they only are true priests who are lawfully called thereto. Of priests, this is expressly proved, ver. 4. Of the calling or ordaining of other ministers, see Chap. iii. 2, Secs. 34, 35.

Sec. 4. *Of the high priest's being for men.*

The third branch of the description of an high priest is, that he is *for men*; for their use, for their good.

The phrase translated *for* is used in a double sense:

1. It being joined with an accusative case, sig-

nifieth *above*; as, 'The disciple, is not ὑπὲρ τοῦ διδάσκαλου, *above his master*, nor the servant *above his lord*,' Mat. x. 24.

2. Joined with a genitive case, it importeth the end or good of a thing; as where Christ saith of his body given, and of his blood shed, ὑπὲρ ὑμῶν, *for you*, Luke xxii. 19, 20. So here, God appointed an high priest for the good of men. This may be exemplified in all the parts of his function. The gifts, sacrifices, incense, and all manner of oblations which he offered, were for the good of the people; so was his entering into the holy place, and carrying their names before the mercy-seat, together with other sacred duties.

The grounds hereof were man's need, and God's tender respect to man.

1. This sheweth, that they who sought the priesthood for their own advancement and advantage, clean perverted the end thereof; as they did against whom the prophets much cried out, and they who, in Christ's and in his apostles' time, thrust themselves into that function, though they were not of the posterity of Aaron. Likewise they who abused the priesthood for their own emolument, as the sons of Eli, 1 Sam. ii. 13; and Eliashib, Neh. xiii. 4, &c.

This may be applied to false prophets, false ministers of the gospel, and to such prophets and ministers as do all for filthy lucre's sake.

2. This warranteth us to apply what Christ did as an high priest to ourselves; for he was an high priest for men, even for their salvation.

3. This sheweth, that who have charge over others must seek their spiritual good. See Chap. vii. 27, Sec. 114.

Sec. 5. *Of an high priest's performing things pertaining to God.*

The fourth branch of an high priest's description is, that he be in *things pertaining to God*; word for word, τὰ πρὸς τὸν Θεόν, *things that are to God*. Thus, by virtue of his office, he was a mediator betwixt God and man. This he was in a double respect:

1. In those things wherein people had to do with God.

2. In those things wherein God had to do with the people.

In the former, he represented the people.

In the latter, he stood in God's room.

As representing the people, he bare their names upon his breast, and approached to the mercy-seat; he offered all manner of sacrifices, and made intercession.

In God's room he heard and judged causes; he declared who were clean and unclean, and blessed the people.

All these, and other like points of mediation betwixt God and man, the legal priests did, as types of Jesus Christ the true priest.

1. This gives intimation of the wretched and woful

estate of man by nature, who by himself can have no communion with God, nor do things pertaining to God.

2. This gives us evidence of the absolute necessity of a priest, and of the great mercy of God to man in affording his Son to be that priest.

Sec. 6. *Of priests offering to God.*

The fifth branch of an high priest's description is, ἵνα προσεργῇ, *that he may offer, &c.* This is added as the end of all the former branches. Something, therefore, must be offered to God by those that have access to him. This is somewhat more expressly set down in this phrase, 'Every high priest is ordained to offer gifts and sacrifices,' Heb. viii. 3.

This property of a priest's offering concerns that which is declared, Sec. 3, of the calling of him that is for others in things pertaining to God. Uzziah, though a king, was struck with leprosy, for presuming to offer incense without a calling, 2 Chron. xxvi. 16. A great part of Uzziah's sin consisted in this, that he meddled with that which was without his calling, 2 Chron. xiii. 9, 10.

A special part of the priest's function was to offer.

The Greek word προσεργῇ, *offerre et offerre*, translated *offer*, is a compound, and properly signifieth *to bring to*; and it is so translated, Mark x. 13, Luke xii. 11.

There is another compound ἀναεργῇ, *sustollere*, and signifieth *to offer up*, Heb. vii. 27, and ix. 28, and xiii. 15, James ii. 21, 1 Peter ii. 5.

Gifts and sacrifices under the law were brought to God, and dedicated to him, in which respect this compound word is here fully used. And the gifts which were brought and offered to God are called προσεργαί, *offerings*, Chap. x. 5, Sec. 16.

It is frequently translated *offer*. For offering presupposeth a bringing to one.

As for the gifts and sacrifices here intended, they were brought to God.

It is said of the princes of Israel, that they 'brought their offering before the Lord,' Num. vii. 3, and of the captains that overcame the Midianites, that 'they brought an oblation for the Lord, Num. xxxi. 50. These and other like gifts the priest offered unto the Lord.

Quest. Doth God stand in need of anything that man can give?

Ans. That which Elihu said of man's righteousness, Job xxvii. 7; and Eliphaz of the fruit or profit thereof, Job xxii. 3, may much more be applied to the gifts and sacrifices which were offered to God. 'What givest thou to him? or what receiveth he of thine hand? Is it any pleasure to the Almighty? or is it gain to him? that thou dost this and that?'

Of the Lord it is said, 'Sacrifice and offering thou didst not desire,' Ps. xl. 6. Yea, the Lord himself saith, 'I will take no bullock out of thy house,' &c.,

Ps. l. 9. But for the men's sake did the Lord accept gifts and sacrifices offered to him, and that on these grounds.

1. To shew that he acknowledged them for his people, and in testimony thereof accepted presents from them.

2. To gain proof of their obedience, faith, and thankfulness.

3. To prefigure the acceptable gifts and sacrifices, which our great high priest offereth to him.

Of giving to God, see *The Saints' Sacrifice* on Ps. cxvi. 17, Sec. 113.

1. This prerogative of priests to bring to God, sheweth one main difference betwixt priests and prophets. Priests bring from man to God, prophets bring from God to man. They bring instructions, directions, admonitions, consolations, promises, threatenings, and other like things. Herein also lieth a difference betwixt Christ's priestly and prophetic function. As priest he offered up prayers and supplications, yea, and his own body unto God. As prophet, he 'spake to the world those things which he had heard of his Father,' John viii. 26.

2. The priest's offering what was brought to God, Lev. ii. 2, and v. 8, was a type of Christ's offering whatsoever is acceptable to God. Wherefore, 'Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus,' Col. iii. 17. Especially our spiritual sacrifices of prayers and praises must by him be offered to God. Hereof see *The Whole Armour of God*, on Eph. vi. 18, treat. 3 part 1, secs. 8, 62.

Sec. 7. Of gifts and sacrifices.

The things which priests offered are distinguished into two kinds, *gifts*, sacrifices.

Gifts, δῶκα, *dona*, according to the notation of the word,¹ significth such things as are given.

Gifts, being distinguished from *sacrifices*, are by some applied to peace-offerings, which were brought to God in way of thankfulness for peace and reconciliation with God; such were the offerings mentioned, Lev. iii.

Others apply them to such oblations as were of things without life. For the Greek word θυσία, translated *sacrifice*, is derived from a verb, θύω, that significth to *kill* or *slay*, John x. 10, Luke xv. 23. Now, because beasts and fowls offered to God were slain, the verb is used to set out the slaying of a sacrifice, and translated to *sacrifice*, 1 Cor. v. 7, and x. 20, and to *do sacrifice*, Acts xiv. 23, 28, and the word of my text is frequently applied to such sacrifices. Only once mention is made of 'a living sacrifice,' Rom. xii. 1, but metonymically and purposely to distinguish the same from a legal sacrifice that was slain. The verb to *offer up*, applied to such sacrifices, implicth a slaying of them. So much is intended, chap. xi. 17.

¹ δῶκα, act. et dōgēnēas, med. *dona*, Marc. xv. 45.

The two words being thus distinguished, *gifts* are put for oblations without life and sense, and *sacrifices* for such creatures as were slain.

Under *gifts* may be comprised all those meat-offerings which are prescribed, Lev. chap. ii., and oil, frankincense, and salt mingled therewith; and first-fruits, tithes, and other free-will offerings. All things whatsoever were offered to God by the priest are comprised under these two words, *gifts*, *sacrifices*. Of the distinct kinds of sacrifices, see *The Saints' Sacrifice* on Ps. cxvi. 17, Sec. 111.

The priests' offering of gifts carrieth a perpetual equity, namely, that gifts be offered by such as are counted priests, as all saints are, Rev. i. 6, and v. 10, and xx. 6.

That they should be priests was of old foretold, Isa. lxi. 21. They are styled an 'holy priesthood,' a 'royal priesthood,' and that for this very end, to offer up spiritual sacrifices, and to shew forth the praises of God, 1 Peter ii. 5, 9.

The offering of sacrifice gave a visible evidence of the desert of sin, which was death, Rom. vi. 23. For the sacrifice was slain instead of him that brought it; therefore, he was to lay his hand on it, Lev. i. 4, whereby he testified his own guiltiness, and that he deserved to be dealt withal, as the sacrifice was. He also testified his faith in God's preparing that sacrifice, as an atonement for him.

This was a type of Christ, who offered up himself for us, and made reconciliation betwixt God and us.

Sec. 8. Of sin in the end of sacrifices.

The foresaid end, both of the type and truth, in offering sacrifice, is confirmed by this phrase, *for sins*.

The preposition *εἰς* here used, and translated *for*, is the very same that was used Sec. 4. In general it here intends the end of a thing; but not, as there, the good of it, unless metonymically the effect be put for the efficient, sins for sinners; as where God saith, 'I will be merciful to their sins,' Heb. viii. 12, that is, to them that have sinned, in pardoning their sins. Thus saith the publican, 'God be merciful to me a sinner,' Luke xviii. 13.

The sacrifice may be said to be for sinners, even for their good, in that it was a means of removing the guilt and punishment thereof.

But this particle *for*, being indefinitely taken for an end, sins may here properly be understood, and sacrifices offered to obtain pardon of sins. Hereupon it is said concerning such an one as had a sacrifice offered up for his sin, 'It shall be forgiven him,' Lev. iv. 35.

If any will extend this end, *for sins*, to offering up of *gifts* also, the end must further be taken in reference to sin pardoned; for which mercy gifts, in testimony of thankfulness, were brought to God, as they who, to testify their thankfulness for God's bringing them out of their bondage into the promised land, brought gifts to be offered to the Lord, Deut. xvi. 10.

But I take the former sense, of sacrifice offered for pardon of sin, to be most proper to this place.

Hereby is signified that sin is pardonable. All sacrifices for sin, all legal purgings for uncleanness, all prayers for pardon, all promises of pardon, all absolution of sinners, do prove as much.

1. This gives evidence of God's free grace and rich mercy to man. Exod. xxxiv. 7, Isa. xliii. 25.

2. This affords matter of admiration, in that none is like unto God herein, Micah vii. 18.

3. This is a ground of singular comfort, as Christ said to a poor distressed man, 'Son, be of good cheer, thy sins be forgiven thee,' Mat. ix. 2. Assurance of the pardon of sin is the most sovereign ground of comfort that can be.

4. This affords manifold directions, as,

(1.) To be well instructed in the grounds of pardon.

(2.) To consider the need we have thereof.

(3.) To apply it aright unto ourselves.

(4.) To rest thereupon.

(5.) To be watchful against sin for the future, John v. 14, and viii. 11.

See more hereof in my treatise *Of the Sin against the Holy Ghost*, Secs. 5, 6.

Sec. 9. *Of compassion in such as have to do with others in the things of God.*

Ver. 2. *Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmities.*

The sixth branch of the description of an high priest is, that he can have compassion.

Of the notation of the Greek word *μετῴπιανδρῶν*, translated *have compassion*, and of the Greek word *ἀνάμνησις*, translated *can*, how it signifieth a fitness and readiness to do a thing, see Chap. iv. ver. 15, Sec. 88.

From adding this property of an high priest, to have compassion, to the former, about his dealing for men with God, may be inferred that they who are to deal for men, especially about God, must be full of compassion. This the apostle implieth under sundry properties belonging to a servant of the Lord, who must be for men to God, 2 Tim. ii. 24.

1. He 'must not strive.' It is want of compassion that makes men strive or be contentions.

2. He must be 'gentle unto all men.' Gentleness and meekness arise from compassion.

3. He must be 'apt to teach.' None more fit and meet to teach others than men of compassion.

4. He must be 'patient,' *ἀνεξίτητος*, one ready to bear with the evils and weaknesses of others.

Such an one was Moses, who is said to be 'a man very meek above all the men which were upon the face of the earth,' Num. xii. 2. This language of the apostle Paul, 'My little children, of whom I travail in birth again,' Gal. iv. 19, sheweth him to be a man full of compassion.

All men are subject to many weaknesses and im-

perfections; yea, in many there is much perverseness, especially about the ways of God. They are as children, prone to provoke them that seek their good, so blind as they cannot discern their own good. If, therefore, they who have to do with them be not, as parents use to be to their children, full of compassion, they will soon cease to seek their good. There is no such means of overcoming evil with goodness as bowels of compassion.

Cruel and hard-hearted men are unfit to be ministers, who are to be for men in things pertaining to God. Ministers oft meet with cases which require much pity and great patience. If they be ready to fret and fume, and in scorn put away such as propound their cases to them, they may send away poor souls comfortless.

Let ministers therefore 'put on bowels of mercy, kindness, humbleness of mind, meekness, long-suffering,' Col. iii. 12. They are as priests for men in things pertaining to God.

That they may do this, let them consider that they with whom they have to do are their own flesh, Isa. lviii. 7; and that 'no man ever yet hated his own flesh, but nourisheth and cherisheth it,' Eph. v. 29. Let them also consider how our Lord pronounceth the merciful to be blessed, and promiseth that 'they shall obtain mercy,' Mat. v. 7.

Sec. 10. *Of ignorance.*

The persons on whom compassion is especially to be had are here specified to be of two sorts: 1, Such as are ignorant, *τῶν ἀγνοῦσιν*. 2, Such as are out of the way.

Of the distinct kinds of ignorance, and of the dangers thereof, and duties thence arising, see Chap. iii. 10, Secs. 111, 112.

In that the ignorant are here brought in, as an instance of such sinners as were to have sacrifices offered up for their sins, the apostle giveth us to understand that ignorance is a sin. It is expressly said, that 'if any soul sin through ignorance, he shall bring a sin-offering,' Num. xv. 27, 28.

1. Ignorance is a transgression of the law of God, for it is contrary to that knowledge which the law requireth; but every transgression is sin, 1 John iii. 4.

2. Ignorance is a defect of that image of God after which God at first created man, for knowledge was a part of that image, Col. iii. 10.

3. Ignorance is an especial branch of that natural corruption which seized upon the principal part of man, namely, his understanding.

4. Ignorance is the cause of many other sins, Gal. iv. 8, 1 Tim. i. 13; therefore it must needs be a sin itself.

5. Judgments are denounced against ignorance as against a sin, Hosea iv. 6, 2 Thes. i. 8.

6. Ignorance is a punishment of other sins, Isa. vi. 10, John xii. 40.

Though ignorance be a sin, yet ignorant persons are here brought in as a fit object of compassion. Christ renders this ground of his praying for the Jews that had a hand in crucifying him, Luke xxiii. 34. And Peter allegeth it as a ground of his tendering mercy unto them, Acts iii. 17.

Ignorance is a spiritual blindness, so as they see not the dangerous course wherein they walk, and in that respect are the more to be pitied.

Sec. 11. *Of having compassion on all sorts of sinners.*

The other sort of persons on whom compassion is to be shewed are thus set out, on *them that are out of the way*, which is the interpretation of one Greek word, *πλανημένοις*, which signifieth to *err*, and is so translated Chap. iii. 10.

Some here take it for erring in the will, which implieth wilfulness, which is an aggravation of sin, as was shewed Chap. iii. 10, Sees. 107, 108. Thus it implieth that compassion is to be had not only on the ignorant, but also on the wilful, provided that they be not such as are intended Heb. x. 26.

It will be the safest to take the word *erring*, or *being out of the way*, indefinitely, as if he had said, on the ignorant and on other sinners. God's law is styled a way. To transgress that law is to wander out of the way wherein we should walk, and to err. Thus it sheweth the extent of compassion to all sorts of sinners, ignorant and others; for thus saith the Lord, 'When a man or woman shall commit any sin that men commit, &c., they shall confess their sin,' &c., Num. v. 6.

Every sin is a spiritual malady, and makes a man miserable. Therefore, as Christ had compassion on blind, deaf, dumb, lame, sick, and others afflicted with any malady or misery, so ought the priest under the law to have compassion on all sorts of sinners. So also should we Christians, whom Christ hath made priests, Rev. i. 6.

This will be an evidence that the compassion we shew is not on by-respects, but for compassion and pity's sake; in tender love to our brother, which will make it to be the more acceptable, and manifest us to be the children of God herein.

Sec. 12. *Of high priests subject to infirmities.*

The reason of the priest's compassion is thus expressed, 'For that he himself also is compassed with infirmity.'

Of the Greek word *ἀσθενεία*, translated *infirmity*. See Chap. iv. 15, Sec. 89.

The singular number, *infirmity*, is here to be taken indefinitely. An indefinite expression is equivalent to a general, as, 'The wages of sin is death,' Rom. vi. 23; that is, of *every sin*. The high priest was subject to every infirmity, not any one excepted, whether natural or personal, whether inward in soul, as disturbed passions, and other the like; or outward in

body, as sickness, lameness, and other maladies, whether oppressions and wrongs from men, or afflictions and crosses from God, or whatsoever else may be grievous to man, not sin itself excepted.

The word *ἀσθενεία*, translated *compassed about*, implieth a necessary subjection to the foresaid infirmities, so as there is no avoiding of them.

I find the Greek word applied to a millstone hung about one's neck, Mark ix. 42, Luke xvii. 2; and to a chain wherewith one is bound, Acts xxviii. 20.

There is no avoiding these. It is also applied to a thick cloud that compasseth one about, Heb. xii. 1.

Here it implieth, that the high priest was at all times, and in all places, as it were, so hampered with infirmities, as he could not be clean freed from them; yea, and that everywhere arose occasions of more and more infirmities.

These words, *he himself also*, carries emphasis. They are to be taken in opposition to other men, on whom he was to have compassion by reason of their infirmities; as if it had been said, not only other men to whom compassion was to be shewed, were subject to infirmities, but even he also, who was to shew compassion.

The infirmity here intended being especially meant of sin, sheweth plainly that the high priest himself was subject, as to other human infirmities, so also to sin. Aaron, one of the best high priests that were, gave many evidences hereof; as his murmuring against Moses, Lev. xii. 1; his rebelling against God's word at the water of Meribah, Num. xx. 21; his making the molten calf, Exod. xxxii. 4; so Eli, who restrained not his son's vileness, 1 Sam. iii. 13; and Abiathar, who conspired with Adonijah, 1 Kings i. 7.

High priests were sons of Adam, their office did not alter their nature, they still continued weak and frail men, subject to the same temptations and passions that others are.

This the Lord suffered, that they might the better know in what need they themselves stood of a sacrifice, of others' prayers, of God's mercy, and of a Saviour; and this the rather, that they should not be too much puffed up with their function. This was further an occasion of making them careful in using means for redressing of sin, and establishing them in grace; and to make them also more ready to bear with others' infirmity, tenderly to deal with them, to comfort them, and to hope the best of them.

That which is here said of high priests may be applied to ministers of the word, even to extraordinary ministers.

Moses manifested his infirmity, Num. xx. 12; so did Peter, Gal. ii. 11.

People therefore had need to pray for their ministers.

But especially they must learn to distinguish betwixt a minister's office and person, and not despise the ministerial function by reason of the minister's infirmities.

Sec. 13. *Of experience of infirmities making fit to succour others.*

This phrase, *for that*, are the interpretation of one Greek particle, *ἵνα*, which implieth a reason of a thing, and here sheweth, that sense and experience of infirmity makes one more fit and ready to succour others. This is a reason why Christ made himself subject to human infirmities. Hereof see Chap. ii. 18, Sec. 183, 186.

Sec. 14. *Of the meaning of Heb. v. 3.*

Ver. 3. *And by reason hereof he ought, as for the people, so also for himself, to offer for sins.*

In this verse is set down a consequence following upon the legal priest's infirmity, which is, that he offered for his own sins, as well as for others'.

This phrase, *and by reason hereof*, is in the Greek thus expressed, *καὶ ὁ αὐτὸς ὡς ἑαυτοῦ, καὶ ὑπὲρ τούτων*. The particle *this* hath reference to the last word of the former verse, *ἀσθενῶν*; which being repeated, may thus make up the sense, *and for this infirmity*. Or else the word which signifieth cause, *αἵτις*, may be added, thus, *and for this cause*. Our English hath to the full expressed the sense of the phrase.

This verb *ἐξῆκον*, *he ought*, implieth a necessity of the consequence.

The necessity is double :

1. *Necessitate præcepti*, in regard of God's command, Lev. iv. 3.

2. *Necessitate mediæ*, in regard of the means sanctified to obtain pardon. For by offering sacrifice, faith in the blood of Christ was testified, which was the only means of taking away sin.

The word of necessity here used, sheweth, that we ought to use the means which make for our own good.

This is to be done as we tender God's honour, and our own happiness.

God's honour is set out, in subjecting ourselves to his ordinance.

Our happiness may be promoted by using the means which make thereto.

This clause, *as for the people*, takes it for grant, that the priest was to offer for the people's sins. For he had said before, that the high priest was 'ordained for men;' namely, for other men than himself, and that he offered for sins, even the sins of others. See ver. 1, Secs. 1 and 8.

By *people* are here meant such as professed the Lord to be their God. See Chap. iv. 9, Sec. 57.

This particle *as* is premised to shew, that he who is a means of others' good, must also take care of his own. Therefore this reddition or application is added, *so also for himself*.

This is again thus testified, 'He offered for himself, and for the errors of the people,' Heb. ix. 7.

1. He hath need of the same means for himself as for others.

2. He may reap good thereby as well as others.

3. There was no other to offer for the high priest but himself. For there was but one high priest at a time.

This may be a good direction for us ministers, to preach to ourselves, to pray for ourselves, to apply to ourselves what we deliver to others. It was Paul's direction to the ministers at Ephesus, to 'take heed unto themselves, and to all the flock,' Acts xx. 28. So also to Timothy, to 'take heed unto himself,' &c.; and he renders this reason, 'Thou shalt both save thyself, and them that hear thee.' He well observed this direction in himself. For thus he saith, 'I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway,' 1 Cor. ix. 27.

The verb *offer* compriseth sacrifice under it. See ver. 1, Sec. 6.

This last phrase, *to offer for sins*, hath reference to the priest, as well as to the people; and it declareth that the high priest was subject to sin. Sin is comprised under the word *infirmity*, ver. 2, Sec. 12.

This having reference to the high priest under the law, implieth two things, from which Christ the true high priest was exempt.

One was, that he was without sin. Hereof see Chap. iv. 15, Sec. 91.

The other is, that Christ offered not for himself, as the high priest under the law did: 'He needed not daily, as those high priests, to offer up sacrifice, first for himself,' &c., Heb. vii. 27. What Christ did in offering sacrifice, he did for others, who needed it. He himself needed none. Though in many other things he was like the high priest under the law, yet in these two he had a prerogative above them.

Sec. 15. *Of the resolution of Heb. v. 1-3.*

Ver. 1. *For every high priest, taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins,*

Ver. 2. *Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmities.*

Ver. 3. *And by reason hereof he ought, as for the people, so also for himself, to offer for sins.*

The sum of these three verses is, a description of an high priest.

Two points are herein observable :

1. The connection of this description with that which was before delivered of Christ's priesthood. The connection is by this causal particle *for*.

2. The parts of the description, which are six.

(1.) The stock whence he is taken. Hereabout is set out,

[1.] A difference of priests, whereof one is an *high priest*.

[2.] A common condition, in this indefinite particle, *every*.

[3.] The kind of stock, *men*.

[4.] His rise from the same, *he is taken from among.*

(2.) His calling, in this word, *is ordained.*

(3.) A general end, *for men*, namely for their good.

(4.) The subject of his function, *things pertaining to God.*

(5.) A special end, *to offer*, &c. In setting down this observe,

[1.] The priest's act, *to offer.*

[2.] The matter thereof.

This is of two sorts,

First, Gifts.

Secondly, Sacrifices.

[3.] The end thereof, *for sins.*

(6.) His qualification. About this is declared,

[1.] The point itself, ver. 2.

[2.] The consequence following, ver. 3.

In setting down the point is manifested,

First, The kind of qualification.

Secondly, The ground thereof.

The kind is propounded in this phrase, *who can have compassion.*

2. Amplified by a double object.

(1.) Them that are *ignorant.*

(2.) Them that are *out of the way.*

The ground of his compassion is his own condition. Herein observe,

1. The emphatical expression of the person, *for that he himself also.*

2. The ground itself, *infirmity.*

3. His subjection thereto, *is compassed with.*

2. The consequence is set out,

1. In general, *for by reason hereof.*

2. In particular, and that,

1. By an act, *to offer*, amplified by the necessity, *he ought.*

2. By the end thereof, *for sins.*

3. By the persons, whose sins they were. These are of two sorts.

1. The people's.

2. His own, *for himself.*

These are amplified by the manner of joining them together, by these particles of comparison, *as, so, also.*

Sec. 16. *Of observations out of Heb. v. 1-3.*

I. *Christ is a true priest.* For the essentials of a priest belong to him. See Sec. 2.

II. *There were divers kinds of priests.* For one was an high priest.

III. *All high priests are of the same mould.* This particle *every* includes all. See Sec. 2.

IV. *High priests were of man's stock.* For they were taken from among men. See Sec. 2.

V. *High priests were appointed to their function.* For they were ordained. See Sec. 3.

VI. *The high priests' function was for man's good.* This is the sense of this phrase, *for men.* See Sec. 4.

VII. *When men have to do with God, they have one to be for them.* See Sec. 5.

VIII. *High priests offer to God.* This is expressly set down. See Sec. 6.

IX. *Gifts may be tendered to God.* This is implied under the mention of gifts. See Sec. 7.

X. *Beasts under the law were slain for men.* These were the sacrifices here mentioned. See Sec. 7.

XI. *Sacrifices were offered for pardon of sin.* This is the meaning of this phrase, *for sins.* See Sec. 8.

XII. *Ministers must be men of compassion.* For priests were ministers, and it is said of them, *they can have compassion.* See Sec. 8.

XIII. *Ignorant persons are to be pitied.* Such are here set down as the object of the priest's compassion. See Sec. 9.

XIV. *Ignorance is a sin.* Sacrifice was to be offered for his sin. See Sec. 10.

XV. *Compassion is to be shewed to all sorts of sinners.* Under this phrase, *them that are out of the way*, all sorts are comprised. See Sec. 11.

XVI. *High priests were subject to all manner of infirmities.* He was compassed about with infirmity.

XVII. *Experience of infirmities is a means to make one compassionate.* The inference in this phrase, *for that, intendeth* this point. See Sec. 13.

XVIII. *Means afforded for our good must be used.* This phrase of inference, 'and by reason hereof he ought,' hinteth so much. See Sec. 14.

XIX. *Priests offered sacrifice for others.* This title, God's people, is a note of distinction from priests. See Sec. 14.

XX. *Priests offered sacrifices also for themselves.* This is expressly set down. See Sec. 14.

XXI. *High priests had sins.* For this end they offered sacrifices for themselves. See Sec. 14.

Sec. 17. *Of the meaning of these words, 'no man taketh to himself.'*

Ver. 4. *And no man taketh this honour unto himself, but he that is called of God, as was Aaron.*

The apostle in this verse gives an exemplification of the second branch of the description of an high priest, which is, that he was *ordained.* See Sec. 3.

The exemplification is set down in general terms, thus, *no man*, &c. But it is reduced to a particular instance of *Aaron.*

This general extent of the person, *no man*, *not any*, or *no man*, is to be restrained to men of conscience, who will do nothing but that for which they have good warrant. For Korah sought the priesthood, Num. xvi. 10, though he were not called thereto by God. And sundry others usurped it, Luke iii. 2; Acts xxiii. 5.

That which is here spoken *de facto*, of fact, in this word, *καὶ οὐκ ἑαυτῷ, taketh*, is intended *de jure*, of right, as if he had said, No man ought to take, or no man hath right to take.

This word, *ᑭᓇᑭᓇ, to himself*, is also to be extended to a right, as due to himself, and intendeth two things.

1. Taking a thing upon one's own head without gift from another, or without any good warrant, 2 Tim. iv. 3.

2. Taking it to one's advantage, Luke xii. 21. But advantage to one's self is no good plea for an unlawful thing. As we may do no unjust or unwarrantable act for another, so neither for ourselves, Rom. xiv. 7. The righteous law is a rule for ourselves, as well as for others.

Sec. 18. *Of the honour of the high priest's function.*

The high priesthood is here styled an *honour*. For the relative *τις*, *this*, hath reference therunto.

Of the Greek word *τιμή*, translated *honour*, see Chap. ii. 10, Sec. 60.

It here declareth, that the high priest's function was an honourable function, which is thus manifested.

1. The solemn manner of inaugurating, or setting them apart thereto, Exod. xxix. 1.

2. His glorious apparel, Exod. xxxviii.

3. The great retinue that attended him; as all sorts of Levites, together with sundry inferior priests, Num. iii. 9, and viii. 19.

4. The liberal provision made for him out of the meat-offerings, sacrifices, first-fruits, tenths, and other oblations, Levit. ii. 3, and v. 13, and vii. 6, Deut. viii. 3.

5. The difficult cases that were referred to him.

6. The obedience that was to be yielded to him.

7. The punishment to be inflicted on such as rebelled against him, Deut. xvii. 8-10, &c.

8. The sacred services which they performed, as to be for men in things pertaining to God; to offer up what was brought to God, ver. 1, and to do other particulars set down, Chap. ii. 11, Sec. 173.

9. In such honourable esteem were high priests, as kings thought them fit matches for their daughters, 2 Chron. xxii. 11.

10. The most principal honour intended under this word *honour* was, that the high priest by virtue of his calling, was a kind of mediator betwixt God and man. For he declared the answer of the Lord to man, and offered up sacrifices to God for man.

Hereby it appeareth, that it is an honourable employment to deal between God and man.

Hence it followeth, that the ministerial function is an honourable function; for ministers of the word are by virtue of their office for God to men, and for men to God.

Sec. 19. *Of the honour of the ministerial function.*

There are many considerations which prove the calling of ministers of the word to be honourable; as their master, their place, their work, their end, their reward.

1. Their Master is the great Lord of heaven and of earth. If it be an honour to be an especial minister

of a mortal king, what is it to be the minister of such a Lord?

2. Their place is to be in the room of God, even in his stead, ambassadors for him, 2 Cor. v. 20.

3. Their work is to declare God's counsel, Acts xx. 17.

1. Their end is to perfect the saints, Eph. iv. 12.

5. Their reward is greater than of others, Dan. xii. 3.

Thus hath the Lord honoured this function, that it might be the better respected, and prove more profitable. Ministers, in regard of their persons, are as other men, of like passions with them, and subject to manifold infirmities, which would cause disrespect were it not for the honour of their function.

1. This honour should move ministers to carry themselves worthy thereof; answerably thereto, Eph. iv. 1. The apostle intendeth thus much under this exhortation: 'Let no man despise thy youth,' that is, give no just occasion to any to despise thee; 'but be thou an example,' &c., 1 Tim. iv. 12. Ministers are styled *angels*, that they should be as ready as angels to do God's will. They are *stewards*, and must be faithful, *elders* and grave, *rulers* and just. Thus shall they honour their Master, credit their place, make themselves respected, and their pains regarded.

2. The foresaid honour should move people to respect their ministers; officers of kings use to be respected. This is the rather to be done, because honour done to ministers is done to God himself, and to his Son Christ, John xiii. 20. The Galatians 'received Paul as an angel of God, even as Christ Jesus,' Gal. iv. 14.

3. On the other side, they who despise ministers, despise those whom God hath honoured, yea, and God himself, 1 Sam. viii. 7, Mal. iii. 8.

4. This is a great encouragement to ministers against that ordinary contempt which is cast upon them, even for their calling's sake. No calling ordinarily more contemptible; but we ought not to regard the censure of men in those things which God accounteth honourable.

Sec. 20. *Of God's calling high priests.*

The high priesthood is expressed under this word *honour*, as a reason why no man should 'take it to himself'; yet lest any should thence infer, that whosoever undertook it, presumed upon more than was meet, the apostle addeth this limitation, 'but he that is called.' This conjunction of opposition, *ἀλλὰ*, *but*, implieth that that may be done by one which may not be done by another.

To be called, *καλούμενος*, in this place signifieth as much as *ordained*, Sec. 3, and *appointed*, Chap. iii. 2, Sec. 22.

This passive, *ὁ καλούμενος*, 'he that is called,' hath reference to another that calleth him, and it is opposed to the former phrase, of 'taking to himself.' Thus it

confirms the second part of the priest's description, that he must be ordained, ver. 1, Sec. 3. It was the brand of Jerolam's false priests, that whosoever would, he consecrated him, and he became one of the priests of the high places, 1 Kings xiii. 33.

That it might be distinctly known who was the first founder of the high priest's function, he is here expressly set down, namely God.

It was God that first said, 'Take Aaron from among the children of Israel, that he may minister unto me in the priest's office,' Exod. xxviii. 1. So as this function was of divine institution, none had power to call and appropriate any to appear for men before God, as the high priest did, but God himself. For this was a point of divine favour and grace.

As the high priest, so all other priests were of divine institution, Exod. xxviii. 1; and as priests, so other ministers of God, who are for men in things pertaining to God, must be called of God. See Chap. iii. 2, Secs. 34, 35.

Sec. 21. *Of Aaron's calling and name.*

The apostle gives a particular instance of an high priest's divine institution in Aaron, and that upon these grounds:

1. Aaron was the first national high priest that was ordained for the whole church in his time. Heads of families were before his time priests for distinct families.

2. All lawful legal priests descended from Aaron, and had that warrant to be priests, that by lineal descent they came from him, Exod. xxix. 9.

3. His calling to the priesthood by God himself is expressly set down, Exod. xxviii. 1.

4. His calling was ratified by a memorable miracle, Num. xvii. 8, 10.

5. They who opposed his calling were punished with a terrible judgment, Num. xvi. 10, 16, 17, 35.

6. This is one special reason why Aaron is called 'The saint of the Lord,' Ps. cvi. 16, because he was first chosen of God, and was anointed by God's appointment to be the first high priest, and the stock of all other priests.

This note of comparison, *καθάρως*, as, implieth in general, that others must enter upon their function as Aaron did.

There is a copulative conjunction, *καί*, added in the Greek, which implieth some emphasis, and might be thus translated, *even as Aaron*.

This particular reason produced by the apostle as a proof of a general case, giveth evidence, that warrantable rules about some particular cases and persons may be applied to others of like kind, Rom. iv. 23, 24. See Chap. xiii. 5, Sec. 68.

Concerning this name, *אֹהֲרֹן*, Aaron or Aharon, it may be derived from a verb, *אָהַר*, *doce me*, that in the third active signifieth to teach, Ps. xxvii. 11.

Thus it implieth a teacher, and by a propheticall

spirit it might be given him in reference to his calling, by virtue whereof he was to instruct people.

Or Aharon may be derived from a noun, *הָר*, *mons*, that signifieth a mountain; and thus also be given him by a like spirit in reference to his priesthood, whereby he was lifted up as a mountain above his brethren.

Abraham was the great-grandfather of Levi, and Levi the great-grandfather of Aaron: so as Aaron was the sixth degree from Abraham.

Sec. 22. *Of the resolution of Heb. v. 4, and of observations thence arising.*

The sum of this verse is, the high priest's calling. This is,

1. Generally propounded.
2. Particularly exemplified.

Of the general there are two parts:

1. The dignity of the function, in this phrase, *this honour*.

2. The authority which he had for the execution thereof.

The authority is set out two ways: 1, negatively; 2, affirmatively.

In the negative observe,

1. The manner of setting it down, in this general phrase, *no man*.

2. The matter, in this phrase, *taketh to himself*.

In the affirmative observe,

1. The kind of warrant, *called*.

2. The author thereof, *God*.

The exemplification is set out,

1. By a note of comparison, *as*.

2. By the first person that was called, *Aaron*.

Observations.

I. *The high priesthood was an honourable function.* This title *honour*, is put upon it. See Sec. 18.

II. *No man might intrude himself into the high priest's function.* This is the meaning of this phrase, *no man taketh to himself*. See Sec. 17.

III. *He that was called might take that honour on him.* This is implied under this particle of opposition, *but*. See Sec. 20.

IV. *God was the ordainer of the high priest's function.* He is here so expressed to be. See Sec. 20.

These four doctrines may be applied to ministers of the gospel. See Sec. 20.

V. *Particular cases approved in Scripture are directions for other like cases.* So was the particular case of Aaron about entering on the high priesthood. See Sec. 21.

Sec. 23. *Of Christ doing what was warrantable.*

Ver. 5. *So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.*

Here the apostle begins to apply to Christ what he had in general delivered about an high priest.

These two conjunctions, *καί*, *καί*, *so*, *also*, being

joined together, are notes of a reddition, or latter part of a comparison, which is the application thereof.

This application may have reference either to the general proposition; thus, as no man taketh this honour unto himself, so also nor Christ: or to the particular instance of Aaron; thus, as Aaron took not to himself that honour, so nor Christ. Both tend to the same end. Christ would not take liberty to himself to do that which was unlawful, or unmeet for others to do. He made himself an example in all manner of good and warrantable matters; but would not be a pattern to bolster up any in an undue course. Thus his pattern is a guide, John xiii. 15.

Sec. 24. *Of Christ's not glorifying himself.*

Because the apostle had before declared the high priesthood to be *τιμή*, an honour, he here sheweth, that to attain thereunto, is to be glorified.

Glory, *δόξα*, implieth excellency (as was shewed Chap. i. 3, Sec. 19, and Chap. ii. 7, Sec. 6).

To glorify, *δοξάζειν*, according to the notation of the word, is to make glorious; and so it is translated, 2 Cor. iii. 10.

This is done two ways:

1. By ascribing to one that glory or excellency which is his own, most due to him. Thus creatures may glorify their Creator, Rev. xv. 4.

2. By conferring glory upon one, even such glory as he had not before. Thus the Creator glorifieth creatures, Acts iii. 13, Rom. viii. 30.

These words following, *to be made an high priest*, give evidence that the latter kind of glorifying is here meant; namely, a conferring of that glory upon Christ, which he had not before.

The high priesthood was an honour; for Christ to have taken that to himself, had been to glorify himself by conferring glory and honour upon himself.

This negative, that 'Christ glorified not himself,' giveth proof that Christ arrogated no honour to himself. 'I seek not my own glory,' saith he, John viii. 50. This Christ proveth by many arguments, John v. 31, &c.

Christ would not arrogate honour to himself, but rather wait upon the Father to confer upon him what honour he saw meet, that our faith might be the more strengthened in those things which Christ did on our behalf; and also that he might make himself an example unto us.

Let therefore 'the same mind be in us that was in Christ Jesus,' Philip. ii. 5. Let us not thrust ourselves into any place, before we are called; nor arrogate any honour to ourselves, that belongeth not unto us. We are by nature too prone hereunto. Let magistrates, ministers, and all of all sorts so carry themselves, as it may be truly said of them, They glorified not themselves.

The particular instance whereby this general negative, that 'Christ glorified not himself,' is evidenced,

is the high priesthood; for that was an honour, and Christ, by having that conferred on him, was indeed glorified. So much is intended under this particle of opposition, *ἀλλά*, but; as if it had been said, Though Christ glorified not himself by assuming the priesthood to himself, yet he was glorified thereby, by his Father's conferring it upon him.

To make the apostle's meaning more clear, take all these words, 'He that said unto him, Thou art my Son, to-day have I begotten thee,' as a description of the Father; and repeat, *ἀπό νεύου*, the word *ἐδόξασε*, glorified (which must needs be here understood), then the sense will appear to be this, 'Christ glorified not himself to be made an high priest, but his Father glorified him, in ordaining him to be the high priest.'

This verb *γεννησθαι*, to be made, is inserted to confirm that which was before noted, ver. i. Sec. 3, about ordaining an high priest. For to be made an high priest is to be deputed or appointed and set apart to that function. In this sense is this word *made* frequently used, as Heb. vii. 16, 21, 22.

Sec. 25. *Of Ps. ii. 7 applied to Christ's priesthood.*

These words, 'He that said unto him, Thou art my Son, to-day have I begotten thee,' are taken out of Ps. ii. 7, and most fitly applied to God the Father in reference to his begotten Son, as we have shewed, Chap. i. 5, Sec. 48, &c., where the whole text is expounded.

The apostle doth here again allege it, to prove that the Father ordained Christ to be the high priest for his church.

Oj. In this testimony there is no mention of a priesthood.

Ans. 1. This testimony is an express description of the Father, and it being inserted upon the question of Christ's priesthood, it implieth that the Father made him high priest.

2. This word *I begotten* may be extended to conferring dignity, or an honourable function upon one, as well as communicating essence.

3. It being taken for grant that Christ was an high priest, for the Father to acknowledge him to be his Son, ratifieth that function, and implieth that it was his Father's pleasure that he should be the high priest. Thus Christ being come a prophet into the world, his Father ratified that function by this testimony, 'This is my beloved Son, in whom I am well pleased,' and thereupon he inferreth this duty, 'Hear him,' Mat. xvi. 5.

4. The psalmist, immediately after this testimony, expresseth a branch of Christ's priesthood, in these words, 'Ask of me,' &c., Ps. ii. 8. Now in quoting a text it is not unusual to express only a part of it, because the remainder may be found in the place out of which it is quoted.

5. It was the purpose of the apostle to set out the dignity of the office, as well as the office itself. That this

was his purpose is evident by these two words, *honour, glorified*, applied thereunto. Now that God the Father should glorify his begotten Son by making him an high priest, much amplieth the dignity of that function.

This is this testimony a most pertinent testimony. It is a testimony taken out of sacred Scripture, and in that respect the more sound, as was shewed Chap. i. 5, Sec. 46.

Of quoting the very words of Scripture, see Chap. iii. 7, Sec. 74.

Of quoting neither book nor verse, see Chap. ii. 6, Sec. 50.

Sec. 26. *Of Christ being glorified by his priesthood.*

Quest. How could the begotten Son of God, who is true God, equal to the Father, be glorified by being made an high priest?

Ans. 1. Distinguish between the Son of God singly considered in his divine nature, or as the second Person in the sacred Trinity; and united to the human nature, and thereby made also the Son of man. In this latter respect was he glorified.

2. Distinguish between honour conferred on one by such and such an undertaking, and the honour arising from undertaking such a thing. Though such a function can simply confer no honour on Christ, yet in the managing of it, he might bring much honour to himself and to his Father, who appointed him thereunto, as glory of mercy, justice, truth, wisdom, power, and other like attributes. Thus was Christ, and his Father by him, glorified in the lowest degree of his humiliation, even in his kind of death.

Such undertakings as bring glory to God, do glorify the undertakers. Therefore Christ exhorteth his to 'let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven,' Mat. v. 16. 'No man can in a right way glorify God; but he shall therein glorify himself, and that,

1. In regard of the work itself. For everything is so much the more glorious, by how much the more God is glorified thereby.

2. In regard of the fruit and reward that will follow thereupon. For he that can and will perform what he hath said, hath said, 'Them that honour me I will honour,' 1 Sam. ii. 30.

This is the right way to be glorified. Walk in this way, whosoever thou art that wouldst be glorified.

Sec. 27. *Of God's begotten Son our high priest.*

A main point intended in the foresaid testimony is, that God the Father ordained his begotten Son to be an high priest.

In this respect is he said to be 'called of God an high priest,' verse 10. As he was 'appointed' a prophet, Chap. iii. 2, so an high priest.

In this respect he is said to be *sent*, John iii. 34, and *anointed*, Luke iv. 18.

There was an absolute necessity that this Son of God should be our priest, in two respects:

1. In that none was able to do the work that was to be done for us by our priest, but the Son of God. Of those works, see Chap. ii. 17.

2. In that none was worthy to appear before God for us but his own Son, and none fit but he for the honour of the true priesthood.

This doth much commend the love of God, who gave his begotten Son to be our priest, John iii. 16.

It doth also minister great ground of boldness unto us to approach the throne of grace, having the begotten Son of God to be our priest. We can make no question of his sufficiency to the whole work, which he is able to do to the very utmost; nor can we make any doubt of God's accepting him. He is the *begotten* Son of God, and *beloved*; in him 'the Father is well pleased,' Mat. iii. 17.

Sec. 28. *Of the coherence and meaning of the sixth verse.*

Ver. 6. *As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.*

Because the former testimony was somewhat obscure, the apostle addeth this other, which is more perspicuous, and less subject to exception. For both the priesthood itself, and also God's deputed Christ thereunto, are here expressly set down.

These two conjunctions *καὶ οὕτως, ζῆτι, also, also*, give proof that the following testimony tends in general to the same purpose that the former did, so as more than one divine testimony may be produced to prove one and the same thing, as hath been shewed, Chap. i. 5, Sec. 67.

This verb *λέγει, he saith*, may admit a treble reference.

1. To David, who was the penman of this testimony.

2. To the Holy Ghost, who inspired David.

3. To God the Father, who is brought in conferring what is here affirmed upon his Son.

Neither of these cross the other, but all of them may stand together.

I take the last to be most principally intended, because the Father, who in the former testimony said to his Son, 'Thou art my Son, this day have I begotten thee,' saith also, 'Thou art a priest for ever,' &c. Thus will these two testimonies more fitly cohere.

This latter testimony is said to be *ἐν ἑτέρῳ, in another place*. Though the word *place* be not in the Greek, yet it is well supplied. For it is in another *place*, namely, Ps. cx. 4.

That psalm is a prophecy of Christ, as hath been proved, Chap. i. 13, Sec. 148. In this respect the proof is the more proper.

In this testimony Christ's priesthood is thus ex-

pressly asserted, 'Thou art a priest.' Of Christ's priesthood, see Chap. ii. 17, Sees. 172, 173.

God's deputed Christ to that function is here also declared. For it is the Lord that saith to him, 'Thou art a priest.' Of God's appointing Christ to be priest, see ver. 4, See. 20, 21.

See. 29. *Of the everlastingness of Christ's priesthood.*

The everlasting continuance of Christ's priesthood is plainly set down in this phrase, *eis tes aionos, for ever.*

Of the notation of the Greek word translated ever, see Chap. i. 8, See. 108. Many points there delivered about the everlastingness of Christ's kingdom may be applied to the everlastingness of Christ's priesthood.

It is here evident by this testimony that Christ is an everlasting priest, he ever remaineth to exercise this function himself. This point is oft pressed by this apostle, as Chap. vii. 17, 21, 24, 25, 28.

There were two parts of Christ's priesthood. One was to offer sacrifice, that is, he gave, Chap. vii. 27; the other to make intercession. This doth he continue for ever, and for this end ever remaineth a priest. Chap. vii. 25.

It is necessary that the church ever have a priest, and that such a priest as Christ is, as was shewed, See. 27.

If Christ should cease to be our priest, who should succeed him? No mere creature can go forward with that work which he hath begun.

The everlastingness of Christ's priesthood discovereth the vanity and folly of papists about their priests, whom they account true, real, sacrificing priests. What need other priests, Christ being 'a priest for ever'? Either Christ's execution of his priesthood is insufficient (which to hold is blasphemy), or their priests are altogether in vain.

This continuance of Christ's priesthood hath been the ground of the church's address to the throne of grace ever since the ascension of Christ into heaven, and so will be as long as the world continueth. For ever will this our priest be for us in things pertaining to God. So long as he continueth our king to govern us, so long will he continue our priest to intercede for us.

We may with as much confidence still apply the sacrifice of Christ as if his blood were still trickling down. His blood still speaks, Heb. xii. 24, and ever will, while there is any sin of any of God's elect to be expiated.

See. 30. *Of the order of Melchisedec.*

The word *τάξις*, translated *order*, signifieth a due and seemly disposition. It is derived from a verb, *ταττω*, that signifieth to *appoint* or *set* in order. It is applied to the setting of commanders or officers of war in their places, Luke vii. 8, yea, and to God's

ordaining unto eternal life, Acts xiii. 48. The noun in my text is used to set out a decent ordering of church affairs, 1 Cor. xiv. 40, and a comely carriage of Christians, Col. ii. 5. It here implieth that the priesthood is a distinct kind of office, ordained and ordered by him that hath power to do it. It is in a like sense applied to Aaron's priesthood, Heb. vii. 11.

Hereby we are given to understand that the priesthood here mentioned, and the priesthood of Aaron, are two distinct kinds.

The apostle doth here bring in this priesthood as distinct from Aaron's, because there were many things in Christ which were not agreeable to the order of Aaron. As,

1. Christ was a king; but a king might not be of Aaron's order.

2. He was 'of the tribe of Judah, of which tribe no man gave attendance at the altar,' Heb. vii. 13.

3. He neither had predecessor nor successor, Heb. vii. 24, but priests after Aaron's order had both.

Other differences are observed by this apostle, Chap. vii.

If, therefore, from such differences any should infer that Christ could not be a priest, the apostle sheweth that there was another order of priesthood.

Besides there were such infirmities and defects in the order of Aaron as were not agreeable to Christ's excellency, so as there must of necessity be another order of priesthood.

The infirmities and defects of Aaron's priesthood were these:

1. That the priests should offer for their own sins, ver. 3.

2. That they should offer beasts and birds, Lev. i. 2, 14.

3. That they should oft offer the same kind of sacrifices.

4. That they should offer such sacrifices as could not make perfect, Heb. x. 1.

There are but two kinds of typical priesthoods mentioned in Scripture, which are these: one, 'after the order of Melchisedec;' the other, 'after the order of Aaron.' Of these two the former was many ways the more excellent. Herein, therefore, is Christ said to be 'after the order of Melchisedec.'

Whatsoever was essentially belonging to a priest in Aaron, that was in the truth accomplished by Christ; and wherein there was any pre-eminent excellency in Melchisedec's priesthood above Aaron's, therein was Christ 'after the order of Melchisedec.' All these excellencies were really and properly accomplished in Christ.

The history of Melchisedec is set down, Gen. xiv. 18-20.

This apostle hath so distinctly and fully observed and applied to Christ everything that is expressed, or by just consequence may be inferred from that priesthood, in the seventh chapter of this epistle, as I sup-

pose it meet to refer the explication of this mystery to that place.

In general this may be observed, that Christ was the most excellent priest that ever was. Melchisedec was more excellent than Aaron, Heb. vii. 4, yet was Melchisedec but a type of Christ. Therefore Christ the true priest must needs be more excellent than Melchisedec himself.

Sundry excellencies of Christ's priesthood, as the dignity of his person, his many great undertakings, and the glorious fruits and benefits flowing from thence, have been expressly noted, Chap. ii. 17, Secs. 173, 174.

If the Jews had Aaron's priesthood in high account, and Abraham the father of the Jews gave tithes of all to Melchisedec, and accounted himself blessed, being blessed of Melchisedec, how should we esteem Jesus Christ and his priesthood, and rest in his blessing!

Sec. 31. *Of the resolution of Heb. v. 5, 6.*

Ver. 5. *So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.*

6. *As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.*

The sum of these two verses is Christ's call to his priesthood.

Hereabout observe,

1. The connection of Christ's call with the call of other priests, *So also*.

2. The expression of Christ's calling.

This is done two ways:

1, Negatively; 2, Affirmatively.

In the negative,

1. Three things are taken for grant:

(1.) Christ's office, he was a *priest*.

(2.) His warrant, he was *made*.

(3.) The glorious effect thereof, in this word *glorified*.

2. One thing is expressly denied, namely an undue usurpation, in these words, *not himself*.

The affirmative is,

1. Implied, in this junction of opposition, *but*.

2. Confirmed, by two testimonies.

In the former testimony one thing is expressed, another understood.

That which is expressed is a description of the persons, which are of two sorts:

1. The ordainer; 2, the ordained.

Both these are,

1. Generally hinted in this phrase, *he that said to him*. This relative, *he*, pointeth at the ordainer; this correlative, *him*, at the ordained.

2. They are both distinctly expressed.

The ordainer is expressed in these pronouns of the first person, *my, I*; and in this act of paternity, *begotten*; amplified by the time, *to-day*.

The ordained is expressed in these pronouns of the second person, *thou, thee*; and in this correlative, *So*.

The point understood is, that God glorified his Son in making him a priest.

In the other testimony we may observe,

1. The connection of it with the former.

2. The expression of the main point.

In the connection there is,

1. An agreement betwixt the two testimonies, in this phrase, *as he saith also*.

2. A difference betwixt them, in this phrase, *in another place*.

In the expression of the main point is set down,

1. The person deputed, *Thou art*.

2. The function wherunto he is deputed. This is,

1. Propounded, in this word, a *priest*.

2. Illustrated two ways:

(1.) By the kind of priesthood, *after the order of Melchisedec*.

(2.) By the continuance thereof, *for ever*.

Sec. 32. *Of observations out of Heb. v. 5, 6.*

I. *Christ took no unlawful liberty to himself*. As no other man took to himself to be an high priest, so also Christ did not. See Sec. 23.

II. *Christ usurped not the high priesthood*. Therein he glorified not himself. See Sec. 24.

III. *Christ was an high priest*. This is here taken for grant. See Sec. 24.

IV. *An high priest was instituted*. This is the meaning of this word *made*. See Sec. 24.

V. *Christ was ordained an high priest*. The conjunction *but* intends as much.

VI. *God gave his begotten Son to be our priest*. This is the intendment of this testimony. See Sec. 27.

VII. *The Son of God was glorified by his priesthood*. The inference of this testimony upon glorifying one by a priesthood proves as much. This will more evidently appear if the verb understood be expressed, which is this, *glorified him*. See Sec. 26.

(Other observations arising out of the letter of this testimony have been noted, Chap. i. 5, Sec. 65.)

VIII. *Many testimonies may be produced for proof of the same point*. These words, *as also in another place*, give proof hereof.

IX. *God spake in the Scripture*. This word, *he saith*, hath reference to God.

X. *Christ is a priest*. This is taken for grant in this testimony also.

XI. *God gave assurance to Christ that he was a priest*. For God expressly saith to him, *Thou art a priest*.

(Of the four last observations, see Sec. 28.)

XII. *Christ's priesthood is everlasting*. It is *for ever*. See Sec. 29.

XIII. *Christ's priesthood is after the most excellent order*. So was the order of Melchisedec. See Sec. 30.

Sec. 33. *Of this phrase, 'in the days of his flesh.'*

Ver. 7. *Who in the days of his flesh, when he had*

offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.

The apostle having proved that Christ was called to be a priest, proceedeth to shew that the order of things which make up a priest belonged to him. He begins with this, that Christ was true man, *taken from among men*. This he gives us to understand by making mention of his flesh. Of the divers acceptions of *flesh*, and how it sets out the whole human nature, and that in reference to Christ, see Chap. ii. 14, Secs. 137, 139.

Christ's human nature is frequently set out by *flesh*: as in these phrases, 'The Word was made flesh,' John i. 14; 'God was manifest in the flesh,' 1 Tim. iv. 16.

Here by *days of flesh* the time wherein Christ lived on earth is set out. Where David saith, I will call upon God *in my days*, we thus translate it, 'as long as I live,' Ps. cxvi. 2.

The word *days* are used to shew the brevity of Christ's life. To this purpose saith Job, 'Are not man's days like the days of an hireling?' chap. vii. 1. In this respect the psalmist saith, 'Teach us to number our days,' Ps. xc. 12; that is, well to understand and consider the shortness of our time.

The word *flesh* is used to shew the infirmity of our nature. In this respect saith the psalmist, 'God remembered that they were but flesh,' Ps. lxxviii. 39; and another prophet, 'All flesh is grass,' Isa. xl. 6.

From this phrase, *in the days of his flesh*, some doubts arise.

Quest. 1. Did Christ after this life clean cast off his flesh?

Ans. No; after death he raised up his flesh, in which respect it is said, 'My flesh shall rest in hope,' Acts ii. 26. The angels that stood by while many witnesses saw Christ in his flesh ascend into heaven, said, 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven,' Acts i. 11.

Quest. 2. Why, then, is the time of Christ's life on earth styled *the days of his flesh*?

Ans. 1. In opposition to the time before his incarnation, to shew that then, when he took flesh, he properly and actually began to execute his priestly function.

2. In opposition to his glorified estate. Then his human nature was freed from all human infirmities; for *flesh* is here taken for his human nature compassed with all manner of infirmities, as 2 Cor. v. 16. This phrase therefore setteth out the time of Christ's humiliation.

Quest. 3. Did Christ cease to be a priest after this life?

Ans. No; it was shewed (Sec. 29) that Christ remaineth a priest for ever. That part of Christ's priesthood which is restrained to the days of his flesh, is that which consisted in service and suffering, Luke

xxiv. 26. As for his intercession, which he maketh at God's right hand, it is far different from the supplications which he made on earth.

The principal point intended under this phrase, *in the days of his flesh*, is, that Christ, as a true man, and a man subject to human infirmities, became a priest for us. Hereof see more, Chap. ii. 17, Sec. 166, &c.

This further shews that the days of our flesh, even the time of this life, is the time for us to do what works of service are to be done by us. It was David's commendation, that he 'served his own generation by the will of God,' Acts xiii. 36. This is he that said, 'I will call upon God as long as I live,' Ps. cxvi. 2. This also is a matter of singular comfort to the members of Christ, whose deprecations against evils, whose crying and tears, are bounded within the days of their flesh, as Christ's were within the days of his flesh. For after those days 'they shall hunger no more, nor thirst any more,' &c.; 'but God shall wipe away all tears from their eyes,' Rev. vii. 16, 17.

Herein lieth a main difference betwixt Christ's members and others. In the days of this flesh 'all things come alike to all,' Eccles. ix. 2. But after these days then shall the wicked weep and gnash their teeth, Mat. xxii. 13. If the damned in hell had but so many years for their howling and crying, as saints have days, yea, minutes on earth, it might be some stay and ground of hope unto them; but they can have no such hope. We have cause patiently to endure what the Lord shall lay upon us in the days of our flesh, because no misery shall lie upon us any longer. Death is our last enemy; the pangs of death our last pangs.

Sec. 34. *Of Christ's frequent praying.*

The act here applied to Christ, as he is our priest, is thus expressed, *when he had offered up*. This is the interpretation of one Greek word, *προσέβηται* (*participium aoristi primi*), which, in reference to things offered unto God, is proper to a priest. Hereof see Ver. 1, Sec. 6.

The word is a participle of the time past, to shew the efficacy of that which Christ did; for it hath reference to God's hearing Christ. Christ having offered up prayers to God, God heard him.

The word *προσέβηται*, translated *prayers*, is derived from a verb *ἀνέβηται*, *ego*, that signifieth *to need*, Acts xvii. 25, and also to *crave*, *ἀνέβηται*, *oro*; for we use to crave the things which we need. This noun is oft indefinitely used for any kind of prayer, Philip. i. 4. Sometimes it is distinguished from *παράκλησις*, *petition for good things*, and then it is put for *deprecation*, or prayer for removing evil, as Acts i. 14, Eph. vi. 18, 1 Tim. ii. 1. Our English, when it is thus distinguished, translates it *supplication*.

That which in general is here intended is, that prayer was the means which Christ used for help in time of need. He herein verified the foresaid double

signification of the Greek word, which was to *need* and to *ask*.

The Holy Ghost takes special notice of Christ's frequent use of this duty in the days of his flesh, when he was compassed about with many infirmities, and stood in need of many things.

When Christ was first baptized he prayed, Luke iii. 21. Early in the morning, before he went out to preach, he prayed, Mark i. 35. He prayed all night, before he chose and sent forth his apostles, Luke vi. 12. After he had fed his hearers with his word in their souls, and with bread and fish in their bodies, and had sent them away, he went to a mountain to pray, Mark vi. 46. He prayed a little before he gave his disciples the power of binding and loosing, Luke ix. 18. He prayed when he prescribed a form of prayer, Luke xi. 1. At the raising of Lazarus he prayed, John xi. 41. When he first began to be troubled in his soul, he prayed, John xii. 27, 28. A solemn prayer of his is recorded, John xvii. In his great agony he prayed again and again, Mat. xxvi. 39, 42, 44. On the cross he prayed for his persecutors, Luke xxiii. 34, and for himself, Luke xxiii. 46. On sundry other occasions it is said, that he lift up his eyes and looked unto heaven, Mat. xiv. 19, John xvii. 1, which was an outward evidence of the prayer of his heart.

This Christ did: 1. In acknowledgment of his Father to be the fountain of all blessing.

2. To shew his prudent care and conscience in using warrantable means for obtaining what he desired, Mat. vii. 7.

3. To obtain a blessing upon what he had, 1 Tim. iv. 5.

4. To shew himself a worshipper of God, Ps. xcv. 6.

5. To shew himself to be of the number of God's people, who 'call upon God,' Ps. xcix. 6, Acts ix. 14, 1 Cor. i. 2, 2 Tim. ii. 22. Others 'call not upon God,' Ps. xiv. 4, Jer. x. 25.

6. To give evidence of the spirit of grace and supplication in him, Zech. xii. 10.

7. To make himself an example to us, John xiii. 15.

Of this duty of prayer, see *The Whole Armour of God*, treat. iii. part i. on Eph. vi. 18, sec. 4, &c.

Sec. 35. Of Christ's supplication.

The Greek word *ἱκετηςιας*, translated *supplications*, is nowhere else to be found in the New Testament, but in other authors it is oft used. It is derived from a verb *ἵκω, venio*, that signifieth *to come*. Thence a noun, *ἱκετης, supplex*, which signifieth one that asketh a thing on his bended knee, or prostrate on the ground: we may call him a suppliant. Hence the word in my text.

This word in other authors signifieth such things as suppliants did bring in their hands: as a branch of

an olive-tree wrapped about with wool.¹ Metonymically it is put for the supplication that was made by such an one, and in that respect is here fitly translated supplications, and especially intendeth such prayers as are made by such as kneel or lie prostrate on the ground. This may here have respect to Christ's manner of prayer, who 'kneeled down and prayed,' Luke xxii. 41, and 'fell on his face and prayed,' Mat. xxvi. 39.

By this pattern of Christ we are taught to tender our prayers to God with all humility, in the most submissive manner that we can. Hereof see more in *The Whole Armour of God*, treat. iii. part i. Of prayer, on Eph. vi. 18, sec. 9, &c.

Sec. 36. Of the gifts Christ offered up.

The foresaid prayers and supplications were some of those gifts which Christ as our priest offered up: they were in special as the incense under the law. As his body was the sacrifice, so these the gifts. These were offered up for himself, to enable him to go through the work; and for us, that we might be delivered and saved thereby.

Nothing could be more pleasing to God, nothing more honourable to him, nothing more effectual for our good.

Hereby we are taught what gifts we may offer unto God. These are the 'calves of the lips,' which the church promiseth to render, Hosea xiv. 2. This is that 'incense' which in every place shall be offered to God, Mal. i. 11.

Sec. 37. Of the meaning of these words, 'with strong crying and tears.'

The manner of offering the foresaid gifts, is with emphasis thus set forth, *with strong crying and tears*.

The verb *κραζω, clamo*, whence the Greek noun *κραυγη*, translated *crying*, is derived, useth to be applied to such as are in great distress; as to blind men, Mat. ix. 27; to men affrighted and in danger, Mat. xiv. 26, 30; to a woman in travail, Rev. xii. 2; to lamenters of great desolations, Rev. xviii. 18, 19; to such as seek others' destruction; and to such as seek pardon for others' sins, Acts vii. 57, 60.

There is also another verb, *κραυγαζω*, derived from this noun, that carrieth a greater emphasis, and is attributed to the woman who cried after Jesus for her child grievously vexed with a devil, Mat. xv. 22; to them that would have Christ crucified, John xviii. 40, and xix. 6, 15; and to them that would have Paul destroyed, Acts xxii. 23; yea, it is used to set out Christ's cry at the raising of Lazarus, John xi. 43.

This noun, *κραυγη*, is applied to that cry which was raised about the dissension betwixt Pharisees and Sadducees, Acts xxiii. 9; to the angel that called for

¹ *ἱκετηςιας*, dicitur ramus oleæ lana obvolutus, quem supplex manu ferebat.

divine vengeance, Rev. xiv. 18; and to the cry that shall be at Christ's coming to judgment, Mat. xxv. 6.

Thus the word itself intendeth vehemency and ardency.

Whether we take crying for extension of voice (for so much is noted of Christ on the cross, Mat. xxvii. 46, and it may be that he did so in his agony in the garden, Mat. xxvi. 39), or to the inward extension, earnestness, and vehemency of his spirit, as Exod. xiv. 15, Ps. exix. 145, Lam. ii. 18, it implieth one and the same thing, namely, ardency in prayer. Christ manifested his ardency both ways: by voice, Mat. xxvii. 46; in spirit, Luke xxii. 44.

To shew farther that it was more than ordinary ardency, this epithet *ισχυρῶς*, *strong*, is added thereunto.

This epithet is derived from a noun, *ισχύς*, *robur*, that signifieth *power*; thence a verb, *ισχύω*, *possum*, that signifieth *to be able*. It useth to be applied to such things as are extraordinarily strong, as a strong man, Mat. xii. 29; a strong wind, Mat. xiv. 30; a strong or mighty famine, Luke xv. 14; a strong or mighty city, Rev. xviii. 10; a strong or mighty thunder, Rev. xix. 6; a strong angel, Rev. v. 2; and to the strong Lord, Rev. xviii. 8.

Strong crying then implieth an extraordinary great crying.

This is yet further illustrated by adding *tears* therunto, καὶ δακρύων; for tears are signs of earnest prayer. Of this see *The Whole Armour of God*, treat. iii. part ii. Of prayer, on Eph. vi. 18, Sec. 97. Tears are an effect of inward anguish, Jer. xxxi. 15. They are attributed to the anguish of hell, Mat. viii. 12.

Sec. 38. Of Christ's grievous agony.

In these words, *with strong crying and tears*, the apostle hath an especial relation to Christ's agony, partly in the garden, and partly on the cross.

Christ's tears are not mentioned in his agony. Yet on other occasions they are mentioned: for he wept at Lazarus's grave, John xi. 35; and he wept over Jerusalem, Luke xix. 41.

As for Christ's agony, it may be well supposed that he also then shed tears; for it is not credible, that he which wept at the sore sight of Jerusalem's calamity, had dry eyes in his own bitter agony. Can we think that his sweat should be 'as it were great drops of blood,' Luke xxii. 44, and that no tears should gush out of his eyes? It doth not follow that he shed no tears because no mention is made thereof. 'Many other things did Jesus which are not written,' John xx. 30.

That which the apostle here saith of Christ's strong crying and tears, gives evidence of the great anguish that Christ endured. Christ had not a childish, womanish, faint spirit. Never any so manfully endured so much as Christ did.

If other circumstances be compared with these, it will appear that never such effects of anguish were manifested in any other.

To omit his falling to the ground, and grovelling thereon, his falling down to prayer, and rising up again and again, his bloody sweat, the matter of his prayer ('If it be possible, let this cup pass,' 'Why hast thou forsaken me?') and the descent of an angel to strengthen him: all which do shew, that never any man's agony was like to his.

Besides these evidences, the Scripture saith, that at the time of his agony he began to be *sorrowful*, λυπώμενος; *to be sore troubled*, ἐκταμβισθαι; and to be *very heavy*, ἄρρωσθαι; and that in his agony his soul was exceeding sorrowful, στείνοντες, even unto the death, Mat. xxvi. 30, 39, Mark xiv. 33, 34; and troubled, στενάζοντες, John xii. 27. Hence it appears that Christ's anguish was very great.

The cause hereof was our sin, and the just desert of it; for he became our surety, and took upon him our debt. In this respect it is said that he was 'made sin for us,' 2 Cor. v. 21; and that he hath 'borne our griefs, and carried our sorrows,' Isa. liii. 3, &c.; yea, it is said that he was 'made a curse for us,' Gal. iii. 13.

In this case, two things caused his foresaid agony.

1. The weight of the burden that lay upon him.

2. The weakness of his human nature.

1. The weight must needs be great, for it was the punishment of all the sins of all the elect. Sin being committed against God hath a kind of infinite heinousness, and the punishment must be proportionable. The punishment is God's wrath, and thereupon infinite. The reprobate, because they are not able to stand under it themselves, nor have any to bear it for them, lie eternally under it.

Obj. Christ was the Son of God's love, and never provoked his wrath, how then could it lie upon him?

Ans. 1. To speak properly, God was never angry with his Son, nor did his wrath lie upon him, but rather the effects thereof. God was as well pleased with the person of his Son, even then when he was in his greatest agony, and said, 'Why hast thou forsaken me?' as he was at his baptism and transfiguration, when he said, 'This is my beloved Son in whom I am well pleased.'

2. We must distinguish betwixt the person and undertaking of Christ. Though Christ in his person was the beloved Son of God, yet by his undertaking to be a surety, he stood in the room of sinners; and though he himself never provoked God's wrath, yet they whose surety he was had provoked it, and for their sakes he endured the heavy burden thereof.

Obj. 2. The effects of God's wrath for sin is to be cast into hell, to lie in darkness, to be tormented with fire, and all this everlastingly.

Ans. The place, the distinct kind of torments, and other like circumstances, are but accidents belonging to the punishment of sin. God can in any place make the creature feel the fierceness of his wrath. As for darkness, fire, worm, and other like expressions of

hell torments, they are but metaphors to aggravate hell's torment in our apprehensions. Concerning the eternity of hell's torment, it is because the damned are not able to bear it in time, and they have none to deliver them; but Christ, being supported by his divine power, was able at once to bear the burden of sin's punishment, and then to cast it from him. Besides, it could not stand with the dignity of his person for ever to lie under that burden, nor with the end for which he undertook that burden, which was to deliver them who were subject to bondage, Heb. ii. 15, and to free them from the curse, Gal. iii. 13.

2. As the burden which Christ undertook was very weighty, so the human nature which he assumed was very weak, in all things like ours, even in infirmities that were not sinful, ehap. ii. 17, and iv. 15. His disability in bearing his cross gives instance of his weakness; for though at first the cross was laid upon himself, John xix. 17, yet, before he came to the place of execution, they were forced to lay it upon another, Luke xxiii. 26.

Quest. If such were the weight of the burden, and such his weakness, how was it that he was not overwhelmed therewith?

Ans. He was supported by his divine nature, which, though it somewhat withdrew assistance for a while, that he might feel the burden, yet it suffered him not to sink under the same, nor to be overwhelmed therewith.

Some, supposing it to be incongruous that the Son of God's love should lie under God's wrath, produce other reasons of the greatness of Christ's agony. As,

1. The apprehension of the terrible majesty of God, shewing himself a judge against sinners.

Ans. If there were no feeling of any effects of wrath coming from so terrible a judge, his terror might affright and astonish one, but would not make him cry, and weep, and pray, as Christ did.

2. The foresight of the Jews' rejection and persecution, and of the persecution of the church; yea, also, that so excellent a person as his was should be so trodden under foot as a worm, and one so innocent as Christ was, be so evilly entreated, and Satan by his ministers so much prevail.

Ans. These and other like things were long before known by Christ. How then was it that they should then at the time of his death work upon him so much as they did, and not before?

3. His bodily pains, which they aggravate two ways: 1, by the kinds thereof; 2, by Christ's extraordinary sensibleness of them. For the kinds, they mention his scourging, the plaiting of a crown of thorns upon his head, and the nailing of his hands and feet unto the cross. His more than ordinary sensibleness they make to arise from a perfect mixture of humours and qualities in his body, so as a small prick on his flesh was more painful than a deep wound in another's.

And further they say, that his sense was not dulled by continual languishing, but that at the very instant of his death he retained the full vigour of his sense; for he 'cried with a loud voice, and gave up the ghost,' Mark xv. 37.

Ans. 1. True it is, that Christ's bodily torments were very great, and greater than by many they are taken to be; and it may be granted, that he retained the full vigour of all his senses to the last moment of his life. But yet I take it to be without question, that many martyrs have endured more sharp bodily torments, and that longer together than Christ did, and also in full vigour of sense, yet have they without such cryings as Christ made, endured all. Besides we never read that Christ twitched at his bodily pains. They, therefore, cannot be the reason of his great agony. Christ was cast into his agony before he felt any pains. It remains, therefore, that the burden and punishment of sin was it that made Christ to make such strong cries, and shed such tears, as are here noted, and that especially in his soul.

1. There is a conceit that many have, that the least drop of Christ's blood, even the prick of a needle in any part of his body, had been sufficient to redeem many worlds, by reason of the dignity of his person. But that which is noted in Scripture of the extreme agony of Christ, sheweth that this is but a mere conceit. Philosophers say, that nature doth nothing in vain. Much more may we Christians truly say, that Christ the God of nature, in that which he undertook for man's redemption, would do nothing in vain, nor more than was needful. Satisfaction was to be made to divine justice, which the prick of a needle could not do.

2. The great agony whereunto Christ was brought doth much amplify the incomprehensible love of God, Father and Son, to us sinners.

3. It doth also much aggravate that woful plight whereunto man by sin was brought. If such loud crying and tears were forced from our Surety by undertaking to free us, What should we ourselves have been brought to? Even 'unto outer darkness, where shall be weeping and gnashing of teeth,' and 'everlasting fire,' Mat. xxv. 30, 41. There can no like instance be given to aggravate the horrid and heavy burden of sin, as this of Christ's agony. Indeed, sin pressed the evil angels from the highest heaven to the lowest hell; it forced Adam out of paradise. It swept away the old world with a general deluge; it destroyed Sodom and other cities, and their inhabitants, with fire and brimstone; it brought sundry fearful judgments upon other people in every age of the world; it maketh the very life of many to be so grievous unto them, as to lay violent hands on themselves; it causeth merciless and remediless torments in hell. Yet this particular instance of the agony of him that was the Son of God, even true God, upon his undertaking to expiate sin, far surpasseth all other instances.

Quest. If such be the burden of sin, How is it that many wicked ones do so lightly carry it?

Ans. Two reasons may be given hereof:

1. Their spiritual senselessness and deadness. If a church lie upon a dead man, he feels nothing.

2. Sin is as the proper element wherein unregenerate persons lie and live. Now creatures feel no burden in their proper element, as fishes in a river.

3. Christ's crying and tears, as being our Surety for sin, should make us cry and weep for our sins. Shall we make light of that which forced our Surety to make such strong cries as he did? We have cause every one of us to say, 'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for my sins,' Jer. ix. 1.

Sec. 39. *Of praying in distress.*

The foresaid agony of Christ put Christ upon praying. For his prayers and supplications were 'with (*μετὰ*) strong crying and tears.' 'He being in an agony prayed more earnestly,' Luke xxii. 44. This prayer, 'My God, my God, why hast thou forsaken me?' Mat. xxvii. 46, was in the extremity of his agony.

1. Christ ever apprehended God to be his Father, even when he felt the greatest effects of his wrath, John xii. 27; Mat. xxvi. 39, and xxvii. 46.

2. Christ knew no better means of suppurance and deliverance than prayer. Therefore as he prayed himself, so he called upon his disciples to 'watch and pray,' Mat. xxvi. 41.

3. Judge hereby what spirit is in them, who in their dangers and distresses cry aloud, and weep, and wail much, but offer up no prayers and supplications to God, Hosea vii. 11.

Others murmur against God, as the Israelites did oftentimes in the wilderness, Exod. xiv. 10, &c.

Others blaspheme God, 2 Kings vi. 33, Rev. xvi. 11.

2. Labour to be of the same mind that Christ was. Let distresses drive thee to God. Let the greatness of the distress enlarge thy heart, and open thy mouth in prayer to God. This hath been the mind of such in all ages as have been guided by the Spirit of Christ, Exod. xiv. 15; Ps. cxxx. 1; Jonah ii. 1.

Thus shalt thou find comfort and succour in thy distress.

The strong crying and tears of Christ here mentioned, were signs of an extraordinary distress, and they were also effects of extraordinary prayer; so as extraordinary need requirerh extraordinary prayer. Of extraordinary prayer, see *The Whole Armour of God*, treat. iii. part 2. Of prayer, on Eph. vi. 18, Sec. 95, &c.

Sec. 40. *Of God's power a prop of faith in prayer.*

He to whom Christ offered up his prayers, is thus set out, 'Unto him that was able to save him from death.' This is a description of God, and giveth evi-

dence that prayer is to be made to God, and to God alone. Hereof see *The Whole Armour of God*, treat. iii., part 1, on Eph. vi. 18, Secs. 5, 6.

God is here described by his power in this phrase, 'that was able,' *αὐτὸς τὸ δυνατόν*. Of God's power, see *The Guide to go to God*, or *An Explanation of the Lord's Prayer*, sec. 210, &c.

The power of God is here mentioned, to shew, that Christ's mind was on it in his great extremity, and that his faith was thereby supported in his prayer to God.

Hereby we are given to understand, that God's almighty power is to be known and believed by such as call on him.

It is said, that 'he that cometh to God must believe that he is, and that he is a rewarder of them that seek him,' Heb. xi. 6. I may in like manner say, he that cometh unto God must believe that God is able to help him. This is thus expressly affirmed of Christ, 'Abba, Father, all things are possible to thee,' Mark xiv. 36. So Asa, 'Lord, it is nothing with thee to help,' 2 Chron. xiv. 11. So the leper, 'Lord, if thou wilt thou canst make me clean,' Mat. viii. 2.

1. This is a strong encouragement to go to God. Who will go to such as they think cannot help them? This was thus upbraided to Amaziah: 'Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?' 2 Chron. xxv. 15.

2. Meditation on God's power is a strong prop to faith in God's promise, Rom. iv. 21, Heb. xi. 19.

This is a sure ground of patience, and of subjection to God's will, Dan. iii. 17, Mark xiv. 36. He that knoweth that God is able to do what he desireth, will conclude, that if his desire be not granted, it is the best for him.

4. That we may be moved in our need with boldness and confidence to go to God, and be supported in our distresses, and willingly subject to what God doth, and patiently expect the issue which he will give, let us among other excellencies of God acquaint ourselves with his power. Hereof see *The Whole Armour of God*, treat. ii. part 6. Of faith, on Eph. vi. 16, sec. 26.

Sec. 41. *Of God's power over death.*

The particular object whereabout God's power is here said to be manifested, was death, that God was 'able to save him from death.' This is a great evidence of God's almighty power. Nothing is so powerful as death. No creature can save from it, Eccles. viii. 8, Ps. xlix. 7. This therefore is proper unto God.

God alone hath the power of death, Ps. ix. 13, and lxxvii. 20; Hosea xiii. 14. On this ground have saints in danger of death called upon God, Isa. xxxviii. 3, John ii. 1.

Death itself is God's servant and minister. As it

was at first appointed by God, so God still holds his dominion over it.

Obj. The devil is said to have the power of death. Hereof see Chap. ii. 14, Sec. 143.

This is a great comfort in sickness, in imprisonment, against oppressions, treasons, invasions, and other dangers. When the people spake of stoning David, 'He encouraged himself in the Lord his God,' 1 Sam. xxx. 6. When Hezekiah had received the sentence of death, he was bold on this ground to call upon God to be preserved, Isa. xxxviii. 3.

This power of God over death is a good encouragement even in death itself. For God in death is able to save us from death, and to translate us unto life.

Sec. 42. *Of God's saving Christ from death.*

The exemplification of God's power over death, is here set down in this word *σῶζεν*, *save*, which is used sometimes for temporary preservation, Mat. viii. 25, and sometimes for eternal salvation, Acts iv. 12. It is likewise put for a total freedom from all fear and danger, Heb. vii. 25, or for a supportance in danger. In which respect, the apostle being in great danger, said, 'The Lord will preserve (or save *σώσω*), me unto his heavenly kingdom,' 2 Tim. iv. 18. In this latter sense of supportance may the word be here taken. For by saving from death, we may not think that Christ desired a mere immunity, and freedom from death, so as he should not taste thereof, but rather a supporting and upholding him in death, that he should not be swallowed up thereof, or overcome thereby. For he apprehended death as the punishment of sin, the curse of the law, and the effect of God's wrath.

Thus it might seem dreadful and horrible unto him, and Christ as a weak man be so affrighted therewith, as to fear that he should not be able to stand under that insupportable burden.

By this he sheweth, that God is able to preserve those who are subject to death, from being swallowed up in death.

The children of Israel were under sore bondage in Egypt, yet God preserved them, and exceedingly multiplied them in that bondage. They went into the Red Sea, but passed safe through the Red Sea. God suffered Jonah to be swallowed up by a whale, but yet preserved him in the fish's belly, Jonah ii. 1. He suffered his three servants to be cast into a fiery furnace, yet preserved them in that furnace, Daniel iii. 25, and Daniel to be cast into the lions' den, but there kept him safe, Daniel vi. 22. Many such evidences doth the Scripture afford. Yea, all ages have afforded examples of God's powerful providence in this kind. To this end tends that promise, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee,' Isa. xliii. 2.

Such an absolute power hath God over death, as he can say to it, 'Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed,' Job xxxviii. 11.

This ministereth much comfort and hope in death. In this respect we may, after an holy manner, insult over death, and say, 'O death, where is thy sting?' 1 Cor. xv. 55. Though death may arrest us, yet we need not fear that judgment and execution shall be got against us. To this may be applied that ancient prophecy, 'The sucking child shall play upon the hole of the asp, and the weaned child shall put his hand on the cockatrice's den,' Isa. xi. 8. Christ was saved from death, not as a private man, but as a public person, and as an head to save all his members from death, Heb. ii. 15.

The mention of death in this place gives us to understand, that Christ was offered up to death, though he prayed to be saved from death. As therefore his prayers and supplications were the gifts that as a priest he offered up, so the putting of his body to death was the sacrifice. Of Christ's death, see Chap. ii. 9, Secs. 80, 83.

Sec. 43. *Of God's hearing Christ.*

The issue of Christ's intercession as a priest, is thus expressed, and was heard. If we well observe the whole sentence in this verse, we shall find this copulative and to be a redundancy, or else the sentence must be extended unto the next verse.

The issue here set down sheweth, that the prayers Christ offered up to his Father, were accepted of him. They were not made in vain, but effectual and available.

The Greek word *ἀκούωντες*, translated *heard*, is a compound, and signifieth not only hearing, but also granting the request that is heard, Luke i. 13, Acts x. 31.

God's sending of an angel to strengthen him when he was in his prayer, is an evidence of God's hearing him, Imke xxii. 42, 43. When Christ at his baptism prayed, 'the heavens were opened, and the Holy Ghost descended, and a voice from heaven, which said, Thou art my beloved Son, in thee I am well-pleased,' Luke iii. 21, 22. When Christ in his agony thus prayed, 'Father, glorify thy name, there came a voice from heaven, saying, I have both glorified it, and will glorify it again,' John xii. 28. When Christ raised Lazarus, he thus said, 'Father, I thank thee that thou hast heard me, and I know that thou hearest me always,' John xi. 41, 42.

Such-like grounds as these may be produced for God's hearing Christ.

1. The dignity of Christ's person, and near relation betwixt him and the Father, Heb. i. 5.

2. The affection which the Father bare him; he was 'his beloved Son in whom he was well pleased,' Mat. iii. 17.

2. God remains thy Father in thy greatest fears, Mat. xxvi. 39.

3. God in wisdom ordereth thy estate, Mat. x. 29.

4. God can deliver thee from thy fears, Jer. xxxii. 27.

5. God is faithful, and will never fail thee, Heb. xiii. 6.

How faith may stand with fear, though it be somewhat a sinful fear, see *The Saints' Sacrifice*, on Ps. cxvi. 11, sec. 75.

The preposition ἀπὸ, *from*, set before Christ's fear, sheweth that God delivered him from his fear. He did not leave him therein, nor forsake him. Hereupon saints may rest upon this, not to be forsaken. See Chap. xiii. 6, Sec. 73.

Sec. 46. *Of the most excellent and dearest Son of God suffering.*

Ver. 8. *Though he were a Son, yet learned he obedience by the things which he suffered.*

This verse is added to satisfy a doubt which might be raised from the dignity of Christ, and from the relation betwixt the Father and him; for he is here styled a *Son*, υἱός, in reference to God the Father.

To express this relation the more clearly, the vulgar Latin setteth down the correlative thus, *filius Dei, Son of God*. But there is an emphasis in this indefinite expression *Son*, as was shewed Chap. i. 2, Sec. 15.

The doubt is this: Christ is the Son of God, far more excellent than the most excellent of creatures; he is the beloved Son of God: how, then, was it that he should be brought to such an agony as is mentioned in the former verse?

Ans. God would have it so, that his Son might experimentally know how far he ought to subject himself to his Father, namely, not only by doing what his Father required, but also by enduring what his Father was pleased to lay on him, and therein to make himself a pattern to others. This is the main scope of this verse.

This conjunction, καί, *though*, is the note of an argument, that is called *diversum*, *diverse*, which sheweth a difference from another thing, not simply in the nature of the thing, but in some special respect; as where God saith of the Israelites, 'They brake my covenant, *although* I was a husband unto them.' Jer. xxxi. 32. To keep covenant with an husband well agree; but in them who kept not covenant with God, their husband, they did disagree. Thus to be a son, and to be free from suffering, may stand well together; but in Christ they were diverse, for he was a Son, yet not freed from suffering. Of the kinds of argument, see Chap. vi. 9, Sec. 59.

This title *Son*, in reference to God, properly belongeth to Christ, as hath been shewed Chap. i. 2, Sec. 15. It sets out the dignity and excellency of Christ above the most excellent of creatures, as hath been proved Chap. i. 4, Secs. 39, 41.

Here it is taken for Christ's person, consisting of two natures, God and man. As man, he suffered; as God, he was able to endure the utmost that was inflicted upon him.

From this instance we may well infer, that neither excellency in one's self, nor dearness unto God, exempteth any in this world from suffering.

Can any be thought to be more excellent than the Son of God, whom God hath set at his right hand, and made King of kings and Lord of lords? Or can any be thought dearer to God than his dear Son? styled, υἱός τῆς ἀγάπης αὐτοῦ, 'the Son of his love,' Col. i. 13; 'the beloved,' Eph. i. 6; 'his beloved Son, in whom he is well pleased,' Mat. iii. 17; 'his elect, in whom his soul delighteth,' Isa. xlii. 1.

If this Son be not exempted from suffering, who can look to be exempted? Many instances, in all ages, of such as have been highly advanced by God, and greatly beloved of him, might be produced to demonstrate, that neither excellency in place or parts, nor interest in God's favour, have exempted them from sufferings.

1. As for dignity and excellency, it makes no difference before God. God is the supreme Lord over all, and in reference to him all are fellow-servants, so as the greatest can plead no more immunity at God's hand than the meanest.

2. As for interest in God's favour, God can and will turn the sufferings of his children to his own glory and their good. Nothing ever made more to God's glory than Christ's sufferings, and nothing more made to Christ's advancement than they, Philip. ii. 8, 9.

1. Let them who have excellency above others in this world apply this to themselves, and be willing to put their necks under God's yoke, and contentedly bear what God shall lay upon them.

2. Let them who think they have interest in God's favour not so rely thereupon as to count themselves free from all correction. God is not like a foolish cackling mother; he knows that corrections are needful and useful for his children. They who take themselves to be beloved of God may rather look for trial of their obedience this way, Heb. xii. 6-8.

3. This is a matter of great consolation to such as are thus tried. Herein they are dealt withal as God useth to deal with his dearest. Herein also they are made conformable to Christ their head.

4. Let others take heed of censuring such as are brought to suffer. This was the error of Job's friends. God's best and dearest children may be thus mis-censured.

Sec. 47. *Of experimental learning.*

It is said of the Son of God that, ἠγάπη, he 'learned obedience.'

A thing is learned two ways:

1. By attaining to the knowledge of that which we knew not before. In this sense saith Christ, 'Learn

what that meaneth, I will have mercy and not sacrifice,' Mat. ix. 13.

2. By an experimental evidence of what we knew before. In this sense saith the apostle, 'I have learned, in whatsoever state I am, therewith to be content,' Philip. iv. 11; that is, by experience I find that this is my best course. Thus it is said, 'They shall learn war no more,' Isa. ii. 4. They shall experimentally find no more war amongst them: 'I have learned by experience that the Lord hath blessed me for thy sake,' saith Laban to Jacob, Gen. xxx. 27. Thus we say in common speech, when by experience of paying another's debt we find how costly a thing it is to be a surety, 'I have learned what suretyship is.' Thus Christ learned what it was to be a surety for sinners.

In this particular case of Christ, that so excellent a person as the Son of God, so beloved of the Father, so pure, so harmless, should suffer so as he did, was a new lesson never heard before, first learned by him.

Yea, further, in his own example he so practised this lesson as he became an example to others, so to teach it others as they might learn it of him.

Christ had an experimental proof of sufferings. He had not only a general notion that the human nature which he assumed was subject to manifold sufferings, but he learned it to be so by experience in his own person; he sensibly felt the smart, pain, weight, and grief thereof. Witness his great agony, set down Sec. 38.

Of the end and use of this experimental learning, see Chap. ii. 18, Secs. 183, 186.

Sec. 48. Of Christ's obedience in suffering.

The chief lesson which Christ by his suffering learned is here styled *ὑπακοή*, obedience. The Greek word is a compound. The simple verb, *ἀκούω*, from which it is derived, signifieth *to hear*. The preposition *ὑπό*, with which it is compounded, signifieth *under*, so as, according to the notation, it signifieth *subaudience*, *to hearken under*, or to listen, as Rhoda did, Acts xii. 14, and Sarah, Gen. xviii. 10. Most usually it signifieth so to hearken to that which is required as to do and perform the same: this is to obey. Thus Abraham, being required of God to go to such a place, obeyed, for he went thither, Heb. xi. 8. In Latin, *dicto audire*, he that hears what is spoken, is said to obey. This is the notation of the Greek word here translated obedience; for obedience is a real demonstration of one's hearing that which is spoken to him, because a voice is attributed to God's rod, that is, to his chastisements; and they who observe God's mind and meaning in correcting them are said to hear the rod, Micah vi. 9. Obedience is applied to enduring suffering.

Obedience therefore is manifested two ways:

1. By doing what is required, Rom. vi. 16.

2. By enduring what is laid upon one, Philip. ii. 8.

In this latter sense is the word here used; for Christ by experience found that it became him willingly and

patiently to bear what his Father was pleased to lay upon him.

Thus patience under a cross is a kind of obedience; yea, it is a great degree of obedience, the highest and chiefest point of obedience: 'Unto you it is given, not only to believe on Christ, but also to suffer for his sake,' saith the apostle, Philip. i. 29. To believe is a great part of obedience, but to suffer is there made a greater.

Obj. We are oft brought to suffer, will we, will we. There is a necessity of enduring. How then can this be counted obedience?

Ans. Though the bearing of a burden be a matter of necessity, yet a patient and willing bearing is a point of obedience.

Herein lies a difference betwixt God's children and others. By their willing yielding they shew that they prefer the good pleasure of God before their own pleasure, yea, before their own ease, liberty, and life itself, if God call them to lose their life.

Let us not therefore think it sufficient that in peace, health, prosperity, we have yielded some active obedience to God's will for doing this or that, but let us also be ready to yield passive obedience. This is commanded Mat. xvi. 24, 2 Tim. ii. 8.

This hath been performed by God's servants, Heb. xi. 27. God hath commended it in them that have done it, Rev. ii. 3, and promised a great reward, Mat. v. 11, 12.

By this kind of obedience we shall shew that we serve God not simply for ourselves or our own advantage here in this world; and hereby we shall answer that cavil of Satan, 'Doth he fear God for nought?' Job i. 9.

If the things which Christ suffered be duly weighed, his obedience therein will more conspicuously be manifested. Hereof see Chap. ii. 9, Sec. 76.

S. c. 19. Of the Jew's of Christ's being perfected.

Ver. 9. *And being made perfect, he became the author of eternal salvation unto all them that obey him.*

The blessed effects of Christ's suffering are here added, for further satisfaction of the doubt mentioned sec. 46; for here is shewed that glorious effects redounded to himself, and to such as believed on him. Therefore it is no wonder that so excellent a person and so dear to God as the Son was, should suffer as he did.

In reference to Christ himself it is here said that he *was made perfect*, namely, by his sufferings. This point is distinctly handled Chap. ii. 10, Sec. 97.

The manner of bringing in this effect, and inferring another effect concerning our salvation, by a participle, thus, 'Being made perfect, he became,' &c., sheweth that Christ, by his fulfilling all that was required for man's redemption, which is implied under this word *perfected*, wrought out our salvation. It was not only his incarnation, nor his living here on earth,

nor his preaching and working miracles, but also his sufferings (even till it came to this, that he said, *τετέλειωται*, 'it is finished'), whereby he came to be 'the author of salvation.' We may not therefore sever Christ's active and passive obedience, nor think by this or that part of his active obedience, or by this or that part of his suffering, to be saved, but rest upon all that he did and endured, to the making of him perfect. For thus he comes to be the author of salvation.

Two things are comprised under the salvation here intended :

1. Final redemption from all misery.
2. Perfect fruition of all felicity.

This is the salvation which was prophesied of before Christ was exhibited, Isa. lxii. 11, Zech. ix. 9. This is it that was proclaimed upon his coming into the world, Luke i. 69, and ii. 30.

This was it that was confirmed by the apostles after Christ was taken out of the world, and by all faithful ministers age after age, Acts xxviii. 28, 2 Cor. vi. 2.

Man was plunged into such misery by sin, as, if this salvation had not been procured for him, it had been better for him never to have been. In this misery man was so far held as all creatures in the world could not help him ; but Christ pitied him, and had compassion on him, as he had on the leper, Mark i. 41 ; and on the widow, Luke vii. 13, and thereupon saved him.

The necessity and benefit of Christ's priesthood is hereby demonstrated. By it that salvation is brought unto us, which, if we had been without, we had been worse than dogs, and in the case of devils. But by it we are brought into a better estate than that wherein Adam was created.

What matter of rejoicing doth this give unto us ! Not only the mother of Jesus, Luke i. 47 ; and old Zacharias, Luke i. 68 ; and old Simeon, Luke ii. 28, &c. ; and other sons of men that partake of the benefit of this redemption, much rejoiced and praised God for this salvation ; but also the angels of heaven, Luke ii. 13, 14, praise God for the same, and that on man's behalf. How did the Israelites rejoice at that salvation which God gave them when they passed through the Red Sea ! Exod. xv. 1, &c., and so upon other deliverances at other times. How much more ought we to be quickened up unto this holy and heavenly duty, to whom this great salvation belongeth !

Sec. 50. Of the author of salvation.

There is another effect of Christ's sufferings, whereby the scandal of his cross is taken away, thus expressed, 'He became the author of salvation.'

The Greek word *αὐτορ*, translated *author*, is not elsewhere to be found in the New Testament. Heathen philosophers attribute it to their gods, whom they make the authors of all the good they have.

¹ *Θεὸς τῶν ἀγαθῶν ἡμῶν αὐτορ ἐστίν.*—Isocrat. ad Phil.

In such a sense as Christ is here called the author of salvation, he is styled the 'Captain of salvation,' Chap. ii. ver. 10, Sec. 95.

Christ is here called the author of salvation in a double respect :

1. In reference to his Father, of whom he purchased those whom he saveth, Acts xx. 28, Eph. i. 14.

2. In reference to Satan, whose slaves all mankind were. Him Christ overcame, and delivered them who were in bondage to him, and, having rescued them, made them 'heirs of salvation,' Heb. ii. 14, and i. 14.

1. Herein lieth an especial difference betwixt Christ, the true priest, and all other priests whatsoever. No priest that ever was before Christ was author of salvation. If any had been so, Christ needed not have been a priest.

2. This giveth us good ground to 'look unto Jesus,' Heb. xii. 2, because he is the author of salvation. We may safely rest and rely upon him for salvation. Incredulous persons, who refuse to rest upon Christ, and idolaters, who rest upon any other, deprive themselves of salvation, and deservedly perish.

3. Ascribe all glory for that hope of salvation which ye have unto Christ, as they who cried and said, 'Salvation to our God that sitteth on the throne, and unto the Lamb,' Rev. vii. 10. The equity hereof is thus set down : 'Of him, and through him, and to him are all things ; to him be glory for ever,' Rom. xi. 36.

Sec. 51. Of 'eternal salvation.'

Of the salvation here intended, see Chap. i. ver. 14, Sec. 159 ; and Chap. ii. ver. 10, Sec. 95.

The more to commend this salvation whereof Christ is the author, it is here said to be *αἰώνιος*, *eternal*. The Greek adjective is derived from that word *αἰών* (see Chap. i. ver. 8, Sec. 108), which is oft translated *ever*. Of eternity, see *The Guide to go to God*, or my *Explanation of the Lord's Prayer*, sec. 224.

Here it is taken for an everlasting continuance, without date or end. In this sense it is here said that salvation is eternal. This is that which is styled 'life eternal,' Mat. xxv. 46 ; and 'an inheritance incorruptible, that fadeth not away,' 1 Peter i. 4.

Thus is this salvation set forth, to manifest and magnify the greatness of his majesty, the riches of his mercy, and the worth of his sacrifice, that is the author thereof.

1. We have good ground hereupon to prefer this salvation before honour, ease, profit, pleasure, or anything else that this world can afford ; for this world and all things therein are transitory. What shall it then profit a man to gain the whole world, which soon passeth away, and lose salvation, which is eternal ? Consider how desirous men are of such inheritances of land and houses in this world, which have no date nor time of expiration ; and yet expire they will, and must. There is no worldly inheritance so settled on

any but he must leave it, or it will leave him; but here is an everlasting inheritance, which shall never decay, never be taken away.

2. Well may we patiently endure whatsoever the Lord shall be pleased to lay on us, because 'our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory,' 2 Cor. iv. 17.

This made martyrs so patient and joyful in all their sufferings. See more of martyrs' sufferings, and of their joyful manner of suffering, in my sermon of *A Recovery from Apostasy*, on Luke xv. 31, Sees. 23, 25, 26.

See. 52. *Of obedience a sign of salvation.*

That it may be known to whom the foresaid salvation belongeth, the apostle addeth this description of them, 'to all them that obey him.' The participle, ὑπακούοντες, of the verb ὑπακούω, translated *obey*, is that from whence the noun ὑπακοή, *obedience*, is derived. Whereof see ver. 8, Sec. 48.

Hereby in this place is intended a doing of that which is required. He that requireth that which is to be done is comprised under this relative αὐτῷ, *him*, which hath reference to the Son, mentioned ver. 8. So that the obedience here set down is to that which Christ requireth, according to that which was noted of hearing Christ's voice, Chap. ii. ver. 7.

By this we may conceive that faith and other like graces are here comprised under this phrase *obey him*; for faith is much urged and pressed by Christ, John iii. 18, 36, and vi. 47. Therefore, he that believeth not is said to disobey, Chap. iii. ver. 18.

This qualification of the persons for whom salvation was purchased is here set down as a sign and mark, whereby they may have assurance in themselves, and may give evidence to others, that salvation belongeth unto them. For Christ hath set this mark upon his sheep, 'My sheep hear my voice, and I know them, and they follow me,' John x. 27.

Thus it appeareth that none can lay claim to salvation till they obey Christ.

This is a condition annexed to the participation of salvation; it is a way appointed for attaining thereunto.

1. This discovereth the folly of those who so rest upon what Christ hath done and endured for man's salvation, as they regard not Christ's voice, nor hearken to that which Christ requireth of them. Though the obedience here required be no cause of salvation, yet without it a man cannot attain to salvation.

2. Make this a trial of thy spiritual estate; and hereby examine thyself, that thou mayest know thy right to salvation. This sheweth that thou art a member of that body whereof Christ is the Saviour, Eph. v. 23.

3. As thou desirest to partake of this benefit of Christ's priesthood, so take him to be thy king; and

let his will revealed in his word be thy rule and a law unto thee.

See. 53. *Of the extent of salvation, 'to all that obey.'*

As the foresaid point of obedience was a matter of restraint, excluding all that obeyed not from salvation, so this general participle, πάντες, *all*, is a note of extent, including all of all sorts, of what rank or degree soever they be, so as none at all that obey shall miss of salvation. He that observes the condition shall assuredly have the fruition of that which is promised. 'God rewardeth every man according to his works,' Ps. lvii. 12.

1. He that propoundeth the condition, bindeth himself to perform what is promised thereupon.

2. Christ is no respecter of persons, Acts x. 34. What he giveth to any one, he will give to every one that is guided by the same spirit.

All of all sorts, great and mean, rich and poor, male and female, or of what other rank or degree soever they be, that are in the number of those that obey, may on this ground lay hold on salvation, and rest assuredly to be made partakers thereof.

This may give a good direction to all that are in God's room over others, and have power to reward, that they do it impartially, and look to the work, not to the person.

See. 54. *Of Christ called a priest after the most excellent order.*

Ver. 10. *Called of God an high priest, after the order of Melchisedec.*

This verse is added as a conclusion of what the apostle had said concerning the acts and ends of Christ's priesthood; which were such as could agree to none of the priests under the law: so as he must needs be a priest after a more excellent order than the order of Aaron. This he had shewed before, verse 6, to be the order of Melchisedec, and thereupon concludeth that he is called of God an high priest after this order. The Greek word *καλεσθαι*, *cognominatus*, translated *called*, is a compound; here only used in the New Testament. It signifies a free, open acknowledging one; and as it were by name calling him.

This act is ascribed to God in this phrase, *called of God*, and implieth that God deputed Christ unto this excellent priesthood, as was noted before, Sees. 24, 27.

Of this phrase, *after the order of Melchisedec*, see ver. 6, Sec. 30.

See. 55. *Of the resolution of Heb. v. 7-10.*

Ver. 7. *Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared:*

8. *Though he were a Son, yet learned he obedience by the things which he suffered;*

9. *And being made perfect, he became the author of eternal salvation unto all them that obey him ;*

10. *Called of God an high priest, after the order of Melchisedec.*

The sum of these four verses is, a proof of the excellency of Christ's priesthood.

Hereof are two parts :

1. A confirmation of the point, ver. 7-9.

2. A conclusion thereof, ver. 10.

The point in general was before declared, ver. 5, 6. It is here proved by an induction of particulars. The particulars may be brought to two heads.

1. The act of Christ's priesthood, ver. 7.

2. The ends thereof, ver. 8, 9.

The principal act is, 1, propounded ; 2, illustrated. About the act four things are propounded.

1. The kind thereof, *he offered.*

2. The subject matter which he offered. Hereof are two branches :

1. *Prayers ; 2. supplications.*

3. The manner of offering them up. Hereof are also two branches :

1. *With strong crying ; 2. with tears.*

4. The person to whom he offered. This person was God, who is described,

(1.) By his ability to do what was desired, *to him that was able.*

(2.) By the extent of his power, in this phrase, *to save from death.*

The foresaid point is illustrated two ways :

1. By the time when it was done.

2. By the issue thereof.

The time is described two ways :

1. By the brevity of it, implied in this phrase, *in the days.*

2. By the infirmity of Christ's human nature, in this phrase, *of his flesh.*

The issue of Christ's prayers is set out,

1. By the kind thereof, *he was heard.*

2. By the subject whereabout he was heard, *in that he feared.*

The ends of Christ's executing his priesthood are here noted to be two : one in reference to his Father, ver. 8 ; the other in reference to his church, ver. 9.

In the former we may observe two points :

1. The manner of bringing it in, by these discretive particles, *though, yet.*

2. The matter whereof it consists. Hereof are two branches :

1. A lesson ; 2. the means of learning it.

In the lesson are expressed,

1. The scholar, *a Son.*

2. The kind of learning, which was experience.

3. The lesson itself, *obedience.*

The means of learning the foresaid lesson were *sufferings.*

In declaring the other end, which hath reference to the church, there is noted,

1. The ground of it, Christ was *made perfect.*

2. The kind of it ; this is,

1. Propounded.

2. Amplified.

In propounding the end is manifested,

1. The kind of it, *salvation.*

2. The continuance of it, *eternal.*

It is amplified,

1. By the efficient, in this phrase, *he became the author.*

2. By the persons to whose good it tended ; these are manifested,

1. By a restraint, *them that obey him.*

2. By an extent of that restraint, in this general particle, *all.*

The conclusion is, that Christ is the most excellent priest.

Concerning this three points are expressed :

1. The author of his calling, *called of God.*

2. The kind of his function, *an high priest.*

3. The order after which he was a priest, *after the order of Melchisedec.*

Sec. 56. *Of observations raised out of Heb. v. 7, 8, 9, 10.*

I. *Christ's time on earth was but short.* Here it is set forth by *days.* See Sec. 33.

II. *Christ's human nature was a frail nature.* It was *flesh.* See Sec. 33.

III. *Christ's sufferings were only for the time of this life.* They were in the *days of his flesh.* See Sec. 33.

IV. *Christ as our priest offered for us.* This is plainly expressed. See Sec. 34.

V. *The gifts which Christ offered up were prayers.* This also is plainly expressed. See Sec. 35.

VI. *Christ added supplications to prayers.* Of the difference betwixt prayers and supplications, see Sec. 35.

VII. *Christ's prayers were very ardent.* They were *strong cryings.* See Sec. 37.

VIII. *Christ's prayers were mixed with tears.* This is here expressed. See Sec. 37.

IX. *Christ's agony was very great.* The effects thereof here noted do demonstrate as much. See Sec. 38.

X. *In extraordinary distress, extraordinary prayer is to be made.* Christ's distress was extraordinary, so was his prayer. See Sec. 39.

XI. *Prayer is to be made to God alone.* Christ's pattern teacheth thus much. See Sec. 40.

XII. *They who call on God must believe that he is able to help.* For this end is God thus described, *who is able, &c.* See Sec. 40.

XIII. *God hath power over death.* For he can save from death. See Sec. 41.

XIV. *God can keep such as die from being swallowed up of death.* Thus was Christ saved from death. See Sec. 42.

XV. *Christ was offered up to death.* This much is intended by the mention of *death* in this place. See Sec. 42.

XVI. *Christ's prayers were heard.* This is expressly set down. See Sec. 43.

XVII. *Christ feared.* This is here taken for grant. See Sec. 44.

XVIII. *Christ was delivered from what he feared.* This is the meaning of this word, *he was heard.* See Sec. 44.

XIX. *Faith and fear may stand together.* Christ's prayer was an effect of faith, yet he feared. See Sec. 45.

XX. *Christ's sufferings are no matter of offence.* These discretive particles, *though, yet*, import as much. See Sec. 46.

XXI. *Christ was the Son of God.* This is here intended under this word, *a Son.* See Sec. 46.

XXII. *The best and dearest to God are subject to sufferings.* So was the Son of God. See Sec. 46.

XXIII. *Experience is a teacher.* This is the learning here intended. See Sec. 47.

XXIV. *Suffering is a kind of obedience.* This is the obedience here meant. See Sec. 48.

XXV. *Christ suffered much.* This is taken for grant, under this phrase, *by the things which he suffered.* See Sec. 48.

XXVI. *Christ was perfected by his sufferings.* This is here implied under this phrase, *being made perfect.* See Sec. 49.

XXVII. *What Christ suffered was for man's salvation.* Salvation is here laid down as the end of Christ's sufferings. See Sec. 49.

XXVIII. *Christ is the author of salvation.* These are the very words of the text. See Sec. 50.

XXIX. *Salvation purchased by Christ is eternal.* So is it here styled. See Sec. 51.

XXX. *True obedience is that which is yielded to Christ's word.* This relative *him* (*olei him*) hath reference to Christ and his word. See Sec. 52.

XXXI. *None but such as obey Christ can be saved.* Salvation is here appropriated to such. See Sec. 52.

XXXII. *All that obey Christ shall be saved.* The general particle *all* intends thus much. See Sec. 53.

XXXIII. *Christ was an high priest.*

XXXIV. *Christ was called of God to be an high priest.* These two last doctrines are in the words of them expressed.

XXXV. *Christ was an high priest after the most excellent order.* This was the order of Melchisedec. Of these three last doctrines, see Sec. 54.

Sec. 57. *Of the many profound mysteries of Christ's priesthood.*

Ver. 11. *Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.*

From this verse to the end of the sixth chapter, the apostle maketh a digression, which he doth of purpose

to stir up the Hebrews more diligently to attend to that which he should further deliver about the excellency of Christ's priesthood.

This verse is a transition betwixt his former doctrine, and the following digression. It is a perfect transition, looking backward and forward. It looks backward to the former doctrine, by setting down the multitude and difficulty of mysteries concerning Melchisedec, in these two phrases, 'Many things hard to be uttered.' It looks backward to the digression in declaring their dullness; thus, 'Ye are dull of hearing.'

This relative *whom* (πρὸς ὃν, of whom) hath reference to Melchisedec, the last word of the former verse; but so as it intends also Christ and his priesthood, which was 'after the order of Melchisedec.'

2. Of the Greek phrase, πρὸς ἡμᾶς ὁ λόγος, thus translated, 'of whom we have many things to say,' see Chap. iv. 13, Sec. 79.

Thereby is implied that many mysteries were couched under that kind of priesthood; and the phrase following sheweth them to be very difficult.

This phrase, δυσσεμνέμετος λόγος, *hard to be uttered, or hard by interpretation, to speak, or declare, manifesteth a difficulty,*

The Greek word *δυσσεμνέμετος* is a compound. The simple verb *ἐμμενῶναι*, signifieth to *interpret*; and the particle *δυσ* added thereto implieth a difficulty; as in this phrase, burdens grievous to be borne, or 'hard to be borne,' *δυσκόστατα*, Luke. xi. 46; and this, 'hard to be understood,' *δυσλόγητα*, 2 Pet. iii. 16.

Hereby we are given to understand, that the doctrine of Christ's priesthood contains many profound mysteries.

This is evident by sundry mysteries heretofore delivered on chap. ii. 17, 18, and on chap. iv. 15, 16, and on the beginning of this chapter; but especially by those which are set down in the 7th, and other chapters following.

Christ's priesthood is the main ground of our salvation. Most of the profoundest points of our Christian religion must be known for attaining the knowledge thereof: as the distinction between Father and Son, and betwixt the two natures of Christ, in both which he was our priest.—God, for works of authority and dignity; man, for works of service and suffering,—the union also of those two natures in one person, because the perfection of all those things which Christ as our priest did, consisted therein; yea, the several mysteries contained under the many rites of Aaron's priesthood, and the difference betwixt Aaron's and Melchisedec's priesthood, are to be known, as the apostle himself in the 7th chapter expressly sheweth.

1. This giveth evidence of the singular use and benefit of this epistle to the Hebrews. No part of Scripture doth more distinctly and fully lay forth the mysteries of Christ's priesthood than this. What wrong therefore do those to God's church, who im-

pugn the authority of this epistle! See Chap. i. Sec. 1, in the preem prefixed before this epistle.

2. It can be no wonder that so many heresies have been in all ages broached about the priesthood of Christ, in that it is a mystery so profound as it is. Most of the popish heresies, especially those that are most fundamental, are about Christ's priesthood. For of it there are two parts: the oblation of Christ's sacrifice, and his continual intercession, against which are most of their capital heresies; as the sacrifice of the mass, which they say is a true, real, propitiatory sacrifice for the quick and dead; their sacrificing priests, their doctrine of merit, of supererogation, of intercession of saints and angels; most of their errors about the sacraments, with many other.

3. Hereby we see how necessary it is to be well instructed in the priesthood of Christ.

4. This may stir up ministers, among other mysteries, to study and preach this mystery of Christ's priesthood; and this may also stir up people patiently and diligently to attend unto it.

Of the papists' cavil hence raised about the difficulty of the Scripture, see *The Whole Armour of God*, treat. ii. part 8, on Eph. vi. 16; of *God's word*, secs. 18, 19, &c.

Sec. 58. *Of men's dullness in hearing.*

The other part of the transition followeth in these words, *seeing ye are dull of hearing*, or slow in ears. The Greek word *ωόδοι*, translated *dull*, properly signifieth slow, or slothful, and so it is translated, Heb. vi. 12. The Greek epithet *ωόδοις*, *el ωόδοις*, *tardus*, *segnis*, *iners* (*σσερησις του διου, non potest currere*), is attributed to an ass,¹ a slow beast; to an old man;² and to water,³ running softly.

The other word, *αυροι* (*ai αυροι, aures*), translated *hearing*, doth signify ears, for it is of the plural number, and is translated ears, Mark vii. 35, Acts xvii. 20. They who are ready, willing, and forward to hearken to a thing are said to be *ταχυτοι*, swift to hear, James v. 19. Contrarily, they who are negligent and careless are said to be slow in their ears, or slow in hearing. Hereby we see that their want of knowledge was through their own default, so as that dullness of understanding, which men by their own slothfulness bring upon themselves, makes the mysteries of the word to be more difficult than otherwise they would be. This is the reason that moved Christ to reprove his disciples for not understanding what he spake, Mat. xv. 16, and xvi. 9; Luke xxiv. 25; John iii. 10. So the apostles, 1 Cor. iii. 1, 2 Pet. iii. 16.

This affords matter of humiliation to all such as understand not the word, and the mysteries contained therein; for it sheweth that they have been slothful and careless about exercising themselves in God's word, and thereby they have made themselves dull in hearing, dull in conceiving.

¹ Homer.

² Lucian.

³ Epigram.

Let them therefore lay the blame, not upon God's word, but upon themselves; for, take away dullness from men's understanding, and the Scriptures will appear to be much more easy than to many they appear to be.

Of the perspicuity of the Scripture, and of means to find out the sense and meaning thereof, see *The Whole Armour of God*, treat. ii. part 8, on Eph. vi. 17, secs. 3, 7, 18, 21.

This phrase, *δυσεμανητος λεγων*, *hard to be uttered*, shews that hearers' dullness keeps ministers from a full and clear expressing of the mysteries of the word; they know not how to speak to their hearers, 1 Cor. iii. 1.

Hereby they are forced to pass over sundry mysteries, or to express them in such low terms as may seem more fit for dull capacities than for divine mysteries. This further aggravates that fault of dullness in hearing.

Sec. 59. *Of reproving upon just ground.*

Ver. 12. *For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.*

In this verse the apostle gives a particular exemplification of that for which he had in general reproved them in the latter part of the former verse; namely, for their dullness in hearing.

This exemplification is brought in as a proof of his reproof. So much is manifest by this causal particle *γαρ*, *for*; before which in Greek is set the copulative particle *και*, *and*, which is not without emphasis, and may be thus translated, *for, even*.

The apostle's exemplification is set out in two metaphors: one is taken from catechists, who need to be instructed in the first principles of Christian religion, ver. 12; the other from children, who must have plain and easy matters delivered unto them, vers. 13, 14.

By this manner of proceeding, in shewing the ground of his reproof, we may observe that reproof must be upon good ground.

'If thy brother shall trespass, go and tell him his fault,' Mat. xviii. 15. This is to be done in private reproof: 'Them that sin rebuke before all,' 1 Tim. v. 24. This is to be done in public reproof. In the one and in the other there must be a *trespass*, a *sin*, for which the reproof is. Nicodemus took this for an undeniable principle, which he thus expresseth: 'Doth our law judge any man before it hear him, and know what he doth?' John vii. 51.

Hereby the reprover justifieth his deed, and sheweth that there was need thereof. Thus he maketh his reproof to pierce more deeply, and maketh the reproof see his fault, whereby he may be brought to confess and redress it; or at least his mouth will be stopped, that he shall not have to oppose against it.

To reprove upon light report or mere suspicion savoureth too rankly of that rashness which becometh not Christians in such a duty.

Sec. 60. *Of proficiency answerable to the means afforded.*

This phrase, *δια τὸν χρόνον*, for the time, implieth that these Hebrews had had the gospel many years preached unto them; thereby they were called unto the Christian church, and made scholars in Christ's school, and had Christ's ministers to be their instructors, and the holy Scriptures their books. This is here noted as an aggravation of their dulness, and implieth that our proficiency ought to be answerable to our continuance under the ministry of God's word. Christ thus blameth Philip for failing herein: 'Have I been so long time with you, and yet hast thou not known me, Philip?' John xiv. 9. Herein Moses aggravateth the sin of the Israelites in the wilderness, who had been there tutored forty years: 'Yet,' saith he, 'the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day,' Deut. xxix. 4.

This also made Jeremiah to complain 'that three and twenty years together he had spoken to them the word of the Lord, but they had not hearkened,' Jer. xxv. 3.

The continuance of means of knowledge among us is a great aggravation of our people's ignorance; for who among us have not been born and brought up under the light of the gospel? Are there any now that were born before Queen Elizabeth's days? But from the beginning of her days till these our days hath the gospel been preached in this land, and I hope will continue to be preached to the world's end. The truth of God's word and mysteries of godliness have all this time been publicly preached and strongly maintained against papists and other adversaries. A shame, therefore, it is for people to be dull in hearing the mysteries of the word. See more hereof Sec. 63.

Of ignorance as it is a sin, see ver. 2, Sec. 10. Of the danger thereof, see Chap. iii. ver. 10, Sec. 112.

Sec. 61. *Of learners proving teachers.*

By the continuance of means which these Hebrews had enjoyed, the apostle here sheweth that they might have attained to such a measure of knowledge, as they might have been able to have instructed others.

The word *διδάσκαλοι*, translated *teachers*, is derived from a verb, *διδάσκω*, that signifieth to teach. It setteth forth such an one as hath been so taught, and thereupon hath so learned, as he is able and fit to teach others. Sometimes it is put for him that hath an office of teaching, Eph. iv. 11, 1 Cor. xii. 28; sometimes for him that hath ability to teach, Rom. ii. 20. So it is here taken; so as it will not follow that all who are able to instruct others should thereupon take upon them the ministerial function, without

being called and set apart thereunto. All that have the office of teachers must have the ability of teachers, but all that have the ability need not have the office.

The word *ἐπιδιδασκεις*, set before this, and translated *ye ought*, signifieth a bounden duty. Of the various acception of this word, see Chap. ii. 17, Sec. 166. Here it sheweth, that it became them, and it was their duty so to have improved the means of knowledge that was so long afforded unto them, as they might have been fit to have taught others. In this respect the apostle requires aged women to be teachers of good things, Titus ii. 4. Thus Aquila and Priscilla instructed Apollos, Acts xviii. 26.

By such proficiency, both God, his word, and ministers are much honoured; yea, thereby the church may be much increased, and they themselves made able to do much good to others, and to themselves.

What now may we judge of them, who do all they can to keep people from knowledge, and to nuzzle them up in ignorance. Hereof see *The Whole Armour of God*, treat. ii. part viii., on Eph. vi. 17, secs. 22-21. How such are made Satan's vassals, see *ibid.*, treat. i. part i., on Eph. vi. 12, sec. 24.

This may be a spur to such as think they have gone far, if they have attained to the knowledge of some fundamental principles. Are such fit to be teachers? Where is that fulness of knowledge, Col. i. 9, and abundance therein, 2 Cor. viii. 7, which is required of Christians?

If it be the duty of private Christians to be able to instruct others, how much more of ministers, governors of families, parents, and such as have charge over others? What a shame it is for such to be unable to be teachers.

It becomes us therefore to give the more earnest heed to the things we hear, Heb. ii. 1, so as we may the more profit thereby, and still more and more grow in knowledge, till we come to be able teachers.

Sec. 62. *Of instructing others according to their need.*

This phrase, *χρειαν ἔχετε*, *ye have need*, is brought in as a reason of the apostle's forbearing to handle deep points. They had need of other kind of instructions. So as people are to be instructed according to their need. 'Ye are not able to bear' such and such doctrines, 1 Cor. iii. 2; 'I have yet many things to say unto you, but you cannot bear them now,' saith Christ to his disciples, John xvi. 12. It is expressly said of him, that 'he spake the word unto them as they were able to hear it,' Mark iv. 33. This was the reason why Christ would not press upon his disciples that austere discipline of much fasting, while they were but novices. He declareth the equity hereof in two familiar comparisons: one taken from putting a piece of new cloth into an old garment; the other, from 'putting new wine into old bottles;' which he saith no man will do, Mat. ix. 14, 15, &c. See more Sec. 66.

The Greek word *χρεία*, translated *need*, signifieth also *use*, Eph. iv. 29, Titus iii. 14. And experience teacheth, that things needful do prove useful.

It is therefore an especial point of wisdom in those who have a charge over others, carefully to observe of what they have need.

This conjunction, *πάλιν, again*, hath reference to their first entrance into Christ's school, and it intends as much as if he had thus said, As at the beginning, when ye first became hearers of the gospel, ye were ignorant of the mysteries thereof, and had need to be instructed in the first principles of Christian religion, so still ye remain ignorant; and notwithstanding the great means of knowledge afforded unto you, and the long time that you have enjoyed the same, ye are in such a case as you were in the beginning: so that it is needful that we begin all new again.

Hereby the apostle gives us to understand, that where need requires it, the same things are to be taught again, yea, and again. 'To write the same things to you, is for you safe,' saith the apostle, Philip. iii. 1. To this tends the prophet's ingemination, 'Precept must be upon precept, precept upon precept; line upon line, line upon line,' Isa. xxviii. 10.

Thus we deal with our friends about bodily food. If we observe that by reason of weakness they need to be fed with such sustenance as they used in their childhood, we will give them the same again. Physicians in deep consumptions use to advise well-grown persons to suck womens' breasts.

Should we not be as wise for people's souls as for their bodies?

Sec. 63. *Of the first principles of the oracles of God.* That which these Hebrews had need to be taught again is thus expressed, 'The first principles of the oracles of God.'

The word *στοιχεῖα*, translated *principles*, is derived from a verb, *στίζω*, that signifieth to go. This is the first evident demonstration of a child's strength, that he can feel his legs and go. The metaphor is transferred to arts, wherein the first things that are learned are called *στοιχεῖα*, *principles* or *elements*. All arts have their distinct principles, which they who desire to learn this or that art are first taught. So Christians have their principles, wherein they who desire knowledge of the Christian religion are instructed.

These are here said to be the first principles, or word for word, *τὰ στοιχεῖα τῆς ἀρχῆς*, 'the principles of the beginning;' such as at the beginning are first taught, and thereupon not unfitly turned 'first principles.'

More distinctly to shew what kind of principles he meaneth, he addeth this clause, *τῶν λόγων τοῦ Θεοῦ*, 'of the oracles of God.'

The word *λόγια*, translated *oracles*, is derived from another noun, *λόγος*, that signifieth *word* or *speech*. Heathen authors do put the word here used in the

singular number, *τὸ λόγιον*, for a *divine answer, oraculum*. In English it is styled an oracle.

The apostle here, to shew distinctly what he means, adds this word, *τοῦ Θεοῦ, of God* ('oracles of God'). So as he means such principles as are made known by God in his word. Therefore the laws which Moses declared from God are styled oracles, Acts vii. 38; and the precepts committed to the Jews, Rom. iii. 2, and in general the whole word of God, 1 Peter iv. 11.

This is an aggravation of the fault of the Hebrews, in that they neglected not principles of human arts, but the very oracles of God himself.

In particular, these are called 'The principles of the doctrine of Christ,' Chap. vi. Sec. 3.

In this case to be ever learning, and never able to come to the knowledge of the truth, is a great shame, 2 Tim. iii. 7.

God himself is hereby much dishonoured, his word and ministers disgraced.

This nearly concerns such as have been ancient professors and hearers of God's word. The adversaries of our profession will be ready to open their mouths against such, so as the name of God may be blasphemed thereby, Rom. ii. 24.

Such also may soon be made a prey to every seducer, Eph. iv. 14.

Take heed therefore how you hear.

Sec. 64. *Of catechism.*

This phrase, 'Ye have need that one teach you again,' which be the first principles,' &c., is a description of such as were to be instructed in the first principles of the Christian religion. Hereby it appeareth, that the primitive church, even in the apostles' days, had forms of catechisms, and a custom of catechising; as the Jews had the law for their catechism, and the abbreviation thereof, Mat. xxii. 37-39.

To *catechise*, *κατηχίζω*, according to the notation of the Greek verb,¹ is to instruct, and that by word of mouth, or by sounding a thing in one's ears.

Among Christians, to catechise is to teach the first principles of Christian religion; and a catechism is a brief form of such principles. Such forms there were in the beginning of the primitive church. These and such like phrases import as much: 'a form of knowledge,' Rom. ii. 20; 'a form of doctrine,' Rom. vi. 17; 'a form of sound words,' 2 Tim. i. 13; 'the principles of the doctrine of Christ,' Heb. vi. 1; and this phrase in my text, 'the first principles of the oracles of God.' Thus was Theophilus, Luke i. 4, and Apollon catechised, Acts x. 25.

As in the apostle's time, so in succeeding ages, sundry churches had their distinct catechisms.

So frequent was the practice of catechising in ancient times, as they had ministers set apart for this

¹ ἑχός, sonis; κατηχίζω, insonare aliquid auribus alterius, vel instituere viva voce, vel initiare præceptis artis. Inde κατηχίζω, rudimenta religionis docere.

particular duty to catechise, called *κατηχησται*, catechisers, and all that were to be initiated to the church were from time to time catechised, and instructed in the principles of Christian religion, who, from the time of their entrance into the church, till they were judged fit to partake of the sacrament, were called *κατηχηστοι*, *κατηχησμενοι*, catechised, or disciples of the catechisers.

Many of the ancient councils have made sundry decrees for catechising. And many of the ancient fathers¹ have made treatises thereabouts.

Weighty reasons may be given for the necessity of catechising.

1. By catechising, a good and sure foundation is laid. Now, it is necessary that in all buildings a good foundation be laid, lest for want of it the building come to ruin, Mat. vii. 26, 27.

2. By catechising, people are by degrees made capable of deeper mysteries, as children by learning letters and syllables, and to spell them, are brought on to read distinctly. The most intelligent hearers are such as have been well instructed in the principles of religion.

3. By catechising, such as profess the faith are enabled to 'render a reason of the hope that is in them,' as is required, 1 Peter iii. 15. For a catechism well compiled, contains the sum and substance of all that a Christian is to believe.

4. By catechising, pastors may know their people's capacity and understanding, and this is requisite in two respects: 1, that he may know the better whom to admit to the Lord's table; 2, that he may the better discern how to order his preaching, both for matter and manner.

5. The fruits of catechising have ever been observed to be many and great. Thereby have families been made seminaries for the church. Catechising was one of the most effectual ordinary means of drawing pagans to embrace the Christian faith. The fruit which Julian the apostate observed to arise from instructing children in the principles of Christianity, made him put down all places that were used to that end. It hath ever been observed, that in this latter spring of the gospel, the use of catechising hath been an especial means of drawing people from the darkness of popery to the light of the gospel. For every reformed church hath her catechism, whereby multitudes have been so grounded in the true religion, as nothing could draw them from the same. Heretupon papists, by decree of their council at Trent,² were moved to compile a catechism of the principles of their religion.

If the question be demanded wherein the difference lieth betwixt catechising and preaching, I answer, in these particulars especially:

¹ Concil. Niceenes. Can. 6 and 7: Concil. Iber. 2 Concil. Bra. Can. 1: 4 Concil. Toledo. Can. 24.

² Clem. Alex. Pædag. Orig. *orig. $\alpha\gamma\gamma\alpha\sigma$* : Cyril. Hieros. Mystec: Aug. Enchir. et de Symbolo ad Catech. Fulgent. de fide: Theodor. Epitom. Lactant. Instit.

³ Concil. Trident. Sess. ult. sub Pio iv. Decret. 19.

1. By catechising, a foundation is laid, Heb. vi. 1. By preaching, the building is farther reared up, beautified, and perfected.

2. By catechising, many and large points are contracted into brief sums, as in the ten commandments, creed, and Lord's prayer. By preaching, sundry points are amplified, enlarged, and sundry ways applied.

3. By catechising, weak and ignorant ones are fed, as with milk. By preaching, the strong are further nourished with strong meat. For in catechising the most necessary principles are plainly laid down; but in preaching all sorts of points, the difficult as well as easy, use to be handled; yea, and contrary errors refuted.

4. By catechising, a particular account is taken of the learners, which is not so done by preaching. For catechising is by question and answer, so as the catechised give an account of their proficiency; but preaching is only by a minister's declaring his mind.

5. Catechising is for such as are newly entered into the church, and that for a time, till they may be fitted for the sacrament. But preaching is for all of all sorts, so long as they live. For though a man had all knowledge, yet is preaching requisite to work upon their affections, and to bring to their mind and memory such things as they know. Preaching is profitable to all those uses that are mentioned, 2 Tim. iii. 16.

Hereby it is evident that catechising is to be used as well as preaching. In this respect,

1. They who are in authority to order church affairs, ought to make orders and laws for catechising, and be careful to see them put in execution.

2. Ministers who have the charge of souls committed unto them, must be conscionable in laying this foundation where they see just cause. Though they be learned, yet they need not be ashamed thereof. It is no shame to lay a foundation, but a great shame to build without a foundation.

3. Parents and governors of families are especially to be conscionable in catechising their families. This is intended, Deut. vi. 7, and commended by God himself in Abraham, Gen. xviii. 19. This would be a great help to the public ministry of the word. If in families milk were frequently and seasonably given, then might more strong meat be ministered unto them in public churches.

4. Such as are ignorant ought to suffer this foundation to be laid in their souls, and not think much to be catechised, that so they may better profit by the public ministry of the word.

See. 65. *Of grounding principles of religion on God's word.*

The addition of these words, *oracles of God*, giveth proof that the principles which are taught in catechisms ought to be grounded on God's word. Such were the principles in which these Hebrews were instructed. To this purpose this advice was given, 'If

any man speak, let him speak as the oracles of God,' 1 Peter iv. 11. In this sense, catechistical points are styled 'the principles of the doctrine of Christ,' Heb. vi. 1.

These only are sound, 2 Tim. i. 13, or wholesome words, 'even the words of our Lord Jesus Christ, and the doctrine which is according to godliness,' 1 Tim. vi. 3.

1. This giveth a good direction to such as frame catechisms, that they be sure to have good warrant out of God's word for every principle that they set down. It will be useful in this respect, to quote the scriptures on which their principles are grounded in the margin.

2. This is a forcible motive to those that have such catechisms as may justly be styled, 'the first principles of the oracles of God,' conscientiously to use them. Ministers, governors of families, parents, tutors, schoolmasters, and others that have the charge of souls, ought to be more conscientious in instructing such as are under them, because they are the oracles of God, wherein they do instruct them, and learners in that respect ought to be the more diligent in learning them.

Sec. 66. *Of instructing according to learners' ability.* The apostle, the more to aggravate the fore-mentioned fault, setteth it out in a familiar comparison, taken from those that are fit to be fed with milk or strong meat.

Milk, γάλα, is a food of light digestion, fit for weak stomachs, such as children have.

Strong meat, σιτισιμά τροφή, as bread, mutton, beef, and such like, is fit for strong stomachs, such as they have who are somewhat grown in years.

The foresaid first principles are resembled to milk, and deeper mysteries to strong meat.

By affirming that they had need of milk, he giveth them to understand that he could no otherwise account of them than of children.

He doth not simply say they had need, but γενησθε, 'ye are become such as have need.' Hereby he implieth that God had afforded them sufficient means to be as strong men, but they had made themselves to be as children. Thus this word is used James ii. 4, 11; yea, this very word is used in the verse before this text, but thus translated, *ye are*. It implieth that the fault was in themselves; they brought upon themselves that unfitness to be fed with strong meat.

This negative, καὶ οὐ σιτισιμά τροφή, and not of strong meat, is to be taken comparatively, as if he had said, 'Ye have need of milk rather than of strong meat; or else the word need must be taken for fit or meet, thus: Ye are such as milk, not strong meat, is fit for; such as may be fit to have the principles of a catechism delivered to you, but not (or rather than) deep doctrines of divinity. That this is his meaning is clear by his own exposition of this phrase in the two next verses.

By this comparison, it appears that God's word is

to be dispensed according to hearers' capacities. See Sec. 62.

The end of dispensing God's word is to edify, 1 Cor. xiv. 12, 26; but this is the readiest way to edify people. Children best thrive with milk, and grown men with strong meat. Wise schoolmasters will observe the capacities of their scholars, and answerably instruct them. Should not ministers much more?

1. Contrary to this direction is an affectation of strong lines, as obscure preaching is called. Many so preach as none can understand them: it is well if they can understand themselves. Such were as good be silent; for as good never a whit as never the better. They think they shall be accounted deep scholars, but then it must be by such as know not what a scholar is.

2. They transgress the foresaid direction who put no difference betwixt auditors and places, but preach the same things in populous assemblies and country villages, that they do in universities or assemblies of divines, stuffing their sermons with unknown tongues, human testimonies, obscure comparisons, and curious school points, as if the doctrine of the sacred Scriptures were too plain.

3. It will be the wisdom of ministers to distinguish betwixt persons and places, and carefully to observe what may be fitted for them with whom they have in present to do, especially for the meaner sort. It is better in this case to stoop too low than to soar too high. It is better to feed men with milk than to choke children with strong meat. 'Mind not high things, but condescend to men of low estate,' Rom. xii. 16. Note Paul's example in this case, 1 Cor. xiv. 18, 19.

Sec. 67. *Of blaming every one that deserveth blame.*

Ver. 13. *For every one that useth milk is unskillful in the word of righteousness; for he is a babe.*

The apostle, to demonstrate the equity of his reproof, amplifieth his former comparison in this and the other verse following, and sheweth what a disgrace it is to stand always in need of milk, ver. 13, and what a benefit it is to be capable of strong meat, ver. 14.

The causal particle γὰρ, for, implieth a confirmation of that which went before, namely, that it is a shame to be so ignorant as to stand in need of learning the first principles of religion, in that he must needs be unskillful in the word of righteousness.

This point is set down in general terms thus: 'Every one that useth milk,' &c.

This general expression πᾶς, every one, compriseth all of all sorts, as magistrates, ministers, parents, other governors, and such as are under them; and also statesmen, honourable, wealthy, aged persons, male and female professors and other sorts.

Of the meaning of the Greek word ὁ μετιζων, translated *useth*, see Chap. ii. 14, Sec. 139.

Here it is taken for the need wherein one standeth of milk, that is, of being instructed in the first principles. Now, no outward estate or condition can excuse such an one, or exempt him from blame, especially after long teaching. Read the prophets' reproofs of such, and you shall find that they spared none, nor princes, nor priests, nor prophets, nor people.

God is the master of all, all are his scholars; his instructions are given to all, all are bound to learn them; with whom is no respect of persons, to him king and beggar are alike.

How great is their folly who, to excuse themselves, put the blame on others! Poor and mean men will say, It is a shame for rich and great men to be ignorant. These again will lay the blame upon the meaner sort, as if they had more leisure to attend upon the means of knowledge. So others in other cases, one puts off to the other. Again, men of great place, much wealth, and many years, think they have a protection; and that, though they be ignorant, yet they ought not to be accounted or called babes.

For our parts, let us every one apply that which is here said by the apostle to ourselves, and, if we deserve the blame, lay it upon our own souls, that we may be humbled and moved to redress that wherein we have formerly failed.

See 68. *Of dulness from want of exercise in God's word.*

The disgrace and damage of the fore-named ignorant persons is thus expressed, *unskilful in the word of righteousness.*

The Greek word ἀπειρος, translated *unskilful*, is a compound. The simple noun πείρα, *conatus, experimentum*, signifieth endeavour or experience. The preposition (α) being privative, implieth want of experience.¹ He is as one that hath seldom heard, or at least little heeded, the word. He hath not exercised himself therein; he hath learned no skill thereby.

The apostle, by this phrase, pointeth at two points:

1. Dulness in hearing argueth want of exercise and experience in God's word.

2. Such dulness makes men unable to use God's word aright.

Concerning the former, exercise in any art and science maketh the mysteries of it easy and familiar to a man, as is evident by daily experience.

But among and above all other sciences, God's word hath an inward, quickening virtue, whereby it sharpeneth the wit of the most simple that exercise themselves therein, Prov. i. 4. It is therefore called quick and powerful, Heb. iv. 12. David thereby was 'made wiser than his enemies, than all his teachers, than the ancient,' Ps. cxix. 98-100.

Concerning the second point, that dulness in hearing makes men unable to use God's word aright. This

¹ ἡ μὴ ἔχουσα πείραν, qui experientiam non habet: vel qui peritiam non habet.

also may be confirmed by experience, as the former; for he that is not his craft's master can do no good in that science which he doth profess.

Some do here object that many who read and hear much, still remain dull and uncapable of the mysteries of the word, being 'ever learning, and never able to come to the knowledge of the truth,' 2 Tim. iii. 7.

Ans. I may say of such as is said of many that pray, James iv. 3, 'They ask amiss.' They are like the grounds on which corn was sown, and yet brought forth no fruit; they either understand not the word, or suffer it not to take root in them, or, with the cares of this world, choke it, Mat. xiii. 19, &c.

1. This may be a matter of trial, whereby it may be known who have exercised themselves aright in the word, namely, they who understand the word, and are capable of the doctrines that are raised out of it; who can try the spirits, 1 John iv. 1; who can discern 'such as make divisions, contrary to wholesome doctrine,' Rom. xvi. 17; who are not 'as children carried about with every wind of doctrine,' Eph. v. 14; who are 'established with grace,' Heb. xiii. 9.

2. This manifesteth the great wrong that many do to themselves by slothfulness and dulness in hearing: they make that word which is in every respect profitable to be useless unto them; they can have no skill therein.

See 69. *Of the word of righteousness.*

The word that is useless to dull hearers is styled *the word of righteousness.*¹ Hereby is meant the word of God, and that both as it is written and preached. This is it that is said to be 'righteous altogether,' Ps. xix. 9.

Thus it is in four especial respects:

1. In regard of the author thereof, who saith, 'All the words of my mouth are in righteousness,' Prov. vii. 8.

2. In regard to the matter contained therein, which is all manner of righteousness. It declareth all the parts of righteousness, and how a man may be made righteous.

3. In regard of the end for which it was written and given to men, which was to make them righteous. 'It is profitable for instruction in righteousness, that the man of God may be made perfect, thoroughly furnished unto all good works,' 2 Tim. iii. 16, 17.

4. In regard of the effect, it doth indeed make a man righteous; for it worketh faith, whereby he layeth hold on Christ's righteousness, Rom. x. 17, and also repentance, which maketh a man walk in the way of righteousness. The word is it whereby men come to be justified and sanctified, and to grow up in sanctification, till by degrees he come to be perfected, Eph. v. 26; James i. 18; John xvii. 17.

1. This much aggravateth their fault who do not

¹ Of righteousness, see Chap. i. 9, Sec. 114, and Chap. vi. 10, Sec. 61.

exercise themselves in this word, but are unskilful therein. It is the word of righteousness which they neglect.

2. How should this stir us up to give the more earnest heed to this word. What almost can more stir us up? Hereby we shall be directed to put on the breastplate of righteousness, Eph. vi. 14.

3. How do they pervert this word, who thereby pretend to justify error, falsehood, impiety, or iniquity?

Sec. 70. *Of children, wherein it is a grace or disgrace to be like them.*

The apostle, in following the metaphor of using milk, addeth this reason, *for he is a babe*. Babes must be fed with milk.

The Greek word, *νήπιος*, quasi *νή σίτου*, translated *babe*, according to the notation of it, signifieth one that cannot speak. To this purpose saith the prophet, 'I cannot speak, for I am a child,' Jer. i. 6.

An infant in Latin hath also the same notation. He is not able to give an account of his faith.

This title *child* or *babe* is a word of disgrace to one grown in years. The apostle doth here use it for a further aggravation of the fore-mentioned fault of being dull in hearing.

Quest. How can that be a matter of reproach which is required of us; for we are commanded, 'as newborn babes to desire the sincere milk of the word,' 1 Peter ii. 2, and to be as children, Mat. xviii. 3.

Ans. The same thing in diverse respects may be diverse, and accordingly in one respect be praiseworthy, and in another respect blameworthy. Christ and righteous ones in courage are resembled to a lion, Rev. v. 5; Prov. xxviii. 1. Satan also and wicked ones in cruelty, 1 Peter, v. 8; Ps. x. 9. Christ in his sudden coming is resembled to a thief, Rev. xvi. 15, and false teachers in deceit, John x. 8. Christians in prudence are resembled to a serpent, Mat. x. 16, and wicked ones in venom or poison, Ps. lviii. 4. Man's regenerate part in softness is resembled to flesh, Ezek. xi. 19, and the unregenerate part in corruption, John iii. 6. The things of the kingdom of God in communicating their good savour are resembled to leaven, Mat. xiii. 33, and false doctrine in infecting, Mat. xvi. 6.

To apply this to the point in hand; there are sundry respects wherein it is commendable to be as a child or babe, and other respects wherein it is discommendable.

The former respects are these:

1. Simplicity, honesty, plainness, truth. These graces are implied to be in children, Isa. xi. 8. We have a proverb that Children will tell truth.

2. Humility and meekness. Herein doth Christ set forth children as a pattern, Mat. xviii. 4. So doth the psalmist, Ps. cxxxii. 2. By experience we see that a great man's child seems not to play with the child of a mean man.

¹ Infans, qui fari non potest.

3. Freedom from rancour, malice, envy, and such like violent and evil passions, 1 Cor. xiv. 20.

4. Desire of milk, whereby they are nourished. A child is seldom quiet without the breast milk; that quickly quiets it. Herein we are exhorted to be like them, 1 Peter ii. 2.

5. Growing and increasing, 1 Peter. ii. 2. Childhood is a growing age. When men come to man-age, they use to stand at a stay.

6. Taking notice of their parents, and depending on them. Lambs, calves, and other young ones know their own dams, and will quickly find them out in a great flock or herd. The prophet sheweth that the ox and ass, the most brutish of brutes, know where they are fed, Isa. i. 8. 'Your heavenly Father knoweth that you have need of these and these things,' Mat. vi. 31. Will you not then depend on him?

7. Subjection to their parents' will, which is a law to children, 1 Peter i. 14, and seeking their parents' honour, Mal. i. 6. Christ hath made himself a pattern herein, Luke ii. 51.

8. Care to imitate their parents, and seeking to be like them, John viii. 39; Rom. iv. 12; 1 Peter i. 16, 17; Eph. v. 1; Mat. v. 48.

9. Retaining a childlike affection to their parents, and reverencing them, though they correct them, Heb. xii. 9.

10. Returning to them after they have offended them, Luke xv. 18. That affection which a child conceiveth to be in his parents towards him will be in him towards his parents.

The respects wherein it is discommendable and disgraceful to be as children are such as these.

1. Ignorance and want of capacity, 1 Cor. xiv. 20.

2. Vanity and delighting in toys, as painted pears, rattles, and such like: 'When I became a man, I put away childish things,' κατήγγηκα τὰ τοῦ νηπίου, 1 Cor. xiii. 11.

3. Levity, inconstancy, Eph. iv. 14. We say of a child, that it is won with a nut, and lost with a shell.

4. Disability to manage weighty affairs, Eccles. x. 16, Isa. iii. 4. Jer. i. 6.

5. Non-proficiency and a small measure of knowledge, faith, and other graces. In this respect children are here opposed to men well-grown, and babes are counted carnal, and opposed to such as are spiritual. This last respect is here especially meant.

Sec. 71. *Of the disgrace of old babes.*

The apostle here useth this metaphor of babes in the worst part as a matter of disgrace, because after sufficient means to have made them strong men, they remained as babes; for they who, being long trained up under the gospel, grow not thereby in knowledge, may well be accounted babes, or young novices, or fresh men (as they say in schools), or nibs, or pages. The apostle calls them not only *babes*, but also *carnal*, 1 Cor. iii. 1.

It is not time and means which bringeth true honour, and makes men highly to be accounted of, but a good use of that time and means, and progress and proficiency answerable thereunto.

Without these, long standing and much means are but a reproach. In schools such an one is counted a dunce. As the bodies of men have their degrees of growth, so their spirits.

It is growth in knowledge and grace, and ripeness of understanding, that makes a Christian to be accounted strong and spiritual.

Among other motives to provoke every hearer to improve, to the best advantage that he can, the time and means which God doth afford to him, this is one, to avoid the reproach of an *old babe*.

These two epithets, *old* and *babe*, do not well agree. Oldness or antiquity is a matter of glory and dignity; the younger are to reverence them. But for old persons to be children or babes, doth not only take away their honour, but also bring a reproach upon them. A young babe is no disgrace, but an old babe is.

The philosopher¹ observed this to be a matter of infamy, and he puts no more difference betwixt a child in years than in understanding.

1. The babes of whom we speak may happily be deprived of such means as they shall never get again.

2. They may be made more incapable of receiving benefit by such means.

3. Upon conceit, that it is a shame for them to be instructed in the first principles, they may reject those means.

4. Their ignorance may not be suspected, and therefore means not afforded to them.

Thus we see what a disgrace and damage it is to be an old babe; yet what congregation is there wherein there be not many such?

Some lay the blame hereof upon their minister; and I cannot deny but that there may be a fault in some ministers, by not attending their flock as they should; yet that doth not wholly excuse the dull hearer, Ezek. iii. 18.

But the fault is not in every minister; witness the ministers whom God afforded to these Hebrews. Where there have been the best ministers, most painful, most faithful, yea, and prudent also in bringing forth both milk and strong meat, and that in due season, there have been old babes.

See, 72. *Of men of full age, to whom strong meat belongeth.*

Ver. 14. *But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*

As the damage of non-proficiency in Christ's school was set down in the former verse, so here the advantage of good proficiency.

The conjunction of opposition *and*, but, sheweth that

¹ Aristot. Ethic. Nicom., lib. i. cap. i.

a different, yea, and a contrary matter is here added; for contraries laid together do each of them appear more fully in their own colours. On this ground the wise man doth frequently oppose contraries, Prov. x. 1, 2, &c.

Strong meat is here opposed to milk, not as directly contrary thereunto, but differing in some circumstances; for the same matter may be milk and strong meat: *milk*, in the plain and easy manner of delivering it; *strong meat*, in collecting deep and profound mysteries out of it. As, to shew that there is a God, and but one God, yet distinguished into three persons, may be milk; but to shew how the persons are distinguished, by inward operations in relation to themselves, and by outward operations in reference to creatures, may prove strong meat. So to declare that Jesus Christ is both God and man, and our Saviour, may be milk; but distinctly to demonstrate what works are proper to each nature, and what are works of authority, what works of ministry, may be strong meat. They are not curious school-points, nor philosophical discourses, nor rhetorical affectations, which the apostle counteth strong meat; for such he protesteth against, 1 Cor. ii. 6; Col. ii. 8, but great and deep mysteries of the world, especially such as are not in direct terms expressed in the word; but such as by just and necessary consequence are drawn out of the same, whereof we have an instance, Heb. vii. 8.

The persons for whom strong meat is said to be of full age, or as it is in the Greek, *τελειων, perfect*.

A person is said to be perfect two ways:

1. Simply; when he is so complete as nothing more, in that kind wherein he is said to be perfect, need to be added. Thus is the word used in this phrase, 'unto a perfect man,' Eph. iv. 13; and in this, 'that we may present every man perfect,' Col. i. 28.

2. Comparatively; in reference to such as have not attained to such a degree as they who are accounted perfect have.

Thus saith the apostle, 'We speak wisdom among them that are perfect,' 1 Cor. ii. 6; and, 'Let us, as many as be perfect, be thus minded,' Philip. iii. 15.

Here it is comparatively taken, in reference to babes; so as it implicitly grown men, such as have well profited by the word, and attained to a great measure of knowledge and grace. When any are past childhood and youth, we say he is *adultus*, 'of age.' In this respect our English translateth the word *perfect* thus, *of full age*. Non-age and full age are opposites; yet he that is counted to be of full age may further grow both in years and stature. Therefore no absolute perfection can be here meant, nor such a state as should make men cease to learn; for whilst we live in this world, we know but in part, 1 Cor. xiii. 9. In this sense this very word is translated men, in opposition to children, thus: 'Be not children in understanding, but in understanding be *τελειων*, men.'

The right that these persons have to strong meat, is in our English thus expressed, *belongeth to them*, &c. In the Greek, this right is comprised under the genitive case, thus, *τὸ δικαίωμα αὐτοῖς, is of the perfect; or, is of them that are of full age.*

Thus Christ styleth the bread that belongeth to children 'children's bread,' or 'the bread of children,' *τὸν ἄρτον τῶν τέκνων*, Mat. xv. 26: that which is due to them, that whereunto they have a good right; and thus our English hath well expounded it in this phrase, *belongeth to them.*

Sec. 73. *Of ministers' ability to preach the deep mysteries of the word.*

In that 'strong meat belongeth to them that are of full age,' by just and necessary consequence it followeth, that ministers must be able to feed with strong meat. They must be able to preach the deeper mysteries of the gospel, as well as the easier principles; for that which belongeth to any must be given to him. The Lord sets it down as the part of a faithful steward to give the household *τὸ ἀναγκαῖον*, 'their portion of meat,' Luke xii. 42; that which in kind and quantity belongeth unto them. They who are not able themselves to understand deep mysteries, cannot reveal them to others. *Nihil dat quod non habet*, nothing gives that which it hath not.

That a minister must be able to declare deep mysteries, is evident by this qualification which the apostle requires of him, *ἀδελφεοὶ*; 'apt to teach,' 1 Tim. iii. 2; and by this duty of *ἐκδοῦναι τὸν λόγον*, 'rightly dividing the word.' The apostle takes his metaphor from the priests, who divided the sacrifice, and laid every part in order, according to the prescript of the law.

1. The conceit which many have concerning the sufficiency of a minister, by this appears to be a plain deceit, namely, that it is enough to have knowledge of the principles of religion, if at least he have a free and ready speech, and a forward and zealous spirit; so as he can thunder out God's judgments against sinners, and pithily exhort to piety and virtue. I deny not but that these are needful and commendable; but this very text sheweth that they are not sufficient.

If it be said that they may be sufficient for country congregations,

I answer, that it is hard that there should be a congregation of Christians where no strong ones are. If no spiritual growth were required of Christians, but that they might always be babes, such might be sufficient ministers. But all ought to grow till they come to be strong and perfect. Will any account him a sufficient schoolmaster, to train up scholars for the university, who himself can only read? Are not ministers master-builders, and shall it be sufficient for them only to work some plain work, or to square out timber? Pharaoh would have 'men of activity to be rulers over his cattle,' Gen. xlvii. 6; and shall not

choice men be feeders of the Lord's flock? It is recorded, as an aggravation of Jeroboam's sin, that priests were made of the lowest of the people, 1 Kings xiii. 33.

This then may be an aggravation of the sin of our times, that pretences, serving-men, tradesmen, and others like them, who have no learning, nor are able to give strong meat to them that are of full age, do notwithstanding usurp the ministerial function.

2. Parents and others that intend to have children, or others under them, to be ministers of the word, ought to take care about training them up in schools and universities where they may learn the deepest mysteries.

3. Such scholars as intend the ministry must endeavour to prepare themselves thereto by arts, tongues, diligent study, much reading, and other helps, whereby they may be enabled to give strong meat to such as are of full age, 2 Tim. ii. 15.

4. They that have the power of ordination must be careful that they ordain none but such, 1 Tim. v. 22.

Sec. 74. *Of delivering deep mysteries to fit auditors.*

That which is directly intended in these words, 'Strong meat belongeth to them that are of full age,' is this: Where there are fit auditors, deep mysteries may, and must be delivered. 'We speak wisdom among them that are perfect,' saith the apostle, 1 Cor. ii. 6. By wisdom he meaneth the mysteries of the gospel. That Paul did so, is evident by this phrase, 'In which' (namely, in Paul's epistles) 'are some things hard to be understood,' 2 Pet. iii. 16.

By this means may men grow more and more in knowledge, 'till they come unto a perfect man,' Eph. iv. 13. But so long as here we live we cannot attain to that perfection; therefore it is necessary that we have strong meat to bring us thereunto.

It will hereupon be a minister's wisdom to be thoroughly acquainted with his people, and to observe the assembly where he preacheth, that he may answerably order his matter. As there may be a fault in delivering too deep points to some, so also in delivering too plain points to others. There is a mean betwixt extremes. Because our assemblies are mixed with weak and strong, as occasion is offered, deep mysteries may be opened, and controversies touched, and objections answered; yet so conspicuously as the meanest may receive some profit.

Sec. 75. *Of the advantage of good proficients.*

That it might be the better known, who are of full age in Christ's family, the apostle describes them in these words, 'Even those who by reason of use,' &c.

That noun¹ which we translate *use*, the Latins translate *habitus*, and our English thence taketh this word *habit*. An *habit*, according to the Greek, Latin, and English notation, signifieth an inward qualification

¹ ἔξῃς ab ἔχειν, *habitus ab habeo.*

which a man *hath*, or a ready ability, or able readiness in a man to do this or that. Of a scholar who is prompt and ready on any occasion to make verses, we say, he hath an habit of versifying. So in other things.

An habit is ordinarily gotten by diligent and frequent use of that whereof he hath the habit; thereupon not unfrequently it is here translated *use*.

In natural matters, three things are requisite for attaining an habit:

1. A free inclination and disposition of a man's nature to a thing.

2. Good instruction and teaching, whereby nature is helped.

3. Much use and exercise, whereby life and vigour is added to the two former; namely, to nature and instruction.

Thus an habit is gotten by degrees.

In spiritual matters, which are things of the Spirit of God, and supernatural, there is no natural inclination or disposition, Gen. vi. 5, John iii. 6, Eph. ii. 1. By nature men favour the things of the flesh, and are wholly inclined thereto. All that disposition which is in any to spiritual matters, is infused into them by the Holy Spirit: 'They that are after the Spirit, savour the things of the Spirit,' Rom. viii. 5.

The fore-mentioned infusion is ordinarily by the use of means, public and private, as reading and hearing the word preached, partaking of the sacraments, holy conference, meditation, and prayer. Hereby grace is infused and increased; and by much exercise, through God's blessing, an holy habit is obtained.

This habit being obtained, maketh a man able readily to inform the judgment, resolve the conscience, and direct the practice of men.

This habit makes men more and more exercise the means; and as exercise causeth an habit, so an habit puts on men to exercise the more.

Hereupon the apostle addeth these following words, 'have their senses exercised.'

The Greek word *αἰσθητήρια*, translated *senses*, properly signifieth those organs or instruments, wherein and whereby the senses do exercise their several faculties,¹ as ears, eyes, &c. Here metonymically they are put for the senses themselves; yea, more principally and especially for the faculties of understanding, conceiving, judging, and discerning, as the words following do demonstrate.

This effect *exercised*, in Greek *γυμνασάμενα*, is derived from a root *γυμνάζω*, that signifieth *naked*. For among the Grecians they who strived to excel in bodily exercises and games, did use to strip themselves naked, that they might be the more free, ready, and nimble to do what they undertook.

In common use it is taken for a diligent exercising one's self to this or that. Hereby they attain to an ability to this or that.

That whereunto they are here said to be exercised,

¹ *Organa sensoria.*

is thus expressed, *to discern*. The Greek word is a noun, *πρό; δόξαναι*, and implieth a judging, or putting difference betwixt things, as 1 Cor. xii. 10. This doth here set forth both the end which he who exerciseth himself aimeth at, and also the effect that followeth thereupon. For by exercise he is enabled to discern and put difference between things.

The general heads whereunto he referreth the things to be discerned are two, *καλῶς τε καὶ κακῶς*, *good and evil*. Under these all contraries of like kind are comprised, as true and false, lawful and unlawful, expedient and inexpedient; so as hereby is shewed the benefit of that habit and exercise before-mentioned. For thus men are made able to discern betwixt things that differ, and so to resolve themselves and others, as to choose the better, and leave the worse.

This description is noted as a reason, to shew why strong meat belongeth unto them that are of full age, even because they can well use it, and they can well discern such false glosses, and undue consequences drawn from deep mysteries, as might deceive and seduce babes.

Thus it appears, that good exercising ourselves in God's word, works such an habit of knowledge and wisdom, as may make us able readily to judge betwixt things that differ. As a scholar exercised in versifying will readily distinguish betwixt a true and false verse, so logicians in syllogisms, so musicians in music, so jewellers in jewels.

Thus they who are well exercised in God's word will quickly, in matters of judgment, discern what is true or false; and in matters of conscience, what lawful or unlawful, meet or meet. This is it that the apostle prays for in the behalf of Christians, Rom. xvi. 17, Philip. i. 9, 10. This is it also whereunto they are exhorted, 1 Thess. v. 21, 1 John iv. 5.

1. There is a latent virtue in God's word, which worketh in and upon those as exercise themselves therein.

2. God's blessing doth accompany that divine exercise, and makes it effectual to the foresaid end.

Hereby we may gain assurance to ourselves, and give evidence to others, that we have been good proficients in Christ's school; and that we are not babes, but of full age.

Sec. 76. Of the resolution of Heb. v. 11-13.

Vcr. 11. *Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.*

12. *For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.*

13. *For every one that useth milk is unskilful in the word of righteousness; for he is a babe.*

14. *But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*

The sum of these four last verses is, a taxation of non-proficients.

Hereabout two points are to be observed,

1. A transition from the main doctrine to a digression.

2. An intimation of their fault, for which they are taxed.

Of the transition there are two parts :

1. What he intended ; 2, what hindered him from that which he intended.

That which he intended was to set out the excellency of Christ's priesthood, and that in two branches.

1. The multiplicity of mysteries couched therein, *of whom we have many things to say.*

2. The profundity of them, and hard to be uttered.

That which hindered him was their dulness in hearing.

The taxation of their non-proficiency is set down in two metaphors : one, of such as were to be catechised, ver. 12 ; the other, of children, ver. 13, 14.

In the first he declares, 1, what they might have been ; 2, what they were.

The former sets out that measure of proficiency which they should have attained to, *they ought to be teachers* ; and the ground thereof, which was their long continuance in Christ's school, in this phrase, *when for the time.*

Their present condition is, that they were as persons to be catechised.

This is aggravated by their need thereof, *ye have need* ; and by their former instructions, implied in this word *again.*

Their former catechising is described :

1. By the groundwork thereof, *first principles.*

2. By the excellency of them, *oracles of God.*

The other metaphor taken from children is,

1, Propounded ; 2, proved.

In the proposition is set down,

1. What they needed, *milk.* This is aggravated by their own default, in this phrase, *are become.*

2. Of what they were not capable, *strong meat.*

In the proof there is a difference betwixt non-proficiency and good proficiency.

Concerning the former, there is set down the damage of non-proficiency.

This is, 1, propounded ; 2, confirmed.

In the proposition there is,

1. A description of the persons.

2. A declaration of the damage.

The persons are described,

1. By their generality, *every one.*

2. By their kind of nourishment, *that useth milk.*

The damage is propounded in this phrase, *is unskilful* ; and aggravated by the subject-matter wherein he is unskilful, *the word of righteousness.*

The confirmation of their damage is by a disgraceful condition, *a babe.*

In setting down the advantage of good proficiency is manifested,

1, The privilege ; 2, the reason thereof.

About the privilege is shewed,

1. What they are, *of full age.*

2. What belongeth to them, *strong meat.*

The reason is taken from their *habit*, and amplified by the effect following.

The effect is, 1, propounded, *they have their senses exercised.*

2. Amplified by the subject matter, wherein is expressed,

1. The end, *to discern.*

2. The object, *good and evil.*

Sec. 77. *Of observations collected out of Heb. v. 11-14.*

I. *It is useful to add uses to doctrine.* The apostle's digression consists of uses.

II. *Reproof is a warrantable use.* This is the first use which the apostle here maketh in this his digression. See Secs. 59, 67.

III. *Reproof must be on just ground.* Here the apostle laid down the ground of his reproof. See Sec. 59.

IV. *Heaven's dulness makes mysteries hard to be understood.* This made the mysteries about Melchisedec to be hard to these Hebrews. See Sec. 58.

V. *Proficiency must be answerable to means afforded.* Because these Hebrews profited not according to the time in which they enjoyed the gospel, they are blamed. See Sec. 60.

VI. *Learners by continuance may prove teachers.* This is plainly implied. See Sec. 61.

VII. *Instructions must be ordered according to hearers' need.* So doth the apostle here. See Sec. 62.

VIII. *The same things may be taught again.* This is implied under this phrase, *that one teach you again.* See Secs. 62, 66.

IX. *There are fundamental principles of religion.* These are here called *first principles.* See Sec. 63.

X. *Fundamental principles must be grounded on God's word.* They must be *oracles of God.* See Secs. 63, 65.

XI. *Catechising is needful.* This is to teach *first principles.* See Sec. 64.

XII. *Dulness of hearing ariseth from men's selves.* This phrase, *ye are become*, intendeth as much. See Sec. 66.

XIII. *Dulness in hearing argueth want of exercise in God's word.*

XIV. *Dulness in hearing makes men unfit to reap benefit by God's word.*

These two last doctrines arise out of the meaning of this word *unskilful.* See Sec. 68.

XV. *God's word is a word of righteousness.* So it is here expressly called. See Sec. 69.

XVI. *First principles are as milk.*

XVII. *Deep mysteries are as strong meat.* Both these resemblances are here used in this sense. See Secs. 66, 72.

XVIII. *It is a great disgrace to be an old babe.* This is here set down as a disgrace. See Sec. 71.

XIX. *Ministers must be able to instruct in deep mysteries.* This follows by consequence from that strong meat which is due to men of full age. See Sec. 73.

XX. *Deep mysteries are to be delivered to intelligent hearers.* Such mysteries do belong unto them. See Sec. 74.

XXI. *Good proficientes are accounted men of full age.* So they are here called. See Sec. 75.

XXII. *Men of full age have a discerning gift.* They are here said to discern. See Sec. 75.

XXIII. *Things most to be discerned are good and evil.* These here are made the special object of discerning. See Sec. 75.

XXIV. *Exercise in God's word works an habit of discerning.* The word here translated *use* intends as much. See Sec. 75.

EDINBURGH:
PRINTED BY JOHN GREIG AND SON,
OLD PHYSIC GARDENS.
