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EXERCITATIONS
ON THE
EPISTLE
TO THE
HEBREWS,
Concerning the
Prieſthood of Chriſt.

WHEREIN,
The Original, Cauſes, Nature, Prefigurations, and Diſcharge of that Holy Office, are Explained and Vindicated.

The Nature of the Covenant of the Redeemer, with the Call of the Lord Chriſt unto his Office, are Declared. And the Opinions of the *Socinians* about it are fully Examined, and their Oppoſition unto it Refuted.

With a Continuation of the Expoſition on the Third, Fourth, and Fifth Chapters of the ſaid Epiſtle to the *Hebrews*.

By *J. Owen*, D. D.

John 5. 39. *Search the Scriptures*, &c.

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Christian Reader,

THere are but few things that I shall here detain thee in the consideration of, and those such as are necessary, if thou intendest the perusal of the ensuing Discourses. What principally concerneth this Exposition or Commentary on the Epistle to the Hebrews, as to the Design, Scope, Order and Method of it, was fully declared in a Preface unto a former Volumn of Exercitations, with an Exposition of the two first Chapters thereof. Such as have there taken notice of them, do deserve to be free from the trouble of their repetition in this place; and unto those by whom their consideration hath been omitted or neglected, either with the whole Work, or in the perusal of it, it is no wrong to suppose, either that they need them not, or to leave them under this Direction where they may be found. Wherefore I shall not offer thee any thing with respect unto the Exposition of the three following Chapters, which is now presented unto thee, as to its Design, Order, and Method; which have been all before declared. Only, whereas our Apostle in the third Chapter digresseth into a Pathetical, Rational, Argumentative Exhortation unto those practical Duties of Faith, Love, Constancy and Perseverance, which were the principal End of his Doctrinal Instructions in the whole Epistle, and indispensibly necessary to be diligently attended unto by the Hebrews under their Condition and Circumstances in a singular manner: So in imitation of, and complyance with him who is my Pattern and Guide, as also finding the same Duties under our present Circumstances no less necessary to be singularly attended unto by all Professors of the Gospel, I have somewhat more largely than ordinary insisted on them, and consequently on the Exposition of the Chapter it self. And if any one shall hereon conceive our Discourses over-long or tedious, or too much diverting from the Expository Part of our Work, I have sundry things to offer towards his satisfaction: As,

1. The Method of the Whole is so disposed, as that any one, by the sole guidance of his Eye, without farther trouble than in turning the Leaves of the Book, may carry on or continue his reading of any one part of the whole without interruption, or mixing any other Discourses therewithal. So may he in the first place, go over our consideration of the Original Text, with the examination of Antient and Modern Translations, the Grammatical construction and signification of the Words, without diverting unto any

thing else that is discoursed on the Text. In like manner, if any desire to peruse the Exposition of the Text and Context, with the Declaration and Vindication of the sense and meaning of the Holy Ghost in them, without the least intermixture of any practical Discourses deduced from them, he may under the same guidance, and with the same labour confine himself thereunto, from the Beginning unto the End of the Work. And whereas the practical Observations with their improvement do virtually contain in them the Sense and Exposition of the Words, and give light unto the Intendment of the Apostle in his whole Design, for ought I know, some may be desirous to exercise themselves principally in those Discourses; which they may do, by following the series and distinct continuation of them from first to last. Wherefore from the constant observation of the same Method, as to the principal distinct parts of the whole Exposition, every one is at liberty to use that order in the perusal of it, which he judgeth most for his own advantage.

2. There will be relief found against that discouragement which the appearing length of these Discourses may give the Reader, from the variety of their Subject Matter, or the things that are contained in them. For there are few of them on any single Head that extend themselves beyond a Page or Leaf at the most. Wherefore, although all of them together may make an appearance of some tediousness unto the Reader, yet he will find it not easie to fix his charge on any one particular, unless he judge it wholly impertinent. And for those few of them which much exceed the bounds mentioned, their Importance will plead an excuse for their taking up so much room in the Work it self. As for instance, (to confine my self unto the third Chapter, the Exposition whereof seems principally, if not solely, liable to this Objection) The Authority of Christ as the Son of God over the Church; the Nature of Faith, as also of Unbelief, and the Danger of eternal Ruine wherewith it is attended; the Deceitfulness of Sin, with the wayes and means of the hardening the Hearts of Men thereby; the Limitation of a Day or Season of Grace, with the use of Old-Testament Types and Examples, which are therein treated of by the Apostle, are things which in their own Nature deserve a diligent Enquiry into them, and Declaration of them. And however others who have had only some particular Design and Aim in the Exposition of this Epistle, or any other Book of the Scripture, may satisfie themselves in opening the words of the Text so far as it suits their design; yet he who professedly undertakes a full and plenary Exposition, cannot discharge his Duty and Undertaking, without the Interpretation and Improvement of the things themselves treated of, according to the Intention and Mind of the Spirit of God. And I could heartily wish that the Temptations and Sins of the Dayes wherein we live, did not render the diligent consideration of the things mentioned, more than ordinarily necessary unto all sorts of Professors.

3. The Reader may observe, that most of those Discourses themselves do, if not consist in the Exposition of other places of Scripture suggested by their Analogie unto that under Consideration, yet have such Expositions with a suitable Application of them every where intermixed with them. Unto them to whom these things are not satisfactory, with respect unto the length of these Discourses, I have no more to offer, but that if they think meet on this, or any other

other Consideration, to spare their charge in Buying, or their labour in Reading the Book it self, they will have no reason to complain, with respect unto any thing contained it it, or the manner of its handling.

There is one thing also peculiarly respecting the Exposition of the Fourth Chapter, which the Reader is to be acquainted withal. The Doctrine of the Original, Confirmation, Translation, or Change of a Sabbatical Day of Divine Worship being declared therein, I had in its Exposition continual respect unto those Exercitations on that Subject, which I had published about two years agoe. And indeed those Exercitations were both prepared and designed to be a part of the Preliminary Discourses unto this Part of our Exposition, but were forced from me by the importunate Desires of some, and the Chalenges of others to prove the Divine Institution of the Lord's-Day-Sabbath. But now finding that two Editions of that Book of Exercitations are dispersed, I would not consent unto the reprinting of them in this Treatise, although peculiarly belonging unto the Doctrine of the Apostle in this Chapter, that the charge of those Readers who had them already might not be encreased. Yet I cannot but mind the Reader, that in the Exposition of that Passage or Discourse of the Apostle about the several Rests mentioned in the Scripture, I will not absolutely stand to his Censure and Judgment upon the perusal of the Exposition alone, (though I will maintain it to be true, and hope it to be clear and perspicuous) without regard unto those Exercitations, wherein the truth of the Exposition it self is largely discussed and vindicated.

Unto the whole there are Tables added, collected I confess in too much hast, and not digested into so convenient a method as might be desired. But those who are acquainted with my manifold Infirmities, not to mention other Occasions, Employments, and Diversions, will not perhaps too severely charge upon me such failures in Accuracy and other Effects of strength and leasure as might otherwise be expected. And as for those unto whom my Circumstances are unknown, I shall not concern my self in their Censures any farther than I am convinced of the weight of those Reasons whereon they are grounded, and the importance of the Matter about which they are exercised. For if such censures be either rash and precipitate, without a due examination of all that belongs unto what they reflect upon; if they openly savour of Malevolence or Envy, if they are about things of small moment, such as wherein neither the Truth, nor Reasonableness, nor soundness of the Discourses themselves are concerned, or be such as might possibly, in a Work of this nature and length, escape a commendable diligence, let them be expressed in words of the highest disdain, the design of their Authors will be utterly frustrate, if they intend the least disquietment unto my mind or thoughts about them, nor will, I suppose, be very successful with any Persons of Learning or Ingenuity, whom they shall endeavour to leaven thereby. Much less shall I be moved with the vain Reproaches of any, however expressed in words suted to expose either my Person, or Endeavours in this kind to serve the Church of Christ, unto contempt and scorn; not only because I am forewarned to look for such entertainment in the World, and instructed how to deport my self under it, but also because I have had a full experience of an absolutely contrary Event unto what hath been designed in them.

I have not more to add concerning the ensuing Exposition, for to give

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the Reader a particular account either of my Travel therein, or of the Means used in its carrying on, beyond what I have mentioned in the Preface unto the preceding Volumn, I judge not convenient; as not willing to give the least appearance of any satisfaction, much less glorying in any thing of my own but my infirmities, as I neither do, nor desire, nor dare to do. This only Duty binds me to declare, That as I used the utmost sincerity whereof I am capeable, in the Investigation and Declaration of the Mind of the Spirit of God in the Text, without the least respect unto any Parties of Men, Opinions, wayes of Worship, or other Differences that are amongst us in and about the Affairs of Religion, because I feared God; so in the Issue and Product of my Endeavours, the Reader will find nothing savouring of an itch after Novelty or Curiosity, nothing that will divert him from that sound Doctrine and Form of wholsome Words, wherein the Professors of this Nation have been educated and instructed.

For the Exercitations *premised unto the* Exposition, *I must acknowledge that I have not been able to compass the whole of what I did design. Not only continued Indispositions as to Health, but frequent Relapses into dangerous Distempers, forced the utmost of my Endeavours to give place unto them for a season, and to take off my hand from that Work before I had finished the whole of what I aimed at. For it was in my purpose to have pursued the Tradition, and given an Account of Sacrifices with Priests for their Offering, as also the Occasions, Rise, and Discharge of the Office of the Priesthood among the principal Nations of the World during the state of Gentilism, and their Apostasie from God therein, Moreover, what doth concern the Person and Priesthood of* Melchizedec, *I had designed as a part of this Work and Undertaking. And I had also purposed an Historical Account of the Succession and Actings of the High-Priests among the Jews from the institution of their Office unto its Dissolution; all which belong unto the Illustration of that Office, which as vested in Jesus Christ, is the Subject of these Discourses. These things, with others of the like nature, I have been forced, for the Reasons mentioned, to reserve unto another Part of this Work, if God shall be pleased to give Life, Strength, and Opportunity for the finishing of it, which may be no less seasonable. For although they do all, as was said, belong unto the Illustration of the Priestly Office and its Administration, yet the Doctrine of the Priesthood of Christ is compleat without them. Let not therefore the Reader suppose that on this Occasion our* Exercitations *concerning the Priesthood of Christ are imperfect or defective as to the Subject Matter of them, as though any thing materially belonging thereunto were left undiscussed, although other Imperfections and Defects it is most probable they may be justly charged withal. And I shall only say concerning them, that as it is wholly without the compass of my Knowledge and Conjecture, if the Reader can find any by whom the Doctrine of the Priesthood of Christ hath been so handled in its proper Order and Method, as to its Original, Causes, Nature, and Effects; so for the Truth that is taught concerning it, and its Discharge unto the Benefit and Salvation of the Church, I shall, God assisting, be accountable for it unto any by whom it shall be called into Question.*

The greatest Opposition that ever was made among Christians unto the Doctrine of the Priesthood of Christ, or rather unto the Office it self, is that which

which at this day is managed by the Socinians. *It is therefore manifest, and as I suppose will be confessed by all who enquire into these things, that I could not answer my Design of the full Declaration of it unto the Edification of the present Church, without an accurate Discussion of their Sentiments about it, and Opposition unto it. This therefore was so necessary unto the Occasion, that my undertaking an express Examination and Refutation of their Principles in this Matter, is no way lyable unto any just Exception. Only it may seem inconvenient unto some, that in a Discourse of this Nature, the Discussion of the Writings of particular Men, as* Eniedinus, Socinus, Smalcius, Crellius, *and others, should be so much insisted on. And I must acknowledge that at first it seemed unto my self not altogether suited unto the Nature of my Design. But second Thoughts inclined me unto this course. For it is known unto them who are any way exercised in these things, with how many Artifices this sort of Men do palliate their Opinions, endeavouring to insinuate contrary and adverse Principles under and by those words, Phrases of Speech and Expressions, whereby the Truth is declared. Wherefore if any one shall charge them with what is indeed their Mind and Judgment in these things, he may sometimes be thought unduely to impose upon them what they do not own, yea, what their Words seem expressly to free them from: For instance; Suppose that it should be reflected as a Crime on them, that they deny the Priestly Office of Christ it self, deny that he was ever a Priest on Earth, or yet is so in Heaven, deny that he offered himself a perfect Expiatory Sacrifice unto God, or that he maketh Intercession for us; those who are less wary and circumspect, or less exercised in these Controversies, might possibly on the consideration of their Words and Profession, suspect that this Charge must needs be very severe, if not highly injurious. For nothing occurs more frequently in their Writings, than a fair mention of the Sacerdotal Office of Christ, and his Expiatory Sacrifice. What way therefore remained in this Case to state a right Judgment in this Controversie, but a particular discussion of what their principal Authors and Leaders, with great Agreement among themselves, do teach in this Matter. And if from thence it do appear, that what they call the Sacerdotal Office of Christ is indeed no such Office, nor any thing that holds the least Analogie with what is properly so called, and that what they term his Expiatory Sacrifice and his Intercession, is neither Sacrifice nor Intercession, nor hath the least resemblance of what is so indeed, the principal Dificulty which lyeth in our Contest with them is dispatched out of our way. And herein, that none might suspect that Advantages have been sought against them, by undue collections of Passages out of their Writings, or a misrepresentation of their Sense and Intentions, it was necessary they should be heard to speak for themselves, and their own Words at large, without Alteration or Diminution be represented unto the Reader. And this is done so fully out of their principal Authors, as that I dare say with some confidence, there is nothing in the Writings of the whole Party of any importance in this Cause, which is not strictly examined. And the Reader is desired to observe, that if the Truth which we profess concerning this Office of Christ, and his Discharge thereof, be sufficiently confirmed and vindicated, all the other Notions of of these men, concerning a Metaphorical Redemption, a Metaphorical Sacrifice, and the like, do vanish and disappear. So that although I intend,*

To the Christian Reader.

if God will, and I live, a full Declaration of the true Nature of the Sacrifice of Christ, and the vindication of the Doctrine of the Church of God concerning it; I must take it for granted, that whilst what we have asserted and confirmed concerning his Priesthood remains unshaken, the whole Truth relating thereunto, will not only easily but necessarily follow. And what in these Discourses is effected towards that End, is left to the Judgment of the Learned and Candid Reader. Besides, I thought it not unmeet to give a Specimen of the way and manner whereby this sort of men do manage their opposition unto the principal Truths and Mysteries of the Gospel; that such as are less conversant and exercised in their Writings, may be cautioned against those sophistical Artifices whereby they endeavour to inveagle and infect the Minds or Imaginations of Men. For this is their peculiar Excellency, (or call it what you will) that under an appearance and pretence of Perspicuity, Clearness and Reason, they couch the most uncouth Senses, and most alien from the common Reason of Mankind, that can possibly fall under the Imagination of Persons pretending to the least sobriety. Instances hereof, and those undeniable, the Reader will find in the ensuing Discourses plentifully produced and discovered.

I have only farther to advertise the Reader, that whereas by reason of my absence from it, many Mistakes and Errors have escaped the Press, especially in the Exercitations, *and those the most of them corrupting the Sense of the Words or Places which they have befallen, some whereof I have in a cursory view of the whole collected; I must entreat his favour that the failure of others may not be imputed unto me, nor any thing be interpreted to be my neglect, which being duly considered, gives its own account to have been the Effect of the want of Skill or Diligence in others.*

Septemb. 30.
1673.

JOHN OWEN.

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Exercitatio I.

Ἔχοντες οὖν Ἀρχιερέα μέγαν, *Hebrews* iv. 14.

(1) *Excellency and Usefulness of this Epistle; Doctrine of the Priesthood of Christ, Revealed and Taught therein alone.* (2) *This Doctrine abstruse and mysterious.* (3) *The manner of the handling of it by the Apostle; That now proposed.* (4) *Doctrine of the Priesthood of Christ variously Opposed and Depraved by Papists, Socinians, and others.* (5) *Other Reasons of handling it in these Exercitations. Prefigurations of it.* (6) כהן *A Priest. Signification of the Word,* Psal. 61. 10. (7) כהן *to divine. Divination and Prognostication by Priests.* (8) *Of the Priests of Egypt.* (9) *Rulers called* Cohanim, *and why.* Cohen *properly a Sacrificer.* (10) Melchizedec *the first Priest. A Sacrificer; Corruption of the Targum. Of his bringing forth Bread and Wine. The Tenth of the Spoils offered to God.* (11) *Institution of a Priesthood under the Law to offer Sacrifice. A Priest and a Sacrificer the same.*

AMongst the many Excellencies of this Epistle unto the *Hebrews*, which render it as Useful to the Church as the Sun in the Firmament is unto the World, the Revelation that is made therein concerning the Nature, singular Preheminence, and Use of the *Priesthood* of our Lord Jesus Christ, may well be esteemed to deserve the First and Principal place. For whereas the whole matter of the Sacrifice that he offered, and the Attonement that he made thereby, with the Inestimable Benefits which thence redound unto them that do believe, depend solely hereon; the Excellency of the Doctrine hereof must needs be acknowledged by all who have any Interest in these things. It is indeed, in the Substance of it, delivered in some other Passages of the Books of the New Testament; but yet more sparingly and obscurely than any other Truth of the same or a like Importance. The Holy Ghost reserved it unto This, as to its proper Place; where, upon the Consideration of the Institutions of the *Old Testament* and their Removal out of the Church, it might be duely Represented, as that which gave an *End* unto *Them* in their Accomplishment, and *Life* unto those Ordinances of *Evangelical* Worship which were to Succeed in their Room. When our Lord Jesus says that he came to *give his Life a Ransome for many*, Matth. 20. 28. he had respect unto the Sacrifice that he had to offer as a *Priest*. The same also is intimated, where he is called the *Lamb of God*, John 1. 29. For he was Himself both Priest and Sacrifice. Our Apostle also mentioneth his *Sacrifice* and his *offering* of Himself unto God, *Ephes.* 5. 2. On the account whereof he calleth him a *Propitiation*, Rom. 3. 25. and mentioneth also his Intercession with the Benefits thereof, *Rom.* 8. 34. The clearest Testimony to this purpose, is that of the Apostle *John*, who puts together both the General Acts of his *Sacerdotal* Office, and intimates withall their Mutual Relation, 1 *John* 2. 2. for his Intercession as our *Advocate* with his Father, respects his Oblation as he was a *Propitiation* for our Sins. So the same Apo-

Sect. 1.

stile tells us to the same purpose, That he *washed us in his own Blood*, Rev.1.5. when he Expiated our Sins by the Sacrifice of Himself. These are, if not all, yet the principal places in the New Testament wherein immediate respect is had to the *Priesthood* or Sacrifice of Christ. But in none of them is he called a *Priest*, or a *High-Priest*; Nor is he said in any of them to have taken any such Office upon him. Neither is the Nature of his Oblation or Intercession explained in them, nor the Benefits rehearsed which accrew unto us from his Discharge of this Office, in a peculiar manner. Of what concernment these things are unto our Faith, Obedience, and Consolation, of what use unto us in the whole Course of our Profession, in all our Duties and Temptations, Sins and Sufferings, we shall God assisting declare in the ensuing Exposition. Now for all the Acquaintance we have with these and sundry other *Evangelical Mysteries* belonging unto them, or depending on them, with all the Light we have into the Nature and Use of *Mosaical Institutions*, and the *Types* of the Old Testament, which make so great a part of the Scripture given and continued for our Instruction, we are intirely obliged unto the Revelation made in and by this *Epistle*.

Sect. 2. And this Doctrine concerning the *Priesthood* of Christ, and the Sacrifice that he offered, is on many Accounts Deep and Mysterious. This our *Apostle* plainly intimates in sundry Passages of this *Epistle*. With respect hereunto he saith, the Discourse he intended was δυσερμήνευτος λέγειν,——*hard to be uttered*, or rather hard to be understood when uttered, *Chap*.5.11. As also another Apostle, That there are in this Epistle δυσνόητά τινα, 2 *Pet*. 3. 16. *Some things hard to be understood*, which relate hereunto. Hence he requires, that those who attend unto this Doctrine, should be past the condition of living on *Milk onely*, or being contented with the first Rudiments and Principles of Religion; but that they be able to digest *strong Meat*, by having *their Senses exercised to discern Good and Evil*, Chap.5.12,13,14. And when he resolves to proceed in the Explication of it, he declares that he is leading them *on to Perfection*, Chap.6.1. or the Highest and most Perfect Doctrines in the Mystery of Christian Religion. And several other ways he manifests his Judgment, as of the Importance of this Truth, and how Needful it is to be known; so, of the Difficulty there is in coming to a Right and Full Understanding of it. And all these things do justifie an especial and peculiar Enquiry into it.

Sect. 3. Now although our Apostle in his Excellent Order and Method, hath delivered unto us all the material Concernments of this *Sacred Office* of Christ, yet he hath not done it in an entire Discourse, but in such a way as his Subject Matter and Principal Design would admit of, and indeed did necessitate. He doth not in any one Place, nor upon any one Occasion, express and teach the whole of the Doctrine concerning it; but, as himself speaks in another case, πολυμερῶς καὶ πολυτρόπως, by *various Parts* or Degrees, and in *sundry Ways*, he declares and makes known the several Concernments of it. For this he did partly as the *Hebrews* could bear it, partly as the *Series* of his Discourse led him to the mention of it, having another General End in Design; and partly as the Explanation of the old *Aaronical* Institutions and Ordinances, which for the benefit of them that still adhered unto them he aimed at, required it of him. For me to have undertaken the Discourse of the Whole upon any particular Occasion, would have lengthened out a Digression too much diverting the Reader in his perusal of the Exposition. And had I insisted on the several Parts and Concernments of it as they do occur, I should have been necessitated unto a frequent Repetition of the same things; neither way could I have given an entire Representation of it, whereby the Beauty and the Symmetry of the Whole might be made Evident. This therefore enclined my Thoughts in the first place to comprize a Summary of the entire Doctrine concerning it, in these *previous Exercitations*. From hence, as the *Reader* may take a prospect of it singly by it self, so he may if he please, carry along much insight with him from it, into the most abstruse Passages in the whole Epistle. And this added unto what we have discoursed on Chap. 1, 2. concerning the Kingly Right and Power of Christ, will give a more full and compleat Account of these his two Offices, then it may be, hath as yet been attempted by any.

Sect 4. Moreover, the Doctrine concerning the *Priesthood* and Sacrifice of the Lord Christ, hath in all Ages by the Craft and Malice of *Satan*, been either directly opposed, or variously corrupted. For it contains the principal Foundation of the Faith and Consolation of the Church, which are by him chiefly maligned. It is known in how many things, and by how many ways it hath been obscured and depraved in the *Papacy*. Sundry of them we have occasion to deal about, in our Exposition on many Passages of the *Epistle*. For they have not so much directly opposed the Truth of the Doctrine, as *disbelieving* the Use and Benefit of the Thing it self unto the Church, they have substituted various false and superstitious Observances to effect the End whereunto this *Priesthood* of Christ, and his holy Discharge thereof, are alone of God designed. These therefore I shall no otherwise consider, but as their Opinions and Practices occur occasionally unto us, either in these *Exercitations*, or in the *Exposition* ensuing. But there are a Generation of men whom the Craft of *Satan* hath stirred up in this and the foregoing Age, who have made it a great part of their preposterous and pernicious Endeavours in and about Religion, to overthrow this whole *Office* of the Lord Christ, and the Efficacy of the Sacrifice of himself depending thereon. This they have attempted with much Subtilty and Diligence, introducing a *Metaphorical* or Imaginary *Priesthood* and *Sacrifice* in their Room: So robbing the Church of its principal Treasure, they pretend to supply the End of it with their own Fancies. They are the *Socinians* whom I intend. And there are more Reasons than one, why I could not omit a strict Examination of their Reasonings and Objections against this Great Part of the Mystery of the Gospel. The Reputation of Parts Industry and Learning, which the bold Curiosity of Some hath given unto them, makes it necessary, at least upon unavoidable Occasions, to obviate the insinuation of their Poyson, which that opens a way for. Besides, even among our Selves they are not a few, who embrace, and do endeavour to propagate their Opinions. And the same Course, with their Faces seeming to look another Way, is steered by the *Quakers*, who have at last openly espoused almost all their pernicious Tenents, although in some things as yet they obscure their Sentiments in cloudy Expressions, as wanting Will or Skill to make a more perspicuous Declaration of them. And there are Others also, pretending unto more Sobriety than Those before-mentioned, who do yet think that these Doctrines concerning the *Offices* and *Mediation* of Christ, are, if not Unintelligible by us, yet not of any great Necessity to be insisted on. For of that Esteem are the Mysteries of the Gospel grown to be with some, with many among us. With respect unto all these, added unto the Consideration of the Edification of those that are Sober and Godly, I esteemed it necessary to handle this Whole Doctrine of the *Priesthood* of Christ, distinctly and previously unto our *Exposition* of the Uses of it, as they occur in the Epistle.

There are also sundry things which may contribute much Light unto this Doctrine, and be Useful in the Explication of the *Terms* Notions and Expressions which are applied unto the Declaration of it, that cannot directly and orderly be reduced under any singular *Text* or Passage in the Epistle; Many Dawnings there were in the World unto the Rising of this *Sun of Righteousness*; Many Preparations for the Actual Exhibition of this *High-Priest* unto the Discharge of his Office. And some of these were greatly Instructive in the Nature of this Priesthood, as being appointed of God for that purpose. Such was the Use of Sacrifices, ordained from the Foundation of the World, or the first Entrance of Sin; and the Designation of Persons in the Church unto the Office of a *Figurative Priesthood*, for the performance of that Service. By these God intended to instruct the Church in the Nature and Benefit of what he would after accomplish, in and by his Son Jesus Christ. These things therefore, that is, what belonged unto the Rite of Sacrificing, and the *Mosaical* Priesthood, must be taken into Consideration, as retaining yet that Light in them which God had designed them to be communicative of. And indeed our Apostle himself reduceth many of the Instructions which he gives us in the Nature of the *Priesthood* and *Sacrifice* of Christ, unto those Institutions which were designed of old to Typifie and Represent them. Besides all these, there may be observed sundry things in the Common Usages of Mankind about this Office, and the Discharge of it in General, that deserve our Consideration. For although all Mankind left out of the Churches Enclosure, through their own Blindness, and the Craft of him who originally seduced them into an Apostacy from God, had, as to their own Interest and Practise, miserably depraved all Sacred Things, every Thing that belonged to the Worship or Service of a Divine Being; yet they still carried along something with them, that had its first Fountain and Spring in *Divine Revelation*, and a Congruity unto the Inbred Princi- *Sect.* 5.

ples of Nature. In theſe alſo, where we can ſeparate the Wheat from the Chaff, what was from Divine Revelation, or the Light of Nature, from what was of *Diabolical Deluſion* or vain Superſtition; we may diſcover what is Uſeful and Helpful unto us in our Deſign. By theſe means may we be enabled to reduce all Sacred Truth in this matter unto its proper Principles, and direct it unto its proper End. And theſe are the Reaſons, why although we ſhall have frequent Occaſion to inſiſt on this Office of Chriſt, with the proper Acts and Effects of it, in our enſuing *Expoſition*, both that Part of it which accompanies theſe *Exercitations*, and Thoſe alſo which in the Goodneſs and Patience of God may follow, yet I thought meet to handle the Whole Doctrine of it apart in *Preliminary Diſcourſes*. And let not the *Reader* ſuppoſe that he ſhall be impoſed on with the ſame things handled in ſeveral ways, twice ever. For as the Deſign of the *Expoſition* is to open the Words of the *Text*, to give their Senſe, with the Purpoſe and Arguings of the Apoſtle, applying all unto the Improvement of our Faith and Obedience, whereof nothing will here fall under our Conſideration; ſo what may be here diſcourſed *Hiſtorically*, *Philologically*, *Dogmatically*, or *Eriſtically*, will admit of no Repetition or Rehearſal in the Expoſitory Part of our Endeavours. Theſe things being premiſed, as was neceſſary, we apply our Selves unto the Work lying before us.

Sect.6. Our Lord Jeſus Chriſt is in the Old Teſtament, as propheſied of, called כהן *Cohen*: Pſal.110.4. אתה כהן לעולם —*Thou art Cohen for ever.* And *Zech.* 6.13. והיה כהן על כסאו ——*and he ſhall be Cohen upon his Throne.* We render it in both places *a Prieſt*, that is, ἱερεύς, *Sacerdos*. In the New Teſtament, that is in this Epiſtle, he is frequently ſaid to be ἱερεὺς & ἀρχιερεὺς, which we likewiſe expreſs by *Prieſt* and *High-Prieſt*; *Pontifex*, *Pontifex Maximus*. And the meaning of theſe Words muſt be firſt enquired into.

Sect.7. כהן the *Verb* is uſed onely in *Pihil*, *Cihen*; and it ſignifies *Sacerdotio fungi*, or *Munus Sacerdotale Exercere*; to be a Prieſt, or to Exerciſe the Office of the Prieſthood; ἱερουργέω. The *Lxx* moſtly render it by ἱερατεύω, which is *Sacerdotio, Fungor*, to Exerciſe the Prieſtly Office; although it be alſo uſed in the *Inauguration* or Conſecration of a Perſon to the Prieſthood. Once they tranſlate it by λειτουργέω, 1 *Chron.* 11.23. *in ſacris operari*, to ſerve and miniſter in or about Sacred Things: ἱερουργέω is uſed by our Apoſtle in this ſenſe, and applied unto the preaching of the Goſpel, εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, *Rom.* 15.16. *Employed in the ſacred Miniſtration of the Goſpel.* He uſeth both λειτουργὸς and ἱερουργέω *Metaphorically*, with reſpect unto the προσφορὰ or Sacrifice which he made of the *Gentiles*, which was alſo *Metaphorical*. And ἱερατεύω is uſed by *Luke* with reſpect unto the *Jewiſh* Service in the Temple, *Chap.* 1.8. for originally both the words have reſpect unto proper Sacrifices. Some would have the word כהן to be ambiguous, and to ſignifie *officio fungi, aut miniſtrare in ſacris aut politicis*; to diſcharge an Office, or to miniſter in things Sacred or Political. But no inſtance can be produced of its uſe to this purpoſe. Once it ſeems to be applied unto things not ſacred: *Iſa.* 61.10. כחתן יכהן פאר *As a Bridegroom decketh himſelf with Ornaments*; or adorneth himſelf with Beauty, that is Beautiful Garments. If the word did originally and properly ſignifie to *adorn*, it might be thence tranſlated unto the Exerciſe of the Office of the Prieſthood, ſeeing the Prieſts therein were by eſpecial Inſtitution to be cloathed with Garments לכבוד ולתפארת *Exod.* 28.40. for *Glory and for Beauty.* So the Prieſts of *Moloch* were called *Chemarims* from the Colour of their Garments, or their Countenances made *Black* with the Soot of their Fire and Sacrifices. But this is not the proper ſignification of the Word; Onely denoting the Prieſthood to be Exerciſed in Beautiful Garments and ſundry Ornaments, it was thence traduced to expreſs *adorning*. The *Lxx* render it by περιτίθημι, but withall acknowledge ſomewhat *Sacerdotal* in the Expreſſion; ὡς νυμφίῳ περιέθηκέ μοι μίτραν; *He hath put on me* (reſtraining the Action unto God) *a Mitre as on a Bridegroom*, which was a *Sacerdotal* Ornament. And *Aquila*, as a Bridegroom, ἱερατευόμενος στεφάνῳ, *bearing the Crown of the Prieſthood*, or diſcharging the Prieſts Office in a Crown. And the *Targum* obſerving the peculiar Application of the word in this place, addes וככהנא רבא and as an *High-Prieſt* is adorned. All agree that an alluſion is made to the Garments and Ornaments of the High-Prieſt. The place may be rendred, *As a Bridegroom, He* (that is God, the Bridegroom of the Church) *doth conſecrate me with Glory*,

Glory, glorioully ſet me apart for himſelf. The word therefore is *ſacred*; and though כהן be traduced to ſignifie other perſons, as we ſhall ſee afterwards; yet כהן is onely uſed in a ſacred ſenſe.

The Arabick כהן *Cahan* is to *divine*, to *prognoſticate*, to be a *Soothſayer*, to *foretel*; *Sect.8.* and כאהן *Caanhan* is a *Diviner*, a *Prophet*, an *Aſtrologer*, a Figure-Caſter. This uſe of it came up after the Prieſts had generally taken themſelves unto ſuch Arts, partly Curious, partly *Diabolical*, by the Inſtigation of the falſe Gods whom they miniſtred unto. *Homer* puts them together, as they came afterwards moſtly to be the ſame.

Ἀλλ᾽ ἄγε δή μάντιν ἐρείομεν ἢ ἱερῆα
ἢ καὶ ὀνειροπόλον.

A Prophet, or *a Prieſt*, or *an Interpreter of Dreams.* Μάγους καὶ ἀστρονόμους τε καὶ θύτας μετεπέμπετο, *Herod.lib.*4. *He ſent for Magicians, Aſtronomers, and Prieſts*; for Θύτης is a Prieſt; for the Prieſts firſt gave out Oracles and Divinations in the Temples of their Gods; from them proceeded a Generation of Impoſtors, who exceedingly infatuated the World with a pretence of foretelling things to come, of interpreting Dreams, and doing Things Uncouth and Strange unto the Amazement of the Beholders. And as they all pretended to derive their Skill and Power from their Gods, whoſe Prieſts they were, ſo they invented, or had ſuggeſted unto them by Satan, various Ways and Means of *Divination*, or of attaining the knowledge of particular future Events. According unto thoſe Ways which in eſpecial any of them attended unto, were they ſeverally denominated. Generally they were called חכמים *Wiſemen*, as thoſe of *Egypt*, *Gen.*41.8. and of *Babylon*, *Dan.*2.12,13. Hence we render μάγοι the Followers of their Arts, *Wiſemen*, Matth. 2. 1. Among the Egyptians they were divided into two ſorts חרטמים and מכשפים *Exod.* 7. 11. The head of one ſort probably in the days of *Moſes* being *Jannes*, and of the other *Jambres*, 2 *Tim.* 3.8. We call them *Magicians* and *Sorcerers*. Among the *Babylonians* there is mention of theſe, and two ſorts more are added unto them, namely, אשפים and כשדים *Dan.*2.2. Of the Difference and Diſtinction among theſe, we ſhall treat afterwards. From this practice of the Generality of *Prieſts*, did כהן come to ſignifie to *Southſay*, or *Divine*.

כהן is then a Prieſt. And he who was firſt called ſo in the Scripture, probably in *Sect. 9.* the World, was *Melchiſedeck*, Gen.14.18. On what Account he was ſo called, ſhall be afterwards declared. Sometimes, though rarely, it is applied to expreſs a Prieſt of falſe Gods; as of *Dagon*, 1 Sam. 5. 5. of *Egypt*, Gen. 41. 45. *Joſeph married the Daughter of Potiphera* כהן און *Prieſt of On*, that is, of *Heliopolis*, the chief Seat of the *Egyptian* Religious Worſhip. Nor is there any colour why the word ſhould here be rendred *Prince*, as it is רבא by the *Targum*. The Latin is *Sacerdos*, and the *Lxx* ἱερεὺς; for the Dignity of Prieſts, eſpecially of thoſe who were Eminent among them, was no leſs at that time in *Egypt*, and other parts alſo of the World, then was that of Princes of the Second ſort; yea, we ſhall conſider Inſtances afterwards, wherein the Kingly and Prieſtly Offices were conjoyned in the ſame Perſon, although none ever had the One, by virtue of the Other, but upon ſpecial Reaſon. It was, therefore, as by *Pharaoh* intended, an Honour to *Joſeph* to be married unto the Daughter of the *Prieſt of On*: For the Man, according unto their Eſteem, was Wiſe, Pious, and Honourable; ſeeing the Wiſdom of the *Egyptians* at that time conſiſted principally in the knowledge of the Myſteries of their Religion; and from their Excellency therein were they Exalted, and eſteemed Honourable. Nor can it be pleaded in bar to this Expoſition, that *Joſeph* would not marry the Daughter of an *Idolatrous Prieſt*; For all the *Egyptians* were no leſs Idolatrous than their Prieſts. And he might as ſoon Convert one of their Daughters to the true God, as one of any other; which no doubt he did, whereon ſhe became a *Matriark* in *Iſrael*. In other places where, by כהן an *Idolatrous* Prieſt is intended, the *Targum* renders it by כומרא *Comara*; whence are *Chemarims*. Yet the *Syriack* Tranſlator of the Epiſtle to the *Hebrews*, calls a Prieſt, and an High-Prieſt, even when applied unto Chriſt, כומרא and רב כומרא; though elſewhere in the New Teſtament he uſeth כהנא *Chahana* conſtantly. The Reaſon hereof I have declared elſewhere.

It

*Sect.*10. It is confessed that this Name is sometime used to signifie *Secondary Princes*, those of a second Rank or Degree, but is never once applied unto a *Chief Supreme Prince*, or a King, though he that is so, was sometimes by virtue of some special Warrant, *Cohen* also. The *Jews* therefore, after the *Targum*, offer violence to the Text, *Psal.*110.4. where they would have *Melchisedek* to be called a *Cohen*, because he was a *Prince*. But it is said expressly he was a *King*, of which Rank none is, on the account of his Office, ever called *Cohen*. But unto those of a *Second Rank* it is sometimes accommodated. 2 *Sam.*20.26. *Ira the Jarit was* כהן לדוד *a Chief Ruler* (say we) *about David*. A Priest he was not, nor could be; for as *Kimchi* on the place observes, he is called the *Cohen* of *David*: but a Priest was not a Priest unto one man, but unto all *Israel*. So *Davids* Sons are said to be *Cohanim*, 2 *Sam.* 8.18. ובני דוד כהנים היו *And the Sons of David were Cohanims*; that is Princes; though the Vulg. render it *Sacerdotes*: So also *Job* 12. 19. we translate it *Princes*. And in those places the *Targum* useth רבא *Rabba*; the *Lxx* sometimes φιλόφωνος, *a Principal Courtier*; and sometimes Σύνεδρος, a *Counsellour*. It is then granted that Princes were called כהנים but not properly, but by way of Allusion with respect unto their Dignity; For the most Antient Dignity was that of the Priesthood. And the same name is therefore used *metaphorically* to express especial Dignity, *Exod.* 19.6. ואתם תהיו לי ממלכת כהנים; *And ye shall be unto me a Kingdom of Priests*, speaking of the whole People. This *Peter* renders, βασίλειον ἱεράτευμα, 1 *Pet.* 2. 9. A Kingly or *Royal Priesthood*. The Name of the Office is כהונה, *Exod.* 40. 15. ἱεράτευμα, *Pontificatus, Sacerdotium*, the Priesthood. Allowing therefore this Application of the Word, we may enquire what is the first proper signification of it. I say therefore that כהן *Cohen* is properly θύτης, *a Sacrificer*; nor is it otherwise to be Understood or Expounded, unless the abuse of the Word be obvious, and a *Metaphorical* Sense necessary.

*Sect.*11. He who is first mentioned as vested with this Office, is *Melchisedek*, *Gen.*14.18. והוא כהן לאל עליון *And he was a Priest unto the most High God*. The *Targumists* make a great Difference in rendring the word כהן. Where it intends a *Priest* of God properly, they retain it; כהן and להנא. Where it is applied unto a *Prince* or Ruler, they render it by רבא *Rabba*; and where an Idolatrous Priest, by כומרא. But in this matter of *Melchisedek*, they are peculiar. In this place they use משמש *Meshamesh* והוא משמש קדם אל עלאה *And he was a Minister before the High God*. And by this word they express the Ministry of the Priests, *Exod.* 19. 22. כהניא דקריבין לשמשא קדם יי *The Priests who draw nigh to minister before the Lord*; whereby it is evident that they understood him to be a sacred Officer, or a Priest unto God. But in *Psal.* 10. 4. where the same word occurs again to the same purpose, they render it by רבא a *Prince* or Great Ruler; *Thou art a great Ruler like Melchisedeck*; which is a part of their open Corruption of that Psalm, out of a Design to apply it unto *David*. For the Author of that *Targum* lived after they knew full well how the Prophesie in that *Psalm* was in our Books, and by Christians, applied unto the *Messiah*, and how the ceasing of their Law and Worship was from thence invincibly proved in this Epistle. This made them maliciously pervert the words in their *Paraphrase*, although they durst not violate the sacred Text it self. But the Text is plain; *Melchisedeck was Cohen to the High God*; a Priest, or one that was called to the Office of Solemn Sacrificing to God; for he that offereth not Sacrifices to God, is not a Priest to him; for this is the Principal Duty of his Office, from which the whole receives Denomination. That he offered Sacrifices, those of the Church of *Rome* would prove from those words, *Gen.*14.18. לחם ויין הוציא *He brought forth Bread and Wine*. But neither the Context, nor the Words, will give them Countenance herein; nor if they could prove what they intend, would it serve their purpose. Coming forth to meet *Abraham*, (as our Apostle Expounds this passage, *Chap.*7.1.) *He brought forth Bread and Wine* for the Relief and Refreshment of Himself and his Servants, as a Supply, supposing them weary of their Travel. So dealt *Barzillai* the *Gileadite* with *David* and his Men in the Wilderness, 2 *Sam.*17.27,28,29. they brought out necessary Provision for them, for they said, *The People is hungry, and weary, and thirsty in the Wilderness*. And *Gideon* punished them of *Succoth* and *Penuel* for not doing the like, *Judg.*8. 5,8,16,17. But the aim of these men is to reflect some Countenance on their pretended

tended Sacrifice of the *Mass*, which yet is not of *Bread and Wine*, for before the Offering, they suppose them to be quite changed into the Substance of Flesh and Blood. The vanity of this Pretence shall be elsewhere more fully declared. At present it may suffice, that לחם is no Sacred Word, or is never used to express the Offering of any thing unto God. Besides if it were an Offering he brought forth, it was a מנחה or *Meat-Offering*, with a נסך or a *Drink-Offering*, being of Bread and Wine. Now this was only an Acknowledgment of God the Creator as such, and was not an immediate Type of the Sacrifice of Christ, which was represented by them alone which being made by *Blood* included a Propitiation in them. But that *Melchisedek* was by Office a *Sacrificer*, appears from *Abrahams* delivering up unto him מעשר מכל *Gen.*14.20. *The Tenth of all*, that is, as our Apostle interprets the place, τῶν ἀκροθινίων *of the Spoils* he had taken. מעשר is a sacred word, and denotes Gods Portion according to the Law. So also those who had only the Light of Nature, and it may be some little fame of what was done in the World of old, whilst Gods Institutions were of force among Men, did Devote and Sacrifice the *Tenth of the Spoils* they took in War. So *Camillus* framed his Vow unto *Apollo*, when he went to destroy the City of *Veii*. *Hoc duce Pythice Apollo, utroque numine instinctus, perge ad delendum Urbem Veios; tibi, hinc decimam partem prædæ voveo.*

The like instances occur in other Authors. Ἀκροθίνια, is not used for the *Spoils* themselves any where but in this place. In other Authors, according to the Derivation of the Word, as it signifies the *Top* or Uppermost Part of an Heap, it is used onely for that Part or Portion of *Spoils* taken in War, which was Devoted and made Sacred, *Herod. lib.* 1. ἔστε ὃ ἀκροθίνια τούτων κατοιγίδι Θεῶν ὁτελῇ. And again, *Lib.*8. πρῶτα μεὶν νῦν τοῖσι Θεοῖσι ἐξέλων ἀκροθίνια; *They took out the Dedicated Spoils for the Gods*. And the reason why our Apostle useth the word for the *Whole Spoils* whence a *Tenth* was given to *Melchisedeck*; is, because the Whole Spoil was Sacred and Devoted unto God, whence an *Honorary Tenth* was taken for *Melchisedeck*; as the Priests had afterwards out of the Portion of the *Levites*; for all *Levi* was now to be Tythed in *Abraham*. Among those Spoils there is no question but there were many *Clean Beasts* meet for Sacrifice. For in their Herds and Cattel consisted the Principal Parts of the Riches of those Days, and these were the Principal Spoils of War. See *Numb.* 31, 32, 33. And because *Saul* knew that part of the *Spoils* taken in lawful War was to be given for Sacrifices unto God, he made that his pretence of saving the Fat Cattel of the *Amalekites*, contrary to the express Command of God, 1 *Sam.*15.15. *Abraham* therefore delivered these Spoils unto *Melchisedeck*, as the Priest of the High God, to offer in Sacrifice for him. And it may be there was somewhat more in it than the meer Pre-eminence of *Melchisedeck*, which was the Principal Consideration hereof, and His being the First and *Onely Priest in Office*, by virtue of Especial Call unto God; namely, That *Abraham* Himself coming immediately from the Slaughter of many Kings and their Numerous Army, was not yet Ready or Prepared for this Sacred Service. For even among the Heathens they would abstain from their *Sacred Offices* after the Shedding of Blood, until they were one Way or other purified to their own Satisfaction. So in the Poet:

Tu Genitor Cape sacra manu patriosque penates;
Me bello è tanto digressum & cæde recenti
Attrectare nefas, donec me flumine vivo
Abluero.

Sect. 12. The matter is yet made more Evident by the Solemn Erection of a Priesthood of Old among the People of God, or the Church in the Wilderness. Sacrificing from the Foundation of the World, had been hitherto left at Liberty: Every one who was called to perform any part of Solemn Religious Worship, was allowed to discharge that Duty also. But it pleased God in the Reducing of his Church into an Especial Peculiar Order, to Represent in and by it more Conspicuously what he would afterwards really effect in Jesus Christ, to erect among them a Peculiar Office of Priesthood. And although this respected in general, τὰ πρὸς τὸν Θεὸν, all things that were

to

to be done with God on the behalf of the People, yet the especial Work and Duty belonging unto it, was Sacrificing. The Institution of this Office we have *Exod.*28. whereof afterwards. And herein an Enclosure was made of Sacrificing unto the Office of the Priests, that is, so soon as such an Office there was by virtue of especial Institution. And these two things belonged to them

(1) That they were *Sacrificers*. And

(2) That they *onely* were so.

Which answers all that I intend to evince from this Discourse; namely, That *a Priest is a Sacrificer*. Whereas therefore it is in Prophesie foretold that the *Messiah* should be a *Priest*, and he is said so to be, the principal meaning of it is, that he should be a *Sacrificer*; One that had Right and was called to offer Sacrifice unto God. This was that for which he was principally and properly called a *Priest*; and by his Undertaking so to be, an Enclosure of Sacrificing is made unto Himself alone.

This is the general Notion of a *Priest* amongst all men throughout the World; and a due Consideration hereof, is of it self sufficient to discharge all the Vain Imaginations of the *Socinians* about this Office of Christ, whereof we shall treat afterwards.

Exerci-

Exercitatio II.

(1) *Of the Original of the Priesthood of Christ. The Eternal Counsels of God; How to be inquired into.* (2) *No Priest nor Sacrifice in the State of Innocency.* (3) *Priesthood and Sacrifices related.* (4) *The Nature of the Office of the Priesthood,* Heb.5.1. *Explained.* (5) *In the State of Innocency some for God towards Men, none for other Men towards God.* (6) *No Sacrifices in that State. To Sacrifice is properly to Slay.* (7) *Killing Essential unto Sacrifices.* (8) *No Revelation concerning Sacrifices before the Fall.* (9) *Opinion of some that the Son of God should have been Incarnate if Man had not sinned. Of the Necessity of Sacrifices in all Religious Worship.* (10) *Pretences of Reasons for the Incarnation of Christ, without respect to Sin or Grace.* (11) *The whole Unwritten.* (12) *Contrary to what is Written.* (13) *And destitute of Countenance from Spiritual Reason.* (14) *Pleas of the* Pelagians *and Antient Schoolmen for the Incarnation of the Son of God in the State of Innocency. Their First Argument from the Glory of God and Good of the Universe, proposed and answered.* (15) *The Second Argument from the Capacity of the Humane Nature for the Grace of Union in the State of Innocency, answered.* (16) *The Mystery of the Incarnation not Revealed unto* Adam *in the State of Innocency. The meaning of those Words,* This is now Bone of my Bone, and Flesh of my Flesh. (17) *The Order of Gods Decrees concerning his Glory in the Salvation of Mankind, considered. No Order of them to be conceived that is consistent with the pre-ordination of the Incarnation, without respect unto Sin and Redemption.* (18) *The Arguments of* Osiander. *The Son, how the Image of the Father. The Order of Subsistence and Operation in the Trinity. Christ, how the Head of Angels and Men.* (19) *The Image of God in Man, wherein it consisted.* (20) *How* Adam *was made in the Image of Christ, and Christ made in the Image of* Adam. (21) *The Incarnation, how Occasioned by the Fall.* (22) *The Son of God, the Head of Angels and Men, had not Sin entred into the World.* (23) *No Sacrifices in the State of Innocency.* Bellarmin's *Arguments for the Necessity of a proper Sacrifice in all Religion.* (24) *The Mass not proved a Sacrifice thereby. The Use and Efficacy of the Sacrifice of Christ in our Religion.* (25) *An Answer unto* Bellarmin's *Arguments. His General Assertion overthrown by his own Instances,* (26) *The Conclusion.*

The Second Exercitation concerning the Original of the Priesthood of CHRIST.

WE have seen that Jesus Christ is a *Priest*, that as such he was prophesied of under the Old Testament, and declared so to be in the New. The *Original* of this Office is in the next place to be enquired after. This in the general all will acknowledge to lie in the Eternal Counsels of God. For known unto him are all his Works from the Foundation of the World, *Act.*15. 18. But these Counsels absolutely considered, are hid in God, in the Eternal Treasures of his own Wisdom and Will. What we learn of them is by *External Revelation* and Effects. *The secret things belong unto the Lord our God, but those things which are revealed belong unto us, and to our Children for ever, that we may do all the words of this Law,* Deut.29.29. God frequently *Sect.* 1.

quently gives Bounds to the Curioſity of Men, like the Limits fixed to the People in the Station at *Sinai*, that they ſhould not gaze after his Unrevealed Glory, nor pry into the things which they have not ſeen. It was well ſaid, that *Scrutator Majeſtatis abſorbetur à Gloria.* Our Work is to inquire wherein, how, and whereby God hath revealed his Eternal Counſels, to the end that we may know his Mind, and fear Him for our Good. And ſo even the Angels deſire to *bow down*, and to look into theſe things, 1 *Pet.*1.12. not in a way of Condeſcenſion, as things in their Nature beneath them, but in a way of Humble Diligence, as into things in their holy Contrivance above them. Our preſent Deſign therefore is, to trace thoſe *Diſcoveries* which God hath made of his Eternal Counſels in this matter, and that through the ſeveral Degrees of Divine Revelation whereby he advanced the knowledge of it, until he brought them to their Complement in the External Exhibition of his Son, Cloathed in Humane Nature with the Glory of this Office, and Diſcharging the Duties thereof.

*Sect.*2. The Counſels of God concerning us, with our Relation unto Him and his Worſhip, are ſuited unto the State and Condition wherein we are; for they alſo are Effects of thoſe Counſels. Our firſt Condition under the Law of Creation was a Condition of Innocency and Natural Righteouſneſs. In reference unto this Eſtate, God had not ordained an Eſtabliſhment in it of either Prieſt or Sacrifice; for as they would have been of no Uſe therein, ſo there was nothing ſuppoſed in that Condition which might be Prefigured or Repreſented by them. Wherefore God did not pre-ordain the Prieſthood of Chriſt with reſpect unto the Obedience of Man under the Law of Creation; nor did He appoint either Prieſthood or Sacrifice properly ſo called in that ſtate of things, whilſt it did continue; nor ſhould any ſuch have been upon a ſuppoſition of its continuance. And this we muſt confirm againſt the Oppoſition of ſome.

*Sect.*3. We have declared in our preceding Diſcourſe, that a Prieſt, properly ſo called, is a Sacrificer. There is therefore an indiſſoluble Relation between theſe two, namely Prieſthood and Sacrifice; and they do mutually aſſert or deny each other. And where the one is *proper*, the other is ſo alſo; and where the one is *metaphorical*, ſo is the other. Thus under the Old Teſtament, the Prieſts who were properly ſo by Office, had proper carnal Sacrifices to offer; and under the New-Teſtament, *Believers* being made Prieſts unto God, that is Spiritually and Metaphorically, ſuch alſo are their Sacrifices, Spiritual and Metaphorical. Wherefore Arguments againſt either of theſe, conclude equally againſt both. Where there are no Prieſts, there are no Sacrifices; and where there are no Sacrifices, there are no Prieſts; I intend onely thoſe, who exerciſe the Office of the Prieſthood for *themſelves* and *others*. I ſhall therefore firſt manifeſt that there was no Prieſthood to be in the ſtate of Innocency, whence it will follow that therein there could be no Sacrifice. And ſecondly, That there was to be no Sacrifice, properly ſo called; whence it will equally follow, that there was no Prieſthood therein. That which enſues on both, is, That there was no Counſel of God concerning either Prieſthood or Sacrifice in that State or Condition.

Sect. 4. Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν; ſaith our Apoſtle, *Heb.*5.1. What is here affirmed of the *High-Prieſt* (הכהן הגדול) is true in like manner concerning every Prieſt. Onely the High-Prieſt is here mentioned by way of Eminence, becauſe by him our Lord Chriſt, as unto this Office and the Diſcharge of it, was principally repreſented. Every Prieſt therefore is one ἐξ ἀνθρώπων λαμβανόμενος, *taken from amongſt men*; He is, *Naturæ humanæ particeps*, in common with other men partaker of humane Nature; and antecedently unto his Aſſumption of his Office, he is one of the *ſame Rank* with other men; and he is taken or ſeparate unto this Office from among them. He is veſted with his Office by the Authority, and according to the Will of God. This Office therefore is not a thing which is *common* unto all, nor can it take place in any State or Condition wherein the Whole Performance of Divine Service is equally incumbent on all individually. For none can be *taken from among others*, to perform that, which thoſe others are every one obliged perſonally to attend unto. But every Prieſt, properly ſo called, καθίσταται ὑπὲρ ἀνθρώπων, is ordained and appointed to act for other men. He is ſet over a work in

in the behalf of thoſe other men from among whom he is taken. And this is, that he may take care of and perform τὰ πρὸς τὸν Θεόν; or do the things that for men are to be done with God; מול האלהים; that is, to pacifie, to make Attonement and Reconciliation, *Exod.*28.8. And this he was to do by offering δῶρά τε καὶ θυσίας, various ſorts of *Gifts* and *Sacrifices*, according unto Gods Appointment. Now all Slain Sacrifices, as we ſhall manifeſt afterwards, were for ſin. This Office therefore could have no place in the ſtate of *Innocency*; for it will not bear an Accommodation of any part of this Deſcription of one veſted therewithal.

I do acknowledge that in the State of Uncorrupted Nature there ſhould have been ſome ὑπὲρ τοῦ Θεοῦ, τὰ πρὸς τὸν ἄνθρωπον; to deal with others for and in *the name of God*; for ſome would have been warranted and deſigned to inſtruct others in the knowledge of God and his Will. This the State and Condition of Mankind did require. For both the firſt Relation of *Man* and *Wife*, and that which was to enſue thereon, of Parents and Children, include Sub-ordination and Dependance. *The Head of the Woman is the Man*, 1 Cor. 11.3. that is, the Husband, *Epheſ.* 5.23. And the Duty of the *Man* it had been to inſtruct the *Woman* in the things of God. For a pure *Neſcience* of many things that might be known to the Glory of God and their own Advantage, was not inconſiſtent with that Eſtate; and their knowledge was capable of objective Enlargements. And the Deſign of God was Gradually to inſtruct them in the things that might orderly carry them on unto the end for which they were created. Herein would he have made uſe of the *Man* for the inſtruction of the *Woman*, as the Order of Nature required. For Man was originally the *Head of the Woman*; onely upon the Curſe, natural Dependance was turned into troubleſome Subjection, *Gen.*3.16. But the entrance of ſin, as it contained in it the ſeeds of all Diſorder, ſo it plainly began in the Deſtruction of this Order: for the *Woman* undertaking to learn the mind of God from her ſelf and the Serpent, *was deceived*, and firſt in the Tranſgreſſion, 1 *Tim.*2.13,14. *Adam was firſt formed, then Eve; And Adam was not deceived, but the Woman being deceived was in the tranſgreſſion.* From *Adam*'s being firſt formed, and the Woman out of him, and for him, ſhe ſhould have learned her Dependance on him for Inſtruction, by Divine Inſtitution. But going to learn the Mind of God of the *Serpent*, ſhe was deceived. She might have learned more than yet ſhe knew, but this ſhe ſhould have done of him who was her *Head* by the Law of Creation. The caſe is the ſame as to the other Relation that would have been between *Parents and Children:* Yea, in this the Dependance was far greater, and more abſolute. For although the Woman was made out of the Man, which argues Subordination and Dependance, yet ſhe was made by the immediate Power of God, Man contributing no more to her Being, than the Duſt did to his. This gave them in general an Equality. But Children are ſo of their Parents, as to be wholly from them, and by them. This makes their Dependence and Subjection Abſolute and Univerſal. And whereas Parents were in all things to ſeek their Good, which was one of the Prime Dictates of the Law of Nature; they were in the name and ſtead of God, to Rule, Govern, and Inſtruct them; and that in the Knowledge of God, and their Duty towards him. They were ὑπὲρ Θεοῦ, *for God*, or in his ſtead unto them, to Inſtruct them in their Duty ſuitably to the Law of their Creation and the End thereof. But every one thus Inſtructed, was in his own Name and Perſon to attend unto the things of God, or what was to be performed on the behalf of Men. For in reference unto God, there would have been no *Common Root* or Principle for Men to ſtand upon. Whilſt we were all in the Loyns of *Adam*, we ſtood all in him, and we alſo fell all in him, ἐφ᾽ ᾧ πάντες ἥμαρτον, *Rom.*5.12. But ſo ſoon as any one had been born into this World, and ſo ſhould have had a Perſonal Subſiſtence of his own, he was to ſtand by himſelf, and to be no more as to his Covenant Intereſt concerned in the Obedience of his Progenitors. For the Covenant with Mankind would have been diſtinct with each Individual, as it was with Angels. There might have been, there would have been Order, Subordination, and Subjection among men in reſpect of things *from God* unto them. So probably there is among the Angels, although the Inveſtigation thereof be neither our Duty, nor in our Power. But as was ſaid, every one according to the Tenor of the Covenant then in force, was in his own Perſon to diſcharge all Duties of Worſhip towards God. Neither could any one be taken out from the reſidue of Men, to

to diſcharge the Works of Religion towards God for them, in the way of an Office, but it would be to the Prejudice of their Right, and the Hindrance of their Duty. It follows therefore that the Office of a Prieſt was impoſſible in that Condition; that is, of one who ſhould be ordained ὑπὲρ ἀνθρώπων τὰ πρὸς τὸν Θεόν; and had any ſuch Office been poſſible, there would not have been in it any Prefiguration of the Prieſthood of Chriſt, as will afterwards appear.

Sect.6. The ſame is the ſtate of things with reference unto *Sacrifices.* There is, as was ſaid before, a Relation between them and the Prieſthood. Hence is that Saying in *Bereſhith.* Rabb. כמזבח כן כהניו : *As is the Altar* for Sacrifice, *ſo are the Prieſts* that belong unto it. And by Sacrifices in this Enquiry, we underſtand thoſe that are properly ſo : for that which is Proper in every Kind, is Firſt. Nor is there any place for that which is Improper, or *Metaphorical*, unleſs ſomething Proper from whence the Denomination is taken have preceded; for in Alluſion thereunto doth the *Metaphor* conſiſt. Now the *Firſt* poſſible Inſtance in this matter being in the State about which we enquire, there muſt be Proper Sacrifices therein, or none at all : for nothing went before, with reſpect whereunto any thing might be ſo called ; as now our Spiritual Worſhip and Service is, with alluſion unto them under the Old Teſtament.

And concerning theſe Sacrifices, we may conſider their Nature and their End. A Sacrifice is זבח; that is, θυσία, *Victima*; *Sacrificium Mactatum*; a Slain or Killed Offering; yea, the firſt proper ſignification of זבח is *mactavit*, *jugulavit*, *docollavit*, *occidit*; to Kill, to Slay by the Effuſion of Blood, and the like. Neither is this ſignification caſt upon it from its affinity unto טבח to Kill or Slay, (the change of ט and ז being frequent, as in the *Chaldee* almoſt perpetual) but it is its own native ſignification. *Gen.* 31. 54. ויזבח יעקב זבח. Say we, *Jacob offered Sacrifices*. *Junius*, *Mactavit animalia*, *He ſlew Beaſts*; which we allow in the Margen, He killed Beaſts. *Targum* ונכס יעקב נכסתא נכס is to *kill* or *ſlay*, and is conſtantly ſo uſed: and נכסתא is no more but *mactatio*, a *ſlaughter*; but becauſe all Sacrifices were offered by Slaying, it is applied to ſignifie a Sacrifice alſo : So *Iſa.* 34.6. It is true, there was a Covenant made between *Jacob* and *Laban*; and Covenants were ſometimes confirmed by Sacrifices, with a Feaſt of the Covenanters enſuing thereon. But it is not likely that *Jacob* and *Laban* would agree in the ſame Sacrifice, who ſcarcely owned the ſame God. It is therefore onely the Proviſion and Entertainment that *Jacob* made for *Laban* and his Company; for which he *ſlew* the *Cattel*, that is intended. Otherwiſe the Sacrifice would have been mentioned diſtinctly from the Feaſt. So are theſe things expreſſed, *Exod.*18.12. And ſo זבח is rendred by us to *kill* or *ſlay* abſolutely, 1 *Sam.* 28.24. *Deut.*12.15,16. 1 *King.* 19.21. 1 *Kings* 1.9. and ſo alſo ought it to be tranſlated *Numb.* 22.40. where it is *offered* in our Books. זבח the *Subſtantive* is alſo *mactatio*, *jugulatio*, *occiſio* : ſo *Iſa.* 34.6. *Zeph.* 1.7. which *James* expreſſeth by σφαγὴ, Chap.5.5. And זבחים are abſolutely no more then σφάγια; as from the Slaughters of the Sacrifice the Altar is called מזבח. Θύω alſo, and θυσία, do no otherwiſe ſignifie, but to Sacrifice, or Sacrifice by *mactation* or killing.

Sect.7. It is therefore evident, that there neither is nor can be any Sacrifice, properly ſo called, but what is made by *killing* or *ſlaying* of the thing ſacrificed. And the Offerings of inanimate things under the Law, as of Flower, or Wine, or the Fruits of the Earth, were improperly ſo called, in alluſion unto, or by vertue of their conjunction with them that were properly ſo. They might be עולות Offerings or *Aſcenſions*, but זבחים *Sacrifices* they were not. And the Act of Sacrificing doth principally conſiſt in the *mactation* or ſlaying of the Sacrifices, as ſhall afterwards be manifeſted. And whereas the Oblation as it is uſed to exprreſs the general nature of a Sacrifice, is commonly apprehended to conſiſt in the actings of the Sacrificer after the killing of the Sacrifice or *Victim*; it is ſo far otherwiſe, that it principally conſiſts in *bringing* of it to be Slain, and in the *Slaying* its ſelf; all that follows belonging unto the Religious manner of teſtifying Faith and Obedience thereby. This alſo diſcovers the proper and peculiar End of Sacrifices, firſtly and properly ſo called; eſpecially ſuch as might prefigure the Sacrifice of Chriſt, unto which our preſent Diſcourſe is confined. All ſuch Sacrifices muſt reſpect Sin, and an Attonement to be made for it. There never was,

nor

nor ever can be any other End of the Effuſion of Blood in the Service of God. This the Nature of the Action, (*quod in ejus caput ſit*) and the whole Series of Divine Inſtitutions in this matter do manifeſt. For to what End ſhould a Man take another Creature in his Power and Poſſeſſion, which alſo he might uſe to his advantage, and ſlaying it, offer it up unto God, if not to confeſs a Guilt of his own, or ſomewhat for which he deſerved to die, and to repreſent a Commutation of the Puniſhment due unto him, by the Subſtitution of another in his Room and Place according to the Will of God? And this caſteth all ſuch Sacrifices as might be any way Prefigurative of the Sacrifice of Chriſt, out of the *Verge* of Paradiſe, or State of Innocency. For as therein there ſhould have been no bloody *mactation* of our fellow Creatures, ſo a ſuppoſition of Sin therein implies an expreſs Contradiction.

Sect.8. Again, Sacrifices require *Faith* in the Offerer of them, *Heb.* 11.4. *By Faith Abel offered a Sacrifice.* And Faith in the Subject, reſpects its proper Object, which is Divine Revelation. Men can believe no more with *Divine Faith* than is Revealed. And all our actings in Faith, muſt anſwer the Doctrines of Faith. Now not to inſiſt upon this particular, that Sacrifices were not Revealed before the Fall, (which that they were, cannot be proved) I ſay that there was no Doctrine in or belonging unto the Covenant of Creation, that ſhould directly or *analogically* require or intimate an acceptance of any ſuch Religious Worſhip as Sacrifices. This might be manifeſted by a Juſt Conſideration of the Principles of that Revelation which God made of himſelf unto Man under the Firſt Covenant, and what was neceſſary for him to know, that he might live unto God. But this I have done at large elſewhere; nor have I any thing of moment to adde unto former Diſcourſes to this purpoſe. And this alſo renders it impoſſible that there ſhould be any Sacrifices properly ſo called and prefigurative of the Sacrifice of Chriſt, in the State of Innocency.

Sect. 9. But theſe things are Oppoſed, and muſt be Vindicated. And this Oppoſition is made unto both the Poſitions laid down, the one concerning a *Prieſt*, the other concerning *Sacrifices*. For ſome have been and are of a mind, That *if Man had not ſinned, yet the Son of God ſhould have taken our Nature on him*, both for the Manifeſtation of the Glory of God, and the Cheriſhing of the Creation. And if ſo, he ſhould have been in ſome ſenſe the *Prieſt* of the World.

And thoſe of this Perſwaſion are of two ſorts: Firſt ſuch as acknowledge a *Præexiſtence* of the Lord Chriſt in a Divine Nature. Theſe affirm that had not Sin entred into the World, he ſhould have been ſo made Fleſh, by the Uniting of our Nature unto Himſelf in his own Perſon, as now it is come to paſs. This ſome of the Ancient *Schoolmen* inclined unto : As *Alexander ab Alez. Albertus Magnus, Scotus, Rupertus.* As it is oppoſed by *Aquinas*, P.3. Q.3. *Bonaventure in Sentent. lib.*3. *diſt.*1. *Ar.*2. *Q.*1. and others. Immediately on the Reformation this Opinion was revived by *Oſiander*, who maintained that *Adam* was ſaid to be made in the Image of God, becauſe he was made in that Nature and Shape whereunto the Son of God was deſigned and deſtinated. And he alſo was herein oppoſed by *Calvin, Inſtitut. lib.*2. *cap.*12. *lib.*3. *cap.*11. by *Wigandus de Oſiandriſmo*, p. 23. and *Schuſſelkburgius, lib.*6. Yet ſome are ſtill of this Judgment, or ſeem ſo to be.

The other ſort are the *Socinians*, who contend that God would have given ſuch an Head unto the Creation as they fancy Chriſt to be. For as they lay no great weight on the *Firſt Sin*, ſo they hope to eveince by this means, That the Lord Chriſt may diſcharge his Whole Office without making any Attonement for Sin by Sacrifice. And this with moſt of their other Opinions they have traduced from the antient *Pelagians*, as an Account is given in this particular by *Caſſianus de Incarnatione*, lib.1. p.1241. *Quo factum eſt* (ſaith he of the *Pelagians*) *ut in majorem quoque ac Monſtruoſiorem inſaniam prorumpentes, dicerent Dominum Noſtrum Jeſum Chriſtum, hunc in mundum, non ad præſtandum humano generi Redemptionem, ſed ad præbenda bonorum actuum exempla veniſſe; videlicet ut diſciplinam ejus ſequentes homines, dum per eandem virtutis viam incederent, ad eadem virtutum præmia pervenirent.* Thoſe who aſſert *Sacrifices* to have been neceſſary in the State of Innocency, are the *Romaniſts*. *Bellarmine, Gregory de Valentia*, with others, do expreſly contend for it. And theſe alſo have their peculiar Deſign, in this their peculiar Opinion. For they endeavour to eſtabliſh a General *Maxim*, That *Proper Sacrifices are indiſpenſibly neceſſary*

unto

unto all Religious Worſhip, thereby to make way for their *Miſſatical Oblation.* I ſhall conſider the Pretences of both Sorts, and ſo proceed with our Deſign.

Sect.10. As to the Firſt Opinion concerning the Incarnation of the Son of God without Reſpect unto Sin and Redemption, there are many Pretences given unto it, which ſhall be afterwards particularly conſidered. They ſay, That *the Manifeſtation of the Glory of God, required that he ſhould effect this moſt perfect way of it, that ſo he might give a Compleat Expreſſion of his Image and Likeneſs. His Love and Goodneſs alſo were ſo perfectly to be Repreſented in the Union of a Created Nature with his Own. And herein alſo God would ſatisfie Himſelf in the Contemplation of this Full Communication of Himſelf unto our Nature. Beſides, it was neceſſary that there ſhould be an Head appointed unto the Whole Creation, to conduct and guide it, Man eſpecially, unto its utmoſt End.* And ſundry other things they alledge, out of the Bible of their own Imaginations. It is granted, that even in that State all immediate Tranſactions with the Creatures ſhould have been by the Son. For by Him, as the Power and Wiſdom of God, were they made, *John* 1. 3. *Heb.*1.2. *Col.*1.10,17. He therefore ſhould have immediately guided and conducted Man unto his Happineſs, and that both by confirming him in his Obedience, and by giving him his Reward; an Expreſs Document whereof we have in the Angels that ſinned not. But for the Opinion of his being Incarnate without reſpect unto Redemption and a Recovery from Sin and Miſery, the Whole of it is *ἄγραφον*, or *Unwritten*, and therefore Uncertain and Curious; yea *ἀντίγραφον*, or Contrary to what is written, and therefore falſe; and *ἄλογον*, or deſtitute of any ſolid Spiritual Reaſon for the Confirmation of it.

Sect.11. Firſt it is *Unwritten*; No where revealed, no where mentioned in the Scripture; nor can an Inſtance be given of the Faith of any one of the Saints of God, either under the Old Teſtament or the New in this matter. The Firſt Promiſe, and conſequently Firſt Revelation of the *Incarnation* of the Son of God was after the Entrance of Sin, and with reſpect unto the Recovery of the Sinner, unto the Glory of God. Hereby are all other Promiſes, Declarations and Revelations concerning it, as to their End, to be regulated. For that which is the Firſt in any Kind, as to an End aimed at, is the Rule of all that follows in the ſame Kind. And therefore that which men ground themſelves upon in this Opinion, is indeed neither Argument nor Teſtimony, but Conjectures and Curioſity. They frame to themſelves a *Notional* State of things, which they ſuppoſe Beautiful and Comely, (as who are not enamoured on the Fruits of their own Imaginations) and then aſſert that it was meet and according unto Divine Wiſdom, that God ſhould ſo order things unto his own Glory, as they have fancied. Thus they ſuppoſe that without reſpect unto Sin or Grace, God would take unto Himſelf the Glory of Uniting our Nature unto Him: Why ſo? Becauſe that they find how greatly and glorioſly he is Exalted in his ſo doing. But is this ſo abſolutely from the thing it ſelf, or is it with reſpect unto the Cauſes, Ends, Effects and Circumſtances of it, as they are ſtated ſince the Entrance of Sin, and revealed in the Scripture? Setting aſide the conſideration of Sin, Grace and Redemption. with what attends them, and a Man may ſay in a better compliance with the Harmony and Teſtimony of Scripture, that the Aſſumption of Humane Nature into Union with the Divine, in the Perſon of the Son of God, is no way ſuited unto the Exaltation of Divine Glory, but rather to beget falſe Notions and Apprehenſions in Men of the Nature of the Godhead, and to diſturb them in their Worſhip thereof. For the Aſſumption of Humane Nature abſolutely, is expreſſed as a great Condeſcenſion, as it was indeed, *Phil.*2.7,8,9. and that which ſerved for a ſeaſon to *obſcure* the Glory of the Deity in him that aſſumed it, *John* 17. 3. But the Glory of it lies in that which cauſed it, and that which enſued thereon. For in them lay the higheſt Effects and Manifeſtations of Divine Love, Goodneſs, Wiſdom, Power, and Holineſs, *Rom.*3.24,25,26. And this is plainly revealed in the Goſpel, if any thing be ſo. I fear therefore that this Curious Speculation that is thus deſtitute of any Scriptural Teſtimony, is but a pretence of being *wiſe above what is written*, and a prying into things which men have not ſeen, nor are they revealed unto them.

Sect.12. Secondly, This Opinion is *Contradictory* to the Scripture, and that in places innumerable. Nothing is more fully and perſpicuouſly revealed in the Scripture, then are

are the Cauſes and Ends of the Incarnation of Chriſt. For whereas it is the Great Theatre of the Glory of God, the Foundation of all that Obedience which we yield unto Him, and of all our Expectation of Bleſſedneſs with Him, and being a thing in it ſelf Deep and Myſterious, it was neceſſary that it ſhould be ſo revealed, and declared. It were endleſs to call over all the Teſtimonies which might be produced to this purpoſe; ſome few onely ſhall be inſtanced in. Firſt therefore on the part of the Father, the ſending of the Son to be Incarnate, is conſtantly aſcribed unto his *Love to Mankind*, that they might be *ſaved from Sin and Miſery*, with a Suppoſition of the Ultimate End, or his own Glory thereby. *John* 3. 16. *God ſo loved the World that he gave his onely begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* Rom.3.25. *Whom God hath ſet forth to be a propitiation.* Chap.5.8. *God commendeth his love unto us, in that while we were yet ſinners Chriſt died for us.* Chap.8.5. *For what the Law could not do in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh.* 1 John 4. 8. Gal. 4. 5,6. Secondly, On the part of the *Son* himſelf, the ſame Cauſes, the ſame Ends of his taking Fleſh are conſtantly aſſigned. *Luke* 19.10. *The Son of man came to ſeek and ſave that which was loſt.* 1 Tim. 1.15. *This is a faithful ſaying, and worthy of all acceptation, That Jeſus Chriſt came into the World to ſave Sinners.* Heb.2.14. *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.* Gal.20. John 18.38. *To this end was I born, and for this cauſe came I into the World, that I ſhould bear witneſs unto the Truth*; namely, of the Promiſes of God made unto the Fathers concerning his Coming: *Rom.*15.8. See *Phil.*2.6,7,8,9,10. And all this is ſaid in purſuit and Explication of the *Firſt Promiſe* concerning him, the ſum whereof was, That he ſhould be manifeſted in the Fleſh to deſtroy the Works of the Devil, as it is expounded 1 *John* 3.8. This the whole Scripture Conſtantly and Uniformly giveth Teſtimony unto; this is the Deſign and Scope of it, the main of what it intends to inſtruct us in, the contrary whereunto, like the fancying of other Worlds, or *Living Wights* in the Moon or Stars, diſſolves the whole Harmony of it, and fruſtrates its principal Deſign, and therefore is more carefully to be avoided, then what riſeth up in Contradiction unto ſome few Teſtimonies of it. I ſay that to aſcribe unto God a Will or Purpoſe of ſending his Son to be Incarnate, without reſpect unto the Redemption and Salvation of Sinners, is to contradict and enervate the whole Deſign of the Revelation of God in the Scripture, as alſo it riſeth up in direct Oppoſition unto Particular Teſtimonies without number. *Origen* obſerved this, *Homil.*24. in Numer. *Si non fuiſſet peccatum, non neceſſe fuerat Filium Dei Agnum fieri; ſed manſiſſet hoc quod in principio erat, Deus verbum. Verum quoniam introiit peccatum in hunc mundum, peccati autem neceſſitas propitiationem requirit, propitiatio vero non fit niſi per Hoſtiam, neceſſarium fuit provideri hoſtiam pro peccato. If ſin had not been, there would have been no neceſſity that the Son of God ſhould be made a Lamb; But he had remained what he was in the Beginning, God the Word. But ſeeing that Sin entred into the World, and ſtood in need of a Propitiation, which could not be but by a Sacrifice, it was neceſſary that a Sacrifice for Sin ſhould be provided.* So *Auſtin, Serm.*8. *de verbis Apoſtoli*, Tom. 10. *Quare venit in mundum; peccatores ſalvos facere. Alia cauſa non fuit quare veniret in mundum.*

Thirdly, This Opinion is deſtitute of Spiritual Reaſon, yea is contrary unto it. The Deſign of God to glorifie himſelf in the Creation, and the Law or Covenant of it, and his Deſign of the ſame End in a way of Grace, are Diſtinct. Yea they are ſo diſtinct, as with reference unto the ſame Perſons and Times, to be inconſiſtent. This our Apoſtle manifeſts in the Inſtance of Juſtification and Salvation by *Works* and *Grace*. *If it be by Grace, then it is no more of Works; otherwiſe Grace is no more Grace: But if it be of Works, then it is no more Grace; otherwiſe Works is no more Works*, Rom.11.6. It is impoſſible that the ſame man ſhould be Juſtified by Works and Grace too. Wherefore God in infinite Wiſdom brought the firſt Deſign, and all the Effects of it, into a Subordination unto the later, and ſo he decreed to do from Eternity. There being by the Entrance of Sin an Aberration in the whole Creation from that proper End whereunto it was ſuited at firſt, it pleaſed God to reduce the Whole into a Subſerviency unto the Deſign of his Wiſdom and Holineſs in a way of Grace. For his Purpoſe was, to Sect.13.

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reconcile and gather all things into a *New Head* in his Son Jeſus Chriſt, *Epheſ.*1. 10. *Heb.*1.3. Chap.2.7,8. Now according to this Opinion the *Incarnation* of the Son of God belonged Originally unto the Law of Creation, and the Deſign of the Glory of God therein. And if this were ſo, it muſt with the whole old Creation and all that belonged thereunto, be brought into a Subordination and Subſerviency unto the Succedaneous Deſign of the Wiſdom of God, to glorifie Himſelf in a way of Grace. But this is not ſo, ſeeing it ſelf is the Fundamental and Principal Part of that Deſign. Known indeed unto God are all his Works from the Beginning. Therefore this great Projection of the *Incarnation* of his Son, lying in the Counſel of his Will from Eternity, he did in Wiſdom Infinite and Holy, order all the Concernments of the Creation ſo as they might be diſpoſed into an Orderly Subjection unto his Son Incarnate. So that although I deny that any thing was then Inſtituted as a *Type* to Repreſent him, becauſe his Coming into the World in our Fleſh belonged not unto that Eſtate: Yet I grant things to have been ſo Ordered as that in the Retrival of all into a New Frame by Jeſus Chriſt, there were many things in the Works of God in the Old Creation, that were *Natural Types*, or things meet to repreſent much of this unto us. So Chriſt himſelf is called the *Second Adam*, and compared to the *Tree of Life*, whereof we have diſcourſed in our Expoſition on the Firſt Chapter.

*Sect.*14. Let us therefore now conſider the Arguments or Reaſons in particular which they plead who maintain this Aſſertion. The Principal of them were invented and made uſe of by ſome of the Ancient *Schoolmen*; as others have ſince given ſome Improvement unto their Conceptions, and added ſome of their own. Thoſe of the firſt ſort are Collected by *Thomas*, 3^{a} *P. Q.*1. *A.*3. as traduced from the *Pelagians*. I ſhall examine them as by him propoſed, omitting his Anſwers which I judge inſufficient in many Inſtances.

His Firſt Argument, the ſubſtance whereof I have lately heard pleaded with ſome vehemency, is as follows: *It belonged unto Omnipotent Power and Infinite Wiſdom to make all his Works Perfect, and to manifeſt Himſelf by an Infinite Effect. But no meer Creature can be ſaid to be ſuch Infinite Effect, becauſe its Eſſence is Finite and Limited; But in the Work of the Incarnation of the Son of God alone, an Infinite Effect of Divine Power ſeems to be manifeſted, as whereby things Infinitely Diſtant are Conjoyned, God being made Man. And herein the Univerſality of Things ſeems to receive its Perfection, inaſmuch as the Laſt Creature or Man, is immediately Conjoyned unto the Firſt Principle or God.*

Anſwer. This Argument hath little more in it then Curioſity and Sophiſtry. For,

(1.) That God made all his Works *Good*, that is Perfect in their kind, before the Incarnation, we have his own Teſtimony. He ſaw and pronounced of the Whole, That it was טוב מאד *valde Bonum*, every way Good and Compleat. It was ſo in its Self, without the Addition of that Work which is fancied neceſſary unto its Perfection.

(2.) It is meerly ſuppoſed that it was neceſſary that Divine Omnipotency ſhould be Expreſſed unto the utmoſt of its Perfection. It was enough that it was Manifeſted and Declared in the Creation of All things out of Nothing.

(3.) It is not poſſible that any Effect *in its Self Infinite*, ſhould be produced by the Power of God. For then would there be Two Infinites, the Producing and the Produced; and conſequently two Gods; the Making God, and the Made: For that which is in it Self abſolutely Infinite is God. And what is Produced is not Infinite. Wherefore the Work of the Incarnation was not of it ſelf an *Infinite Effect*, although it were an Effect of Infinite Power, Wiſdom and Goodneſs. And ſo alſo was the Work of the Firſt Creation. And although they are all in themſelves Finite and Limited, yet are they the Effects of, and do abundantly declare the Infinite Power and Wiſdom whence they were educed, *Rom.*1.21,22.

(4.) The Perfection of the *Univerſe*, or Univerſality of Beings, is to be regulated by their State, Condition, and End. And this they had in their Firſt Creation, without any reſpect unto the Incarnation of the Son of God. For the Perfection of all things conſiſted in their Relation unto God, according to the Law and Order of their Creation, and their Mutual Regard unto one another, with reſpect unto the utmoſt End of the Manifeſtation of his Glory. And alſo their Perfection conſiſted in

in their Subſerviency unto the bringing of that Creature to the Enjoyment of God in Bleſſedneſs for ever which was capable of it; and herein conſiſted the Conjunction of the Laſt Creature unto the Firſt Principle, when by the Documents and Helps of them that were made before, he was brought unto the Enjoyment of God. For,

(4.) That the Conjunction of the *Laſt Creature* unto the *Firſt Principle* by way of *Perſonal Union*, was neceſſary unto the Good of the Univerſe, is a Fancy that every one may Embrace, and every one Reject at pleaſure. But it may be juſtly conceived that it was more ſuitable unto Order, that the Conjunction mentioned ſhould have been between God and the Firſt Creature, namely the *Angels*; and Reaſons would have been pleaded for that Order, had it ſo come to paſs. But the Son of God took not on him their Natures, becauſe he deſigned not to deliver them from Sin: *Heb.* 2. 16, 17.

Secondly, It is further pleaded, *That Humane Nature is not become more Capacious of Grace by Sin than it was before. But now after the Entrance of Sin, it is capable of the Grace of Union; which is the greateſt Grace. Wherefore if Man had not ſinned, Humane Nature had been capable of this Grace. Neither would God have with-held any Good from Humane Nature whereof it was Capable: Therefore if Man had not ſinned God had been Incarnate.* *Sect.*15.

Anſw. (1.) Place Angelical Nature in the Argument, as to that part of it which pleads that it muſt have all the Grace which it is capable of, inſtead of Humane Nature, and the Event will ſhow what force there is in this Ratiocination. For Angelical Nature was capable of the Grace of Union, and God would not with-hold any thing from it whereof it was Capable. But why then is it otherwiſe come to paſs?

(2.) It muſt be granted (though indeed this Argument is not much concerned therein one way or other) that Humane Nature is both Capable of *more Grace*, and Actually made Partaker of more, after the Fall, then it was Capable of, or did receive before. For it is Capable of Mercy, Pardon, Reconciliation with God, Sanctification by the Holy Ghoſt, all which are Graces, or Gracious Effects of the Love and Goodneſs of God; and theſe things in the State of Innocency Man was not Capable of. Beſides, there is no Difference in this matter; for the individual Nature actually aſſumed into Union, was, and was conſidered as *pure* in its firſt Original and Creation.

(3.) The Ground of this Reaſon lies in a pretence that whatever any Creature was Capable of, not in, by, or from it ſelf, but by the Power of God, that God was obliged to do in it and for it. And this is plainly to ſay that God did not Communicate his Goodneſs, and of his Power unto the Creatures according to the Counſel of his Will, but producing them by the Unavoidable Deſtiny of ſome Eternal State, he acted naturally and neceſſarily, *ad ultimum virium*, in their Production. But this is contrary to the Nature and Being of God, with all the Properties thereof. Wherefore the Creation is Capable in every State of what God pleaſeth, and no more. Its Capacity is to be Regulated by the Will of God. And no more belonged unto its Capacity in the State of Nature, than God had aſſigned unto it by the Law of Creation.

(4.) It is a preſumptuous Imagination to talk of the Grace of Union being due unto our Nature in any Condition. Why is it not ſo unto the Nature of Angels? Or did our Nature Originally excel theirs? Beſides, the Scripture every where expreſly aſſigns it as an Effect of Free Love, Grace and Bounty, *John* 3.16. 1 *John* 4. 9,10.

(5.) That there ſhould be an advance made, both of the Glory of God, and the Good of the Creature it Self, by the Entrance of Sin, is an Effect of Infinite Wiſdom and Grace. Nor did God permit the Entrance of Sin, but with a Deſign to bring about a Glory greater and more Excellent then the Antecedent Order of things was capable of. The State of Grace Exceeded the State of Nature. In brief, God permitted that Greateſt Evil, the Fall of Man, to make way for the Introduction of the Greateſt Good in our Reſtauration by the Incarnation and Mediation of his Son.

Thirdly, It is alſo pleaded, That *the Myſtery of the Incarnation was revealed unto* Adam *in the State of Innocency. For upon the bringing of* Eve *unto him, he ſaid,* This is now Bone of my Bone, and Fleſh of my Fleſh. But this, *ſaith the Apoſtle*, is a *Sect.* 16.

great Mystery; *but he speaks it* concerning Christ and the Church, *Ephes.*5:32. *But Man could not foresee nor foreknow his own Fall, no more than the Angels could theirs. It follows therefore that he considered the Incarnation as it should have been, had the State of Innocency continued.*

Answ. (1.) As it seems to be supposed in this Argument that there was indeed a Revelation made unto *Adam*, Gen.2.23. of the Incarnation of Christ, so that nothing remains to be proved, but that he did not foreknow his Fall; whence it would ensue that the pretended Revelation belonged unto the State of Innocency. But indeed there is no intimation of any such Revelation. For,

(2.) I have manifested elsewhere, how God in his Infinite Wisdom ordered the things of the First Creation, so as they might be laid in a Subserviency in a way of Representation unto the New Creation, or the Renovation of all things by Jesus Christ. That is, he so made them as that they might be Natural Types of what he would do afterwards. This doth not prove that they were designed to make any Revelation of Christ or his Grace, or prefigure them; but onely were meet to be brought into an useful *Subordination* unto them, so that from them instructive *Allusions* might be taken. Thus was it in the first Marriage in the Law of Creation; It had no other Nature, Use, nor End, but to be the Bond of Individual Society of two Persons Male and Female, for the Procreation and Education of Children, with all mutual Assistances unto Humane Life and Conversation. And the making of Woman out of the Man, *Bone of his Bone, and Flesh of his Flesh*, was intended onely for the laying that Society whose Intimacy was to be Unparalelled, in a singular Foundation. But both these things were so ordered in the Wisdom of God, as that they might represent *Another Union* in a State that God would bring in afterwards, namely of Christ and his Church. What *Adam* spake concerning the Natural Condition and Relation of him and *Eve*, that our Apostle speaks concerning the Spiritual and Supernatural Condition and Relation of Christ and the Church, because of some Resemblance between them. *Aquinas* himself determines this whole matter, with an Assertion which would have been to his own Advantage to have attended unto upon other occasions. Saith he, *Ea quæ ex Sola Dei voluntate proveniunt supra omne debitum creaturæ, nobis innotescere non possunt, nisi quatenus in sacra Scriptura traduntur, per quam divina voluntas innotescit. Unde cum in sacra Scriptura ubique Incarnationis Ratio ex peccato primi hominis assignetur, convenientius dicitur Incarnationis opus ordinatum esse a Deo in commodium contra peccatum, quod peccato non existente incarnatio non fuisset.*

Sect. 17. There is yet another Argument mentioned by *Aquinas*, and much improved by the Modern *Scotists*, insisted on also by some Divines of our own, which deserves somewhat a fuller Consideration. And this is taken from the *Predestination of the Man Christ Jesus*. This the *Schoolmen* consider on that of our Apostle, *Rom.* 1. 4. concerning Jesus Christ, ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει; which the Vulgar renders *qui Predestinatus est Filius Dei in virtute: Predestinate the Son of God with power*, as our *Rhemists*. But ὁρισθέντος there, is no more then ἀποδειχθέντος, *manifested, declared*, well rendred by ours. Nor can Expositors fix any tolerable sense to their *Predestinate* in this Place. But the thing it self is true. The Lord Christ was predestinate or pre-ordained before the World was. We were redeemed with the precious Blood of Christ, προεγνωσμένου πρὸ καταβολῆς κόσμου, 1 Pet. 1. 20. *Fore-ordained, predestinated before the Foundation of the World.* Now it is pleaded that this Predestination of Christ unto the Grace of Union and Glory, was the first of Gods Purposes and Decrees, in order of Nature, and Antecedent unto the Predestination of the Elect, at least as it should comprize in it a Purpose of Deliverance from the Fall. For God first designed to glorifie Himself in the Assumption of Humane Nature, before he decreed to save the Elect by that Nature so assumed. For we are said to be *Chosen in Him*, that is, as our Head, *Ephes.*1.4. whence it necessarily ensues that He was Chosen before Us; and so without respect unto Us. So in all things was He to have the Preheminence, *Col.*1.19. And thence it is that we are *predestinated to be conformed to his Image*, Rom.viii.29. This Pre-ordination therefore of the Lord Christ, which was unto *Grace* and *Glory*, was Antecedent unto the permission of the Fall of Man, so that he should have been Incarnate, had that never fallen out.

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These things are by Some at large Deduced and Explained; but this is the sum of what is pleaded in the pursuit of this Argument, which shall be as briefly examined as the Nature of the Matter it self will permit.

1. The Order of the Divine Eternal Decrees, as to their *Priority* one unto another, in Order of Nature and Reason, so as not the Decrees themselves, which are all absolutely Free and *Irrespective*, but the things decreed should be one for another, hath been at large Discoursed of and Discussed by many. And there are yet not a few who suppose those very Discourses on all hands to have more of Nicety and Curious Subtilty, then of Solid Truth unto Edification. And because this is a matter wherein the Scripture is utterly silent, though One Opinion may be more agreeable to Sound Reason than Another, yet none is built upon such Certain Foundations as to become a Matter of Faith, or the Principle of any thing that is so. That which Explains this *Order* most Conveniently, and Suitably unto Divine Wisdom, Will and Soveraignty, which best Answers the Common Apprehensions of Rational Natures, and the Rules of their Actings, is to be preferred before any Opinion that includes what is Opposite unto or Alien from any of these things which that Order hath respect unto. From any such Order in the Decrees of God, no Advantage can be drawn unto the Opinion under Consideration, But if Men may be allowed to suppose what they will, they may easily infer thereon what they please. Let us therefore take a View of the several *Series* of Divine Decrees, which have been confirmed with a considerable Suffrage of Learned Men, setting aside Particular Conjectures which never received Entertainment beyond the Minds of their Authors. And these may be reduced unto Three. All agree that the *Glory of God* is the Utmost and Supreme End that He intendeth in all His Decrees. Although they are Free Acts of His Will and Wisdom, yet on the supposition of them, it is absolutely necessary from the Perfection of His Being, that He Himself or His Glory, be their Utmost End. His absolute All-sufficiency will not allow that He can in them have any other End. Accordingly in pursuit of them *He makes all for Himself*, Prov. xvi.4. And they serve to declare and make known the Perfection of His Nature, *Psal.* xix. 1. *Rom.* i. 19,20. And it is His Glory in the way of Justice and Mercy, which He Ultimately intends in His Decrees concerning the Salvation of Man by Jesus Christ. Whereas many things are ordered by Him in a Subserviency hereunto, the Decrees of God concerning them are conceived by some in that Order which Answers the Order of this *Accomplishment*. As, first they say God decreed to make the World, and Man therein Upright in his Image. Secondly, To permit the *Fall*, and the Consequents thereof, Man being to that End left unto the Liberty of his Will. Thirdly, He designed to send His Son to be Incarnate for the Work of their Redemption. Fourthly, He decreed to give Eternal Life unto as many as should believe on Him and obey Him. And lastly, Determined to bestow *Effectual Grace* on some Persons in particular, to work Faith and Obedience in them infallibly, and thereby to bring them unto Glory, unto the praise of His Grace and Mercy. According unto this Order of Gods Decrees it is plain that in the Order of Nature the Predestination of Christ is *Antecedent* unto the Election of other Particular or Individual Persons; but withal that it is a Consequential unto the Decree concerning the *Permission of the Fall of Adam*; and accordingly his Incarnation doth suppose it; which is inconsistent with the Opinion under Examination.

Others take a contrary Course, and by a Mis-application of a Common Rule, That *what is first in Intention must be last in Execution*; they suppose the Order of Gods Decrees being his Intentions or Purposes, to be best conceived in a direct Retrogradation unto the Order of their Execution. Supposing therefore the Decree of Glorifying Himself in the way before mentioned; They judge Gods first Decree in Order of Nature, to be for the Eternal Salvation and Glory of some certain Persons, who are actually at last brought thereunto. For this being the last thing executed, must be first intended. Secondly, in Subserviency hereunto, He purposeth to give them Grace, and Faith, and Obedience thereby, as the Way to bring them unto the Possession of Glory. Thirdly, Unto those Purposes of God, they make the Decrees concerning the Creation, and Permission of the Fall of Man, with the Incarnation and Mediation of Christ to be subservient, some in one Method, some in Another. But that all their Conceptions must have an Inconsistency with the

Predestination of Christ unto his Incarnation, Antecedent unto a respect unto Sin and Grace, is plain and evident.

But whereas both these Ways are exposed unto insuperable Objections and Difficulties, some have fixed on another Method for the right Conception of the Order of Gods Eternal Decrees in these things, which hath a Consistency in it self, and may be fairly brought off from all Opposition, which is the utmost that with Sobriety can be aimed at in these things; namely, That nothing be ascribed unto God in the least unsuited unto the Infinite Perfections of His Nature, nor any thing proposed unto the Minds of Men inconsistent with the General Principles and Rules of Reason. And those lay down the General Rule before mentioned; namely, That *what is first in Intention is last in Execution.* But secondly, They say withal, That this Rule concerns onely such things as in their own Nature and in the Will of Him that Designs them have the Relation of End and Means unto one Another: For it hath no place among such things, as are not capable of that Relation. And moreover it is required that this End be Ultimate and Supreme, and not Subordinate, which hath also the Nature of the Means. The meaning of it therefore is no more, but that in all Rational Purposes there are two things considered: First the *End* aimed at, and then the *Means* of its Effecting or Accomplishment; and that in Order of Nature, the End, which is the last thing Effected, is the first Designed, and then the Means for it; which things are true, and obvious unto the Understanding of all men. According unto this Rule, they ascribe unto God but *Two Decrees* that have any Order of Priority between them. The first is concerning his End, which is first Intended, and last Executed. The other concerning all those Means which being in the second place Intended for the Production of the End, are first Accomplished and Wrought. The first of those which is the Supreme End of all the Dispensation of God towards the things that outwardly are of Him, is His *own Glory*, or the Declaration of Himself in a way of Justice and Mercy, mixed with Infinite Wisdom and Goodness, as He is the First Being, Soveraign Lord and Ruler over all. The second Decree of things subordinate and subservient hereunto, consisteth in an Intention concerning all *intermediate* Acts of Divine Wisdom, Power and Goodness, which tend unto the Production of this Ultimate End. Such are the Creation, the Permission of the Fall, the Pre-ordination of Christ, and others in Him unto Grace and Glory, by the Way and Means thereunto appointed. Now although these things are evidently subordinate and subservient unto one another, and although there may be apprehended singular Decrees concerning them, yet because none of them do lie in the Order of the Means and Ultimate End, there is no *Priority* of one Decree before another to be allowed therein; onely a Decree is supposed of disposing them in their Execution; or of the things Executed into that Order both in Nature and Time, as may constitute them all one suitable Means of attaining the Supreme End intended. Now it is Evident that according unto this Order, there cannot be a *Priority* in the Pre-ordination of Christ, unto the Decree of the Permission of the Fall and Entrance of Sin.

It is true indeed, Christ was *pre-ordained*, or the Son of God was so, to be Incarnate before the Foundation of the World, 1 *Pet.*i.20. But how? *Even as He was manifested in the last times*; As He was pre-ordained to be Incarnate, so He was to be so of the Blessed Virgin; and this neither was nor could be, but with respect unto the Redemption of Mankind; for He *took Flesh of her*, in Answer to the First Promise concerning the Seed of the Woman, which respected our Recovery from Sin. As he was Born or Made of Her, He was the *Lamb of God* that was to take away the Sin of the World. Besides, He was not ordained unto the Grace of Union, before and without the Consideration of Glory and Exaltation. But this included a Supposition of His Suffering for Sin: for He was *first to suffer, and then to enter into His Glory*, Luke xxiv.26. Accordingly He ordered his own Prayer, *John* xvii. 4, 5. *I have glorified Thee on the Earth. I have finished the Work which thou gavest Me to do, and now O Father, glorifie Me with thine own Self.* To fancy a Pre-ordination of the Son of God unto Incarnation, not of the Blessed Virgin after the Entrance of Sin, nor as the Lamb of God, nor as one to be Exalted after Suffering, is that which neither Scripture nor Reason will admit of. It is said indeed that we are *predestinate to be conformed to the Image of Christ*, Rom.viii.29. Which seems to imply an Antecedency in His Predestination unto Ours. But the *Image of Christ* there intended, includes his Suffering, Holiness,

ness, and Exaltation into Glory on His Obedience, all which have respect unto Sin and Redemption. And moreover the Predestination here intended, is subordinate unto our Election unto Glory, being our Designation unto the assured and infallible Means thereof, *Ephes.*i. 4, 5. It is true it was the Design of God, that He in all things should have the Preheminence, *Col.*1.18. Which as it denotes Excellency, Worth, Use, Dignity, Supremacy, Nearness unto God for the Receiving, and unto us for the Communicating of all Good; so no respect therein is had unto such a Pre-ordination as should imply his Incarnation without an Intention of glorifying God in the Redemption of Sinners thereby; which alone we have undertaken to disprove.

The Arguments of *Osiander* in this Case have been discussed by others. *Calvin Institut. Lib.* 2. *Cap.*12. *Sect.* 4. *&c. Wigandus de Osiandrismo*, p.23. *Tarnovius, in cap.* 3. *in Evangel. S. Johan.* I shall onely touch so far upon them as is necessary unto our present Design, and that in such Instances wherein they have no coincidence with what hath been already discussed. And some few things may be premised, which will take away the Suppositions on which all his *Reasonings* were founded. As, *Sect.* 18.

(1.) The Son was the Essential and Eternal Image of the Father, Antecedent unto all Consideration of His Incarnation. He is in His Divine Person the *Image of the Invisible God*, Col.i.15. *The Brightness of His Glory, and the Express Image of His Person*, Heb.i.3. For having His Essence and Subsistence from the Father by Eternal Generation, or the Communication of the whole Divine Nature and all its Infinite Perfections, He is the Perfect and Essential Representation of Him.

(2.) The Order of Operation in the *Blessed Trinity* as unto outward Works, answereth unto and followeth the Order of their Subsistence. Hence the Son is considered as the next and immediate Operator of them. Thus as He is said to have made all things, *John* i. 3. *Col.*i.16. So the Father is said to make all things by Him, *Ephes.* iii. 9. not as an Inferiour, Subordinate, Instrumental Cause; but as acting His Wisdom and Power in Him, to whom they were Communicated by Eternal Generation. Hence the Immediate Relation of all things so made, is unto Him, and by and in His Person is God even the Father, Immediately Represented unto them, as He is His Image, and as the Brightness of His Glory shines forth in Him. Hereon follows His *Rejoycing in the Creation, and His Delights in the Sons of Men*, Prov. viii. 30, 31. because of their immediate Relation unto Him.

(3.) Therefore should He have been the Immediate Head and Ruler of Angels and Men, had they all persisted in their Original Integrity and Innocency, *Col.* i. 16. For the Representation of God unto them, as the Cause and End of their Being, the Object and End of their Worship and Service, should have been in and by His Person as the Image of the Father: as by and through Him they should have received all the Communications of God unto them. He should have been their Immediate Head, Lord and King, or the Divine Nature in his Person. For this the Order of Subsistence in the Blessed Trinity, and the Order of Operation thereon depending did require.

These things being premised, it will not be difficult to remove out of our way the Reasons of *Osiander* for the Incarnation of Christ, without a Supposition of Sin and Grace, which we would not engage in, after they have been so long ago put into Oblivion, but that they are by some Revived, and the Consideration of them will give occasion unto the Clearing of some Truths not of small Importance.

First, His Principal Plea was taken from *the Image of God wherein Man was created. For this*, he saith, *was that Humane Nature consisting of Soul and Body, in the outward Shape, Lineaments and Proportion which it hath in our Persons, which the Son of God was to take upon Him; God having ordained that His Son should take Humane Nature, he created* Adam *in a Conformity unto the Idea or Image thereof.* *Sect.* 19.

Answ. This doubtless is a better Course for the Unfolding of our Creation in the *Image of God*, then that of the Old *Anthropomorphites*, who in the Exposition of this Expression, made God in the Image of Man. But yet is it not therefore according unto the Truth. The Image of God in Man was in general those Excellencies of his Nature wherein he excelled all other Creatures here below. In especial it was that *Uprightness* and *Rectitude* of his Soul and all its Faculties, as one Common Prin-

ciple

ciple of Moral Operations, whereby he was enabled to live unto God as his Chiefest Good and utmost End, *Eccles.* vii. 29. This by our Apostle is termed *Righteousness and true Holiness*, where he treats of the Renovation of it in us by Jesus Christ. *Ephes.* iv. 24. Whereunto he adds that which is the Principle of them both in the Renovation of our Minds, *Col.* iii. 10. Nor doth this Image of God consist as some fancy in *Moral Duties*, in Distinction from and Opposition unto any other Effect of the Grace of Christ in the Hearts of Men, which acts it self in any Duty according to the Will of God. To Pray, to Hear the Word, to Celebrate Religious Worship, they say is no part of the Image of God, because God doth none of those things, and an Image must always correspond unto the thing it represents. But our Likeness unto God doth not consist in doing what God doth; neither is His *Image* in us in any thing more express, then in our Universal Dependance on Him, and Resignation of our Selves unto Him, which is a thing the Divine Nature is incapable of. And when we are commanded to *be Holy as He is Holy*, it is not a *Specificative* Similitude, but *Analogical* onely that is intended. Wherefore as the Image of God consists in no outward Actions of any kind whatever, so the Internal Grace that is acted in *Prayer*, *Hearing*, and other Acts of Sacred Worship according to the Will of God, doth no less belong unto the Image of God, then any other Grace, or Duty, or Virtue whatever. In like manner *Faith* doth so also; and that not onely as it is an Intellectual Perfection, but with respect unto all its Operations and Effects, as the Lord Christ Himself and the Promise of the Gospel are in their several Considerations the Objects of it. For as in our First Creation the Image of God consisted in the Concreated Rectitude of our Natures, whereby we are disposed and inabled to live unto God according to the Law of our Creation, wherein there was a great Representation of His Righteousness, or Universal absolute *Rectitude* of His Nature by whom we were made; so whatever is comunicated unto us by the *Grace of Jesus Christ*, whereby our Nature is repaired, disposed and enabled to live unto God, with all Acts and Duties suitable thereunto, according to the present Law of our Obedience, belongs to the *Restauration* of the Image of God in us; but yet with special respect unto that spiritual Light, Understanding or Knowledge, which is the Directive Principle of the Whole; for the *New Man is Renewed in Knowledge after the Image of Him that created him*, Col. iii. 10. This therefore being the Image of God, it is evident that in the Creation of Man therein, there was no respect unto the *Humane Nature* of Christ, which as the Son of God He afterwards Assumed. Onely it is granted that we are both Formed and Reformed immediately in His Image. For as He was and is in His Divine Person, the *Expres* Image of the Father, the Divine Qualifications wherein the Image of God Originally consisted in us, were immediately wrought in us by Him, as those wherein He would Represent His own Perfection. And in the Restauration of this Image unto us, as God Implanted in Him *Incarnate* all Fulness of that Grace wherein it doth consist, who therein absolutely Represents the *Invisible God* unto us; so we are transformed immediately into *His* Likeness and Image, and unto *That* of God by Him, 2 *Cor.* iii. 18.

Sect. 20. It is further pleaded, *That if the Son of God should not have been Incarnate, if* Adam *had not sinned, then* Adam *was not made in the Image of Christ, but Christ was made in the Image of* Adam.

Answ. How *Adam* was made in the Image of the Son of God, hath been declared; namely, as in the Principles of his Nature; and their Rectitude with Respect unto the Condition wherein, and the End for which he was made, in which there was a Representation of His Righteousness and Holiness. And in some sense Christ may be said to be made in the Image of *Adam*, in as much as He was *made Flesh*, or Partaker of the same Nature with him. *For because the Children were Partakers of Flesh and Blood, He also Himself took part of the same*, Heb. ii. 14. He *took upon Him the form of a Servant, and was made in the Likeness of Men*, Phil. ii. 7. And this He was of God designed unto, even to take on Him that Nature wherein *Adam* was created, and wherein he sinned. He was to be *made like unto us in all things, sin onely excepted*, Heb. iv. 15. Whence in His Genealogy after the Flesh He is reduced by *Luke* unto the First *Adam*, Chap. iii. 38. As He is called not the *First*, or the Exemplar of the Creation of Men, but the *Second Adam*, 1 Cor. xv. 47. being to recover and restore what was lost by the First. Wherefore in respect of the Substance and Essence of Humane Nature, Christ was made in the *Image* of *Adam*; but in respect of the Endowments and holy Perfections of that Nature, He was made in the Image of God.

Moreover it is objected, *That the Incarnation of Christ was a thing decreed for its* Sect. 21. *self, and as to its futurition depended onely on the immutable Counsel of God. But this supposition, that it had respect unto the Fall of Man and his Recovery, makes it to depend on an External Accident, and which as to the nature of the thing it self might not have been.*

Answ. The Resolution hereof depends much on what hath been before discourse concerning the *Order of the Divine Decrees*, which need not to be here repeated. Onely we may remember that the foresight of the Fall, and the Decree of the Permission of it, cannot with any reason be supposed to be consequential to the Decree concerning the Incarnation of the Son of God. For the Reparation of Man is every where in the Scripture declared to be the End of Christs taking Flesh. For in the *fulness of time God sent forth His Son made of a Woman, made under the Law, that He might redeem them who were under the Law*, Gal. iv. 4. Neither can his Incarnation be properly said either to be *for it self* on the one side, or *by Accident* on the other: For it was Decreed and Fore-ordained for the Glory of God. And the way whereby God intended to glorifie Himself therein, was in our Redemption, which in His Infinite Love to Mankind was the moving cause thereof, *John* iii. 16. Of the same importance is it, That *if the Son of God had not been Incarnate, neither Angels nor Men could have had their proper Head and King.* For as we have premised, the Son of God should have been the Immediate Head of the Whole Creation, ruling every thing in its subordination unto God, suitably unto its own Nature, State and Condition. For as He was the *Image* of the Invisible God, so He was *the First-born of every Creature*, Col. i. 16. That is, the Lord, Ruler, and Inheritor of them; as we have at large elsewhere declared.

It is pleaded in the last place, *That had men continued in their Integrity, there should* Sect. 22. *have been a season when they were to be Changed and Translated into Heaven. Now this being to be done by the Son of God, it was necessary that He should be Incarnate for that purpose.* And so far is this Consideration urged by *Osiander*. But this is carried on by the *Socinians*, and improved on another supposition of their own. *Vid. Smal. Refut. Thes. Franzii Disput.* 12. *p.* 429.

Man, they tell us, was created absolutely *Mortal*, and should have *actually died*, although he had never sinned. That he might be raised again from the Dead, God would have sent a *Messias*, or one that should have been the Means, Example, and Instrumental Cause of our Resurrection.

Answ. All Persons of Sobriety will acknowledge that there is nothing in these Reasonings but groundless *Curiosities*, and vain Speculations countenanced with false Suppositions. For as God knows alone what would have been the Eternal Condition of *Adam*, had he persisted in the Covenant of his Nature; so whatever change was to be wrought concerning him, as the Reward of his Obedience, God could have effected it by his Infinite Wisdom and Power, without any such Instrumental Cause as these men imagine. Secret things belong to the Lord our God; nor are we to be wise above what is written. The *Socinians Superfetation* that Man should have died naturally, though not pœnally, is a Figment of their own, that hath been elsewhere discussed, and is very unmeet to be laid as the Foundation of New Assertions that cannot otherwise be proved.

From what hath been discourse it appears that there was no Revelation of the *Incarnation of the Son of God in the State of Innocency*; neither did it belong unto that State, but was designed in Order unto His *Priesthood*, which could therein have no Place nor Use.

Our next Enquiry is concerning *Sacrifices*, and whether they were to have had Sect. 23. either Place or Use in the State of Innocency. This being determined, way will be made for the fixing of the *Original of the Priesthood of Christ*, whereof we are in the Investigation upon its right Foundation. And this Enquiry is made necessary unto us by some of the *Roman* Church, particularly *Bellarmine* and *Gregory de Valentia*.

lentia. They have not indeed fixed any ſpecial Controverſie in this Enquiry, Whether there *ſhould have been any Sacrifices in the State of Innocency.* But in an Attempt to ſerve a Principal Concern of their own, they aſſert and contend for that which determines the neceſſity of Sacrifices in that State and Condition of things between God and Men. For they plead in general, That *there neither is, nor ever was in the World, nor can be any Religion without a true and real Sacrifice.* Their Deſign herein is onely to hedge in the Neceſſity of their *Sacrifice of the Maſs.* For on this Suppoſition it muſt be eſteemed to be of the very Eſſence of Chriſtian Religion, which ſome on the contrary judge to be overthrown thereby. Now it is certain that there was and ſhould have been *Religion* in the State of Innocency, continued, if that State had continued. Yea therein all Religion and Religious Worſhip was founded, being in-laid in our Natures, and requiſite unto our Conditions in this World, with reſpect unto the End for which we were made. Herein therefore on this Suppoſition Sacrifices were neceſſary; which *Bellarmin* includes in that *Syllogiſm*, as he calls it, whereby he attempts the proof the Neceſſity of his *Miſſatical* Sacrifice in the Church of Chriſt. *De Miſſa, Lib.* 1. *cap.* 20. *Tanta* (ſaith he) *conjunctio eſt inter Legem ſeu Religionem, & Sacrificium externum ac proprie dictum, ut omnino neceſſe eſt aut Legem & Religionem vere & proprie in Chriſti Eccleſia non reperiri; aut Sacrificium quoque externum & proprie dictum in Chriſti Eccleſia reperiri. Nullum autem eſt ſi Miſſam tollas; eſt igitur Miſſa Sacrificium externum proprie dictum. There is ſuch a Conjunction between the Law or Religion, and a Sacrifice External and Properly ſo called, that it is altogether neceſſary either that there is no Law or Religion Truly and Properly to be found in the Church of Chriſt, or there is a Sacrifice, External and Properly ſo called, to be found therein. But take away the Maſs, and there is none. Wherefore the Maſs is an External Sacrifice properly ſo called.*

Sect. 24. The Invalidity of this Argument unto his eſpecial Purpoſe, may eaſily be laid open. For ſetting aſide all Conſideration of his *Maſs*, Chriſtian Religion hath not onely in it a Proper Sacrifice, but that alone and ſingle Sacrifice with reſpect whereunto any Services of Men in the Worſhip of the Church formerly, were ſo called; and whereby they were animated, and rendred Uſeful. For all the Sacrifices of the Law were but obſcure Repreſentations of, nor had any other End or Uſe but to prefigure *That Sacrifice* which we enjoy in Chriſtian Religion, and to Exhibit the Benefits thereof unto the Worſhippers. This is the *Sacrifice of Chriſt Himſelf*, which was External, Viſible, Proper, yea the onely True, Real, Subſtantial Sacrifice, and that offered once for all. And it is meerly ἐξ ἀμεζία αἰθολκῆς, or an immeaſureable Concern in a corrupt Imagination, which carried *Bellarmin* to put in his frivolous and captious Exception unto the Sufficiency of this Sacrifice in and unto Chriſtian Religion. For he pretends and pleads that this Sacrifice did not belong to the *Chriſtian Church which was founded in the Reſurrection of Chriſt, before which Chriſt had offered himſelf*; as alſo that *this Sacrifice was but once offered*, and now ceaſeth ſo to be, ſo that if we have no other Sacrifice but this, we have none at all. For notwithſtanding theſe bold and Sophiſtical Exceptions, our Apoſtle ſufficiently inſtructs us, That we have yet *an High-Prieſt*, and *an Altar*, and *a Sacrifice*, and the *Blood of Sprinkling*, all in Heavenly Things and Places.* And on purpoſe to prevent this Cavil about the ceaſing of this Sacrifice as to be offered again. He tells us that it is always ζῶσα καὶ πρόσφατος, *Living and new ſlain.* And beyond all contradiction he determined either this one Sacrifice of Chriſt to be inſufficient, or that of the Maſs to be uſeleſs. For he ſhews that where any Sacrifices will make perfect them that come to God by them, there *no more* will be offered. And it is an undoubted Evidence that no Sacrifice hath obtained its End perfectly, as to making *Reconciliation* for Sin, where any other Sacrifice properly ſo called, doth come after it. Nor doth he prove the Inſufficiency of *Aaronical* Sacrifices unto this purpoſe, by any other Argument, but that they were often offered from year to year, and that another was to ſucceed in their Room when they were over, *Heb.* x. 1, 2, 3, 4, 5. And this upon the Suppoſition of the *Romaniſts*, and the Neceſſity of their *Miſſatical* Sacrifice falls as heavily on the

Sacrifice

Sacrifice of Chriſt, as on thoſe of the Law. It is apparent therefore that they muſt either let go the Sacrifice of Chriſt as Inſufficient, or that of their *Maſs* as Uſeleſs, for they can have no conſiſtency in the ſame Religion. Wherefore they leave out the Sacrifice of Chriſt, as that which was offered before the Church was founded. But the Truth is, the Church was founded therein. And I deſire to know of theſe men, Whether it be the *outward Act of Sacrificing*, or the *Efficacy of a Sacrifice* that is ſo neceſſary unto all Religion? If it be the Outward Act that is of ſuch Uſe and Neceſſity, how great was the Priviledge of the Church of the *Jews* above that of the *Romaniſts*. For whereas theſe pretend but unto *one* Sacrifice, and that one ſo dark, obſcure and unintelligible, that the principal μύσται and ἐπόπται of their *Sacra* cannot poſſibly agree amongſt themſelves what it is, nor wherein it doth conſiſt; *They* had many, plain, expreſs, viſible Sacrifices, which the whole Church looked on, and conſented in. But this whole Pretence is vain; nor is any thing of the leaſt Account or Worth in Religion, but upon the Account of its Efficacy unto its End. And that we have with us the continual Efficacy of the Sacrifice of Chriſt, in all our Religious Worſhip and Approaches unto God, the Scripture is full and expreſs. But theſe things are not of our preſent concernment, the Conſideration of them will elſewhere occur.

As unto our preſent purpoſe, I deny the *Major* Propoſition of *Bellarmin's Syllogiſm*, if taken Abſolutely and Univerſally, as it muſt be, if any way ſerviceable unto his End. This therefore he proves. Sect. 25. *Propoſitio* (ſaith he) *prima probatur, primo ex eo quod fere omnis Religio ſeu vera ſeu falſa omni loco & tempore ſemper ad cultum Dei Sacrificia adhibuerit: Hinc enim colligitur, id prodire ex lumine & inſtinctu Naturæ, & eſſe primum quoddam principium a Deo nobis ingenitum. It is proved from hence that almoſt all Religion whether true or falſe, in all places and times, hath made uſe of Sacrifices in the Worſhip of God. For hence it is gathered that this proceeds from the Light and Inſtinct of Nature, being a Certain Principle inbred in us from God Himſelf.* And hereon he proceeds to confute *Chemnitius*, who aſſigned the Original of Sacrificing among the Heathen, unto an Inſtinct of Corrupt Nature, which is the Root of all Superſtition. I ſhall not now enquire expreſly into the *Original* of all Sacrifices, it muſt be done elſewhere. Onely we here diſcourſe concerning thoſe that are Properly ſo called, and not onely ſo, but *Propitiatory* alſo; for ſuch he contendeth his *Maſs* to be. It is indeed ſuitable to the Light of Nature that of what we have left in our Poſſeſſion we ſhould offer unto the Service of God, where He hath appointed a way for us ſo to do. But it is denied that in the State of Innocency He had appointed that to be by the way of Sacrificing ſenſible things. All *Eucharistical Offerings* ſhould then have been Moral and Spiritual in pure Acts of the Mind and its Devotion in them. Sacrifices of or for Attonement were firſt inſtituted, and other Offerings had their Name from thence by Reaſon of ſome kind of Analogie. And ſo far as *Thank-Offerings* were materially the ſame with them that were propitiatory, in the Death and Blood of any Creature, they had in them the nature of a Propitiation alſo. That theſe were inſtituted after the *Fall*, I have elſewhere ſufficiently proved. Being therefore at firſt enjoyned unto all Mankind in general, as Tokens of the Recovery promiſed, they were retained and perpetuated amongſt all ſorts of men, even when they had loſt all Notion and Remembrance of the Promiſe, whereunto they were originally annexed. For they had a double Advantage for the perpetuating themſelves. Firſt a ſuitableneſs unto the General Principle of giving an Acknowledgment unto God, in a Returnal of a Portion of that All which comes from him. Secondly, They had a Compliance with the Accuſation of Conſcience for Sin, by an Endeavour to transfer the Guilt of it unto Another. But their firſt Original was pure Divine and Supernatural Revelation, and not the Light or Conduct of Nature, nor any ſuch Innate Principle as *Bellarmine* imagineth. No ſuch inſeparable Conjunction as is pretended between Sacrifices and Religion can hence be proved; ſeeing they were *Originally* an Arbitrary Inſtitution, and that after there had been Religion in the World. He proceeds therefore further to confirm his firſt Propoſition. *Sacrificium cum ipſa Religione natum eſt, & cum illa extinguitur; eſt igitur inter ea conjunctio plane neceſſaria. Sacrificing was born with Religion, and dies with it; there is therefore between them a plain neceſſary conjunction.* So he. This is onely a Repetition of the Propoſition in other words. For to ſay that there is ſuch a Conjunction between Sacrifices and Religion, that the one cannot be with-

out

out the other, and to say they *are born and die together*, is to say the same thing twice over. He adds therefore his proof of the whole. *Nam primi homines qui Deum coluisse leguntur, Filii Adami fuerunt, Cain & Abel, alii autem Sacrificia obtulisse dicuntur*, Gen. iv. whereon he proceeds unto other Instances under the Old Testament. Now it is plain that by this Instance he hath overthrown his General Assertion. For he excludes from proof the State of Innocency, wherein there was *unquestionably Religion* in the World, and that without Sacrifices, if *Cain* and *Abel* were the first that offered them. He doth therefore by his Instances neither prove what himself intends, nor touch upon our Cause, that there were no Sacrifices in the State of Innocency, though that State is necessarily included in his General Assertion.

Sect. 26. From what hath been spoken it appears that there was no Decree, no Counsel of God concerning either *Priest* or *Sacrifice*, with respect unto the Law of Creation and the *State of Innocency*; A Supposition of the Entrance of Sin, and what ensued thereon in the Curse of the Law, lie at the Foundation of the Designation of the *Priesthood* and *Sacrifice* of *Christ*. Now concerning the Fall of Man, the Nature of that Sin whereby he fell, the Propagation of it unto all Mankind, the Distress, Misery and Ruine of the World thereby, I have at large discoursed in our *Former Exercitations* prefixed unto the Exposition of the Two First Chapters of this Epistle. I have also in them evinced in general, that it was not the Will, Purpose, or Counsel of God, that all Mankind should utterly perish in that Condition, as He had determined concerning the Angels that sinned, but from the very beginning gave not onely sundry Intimations but express Testimonies of a contrary Design. That therefore He would provide a Relief for *Fallen* Man, that this Relief was by the *Messiah*, whose Coming and Work He declared in a Promise immediately upon the Entrance of Sin, hath been also demonstrated in those *Exercitations*: Building on these Foundations, and having now removed some Objections out of our way, it remains that we proceed to declare the *Especial Original of the Priesthood of Christ* in the Counsel of God, with respect unto the especial manner of Deliverance from Sin and Wrath Designed therein.

Exer-

Exercitatio III.

(1) *The Design.* (2) *The End of God in His Works in General; In the Creation of Man; Personal Transactions in the Holy Trinity concerning him.* (3) Gen. i. 26. (4) *Plurality of Persons in the Holy Deity here first revealed.* (5) *God speaks not* More Regio. (6) *Sentiments of the Jews on the Words of this Text enquired into and rejected.* (7) *Exceptions of* Eniedinus *unto this Testimony Examined at large.* (8) *Personal internal Transactions in the Holy Trinity with respect unto Mankind, proved.* (9) Prov. viii. 22. *Corrupt Translation of the* Lxx. Arian *Pretences rejected.* (10) *The Jews Interpretation of this place discussed and rejected. Exceptions of the* Socinians. (11) *A Divine Person intended, proved from the Text and Context in sundry Instances.* (12) *The Application of this Scripture unto the Son of God, vindicated at large from the Exceptions of* Eniedinus. (13) *Christ with respect unto God the Father said to be* אמון אצלו, *in what sense.* (14) *The mutual Delight and Satisfaction of God and Wisdom in each other; what they were, and with respect whereunto.* Psal. xl. 8. (15) *The Joy and Delight of Wisdom with the Sons of Men, hath respect unto their Redemption and Salvation.* (16) *Exceptions of the Jews and* Mahumetans *unto this Testimony given unto Christ as the Son of God*, Psal. ii. 1. (17) *The Opposition of* Eniedinus *to the same purpose, removed.* (18) *Eternal Transactions between the Father and Son, about the Redemption of Mankind, hence confirmed.*

The Third Exercitation concerning the Original of the Priesthood of CHRIST *in the Counsel of* GOD.

From what hath been discoursed it is manifest, that the Counsel of God concerning the *Priesthood* and Sacrifice of His Son to be Incarnate for that purpose, had respect unto *Sin*, and the Deliverance of the Elect from it, with all the Consequents thereof. And the same Truth hath also been particularly discussed and confirmed in our Exposition of the *Second Chapter* of this Epistle. That which now lies before us is, to enquire more expressly into the *Nature of the Counsels of God* in this matter, and their progress in Execution. And as in this Endeavour we shall carefully avoid all *Curiosity*, or vain Attempts to be *wise above what is written*; so on the other hand, study with sober Diligence to declare and give light unto what is revealed herein, to the End that we should so increase in Knowledge, as to be established in Faith and Obedience. To this End are our ensuing Discourses designed. *Sect.* 1.

Sect. 2. God in the *Creation of all things* intended to manifest his Nature in its Being, Existence, and Essential Properties, and therein to satisfie His Wisdom and Goodness. Accordingly we find His Expressions of and concerning Himself, in the work of Creation, suited to declare these things. See *Isa.*xl.12,13,14,15. Also that the Things themselves that were made, had in their Nature and Order such an Impress of Divine Wisdom, Goodness, and Power upon them, as *made manifest* the Original Cause from whence they did proceed. To this purpose discourseth our Apostle, *Rom.*i.19,20,21. Τὸ γνωστὸν τοῦ Θεοῦ φανερὸν ἐστιν ἐν αὐτοῖς; and the Psalmist, *Psal.* xix. 1, 2. as do sundry other Divine Writers also. Wherefore the visible Works of God, Man onely excepted, were designed for no other End, but to declare in General the Nature, Being, and Existence of God. But in this Nature there are *Three Persons* distinctly Subsisting. And herein consists the most Incomprehensible and Sublime *Perfection* of the Divine Being. This therefore was designed unto Manifestation and Glory in the Creation of Man. For therein God would glorifie Himself as subsisting in *Three Distinct Persons*, and Himself in each of those Persons distinctly. This was not designed immediately in other parts of the Visible Creation, but in this, which was the Complement and Perfection of them. And therefore the first express mention of a *Plurality of Persons* in the Divine Nature, is in the Creation of Man. And therein also are *Personal Transactions* intimated concerning his present and future Condition. This therefore is that which in the first place, we shall evince, namely, That there *were from all Eternity Personal Transactions in the Holy Trinity concerning Mankind in their Temporal and Eternal Condition, which first manifested themselves in our Creation.*

Sect. 3. The first Revelation of the Counsels of God concerning the glorifying of Himself in the making and disposal of Man, is declared *Gen.* i. 26. ויאמר אלהים נעשה אדם בצלמנו כדמותנו וירדו בדגת הים : *And God said, Let Us make Man in Our Image, according unto Our Likeness; and let them have Dominion.* This was the Counsel of God concerning the making of אדם, that is, not that particular individual Person who was first created, and so called, but of the *species* or kind of Creature which in him He now proceeded to create. For the Word *Adam* is used in this and the next Chapter in a threefold sense; First for the Name of the Individual Man who was first created. He was called *Adam* from *Adama*, the Ground, from whence He was taken, Chap.ii.19,20,21. ἄνθρωπος ἐκ γῆς, χοϊκὸς, *1 Cor.* xv.47. of the *Earth, earthly*. Secondly, It is taken indefinitely for the Man spoken of Chap. ii. 7. ויצר יהוה אלהים את־האדם עפר מן־האדמה : And *the Lord God created Man*; not he whose Name was *Adam*, for *He Hajediah* is never prefixed unto any proper Name; but the Man indefinitely of whom he speaks. Thirdly, It denotes the *species* of Mankind: So is it used in this place; for the Reddition is in the *plural* number; *And let Them have Dominion*; the multitude of *Individuals* being included in the Expression of the *Species*: Hence it is added vers.27. *So God created man in His own Image, in the Image of God created He him, male and female created He them*; which is not spoken with respect unto *Eve*, who was not then made, but unto the Kind or Race, wherein both *Sexes* were included.

Sect. 4. Concerning them God saith, נעשה *Let Us Make*, in the *Plural Number*; and so are the following Expressions of God in the same work: בצלמנו *In OUR Image*, כדמותנו *according to OUR Likeness*. This is the first time that God so expresseth Himself; and the onely occasion whereon He doth so in the Story of the Creation. As unto all other things we hear no more but ויאמר אלהים *And God said*; In which word also I will not deny but respect may be had unto the *Plurality* of *Persons* in the Divine Essence, as the Spirit is expressly mentioned, *Chap.*i.v.2. But here the mystery of it is clearly revealed. The *Jews* constantly affirm, That the *Elders* who translated the Law on the request of *Ptolomy King of Egypt*, changed or corrupted the Text in *Thirteen* places, whereof this was the First. For נעשה, *Let Us make*, they rendred by ποιῶ, *I will make*, and not ποιήσωμεν in the Plural Number. And this they say they did least they should give occasion unto the King or others to imagine that their Law allowed of any more Gods then one, or on any account departed from the *singularity of the Divine Nature*. Whether this were so or no, I know not, and have sufficient Reason not to be too forward in giving credit unto their

their Testimony, if nothing else be given in Evidence of what they affirm. For no Footsteps or Impressions of any such Corruptions remain in any *Copies* or Memorials of the Translation intended by them, which are come down unto us. But this is sufficiently evident; that the Reporter of this Story apprehended an unanswerable Appearance of a *Plurality of Subsistences* in the Deity, which they by whom the Trinity is denied, as we shall see immediately, know not what to make of, or how to solve.

Sect. 5. It is an easie way which some have taken in the Exposition of this place, to solve the Difficulty which appears in it. God, they say, in it speaks *More Regio*, in a Kingly manner, by the Plural Number. *Mos est*, saith *Grotius*, *Hebræorum de Deo, ut de Rege loqui*; *Reges res magnas agunt de Consilio primorum*, 1 Reg.xii.6. 2 Paral.x.9. *sic & Deus*, 1 Reg.xxii.20. *It is the manner of the Hebrews to speak of God as of a King. And Kings do great things on the Counsel of the Chief about them.* But the Question is not about the manner of speaking among the *Hebrews* (whereof yet no Instance can be given unto this purpose, of their speaking in the first Person, as here) but of the words of God Himself concerning Himself; and of the Reason of the change of the expression constantly used before. God is King of all the World, of the whole Creation; and if he had spoken *More Regio* therein, he would have done it with respect unto the whole equally, and not signally with respect unto man. Besides, this *Mos Regius* is a Custom of a much later date; and that which then was not, was not alluded unto. And the Reason added why this form of speech is used, namely, because *Kings do great things on the Council of their principal Attendants*, requires in the Application that God should consult with some created Princes about the Creation of Man, which is an *Anti-scriptural Figment*, and shall be immediately disproved. Least of all is any countenance given unto this Interpretation from the place alledged, 1 *King.*xxii.20. The Application whereof unto this purpose is borrowed of *Aben-Ezra* on this place, in his Attempt to avoid this Testimony given unto the *Trinity*. *Who shall perswade Ahab that he may go up and fall at Ramoth Gilead.* For as there is nothing spoken in the *Plural Number* to parallel this Expression; so if that *Allegorical* Declaration of Gods Providential Rule, be *literally* pressed, *Satan* or *a lying Spirit* must be esteemed to be one of the *Chiefs* with whom He consulted. *But who hath directed the Spirit of the Lord, or being the Man of His Counsel hath taught Him? With whom took He Counsel, and who made Him understand?* Isa. xl. 13,14.

The Ancients unanimously agree that a *Plurality of Persons* in the Deity is here Revealed and Asserted. Yea, the Council of *Syrmium*, though dubious, yea *Arianizing* in their Confession of Faith, yet denounceth *Anathema* unto any that shall deny these words, *Let Us make Man*, to be the words of the Father to the Son, *Socrat. Lib.*2. *Cap.*25. *Chrysostome* lays the weight of his Argument for it, from the change in the manner of Expression before used, as he may do justly and solidly. *Apparet*, saith *Ambrose*, *Concilio Trinitatis creatum esse hominem.* Neither have any of those who of late have espoused this Evasion, answered any of the Arguments of the *Ancients* for the sense we plead for; nor replied with any likelihood of Reason unto their Exceptions against that Interpretation which they took notice of as invented long ago. *Theodoret* in his *Quest.* in *Genes. Quest.* 20. urgeth, That if God used this manner of Speech concerning Himself merely to declare His Mind *More Regio*, He would have done it always at least He would have done it often. However it would unavoidably have been the Form of Speech used in that Kingly Act of *giving the Law at Sinai*; for that, if any thing, required the *Kingly Stile* pretended. But the absolute contrary is observed. God in that whole Transaction with his peculiar People and Subjects, speaks of himself constantly in the *Singular Number*.

Sect. 6. But there are two sorts of Persons who with all their Strength and Artifices, oppose our Exposition of this Place; namely the *Jews* and the *Socinians*, with whom we have to do perpetually in whatever concerns the *Person* and *Offices* of *Christ* the *Messiah*, and in what any way relates thereunto. We shall therefore first consider what they offer to secure themselves from this Testimony against their Infidelity, and then farther improve the words unto the End peculiarly designed. And although there is a great coincidence in their Pretensions, yet I shall handle them

them distinctly, that it may the better appear wherein the one receiveth Aid and Assistance from the other.

The *Jews* are at no small loss as to the Intention of the Holy Ghost in this Expression; and if we believe some of them have been so from of old. For as we observed before, they all affirm that these words were changed in the Translation of the Lxx. because they could not understand how they might be properly expressed without giving countenance unto *Polutheism*. *Philo de Opificio Mun.* knows not on what to fix, but after a Pretence of some Reason for Satisfaction, adds, τὴν μὲν ὖν ἀληθεςάτην αἰτίαν Θεὸν ἀνάγκη μόνον εἰδέναι; *The true Reason hereof is known unto God alone.* The Reason which he esteems most probable, is taken out of *Plato* in his *Timæus*. For whereas, he saith, there was to be in the Nature of Man a Principle of Vice and Evil, it was necessary that it should be from another Author, and not from the most High God. But as the misadventure of such woful Mistakes may be passed over in *Plato*, who had no Infallible Rule to guide him in his Disquisition after Truth: So in him who had the Advantage of the Scriptures of the Old Testament, it cannot be excused, seeing this Figment riseth up in Opposition to the Whole Design of them. Some seek an Evasion in the word נעשה which they would have to be the *first person singular in Niphal*; and not the *first person plural in Kal*. Having therefore a *passive signification*, the meaning is, that *Homo factus est*, Man or *Adam* was made in our Image and Likeness; that is, of *Moses* and other Men. Of this Exposition of the Words, *Aben-Ezra* says plainly, והפירוש חסר לב; *It is an Interpretation for a Fool*; and well refutes it from those words of God Himself, *Gen.* ix. 6. *Who so sheddeth Mans Blood, by Man shall his Blood be shed: for in the Image of God made He Man:* with other Considerations of the Text. *R. Saadias* would have it that God spake these words על מנהג מלכים, *Secundum consuetudinem Regum*, or לשון רבי שכן מנהג המלכים, as *Aben-Ezra*; *the Plural Number, which is the Custom of Kings.* This we have already rejected, and must yet farther call it into examination, as it is managed by the *Socinians*.

But plainly the Introduction of this Stile is comparatively Modern, and which nothing but Usage or Custome hath given Reverence or Majesty unto. *Joseph Kimchi* would have it, that God speaks unto Himself, or the *Earth*, or the *four Elements*. For as the Soul of Man was to be immediately created by God, so his Body was to be from the Earth, by a Contemperation of the *Principles* and Qualities of it. And this man falls on the Rock which he principally aims to avoid; namely, an appearance of *Polutheism*. For he makes the Earth it self to be a God, that hath a Principle of Operation in it self, with a Will and Understanding whereby to exert it. Some of them affirm that in these words God consulted בפמליא של מעלה *with His Family above*; that is, the Angels; which *Aben-Ezra* on the place principally inclines unto. This must afterwards be distinctly examined. Others say it is God and בית דינו *His House of Judgment*. ואם כתב אעשה אדם לא למדנו שהוא מדבר עם בית דינו אלא עם עצמו. Says *Kishi* on the place, *If it had been written, Let Me, or I will make Man, He had not taught us that He spake unto His House of Judgment, but unto Himself*; whereof he shews the danger from the Expressions in the *Plural Number*. Hence some Learned Men have supposed that of old by *God and His House of Judgment*, they intended the *Persons of the Holy Trinity*, the *Father*, *Word* and *Spirit*: But the Explication which they frequently give of their Minds herein, will not allow us so to judge, at least as unto any of their *Post-Talmudical Masters*.

Other vain and foolish Conjectures of theirs in this matter, I shall not repeat. These Instances are sufficient as to my present Intention. For hence it is evident into what Uncertainties they cast themselves, who are resolved upon an Opposition unto the Truth. They know not what to fix upon, nor wherewith to relieve themselves. Although they all aim at the same End, yet what one embraceth another condemns, and those that are wisest reckon up all the Conjectures they can think of together, but fix on no one as true, or as deserving to be preferred before others. For Error is no where stable or certain, but fluctuates like the Isle of *Delos*, beyond the Skill of Men or Devils to give it a Fixation. And thus much also of their sence was necessary to be expressed, that it might appear whence and from whom the *Socinians* and those who *Syncretize* with them in an Opposition unto these Testimonies given unto the *Trinity*, do borrow their Exceptions. Little or nothing have they to offer for the Supportment of their Cause, but what they have borrowed from those avowed Enemies of our Lord Jesus Christ.

I shall not in this Instance Collect the Sentiments of the *Socinians* out of several of their Writers, but take up with him who was one of the first that made it his professed Design to elude all the Testimonies of the Scriptures, which are usually pleaded in the Defence of the Doctrine of the Trinity. This is *Georgius Eniedinus*; whose Writings indeed gave the first Countenance unto the *Antitrinitarian* Cause. And I shall the rather deal with him, because his perverse Discourses, which were almost worn out of the World, are lately Revived by a *New Edition*, and are become common in the Hands of many. Besides, indeed there is little or nothing material added in this cause by his Followers unto his *Sophistical* Evasions and Exceptions; though what he came short of in the New Testament, being prevented by Death, is pursued in his Method by *Felbinger*. The Title of his Book is, *Explicationes locorum veteris & novi Testamenti, ex quibus Trinitatis Dogma stabiliri solet*; Whereof, this under consideration is the Second. To the Argument from hence for a *plurality of Persons* in the same Divine Essence, he gives sundry Exceptions, mostly borrowed from the *Jews*, invented by them out of their Hatred to the Christian Faith. And both sorts of these Men do always think it sufficient unto their Cause, to give in *cavilling Exceptions* unto the clearest Evidence of any Divine Testimony, not regarding to give any sense of their own, which they will abide by, as the true Exposition of them. Sect. 7.

He therefore first pleads; *Si ex hoc loquendi formula numerus & natura Dei venanda & colligenda est, dicimus primo, Non plus esse Trinitariis in hoc dicto ad tres Deitatis personas stabiliendas præsidii, quam Gentibus & omnibus Idololatris, ad sua multiplicia & numero carentia numina confirmandum. Illud enim Faciamus & nostram, tam potest ad decem, centum, mille, quam ad tria referri, neq; quidquam est futilius & ineptius quam sic argumentari. Hic dicuntur esse multi; ergo sunt tres, nam possunt esse viginti, triginta, quinquaginta, &c. Ergo siquid roboris in hoc argumento est, hoc tantum concludit Deos esse multos. Absit autem a nobis, certe abest a Mose ista prophanitas, ut multitudinem Deorum, sacrarum literarum testimonio introducamus aut stabiliamus.*

But these things are *Sophistical* and Vain. The *Unity* of the Divine Nature is always supposed in our Disquisitions concerning the Persons Subsisting therein. And this is so clearly and positively Asserted in the Scripture, particularly by *Moses*, *Deut.* 6. 4. besides that, any Apprehensions to the contrary are directly repugnant unto the Light of Nature, that no Expressions can be observed to give the least Countenance unto any other Notion, without ascribing direct contradictions unto it, which if certain and evident, were a sufficient ground to reject the whole. No pretence therefore unto any imagination of a *plurality of Gods* can be made use of from these Words. And the whole remaining *Sophistry* of this Exception, lies in a supposition that we plead for *three distinct Persons* in the Trinity from this place, which is False. That there is a *plurality of Subsistencies* in the Divine Nature, we plead from hence; that these are *Three*, neither more nor less, we prove from other places of Scripture, without number. Many of these I have elsewhere vindicated from the Exceptions of these Men, without a Supposition of this *plurality of Persons*, we say no tolerable account can be given of the Reason of this Assertion, by them who acknowledge the Unity of the Divine Nature. And we design no more, but that therein there is *mutual Counsel*, which, without a Distinction of Persons cannot be fancied. This whole pretence therefore, founded on a Vain and false Supposition, That this Testimony is used to prove a *certain number* of Persons in the Deity, is altogether Vain and Frivolous.

He adds; *Secundo illud quoq; hic perpendendum est, quod ex his Mosis verbis non sequitur hoc, Deum, qui dixit faciamus, fuisse multiplicem, sive non unum fuisse locutum, sed hoc tantum, hæc verba prolata coram pluribus. Unus ergo erat qui loquebatur, sed loquebatur præsentibus aliis. Hinc autem non immediate sequitur Creatores hominis fuisse multos. Nam ad hanc conclusionem pluribus adhuc consequentiis opus est. Nimirum quærendum statim est, quinam illi fuerint, quos Deus allocutus est. Deinde Creaturæ, an increati? Tum an illi quoq; æqualiter cum Deo operati sint in formatione hominis.*

Although he only here proposeth in general, what he intendeth afterwards to pursue in particular, yet something must be observed thereon, to keep upright the State of our Enquiry, which he endeavours perpetually to wrest into his Advan-

tage, And (1) The Invidious Expressions which he makes use of as *Deum multiplicem*, and the like, are devoid of Ingenuity and Charity; nothing that answers them being owned by those whom he opposeth. (2) It follows not from our Exposition of these words, nor is it by us asserted, that Man had *many Creators*; which he need not pretend that there is need of many Consequences to prove, seeing none was ever so Fond as to attempt the proof of it. I confess that expression in *Job*; איה אלוה עשי *Chap.* xxxv. 10. *Where is God my Creators?* doth prove that He is in some sense *Many* who made us. But whereas Creation is a Work proceeding from, and an Effect of the infinite Properties of the One *Divine Nature*, our *Creator* is but One, although that One be equally Father, Son and Spirit. (3) It is granted that *One speaks* these words, not more together; But He so speaks them, that He takes those unto whom He speaks, into the Society of the same Work with Himself; neither is the Speaker more or otherwise concerned, in, *Let US make*, and, *in OUR Image*, then are those unto whom He speaks. Neither indeed is it the *speaking of these words* before many concerned, that *Moses* expresseth, but it is the concurrence of many unto the same Work, with the same Interest and concernment in it. And whoever is concerned speaking or spoken unto in the first Word, *Let Us Make*, is no less respected in the following words, *in Our Image and Likeness.* They must therefore be of *One* and the same *Nature*, which was to be represented in the Creature, to be made in their Image. These things being premised, we may take a view of the pursuit and management of his particular Exceptions.

Atque quod ad primum attinet; Quinam scilicet illi fuerint, quos sit Deus allocutus; primo dicere possumus non necessarium esse, propter hujusmodi locutionum formas, multa individua constituere. Sæpe enim Scriptores aliquem secum deliberantem & disceptantem introducunt. Ex quo non statim sequitur ei plures in consultatione adesse, sed tantum hoc, illum diligenter & solicite omnia considerare & expendere. Ita ergo Deus animal omnium præstantissimum creaturus, introducitur a Mose consultabundus ἀνθρωποπαθῶς more Scripturæ. Unde tamen non sequitur, Deum in istud consilium alios adhibuisse.

Herein this Author exceeds the Confidence of the *Jews*; For they constantly grant, that somewhat more then *One Individual Person*, must be intended in these words, or no proper sense can be Elicited from them. But the whole of this Discourse, and what he would insinuate by it, is meerly *petitio principii*, accompanied with a neglect of the Argument which he pretends to Answer. For he only says that *One may be introduced, as it were Deliberating and Consulting with Himself*, whereof yet he gives no Instance, either from the Scripture or other Sober Writer, nor can give any *Parallel* unto this Discourse here used; But he takes no notice that the words directly introduce *more then one* Consulting and Deliberating among themselves about Creating of Man in their Image. And of a form of speech answering hereunto, where *One only and absolutely* is concerned, no Instance can be given in any approved Author.

Again, what he concludes from his Arbitrary Supposition, namely, that hence *it doth not follow that God took Counsel with Others besides Himself*, is nothing to the Argument in hand. For we prove not hence that God consulted with Others besides *Himself*, nor would it be unto our purpose so to do. But this the words Evince, That He who thus Consulteth with Himself, is in some respect more then One. But will this Author abide by it, that this is the Sense of the Place, and that thus the Words are to be interpreted? This he hath not the least thought of, nor will maintain that it is according unto Truth. For so they can invent *Exceptions* against our interpretation of any Testimony of Scripture, they never care to give one of their own which they will Adhere unto and Defend; which way of dealing in Sacred things of so great Importance, is very Perverse and Froward. Thus our Author here relinquishing this Conjecture proceeds.

Sed demus esto; Deum hic aliquos compellasse, quæramus quinam isti fuerint. Aiunt Adversarii hos omnino debuisse esse sermonis & rationis capaces. Quomodo enim Deus alloqueretur eos, qui nec loqui nec intelligere possint; sed hoc non satis firmum est: Nam scimus Deum sæpe etiam cum sensu & ratione carentibus colloquium instituere: ut in Esa. i. Audite cæli.

Rather then this Man would omit any Cavil, he will make use of such as are *Sapless* and Ridiculous. God doth not here speak unto others that are not Himself,

self, but by speaking as he doth, declares himself to exist in a plurality of Persons capable of mutual Consultation and joynt Operation. But here he must be supposed, as some of the *Jews* fancied before him, to speak unto the inanimate parts of the Creation; as He speaks in the first of *Isaiah*, *Hear O Heavens and give Ear O Earth*. But in such *Rhetorical Apostrophes* they are in truth Men that are spoken unto, and that *Scheme* of Speech is used meerly to make an Impression on them of the things that are spoken. Apply this unto the Words of God in the Circumstances of the Creation of Man, and it will appear shamefully Ridiculous. Wherefore he trusteth not unto this Subterfuge but proceeds to another.

Sed demus etiam hoc; Istos Deo præsentes fuisse rationales, quid postea? Addunt hos non fuisse creaturas, quia Deus non soleat in suum consilium adhibere creaturas; oportet ergo ut fuerint creatores, Filius cum Spiritu. Verum isti meminisse debebant, Scripturam Sacram nusquam Deum solitarium statuere, sed semper illi apparitores & agmina Angelorum attribuere, ut ex visionibus prophetarum patet. Quod autem in consultationem non adhibeat creaturas Deus, hoc quoq; ex eisdem visionibus refellitur. Nam etsi verum est Deum proprie cum nullo consulere, neq; ullius egere consilio, tamen prophetæ illum consulantem cum spiritibus representant, 3 Reg. 22. Isa. 6. Job 1. *Jam vero cum Adamus formabatur exhibisse Angelos sequens Historia Mosis docet. Ergo potuerunt illi Deo de condendo homine consultanti assistere, & coram illis potuit Deus hæc protulisse.*

This Man seems willing to grant any thing but the Truth. That which this whole Discourse Amounts unto is, That *God spake these Words unto the Angels*, as the *Jews* pretend. So *Jarchi* says, that God spake unto them בדרך משל *by way of condescension*, that they should not be troubled to see a Creature made little less excellent then themselves: Others of them say that God spake unto them as he is attended with them, or as they wait upon His Throne, which they call His *House of Judgment*, and this sense *Eniedinus*, and those that follow him, fence withall. But this we have disproved already, so that it need not here be much insisted on. The Scripture expresly denies that *God took Counsel with any* besides Himself in the *whole Work of the Creation*, *Isa.* lx. 12, 13, 14. Creation is a pure Act of infinite Monarchical Sovereignty, wherein there was no use of any intermediate Instrumental Causes, as there is in the Government of the World. Wherefore in the course of Providence God may be introduced as speaking with or unto the Creatures whom He will employ in the Execution thereof, and who attend His Throne to receive His Commands; But in the Work of *Creation*, wherein *none were to be employed*, this can have no place, nor can God be represented as Consulting with any Creatures in the Creation, without a disturbance of the true Notion and Apprehension of it. Besides, nothing of this Nature can be proved, no not with respect unto Providential Dispensations from the places alledged. For *Isa.* vi. it is the Prophet only whom God in vision speaks unto, calling out his *Faith* and Obedience, *Whom shall I send, and who will go for us*, v. 8. But whereas he speaks both in the *Singular* and *Plural* number; *Whom shall I send, and who will go for us?* There is there also a *plurality of Persons* in the same individual Essence expressed; and unto the other Persons besides the Father is this place applyed by the Holy Ghost, *Joh.* xii. 40. *Acts* xxviii. 26. In the other two places, 1 *Kings* xxii. *Job* i. God is introduced speaking to the *Devil*, which it is some marvel to find cited unto this purpose, by Persons of more Sobriety and Modesty then *Eniedinus*.

Again, Man was made in the Image and Likeness of Him that speaks, and all that are as it were conferred with. *Let Us make Man in Our Image.* But Man was not made in the *Image and Likeness of Angels*, but in the Image and Likeness of God, that is, of God alone, as it is expressed in the next verse. And the *Image* here mentioned doth not denote that which is made to answer another thing, but that which another is to answer unto. *Let Us make Man in Our Image*, that is, conformable unto Our Nature. Now God and Angels have not *one Common Nature*, that should be the Exemplar and *Prototype* in the Creation of Man. Their Natures and Properties are infinitely distant. And that Likeness which is between Angels and Men, doth no way prove that Man was made in the Image of Angels, although Angels should be supposed to be made before them. For more is required hereunto then a meer *Similitude* and *Likeness*, as one Egge is like another, but not the *Image* of another. A design of Conforming One to another, with its Dependance on that

Other, is required hereunto; so was *Man* made in the Image of God alone. But he farther excepts.

Sed quid tum, si omnia demus; Deum non creaturis præsentibus, neque illis esse allocutum his verbis; sequitur ne eum qui locutus est cum illis quos allocutus est ejusdem esse Naturæ & Essentiæ? Hoc enim isti moliuntur. Certe fatuum est ita colligere. Ille qui loquitur & illi quos alloquitur sunt ejusdem Essentiæ. Sic enim Serpens erit Eva, & Homo Diabolus & quid non.

At whose Door the Censure of *Folly* will rest, a little Examination of this *Sophism* will discover. For whatever this Man imagine, it will certainly follow, that if God spake unto any, and they were not Creatures, those to whom he spake were of the *same Nature and Essence* with Him that spake. For God and Creatures divide the whole Nature of Beings; and therefore if any be spoken unto that is not a Creature, He is God; unless he can discover a middle sort of Being, that is not God nor a Creature, neither the Maker nor Made. Again, it is a wondrous vain supposition that our Argument from hence is taken from such a general Proposition, *He that speaks, and he that is spoken unto, are of the same Nature*; The Absurdity whereof is obvious unto Children. But here is such a speaking of One, as declares Him in some respect to be *more than One*. And they are all assumed into the same Society in the forming of Man in the Likeness of that *One Nature*, whereof They were equally Partakers. All these Pretences therefore are at last deserted by our Author, who betakes himself unto that which is inconsistent with them.

Sed excipient fortasse, Mosem non tantum hoc significare, Deum esse allocutum præsentes illos, sed eos in societatem operis vocasse, & creationis participes fecisse; faciamus inquit. At qui Creator est hominis, est etiam universi; qui universi, est solus & verus Deus. Hoc igitur jam diligentius excutiendum est; An Deus in hoc verbo faciamus, secum alios inclusserit, atque creationem hominis aliis quoque communicavit? Nos enim dicimus, illud faciamus, etiamsi forma & voce sit plurale, tamen significatione & vi esse singulare; neque de ullo alio nisi de solo loquente, hoc est de Deo esse intelligendum.

As he here at once overthrows all his former Pretences, with some others also that he addes from the *Jews* in the close of his Discourse, sufficiently manifesting that it is not Truth, or the true sense of the words, which he enquires after, but meerly how he may multiply *Captious Exceptions* unto the sense by us pleaded for; so now when he comes to own a direct opposition unto it, his Discourse wherein he states the matter in difference, is composed of *Sophistical* Expressions. For whereas he pretends that our Judgment is, *That God by these Words calls in others besides Himself unto Himself into the Society of this Work*, whereby it is proved that both He that speaks, and They that are spoken unto, are of the *same Nature*, he doth but attempt to deceive the unwary Reader. For we say not that *God speaks unto others besides Himself*, nor calls in others to the Work of Creation. But God alone speaks in Himself and to Himself, because as He is *One* in Essence, so as to *Personal Subsistence* there are *Three* in One, as many other places of the Scripture do testifie. And these *Three* are each of them Intelligent Operators, though all working by that Nature which is *One*, and common to or in them all. Therefore are they expressed as speaking thus in the *Plural Number*, which could not be in any Congruity of Speech, were he that speaks but *One Person*, as well as *One in Nature*. And were not the Doctrine of the Trinity clearly revealed in other places of Scripture, there could be no proper Interpretation given of these words, so as to give no countenance unto *Polutheism*. But that being so revealed and taught elsewhere, the interpretation of this place is facile and plain, according to the *Analogy* thereof. But that one Person alone is intended in these words, he proceeds to prove.

Primo enim hoc omnibus Linguis usitatum est, ut numero plurali, cum de se cum de aliis etiam singularibus passim sine discrimine utantur, sic Christus cum de se solo loqueretur; Joh. iii. 11. ait, Quod scimus loquimur, & quod vidimus testamur; in quibus verbis Christum de se pluraliter loqui sequentia ostendunt; si inquit terrena dixi vobis: Sic Deus de seipso solo. Isa. lxi. 22. *Accedent & nuntient nobis, quæcunque ventura sunt, & ponemus cor nostrum & sciemus novissima eorum & quæ ventura sunt indicate nobis. Quis etiam illud observari posset, de eodem & unico singulari permixtim, nunc singularem nunc pluralem usurpari numerum; &* Isa. vi. *Dicit Deus, quem mittam aut quis ibit pro nobis? Ex quibus & similibus locis & loquendi usu vulgari apparet, posse verbum plurale de uno solo, recte intelligi & dici. Ergo etiamsi Deus hic dicat faciamus, tamen tantundem est, ac si diceret faciam.*

What

What he saith is so usual in *all Languages*, that *One* speaking of himself should speak in the *Plural Number*, having respect unto no more than himself, nor letting any others into a concernment with himself in the things spoken, he can give no Instance of *in any Language*, out of any Ancient approved Author.

(1) That phrase of Speech is a Novice in the use of Speaking. Particularly it is a Stranger unto the Scripture. As this Author could not, no more can any of his Successors produce any one Instance out of the *Old Testament*, of any one, unless it were God alone, were he never so Great or Powerful, that spake of himself in the *First Person in the Plural Number*. *Aben-Ezra* himself on this place grants that no such Instance can be given. He is therefore at once deprived of the *Hebrew Language*, wherein yet alone his Instances ought to be given, if he will argue from the Use of Speaking.

(2) The Places he recites, relieve him not. *John* iii. 11. Our Saviours words respect not *Himself* onely, but His *Disciples* also, who taught and baptized in His Name, whose Doctrine He would vindicate as His own. And as for what He adds afterwards, *If I have told you earthly things*, it relates directly unto that Discourse which in his own Person he had with *Nicodemus*, with respect whereunto He changeth his phrase of Speech unto the *Singular Number*, which overthrows his pretensions. The words of the Prophet *Isa.* xli. 22. are either spoken of God alone, or of God and the Church, whom he called and joyned with Himself in bearing witness against *Idols* and *Idolaters*. And he may take his choice in whether sense he will admit of them. If they are spoken of God alone, we have another Testimony to confirm our Doctrine, that there must be and is a *Plurality of Persons* in the One singular individed Nature of God. If of the *Church* also, there is no Exception in them unto our Rule, That one Person speaks of himself in the Scripture onely in the *Singular Number*.

(3) His other Instance out of the same Prophet, *Isa.* vi. 8. *Whom shall I send, and who will go for Us?* is home to his purpose of proving that the Singular and Plural Number are used mixedly or promiscuously of one and the same. But who is that *One?* It is God alone. No such Instance can be given in any other. And why are things so expressed by Him and concerning Him? Who can give any tolerable Reason, but this alone, namely, Because His Nature is One and Singular, but subsisting in more Persons then One. And indeed this place considered with its Circumstances, and the Allegations of it in the New Testament, doth infallibly confirm the Truth we contend for. He hath not yet therefore attained to a proof that the *Word may be so used* as he pretends, which with these men is enough to secure them from the force of any Scripture-Testimony. He addes therefore:

Secundo, Non solum posse, sed omnino necessarium esse, ut hic faciamus, singulare denotet individuum, inde probatur, quia si illa vox multitudinem in se includeret, nunquam ausi fuissent sacri Scriptores eam immutare & in singularem numerum vertere. At Prophetæ, Ipse Christus & Apostoli ubicunque de hac creatione loquuntur eam uni & quidem in singulari usurpata voce attribuunt. Nam statim ipse Moses subjicit, & creavit Deus hominem ad imaginem & similitudinem suam. Quod proxime dixerat faciamus, hic exprimit per Deus creavit; quod ibi in imaginem nostram, hic in singulari, ad imaginem suam. Sic Cap. vi. Delebo hominem quem creavi. Et Christus Matth. xix. 4. *Qui fecit hominem ab initio, masculum & fœminam fecit eos.* Marc. x. 6. *Masculum & fœminam fecit eos Deus.* Paulus, Act. xvii. 26. *Deus fecit ex uno omne genus humanum.* Act Colos. iii. 10. *Induentes novum hominem, eum qui renovatur ad agnitionem secundum imaginem illius qui creavit illum. Cum ergo omnes testantur unicum esse illum, qui hominem creavit, sequitur etiam hoc loco per verbum faciamus, non nisi unum significari. Posse enim unum per plurale significari jam monstravimus.*

Nothing can be more effectually pleaded in the behalf of the Cause opposed by this Man, then what is here alledged by him in opposition thereunto. For it is certain that the Holy Writers would never have ascribed the Creation of All unto *One*, and expressed it in the *Singular Number*, as they do most frequently, had it not been *One God*, One Creator, by whom all things were made. This is the Position which he lays down as the Foundation of his Exception. And he was not so brutish as once to imagine that we believed there were *more Creators*, and so consequently *more Gods* than One. But take this

Aſſertion alſo on the other ſide; namely, That the Holy Writers would never have aſcribed the Creation unto *more than One*, unleſs that *One* in ſome ſenſe or other had been more than ſo. Wherefore they do not change, as is pretended, the *Plural Expreſſion* into a *Singular*, but the Holy Ghoſt expreſſing the ſame thing of making Man in the Image of God, ſometimes expreſſeth it in the *Singular Number*, by reaſon of the Singularity of the Nature of God, which is the Original of all Divine Operations, for God works by His Nature; and ſometimes in the *Plural*, becauſe of the *Plurality of Perſons* in that Nature: On which ſuppoſition theſe different Expreſſions are reconciled, without which they cannot ſo be.

And all theſe Exceptions or Cavils are managed meerly againſt the neceſſary Uſe and Signification of the word *Faciamus*, *Let Us make*, in the Plural Number. What is alledged by the *Ancients* and others, to clear the Intention of the Expreſſion in this place particularly, he takes no notice of. For he makes no Enquiry, why ſeeing in the whole Antecedent Account of the Work of Creation God is introduced ſpeaking conſtantly in the *Singular Number*, here the phraſe of Speech is changed, and God ſpeaks as conſulting or deliberating in the *Plural Number*. And He ſays not onely, *Let Us make*, but addes, *In O U R Image, and in O U R Likeneſs*. To imagine this to be done without ſome Peculiar Reaſon, is to Dream rather then to Enquire into the Senſe of Scripture. And other Reaſon beſides what we have aſſigned, with any tolerable Congruity unto the Common Uſe of Speaking, cannot be given. But ſuppoſing that he hath ſufficiently evinced his Intention, he proceeds to give a Reaſon of *the Uſe of this kind of Speech, where One is ſpoken of in the Plural Number.*

Quæ ſit autem cauſa cur liceat per pluralem numerum ſignificare unum, & quando hoc ſoleat fieri, variæ afferri ſolent cauſæ. Quidam Cenſent fieri honoris gratia, ut de eminentibus & excellentibus perſonis pluraliter loquamur. Id uſitatum eſſe linguæ Hebreæ annotant docti; inter quos Cevallerius in ſua Syntaxi hunc tradit Canonem. Quæ dignitatem ſignificant Pluraliter uſurpantur ad ampliorem honorem. Ut Joſ. xxiv. 20. *Dii ſancti ipſe.* Exod. xxi. 29. *Domini ejus pro dominus.* Iſa. xix. 4. *In manu Dominorum duri; pro domini.* Gen. xlii. 40. *Domini terræ; pro Dominus. Imo hoc non tantum in Hebrea, ſed in aliis quoque linguis eſſe uſitatum, patet ex* σχολ. *Sophoclis; qui in Oedipo Coloneo annotavit poetam dixiſſe,* δοῦναι σφὶν *pro* δοῦναι αὐτῷ *& addit Scriptum eſſe* κτ͂ σχῆμα πληθυντικῶς; *propter honorem ſeu dignitatem pluraliter.*

We alſo grant that it is *One* who is here intended, onely we ſay, He is not ſpoken of under that Conſideration of *being One*. Nor is it enough to prove that the word *may* in the *Plural Number* be uſed in a Singular Senſe, but that it is ſo in this place, ſeeing the proper importance of it is otherwiſe. Neither can that Expreſſion concerning God, *Joſh.* xxiv. 20. אלהים קדושים הוא, *Dii Sancti ipſe*, be uſed *Honoris Gratia*, ſeeing it is no Honour to God to be ſpoken of as *many Gods*, for His Glory is that He is *One onely*. It hath therefore another reſpect, namely, unto the Perſons in the Unity of the ſame Nature. I could eaſily give the Reaſons of all his other Inſtances in particular, wherein Men are ſpoken of, and manifeſt that they will yield him no relief. But this may ſuffice in general, That they are all *Speeches concerning Others in the Third Perſon*, and all our Enquiry is concerning *any one thus ſpeaking of Himſelf in the Firſt Perſon*, whereof no one can be given. Wherefore our Author not confiding unto this his laſt *Refuge*, he takes himſelf unto fooliſh Imaginations *of Gods ſpeaking to the Superior Parts of the World, whence the Soul of Man was to be taken, and the Inferior, whence his Body was to be made*: To a Deſign *for the Inſtruction of Men, how to uſe Counſel and Deliberation in great Undertakings*; To a *double Knowledge in God, Univerſal and Particular*: Which are all of them *Rabbinical Fopperies*, evidently manifeſting that he knew not what to confide in or reſt upon, as to the true cauſe of this Expreſſion, after he had reſolved to reject that alone which is ſo.

Sect. 8. The Foundation of our Intention from this place being thus cleared, we may ſafely Build upon it. And that which hence we intend to prove is, That in the Framing and Producing the things which concern Mankind, there were *Peculiar Internal Perſonal Tranſactions* between the Father, Son, and Spirit. The *Scheme*

of

of Speech here uſed is in *Genere Deliberativo*; by way of Conſultation. But whereas this cannot Directly and Properly be Aſcribed unto God, an *Anthropopathy* muſt be allowed in the Words. The mutual diſtinct Actings and Concurrence of the ſeveral Perſons in the Trinity is expreſſed by way of *Deliberation*; and that becauſe we can no otherwiſe Determine or Act. And this was Peculiar in the Work of the Creation of Man, becauſe of an eſpecial Deſignation of Him to the Glory of God, as *Three in One*. Neither could He have been Created in the *Accidental* Image of God, but with immediate Reſpect unto the Son, as He was the *Eſſential* Image of the Father. The diſtinct Perſonal Actings of the Trinity, wherein the *Prieſthood* of Chriſt is Founded, are not I confeſs, contained herein. For theſe things preceded the conſideration of the Fall, whereby the *Image* now Propoſed and Reſolved to be Communicated unto Man in his Creation was loſt, which Chriſt was Deſigned to Recover. But here is enough to confirm our General Aſſertion, that ſuch *Diſtinct Actings* there were with reſpect unto Mankind; and the Application hereof unto our preſent purpoſe, will be Directed in the enſuing Teſtimonies. This therefore I have only laid down and proved as the General Principle which we proceed upon. Man was peculiarly Created unto the *Glory of the Trinity*, or of God as *Three in One*. Hence in all things concerning Him, there is not only an Intimation of thoſe diſtinct Subſiſtences, but alſo of their diſtinct Actings with reſpect unto Him. So it was Eminently in His *Creation*; His Making was the Effect of ſpecial Counſel. Much more ſhall we find this fully expreſſed with reſpect unto his Reſtauration by the Son of God.

The ſame Truth is farther Revealed and Confirmed, *Prov.* viii. *v.* 22. *The Lord Poſſeſſed Me in the beginning of His Way, before His Works of Old.* v. 23. *I was ſet up from Everlaſting, from the Beginning, or ever the Earth was.* v. 24. *When there were no Depths, I was brought forth: when there were no Fountains abounding with Water.* v. 25. *Before the Mountains were Settled, before the Hills was I brought forth.* v. 26. *While as yet He had not made the Earth, nor the Fields, nor the higheſt part of the Duſt of the World.* v. 27. *When He prepared the Heavens, I was there; when He ſet a Compaſs upon the Face of the Depth.* v. 28. *When He Eſtabliſhed the Clouds above, when He Strengthned the Fountains of the Deep.* v. 29. *When He gave to the Sea His Decree, that the Waters ſhould not paſs His Commandment; when He appointed the Foundation of the Earth.* v. 30. *Then was I by Him, as One brought up with Him; and I was daily His Delight, Rejoycing always before Him.* v. 31. *Rejoycing in the Habitable Parts of the Earth; and my Delights were with the Sons of Men.* *Sect.* 9.

We muſt firſt ſecure this Teſtimony againſt thoſe who have attempted to Deprive the Church of God of its Uſe and Advantage; and then Improve it unto our preſent Purpoſe. In the Ancient Church none queſtioned but that the *Wiſdom* which here Diſcourſeth is the Son of God. Only the *Arians* greatly endeavoured to Corrupt the ſence of one Paſſage in it, and thereby to Wreſt the whole to give Countenance unto their Hereſie. Thoſe of late who agree with them in an Oppoſition unto the ſame Truth, upon *other* Principles, obſerving how they Failed in their Attempt, do leave the Sence of particular Paſſages Unqueſtioned; and call into Queſtion the whole *Subject* of the Diſcourſe, wherein if they prevail, the Sence of particular Places muſt be Accommodated unto what they Subſtitute in the Room thereof.

It is *Wiſdom* that ſpeaks and is ſpoken of. This we believe to be *He* who is the *Wiſdom of God*, even His Eternal Son. This they will not grant; although they are not agreed what it is that is intended. A *Property* ſay ſome, of the Divine Nature; The *Exerciſe of Divine Wiſdom* in making the World ſay others; The *Wiſdom* that is in the Law ſay the *Jews*; or as ſome of them, The *Wiſdom* that was given unto *Solomon*; and of their Mind have been ſome of late. With the *Arians* I ſhall not much contend, becauſe their *Hereſie* ſeems to be much buried in the World, although ſome of late have endeavoured to give Countenance unto their Opinions, or unto them who maintained them. *Sand. Hiſt. Eccleſ. enucl. lib.* 3. It was the 22*d*. Verſe which they principally Inſiſted on. For whereas it was granted between them and the *Homouſians* that it is the Son of God which is here ſpoken of, they hence pleaded for His Creation before the World, or His Production, ἐξ οὐκ ὄντων, and *that there Was, when He Was not.* This they

did

did from these words, יהוה קנני ראשית דרכו which words were rendred by the Lxx. or the *Greek Translation* then in Common use, ὁ κύριος ἔκτισέ με, ἀρχὴν ὁδῶν αὐτοῦ. *Dominus condidit me initium viarum suarum.* And this is followed by all the Old Translation, בראני say the *Targum*; and the *Syriack*, *Creavit me*; and the *Arabick* follows them; only the *Vulgar Latine* reads, *possedit*, *possessed me*. On this Corrupt Translation the *Arians* bare themselves so High, as to Provoke their Adversaries unto a Decision of the whole Controversie between them, by the Sentence of this one Testimony. But the Corruption of the Common Translation is long since Confessed. *Aquila* and *Theodotion* both render the Word by ἐκτήσατο, *He Possessed*. Nor doth קנה in any Place, or on any Occasion signifie to *Make* or *Create*, or any thing of the like Importance. Its constant Use is either to *Acquire* and *Obtain*, or to *Possess* and *Enjoy*. That which any one hath, which is with him, which belongs unto him, and is his Own; he is קנה the *Possessor* of. So is the Father said to *Possess Wisdom*, because it was His, with Him, even His Eternal Word or Son. No more is intended hereby, but what the Apostle more clearly Declares, *Joh.* i. 1, 2. ἐν ἀρχῇ ὁ λόγος ἦν πρὸς τὸν Θεόν. *In the Beginning the Word was with God.* But with these I shall not Contend.

Sect. 1. The *Jews*, and those who in the things concerning the Person of Christ derive from them, and who borrow their Weapons to Combat His Deity, we must not pass by. For an Examination of their Pretences and *Sophisms* in this Cause, at least Occasionally as they Occur unto us, I do not Guess, but know to be Necessary.

Grotius on this place tells us; *Hæc de ea Sapientia quæ in lege apparet, exponunt Hebræi*; *The Hebrews Expound these things of that Wisdom which is seen in the Law.* And as to many of them, this Information is true; whereunto he adds of his own, *Et sane ei si non soli, at præcipue hæc Attributa conveniunt*; *and thereunto indeed the things here Attributed unto Wisdom do agree, if not only, yet principally*; Which whether it be so or no, the ensuing Examination will evince.

The *Jews* then affirm, That the Wisdom here Intended, is the *Wisdom of the Law*, as in the Law, or the Wisdom that God used in Giving the Law; But how the things here ascribed unto Wisdom can belong unto the *Law given on Sinai*, is hard to Conceive. To take off this Difficulty *they* tell us, That the Law was one of the *Seven things* which God Made before the Creation of the World; which they Prove from this place, *v.* 22. *In the Beginning of His Ways He Possessed me*; Yea, and that as they say, *Two Thousand Years before Creation*, signified by the two *Alephs* in that Sentence. *Midrash Bamidmar*, in *cap.* 8. But *Aben-Ezra* in his Preface unto his Annotations on the Bible tells us, That they are *Mystical Allegories*, and not True in their Literal Sence; as doth also the Author of *Nizachon*, *Sec. Bereshi. Sect.* 3. who likewise informs us that these things are said to be made before the World, לפי גדולות ושובות; *because of their Excellency and Worth*, whence they were first thought upon. But these Figments we need not trouble our selves about. Their Apprehension that the *Wisdom* intended, is that of the Law, which *Grotius* gives Countenance unto, shall be Examined. The *Socinians* are not Solicitous what the things mentioned are Ascribed unto, so they can satisfie themselves in their Exceptions unto our Ascription of them unto the Son of God. I shall therefore first Confirm our Exposition of the place, and then remove their Exceptions out of our Way.

Sect. 11. First, It is an *Intelligent Person* that is here intended; For all Sorts of Personal Properties are Ascribed unto it. It cannot therefore be a meer *Essential Property* of the Divine Nature. Nor can the things spoken concerning it with respect unto God, be any way Verified in His Essential Attributes. Much less is it *Wisdom* in General, or *Wisdom* in Man; as by some it is Expounded: no one thing here mentioned being in any tolerable Sense Applicable thereunto. For (1) in the whole Discourse Wisdom speaks as an *Intelligent Person*; whereof almost every Verse in the whole Chapter is an Instance. (2) *Personal Authority and Power* are Assumed by it, *v.* 15, 16. *By Me Kings Reign, and Princes Decree Justice; By Me Princes Rule; and Nobles, even the Judges of the Earth.* (3) *Personal* Commises upon Duties to be Performed towards it, due unto God Himself. *v.* 17. *I Love*

I Love them that Love Me, and those that seek Me Early shall find Me; which is our respect unto God. *Psal.* 63. 1. *O God, Thou art my God, Early will I seek Thee*; and which is elsewhere often Expressed. (4) *Personal Divine Actions*, v. 20. *I Lead in the Way of Righteousness, in the midst of the Paths of Judgment.* v. 21. *That I may cause them that Love Me to Inherit Substance, and I will Fill their Treasures.* v. 30, 31. *I was daily His Delight, Rejoycing always before Him, and My Delights were with the Sons of Men.* (5) *Personal Properties*, as Eternity. v. 23. *I was set up from Everlasting, from the Beginning, or ever the Earth was.* v. 24, 25. *Wisdom.* v. 14. *Counsel is Mine, and sound Wisdom, I have Understanding and Strength.*

Secondly, The Name of Wisdom is the *Name* of the Son, who is the *Wisdom* of God. For the Wisdom mentioned, *Chap.* ix. 1. the *Jews* themselves confess that it is one of the מדות, or *distinct Properties* that are in the Divine ישות, that is *Substance* or *Essence*; whereby the *Son of God* alone can be intended.

Thirdly, The things here spoken of Wisdom, are all of them, or at least the Principal, expresly elsewhere Attributed unto the Son. *v.* 11. *Phil.* iii. 8, 15. *Rev.* xix. 16, 22. *Joh.* i. 1, 2, 3, 23, 24. *Col.* i. 15, 16, 17, 30. *Joh.* i. 14, 32. *Rev.* xxii. 1, 14.

Fourthly, The *Relation* of the Wisdom that speaks unto God, declares it to to be His Eternal Word or Son, *I was daily His Delight, Rejoycing before Him*; as He did in whom His Soul is always well Pleased. And Lastly, as we shall farther see, they are the Eternal Transactions of the Father and Son that are here described, which are capable of no other Interpretation.

It is not my Design to Plead here the Eternal Existence of the Son of God, Antecedent unto His Incarnation; I have done it also at large elsewhere. But because the Faith thereof is the Foundation of what I shall farther offer concerning the *Original of His Priesthood*, the Testimonies produced unto that purpose must be Vindicated from the Exceptions of the professed Adversaries of that Fundamental Truth. And these, as to this place, are summed up and put together by *Eniedinus*. And his manner is, as was before observed (wherein also he is followed by all those of his Way and Perswasion) to multiply *Sophistical* Exceptions, that so by any means they may Distract the Mind of the Reader, and Render him Uncertain. And therefore they Consider not whether what they Offer be True or no; but commonly their Evasions contradict and overthrow one another. But so the Truth may be rejected, they regard not what is received. First therefore he lays his Exception to the whole matter; and Affirms, That it is not *Wisdom* but *Prudence* that speaks these words, and is the Subject of the whole Discourse. *Sect.* 12.

Quod ad primum attinet, ne illud quidem inficiandum est, verba præscripta a Sapientia dici. Si enim versio Pagnini, Merceri, & Textus Hebraicus consulatur, apparebit verba illa proferri ab Intelligentia vel Prudentia, quæ in hoc capite tum conjunctim, tum separatim cum Sapientia ponitur, ut apparet ex vers. 1. & 14. *in cujus posteriori parte incipit intelligentia de se loqui. Nam* versus 14. *secundum Paginum hæc est interpretatio. Pones me est consilium & Sapientia; & hucusq; loquitur de se Sapientia. Postea sequitur; Ego sum Intelligentia, mea est fortitudo, &c. Ita ut sequentia omnia ad finem capitis ab intelligentia proferantur. Cum ergo Paulus Christum non Intelligentiam sed Sapientiam vocet, & verba præscripta ab Intelligentia proferantur, sequitur locum hunc ad Christum non pertinere.*

What those Names of *Pagnin*, *Mercer*, and the *Hebrew Text* are produced for, I cannot well Conjecture. Both in the Original, and in the *Versions* of those Learned Men, the Context is as clear unto our purpose, as in any other Translation whatever. And the view of the Text will ease us of this forlorn Exception. The comparing of the first Verse with the 14*th* gives no Countenance unto it. For (1) in *v.* 1. the mention of חכמה is not the Introduction of a *New Person*, or thing, but another Name of the same Person or thing; as all Expositors agree, whatever they apply the words unto. (2) The words תבונה *v.* 1. and בינה *v.* 14. rendred both Understanding, and both from the same Root, are not yet absolutely the same, so that several things may be intended by them. (3) The whole Context makes it plain that it is *Wisdom* which speaks those words, *v.* 14. לי עצה ותושיה אני בינה לי גבורה The preceding Words are, *I Wisdom Dwell with Prudence, and the Evil Tongue and Froward Mouth do I Hate;*

Hate, v. 12, 13. whereon it follows, *Counsel is Mine, and Sound Wisdom, or Substance, I am Understanding, I have Strength.* As in the beginning Wisdom says, לי עצה in the Close, by a Continuation of the same Form of Speech לי גבורה. אני בינה, is a Defective Expression, and there is no *Verb* following to be Regulated by בינה. Wherefore according to the perpetual use of that Language, the *Verb Substantive* is to be Supplied, as it is in our Translation, *I am Understanding.* Understanding therefore cannot be the Person speaking, but a *Descriptive Adjunct* of him that speaks. There is the same Expression concerning Wisdom, v. 12. אני חכמה *I Wisdom*; but is not Defective because of the Verb following, שכנתי, *have dwelt*, or do dwell. Supply the Verb Substantive here where there is no Defect, and the whole Sence will be Corrupted. But in this place if it be Omitted, there will be no Sence Remaining. Neither is אני בינה of any other Signification then לי גבורה *I Have* or *am Understanding*, and, *I have Strength.* This Plea therefore Evinceth nothing but the Boldness of them that use it. He proceeds to another,

Deinde hic Sapientiam pro Substantiva & Persona esse accipiendam, non aliunde probari potest aut solet, quam quod hic loqui & clamare dicitur, atq; actiones quædam ei attribuuntur. At id usitatissimum in sacris est, ut etiam accidentibus actiones adscribantur per prosopopœiam. Sic Misericordia & pax de Cælo prospicere, se mutuo osculari dicuntur. Et ne longe abeamus; hic Prudentia seu Intelligentia, vociferare, stare in semitis, clamare ad portas urbium dicitur. Neq; tamen quisquam ita stolidus est ut non intelligat, misericordiam, pacem & prudentiam esse accidentia & in his loquendi formulis prosopopœiam non agnoscat.

How we prove a Person to be here intended, that is, The Eternal Word of God, hath been Declared. There are other Considerations which evince it, besides that here mentioned. But this *Prosopopœa*, or Fiction of a Person, is of great use to the *Antitrinitarians.* By this one Engine they presume they can despoil the *Holy Ghost of his Deity and Personality.* Whatever is spoken of Him in the Scripture, they say it is by a *Prosopopœa*, or the Fiction of a Person, those things being assigned unto a *Quality* or an *Accident*, which really belong unto a Person only. But as to what concerns the Holy Spirit, I have elsewhere taken this *Engine* out of their Hands, and cast it to the Ground, so that none of them alive will Erect it again. Here they make use of it against the *Deity* of Christ; as they do also on other Occasions. I do Acknowledge there is such a *Scheme* of Speech used by *Rhetoricians* and *Orators*, whereof some Examples occur in the Scripture. *That* is sometimes ascribed unto a *Thing* which is not a Person, that is indeed proper only to a Person: Or a Person who is Dead or Absent, may be Introduced as Present and Speaking. But yet *Quintilian* the great Master of the Art of Oratory, denies, that by this Figure, Speech can be Ascribed unto that which never had it. *Nam certe*, saith he, *sermo fingi non potest, ut non personæ sermo fingatur.* If you faign Speech, you must faign it to be the Speech of a Person; or one Endowed with a Power of Speaking. And it is hard to find an Instance of such an *Attribution* of Speech unto things Inanimate in good Authors; unless it be where by another *Figure* they Introduce Countreys or Citys, Speaking or Pleading for themselves, wherein by a *Metanomy* the Inhabitants of them are intended. But such an Ascription is not to be found in the Scripture at all: For a *Prosopopœa*, or Fiction of a Person, is a Figure quite distinct from all sorts of *Allegories*, Pure, Mixed, *Apologues*, *Fables*, *Parables*, wherein when the *Scheme* is evident, any thing may be Introduced Speaking, like the *Trees* in the Discourse of *Jotham*, *Judg.* 9. The Instance of *Mercy and Peace looking down from Heaven and Kissing each other*, is mixtly Figurative. The Foundation is a *Metonomy* of the Cause for the Effect; or rather of the Adjunct for the Cause; and the *Prosopopœa* is evident. But that a *Person* should be Introduced, Speaking in a continued Discourse, ascribing to himself all *Personal Properties*, Absolute and Relative, all Sorts of *Personal Actions*, and those the very same which in sundry other places are Ascribed unto *One certain Person*, as all the things here mentioned are unto the *Son of God*, who yet is no Person, never was a Person, nor representeth any Person, without the least Intimation of any *Figure* therein, or any thing inconsistent with the Nature of things and Persons treated of, and that in a Discourse *Didactical* and *Prophetical*, is such an Enormous Monstrous Fiction, as nothing in any Author, much less in the Old or New Testament will give the least Countenance unto.

There

There are in the Scripture *Allegories*, *Apologues*, *Parables*; but all of them so plainly, evidently and professedly such, and so Unavoidably requiring a Figurative Exposition from the Nature of the Things themselves, (as where Stones are said to Hear, and Trees to Speak) that there is no Danger of any Mistake about them, nor Difference concerning their Figurative Acceptation. And the only safe Rule of ascribing a *Figurative* Sence unto any Thing or Expression in the Scripture, is when the Nature of things will not bear that which is proper; As where the Lord Christ calls Himself a *Door* and a *Vine*, and says *that Bread is His Body.* But to make *Allegories* of such Discourses as this, founded in the fiction of Persons, is a ready way to turn the whole Bible into an *Allegory*, which may be done with as much ease and probability of Truth. He farther excepts.

Quod secundo loco contendunt, hic nihil figurate, sed omnia proprie dici, nimis absurdum est. Nam etiamsi daremus hic Sapientiam esse Personam quandam, quam ipsi Λόγον apellant; tamen certum esset illum tempore Solomonis in plateis non clamasse, nec cum hominibus hilariter conversatum esse, nec domum ædificasse, excidisse septem columnas, victimas obtulisse, miscuisse vinum, & cætera quæ hic recitantur proprie fecisse. Alios debuerunt fateri, Christum ab æterno fuisse incarnatum, quando quidem hæ actiones proprie non possunt nisi homini jam nato competere. Itaque & imprudentis & indocti est negare hanc Orationem Solomonis esse figuratam.

He names not who they are who say *no Expressions* in this Discourse are *Figurative.* Neither doth this follow upon a denial that the whole is founded in the *Fiction of a Person.* For a true and real Person may speak things figuratively; and sometimes it is necessary that so he should do. These men will not deny God to be a *Person*, nor yet that he often speaketh of Himself and His Works *Figuratively.* The same doth Wisdom also here in the Declaration of some of His Works. But that which animates this Exception, is a false Supposition that the *Eternal Word* cannot be said to do or act any thing but what He doth *immediately in his own Person*, and that as Incarnate. What God doth by the Ministry of others, that He also doth Himself. When He gave the Law by the Ministry of Angels, He gave the Law Himself; and when He speaks by the Prophets He is every where said to speak Himself. That therefore which was done in the Days of *Solomon*, by the Command, Appointment, Authority and Assistance of *Wisdom*, was done then by Wisdom it Self. And so all things here ascribed unto It, some properly, some figuratively, were done by the *Word* in the Means by Him appointed. In the Ministry of the Priests, Levites, Prophets, Teachers of the Law inviting all sorts of Persons unto the Fear of the Lord, He performed the most of them. And the remainder of the things intended He effected in His Ordinances and Institutions of Divine Worship. Besides, there is a *Prophetical Scheme* in these words. It is here declared not onely what Wisdom then did, but especially what it should do, namely, in *the Days of the Gospel.* For the manner of the Prophets is to express things future as present or past, because of the Certainty of their Accomplishment. And these things they spake of the Coming of Christ in the Flesh. See 1 *Pet.* i. 11, 12. *Chap.* iii. 15.

But utterly to remove this Pretence of *Prosopopœia's* and Figures, it need onely to be observed, which none will deny, but that the Wisdom that speaks here, *Chap.* viii. is the same that speaks *Chap.* i. from vers. 20. unto the End. And if *Wisdom* there be not a Person, and that a Divine Person, there is none in Heaven. For to whom or what else can those Words be ascribed which Wisdom speaks? vers. 23. *Turn you at My Reproof; behold I will pour out My Spirit upon you, I will make known My Words unto you.* Vers. 24. *Because I have called, and ye refused, I have stretched out My Hand, and no Man regarded.* Vers. 25. *But ye have set at nought all My Counsel, and would none of My Reproof:* Vers. 26. *I will also laugh at your calamity, I will mock, when your fear cometh.* Vers. 27. *Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find me.* If these things express not a Person, and that a Divine Person, the Scripture gives us no due Apprehension of any thing whatever. Who is it that *pours out the Holy Spirit?* Who is it that *Men sin against* in refusing to be obedient? Who is it that in their *distress they call upon*, and seek early in their trouble? The whole Scripture declares unto whom, and unto whom alone these things belong, and may be ascribed.

After an interposition of some things nothing unto the Purpose, he yet puts in three more Exceptions unto this Testimony to the Eternal Personal Existence of this Wisdom. As,

Praeterea haec Sapientia de qua agit Solomon, loquitur, docet, instituit homines. At Jesus Christus postremi tantum diebus, teste Apostolo ad Heb. i. *locutus est hominibus; ergo non aetate Solomonis.*

The Apostle says not that Jesus Christ *spake onely* in the later days, *Heb.*i. But that *God in the last days spake unto us in His Son.* And the immediate speaking unto us by the Son in the last days, as He was *Incarnate*, hinders not but that He spake before by His *Spirit* in the Prophets, as the Apostle affirms Him to have done, 1 *Pet.* i. 11. And by this Spirit did He speak, that is, teach and instruct Men in the Days of *Solomon* and from the Foundation of the World, 1 *Pet.* iii. 18, 19, 20.

Denique Prophetia illa Isa. xlii. 2. *Ecce Servus meus quem elegi, non clamabit, neque audiet aliquis in plateis vocem ejus, applicatur Christo* Matth. xii. 28. *At haec Sapientia dicitur clamasse in plateis. Itaque falsum est hanc Sapientiam Solomonis fuisse Jesum Christum.*

A Man of Gravity and Learning ought to have been *ashamed* of such a *Puerile Cavil.* The Prophet *Isaiah* setting out the Meekness and Peaceableness of the Lord Christ in the Discharge of His Office, with His Tenderness and Condescention towards the Poorest and Meanest that come unto Him, expresseth it among others by these words, *He shall not cry, nor lift up, nor cause His Voice to be heard in the Streets;* intending no more, but that He should do nothing by way of Strife, Contention or Violence, in private or publick Places. And this Prophecy is applied unto Him by *Matthew* at that very season when great Multitudes followed Him in the *Streets* and *Fields*, whom He taught and healed, *Matth.*xii. 15,16,17. Hence this Man would conclude, that because Wisdom is said to cry in the Streets, that is, to instruct Men in publick Places, which He did formerly by His Spirit, and in the days of His Flesh in His own Person, the Son of God cannot be intended. Yet he further addes:

Postremo de Sapientia ista, non dicitur quod sit ab aeterno genita; sed tantum ut in Hebraeo habetur a seculo formata; quod longe aliud significat, quam ab aeterno gigni. Et potest aliquid a seculo, hoc est a Mundi creatione vel etiam ante illam extitisse; inde tamen non sequitur esse aeternum.

He tells us not where in the *Hebrew Text* Wisdom is said to be *formata seculo.* Nor is there any such passage in the Context. It says indeed, vers.23. מעולם נסכתי, which words of themselves do not absolutely and necessarily declare Eternity, though no other Expression or Antecedent Eternity be commonly made use of: But as this מעולם is here particularly explained to denote the *Existence of Wisdom*, before the whole Creation or any part of it, as it is at large in the whole ensuing discourse, especially vers.25,26. it doth necessarily *denote Eternity*, nor can it be otherwise expressed. And although we do not particularly prove the Relation of the Son to the Father by *Eternal Generation* from this place, yet as Wisdom is not said here to be formed or created, so the word used v.25. חוללתי, which we have rendred *I was brought forth*, doth more then intimate that Generation. This being the whole of what the Enemies of the SACRED TRINITY have to object unto our Application of this Discourse to the Eternal Word or Son of God, we may upon its removal proceed unto the Improvement of this Testimony unto our present Design.

Sect. 13. *A Personal Transaction before the Creation of the World between the Father and the Son, acting mutually by their One Spirit, concerning the State and Condition of Mankind, with respect unto Divine Love and Favour*, is that which we enquire after, and which is here fully expressed. For the *Wisdom* or Word of God having declared His Eternal Existence with the Father, and Distinction from Him, manifests withal His joynt Creation of all things; especially His presence with God, when He made ראש עפרות חבל, vers. 26. *The Highest part of the Dusts of the habitable World*, that is אדם הריאשון, *the First Adam*, as *Jarchi* interprets it, and that not improbably. Then He declares that He was אצלו by Him, with Him, before Him, vers. 30. that is, πρὸς τὸν Θεόν, *John* i. 1, 2. And He was with Him, אמון, *Nutritius*, *One brought up with Him.* The word seems to be of a passive signification, or the Participle *Pahul*, and is of the *Masculine Gender*, though referring unto

unto חכמה Wisdom, which speaks of it Self and is of the *Feminine*; and that because it is a *Person* which is intended, such constructions being not infrequent in the *Hebrew*, where the *Adjunct* agrees with and respects the Nature of the Subject; rather than the Name or some other Name of the same thing. See *Gen.*iv.7. The word may have various significations, and is accordingly variously rendred by Interpreters. The Chaldee render it מהימן, that is *Faithful, I was faithful with Him*; and the LXX. ἁρμόζουσα; *framing, forming*, that is, all things with Him. So also *Ralbag* on the Place expounds it Actively, *One nourishing* all things, as *Jarchi* doth Passively, גדלה עמו, *brought up with Him*, which sense of the words our Translation follows. And it is used unto that purpose *Lam.* iv. 5. האמנים עלי תולע; *brought up in scarlet.* And although it may be not undecently taken in an *Active Sense*, yet I rather judge it to be used Passively; *Nutritius, Alumnus*; one that is in the *Care* and *Love* of another, and to be disposed by Him.

And we may enquire in what sense this is spoken of the Son with respect unto the Father. The Foundation of the Allusion lies in the Eternal Mutual Love that is between the Father and the Son. Thereunto is added the consideration of the Natural Dependence of the Son on the Father, compared unto the Love of a Father unto a Son, and the Dependance of a Son on his Father. Therefore most Translations with respect unto this Allusion, supply *As* to the Words, *AS One brought up.* Again, אמון *Alumnus, One brought up*, is always so with and unto some especial End or Purpose; or to some Work and Service. And this is principally here intended. It is with respect unto the Work that He had to accomplish, that He is called *Alumnus Patris*, One brought up of the Father. And this was no other but the Work of the Redemption and Salvation of Mankind, the Counsel whereof was then between the Father and the Son. In the carrying on of that Work the Lord Christ every where commits Himself and His Undertaking unto the Care, Love, Assistance and Faithfulness of the Father, whose especial Grace was the Original thereof: *Psal.*xxii.9,10,11,19,20. *Isa.*l.7,8,9. And in answer hereunto, the Father promiseth Him, as we shall see afterwards, to stand by Him, and to carry Him through the whole of it; and that because it was to be accomplished in such a *Nature* as stood in need of Help and Assistance. Wherefore with respect unto this Work He is said to be אצלו אמון, *before Him*, as One whom He would take care of, and stand by with Love and Faithfulness in the prosecution of the Work which was in their mutual Counsel, when He should be clothed with that *Nature* which stood in need of it.

With respect hereunto He addes, ואהיה שעשועים יום יום, *And was Delights every day.* Sect. 14. There are Ineffable Mutual Delights and Joys in and between the Persons of the Sacred Trinity, arising from that Infinite Satisfaction and Complacency, which They have in each Other from Their respective *In-Being*, by the Participation of the same Nature, wherein no small part of the Blessedness of God doth consist. And by this word that peculiar Delight which a Father hath in a Son is expressed: *Jer.*xxxi.20. ילד שעשועים *a Pleasant Child*, a *Child of Delights.* But the Delights here intended have respect unto the Works of God *ad extra*; as a fruit of that Eternal Satisfaction which ariseth from the Counsels of God concerning the Sons of Men. This the next verse makes manifest: *Rejoycing in the Habitable Part of His Earth, and My Delights with the Sons of Men.* For after He had declared the presence of Wisdom with God before the First Creation, which is a Notation of Eternity, and its Co-operation with Him therein, He descends to manifest the especial Design of *God* and *Wisdom* with respect unto the Children of Men. And here such an Undertaking on the part of the Son is intimated, as that the Father undertakes the Care of Him, and His Protection, when He was to be humbled into the *Form of a Servant*, in the Prospect whereof He delighted in Him continually.

So He expresseth it, *Isa.*xlii. 1, 2, 3, 4, 5, 6, 7. *Behold, My Servant whom I uphold, My Elect in whom My Soul delighteth*, (רצתה נפשו the same with שעשועים לו יום יום see *Matth.* xii.18. Chap.xvii.5. *Ephes.*i.6.) *I have put My Spirit upon Him, He shall bring forth Judgment unto the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the Streets. A bruised Reed shall He not break, and the smoaking Flax shall He not quench. He shall bring forth Judgment unto Truth. He shall not fail nor be discouraged, till He have set Judgment in the Earth, and the Isles shall wait for His Law. Thus saith God the Lord, He that created the Heavens*

 and

and stretched them out, He that spreadeth forth the Earth, and that which cometh out of it; He that giveth breath unto the People upon it, and Spirit to them that walk therein: I the Lord have called Thee in Righteousness, and will hold Thine Hand, and will keep Thee, and give Thee for a Covenant of the People, for a Light of the Gentiles: To open the blind Eyes, and to bring out the Prisoners out of the Prison, and them that sit in Darkness out of the Prison-house. This is the Delight of the Father, and his Presence with the Son in His Work, whereof an Eternal Prospect is here represented. In Answer whereunto the Son *delights in Him* whose Delight *He* was, משחקרת לפניו בכל עת; *Rejoycing with Exultation*, with all manner of Expressions of Joy. For the word properly signifies an *outward Expression* of an inward Delight; the natural Overflowings of an abounding Joy. And what is this Delight of the Son in answering the Delight of the Father in Him, with respect unto the Work He had to do, the Psalmist declares, *Psal.* xl. 7, 8. *Then I said, Lo I come, in the Volume of Thy Book it is written of Me, I delight to do Thy will, O My God; yea, Thy Law is within My Heart.* This מגלת ספר this *Volume of the Book*, which our Apostle calls κεφάλιδα βιβλίου, the Beginning or Head of the Book, *Heb.* x. 7. is no other but the *Counsel of God* concerning the Salvation of the Elect by Jesus Christ, *enrolled* as it were in the *Book of Life*, and thence transcribed into the beginning of the *Book of Truth*, in the first Promise given unto *Adam* after the Fall. This Counsel being established between Father and Son, the Son with respect thereunto *rejoyceth continually before God*, on the Account of that Delight which He had to do and accomplish His Will, and in our Nature assumed to answer the Law of Mediation which was prescribed unto Him.

Sect. 15. For this being declared to be the Mutual Frame of God and His Wisdom towards One Another, Wisdom proceeds to manifest with what respect towards outward things it was, that they were so mutually affected, vers. 31. *Rejoycing in the Habitable Parts of His Earth, and My Delights were with the Sons of Men.* That the things here spoken of were transacted in Eternity, or before the Creation, is evident in the Context. The Counsels therefore and Purposes of God and Wisdom, with respect unto the Sons of Men, are here expressed. The *Word* was now foreordained, even before the Foundation of the World, unto the Work of Mediation and Redemption, 1 *Pet.*i.20. And many of the Sons of Men were chosen in Him unto Grace and Glory, *Ephes.* i. 4. and the bringing of them unto that Glory whereunto they were chosen, was committed unto Him as the Captain of their Salvation. This Work, and the Contemplation of it, He now *delights* in, because of that Eternity of Divine Glory which was to ensue thereon. And because He was designed of the Father hereunto, and the Work which He had to accomplish was principally the Work of the Father, or the fulfilling of His Will and the making effectual of His Grace, wherein He sought His Glory and not His own primarily, *John* vii. 18, He speaketh of Him as a distinct Person, and the Sovereign Lord of the Whole. He did it בתבל ארצו, *in the World of His Earth.* And the same word which He useth to express his frame towards God, משחקרת vers. 30, Rejoycing, exulting, He useth here in reference unto His Work, to intimate that it was on the same Account that He is said to *Rejoyce before the Father*, and *in the Habitable Parts of His Earth*; that is of the Work He had undertaken. So also He expresseth *His Delight in the Children of Men*, because of the Concernment of the Glory of God therein, by שעשועים, the same word whereby he declares the *Fathers Delight* in Himself, with respect unto His Work.

And these things cannot refer unto the First Creation, seeing they regard בני אדם the *Children of Men*, the Sons or Posterity of him who was at first singly created. And these things are revealed for our Consolation, and the Strengthening of our Faith, whereunto they may be improved. For if there were such *Mutual Delights* between the Father and the Son in the Counsel and Contrivance of the Work of our Redemption and Salvation; and if the *Son* so *rejoyced* in the Prospect of His own Undertaking unto that End, we need not doubt but that He will powerfully and effectually accomplish it. For all the Difficulties of it lay open and naked under His Eye, yet He *rejoyced* in the thoughts of His Engagement for their Removal and Conquest. He now saw the Law of God established and fulfilled, the Justice of God satisfied, His Glory repaired, Satan under his Feet, His Works destroyed, Sin put an End unto, with all the Confusion and Misery which it brought into the World, all matters of Everlasting Joy. Here We place the first Spring of the *Priesthood* of Christ; The first Actings of God towards Man for his Reparation. And it is expressed by the *Mutual Delight* of the Father and Son in the Work and Effect of it, whereunto the Son was Designed. And this was Intimate Love, Grace, Complacency, and Infinite Wisdom. God foreseeing how the designed Effect of Love and Grace in the Recovery of Mankind by the Interposition of His Son would Issue in His own Eternal Glory, was pleased therewith, and rejoyced therein. And the Son considering the Object of His Love, and the peculiar Glory set before Him, *delighted* in the Counsel of the Father. Wherefore the Foundation of Christs *Priesthood* herein designed, was in *Love*, *Grace* and *Wisdom*, though in its exercise it respect *Holiness* and *Justice* also.

And this also seems to be expressed by the *Psalmist*, Psal. 2. 7. *I will Declare the Decree, the Lord hath said unto Me, Thou art my Son, this Day have I begotten Thee.* Sect. 16.
The direct Sence and Importance of these Words hath been Declared in our Exposition on *Chap.* i. 6. and the Testimony that is given in them unto the Divine Nature of Jesus Christ, I have also formerly Vindicated, *Vindic. Evangel.* p. 236. And I have in like manner elsewhere Declared the perverse Iniquity of some of the latter *Jewish* Masters, who would apply this Psalm singly to *David*, without any respect unto the *Messias*. This *Rashi* confesseth that they do on purpose to oppose the *Hereticks* or *Christians*. But this is contrary to the Conceptions and Expositions of all their Ancient Doctors, and the express Faith of their Church whilst it continued. For from this place they constantly Acknowledged that the *Messias* was to be the Son of God; or rather that the Son of God was to be the *Messia.* Hence was that Enquiry of the High-Priest, *Mat.* xxvi. 63. *I Adjure Thee by the Living God, that Thou tell us whether Thou be the Christ the Son of God.* According to the Faith of their Chuch, he takes it for granted that the Christ and the Son of God was the Same. The same Confession on the same Principle made *Nathaniel*, Joh. i. 49. *Thou art the Son of God, Thou art the King of Israel.* And *Peters* Confession, *Mat*, xvi. 16. *Joh.* vi. 69. *Thou art that Christ the Son of the Living God*; was nothing but a due Application of the Faith of the *Judaical* Church unto the Person of our Saviour, which was all that He then called for; *Unless*, saith He, *you believe that I am He, you shall Die in your Sins.* And this Faith of the Church was principally Built on this Testimony, where God expresly calls the *Messia* His *Son*, and that on the account of His Eternal Generation.

So *Maimonides*, *Jarchi* himself, and *Kimchi* do all confess that their Ancients Interpreted this Psalm of the *Messia.* The Words of *Jarchi* are plain, רבותינו דרשו את הענין על מלך המשיח ולפי משמעו ולתשובת המינים נכון לפותרו על דוד עצמו. *Our Masters Expounded this Psalm*, or the Construction of it, *concerning the King Messia; but as the Words Sound, and that an Answer may be returned unto the Hereticks; it is expedient to interpret it of David himself.* His Confession is plain, That their Ancient Doctors looked on this Psalm as a Prophecy of the *Messia*, as is also expresly acknowledged by *Maimonides* and *Kimchi* in their Expositions. But as to those words, ולתשובת המינים, and for an Answer unto the *Hereticks* the Reader will not find them, neither in the Edition of *Basil*, nor of *Venice*; that is, of the Bible with their *Masoretical Criticisms*, and *Rabinical Annotations*; being Expunged by such as had the oversight of those Editions; or before razed out of the Copies they made use of.

A great number of Instances of this sort, unto excellent advantage are Collected by the Learned D. *Pococke*; *Notæ Miscellan. Cap.* 8. And in the same place, that we go no farther for it, the same Learned Author gives us an account of the Evasions invented by some of the *Mahumetans* against the Force of this Testimony, which yet they Allow to Respect Jesus Christ, whom they will by no means grant to be the *Son of God.* A Prophet if we please He shall be, but that none may believe Him to be the Son of God, the Impostor himself laid in Provision, in the close of his *Alcoran*, in that Summary of his *Musulman* Confession. *He is one God, God Eternal, who neither Begetteth nor is Begotten; and to Whom none is Equal.* The Reasons of their Infidelity are putrid and ridiculous, as is commonly known, and their Evasion of this Testimony a Violent Escape. For they tell us the Text is Corrupted; and instead of *My Son*, it should be *My Prophet*; and instead of *I have Begotten Thee*, it should be *I have Cherished Thee*; the former Words in the *Arabick*

bick Language, consisting of the same Letters Transposed, and the Latter differing in One Letter only. And the Fancied Allusion between, or change of the Words, is not much more distant in the *Hebrew*. But it is Ridiculous to suppose that the *Jews* have corrupted their own Text, to the ruinous Disadvantage of their own Infidelity.

There is therefore an Illustrious Testimony in these words given unto the Eternal *Præ-existence* of the Lord Christ in His Divine Nature before His Incarnation. And this causeth the Adversaries of that Sacred Truth to turn themselves into all Shapes to avoid the Force of it. He with whom we have before concerned our Selves, raiseth himself unto that Confidence as to deny that the Things mentioned in this *Psalm* had any direct Accomplishment in Jesus Christ, as his next attempt is to prove that those words, *Psal.* 22. 16. *They Pierced My Hands and My Feet*, had no respect unto Him. To this Purpose doth he here Discourse. Sect. 17.

Ea quæ hic dicuntur si litera urgeatur, nunquam in Jesu Christo completa sunt. Nam ejus Divinitati hæc non competere clarum est. Jam vero, ne cum natus quidem ex Maria est, historice hæc illi evenerunt. Qui enim sunt isti quæso populi, quæ gentes, qui Reges, qui contra Jesum jam Regem constitutum conspirexerunt: Certe nec Pilatus, qui tamen Rex non erat, nec Herodes ei hoc nomine ut illum solio & Dignitate Regia deturbarent illi molesti fuerunt; neq; consilia adversus ejus regnum contulerunt, nec copias collegerunt. Imo Pilatus quamvis illum Regem dici audiret, tamen liberare & dimittere paratus erat. Et Herodes adversus eum non fremuit, sed hominem contemptim, & illæsum cum in potestate sua haberet dimisit. Pilatus Johan. xviii. *fatetur; Gens tua & pontifices tradiderunt te mihi; soli ergo Judæi fuerunt hostes Jesu, & eorum consilia adversus eum non fuerunt inita; sed optatum finem consecuta; cujus contrarium hic narratur. In summa, tantus concursus, tanta consectatio, tantus armorum strepitus, & apparatus bellicus; quantum hæc verba Psalmi significant, nunquam contra Jesum extitit; præterea isti Reges & populi dicunt; dirumpamus vincula eorum,* &c. *At Jesu nec judæis nec gentibus imperitavit, nec vincula injecit, nulla tributa imposuit, non Leges præscripsit, quibus illos constrictos tenuisset, & a quibus illi liberari concupivissent. Nam siquis hæc ad doctrinam Jesu accommodet spiritualem & mysticum introducet sensum,* &c.

Having elsewhere Handled, Expounded and Vindicated this Testimony, I should not here have Diverted to the Consideration of this Discourse, had it not been to give an Instance of that *Extream Confidence* which this sort of Men betake themselves unto, when they are pressed with plain Scripture Testimonies. For not any of the *Jews* themselves, who despise the Application of this Prophecy to Christ in the New Testament, do more perversly argue against His Concernment therein, then this Man doth. He tells us in the Entrance of his Discourse on this *Psalm*, that all the *Hebrews*, whose Authority in the Interpretation of the Scripture no Sober Man will despise, are all against the Application of this Psalm unto Christ. But as he is deceived if he thought that they all agree in denying this Psalm to be a *Prophecy* of the *Messia*; for as we have shewed, the *Elder Masters* were of that Mind; so he that shall be moved with the Authority of the *latter Doctors* in the Interpretation of those places of Scripture which concern the *Promised Messia*, that is Jesus Christ, and yet pretend himself to be a Christian, will scarce retain the Reputation of a Sober Person among such as are not stark Mad. However no *Jew* of them all can more Perversly Oppose the Gospel then this Man here doth, as will appear in the Examination of what he says.

First, That the things spoke in this Psalm, regard the Lord Christ with respect unto His *Divine Nature alone* or as absolutely considered, none ever affirmed or taught. For they all regard Him as *Incarnate*, or as He was to be Incarnate, and as Exalted, or as He was to be Exalted into His Kingly Rule and Throne. But yet some things here spoken, are distinctly verified in His Divine Nature; some in his Humane, as I have elsewhere declared. In general they all regard His *Person* with respect unto His Kingly Office. But what ensues in this Author, namely, That these things belong none of them properly unto Jesus Christ, is above the rate of ordinary Confidence. *All the Apostles* do not only joyntly and with one accord apply the things here spoken unto the Lord Jesus, but also give a clear Exposition of the words as a Ground of that Application; a thing seldom done by the Sacred Writers, *Acts* iv. 24, 25, 26, 27, 28. *They Lifted up their Voyce unto God with one Accord, and said; Lord, Thou art God which hast made Heaven and*

and Earth, and the Sea, and all that in them is; Who by the Mouth of Thy Servant David hast said, Why did the Heathen Rage, and the People Imagine Vain Things? The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against His Christ. For of a Truth against Thy Holy Child Jesus, whom Thou hast Anointed, both Herod and Pontius Pilate, with the Gentiles and People of Israel was gathered together: For to do whatsoever Thy Hand and Thy Counsel determined before to be done. In their Judgment *Herod* and *Pontius Pilate* with their Adherents, as exercising Supreme Rule and Power in and over that People, with respect unto them on whom they depended, and whose Authority they exerted, namely the *Romans*, the great Rulers over the World, were the Kings and Rulers intended in this Psalm. And so also the גוים or *Heathen*, they took to be the *Gentiles*, who Adhered unto *Pilate* in the Execution of his *Gentile* Power; and the לאמים mentioned to be the *People of Israel*. Let us therefore consider what this Man excepts against the Exposition and Application of these words made by the Apostles, and which they expressed as the Solemn Profession of their Faith. And we shall quickly find that all his Exceptions are miserably Weak and Sophistical. *Pilate*, he says, *was not a King*; but he *Acted Regal Power*, the Power of a Supreme Magistrate among them; and such are every where called *Kings* in the Scripture. Besides he Acted the Power of the *great Rulers* of the World, who made use of *Kings* as Instruments of their Rule, so that in and by him the Power of the *Gentile* World was Acted against Christ. *Herod* he grants to have been a King; who yet was Inferiour in Power and Jurisdiction unto *Pilate*, and received what Authority he had by Delegation from the same *Monarch* with *Pilate* himself.

Secondly, He denies that these or either of them *opposed Christ as to His Kingdom*. For *Pilate* moved once for His Delivery; and *Herod* rather scorned Him, then Raged against His Kingdom. But this Unbridled Confidence would much better become a *Jew*, then one professing Himself to be a Christian. Did not they oppose the Lord Christ? Did they not Rage against Him, who Persecuted Him, who Reviled Him, who Apprehended Him as a Thief or Murderer, who Mocked Him, Spit upon Him, Scourged Him, Crucified Him, if not with their Hands, yet with their Power? Did they not oppose Him as to His Kingdom, who by all ways possible, endeavoured to hinder all the Ways and Means whatsoever, whereby it was erected and established? Certainly never had Prophecy a more sensible Accomplishment.

And for what Thirdly, he adds in Reference unto the *Jews*, That their Counsels *were not in Vain against Christ, as those were that are here mentioned, but obtained their wished End*; I cannot see how it can be excused from a great Outrage and Excess of Blasphemy. They did indeed whatever the Hand and Counsel of God determined before to be done; but that their own Counsels were not Vain, that they accomplished what they designed and aimed at, is the highest Blasphemy to imagine. They took Counsel against Him as a Seducer and a Blasphemer, they designed to put an end to His Work that none ever should esteem Him or Believe in Him as the *Messia*, the Saviour of the World, the Son of God; was this Counsel of theirs not in Vain? Did they Accomplish what they Aim'd at? Then say there is not a Word of Truth in the Gospel or Christian Religion.

Fourthly, For that *concourse of People, Consultations, that noise and preparation for War*, which being as he says, *mentioned in the Text, he cannot find in the actings of Men against the Lord Christ*, it is all an imagination of the same Folly. For there is no mention of any such preparation for War in the Text, as he dreameth of. Rage and Consultation, with a Resolution to oppose the Spiritual Rule of the Son of God, are indeed described; and were all actually made use of, originally against the Person of Christ immediately, and afterwards against Him in His Gospel, with the Professors and Publishers of it.

Fifthly, He adds hereunto, That Christ Ruled neither *Jews nor Gentiles, that He made no Laws, nor put any Bonds upon them, that they might be said to Break*. So answers *Kimchi*, the Testimony from *Mic.* v. 2. where Christ is called the *Ruler of Israel*; answer them saith he, לא משל בישראל אבל הם משלו בו, *that Jesus Ruled not over Israel, but they Ruled over Him, and Crucified Him.* But notwithstanding all this Petulancy, His Enemies shall all of them one day know, that God hath made Him both Lord and Christ. That He is a King for ever, and a Law-

a Lawgiver, That He came to put the Holy Bands and Chains of His Laws on the World, which they in vain strive to reject and cast out of the Earth; for He must Raign until all His Enemies are made His Footstool. It is granted, that in some of these words, Spiritual things are *figuratively* expressed; and their literal sence is that which the figure intends. So that no *Mystick* nor *Allegorical* Sence is here to be enquired after; it being the Lord Christ the Son of God with respect unto His Kingly Office, who is here treated of, Primarily and Directly, however any of the concernments of His Kingdom might be Typed out in *David*; And he it is who says, *I will Declare the Decree, the Lord hath said unto me, thou art My Son, this day have I Begotten Thee.*

Sect. 18. The Foundation of this Expression is laid in the Divine and *Eternal Filiation* of the Son of God, as I have elsewhere evinced. But the thing directly expressed, is spoken in reference unto the Manifestation thereof, in and after His Incarnation. He that speaks the words is the Son Himself; and He is the Person spoken unto, as *Psal.* cx. 1. *The Lord said unto my Lord*; wherein the same Eternal Transaction between the Father and Son is declared. So here, *He*, that is the Father said unto *Me*; How, by the way of an Eternal Statute, Law, or *Decree*, as He was the Son of God, so God declares unto Him that in the work He had to do, He should be His Son, and He would be His Father, and make Him as His first-Born, higher then the Kings of the Earth. And therefore are these words applyed several ways unto the manifestation of His *Divine Filiation*, when He was declared to be the Son of God with Power, by the Resurrection from the Dead, *Rom.* i. 4. And this very Decree, *Thou art My Son, this day have I Begotten Thee*, are used by our Apostle to prove the *Priesthood* of Christ, which was confirmed unto Him therein, *Heb.* v. 5. And this could no otherwise be, but that God declared therein unto Him, that in the discharge of that Office, as also of His Kingdom and Rule, He would manifest and declare Him so to be. It appears therefore that there were *Eternal Transactions* between the Father and Son, concerning the Redemption of Mankind by His Interposition or Mediation.

Exer-

Exercitatio IV.

(1) *Personal Transactions between the Father and Son, about the Redemption of Mankind, Federal.* (2) *The Covenants between God and Man Explained.* (3) Fœdus *a Covenant, whence so called.* (4) Διαθήκη *why not used by the* Lxx. (5) *The various use of* ברית *in the Scriptures. The Tables of Stone, how called the Covenant; And the Ark. The same use of* Διαθήκη; *The certain Nature of a Covenant not precisely signified by this Word.* (6) *Covenants how ratified of old.* (7) *Things required unto a Compleat and Proper Covenant.* (8) *Of Covenants with respect unto Personal Services.* (9) *The Covenant between Father and Son express. How therein the Father is a God unto Him; And the Son less then the Father.* (10) *Joynt Counsel of the Father and Son in this Covenant, as the Foundation of it.* (11) *The Will of the Father in this Covenant, absolutely Free.* (12) *The Will of the Son engaged in this Covenant. The Son of God undertakes for Himself when cloathed with our Nature.* (13) *The Will of God how the same in Father and Son; yet acting distinctly in their distinct Persons.* (14) *Things disposed of in a Covenant to be in the Power of them that make it. This they may be two ways: First absolutely; Secondly by virtue of the Compact it self.* (15) *The Salvation of Sinners the Matter of this Covenant; Or the thing disposed of to the Mutual Complacency of Father and Son.* (16) *The General End of this Covenant; The Manifestation of the Glory of God. Wherein that Consists. What Divine Properties are peculiarly glorified thereby.* (17) *The especial Glory of the Son, the End of this Covenant; what it is.* (18) *Means and Way of Entring into this Covenant. Promises made to the Son as Incarnate. Of Assistance, Acceptance, Glory. The true Nature of the Merit of Christ.* (19) *Things prescribed unto the Lord Christ in this Covenant reduced unto Three Heads. The Sacred Spring of His Priesthood discovered.* (20) *The Original Reason and Nature of the Priesthood of Christ. Occasion and Use of Priesthood and Sacrifices under the Law.* (21) *The Sum of the Whole. Necessity of Christs Priesthood.*

THE FOURTH EXERCITATION.

OUr next Enquiry is after the Nature of those *Eternal Transactions* which in general we have declared from the Scripture, in our fore-going Exercitation. And these were carried on *per Modum Fœderis*, by Way of Covenant, Compact, and Mutual Agreement between the Father and the Son. For although it should seem that because they are single Acts of the same Divine Understanding and Will, they cannot be properly *Federal*, yet because those Properties of the Divine Nature are acted distinctly in the Distinct Persons, they have in them the Nature of a Covenant. Besides, there is in them a Suppositon of the *Susception of our Humane Nature* into §. 1.

Personal Union with the Son. On the Consideration hereof He comes to have an absolute distinct Interest, and to undertake for that which is His own Work peculiarly. And therefore are these Counsels of the Will of God wherein lies the Foundation of the Priesthood of Christ, expressy declared as a *Covenant* in the Scripture. For there is in them a respect unto various Objects and various Effects, disposed into a *Federal* Relation One to Another. I shall therefore in the first place manifest that such a Covenant there was between the Father and the Son, in Order to the Work of His Mediation, called therefore the Covenant of the Mediator or Redeemer. And afterwards shall insist on that in it in particular which is the Original of His Priesthood.

§. 2. First we must distinguish between the Covenant that God made *with Men concerning Christ*, and the Covenant that He made *with His Son concerning Men.* That God created Man in and under the Terms and Law of a Covenant, with a Prescription of Duties, and Promise of Rewards, is by all acknowledged. After the Fall He entred into another Covenant with Mankind; which from the Principle Nature and End of it, is commonly called the *Covenant of Grace.* This under several Forms of External Administration hath continued ever since in force, and shall do so to the Consummation of all things. And the Nature of this Covenant, as being among the Principal Concernments of Religion, hath been abundantly declared and explained by many. The Consideration of it is not our present Business. That the Lord Jesus Christ was the Principal *Subject Matter* of this *Covenant*, the Undertaker in it, and Surety of it; the Scriptures expresly declare. For the Great Promise of it was concerning Him, and His Mediation, with the Benefits that should redound unto Mankind thereby in Grace and Glory. And the *Preceptive Part* of it required Obedience in and unto Him, new and distinct from that which was exacted by the Law of Creation, although enwrapping all the Commands thereof also. And He was the *Surety* of it, in that He undertook unto God whatever by the Terms of the Covenant was to be done for Man, to accomplish it in *His own Person*; and whatever was to be done in and by Man, to effect it by *His own Spirit and Grace*; that so the Covenant on every side might be firm and stable, and the Ends of it fulfilled. This is not that which at present we enquire into. But it is the *Personal Compact* that was between the Father and the Son, before the World was, as it is revealed in the Scripture, that is to be declared.

§. 3. To clear things in our way, we must treat somewhat of the Name and Nature of a Covenant in general. The *Hebrews* call a Covenant ברית, and the *Greeks* Συνθήκη, the *Latines Fœdus*; the Consideration of which words may be of some use, because of the Original and most famous Translations of the Scripture. *Fœdus* some deduce *a feriendo*, from striking. And this was from the manner of making Covenants, by the *striking* of the Beast to be sacrificed in their Confirmation. For all solemn Covenants were always confirmed by Sacrifice, especially between God and his People. Hence are they said to *make a Covenant with Him by Sacrifice*, Psal. l. 5. Offering Sacrifice in the solemn Confirmation of it. And when God solemnly confirmed his Covenant with *Abraham*, He did it by causing a token of His presence to pass between the *Pieces* of the *Beasts* provided for Sacrifice, *Gen.*xv.17,18. So when He made a Covenant with *Noah*, it was ratified by Sacrifice, *Gen.* viii. 20, 21. *Chap.* ix.9,10. And to look backwards, it is not improbable, but that upon the giving of the first Promise, and laying the Foundation of the New Covenant therein, that *Adam* offered the Beasts in Sacrifice with whose Skins he was cloathed. And how the Old Covenant at *Horeb* was dedicated with the Blood of Sacrifices, our Apostle declares, *Chap.*ix.18,19,20. from *Exod.*xxiv.5,6,7,8,9. And all this was to let us know that no Covenant could ever be made between God and Man after the Entrance of Sin, but upon the Account of that Great Sacrifice of our High-Priest, which by those other was Represented. Hence is the phrase *Fœdera ferire*, to strike a Covenant. *Cicero pro Cælio. Ideone ego pacem Pirrhi diremi ut tu amorum turpissimorum quotidies Fœdera ferires? Fœdera, ferire*, and *percutere*, have the same Rise and Occasion. And the *Hebrews* express the making of a Covenant by *striking hands*, though with respect unto another Ceremony. Some derive the word *à Porca fœde cæsa.* For an *Hog* was clean in the Devils Sacrifices. *Cæsa jungebant fœdera Porca. Virg.* And thence was the Ancient *Formula* of Ratifying Covenants by the striking and therewith killing of an *Hog*, mentioned by the *Roman* Historian. *Qui prior defecit publico consilio dolo malo tu illum Jupiter sic ferito, ut ego hunc Porcum hodie feriam; tantoque Magis, quanto Magis potes pollesque.* Upon the pronouncing of which words he killed the Hog with a Stone. And there was the same Intention among them who in making a Covenant, *cut a Beast in pieces*, laying one equal part against another and so passing between them. For they imprecated as it were upon themselves, that they might be so destroyed and *cut into Pieces* if they stood not unto the terms of the Covenant. See *Jer.*xxxiv.18,19. where respect is had to the Covenant made with the King of *Babylon.* But in the Use and Signification of this Word, we are not much concerned.

The Greek word is Συνθήκη; and so is it constantly used in all Good Authors for a Solemn Covenant between Nations and Persons. Onely the Translation of the Lxx. takes no notice of it. For observing that ברית *Berith* in the *Hebrew* was of a larger signification, applied unto things of another Natnre than Συνθήκη denoting a precise Compact or Convention could be extended unto, they rendred it constantly by Διαθήκη, whereof we must treat elsewhere. *Gen.* xiv. 13. They render בעלי ברית Covenanters, by συνωμόται, *Confederati*, or *Conjurati*, Confederates sworn together. Wherefore of the word Συνθήκη there is no use in this matter; the Nature of the thing intended must be enquired into. §. 4.

ברית is largely and variously used in the Old Testament. Nor are Learned Men agreed from what Original it is derived: ברא, and ברה, and ברר are considered to this purpose. Sometimes it intends no more but Peace and Agreement, although there were no Compact or *Convention* unto that Purpose. For this is the end of all Covenants which are of Three Sorts, as the *Macedonian* Ambassador declared to the *Romans*; for either they are between the Conqueror and the Conquered, or between Enemies in equal Power, or between those who were never engaged in Enmity. The ends of all these Sorts of Covenants is Mutual Peace and Security. Hence they are expressed by ברית a Covenant: So *Job* v. 23. עם אבני השדה בריתך. *Thy Covenant shall be with the Stones of the Field*, say we, *Thy League shall be*; that is, Thou shalt have no hurt from them. And *Hos.* ii. 18. *A Covenant* is said to be made with the Beasts of the Field, and the Fowls of Heaven, and the creeping things of the Earth. Security from damage by them, and their quiet use, is called a Covenant *Metonymically* and *Metaphorically*, because Peace and Agreement are the End of Covenants. §. 5.

Secondly, *Synechdochically*, the Law written in the two Tables of Stone was called the Covenant, *Exod.* xxxiv. 28. *He wrote upon the Tables the words of the Covenant, the Ten Commandments.* Now this Law was purely *Preceptive* and an Effect of Soveraign Authority, yet is it called a Covenant. But this it is not absolutely in its own Nature; seeing no *meer Precept* nor Systeme of Precepts as such, nor any meer Promise can be a Covenant properly so called. But it was a Principal Part of Gods Covenant with the People when accepted by them as the Rule of their Obedience, with respect unto the Promises wherewith it was accompanied. Hence the *Tables of Stone* wherein this Law was written, are called the *Tables of the Covenant*, Deut.ix.11. את שני לחת האבנים לחות הברית; *The Two Tables of Stone, the Tables of the Covenant.* These Tables were first made by God Himself, *Exod.* xxxi. *ult.* and given into the hands of *Moses.* And when they were broken, he was commanded פסל to *effigiate* them, or cut Stones after their Image, into their Likeness; for the first were seen onely by himself, *Deut.*x.11. *Exod.*xxxiv.1. And when they were broken, whereby their Use and Signification ceased, they were not kept as Relicts, though cut and written by the Finger or Divine Power of God; which doubtless the Superstition of succeeding Ages would have attempted. But the true measure of the Sacredness of any thing external is *Use* by Divine Appointment. And also the *Ark* was hence called the *Ark of the Covenant*, and sometimes the *Covenant* it self; because the Two Tables of Stone, the Tables of the Covenant were in it, 1 *Kings* viii. 9.

So among the Grecians, the *Tables* or *Rolls* wherein Covenants were written, engraven, or enrolled, were called Συνθῆκαι. So *Demosthenes*; Συνχωρῶ ἀνοιχθῆναι τὰς Συνθήκας ἐνταυθοῖ ἐπὶ τῶ δικαστηρίω. *I require that the Covenants may be*

be Opened here in the Court, or before the Judgment-seat; that is, the Rolls wherein the Agreement was written. And *Aristot. Rhetor.* lib. 1. ὁπόταν ᾖ ἀν ὗιες ἔζω οἱ ἐπιγεγραμμένοι, ἢ φολάττοντες, τότοις αἱ Συνθῆκαι πισταὶ εἰσι. *Covenants are are of the same Credit, with those that wrote and keep them*; that is, the writings wherein such Conventions are contained. For Covenants that were solemnly entred into between Nations, were Engraven in Brass, as the League and Covenant made between the *Romans* and *Jews* in the days of *Judas Machabæus*, Mac. i. 7. or in *Marble*, as that of the *Magnesians* and *Smyrnæans*, illustrated by the Learned *Selden*. And other Covenants were Enrolled in Parchment by publick Notaries.

Thirdly, An *absolute Promise* is also called ברית a Covenant, the Covenant of God, *Isa.* lix. 21. *As for Me this is My Covenant with them saith the Lord, My Spirit that is upon thee, and My Words which I have put into thy Mouth, shall not depart out of thy Mouth.* And God also calls His Decree constitutive of the Law of Nature, and its continuance, His Covenant, *Jer.* xxxiii. 20. *Thus saith the Lord, If you can break My Covenant of the Day, and My Covenant of the Night, that there should not be Day and Night in their season.* It is therefore certain that where God speaks of His Covenant, we cannot conclude that whatever belongs unto a perfect compleat Covenant is therein intended. And they do but deceive themselves who from the name of a *Covenant* between God and Man, do conclude always unto the Nature and Conditions of it. For the word is used in great variety, and what is intended by it must be learned from the subject matter treated of; seeing there is no Precept or Promise of God, but may be so called.

§. 6. In the making of Covenants between Men, yea in the Covenant of God with Men, besides that they were always conceived *verbis expressis*, there was some Sign and *Token* added for their confirmation. This was generally the Slaying of some Creature, and the dividing of it in parts before mentioned. Hence *sancire fœdus* and *sanctio fœderis*, are *a sanguine*, from the Blood shed in their Confirmation. Of the Slaying of a Beast, there is mention in all who have spoken of Ancient Covenants. So was it in that between the *Romans* and *Albans*, whose form is reported by *Livy*, as that whose Tradition was of *greatest Antiquity* among them. And there are likewise Instances of the division of the slain Beasts into two parts, like what we observed before concerning *Abraham*, and the Princes of *Judah* in *Jeremiah*. οἱ μολτῖοι ἐν τοῖς ὁρκωμοσίοις κοτακόπτοντες ἐις μικρὰ τὰς βοῦς τὰς Συνθήκας ἐποιέυντο: *Herod. The Molossians in their Confederations cut Oxen into small Pieces, and so entred into Covenants.* And how these Pieces or Parts were disposed, *Livy* declares, lib. 39. *Prior pars ad dextram cum extis, posterior ad levam vis ponitur; inter hanc divisam hostiam copiæ armatæ traducuntur.* And thence it is that כרת which signifies to *Cut* or *Divide*, is used in the Scripture absolutely for the making of a Covenant without any addition of ברית, 1 *Sam.* xx. 16. 1 *Kings* viii. 9. And although such outward things did never belong unto the Essence of a Covenant, yet were they useful significations of Fidelity intended and accepted in the performance of what was Ingaged in it. And therefore God Himself never made a Covenant with Men, but He always gave them a *Token* and visible Pledge thereof. And whosoever is Interested in the Covenant it self, hath thereby a Right unto, and is obliged to the Use of the Sign or Token according to Gods Appointment.

§. 7. An absolute compleat Covenant, is a *voluntary Convention, Pact, or Agreement between distinct Persons, about the ordering and disposal of things in their Power, unto their mutual Concern and Advantage.* (1) Distinct Persons are required unto a Covenant, for it is a mutual Compact. As a Mediator is not of One, that is, there must be several parties, and those at variance, or there is no room for the Interposition of a Mediator, *Gal.* iii. 20. so a Covenant properly so called, is not of One. In the large sense wherein ברית is taken, a Mans Resolution in himself with respect unto any especial End or Purpose may be called his Covenant; as *Job* xxxi. 1. *I made a Covenant with My Eyes.* And so God calleth His Purpose or Decree, concerning the Orderly Course of Nature, in the Instance before given. But a Covenant properly so called, is the Convention or Agreement of two Persons or more.

2. This

2. This Agreement must be *Voluntary* and of Choice upon the Election of the Terms Convented about. Hence ברית is by some derived from ברא, which signifies to *Choose* or *Elect*. For such Choice is the Foundation of all solemn Covenants: What is properly so, is Founded on a Free Election of the terms of it, upon due Consideration and a right Judgment made of them. Hence when one People is broken in War, or Subdued by another, who prescribe Terms unto them which they are Forced as it were to Accept for the present Necessity, it is but an imperfect Covenant, and as things are in the World, not like to be Firm or Stable. So some *Legats* answered in the *Senate of Rome*, when their People were Subdued, *Pacem habebitis qualem dederitis; si bonam, firmam & stabilem, sin haud diuturnam.*

3. The matter of every Righteous and compleat Covenant must be of *things in the power of* them who Convent and Agree about them. Otherwise any, yea the most solemn Compact is vain and ineffectual. A Son or Daughter in their Fathers house, and under his Care, making a Vow or Covenant for the Disposal of themselves, can give no Force unto it, because they are not in their own Power. Hence when God Invites and takes Men into the Covenant of Grace, whereunto belongs a Restipulation of Faith and Obedience, which are not absolutely in their own Power, that the Covenant may be Firm and Stable, he takes upon himself to enable them thereunto; and the Efficacy of his Grace unto that purpose is of the Nature of the Covenant. Hence when Men enter into any Compact, wherein *one party* takes on its self the performance of that which the other thinks to be, but is not really in its power, there is *dolus malus* in it, which enervates and disannulls the Covenant it self. And many such Compacts were rescinded by the Senate and People of *Rome*, which were made by their *Generals* without their consent; as those with the *Galls* who Besieged the *Capitol*, and with the *Samnites*, *ad Furcas Caudinas*.

Lastly, The End of a Covenant is the disposal of the things about which the Covenant is made to the *mutual content and satisfaction* of all Persons concerned: Hence was the ancient form, *Quod fœlix Faustumq; sit huic & illi populo.* If either party be Absolutely and Finally detrimented by it, it is no absolute, free or voluntary Covenant; but an Agreement of a mixt Nature, where the consent of one party is given only for the avoiding of a greater Inconvenience. And these things we shall find of use in our Progress.

§. 8. As all these things Concur in every equal Compact, so there is an especial kind of Covenant depending solely on the *Personal undertakings and Services of one party*, in order unto the common Ends of the Covenant, or the mutual Satisfaction of the Covenanters. So it is in all Agreements where any thing is distinctly and Peculiarly required of one Party. And such Covenants have three things in them: (1) A *proposal of Service.* (2) A *promise of Reward.* (3) An *Acceptance of the Proposal*, with a Restipulation of Obedience out of respect unto the Reward. And this indispensibly introduceth an Inequality and Subordination in the Covenanters, as to the common Ends of the Covenant, however on other accounts they may be Equal. For he who *prescribes the Duties* which are required in the Covenant, and giveth the Promises of either Assistance in them, or a Reward upon them, is therein and so far *Superior* unto him, or greater then he who *Observeth* his Prescriptions, and *Trusteth* unto his Promises. Of this Nature is that Divine Transaction that was between the Father and Son, about the Redemption of Mankind. There was in it a Prescription of Personal Services, with a Promise of Reward. And all the other Conditions also of a compleat Covenant before laid down, are all observed therein. And this we must enquire into, as that wherein doth lie the Foundation and Original of the *Priesthood* of Christ.

§. 9. First, Unto a proper Covenant it is required that it be made between *Distinct Persons.* Such have I elsewhere proved the Father and Son to be; and in this Discourse do take that Fundamental Principle of our Profession as granted. That there were *Eternal Transactions* in General between those distinct Persons with respect unto the Salvation of Mankind, hath been evinced in the foregoing Exercitation. That these were *Fœderal*, or had in them the Nature of a Covenant, is now

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farther to be Manifested. And in general this is that which the Scripture intends, where God, that is the Father, is called by the Son *His God*; and where He says that He will be unto *Him a God and a Father*. For this Expression of being a God unto any One is declarative of a *Covenant*, and is the Word whereby God constantly declares His Relation unto any, in a Way of Covenant, *Jer. xxxi.* 35. & *xxxii.* 38. *Hos. ii.* 23.

For God declaring that He will be a God unto any, ingageth Himself unto the Exercise of His Holy Properties which belong unto Him as God, in their Behalf and for their Good. And this is not without an Engagement of Obedience from them. Now this Declaration the Scripture abounds in, Psal. xvi. 2. *Thou hast said unto the Lord, Thou art My Lord*; these are the words of the Son unto the Father, as is evident from *v.* 9, 10, 11. *Psal. xxii.* 1. *My God, My God.* Psal. xl. 8. *I Delight to do thy Will, O My God.* Psal. xlv. 7. *God thy God hath Anointed Thee.* Micah. v. 4. *He shall stand and feed in the Strength of the Lord, in the Majesty of the Name of the Lord His God.* Joh. xx. 17. *I Ascend unto My Father and Your Father; and to My God and Your God.* Rev. iii. 12. *I will make Him a Pillar in the Temple of My God; and I will Write upon Him the Name of My God, and the Name of the City of My God.* All which Expressions argue both a Covenant, and a Subordination therein.

And on this account it is that our Saviour says His *Father is greater then He*, Joh. xiv. 28. This place I confess the Ancients expound Unanimously of the *Humane Nature* only, to Obviate the *Arians* who ascribed unto Him a Divine Nature, but made and absolutely in it self Inferior to the Nature of God. But the Inferiority of the *Humane Nature* unto God or the Father, is a thing so unquestionable, as needed no Declaration or solemn Attestation; and the mention of it is no way Suited unto the Design of the place. But our Saviour speaks with respect unto the *Covenant Engagement* that was between the Father and Himself as to the Work which He had to do. For therein, as we shall farther Manifest, the Father was the *Prescriber*, the Promiser and Law-giver; and the Son was the *Undertaker* upon His Prescription, Law and Promises. He is indeed in respect of His *Divine Personality*, said to be *God of God*. No more is intended hereby, but that the Person of the Son, as to His *Personality* was of the Person of the Father, who communicated His Nature and Life unto Him by Eternal Generation. But the Father on that account is not said *to be His God*, or to be a God unto Him, which Includes the Acting of Divine Properties on His behalf; and a Dependance on the other side on Him who is so a God unto Him. And this hath its sole Foundation on that *Covenant*, and the Execution of it, which we are in the consideration of.

§. 10. Again, The Transactions before insisted on and declared, are proposed to have been by the way of *Counsel*, for the Accomplishment of the End designed in a Covenant, *Zech.* vi. 13. ועצת שלום בין שניהם: *The Counsel* about Peace-making between God and Man, was *between Them both*; that is the Two Persons spoken of, namely the *Lord Jehovah*, and He who was to be צמח the *Branch*. And this was not spoken of Him absolutely as He was a Man, or was to be a Man; for so there was not properly עצה or *Counsel* between God and Him. For who *hath known the Mind of the Lord, or who hath been His Counsellor*, Rom. xi. 34. And besides the Son in His Humane Nature was meerly the *Servant of the Father* to do His Will, *Isa.* xlii. 1. But God takes this Counsel with Him, as He was His *Eternal Wisdom*; only with respect unto His Future Incarnation. For therein He was to be both the *Branch* of the Lord, and the *Fruit* of the Earth, *Isa.* iv. 2. Hereunto regard also is had in His Name, *Isa.* ix. 6. *He shall be called Wonderful, Counsellor*; For these Titles, with those that follow, do not absolutely denote Properties of the Divine Nature, though they are such Divine Titles and Attributes as cannot be Ascribed unto any, but to Him who is God. Yet there is in them a respect unto the work which He had to do, as He was to be a *Child Born*, and *given unto us*. And on the same account is He called the *Everlasting Father*; a Name not proper unto the Person of the Son, with meer respect unto His Personality. There is therefore a regard in it unto the work He had to do, which was to be a *Father unto all the Elect of God*. And therein also was He the *Prince of Peace*. He who is the Procurer and Establisher

blisher of Peace between God and Mankind. On the same account God speaking of Him, says that He is גבר עמיתי, *My Companion, and the Man My Fellow*, Zech. xiii. 7. such an one as with whom He had *Sweetned* and Rejoyced in *Secret Counsel*, as *Psal.* lv. 14. according unto what was before declared on *Proverbs* viii. 31, 32.

Particularly, *The Will* of the Father and Son concurred in this matter, which was necessary that the Covenant might be *Voluntary* and of Choice. And the Original of the whole is referred to the *Will* of the Father constantly. Hence our Lord Jesus Christ on all occasions declares solemnly that He came to do the *Will of the Father*; *Lo I come to do Thy Will O God*, Psal. xl. 5. Heb. x. 5, 6, 7, 8, 9, 10. For in this Agreement, the part of the Enjoyner Prescriber and Promiser, whose *Will* in all things is to be attended unto, is on the Father. And His Will was *Naturally* at a perfect liberty from engaging in that way of Salvation which He Accomplished by Christ. He was at Liberty to have left all Mankind under Sin and the Curse as He did all the Angels that Fell. He was at liberty utterly to have destroyed the Race of Mankind that Sprang from *Adam* in his Fallen Estate; either in the Root of them, or in the Branches when Multiplied, as He almost did in the Flood, and have Created another Stock or Race of them unto His Glory. And hence the Acting of His Will herein, is expressed by *Grace*; which is Free, or it is not Grace; and is said to proceed from Love acting by choice, all arguing the highest liberty in the Will of the Father, *Joh.* iii. 16. *Ephes.* i. 6. §. 11.

And the same is farther evidenced by the Exercise of His *Authority*, both in the *Commission* and *Commands* that He gave unto the Son as Incarnate for the discharge of the work that He had undertaken. For none puts forth his Authority but *voluntarily*, or by and according unto his own Will. Now He both *sent* the Son, and *Sealed* Him, and gave Him Commands, which are all Acts of Choice, and Liberty, proceeding from Soveraignty. Let none then once imagine that this work of entring into Covenant about the Salvation of Mankind was any way *Necessary* unto God, or that it was required by virtue of any of the Essential Properties of His Nature, so that He must have done against them in doing otherwise. God was herein, *absolutely Free*, as He was also in His making of all things out of nothing. He could have left it undone without the least disadvantage unto His Essential Glory, or contrariety unto His Holy Nature. Whatever therefore we may afterwards assert concerning the *Necessity of Satisfaction* to be given unto His Justice, upon the Supposition of this Covenant, yet the Entring into this Covenant, and consequently all that ensued thereon, is absolutely resolved into the meer Will and Grace of God.

The Will of the Son also was distinctly herein. In His Divine Nature and Will He undertook voluntarily for the *Work of His Person* when the Humane Nature should be United therein, which He determined to assume. For what is spoken of the Second Person, is spoken with respect unto His purpose to assume our Nature; for the Obedience whereof in all that was to be done upon it or by it, He undertook. This the Scripture fully declares, and that for a double End. First to demonstrate that the things which He underwent in His *Humane Nature* were Just and Equal, in as much as Himself whose it was voluntarily consented thereunto. Secondly, To manifest that those very Acts which He had in Command from His Father, were no less the Acts of His *own* Will. Wherefore as it is said that the Father Loved us, and gave His Son to Dye for us; so also as is it said that the Son Loved us, and gave Himself for us, and washed us in His Own Blood. These things proceeded from, and were Founded in the *Will* of the Son of God; And it was an Act of perfect Liberty in Him to engage into His peculiar concernments in this Covenant. What He did, He did by Choice, in a way of Condescention and Love. And this His voluntary susception of the discharge of what He was according to the Nature and Terms of this Covenant to perform, was the ground of the *Authoritative Mission*, Sealing, and Commanding of the Father towards Him. See *Psal.* lx. 7, 8. *Heb.* x. 5. *Joh.* x. 11, 12. And whatever is expressed in the Scripture concerning the Will of the Humane Nature of Christ, as it was engaged in and bent upon its Work, it is but a Representation of the Will of the Son of God when He engaged into this Work from Eternity. So then He §. 12.

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freely undertook to do and suffer whatever on His part was required, and therein owns Himself the *Servant of the Father*, because He would obey His Will, and serve His Purposes in the Nature which He would assume for that End. *Isa.* xlii. 1, 6. *Chap.* xlix. 9. *Zech.* xiii. 17. and therein acknowledgeth Him to be His *Lord*, *Psal.* xvi. 2. unto whom He owed all Homage and Obedience. For this Mind was in Him, that whereas He was in the *Form of God*, He humbled Himself unto this Work, *Phil.* ii. 8, and by His own voluntary Consent was engaged therein. Whereas therefore He had a Soveraign and Absolute Power over His *own Humane Nature* when assumed, whatever He submitted unto, it was no Injury unto Him, nor Injustice in God to lay it on Him.

§. 13. But this Sacred Truth must be cleared from an Objection whereunto it seems obnoxious, before we do proceed. The *Will* is a Natural Property; And therefore, in the Divine Essence it is but One. The Father, Son, and Spirit have not Distinct Wills. They are One God, and Gods Will is One, as being an Essential Property of His Nature. And therefore are there two Wills in the *One Person* of Christ, whereas there is but One Will in the *Three Persons* of the Trinity? How then can it be said that the Will of the Father and the Will of the Son did concur distinctly in the making of this Covenant.

This Difficulty may be solved from what hath been already declared. For such is the Distinction of the Persons in the Unity of the Divine Essence, as that They act in Natural and Essential Acts *Reciprocally* One towards Another, namely, in Understanding, Love, and the like; They know and mutually love each Other. And as They Subsist distinctly, so They also Act distinctly in those Works which are of External Operation. And whereas all these Acts and Operations whither Reciprocal or External, are either with a Will, or from a freedom of Will and Choice, the Will of God in each Person, as to the Peculiar Acts ascribed unto Him, is His Will therein Peculiarly and Eminently, though not Exclusively to the Other Persons by reason of Their mutual *In-Being*. The Will of God as to the peculiar Actings of the Father in this matter, is the Will of the Father; And the Will of God, with regard unto the peculiar Actings of the Son, is the Will of the Son; not by a distinction of sundry Wills, but by the distinct Application of the same Will unto its *distinct Acts*, in the Persons of the Father and the Son. And in this respect the Covenant whereof we treat differeth from a pure Decree. For from these distinct Actings of the Will of God in the Father and the Son, there doth arise a new Habitude or Relation, which is not Natural or Necessary unto Them, but freely taken on Them. And by virtue hereof were all Believers saved from the Foundation of the World upon the Account of the Interposition of the Son of God, antecedently unto His Exhibition in the Flesh. For hence was He esteemed to have done and suffered what He had undertaken so to do, and which through Faith was imputed unto them that did believe.

§. 14. Moreover a Covenant must be about the Disposal of things in the *Power of them that enter into it*, otherwise it is *null* or fraudulent. And thus things may be two ways: First, absolutely; Secondly, By virtue of some Condition or something in the Nature of the Covenant it Self. (1.) Things are *Absolutely* in the Power of Persons when they are Compleatly at their Disposal, *antecedently* unto the consideration of any Covenant or Agreement about them. As in the Covenant of Marriage where the several Persons engaging are *sui juris*; They have an absolute power in themselves to dispose of their own Persons with respect unto the Ends of Marriage. So it is in all Covenants when the things to be disposed of according to the Limitations of the Covenant, are Lawful and Good antecedently unto any Agreement made about them, and because they are in the Power of the Covenanters, they may be disposed of according to the Terms of the Compact.

So was it in this Covenant. To do Good unto Mankind, to bring them unto the Enjoyment of Himself, was absolutely in the *Power of the Father*. And it was in the *Power of the Son* to Assume Humane Nature, which becoming thereby peculiarly His own, He might dispose of it unto what End He pleased, saving the *Union* which ensued on its Assumption, for this was indissoluble. Again, some things are made Lawful or Good, or suited unto the Glory, Honour, or Satisfaction and

and Complacency of them that make the Covenant, by virtue of somewhat arising in or from the Covenant it self. And of this sort are most of the Things that are disposed in the Covenant between the Father and the Son under consideration. They become Good and desirable, and suited unto their Glory and Honour, not as considered absolutely and in themselves, but with respect unto that Order Dependance and Mutual Relation that they are cast into, by and in the Covenant.

Such was the *Penal Suffering* of the Humane Nature of Christ under the Sentence and Curse of the Law. This in it self absolutely considered, without respect unto the Ends of the Covenant, would neither have been Good in it self, nor have had any tendency unto the Glory of God. For what Excellency of the Nature of God could have been *demonstrated* in the *Pœnal Sufferings* of One absolutely and in all respects Innocent? Nay, it was utterly impossible that an Innocent Person, considered absolutely as such, should suffer *pœnally* under the Sentence and Curse of the Law. For the Law denounceth Punishment unto no such Person. Guilt and Punishment are related, and where the one is not, real, or supposed, or imputed, the other cannot be. But now in the Terms of this Covenant, leading unto the Limitations and Use of these Sufferings, they are made *Good* and tend unto the Glory of God, as we shall see. So the Pardoning and Saving of Sinners absolutely, could have had no tendency unto the Glory of God. For what Evidence of Righteousness would there have been herein, That the Great Ruler of all the World should pass by the Offences of Men without Animadverting upon them? What Justice would have appeared, or what Demonstration of the Holiness of the Nature of God would there have been therein? Besides it was impossible, seeing *it is the Judgment of God, that they who commit sin are worthy of death.* But, as we shall see, through the Terms and Conditions of this Covenant, this is rendred Righteous, Holy and Good, and eminently conducing to the Glory of God.

The Matter of this Covenant, or the Things and Ends about which and for which it was entred into, are nextly to be considered. These are the Things which as we observed before, are to be *disposed of unto the Honour*, and as it were Mutual Advantage of *Them that make the Covenant*. And the Matter of this Covenant in General is the saving of Sinners, in and by Ways and Means suited unto the Manifestation of the Glory of God. So it is *compendiously* expressed, where the Execution of it is declared, *John* iii. 16. *God so loved the World, that He gave His onely begotten Son, that whosoever believeth in Him should not perish, but have everlasting Life*. And upon the Coming of the Son into the World, he was called *JESUS*, because He was *to save His People from their Sins*, Matth. i. 21. *Even JESUS the Deliverer, who saves us from the Wrath to come*, 1 Thess. i. 10. To declare this Design of God, or His Will and Purpose in and by Jesus Christ to save His Elect from Sin and Death, to bring His many Sons unto Glory, or the full Enjoyment of Himself unto Eternity, is the Principal Design of the Whole Scripture, and whereunto the whole Revelation of God unto Men may be reduced. This was that on the prospect whereof the Son or Wisdom of God *rejoyced before Him*, and had *His Delights with the Children of Men* before the Foundation of the World, *Prov.* viii. 30, 31. Man having utterly lost Himself by Sin, coming short thereby of the Glory of God, and made obnoxious unto Everlasting Destruction, the *Prævision* whereof was in Order of Nature antecedent unto this Covenant as hath been declared, the Father and Son do enter into a Holy Mutual Agreement concerning the Recovery and Salvation of the Elect in a way of Grace. This we place as the *Matter* of this Covenant, the thing contracted and agreed about. The distinction of the parts of it, into Persons and Things, the Order and Respect in it of One Thing unto Another, are not of our present Consideration. The Explanation of them belongs unto the Covenant of Grace which God is pleased to enter into with Believers by Jesus Christ. But this was that in general that was to be disposed of unto the mutual Complacency and Satisfaction of Father and Son. §. 15.

The *End* of these things, both of the Covenant, and the Disposition of all things made thereby, was the *Especial Glory* both of the One and the Other. God doth *all things for Himself*. He can have no Ultimate End in any thing but Himself alone, unless there should be any thing better then Himself, or above Him- §. 16.

Himself. But yet in Himself He is not capable of any Accession of Glory, by any thing that He intendeth or doth. He is Absolutely, Infinitely, Eternally Perfect in Himself and all His Glorious Properties, so that nothing can be added unto Him. His End therefore must be, not the *obtaining of Glory* unto Himself, but the manifestation of the Glory that is in Himself. When the Holy Properties of His Nature are exercised in external Works, and are thereby expressed declared and made known, then is God Glorified. The End therefore in general of this Covenant which regulated the Disposal of the whole matter of it, was the Exercise Exaltation and Manifestation of the Glorious Properties of the Divine Nature, other Supreme End and *Ultimate* it could have none, as hath been declared. Now such is the mutual respect of all the Holy Properties of God in their Exercise, and such their *Oneness* in the same Divine Being, that if any one of them be Exerted, Manifested, and thereby Glorified, the Residue of them must be therein and thereby Glorified also, because that Nature is Glorified which they are, and whereunto they do belong. But yet in several particular works of God, His Design is firstly, immediately, and directly to exercise in a peculiar eminent manner, and therein to Advance and Glorifie one or more of His Glorious Properties, and the Rest consequentially in and by them. So in some of His Works He doth *peculiarly Glorifie Justice*, in some Mercy, in some His Power. We may therefore as to the End of this Holy Eternal Compact, consider what are those *Properties* of the Divine Nature which were peculiarly engaged in it, and are peculiarly exerted in its Execution, and were therefore designed to be exalted in a peculiar manner. Now these are Three. (1) *Wisdom* attended with Soveraignty. (2) *Justice* springing from Holiness. (3) *Grace*, Mercy, Goodness, Love which are various Denominations of the same Divine Excellency.

That this Covenant sprang from these *Properties* of the Divine Nature, that the Execution of it is the Work and Effect of them all, and that it is designed to Manifest and Glorifie them, or God in and by them unto Eternity, the Scripture doth fully declare.

(1) The *Infinite Soveraign Wisdom* of God even the Father exerted its self, (1) In passing by the Angels in their Fallen condition, and fixing on the Recovery of Man, *Heb.* ii. 16. 2 *Pet.* ii. 4. *Jude* 6. (2) In the Projection or *Provision* of the Way in general to bring about the Salvation of Man by the *Interposition of His Son*, with what He did and Suffered in the pursuit herof, *Acts* ii. 23. & 4. 28. (3) In the *Disposal* of all things in that way, in such an Holy and Glorious Order, so as that Marks and Footsteps of infinite divine Wisdom should be Imprinted on every Part and Passage of it, 1 *Cor.* i. 23, 24, 25, 26, 27, 28, 29, 30, 31. *Rom.* xi. 33, 34, 35, 36. *Ephes.* iii. 10, 11.

(2) His *Justice* accompanied with or springing from *Holiness*, gave as it were the *especial Determination* unto the Way to be insisted on for the accomplishment of the End aimed at; and it was effectually exerted in the Execution of it. For upon a Supposition that God would Pardon and Save Sinners, it was His *Eternal Justice* which required that it should be brought about by the Sufferings of the Son, and was its self expressed and exercised in those Sufferings, as we shall afterwards more fully declare, *Rom.* iii. 25, 26. *Rom.* viii. 3. *Gal.* iii. 13. 2 *Cor.* v. 21.

(3) *Grace*, *Love*, *Goodness or Mercy* chiefly induced unto the whole. And these the Scriptures most commonly cast the work upon, or resolve it into. See *Joh.* iii. 16, 17. *Rom.* v. 8. & xi. 6. 1 *Cor.* i. 29, 30, 31. *Ephes.* i. 5, 6, 7. & iii. 7, 8. In these things, in the Exercise, Manifestation and Exaltation of these Glorious Excellencies of the Divine Nature, with their Effects in and upon the Obedience of Angels and Men, doth consist that peculiar Glory which God even the Father aims at in this Covenant; and which supplies the place of that *Security or Advantage*, which amongst Men is intended in such Compacts.

§. 17. There must also moreover be an especial and *Peculiar Honour of the Son*, the other party Covenanting intended therein; and was so accordingly, and is in like manner accomplished. And this was twofold: (1) What He had *Conjunct* with the Father as He is of the same Nature with Him, over all God Blessed for ever. For on this account the Divine Excellencies before mentioned belong unto Him, or are His; and in their Exaltation is He Exalted. But as His Undertaking herein was *Peculiar*, so He was to have a *Peculiar Honour* and Glory thereby;

by; not as God but as the *Mediator of the Covenant* of Grace, which Sprang from hence. For the Accomplishment of the Ends of this Covenant, as we shall see, He parted for a Season with the Glory of His Interest in these Divine Perfections, *Emptying* Himself, or making of Himself of no Reputation, *Phil.* ii. 7, 8, 9. And He was to have an illustrious Recovery of the Glory of his Interest in them, when He was declared to be the *Son of God with Power by the Resurrection from the Dead*, Rom. i. 4. when He was again Glorified with the *Father*, *with that Glory which He had with Him before the World was*, Joh. xvii. 3. namely, that Peculiar Glory which He had and assumed upon His undertaking to be a Saviour and Redeemer unto Mankind; then when His *Delights* were with the *Sons of Men*, and He rejoyced before the Father and was His Delight on that Account. And this 2*dly*, was attended with that peculiar *Glorious Exaltation*, which in His Humane Nature He received upon the Accomplishment of the Terms and Conditions of this Covenant. What this Glory was, and wherein it doth consist, I have manifested at large in the Exposition on *Chap.* i. ver. 3. See *Isa.* liii. 12. *Psal.* cx. 6. *Psal.* ii. 8, 9. *Zech.* ix. 10. *Psal.* lxxii. 8. *Rom.* xiv. 11. *Isa.* xlv. 23. *Matth.* xxviii. 18. *Phil.* ii. 10. *Heb.* xii. 2. *&c.*

The manner how these things were to be accomplished, that is, the *Condition and Limitation of this Covenant*, as it had respect unto a prescription of Personal Obedience and promises of Reward, is lastly to be considered. For herein lies the Occasion and Spring of the *Priesthood* of Christ which we are enquiring after. And this sort of Covenants hath most affinity unto those Relations which are constituted by the Law of Nature. For every Natural Relation, such as that of Father and Children, of Man and Wife, contains in it a *Covenant* with respect unto Personal Services and Rewards. Now things were so disposed in this Covenant, that on the Account of bringing Sinners unto Obedience and Glory to the Honour of God the Father, and of the peculiar and especial Honour or Glory that was proposed unto Himself, that He, the Son, should do and undergo in His own Person, all and every thing which in the Wisdom, Righteousness, Holiness and Grace of God, was *requisite or necessary* unto that End; provided that the Presence and Assistance of the Father was with Him, and His Acceptance of Him and His Works. §. 18.

I shall a little invert the Order of these things, that I may not have occasion to return again unto them after we are ingaged in our more peculiar Design. We may therefore in the first place consider the *Promises* that in this *Compact* or *Covenant* were made unto the Son upon His undertaking of this Work, although they more naturally depend on the prescription of Duty and Work made unto Him. But we may consider them as Incouragements unto the susception of the Work. And these Promises were of two sorts. (1) Such as *concerned His Person*. (2) Such as *concerned the Prosperity of the Work*, which He undertook. Those also which concerned His Person immediately were of two sorts. (1) Such as concerned *His Assistance* in His Work. (2) Such as concerned *His Acceptance* and Glory after His Work.

1. The *Person of the Son of God*, not absolutely considered, but with Respect unto His *Future Incarnation*, is a proper Object of Divine Promises. And so was He now considered, even as an *Undertaker* for the Execution and Establishment of this Covenant; or as He became the Minister of God to confirm the Truth of the Promises made afterwards to the Fathers, *Rom.* xv. 8. And herein He had Promises,

1. As to his Assistance. The Work He undertook to accomplish, as it was *Great* and *Glorious*, so also it was Difficult and Arduous. It is known from the Gospel what He did and what He Suffered, what Streights, Perplexities, and *Agonies* of Soul He was reduced unto in His Work. All this He foresaw in His first ingagement, and thereon by His Spirit foretold what should befall Him, *Psal.* xxii. *Isa.* liii. 1 *Pet.* i. 11. Whatever Opposition Hell and the World, which were to prevail unto the *bruising of His Heel*, could make against the Son of God, acting in the frail Nature of Man He was to encounter withall. Whatever the *Law and the Curse* of it could bring on Offenders, He was to undergo it. Hence in *that Nature* He stood in need of the Presence of God with Him, and of His Divine Assistance. This therefore was promised unto Him, in respect whereunto He placed His Trust

and Confidence in God even the Father; and called upon him in all his diſtreſſes, ſee *Iſa.* xlii. 4, 6. *Pſal.* xvi. 10, 11. *Pſal.* xxii. *Pſal.* lxxxix. 28. *Iſa.* l. 5, 6, 7, 8, 9. This God promiſed him and gave him that Aſſurance of which at all times he might ſafely truſt unto; namely that he would not leave him under his Troubles, but ſtand by and Aſſiſt him to the utmoſt of what had a conſiſtency with the Deſign it ſelf whoſe Execution he had undertaken.

2. Promiſes were given unto him concerning his *Exaltation*, his Kingdom and Power, with all that Glory which was to enſue upon the Accompliſhment of his Work. See *Iſa.* liii. 12. *Pſal.* cx. 1, 6. *Pſal.* ii. 8, 2. *Zech.* ix. 10. *Pſal.* lxxii. 8. *Dan.* vii. 14. *Rom.* xiv. 11. *Iſa.* xlv. 23. *Phil.* ii. 10. And theſe Promiſes the Lord Chriſt had a conſtant Eye unto in his whole Work; and upon the Accompliſhment of it, made his Requeſt and expected that they ſhould be made good and fulfilled, as well he might, being made unto him and confirmed with the *Oath of God*, *Luke* xxiv. 26. *Joh.* xvii. 3. *Heb.* xii. 2. And theſe are an Eſſential part of the *Covenant* that he was Ingaged by.

The ſecond ſort of *Promiſes* made unto him, are ſuch as concern his Work and the *Acceptance* of it with God. By them was he aſſured that the Children whom he undertook for, ſhould be Delivered and Saved, ſhould be made partakers of Grace and Glory. See *Heb.* ii. *v.* 9, 10, 11, *&c.* and our Expoſition thereon. And this is that which gives the Nature of *Merit* unto the Obedience and Suffering of Chriſt. *Merit* is ſuch an Adjunct of Obedience as whereon a *Reward is reckoned of Debt*. Now there was in the Nature of the things themſelves, a proportion between the Obedience of Chriſt the Mediator, and the Salvation of Believers. But this is not the next Foundation of *Merit*, though it be an indiſpenſible condition thereof. For there muſt not only be a *Proportion*, but a *Relation* alſo between the things whereof the one is the Merit of the other. And this Relation in this caſe, is not Natural or Neceſſary, ariſing from the Nature of the things themſelves. This therefore aroſe from the *Compact* or *Covenant* that was between the Father and Son to this purpoſe; and the Promiſes wherewith it was confirmed. Suppoſe then a proportion in *Diſtributive Juſtice* between the Obedience of Chriſt and the Salvation of Believers, (which wherein it doth conſiſt ſhall be declared afterwards) then add the Reſpect and Relation that they have one to another by virtue of this *Covenant*, and in particular that our Salvation is ingaged by Promiſe unto Chriſt, and it gives us the true Nature of his Merit. Such Promiſes were given him and do belong unto this Covenant, the Accompliſhment whereof he pleads on the diſcharge of his Work, *Iſa.* liii. 10, 11. *Pſal.* xxii. 30, 31, *Joh.* xvii. 1, 4, 5, 6, 9, 12, 13, 14, 15, 16. *Heb.* vii. 26. *Iſa.* xlix. 5, 6, 7, 8, 9. *Pſal.* ii. 7. *Acts* xviii. 3.

§. 19. The Conditions required of, or *Preſcriptions* made unto the Undertaker in this Covenant for the End mentioned, and under the Promiſes directed unto, do compleat it. And theſe may be reduced unto three Heads.

1. That he ſhould *aſſume* or take on him the Nature of thoſe whom according unto the Terms of this Covenant he was to bring unto God. This was preſcribed unto him, *Heb.* ii. 9. & x. 5. which by an Act of Infinite Grace and Condeſcenſion he complyed withall, *Phil.* ii. 6, 7, 8. *Heb.* ii. 15. And therein, although he was God, and was with God, and made all things in the Glory of the Only Begotten Son of God, yet he was *made Fleſh*, *Joh.* i. 14. And this Condeſcenſion which was the Foundation of all his Obedience, gave the Nature of *Merit and Purchaſe* unto what he did. This he did upon the preſcription of the Father, who is therefore ſaid *to ſend forth his Son made of a Woman*, Gal. iv. 4. and to *ſend forth his Son in the Likeneſs of ſinfull Fleſh*, Rom. viii. 3. In Anſwer unto which Act of the Will of the Father, he ſaith, *Lo I come to do Thy Will*. And this Aſſumption of our Nature was indiſpenſibly neceſſary unto the Work which he had to do. He could no otherwiſe have exalted the Glory of God in the Salvation of Sinners, nor been himſelf in our Nature exalted into his Mediatory Kingdom; which are the principal Ends of this Covenant.

2. That in this Nature ſo Aſſumed, he ſhould be the *Servant of the Father*, and yield univerſal Obedience unto him, both according to the *General Law* of God obliging all Mankind, and according unto the *Eſpecial Law* of the Church under which he was Born and Made; and according unto the *Singular Law* of that

that Compact or Agreement which we have deſcribed, *Iſa.* xlii. 1. *Chap.* xlix. 5. *Phil.* ii. 6. He came to do, to anſwer and fulfil the whole Will of God; all that on any Account was required of Him. This He calls *the Commandment of His Father*; the Commands which he received of Him, which extend themſelves to all the Preſcriptions of this Covenant.

3. Whereas God was highly incenſed with, and provoked againſt all and every one of thoſe whom He was to ſave and bring unto Glory, they having all by ſin come ſhort thereof, and rendred themſelves obnoxious to the Law and its Curſe, that He ſhould as the Servant of the Father unto the Ends of this Covenant, make an *Attonement for Sin* in and by our Nature aſſumed, and anſwer the Juſtice of God by ſuffering and undergoing what was due unto them, without which it was not poſſible they ſhould be delivered or ſaved unto the Glory of God, *Iſa.* liii. 11, 12. And as all the other Terms of the Covenant, ſo this in particular He undertook to make Good; namely, That He would interpoſe Himſelf between the Law and Sinners by undergoing the *Penalty* thereof; and between Divine Juſtice it Self and Sinners, to make *Attonement* for them. And ſo are we come to the Well-Head, or the Fountain of Salvation. Here lieth the immediate Sacred Spring and Foundation of the *Prieſthood* of Chriſt, and *of the Sacrifice of Himſelf*, which in the Diſcharge of that Office *He* offered unto God.

§. 20. Man having ſinned, the Juſtice of God, as the Supreme Lord, Ruler and Governour over all, was *violated* thereby, and *His* Law broken and diſannulled. Every ſin perſonally added to the firſt ſin, which was the ſin of our Nature in *Adam*, doth ſo far partake of the Nature thereof, as to have the ſame Conſequents with reſpect unto the Juſtice and Law of God. In one or both theſe ways all men *had ſinned* and come ſhort of the Glory of God, or were apoſtatized from the End of their Creation, without Power, Hope, or Poſſibility in themſelves for the Retrival thereof. Neither was there any Way for our Recovery, unleſs God were *propitiated*, His Juſtice attoned, and His Law repaired or fulfilled. This was that now which in this *Eternal Covenant*, the Son of God as He was to be *Incarnate*, did undertake to perform. And this could no otherwiſe be done, but by the Obedience and Suffering of the *Nature that had offended*, whereby greater Glory ſhould redound unto God in the Exaltation of the Glorious Properties of *His Nature* through their eminent and peculiar Exerciſe, than Diſhonour could be reflected on Him or His Rule by ſin committed in that Nature. This was done by the Death and Bloodſhedding of the Son of God, under the Sentence and Curſe of the Law. Hereunto in this *Covenant*, He voluntarily and of Choice gave Himſelf up unto the Will of God to undergo the penalty due to Sinners according to the Terms and for the Ends of the Law. For in as much as the Sufferings of Chriſt were abſolutely from His own Will, the Obedience of His Will therein giving them Vertue and Efficacy; and ſeeing He did in them and by them interpoſe Himſelf between God and Sinners to make *Attonement and Reconciliation* for them; and ſeeing that to this End He offered up Himſelf unto the Will of God, to do and ſuffer whatever He required in Juſtice and Grace for the Accompliſhment of the Ends of this Compact and Agreement; which having effected, He would perſiſt to make effectual unto Thoſe for whom He ſo undertook, all the Benefits of His Undertaking, by a continual glorious Interpoſition with God on their behalf, He ſo became the *High-Prieſt of His People*, and offered Himſelf a Sacrifice for them.

For when God came to reveal this *Counſel* of His Will, this Branch and Part of the Eternal Compact between Him and His Son, and to repreſent unto the Church what had been tranſacted within the Vail, for their Faith and Edification, as alſo to give them ſome previous inſight into the manner of the Accompliſhent of theſe His Holy Counſels, He did it by the Inſtitutions of a *Prieſthood and Sacrifices*, or a Sacred Office and Sacred Kind of Worſhip, ſuited and adapted to be a Reſemblance of this Heavenly Tranſaction between the Father and the Son. For the *Prieſthood* and *Sacrifices* of the Law were not the *Original Exemplar* of theſe things, but a *Tranſcript and Copy* of what was done in Heaven it ſelf, in Counſel, Deſign and Covenant, as they were a Type of what ſhould be afterwards accompliſhed in the Earth. Now although the Names of *Prieſt and Sacrifice* are firſt applied unto the Office mentioned under the Law and their Work, from whence they are traduced under the New Teſtament,

and

and Confidence in God even the Father; and called upon him in all his distresses, see *Isa.* xlii. 4, 6. *Psal.* xvi. 10, 11. *Psal.* xxii. *Psal.* lxxxix. 28. *Isa.* l. 5, 6, 7, 8, 9. This God promised him and gave him that Assurance of which at all times he might safely trust unto; namely that he would not leave him under his Troubles, but stand by and Assist him to the utmost of what had a consistency with the Design it self whose Execution he had undertaken.

2. Promises were given unto him concerning his *Exaltation*, his Kingdom and Power, with all that Glory which was to ensue upon the Accomplishment of his Work. See *Isa.* liii. 12. *Psal.* cx. 1, 6. *Psal.* ii. 8, 2. *Zech.* ix. 10. *Psal.* lxxii. 8. *Dan.* vii. 14. *Rom.* xiv. 11. *Isa.* xlv. 23. *Phil.* ii. 10. And these Promises the Lord Christ had a constant Eye unto in his whole Work; and upon the Accomplishment of it, made his Request and expected that they should be made good and fulfilled, as well he might, being made unto him and confirmed with the *Oath of God*, *Luke* xxiv. 26. *Job.* xvii. 3. *Heb.* xii. 2. And these are an Essential part of the *Covenant* that he was Ingaged by.

The second sort of *Promises* made unto him, are such as concern his Work and the *Acceptance* of it with God. By them was he assured that the Children whom he undertook for, should be Delivered and Saved, should be made partakers of Grace and Glory. See *Heb.* ii. *v.* 9, 10, 11, *&c.* and our Exposition thereon. And this is that which gives the Nature of *Merit* unto the Obedience and Suffering of Christ. *Merit* is such an Adjunct of Obedience as whereon a *Reward is reckoned of Debt*. Now there was in the Nature of the things themselves, a proportion between the Obedience of Christ the Mediator, and the Salvation of Believers. But this is not the next Foundation of *Merit*, though it be an indispensible condition thereof. For there must not only be a *Proportion*, but a *Relation* also between the things whereof the one is the Merit of the other. And this Relation in this case, is not Natural or Necessary, arising from the Nature of the things themselves. This therefore arose from the *Compact* or *Covenant* that was between the Father and Son to this purpose; and the Promises wherewith it was confirmed. Suppose then a proportion in *Distributive Justice* between the Obedience of Christ and the Salvation of Believers, (which wherein it doth consist shall be declared afterwards) then add the Respect and Relation that they have one to another by virtue of this *Covenant*, and in particular that our Salvation is ingaged by Promise unto Christ, and it gives us the true Nature of his Merit. Such Promises were given him and do belong unto this Covenant, the Accomplishment whereof he pleads on the discharge of his Work, *Isa.* liii. 10, 11. *Psal.* xxii. 30, 31, *Job.* xvii. 1, 4, 5, 6, 9, 12, 13, 14, 15, 16. *Heb.* vii. 26. *Isa.* xlix. 5, 6, 7, 8, 9. *Psal.* ii. 7. *Acts* xviii. 3.

§. 19. The Conditions required of, or *Prescriptions* made unto the Undertaker in this Covenant for the End mentioned, and under the Promises directed unto, do compleat it. And these may be reduced unto three Heads.

1. That he should *assume* or take on him the Nature of those whom according unto the Terms of this Covenant he was to bring unto God. This was prescribed unto him, *Heb.* ii. 9. & x. 5. which by an Act of Infinite Grace and Condescension he complyed withall, *Phil.* ii. 6, 7, 8. *Heb.* ii. 15. And therein, although he was God, and was with God, and made all things in the Glory of the Only Begotten Son of God, yet he was *made Flesh*, *Joh.* i. 14. And this Condescension which was the Foundation of all his Obedience, gave the Nature of *Merit and Purchase* unto what he did. This he did upon the prescription of the Father, who is therefore said *to send forth his Son made of a Woman*, Gal. iv. 4. and to *send forth his Son in the Likeness of sinfull Flesh*, Rom. viii. 3. In Answer unto which Act of the Will of the Father, he saith, *Lo I come to do Thy Will*. And this Assumption of our Nature was indispensibly necessary unto the Work which he had to do. He could no otherwise have exalted the Glory of God in the Salvation of Sinners, nor been himself in our Nature exalted into his Mediatory Kingdom; which are the principal Ends of this Covenant.

2. That in this Nature so Assumed, he should be the *Servant of the Father*, and yield universal Obedience unto him, both according to the *General Law* of God obliging all Mankind, and according unto the *Especial Law* of the Church under which he was Born and Made; and according unto the *Singular Law* of that

that Compact or Agreement which we have described, *Isa.* xlii. 1. *Chap.* xlix. 5. *Phil.* ii. 6. He came to do, to answer and fulfil the whole Will of God; all that on any Account was required of Him. This He calls *the Commandment of His Father*; the Commands which he received of Him, which extend themselves to all the Prescriptions of this Covenant.

3. Whereas God was highly incensed with, and provoked against all and every one of those whom He was to save and bring unto Glory, they having all by sin come short thereof, and rendred themselves obnoxious to the Law and its Curse, that He should as the Servant of the Father unto the Ends of this Covenant, make an *Attonement for Sin* in and by our Nature assumed, and answer the Justice of God by suffering and undergoing what was due unto them, without which it was not possible they should be delivered or saved unto the Glory of God, *Isa.* liii. 11, 12. And as all the other Terms of the Covenant, so this in particular He undertook to make Good; namely, That He would interpose Himself between the Law and Sinners by undergoing the *Penalty* thereof; and between Divine Justice it Self and Sinners, to make *Attonement* for them. And so are we come to the Well-Head, or the Fountain of Salvation. Here lieth the immediate Sacred Spring and Foundation of the *Priesthood* of Christ, and *of the Sacrifice of Himself*, which in the Discharge of that Office *He* offered unto God.

§. 20. Man having sinned, the Justice of God, as the Supreme Lord, Ruler and Governour over all, was *violated* thereby, and *His* Law broken and disannulled. Every sin personally added to the first sin, which was the sin of our Nature in *Adam*, doth so far partake of the Nature thereof, as to have the same Consequents with respect unto the Justice and Law of God. In one or both these ways all men *had sinned* and come short of the Glory of God, or were apostatized from the End of their Creation, without Power, Hope, or Possibility in themselves for the Retrival thereof. Neither was there any Way for our Recovery, unless God were *propitiated*, His Justice attoned, and His Law repaired or fulfilled. This was that now which in this *Eternal Covenant*, the Son of God as He was to be *Incarnate*, did undertake to perform. And this could no otherwise be done, but by the Obedience and Suffering of the *Nature that had offended*, whereby greater Glory should redound unto God in the Exaltation of the Glorious Properties of *His Nature* through their eminent and peculiar Exercise, than Dishonour could be reflected on Him or His Rule by sin committed in that Nature. This was done by the Death and Bloodshedding of the Son of God, under the Sentence and Curse of the Law. Hereunto in this *Covenant*, He voluntarily and of Choice gave Himself up unto the Will of God to undergo the penalty due to Sinners according to the Terms and for the Ends of the Law. For in as much as the Sufferings of Christ were absolutely from His own Will, the Obedience of His Will therein giving them Vertue and Efficacy; and seeing He did in them and by them interpose Himself between God and Sinners to make *Attonement and Reconciliation* for them; and seeing that to this End He offered up Himself unto the Will of God, to do and suffer whatever He required in Justice and Grace for the Accomplishment of the Ends of this Compact and Agreement; which having effected, He would persist to make effectual unto Those for whom He so undertook, all the Benefits of His Undertaking, by a continual glorious Interposition with God on their behalf, He so became the *High-Priest of His People*, and offered Himself a Sacrifice for them.

For when God came to reveal this *Counsel* of His Will, this Branch and Part of the Eternal Compact between Him and His Son, and to represent unto the Church what had been transacted within the Vail, for their Faith and Edification, as also to give them some previous insight into the manner of the Accomplishment of these His Holy Counsels, He did it by the Institutions of a *Priesthood and Sacrifices*, or a Sacred Office and Sacred Kind of Worship, suited and adapted to be a Resemblance of this Heavenly Transaction between the Father and the Son. For the *Priesthood* and *Sacrifices* of the Law were not the *Original Exemplar* of these things, but a *Transcript and Copy* of what was done in Heaven it self, in Counsel, Design and Covenant, as they were a Type of what should be afterwards accomplished in the Earth. Now although the Names of *Priest and Sacrifice* are first applied unto the Office mentioned under the Law and their Work, from whence they are traduced under the New Testament,

and

and transferred unto Jesus Christ, that we may learn thereby what God of old instructed His Church in; yet the things themselves intended and signified by these Names, belong *properly and firstly* unto Jesus Christ, upon the Account of this His Undertaking, and the very Names of *Priests* and *Sacrifices* were but *improperly* ascribed unto them who were so called, to be obscure Representations of what was past, and Types of what was to come.

§. 10. The Sum is, The Son of God in infinite Love, Grace, and Condescension, undertaking freely in and of His own Will, to *interpose* Himself between the Wrath of God and Sinners, that they might be delivered from sin, with all its Consequents, and saved unto the Glory of God, according to the Terms of the Covenant explained; His *Offering* and giving up of Himself unto the Will of God in Suffering and Dying, in Answer unto His Holiness, Righteousness, and Law, was in the Revelation of this Counsel of God unto the Church, Represented by His Institution of a *Sacred Office* of men, to offer up by slaying and other Rites of his own Appointment the best of other Creatures, called by Him a *Priesthood* and *Sacrifices*, these things in the first place belonging properly unto the Accomplishment of the fore-mentioned holy Undertaking, in and by the Person of that Son of God. And if it be enquired wherefore things were thus Ordered in the Wisdom and Counsel of God; We answer that with respect unto the Holiness, Righteousness and Veracity of God, it was *absolutely* and indispensibly necessary, that they should be so disposed. For on the supposition of the Sin of Man, and the Grace of God to save them who had sinned, the Interposition of the Son of God described, on their behalf was indispensibly necessary, as shall be proved in the ensuing Exercitation.

Exer-

Exercitatio V.

(1) *The Necessity of the Priesthood of Christ, of what Nature, and on what Grounds asserted.* (2) *The General Nature of Justice or Righteousness.* (3) *The Nature of the Righteousness of God as declared in the Scripture. The Universal Rectitude of His Nature.* (4) *Right of Rule in God, whence it proceeds.* (5) *The Righteousness of God in particular Exercise.* (6) Justitia Regiminis, *in God, the Nature of it.* (7) *Sundry things supposed unto the necessary Exercise of Vindictive Righteousness.* (8) *The Necessity and especial Nature of the Priesthood of Christ founded thereon.* (9) *Some Attributes of God produce the Objects about which they are exercised; some suppose them with their Qualifications. Vindictive Justice no free Act of Gods Will. The Righteousness of Rule in the Prescription of a Law pœnal. Punishment as Punishment necessary; not the Degrees of it. God not indifferent whether Sin be punished or no; but free in punishing; yet is it necessary that Sin should be punished.* (10) *Justice and Mercy not alike necessary as to their Exercise.* (11) *The Opinion of the* Socinians *in Opposition to the Justice of God declared.* (12) *Positions to be proved.* (13) *First Argument taken from the Holiness of God.* Hab. i. 12. *Of Gods Jealousie.* Josh. xxiv. 19. *In what sense compared to a consuming Fire,* Heb. xii. 29. (14) *God the Supreme Judge and Governour of the World,* Gen. xviii. 25. (15) *The Sum of what hath been pleaded concerning the Righteousness of God.* (16) *Opposition made to this Righteousness of God, by whom.* (17) *The Arguments of* Socinus *Examined. Justice and Mercy not opposite.* (18) *The two-fold Righteousness assigned unto God by* Socinus, *examined.* (19) (20) *The Righteousness of God in the punishment of Sin farther vindicated against him.* (21) *And against the Exceptions in the* Racovian *Catechism.* (22) *As also those of* Crellius, *who is farther refuted.*

THE FIFTH EXERCITATION.

§. 1. IT appears from the precedent Discourse that the *Priesthood* of Christ was founded in sundry free Acts of the Will of God. Into that therefore is it principally to be resolved. The Actual *Appointing* of Him also unto this Office was a free Act of the Sovereign Will and Pleasure of God, which might not have been. The Redeeming of Man was no more necessary on the part of God than his Creation.

Howbeit on this Supposition, That God in His Infinite Grace and Love, would save Sinners by the Interposition of His Son, there was something in the manner of it indispensible and necessary. And this was, that He should do it by undergoing the *Punishment* that was due unto them or their Sins who should be saved, or offer Himself a *Sacrifice to make Attonement and Reconciliation for them.* This God did require, nor could it have been ordered otherwise, but that an Inconsistency

sistency with the Glory of his Holiness Righteousness and Veracity would have ensued thereon. The *Priesthood* of the Son of God was necessary, not absolutely and in it self, but on the supposition of the Law, and Entrance of Sin, with the Grace of God to Save Sinners.

This being a matter of great Importance, and without a due Stating whereof, the Doctrine concerning the Priesthood of Christ, or the Nature and Use of this Office of his, cannot be rightly conceived, or apprehended, I must somewhat largely insist upon it. And I shall do it the rather because the Truth in this matter is strenuously Opposed by the *Socinians*, and the Defence of it deserted by some otherwise adhering unto sound Doctrine in the main of our Cause. For I shall not mention them, who in these things are not wise beyond the Writings of two or three whom they admire; nor those who being utter strangers to the true Reasons and Grounds of Truth herein, do boldly and confidently vent their *own Imaginations*, and that with the contempt of all who are not satisfied to be as ignorant as themselves.

§. 2. Whereas we assert the *Necessity of the Priesthood* of Christ to depend on the Righteousness of God, it is requisite that some things should be promised concerning the Nature of *Righteousness in general*, and in particular of the Righteousness of God. *Aristotle* divides *Justice* into that which is Universal, and that which is Particular. And he makes the former to be the same with Virtue in general; onely it hath as he supposeth a respect unto others, and is not meerly for its self, *Ethic. lib.* 5. *cap.* 1. 2. Particular Justice is either *Distributive* or *Commutative*; and in its Exercise it consists in Words or Deeds. That Justice which consists in *Words*, respects either Commands, and it is called *Equity*; or Promises and Assertions, and is *Veracity* or Truth. And both these, even Equity in his Commands, and Truth or Faithfulness in his Promises, are frequently in the Scripture called the *Righteousness of God*. See *Ezra* ix. 15. *Nehem.* ix. 8. *Psal.* xxxi. 1. *Rom.* i. 17. & iii. 21. 2 *Tim.* iv. 8. And this is the Righteousness of God which *David* and other holy Men so often plead and appeal unto, whilest in the mean time they plainly acknowledge, that in the *strictness of Gods Justice* they could neither stand before him nor find Acceptance with him, *Psal.* cxxx. 3. *Psal.* cxliii. 1, 2. The Righteousness which consisteth, or is exercised in *Works* or Actions, is either the Righteousness of *Rule* in General, or of *Judgment* in Particular. And this latter is either *Remunerative* or *Corrective*. And this also is either *Chastening* or *Avenging*: And all these are subordinate unto *Distributive Justice*; For *Commutative* hath no place between God and Man. Who hath given first unto him, that it should be rendred unto him again.

§. 3. And these Distinctions are of use in the Declaration of the various Acceptations of the *Righteousness of God* in the Scripture. But their Explication and farther Illustration is not at present necessary unto us. For I shall take up with a more general consideration of the Righteousness of God and Distribution of it, whereunto whatever is ascribed unto it in the Scripture may be reduced. Wherefore the Righteousness of God is taken two ways; (1) *Absolutely* in its self as it is resident in the Divine Nature. (2) With respect unto *its Exercise*, or the Actings of God suitably unto that Holy Property of his Nature.

In the first Sence or Acceptation, it is nothing but the *universal Rectitude of the Divine Nature* whereby it is necessary to God do all things Rightly, Justly, Equally, Answerably unto his own Wisdom, Goodness, Holiness, and Right of Dominion, *Zeph.* iii. 5. *The Just Lord, in the midst thereof, he will do no Iniquity, Morning by Morning doth he bring his Judgment to Light.* I say it is the Essential, Natural, Readiness and Disposition of the Holy Nature of God, to do all things Justly and Decently, according to the Rule of his Wisdom, and the Nature of things with their Relation one to another. And this *Virtue* of the Divine Nature considered absolutely, is not πρὸς ἕτερον, or doth not consist in an *habitude* of mind with respect unto others, as all *Justice* in Men doth, but is the infinite Essential Rectitude of God in his Being. Hence it doth so preside in and over all the Works of God, that there is none of them, though proceeding immediately from Mercy and Goodness on the one hand, or from Severity or Faithfulness on the other, but that God is said to be *Righteous* therein, and they

they are all represented as Acts of Righteousness in God. And this not onely because they are his Acts and Works who can do no Evil, who will do none, but also because they proceed from and are suited unto that holy absolute universal Rectitude of his Nature, wherein true Righteousness doth consist. So are we said to obtain Faith through the *Righteousness of God*, 2 *Pet.* i. 1. the same with *abundant Mercy*, 1 *Pet.* i. 3. *Isa.* li. 6. *My Salvation shall be for ever, and My Righteousness shall not be abolished*; that is, My Faithfulness. See the Description of it in general, *Job* xxxiv. 10, 11, 12, 13, 14, 15. The absolute Rectitude of the Nature of God, acted in and by his Sovereignty, is his Righteousness, *Rom.* ix. 8, 14, 15.

§. 4. For between the consideration of this Righteousness of God, and the *Actual Exercise of it*, which must respect somewhat without him, to be made by him, somewhat in his Creatures, there must be interposed a consideration of the *Right* of God, or that which we call *Jus Dominii*, a Right, Power, and Liberty of Rule or Government. For it is not enough that any one be Righteous to enable him to act Righteously in all that he doth or may do with respect unto others, but moreover he must have a *Right* to act in such and those Cases wherein he doth so. And this Right which Justice supposeth, is or may be two-fold: (1) *Supreme* and Absolute, (2) *Subordinate*. For we speak of Justice and Right onely with respect unto publick actings, or actings of Rule, which belong unto Righteousness as it is *Distributive*; for that which is *Commutative*, and may have place in private Transactions among private Persons, we have here no consideration of. Now for that which is *Subordinate*, it is a Right to distribute Justice or things equal unto others according to the Direction and by the Authority of a *Superior*. And this *Superior* may be either *real* onely, as is a Law, in which sense the Law of Nature is a *Superior* unto all *Rulers* on the Earth, and the respective Laws of Nations to most; or *Personal* also, which is that which is denied, where any one is acknowledged as a Supreme Governour. That this *Right* hath no place in God, is evident. He hath no greater whereby he may *swear*, and therefore *swears by Himself*, Heb. vi.

(2) The Right therefore which God hath to act his Righteousness, or to act Righteously towards others, is *Supreme* and *Soveraign*, arising naturally and necessarily from the Relation of all things unto *Himself*. For hereby, namely their Relation unto him as his Creatures, they are all placed in an universal, indispensible and absolutely unchangable Dependance on Him; according to their Natures and Capacities. The *Right* of God unto Rule over us, is wholly of another kind and nature than any thing is or can be among the Sons of Men, that which is *Paternal* having the neerest resemblance of it, but is not of the same kind. For it doth not arise from the *Benefits* we receive from him, nor hath any respect unto our Consent, for he *Rules* over the most against their Wills; but depends meerly on our Relation unto him as his *Creatures*, with the Nature, Order, and Condition of our Existence, wherein we are placed by his Soveraignty. This in him is unavoidably accompanied with a Right to act towards us according to the Counsel of his Will, and the Rectitude of his Nature. The State and Condition I say, of our Being and End, with the Relation which we have unto him, and to his other works, or the Order wherein we are set and placed in the Universe, being the Product or Effect of his Power, Wisdom, Will and Goodness, he hath an unchangable Soveraign *Right* to deal with us, and act towards us, according to the Infinite Eternal Rectitude of his Nature. And as he hath a Right so to do, so he cannot do otherwise, Supposing the State and Condition wherein we are made and placed, with the Nature of our Relation unto and Dependance on God; and God can act no otherwise towards us, but according to what the Essential Rectitude of his Nature doth direct and require; which is the Foundation of what we plead in the Case before us, concerning the Necessity of the Priesthood of Christ.

§. 5. Secondly, The Righteousness of God may be considered with respect unto its *Exercise*, which is so frequently expressed in the Scripture, and whereon depends the Rule and Government of the World. This supposeth the Right of God before declared; as that Right it self is no Absolute but a Relative Property of God, supposing the Creation of all things, in their Nature, Order, and Mutual Respects, according unto his Wisdom, and by his Power. On this supposition it followeth naturally and necessarily, not as a new thing in God, but as a *Natural and Necessary*

Reſpect, which his Nature and Being hath unto all Creatures upon their Production. For ſuppoſe the Creation of all Things, and it is as Natural and Eſſential unto God to be the Ruler of them and over them, as it is to be God. Now the Exerciſe of the Righteouſneſs of God in purſuit of his Right of Rule, is either Abſolute and Antecedent, or Reſpective and Conſequential. As it is Abſolute and acted Antecedently unto the Conſideration of our Obedience or Diſobedience, ſo it is put forth and exerciſed in his Laws and Promiſes. For they are Acts or Effects of Righteouſneſs, diſpoſing things equally according to their Nature, and the Will of God. Gods Ways are equal. His Juſtice in *Legiſlation* is Univerſal Equity. For all things being Created in Order by Divine Wiſdom, there aroſe from thence a τὸ πρέπον, a meetneſs and condecency, whereunto Reſpect was had in Gods *Legiſlation*, whereby his Law or the Commandment became Equal, Holy, Meet, Juſt, and Good. And whereas it was neceſſary that the Law of God ſhould be accompanied with Promiſes and Threatnings, the Eternal Rectitude of Gods Nature acting Righteouſly in their Execution or Accompliſhment, is his *Truth*. Hence *Truth* and *Righteouſneſs* are in the Scripture frequently uſed to expreſs the ſame thing.

§. 6. Again, There is a Reſpective Righteouſneſs in *Actions*, which alſo is either of *Rule*, or of *Judgment*. Firſt there is *Juſtitia Regiminis*, or the Particular Righteouſneſs of Actual Rule. I do not place this as though it were abſolutely conſequential unto that of *Legiſlation* before-mentioned. For take the *Righteouſneſs* of *Rule* or Government in its whole latitude, and it comprehends in it the *Righteouſneſs of Legiſlation* alſo, as a part thereof. For ſo it is the Vertue or Power of the Nature of God whereby he guideth all his actions or Works in diſpoſing and governing of the things created by him, in their ſeveral Kinds and Orders, according to the Rule of his own Eternal Rectitude and Wiſdom. For *Righteouſneſs of Government* muſt conſiſt in an attendance unto and obſervation of ſome Rule. Now this in God is the abſolute Righteouſneſs of his Nature, with his Natural Right unto Rule over All, in conjunction with his infinitely Wiſe and Holy Will, which is that unto him which Equity or Law are unto Supreme Rulers among Men. And therefore God in the Exerciſe of this Righteouſneſs ſometimes reſolves the Faith and Obedience of Men into *His Soveraign Right over all*, Job xiv. 14. & xxxiii. 12, 13. & xxxiv. 12, 13, 14. *Jer.* xviii. 1, 2, 3, 4, 5, 6. *Iſa.* xlv. 9. *Rom.* ix. 20. & xi. 32, 33. Sometimes into the *Holineſs of His Nature*, Zeph. iii. 5. *Pſal.* xxvii. 9. Sometimes into the *Equity and Equability of His Ways and Works themſelves*, Ezek. xviii. 25. But there is a particular Exerciſe of this Righteouſneſs of Rule, which hath reſpect unto the Law, any Law given unto Men immediately by God, as confirmed with Promiſes and Threatnings. The ruling and diſpoſing of the Temporal and Eternal States or Conditions of Men, according to the Tenor and Sentence of the Law given unto them, belongeth hereunto. And as this is actually executed, it is called *Juſtitia Judicialis*, or the Righteouſneſs of God, whereby he *diſtributes Rewards and Puniſhments* unto his Creatures according to their Works. Hereof one part conſiſteth in the Puniſhing of Sin as it is a Tranſgreſſion of his Law; and this is that wherein at preſent we are concerned: For we ſay that the Righteouſneſs of God, as he is the Supreme Ruler of the World, doth require neceſſarily that Sin be puniſhed, or the Tranſgreſſion of that Law which is the Inſtrument of his Rule, be avenged.

§. 7. The Exerciſe of this Righteouſneſs in God, preſuppoſeth ſundry Things. As,

1. The Creation of all Things, in their Kind, Order, State and Condition by a Free Act of the Will and Power of God, Regulated by his Goodneſs and Infinite Wiſdom. For our *God doth whatever He pleaſeth*; *He worketh all things according to the Counſel of His own Will.*

2. In particular the Creation of *Intelligent* Rational Creatures in a Moral Dependance on Himſelf, capable of being Ruled by a Law, in Order unto his Glory and their own Bleſſedneſs. The Being and Nature of Mankind, their Rational Conſtitution, their Ability for Obedience, their Capacity of Eternal Bleſſedneſs or Miſery, depend all on a Soveraign *Free Act* of the Will of God.

3. The Nature of the Law given unto theſe Creatures, as the Means and Inſtrument of their Moral Orderly Dependance on God; whereof the Breach of that Law would be a Diſturbance.

4. The

4. The Eternal, Natural, Unchangable *Right* that God hath to govern theſe Creatures according to the Tenor of that Law, which He hath ſo appointed for the *Inſtrument* of His Rule. This is no leſs neceſſary unto God than His Being.

5 The *Sin of theſe Creatures*, which was deſtructive of all that Order of Things, which enſued on the Creation and giving of the Law. For it was ſo (1) Of the Principal *End* of the Creation, which could be no other but the Glory of God from the Obedience of His Creatures; preſerving all things in the Order and State wherein He had made and placed them (2) Of the *dependance of the Creature* on God, which conſiſted in his Moral Obedience unto him according to the Law. And (3) It was *Introductory* of a State of Things utterly oppoſite unto the Univerſal Rectitude of the Nature of God. Onely the *Right* of God to rule the ſinning Creature unto His own Glory, abode with Him, becauſe it belongs unto Him as God. And this repreſents the State of Things between God and the ſinning Creature; Wherein we ſay that upon a Suppoſition of all theſe *Antecedaneous Free Acts*, and of the neceſſary continuance of Gods Righteouſneſs of Rule and Judgment, it was neceſſary that the *ſinning Creature* ſhould be puniſhed according to the Sentence of the Law. Onely obſerve, that I ſay not that this Righteouſneſs of Judgment, as to the *punitive* Part or Quality of it, is a peculiar Righteouſneſs in God, or an *eſpecial Vertue* in the Divine Nature, or an *eſpecial Diſtinct Righteouſneſs*; which the *Schoolmen* generally incline unto; for it is onely the Univerſal Rectitude of the Nature of God, ſometimes called His Righteouſneſs, ſometimes His Holineſs, ſometimes His Purity, *exerciſing it ſelf* not abſolutely, but on the Suppoſitions before laid down.

On this State of Things, on the neceſſary Exerciſe of this Righteouſneſs of God upon the Suppoſitions mentioned, depends both the *Neceſſity* and eſpecial *Nature* of the Prieſthood of Chriſt. Deſigned it was in Grace as we have before proved, on Suppoſition that God would ſave Sinners; but it was this *Juſtice* that made it *neceſſary*, and determined its eſpecial *Nature*. For this was that which indiſpenſibly required the *Puniſhment of Sin*, and therefore was it *neceſſary* that He who would ſave Sinners ſhould undergo for them the *Puniſhment* that was due unto them. This was therefore to be done by the Son of God, in the Interpoſition that He made with God on the behalf of Sinners. He was to anſwer the *Juſtice* of God for their Sin. But becauſe this could not be done by meer *ſuffering* or *enduring puniſhment*, which is a thing in its own Nature indifferent, the Will and Obedience of Chriſt in the manner of Undergoing it was alſo required. This made His *Prieſthood* neceſſary; whereby whilſt He underwent the puniſhment due unto our Sins, *He offered Himſelf an acceptable Sacrifice* for their Expiation. This is that therefore which is now diſtinctly propoſed unto confirmation; namely, That the Juſtice or Righteouſneſs of God as exerciſed in the Rule and Government of His Rational Creatures, did indiſpenſibly and neceſſarily require that Sin committed ſhould be puniſhed, whence ariſeth the *eſpecial Nature* of the Prieſthood of Chriſt. And this I ſhall do, (1) By premiſing ſome Obſervations making way unto the true Stating and Explication of the Truth. (2) By relating the Judgment or Opinion of the *Socinians* our profeſſed Adverſaries in and about theſe things. (3) By producing the Arguments and Teſtimonies whereby the Truth contended for is eſtabliſhed; wherewithal the Exceptions of the Adverſaries unto them, ſhall be removed out of the way. §. 8.

First, There are ſome *Attributes* of God which as to their firſt Exerciſe *ad Extra*, require no *Object* antecedently exiſting unto their acting of themſelves, much leſs *Objects* qualified with any ſort of Conditions. Such are the *Wiſdom* and *Power of God*, which do not find but produce the Objects of their firſt actings *ad extra*. Theſe therefore in theſe actings muſt needs be abſolutely and every way *Free*, being limited and directed onely by the Sovereign Will and Pleaſure of God. For it was abſolutely *free* to God whether He would act any thing outwardly or no; whether He would make a World or no, or of what kind. But on the ſuppoſition of the Determination of His Will ſo to act in producing things without Himſelf, it could not be but He muſt of Neceſſity, by the *Neceſſity of His own Nature*, act according to thoſe Properties, that is, *infinitely Powerfully*, and *infinitely Wiſely*. But herein were they no way limited by their firſt Objects, for they were produced and had Being given unto them by themſelves. But there are Properties of the Divine §. 9.

ture which cannot act according unto their Nature, without a Suppoſition of an *Antecedent Objecti*, and that qualified in ſuch or ſuch a manner. Such are His *Vindictive Juſtice*, and His *Pardoning Mercy*. For if there be no Sinners, none can be puniſhed or Pardoned. Yet are they not therefore to be eſteemed onely as free Acts of the Will of God. For not their *Exiſtence* in Him, but their *Outward Exerciſe* onely depends on and is limited by the Qualification of their *Objects*. So then,

Secondly, The Rule of Gods acting from or by His *Vindictive Juſtice*, is not a meer *free Act of His Will*, but the Natural Dominion and Rule which He hath over ſinning Creatures, in anſwer unto the Rectitude and Holineſs of His own Nature. That is, He doth not puniſh Sin, becauſe He will do ſo meerly, as He made the World becauſe He would, and for His Pleaſure; but becauſe He is Juſt and Righteous and Holy in His Rule, and can be no otherwiſe becauſe of the Holineſs and Rectitude of His Nature. Neither doth He puniſh Sin as He can, that is, to the utmoſt of His Power, but as the Rule of His Government and the Order of Things in the Univerſe diſpoſed unto His Glory doth require.

Thirdly, This *Juſtice* exerted it ſelf in one Signal Act *antecedent* unto the Sin of Man; namely, in the *Preſcription* of a *Pœnal Law*; that is, in the annexing of the *Penalty of Death* unto the Tranſgreſſion of the Law. This God did not meerly becauſe He *would do ſo*, nor becauſe He *could do ſo*; but becauſe the *Order of all Things* with reſpect unto their Dependance on Himſelf as the Supreme Ruler of All, did ſo require. For had God onely given Men a Law of the Rule of their Dependance on Him and Subjection unto Him, and not inſeparably annexed a *Penalty* unto its Tranſgreſſion, it was poſſible that Man by Sin might have caſt off all his *Moral Dependance* on God, and ſet himſelf at liberty from His Rule, as it was ſome ſuch thing that was aimed at in the firſt Sin, whereby Man fooliſhly hoped that he ſhould make himſelf *like unto God*. For having broke and diſannulled the ſole Law of his Dependance on God, what ſhould he have had more to do with him? But this Caſe was obviated by the *Juſtice of God*, in prediſpoſing the Order of Puniſhment to ſucceed in the Room of the Order of Obedience, if that were broken. And that this Proviſion ſhould be made, the Nature of God did require.

Fourthly, This *Juſtice* of God *required a Puniſhment* of Sin as a Puniſhment. Hereunto do belong the Way and Degree, the Time, Seaſon and Manner of it; but theſe things are not neceſſarily ſtated in the Juſtice of God. The Aſſignation and Determination of them, belongs unto His Sovereign Will and Wiſdom. So would things have been ordered in the Execution of the Sentence of the Law on *Adam*, had it not been taken off by the Interpoſition of the Mediator. Whatever therefore God doth in this kind, when He haſteneth or deferreth deſerved Puniſhments, in the Aggravation or Diminution of Penalties, it is all in the diſpoſe of His Holy Will.

Fifthly, Whereas upon the Suppoſition mentioned I do affirm that it is *neceſſary* on the conſideration of the Nature of God, and His Natural Right to govern His Creatures, that Sin ſhould be puniſhed; yet I ſay not that God puniſheth Sin *neceſſarily*, which would expreſs the Manner of His Operation, and not the Reaſon of it. He doth not puniſh Sin as the Sun gives out Light and Heat, or as the Fire burns, or as heavy things tend downwards by a neceſſity of Nature. He doth it *freely*, exerting His Power by a free Act of His Will. For the *Neceſſity* aſſerted doth onely exclude an *antecedent Indifferency* upon all the Suppoſitions laid down. It denies that on theſe reſpects it is *abſolutely indifferent* with God whether Sin be puniſhed or no. Such an Indifferency I ſay, is oppoſite unto the Nature, Law, Truth, and Rule of God, and therefore ſuch a *neceſſity* as excludes it muſt herein be aſſerted. It is not then *indifferent* with God, whether Sin or the Tranſgreſſion of His Law be puniſhed or no; and that becauſe His Juſtice requireth that it ſhould be puniſhed; ſo far therefore it is neceſſary that ſo it ſhould be. But herein is God a *free Agent*, and acts freely in what He doth, which is a *Neceſſary Mode* of all Divine Actings *ad extra*. For God doth all things according to the Counſel of His own Will; and His Will is the Original of all Freedom. But ſuppoſe the Determination of His Will, and the Divine Nature *neceſſarily* requireth an acting ſuitable unto it Self. It is altogether free to God whether He will ſpeak unto any of His Creatures or no. But ſuppoſing the Determination of His Will, that He will ſo ſpeak, it

it is abſolutely neceſſary that He ſpeak *truly*. For Truth is an Eſſential Property of His Nature; whence He is *God that cannot lie*. It was abſolutely free to God whether He would create this World or no. But on ſuppoſition that ſo He would do, He could not but create it *omnipotently* and *wiſely*; for ſo His Nature doth require, becauſe He is Eſſentially Omnipotent and Infinitely Wiſe. So there was no neceſſity abſolute in the Nature of God, that He ſhould puniſh Sin; But on ſuppoſition that He would create Man, and would permit him to ſin, it was neceſſary that his *ſin ſhould be avenged*; for this His Righteouſneſs and Dominion over His Creatures did require.

It is objected that on the ſame Suppoſitions it will be no leſs neceſſary that God ſhould *pardon Sin*, then that he ſhould puniſh it. For *Mercy* is no leſs an Eſſential Property of His Nature then Juſtice. And if on ſuppoſition of *the proper Object of Juſtice* and its Qualification it is neceſſary that it ſhould be exerciſed, that is, that where Sin is, there alſo ſhould be Puniſhment; why then on the ſuppoſition of the proper Object of Mercy, and its Qualifications, is it not neceſſary that it alſo ſhould be exerciſed; that is, that where there is Sin and Miſery, there ſhould be Pity and Pardon. And whereas one of theſe muſt give place unto the other, or elſe God can act nothing at all towards Sinners, why may we not rather think that Juſtice ſhould yield as it were to Mercy, and ſo all be pardoned, than that Mercy ſhould ſo far give place to Juſtice as that all ſhonld be puniſhed? §. 10.

Anſw. (1) We ſhall make it fully appear that God hath in Infinite Wiſdom and Grace ſo ordered all things in this matter, that no diſadvantage doth redound either to His *Juſtice* or His *Mercy*, but that both of them are glorioufly exerciſed, manifeſted and exerted. That this was done by the Subſtitution of the Son of God in their ſtead to anſwer Divine Juſtice who were to be pardoned by Mercy, and that it could be done no otherwiſe, is that which we are in the Confirmation of. And thoſe by whom this is denied, can give no *tolerable account* why all are not *condemned*, ſeeing God is Infinitely Righteous; or all are not *pardoned*, ſeeing He is Infinitely Merciful. For what they fancy concerning Impenitency will not relieve them. For if God can forgive any Sin without Satisfaction unto His Juſtice, He may forgive every Sin, and will do ſo becauſe He is Infinitely Merciful; for what ſhould hinder or ſtand in the way, if Juſtice do not? But,

2. There is not the ſame Reaſon of the actual Exerciſe of *Juſtice and Mercy*. For upon the Entrance of Sin, as it reſpects the Rule of God, the firſt thing that reſpects it is *Juſtice*, whoſe part it is to preſerve all things in their Dependance on God, which without the puniſhment of Sin cannot be done. But God is not obliged unto the *Exerciſe of Mercy*, nor doth the forbearance of ſuch an Exerciſe any way entrench upon the Holineſs of His Nature, or the Glory of His Rule. It is true, Mercy is no leſs an Eſſential Property of God than Juſtice; but neither the Law, nor the State and Order of things wherein they were created, nor their Dependance on God as the Supreme Governour of the whole Creation, raiſe any *Natural Reſpect* or Obligation between Mercy and its Object. God therefore can execute the puniſhment which His Juſtice requireth, without the leaſt impeachment of His Mercy. For no Act of Juſtice is contrary unto Mercy. But abſolutely to pardon, where the Intereſt of Juſtice is to puniſh, is contrary to the Nature of God.

(3) It is denied that *Sin* and *Miſery* do conſtitute the proper Object of Mercy. It is required that every thing contrary to the Nature of God in Sin and the Sinner be taken out of the way, or there is no proper Object for Mercy. Such is the *Guilt* of Sin unſatisfied for. And moreover *Faith* and *Repentance* are required to the ſame purpoſe. *Socinus* himſelf acknowledgeth that it is contrary to the Nature of God to pardon impenitent Sinners. Theſe none can have but on the account of an *antecedent* Reconciliation, as is evident in the fallen Angels. And on theſe ſuppoſitions even Mercy it ſelf will be *juſtly* exerciſed, nor can it be otherwiſe. §. 11.

Theſe things are premiſed, to give a right Underſtanding of the Truth which we aſſert and contend for. It remains that we briefly repreſent what is the Opinion which the *Socinians* advance in oppoſition unto this Foundation of the *Prieſthood* and *Sacrifice* of Chriſt. For they are awake unto their Concernments herein, and there is none of them but in one place or other attempt an Oppoſition unto this *Juſtice*

ſtice of God, and the Neceſſity of its exerciſe upon the ſuppoſition of Sin; though the Defence of it hath been unhappily and cauſleſly by ſome deſerted. The Judgment of theſe Men is expreſſed by *Socinus, Prælec. Theol. Cap. 16. lib. 1. de Jeſu Chriſto Servator. Cap. 1. Lib. 3. Cap. 1. Catech.* of *Racov. Cap. 8. §. 19. Oſſorod. Inſtitut. Cap. 31, Volck. de Ver. Relig. Lib. 5. Cap. 21. Crellius, Lib. de Deo, Cap. 28. Vindic. Socin. ad Grot. Cap. 1. de cauſis mortis Chriſti, Cap. 16. Smalcius adu. Franzium, Disputat. Quarta. Gitichius ad Lucium. Woltzogen. Compend. Relig. Chriſtiane, §. 48.* The ſum of what they all plead, is, That there is no ſuch thing as *Juſtice in God*, requiring that Sin be puniſhed. That the Cauſe and Fountain of Puniſhment in God, is *Anger, Wrath*, or Fury. That theſe denote *free Acts of the Will of God*, which He may exerciſe or omit at His pleaſure. If He puniſh Sin, He doth nothing *againſt* Juſtice, nor if He omit ſo to do. In all theſe things He is abſolutely free, ſuch a Governour of His Creatures do they fancy Him to be. Hence it follows that there was *no neceſſity*, no juſt or cogent Reaſon, why the puniſhment of our Sin, or the chaſtiſement of our peace, ſhould be laid on Chriſt; for there was neither need nor poſſibility that any *Satisfaction* ſhould be made to the Juſtice of God. Onely He hath freely determined to *puniſh impenitent Sinners*, and as freely determined to *pardon* them that repent and believe the Goſpel. For this hath he ſent the Lord Chriſt to teſtifie and declare unto us; with reſpect whereunto, He is called and to be eſteemed our Saviour. The words of *Socinus* are expreſs to this purpoſe. *De Chriſto Servator*, Lib. 1. Cap. 2. *Quærente aliquo, qui fiat, ut mortem æternam meriti, nihilominus ad vitam æternam perveniamus, non eſt germanum Reſponſum, quia Chriſtum ſervatorem habemus: ſed Quia ſupplicium mortis æternæ a Deo, cujus libera voluntate atque Decreto eum meriti fueramus, nobis pro ineffabili ipſius bonitate condonatum fuit; atque ejus loco datum vitæ æternæ præmium; dummodo reſipiſcamus, & abnegata omni impietate vitæ innocentiæ ac ſanctimoniæ deinceps ſtudeamus. Quod ſi, qua ratione iſtud nobis innotuerit quæratur, cum neque deum videamus unquam, neque audiamus loquentem, quiſve nobis tantæ divinæ liberalitatis non dubiam fidem fecerit, Reſpondendum eſt, Jeſum Chriſtum id nobis enarraſſe, & multis modis confirmaſſe.* This is the Subſtance of the Perſwaſion of theſe men in this matter, which how contradictory it is unto the whole Myſtery and Deſign of the Goſpel, and contains a compleat Renuntiation of the Mediation of Chriſt, will in our enſuing Diſcourſe be made to appear.

§. 12. That therefore which we are engaged in the Confirmation of, may be reduced unto two Heads. (1) That the *Juſtice of God* whereby He governeth the World, and ruleth over all, is an *Eſſential Property* of the Divine Nature, whence God is denominated *Juſt* or *Righteous*; and that on the Account hereof, it is neceſſary that Sin ſhould be puniſhed, or not be *abſolutely pardoned* without reſpect unto Satisfaction given unto that Juſtice of God. (2) That hence it became neceſſary that in the Deſignation of the Lord Jeſus Chriſt the Son of God unto *His Office of Prieſthood*, He ſhould make *His Soul an Offering for Sin*, to make an Attonement thereby for it, without which there could have been no Remiſſion, becauſe without it there could be no Satisfaction given, or Reconciliation made.

§. 13. Our firſt Argument is taken from the conſideration of the Nature of God and His *Holineſs*. Whatever is ſpoken of the Purity and Holineſs of God, with His Hatred of and Averſation from Sin and Sinners on the Account thereof, confirmeth our Aſſertion. For we intend no more thereby, but that God the Great Ruler of the World is of ſo *Holy a Nature*, as that He cannot but *hate and puniſh ſin*, and that ſo to do, belongs unto His abſolute Perfection. For the Purity and Holineſs of God is nothing but the Univerſal Perfection of His Nature, which is accompanied with a Diſplicency in and a Hatred of Sin, whence He will puniſh it according to its deſert. So is it expreſſed *Hab. i. 13. Thou art of purer Eyes than to behold evil, and canſt not look on iniquity.* Not to be able to look on or behold iniquity, expreſſeth the moſt inconceivable Deteſtation of it. God is טְהוֹר עֵינַיִם; which expreſſeth the Infinite *Holineſs of His Nature*, with what reſpect therein He hath and cannot but have towards that which is perverſe and evil. So when the Prophet had made his Inference from hence, namely, that He was Holy, טְהוֹר רָע that any *look* or aſpect unſuitable thereunto towards Sin or Evil, is not to be expected from Him; he addes expreſly, וְהַבִּיט אֶל עָמָל לֹא תוּכַל; *and He cannot*, that is, becauſe

cauſe of the Holineſs of His Nature, which ſuch an Action would be contrary unto, *look upon*, that is, paſs by, ſpare, or connive at Iniquity. For that is the Rule of what God can do, or cannot do; He can do every thing that is not contrary to Himſelf, that is, the Eſſential Properties of His Nature. He can do nothing that is contrary unto or inconſiſtent with His Truth, Holineſs, or Righteouſneſs. Wherefore, whereas not *to look* on Sin, not *to behold* it, do include in them, and by the Negation of contrary Acts, expreſs the puniſhing of Sin, that is, all Sin, or Sin as Sin, and theſe are reſolved into the *Nature of God*, or His Eſſential Holineſs, this Teſtimony declares that the puniſhment of Sin is thence neceſſary unto God, as He is the Holy Supreme Governour of the World.

Hence this Holineſs of God is ſometimes expreſſed by *Jealouſie*, or hath Jealouſie joyn'd with it, or accompanying of it: *Joſh. xxiv. 19. He is an Holy God, He is a Jealous God, He will not forgive your Treſpaſſes nor your Sins.* And God makes mention of this His Jealouſie where He would inſtruct Men in His Severity in the puniſhing of Sin, *Exod. xx. 5.* For the nature of *Jealouſie* is not to ſpare, *Prov. vi. 34.* nothing but the executing of Vengeance will ſatisfie it. And this is that which God intended in the Revelation of Himſelf which He made by the Proclamation of His Name before *Moſes, Exod. xxxiv. 7. That will by no means clear or acquit the Guilty*; namely, for whom no Attonement is made.

And it is to inſtruct us herein, that this Holineſs of God is expreſſed by *Fire, Heb. xii. 29. Our God is a Conſuming Fire.* Devouring Fire and Everlaſting Burnings, *Iſa. xxxiii. 14.* and that a *fiery Stream* is ſaid to proceed from Him, and that His Throne is like a *Fiery Flame*, Dan. vii. 9, 10. Now it is certain that God acteth not in any external Work by a meer and abſolute neceſſity of Nature, as *Fire burneth.* This therefore we are not taught by this *Repreſentation of the Holineſs of God.* But if we may not learn thence, that as eventually *Fire* will burn any combuſtible thing that is put into it, ſo the Holineſs of God requires that all Sin be as aſſuredly puniſhed, we know not what to learn from it. And it is certainly not made uſe of meerly for our Amazement.

An Account of the Nature and Holineſs of God is given us to the ſame purpoſe, *Pſal. v. 4, 5, 6. For Thou art not a God that hath pleaſure in Wickedneſs, neither ſhall Evil dwell with Thee. The fooliſh ſhall not ſtand in Thy ſight, Thou hateſt all Workers of Iniquity. Thou ſhalt deſtroy them that ſpeak lies, the Lord will abhor the bloody and deceitful man.* All the Actings of God in the hatred and puniſhing of Sin, proceed from His Nature. And what is natural to God, is neceſſary. The negative Expreſſion, *Thou art not a God that hath pleaſure*, verſ. 4. includes ſtrongly the affirmative, expreſſed verſ. 5. *Thou hateſt the Workers of Iniquity.* And this He doth becauſe He is *ſuch a God as He is*; that is, infinitely Holy and Righteous. And that Hatred which is here aſcribed unto God, contains two things in it. (1) A *natural Diſplicency*; He cannot like it, He cannot approve it, He cannot but have an Averſation from it. (2) *A Will of puniſhing it* proceeding therefrom; and which is therefore neceſſary, becauſe required by the Nature of God. Expreſſions are here multiplied to manifeſt that *Sin is contrary to the Nature of God*, and that it is inconſiſtent therewith to paſs it by unpuniſhed. And if the puniſhing of Sin depend upon a meer free Act of the Will of God, which might or might not be without any diſadvantage unto His Nature, there is no Reaſon why His *Holineſs* or Righteouſneſs ſhould be made mention of, as thoſe which induce Him thereunto, and indiſpenſibly require it. This is that which from this conſideration is confirmed unto us, namely, that *ſuch is the Holineſs of the Nature of God, that He cannot paſs by Sin abſolutely unpuniſhed.* For it is contrary unto His Holineſs, and therefore He cannot do it; for He cannot deny Himſelf.

§. 14. Again, God in the Scripture is propoſed unto us as the *Supreme Judge* of all acting in Rewards and Puniſhments according unto His own Righteouſneſs, or what the *Rectitude* and Holy Properties of His own Nature do require and make Juſt, Good and Holy. Although His Kingdom, Dominion, Government and Rule be Supreme and Abſolute, yet He ruleth not as it were Arbitrarily, without reſpect unto any Rule or Law. That God ſhould have any External Rule or Law in His Government of the World, is abſolutely and infinitely impoſſible. But His Law and Rule is the *Holineſs* and *Righteouſneſs* of His own Nature, with reſpect unto that Order of all things which in His Will and Wiſdom He hath given and aſſigned

aſſigned unto the Whole Creation. In reſpect hereunto He is ſaid to *do Right* as a Ruler and a *Judge*, Gen. xviii. 25. *Shall not the Judge of all the World do Right.* שופט כל הארץ, expreſſeth that σχέσις of the Divine Nature, and that Office as it were of God, which in this matter he repreſents Himſelf by unto us, as veſted withall. He is that *Supreme Rector* or Governour of all the World, who uſeth and is to uſe Righteouſneſs in His Government, or to govern righteouſly. Before ſuch a One the Juſt and the Unjuſt cannot, ought not to be treated or dealt withall in the ſame manner. For although none be *abſolutely* righteous in His ſight, yet ſome may be ſo *comparatively*, with reſpect unto ſome kind of Guilt and Guilty Perſons. According as the Diſtance is between Perſons, ſo the *Righteouſneſs of God* requires that they be differently dealt withall.

But it is pleaded, That the Intention of the Expreſſion here uſed, is *to plead for Mercy, that the Juſt ſhould not be utterly deſtroyed with the Unjuſt; and that we improve the Teſtimony unto a contrary End, namely, to prove that God muſt puniſh all Sin.* But all that is hence aimed at is no more, but that God is denominated *Juſt and Righteous*, from that Righteouſneſs whereby He puniſheth Sin; which therefore can be no *free Act* of His Will, but is an Eſſential Property of His Nature. And if ſo, then doth that Righteouſneſs of His require that Sin be puniſhed. For God doth Right as a Judge, and a Judge cannot acquit the Guilty without Injuſtice. And what an External Law is to a Subordinate Judge, that is Gods Righteouſneſs and Holineſs unto Him, as He is the Judge of all the Earth. And this Appeal of *Abraham* unto the Righteouſneſs of God as He is a Judge, is founded in a Principle of the Light of Nature, and as ſuch is repeated by our Apoſtle, *Rom.* iii. 5, 6. And unto this End is God as the Ruler of the World repreſented as on a *Throne*, executing Juſtice and Judgment; the Introduction of which Solemnity is of no Uſe, unleſs it inſtruct us that God governeth the World as a *Righteous Judge*, and that Juſtice requireth that He inflict puniſhment on Sinners: *Pſal.* ix. 7, 14. & lxxxix. 14. & cxvii. 2, 3. *Juſtice and Judgment are the Habitation of Thy Throne*; that is, they always dwell and reſide there; becauſe God on His Throne acts according to the Juſtice and Righteouſneſs of His Nature. And hence He is both denominated *Righteous*, and declared ſo to be, in and by the puniſhment of Sin, *Rev.* xvi. 5, 6. See *Rom.* i. 32. 2 *Theſſ.* i. 6. *Exod.* ix. 27. Which places I have to the ſame purpoſe pleaded and vindicated elſewhere.

§. 15. The whole of what hath been thus far pleaded, may be reduced unto the enſuing Heads.

(1) *God is Naturally and Neceſſarily the Supreme Governour of His Rational Creatures, with reſpect unto their utmoſt End, which is His own Glory.* Upon the Suppoſition of His *Being* and *Theirs*, an Imagination to the contrary would imply all ſorts of Contradictions.

(2) The Law of Obedience in and unto ſuch Creatures ariſeth naturally and neceſſarily from the Nature of God and their own. For this Original Law is nothing but that reſpect which a finite, limited, dependent Creature, hath upon an abſolute, infinitely wiſe, holy and good Creator, ſuited unto the Principles of the Nature which it is endued withall. Therefore it is indiſpenſably neceſſary.

(3) The annexing of a *Penalty* unto the Tranſgreſſion of this Law, was nothing but what the *Righteouſneſs* of God as the Supreme Ruler of His Creatures did make neceſſary, as that without which the Glory and Holineſs of His Rule could not be preſerved upon the Entrance of Sin.

(4) The *Inſtitution* of *Puniſhment* anſwerable unto the Sanction of the Law, is an Act of *Juſtice* in God, and neceſſary unto Him as the Supreme Governour of the Univerſe.

And this is the firſt Ground whereon the Neceſſity of the *Satisfaction of Chriſt*, and of the Attonement He was to make as our *High-Prieſt*, is founded. For on Suppoſition that God in infinite Grace and Mercy would eternally ſave Sinners, the Puniſhment due unto their Sins was to be undergone by Him who *interpoſed* Himſelf between them and the Juſtice of God which required it. Now as there are ſome who believe the Satisfaction of Chriſt on the abundant Teſtimonies given unto it in the Scripture, and yet reſolve the Reaſon of it into the Infinite Wiſdom and Soveraign Pleaſure of God onely, with whom I do not now expreſly deal, becauſe

becauſe although we differ about the Way, we agree in the End; ſo the *Socinians* employ the chief of their ſtrength in Oppoſition unto this Righteouſneſs of God, as knowing that if it be maintained, they are caſt in their whole Cauſe. I ſhall therefore remove all thoſe Objections which they principally fortifie themſelves with, againſt the Evidence of the Truth aſſerted, and their Exceptions alſo which they put in to the Teſtimonies and Arguments wherewith it is confirmed, and thereby put an End unto this Exercitation.

He whom I ſhall firſt begin withal is *Socinus* himſelf, who in all theſe things laid that Foundation which his followers have built upon. And as almoſt in all his other Works, he caſually reflects on this Righteouſneſs of God; ſo in that *De Jeſu Chriſto Servatore*, he directly oppoſeth it in two Chapters at large. *Lib.* 1. *Cap.* 1. *Lib.* 3. *Cap.* 1. In the firſt place he deſigneth to anſwer the Arguments produced by his Adverſary for it, and in the latter he levieth his Objections againſt it. And in the firſt place he proceedeth ſolely on this ſuppoſition, that the *Righteouſneſs* which we here plead for, and that *Mercy wherby God forgiveth Sins are contrary and oppoſite unto one another*, ſo that they cannot be Properties of His Nature, but onely external Acts of His Will and Power. §. 17.

This is the Foundation of His Whole Diſcourſe in that place; which he aſſerts as a thing evident, but undertakes not at all to prove. But this ſuppoſition is openly falſe. For the *Juſtice* and *Mercy* of God may be conſidered either in themſelves, or with reſpect unto their Effects. In neither ſenſe are they contrary or oppoſite to each other. For in themſelves, being *Eſſential Properties* of the Nature of God, as they muſt be, in that they are Perfections of an *Intelligent Being*, they differ not from the *Univerſal Rectitude* of His Holy Nature, but onely adde a various reſpect unto external things. So that in themſelves they are ſo far from being oppoſite, as that God is denominated Juſt, from the exerciſing the Perfections of His Nature in a way of Juſtice; and Merciful, from a like Exerciſe in a way of Mercy. Abſolutely therefore and Eſſentially they are the ſame. Neither are their Effects *contrary* or oppoſite to each other, onely they are *divers*, or not of the ſame kind, nor are the Effects of the one contrary unto the other. To puniſh, where puniſhment is deſerved, is not contrary to Mercy; but where puniſhment is not deſerved, there it is ſo; for then it is Cruelty. And yet alſo in that caſe, the part of wrong, namely in puniſhing without deſert, is more oppoſite to *Juſtice* it ſelf, than the cruel part is to Mercy. And ſo is it where Puniſhment exceeds Guilt, or where Proceedings are not according unto an equal Meaſure or Standard. Nor is *to ſpare* through or by Mercy, contrary to Juſtice. For if to *ſpare and pardon*, be not for the Good of the Whole, for the Preſervation of Order, and the End of Rule, it is not Mercy to pardon or ſpare, but *facility, remiſſneſs* in Government, or fooliſh pity. Secure thoſe things in Rule and Government which Juſtice takes care of and provides for, and then to *ſpare in mercy*, is no way contrary unto it. If theſe things be not provided for, to *ſpare* is not an Act of Mercy, but a Defect in Juſtice. And if theſe things were not ſo, it would be impoſſible that any one could be *Juſt* and *Merciful* alſo, yea or do any Act either of Juſtice or Mercy. For if He puniſh, He is Unmerciful, that is Wicked, if Puniſhment be contrary to Mercy; and if He ſpare He is not Juſt, if Sparing be oppoſite to Juſtice. There is therefore nothing ſolid or ſound, nothing but an outward Appearance of Reaſon, really contrary to the higheſt evidence of Right Reaſon indeed, in this *Sophiſm* which is laid as the Foundation of the Oppoſition made to the Righteouſneſs of God pleaded for.

On this falſe Suppoſition *Socinus* grants a two-fold Righteouſneſs in God with reſpect unto Sin, and the puniſhment thereof; one which He perpetually uſeth, whilſt He deſtroys *obſtinate, impenitent, and contumacious Sinners*; the other whereby ſometimes He *puniſheth Sinners according unto His Law*, which yet are not *obſtinate*, without any Expectation of their Repentance. And theſe ſeveral ſorts of Juſtice in God, He confirms by ſundry Inſtances in the place before alledged. But it is plain that theſe things belong not unto the Queſtion under debate. For they reſpect only the *external manner and Acts* of puniſhing; and nothing is more fond than thence to faign various Righteouſneſſes in God, or to conclude that therefore every Tranſgreſſion of the Law doth not require a juſt Recompence of Reward. Nor is it ſuppoſed that the Juſtice of God doth ſo exact the puniſhment of Sin, as that all Sin muſt be *immediately puniſhed* in the ſame manner, eſpecially as unto *temporal* §. 18.

punishments which respect this Life. It belongs unto the Soveraign Authority and Infinite Wisdom of God as the Governour of the World, so to dispose of the Time, Season, Manner, and Measures of the Punishments due unto Sin, as may most conduce to the end aimed at in the whole. Thus He cuts off some in their entrance into a course of Sin; others He endureth with much *long-suffering*, though Vessels of Wrath and fitted for Destruction, *Rom.* ix. And this He doth because He is willing so to do; or so it pleaseth Him. But hence it follows not that *finally* He pardoneth or spareth some, or punisheth others meerly because He will.

That therefore whereby He deceives Himself and others in this matter is, the exclusion of the *Satisfaction of Christ*, from having the place of any Cause, or from being of any Consideration in the matter of pardoning Sin. For this he expressly pleads and contends for in this place, as is evident from the words before recited, wherein he allows no more to Christ and His Mediation but only that He came to *declare that God would forgive us our Sins*. His whole proof therefore is but a begging of the thing in question. For the Reason why God constantly punisheth them who are *obstinate* in their Sin, and impenitent; is so really because their Sins *deserve in His Justice* and according to His Law so to be punished; and they are not spared, because they obstinately refuse the Remedy or Relief provided for them, in that they fulfill not the Condition whereby they might be interested in the Sufferings of Christ for Sin. *He that believeth not shall be damned*; that is, shall personally be left unto the *Justice of God*, and Sentence of the Law. Those whom God spareth and punisheth not, it is not because their Sins do not deserve punishment, or because the *Justice of God* doth not require that their Sins should be Punished, but because they are interested by Faith in the *Satisfaction* made by Christ when He underwent the punishment due to their Sins, by the Will of God. And this is the Rule of Punishment and Sparing, as they are Final and Decretory, according unto a Sentence never to be repealed nor altered. As for *temporary punishments*, whether they are *Corrective* only, or *Vindictive*, their Dispensation depends absolutely on the Will and Pleasure of God, who will so order and dispose them, as that they may be *Subordinate* unto His final determination of the eternal condition of Sinners. But this Exclusion of the consideration of the *Interposition* of Christ in a way of Suffering Punishment for the procuring of the Pardon of Sin, is that which disturbs the whole Harmony of what is taught us concerning the Justice and Mercy of God in the Scripture.

And the *Venom* hereof hath so infected the minds of many in these latter days, that they have even rejected the whole Mystery of the Gospel, and taken up with a Religion which hath more of *Judaism*, *Mahumetanism*, and *Gentilism* in it then of Christianity. And indeed if it be so, that in the Remission of Sins, there is no respect unto the Lord Christ but only that He hath declared it, and shewed the way whereby we may attain it, it must be acknowledged that there is no *Righteousness* in God requiring the punishment of Sin; as also that it was meerly from an Act of the Will and Pleasure of God, that by any Sins we deserve everlasting Punishment. For neither then was the *Sanction of the Law*, or the constitution of the penalty of its Transgression any Act of Justice in God, but of His Will absolutely, which might not have been, and so notwithstanding the state and condition wherein we were Created, and our *moral dependance* on God, and Gods government over us, Man might have Sinned, and Sinned a thousand times, and broken the whole Law, and yet have been no way liable unto Punishment, namely, if God had so pleased; and it was as free unto Him to reward Sin as to punish it. For if you allow any Reason to the contrary from the *Nature* and Order of things themselves, and our Relation unto God as Rational Creatures made meet to be subject unto Him in a way of moral Obedience, you introduce a necessity of *Punishment* from the Righteousness of God, which is denied. And on this supposition upon an alike Act of the Will of God, *Sin* might have been made to be *Virtue*, and *Obedience*, *Sin*; & so it might have been the Duty of Man to have *hated* God, and to have opposed Him to the uttermost of his Power. For all the meerly free Acts of Gods Will, might have been otherwise, and contrary to what they are. And if you say it could not be so in this case, because the Nature of God, and His Righteousness required it should be otherwise, you grant all that is contended for. This false supposition made way for the *twofold Righteousness* which *Socinus* feigns in God. And the Instances which he gives in the confirmation of it, respect only Gods *actual punishing* of Sin and Sinners in this World, some sooner, and some after more forbearance, which none deny to proceed from his Soveraign Will and Pleasure. The

The same Author in the same place betakes himself to another plea; and will not allow that God doth at all *punish Sin because He is Just*; or that his so doing is an Act of Justice in him. For so he speaks, *lib.* 1. *p.* 1. *cap.* 1. *Ea res quæ ad Deum relata, misericordiæ opponitur, non justitiæ appellatur, sed vel severitas, vel ira, vel indignatio, vel furor, vel vindicta, vel simili alio quopiam nomine nuncupatur.* Ans. There are no things in God that are opposite or contrary unto one another; and this *Sophism* was before discovered. Nay *Anger* and *Fury*, though they denote not any thing in God but outward effects from that which is in Him, are not opposed to Mercy. For *Mercy* being a Virtue and a Divine Perfection, whatever is contrary unto it is Evil. Only as they denote Effects of Justice they are *divers* from the outward effects of Mercy. This therefore proves not, that, that from whence it is that God punisheth Sin is not Justice, which must be proved, or this Mans Cause is lost. I do acknowledge that both צדק and δικαιοσύνη are variously used in the Scripture when applied unto God, or do signifie things of a distinct consideration. For upon the supposition of the *Rectitude* of the Divine Nature in all things, Righteousness may be variously exercised, yea it is so in all that God doth. Hence *Socinus* gives sundry instances where God is said to be Righteous, in *Acts of Mercy and Goodness*, as very many may be given. For besides that the Rectitude, Equality and Holiness which are in all His ways is from His Righteousness, in the Declaration that He makes of Himself, and His dealings with Men, in a way of Goodness, Kindness, Benignity, and Mercy, there is universally a supposition of His *promise of Grace* in Jesus Christ, the accomplishment whereof depends on His *Righteousness*, which therefore may be pleaded, even when we pray for Mercy, as it is often by *David*. For the Faithfulness of God in fulfilling His Promises, whether in the Pardon of our Sins or the Rewarding of our Obedience, is His *Righteousness* in His word. Thence is *He justified in his sayings*, *Rom.* iii. 4. that is He is declared *Righteous* in the fulfilling His Promises and Threatnings. Yet this hinders not but that God is Just when He taketh Vengeance; that is when He doth so and in His so doing, *Rom.* iii. 5.

That *Anger* and *Fury* are not properly in God all do acknowledge. The outward effects of the Righteousness of God in the punishing of Sin are so expressed, to declare the certainty and severity of His Judgments. To say that God prescribes a penalty unto the Transgression of His Law, and executeth accordingly meerly in *Anger*, *Wrath*, or *Fury*, is to ascribe that unto Him, which ought not to be done unto any Wise Law-maker or Governour among Men. Nor will it follow that because God is said to punish Sin in *Anger* and *Wrath*, that therefore He punisheth Sin only because He *Will*, and not because He is *Just*; or that His Justice doth not require that Sin be punished. Yea it thence follows that the *Justice of God* is the cause of the punishment of Sin. For to act in *Anger* and *Fury*, any otherwise then as they are effects of Justice is *vitious* and *evil*. God doth not therefore punish Sin because He is Angry, but to shew the severity of His Justice, He maketh an appearance of Anger and Wrath in punishing. These things belong to the outward manner, and not the inward principles of inflicting punishment. §. 19.

In the first chapter of his third book, he again attempts an opposition unto this Righteousness of God. *Justitia ista* (faith he) *cui vos satisfaciendum esse omnino contenditis in Deo non residet, sed effectus est voluntatis ipsius. Cum enim Deus peccatores punit, ut digno aliquo nomine hoc opus ejus appellemus, Justitia tunc eum uti dicimus.* Therefore it seems do we deal benignly with God; and what He doth only in *Anger* and *Fury*, we give it a worthy name, and say He doth it in *Righteousness*. But what shall we say when God Himself ascribeth His punishing of Sin to His Justice and Judgment in governing the World? This He doth plainly, *Psal.* ix. 7, 8. *Psal.* l. 6. *Psal.* xcviii. 9. *Rom.* i. 32. & iii. 5. shall He also be said to find out a worthy name for what He doth, though He do it on such accounts as wherein the thing signified by that name is not concerned? It is an hard task doubtless to prove that God doth not judge the World in Righteousness. But he hath reason as he supposeth for his assertion; for he adds, *Quod autem justitia ista in Deo non resideat ex eo maxime apparere potest, quod si ea in Deo resideret nunquam is ne minimum quidem delictum cuiquam condonaret. Nihil enim unquam facit aut facere potest Deus quod qualitatibus quæ in ipso residunt adversatur. Exempli causa cum in Deo sapientia & æquitas* §. 20.

æquitas reſideat, nihil unquam inſipienter nihil inique facit aut facere poteſt. That there is no ſuch Juſtice in God appears from hence, that if there were, He could never forgive the leaſt Sin unto any. For God doth nothing, nor can do any thing that is contrary to the Qualities which reſide in Him. For Inſtance, whereas there is Wiſdom and Equity in God, He can do nothing unwiſely, nothing unjuſtly, ſo He. But he ſeems not to obſerve that herein he pleads our cauſe more forceably then his own. For we ſay, that becauſe this Juſtice is a *natural property* of God, he can do nothing againſt it, and ſo cannot forgive any Sin *abſolutely* without reſpect unto Satisfaction made unto that Righteouſneſs. And when this is done, to pardon and forgive Sin, is no way adverſe or contrary unto it. This whole Difficulty is reconciled in the *Croſs of Chriſt*, and can be ſo no otherwiſe. For God ſet Him forth to be a propitiation, εἰς ἔνδειξιν τῆς δικαιοσύνης, *Rom.* iii. 25. which when it is done, as Pardon is a fruit or effect of Mercy, ſo it is conſiſtent with the *Severity of Juſtice.* See 2 *Cor.* v. 21. *Rom.* viii. 3. *Gal.* iii. 13, 14. *Heb.* ix. 14, 15. And the whole enſuing diſcourſe of *Socinus* in that Chapter, may be reduced unto theſe two Heads. Firſt, *A Suppoſition that Chriſt did not, nor could undergo the puniſhment due to our Sins*; which is to beg the matter in queſtion, contrary to Scripture Teſtimonies innumerable, many whereof I have elſewhere vindicated from the Exceptions of himſelf and his followers. For let this be granted, and all his diſcourſe about the *impoſſibility of pardoning any Sin*, upon the ſuppoſition of ſuch a Righteouſneſs in God, falls to the ground. And if he will not grant it, yet may he not be allowed to make a ſuppoſition on the contrary to be the ground of his Argument whereby he endeavours to overthrow it.

Secondly, He confounds the *Habits of Juſtice* and *Mercy*, with the *Acts* of them. Hence would he prove an Inequality betwixt *Juſtice* and *Mercy*, becauſe there is ſo between Puniſhing and Pardoning. And ſo alſo God declares that he delights in Mercy, but is ſlow to Anger. But actually to pardon is no way oppoſite to Juſtice where ſatisfaction is made; nor to *puniſh* unto Mercy where the Law of obtaining an Intereſt in that ſatisfaction is not obſerved. And all that God declares in the Scripture concerning His Juſtice and Mercy with the exerciſe of them towards Sinners, is grounded on the ſuppoſition of the Interpoſition and Satisfaction of Chriſt. Where that is not, as in the caſe of the *Angels* which ſinned, no mention is made of Mercy more or leſs, but only of Judgment according to their deſert.

§.21. The Author of the *Racovian Catechiſm* manageth the ſame plea againſt the *vindictive Juſtice* of God, and gathers the objections unto an Head which *Socinus* more largely debated on. *cap.* 8. *de morte Chriſti.* And although little be added therein, unto what I have already recited, yet it containing the ſubſtance of what they are able to plead in this cauſe, I ſhall take a view of it in the words of theſe *Catechiſts*. *Eam miſericordiam & juſtitiam qualem hic adverſarii inſeri volunt, negamus Deo ineſſe naturaliter. Nam quod attinet ad miſericordiam eam Deo non ita natura ineſſe ut iſti ſeniunt hinc patet; quod ſi natura Deo ineſſet non poteſt Deus ullum peccatum prorſus punire; atq; viciſſim ſi ea juſtitia natura Deo ineſſet ut illi opinantur, nullum peccatum Deus remitteret. Adverſus enim ea, quæ Deo inſunt natura, nunquam poteſt quidquam facere Deus. Exempli cauſa; cum Sapientia Deo inſit natura nunquam contra eam quidquam Deus facit, verum quæcunq; facit, omnia facit Sapienter. Verum cum Deum conſtet remittere peccata & punire, quando velit, apparet Deo ejuſmodi miſericordiam & juſtitiam, qualem illi opinantur non ineſſe natura, ſed eſſe effectus ipſius voluntatis. Præterea eam juſtitiam quam Adverſarii miſericordiæ opponunt; qua Deus peccata punit, nuſquam literæ ſacræ hoc nomine juſtitiæ inſigniunt, verum iram & furorem Dei appellant; immo juſtitiæ Dei in ſcripturis hoc attribuitur cum Deus peccata condonat,* 1 Joh. i. 9. Rom. iii. 25, 26. And hereon they conclude that there was no need, nor can there be any uſe of the ſatisfaction of Chriſt. An: 1. The deſign of this diſcourſe is to prove that Juſtice and Mercy are not Properties of the Divine Nature. For if they are, it cannot be denied but that the Sufferings of Chriſt were neceſſary that Sin might be pardoned. Now herein we have againſt our Adverſaries the Light of Nature; and that not only as teaching us by the conduct of right reaſon, that there is a ſingular *Perfection* in theſe things, which muſt therefore be found in Him, who is ſo the Author of all Goodneſs and limited Perfections unto others, as to contain Eſſentially

Eſſentially and Eminently all Goodneſs and Perfection in Himſelf, but alſo it is not difficult to evince the actual conſent of *all Mankind* who acknowledge a Deity, unto this principle, *That God is Juſt and Merciful*, with that Juſtice and Mercy which have reſpect unto the Sins and Offences of Men. There is indeed this difference betwixt them, that Juſtice is aſcribed unto God properly as an *Habit*, or an habitual perfection; Mercy *analogically* and reductively as an *Affection*. And therefore Mercy in God is not accompanied with that *Sympathy* and Condolency which are mixed with it in our humane Nature. But that Natural Goodneſs and Benignity, whence God is ready to relieve, whereof His ſparing and pardoning are proper Effects, are that Mercy of God, which He repreſents unto us under the higheſt expreſſions of Tenderneſs and Compaſſion. See *Pſal.* ciii. 8, 9, 10, 11, 12, 13, 14. And in ſuch Declarations of Himſelf, He inſtructs us in what Apprehenſions we ought to have of His Nature, which if it be not *Gracious and Merciful*, we are taught by Him to Erre and Miſtake. So when God ſhewed unto *Moſes* His Glory and made a Declaration of Himſelf, by His name, He did it not by calling over the *free Acts of His Will*, or ſhewing what He would or could do if ſo be He pleaſed; but deſcribed His *Nature* unto Him by the Eſſential Properties of it, that the People might know *Who* and *What* He was, with whom they had to do, *Exod.* xxxiv. 6, 7. And yet among them is that *Mercy* reckoned, which is exerted in the pardoning of Iniquity, Tranſgreſſion and Sin. The ſame is to be ſaid concerning the *Juſtice* of God. For this vindictive Juſtice is nothing but the abſolute Rectitude of the Nature of God, with reſpect unto ſome outward objects, namely Sin and Sinners. Had there indeed never been any Sin or Sinners, God could not in any outward Acts have exerciſed either *vindictive* Juſtice or *ſparing* Mercy; but yet He had been notwithſtanding *Eternally Juſt* and *Merciful.*

And there is this difference between the Juſtice and Mercy of God on the one hand, and His Power and Wiſdom on the other; that theſe latter being abſolutely Properties of the Divine Nature, without reſpect unto any other thing, do conſtitute their own objects; ſo that in all the works of God, He doth not only *not Act againſt them*, but He cannot Act *without them*, for all that He doth, muſt neceſſarily be done with *infinite Power and Wiſdom.* But for the other they cannot outwardly exert nor act themſelves, but *towards objects* antecedently qualified; whence it is enough that God neither doth nor can do any thing againſt them. And this He cannot do; For Secondly, It is weakly pleaded that if God be *Merciful* He cannot puniſh any Sin. For to puniſh Sin abſolutely, is no way contrary to Mercy. If it were, then every one who correcteth or puniſheth any for Sin, muſt needs be *unmerciful.* Nor is it contrary unto Juſtice, to *pardon Sin*, where ſatisfaction is made for it, without which God neither doth nor can pardon any Sin, and that for this reaſon, namely, That it is *contrary to His Juſtice* ſo to do. Thirdly, Whence God is ſaid to Pardon Sin in His Righteouſneſs, or becauſe He is Righteous, hath been declared before. His Faithfulneſs in His Promiſes, with reſpect unto the Mediation of Jeſus Chriſt is ſo called, which our Adverſaries cannot deny.

Crelius in almoſt all his Writings oppoſeth this Juſtice of God, oft-times re- §.22.
peating the ſame things, which it were tedious to purſue. Beſides, I have long ſince anſwered all his *principal Arguments* and Objections in my *Diatriba de Juſtitia Divina.* I ſhall therefore here only call one of his Reaſons unto an account, whereby he would prove, That there was no neceſſity of *making* any ſatisfaction unto God for Sin, becauſe I find it to prevail among many who are leſs skilled in Diſputations of this Nature. And this is that which he inſiſts on, *lib. de Deo*, cap. 3. de poteſtate Dei. He lays down this as a Principle. *Deus poteſtatem habet infligendi pœnam, & non infligendi; juſtitiæ autem divinæ nequaquam repugnat peccatori quem punire jure poſſit, ignoſcere.* He is treating in that place about the *ſupreme Dominion*, and free power of God. And hereunto he ſaith it belongeth to inflict Puniſhment, or to Spare and Pardon. But he is herein evidently miſtaken. For although He who is *abſolutely ſupream* over all may Puniſh and Spare, yet it belongs not to Him *as ſuch* ſo to do. For Puniſhing and Sparing are the Acts of a Governour or Judge as ſuch. And unto God as ſuch are they conſtantly aſcribed in the Scripture, *James* iv. 12. *Pſal.* ix. 8, 9. *Gen.* xviii.

xviii. 25. *Pſal.* l. 6. *Pſal.* xciv 2. *Heb.* xii. 23. Now it is one thing what may be done by virtue of *abſolute Soveraignty* and Dominion, ſetting aſide the conſideration of Rule and Government; and another what ought to be done by a righteous Ruler or Judge. And whereas he ſays it is not contrary to Juſtice to ſpare one who might *de jure* be puniſhed; if he means by a Ruler *may puniſh him by Right*, no more, but that he may do ſo and do him no wrong, were there no more in the caſe it might be true, But it is not thus at any time with Sinners; for not only *may God puniſh* them and do them no wrong; but His own Holineſs and Righteouſneſs requires that they *ſhould be puniſhed*. And therefore the Aſſertion if accommodate to the cauſe in hand, muſt be this; *It is no wrong to Juſtice to ſpare them who ought to be puniſhed*; which is manifeſtly falſe. And *Crelius* himſelf grants that there are Sins and Sinners, which not only God may puniſh *de Jure*, but that He ought ſo to do, and that it would be contrary to His Juſtice not to puniſh them: *Adu. Grot.* ad cap. 1. p. 98. *Deinde nec illud negamus Rectitudinem ac Juſtitiam Dei nonnunquam eum ad peccata puniendа movere; eorum nempe quibus veniam non concedere, non modo æquitati per ſe eſt admodum conſentaneum, verum etiam divinis decretis ut ita loquar debitum, quales ſunt homines non reſipiſcentes, atq; in peccatis contumaciter perſeverantes; maxime ſi illud peccati genus in quo perſiſtunt, inſignem animi malitiam, aut apertum divinæ majeſtatis contemptum ſpiret; ſi enim hujſmodi hominibus venia concederetur, facile ſupremi Rectoris Majeſtas, & legum ab ipſo latarum evileſceret, & gloria ipſius, quæ præcipuus operum ejus omnium finis eſt, minueretur.*

What here he grants concerning *ſome* Sins, we contend to be true concerning all. Neither doth that *Juſtice*, Equity, and Rule which require theſe Sins of Contumacy and Impenitency to be puniſhed, depend on a *free Decree*, or Act of the Will of God only; for then no Sin of its ſelf, or in its own Nature, deſerves puniſhment. And it implies a contradiction to ſay that it doth ſo; and yet that it depends ſo meerly on the Will of God. And in that book *de Deo* he hath other conceptions to this purpoſe, *cap.* 23. p. 180. *Eſt ratio aliqua honeſtatis, circa quam Deus juſte diſpenſare non poteſt*; and p. 186. *Deo indignum eſt contumacium ſcelera impunita demittere*; and *cap.* 28. *Nec Sanctitas nec Majeſtas Dei iſtiuſmodi ſert ut impune mandata ejus violentur.* If it be thus with reſpect unto ſome Sin, it muſt not be becauſe of Sin, but only of ſome degrees of Sin, if it be not ſo *with all Sin* whatever. And who can believe that the Nature of Sin is not contrary unto the Holineſs and Majeſty of God, but that *ſome certain Degrees* only of it are ſo. And who ſhall give in that Degree of Sin, when it becomes ſo inconſiſtent with Gods Holineſs and Majeſty? It is ſaid that this is *Stubbornneſs and Impenitency*. But whoever Sins once againſt God, will be impenitent therein, unleſs relieved by the Grace of Jeſus Chriſt, which ſuppoſeth His Satisfaction. And this is evident in the Inſtance of the Angels that Sinned.

§. 23. The Defence which he makes of his former Aſſertion, containing the Subſtance of what remains of their Plea againſt the Neceſſity of the Satisfaction of Chriſt, I ſhall particularly examine it, and put an end unto this Exercitation. He thereſore pleads; *Nepini ſive puniat, ſive non puniat facit injuriam; ſiquidem de Jure ipſius tantum agitur; neq; enim nocenti debetur pœna, ſed is eam debet; & debet quidem illi injuria omnis ultimo redundat cui, qui in noſtro negotio Deus eſt, jus autem ſuum ſi rem ſpectes ut perſequi cuiq; licet, ita & non perſequi, ac de eo quantumlibet remittere: hæc enim juris proprii, ac dominici natura eſt.*

Anſ: *Jus Dei*, ἀνθρωπαθὲς, the *Right* of God in this matter is neither *jus proprium*, which anſwers the Right of every private perſon; nor *jus dominicum*, or the Right of abſolute Dominion; but the *Right of a Ruler* or Supreme Judge, whereunto the things here aſcribed unto the Right of God in this matter do not belong, as we ſhall ſee. For whereas he ſaith (1) That whether He puniſh or do not puniſh He doth *wrong to none*; it is granted that no wrong is done to Men, for by Reaſon of His Soveraignty He can do them none. But where *puniſhment is due* unto any Sin, it cannot be abſolutely ſpared without the Wrong or Impeachment of that *Juſtice* in whoſe Nature it is to require its puniſhment. It is not then properly ſaid, that if God ſhould not puniſh Sin, He ſhould wrong any; for that He cannot, do He what He will; but not to puniſh Sin is contrary to His own *Holineſs and Righteouſneſs*. And for what he adds ſecondly,

ſecondly, That puniſhment is not *due to the Offender*; but that he owes his puniſhment unto him againſt whom the Injury is done, who in this caſe is God; I ſay certainly no man ever imagined that puniſhment is ſo *due to the Offender*, or is ſo far his Right, as that he ſhould be injured if he were not puniſhed; or that he might claim it as his Right. Few Offenders will purſue ſuch a Right. And whereas it is ſaid that the Injury in Sin *is done to God* it muſt be rightly underſtood. For the Injury that is done unto him hath no *Analogie* with that which is done by one private man unto another. Neither doth our Goodneſs add any thing to Him, nor our Sin take any thing from Him, *Job* xxxv. 6, 7, 8. *If thou Sinneſt what doſt thou againſt Him? Or if thy Tranſgreſſions be multiplied, what doſt thou unto Him? If thou be Righteous what giveſt thou Him? or what receiveth He of thine hand? Thy Wickedneſs may hurt a Man as thou art, and thy Righteouſneſs may profit the Son of Man.* But that which is here called *Injury* is the Tranſgreſſion of the Law of the Righteous Judge of all the World; And ſhall He not do Right? ſhall He not Recompence unto Men according to their Ways? And therefore that falls to the Ground which he adds as the proof of the whole; For as it is lawful for every one *to proſecute his own Right*, ſo every one may forego it, remit of it, or not proſecute it at his pleaſure. And this is that which is principally inſiſted on by them in this cauſe, namely, that the *Right of puniſhing* being in God only, He may forego it if He pleaſe, ſeeing every one may recede from, or not purſue his own Right at his pleaſure. But a perſon may have a double Right; firſt that which ariſeth from a *Debt*, or a perſonal injury. This every Man may purſue, ſo as that hereby he *wrongs* not any unconcerned therein, nor tranſgreſſes any Rule of Duty preſcribed unto himſelf; and every one may at his pleaſure remit, ſo as no *prejudice* redound thereby unto others. But our Sins in Reſpect of God have neither the *nature of Debts* properly, nor of perſonal Injuries, though they are *Metaphorically* ſo called. And there is a Right of Rule or Government which is either *Poſitive* or *Natural*. Of the firſt ſort is that which Magiſtrates have over their Subjects. Hereunto belongs the Right of *exacting puniſhment* according to the Law. Now this is ſuch a Right as hath Duty inſeparably annexed unto it. This therefore a Righteous Magiſtrate cannot forego, without deſtroying the End of Magiſtracy in the publick Good. For a Magiſtrate to ſay I have indeed a Right to puniſh Offenders in the Common-wealth, but I will forego it, ſeeing all its Exerciſe depends upon my Will, is a Rejection of his Duty, and an Abrenuntiation of his Authority. But laſtly, The Right of God to Rule over all is *Natural* and *Neceſſary* unto Him. So therefore is our Obligation unto Obedience, or Obnoxiouſneſs unto puniſhment. To ſay that God may forego *this Right* or remit of it, is to ſay, that He may at His Pleaſure ceaſe to be our *Lord* and *God*. For the ſame Nature of God, which neceſſarily requireth our Obedience, doth indiſpenſibly require the puniſhment of our Diſobedience. And ſo have we cloſed our firſt Argument in this Cauſe, with our Vindication of it.

A Digreſſion

A Digreſſion concerning the Sufferings of Chriſt, whether they were of the ſame kind with what Sinners ſhould have ſuffered; or whether He Suffered the ſame that we ſhould have done.

UNto what we have argued in the foregoing *Exercitation*, it is generally objected, That if the *Juſtice of God* did thus indiſpenſibly require the puniſhment of Sin, which was the ground of the Satisfaction made by Chriſt; then it was neceſſary that Chriſt ſhould undergo the *ſame puniſhment* that the Sinners themſelves ſhould have done, namely that which the *Juſtice* of God did require. But this was impoſſible, as is pretended. And to overthrow this apprehenſion, that the Lord Chriſt underwent the ſame puniſhment in kind which we ſhould have done, or as was due unto us, they have thus ſtated the *Opinion* of them whom they do oppoſe. Some they ſay do maintain that *our Sins are to be looked on as our Debts*, or under the *notion of Debts*, and God as the *Creditor*, requiring the payment of them. Wherefore our Lord Jeſus Chriſt by His *Death and Sufferings* paid this Debt; ſo that His Death was *ſolutio ejuſdem*, or the payment of what was due in the ſame kind. This, ſay ſome Learned Men, gave great advantage unto *Socinus*, who eaſily proved that there was no neceſſity for a *meer Creditor* to exact his Debt, but that he might at his pleaſure *cedere jure ſuo*, or forego his own Right. And this muſt needs be ſuppoſed of God in this matter, whoſe Love and Grace, and pardoning Mercy are ſo celebrated therein. And to confirm this Argument it is uſually added, which is the main thing pleaded by *Socinus* and *Crellius* themſelves, that the *Lord Chriſt neither did nor could undergo the penalty due unto us, becauſe that was Eternal Death.* And to plead that either Chriſt ſhould have undergone it, if He could not have delivered Himſelf from it, or that what was wanting unto His Sufferings as to their Duration, was compenſate by the Dignity of His Perſon, is to acknowledge that indeed He did not undergo the *ſame puniſhment* that we are obnoxious unto.

Learned Men, and thoſe found in the ſubſtance of the Doctrine of the ſatisfaction of Chriſt, being differently minded either in the thing its ſelf, or about the ſence of the Terms whereby it is expreſſed, I ſhall endeavour to ſtate *right conceptions* about it, or at leaſt expreſs my own, without a deſign to contradict thoſe of any others. And (1) For the conſideration of *our Sins* under the *notion of Debts*, and God as a *Creditor*, it is generally known, that before the riſing of any Hereſie, the moſt Learned Men, have expreſſed themſelves, in ſuch a liberty, as Advantage hath been thence taken, by ſuch *Adverſaries* of the Truth, as afterwards aroſe. Thus the Scripture having called our Sins our *Debts*, and made mention of the *payment* made by Chriſt, and compared God to a *Creditor*, before *Socinus* called the whole matter of the Satisfaction of Chriſt into queſtion, it is no wonder, if the truth were commonly expreſſed under theſe notions, without ſuch diſtinctions as were neceſſary to ſecure them from unforeſeen Exceptions. He with whom *Socinus* firſt diſputed on this Subject was *Covetus*; And he doth indeed make uſe of this Argument to prove the Satisfaction of Chriſt; namely, *That our Sins being our Debts, Juſtice required that there ſhould be payment made of them or for them.* But the Truth is, he doth not take his Argument from the *Nature of Debts* in general, but from the eſpecial *Nature of theſe Debts*, as the Scripture calls them. For he made it appear that theſe *Debts* are ſuch as are *Crimes*, or Tranſgreſſions of the Law of God; on the account whereof the perſons that had contracted theſe *Debts*, or were guilty of theſe crimes, became liable and obnoxious unto puniſhment, in the Judgment of God who is the Soveraign

Soveraign Ruler over all. There is therefore a diſtinction to be put between *ſuch Debts* as are *Civile or Pecuniary* only, or thoſe which are *Criminal* alſo. And when the Scripture ſets out our Sins as *Debts*, with ſuch circumſtances as allude unto *pecuniary Debts* and their payment, it is to make the thing treated of *obvious* unto our Underſtandings by a *ſimilitude* expoſed unto the Acquaintance of all Men; but as our Sins are really intended, the Expreſſion is *Metaphorical*. And *Socinus* in his Diſputation about the *Nature of Debts, Creditors*, and *Payments*, had no Advantage but what he took by a Suppoſition, that the terms which were uſed by his Adverſary *Metaphorically*, (his Argument being taken from the thing intended) were urged by him in their *proper ſence*; which indeed they were not. And ſo whereas all his *Diſpute* reſpects *Civil or Pecuniary* Debts only, he was far enough from *triumphing over his Adverſary*, who intended ſuch as were *Criminal*. Wherefore as this *Notion* of *Debts, Creditor* and *Payments*, need not yet be forborn in a *popular way of Teaching*, becauſe it is made uſe of in the Scripture, to give us a ſence of our Condition upon the account of our Sins, eſpecially a Declaration being made that theſe *Debts* will be exacted of us; ſo in a Diſputation about the Truth, it is neceſſary to declare of what Nature theſe *Debts* are, as all generally do, aſſerting them to be *Criminal*.

Secondly, There is much ambiguity in that Expreſſion of *Chriſts paying the ſame which was due from us*. For that term the *Same*, may be variouſly *modified* from divers Reſpects. Conſider the Puniſhment ſuffered, it may be it was the *Same*; conſider the Perſon Suffering and it was not the *Same*. And therefore it may be ſaid as far as it was a *Penalty* it was the ſame; as it was a *Payment* it was not the ſame, or it was not the ſame as it was a Satisfaction. For it was only what the Law required, and the Law required no *Satisfaction* as formally ſuch. Puniſhment and Satisfaction differ *formally*, though *materially* they may be the ſame. I judge therefore that Chriſt was to undergo, and did undergo, that *very puniſhment* in the *kind of it*, which thoſe for whom He Suffered ſhould have undergone, and that, among others for the Reaſons enſuing.

1. *Chriſt underwent the puniſhment which in the Juſtice or Judgment of God was due unto Sin.* That the Juſtice of God did require that Sin ſhould be puniſhed with a meet and due Recompence of Reward, we have proved already, and ſhall afterwards farther confirm. To anſwer and ſatisfie this Juſtice it was that Chriſt Suffered. And therefore He Suffered what that Juſtice required. And this is what is pleaded for, and all. We ſhould have undergone no more but what in the *Juſtice of God* was due to Sin. This Chriſt underwent; namely, what in the Juſtice of God was due to Sin; and therefore what we ſhould have undergone. Nor can it be ſuppoſed that in the Juſtice of God there might be two ſorts of *penalties* due to Sin, one of one kind, and another of another. If it be ſaid that becauſe it was undergone by *another* it was not the ſame; I grant it was *payment*, which our ſuffering would never have been; it was *Satisfaction* which we by undergoing any *penalty* could not make; but He yet Suffered the *ſame penalty* which we ſhould have done. No more is intended, but that the Lord Chriſt underwent *that puniſhment* which was due to our Sins; which I cannot ſee how it can well be denied by thoſe who grant that He underwent *any puniſhment* at all; ſeeing the Juſtice of God required no other.

Secondly, That which was due to Sin was all of it, whatever it were, contained and comprehended in the *Curſe of the Law*. For in the Curſe God threatned the breach of the Law with that puniſhment which in His Juſtice was due unto it, and all that was ſo. I ſuppoſe this will not be denied. For the Curſe of the Law is nothing but an *Expreſſion of that puniſhment* which is due unto the breach of it, delivered in a way of Threatning. But now Jeſus Chriſt underwent the *Curſe of the Law*, by which I know not what to underſtand, but that very puniſhment which the Tranſgreſſors of the Law ſhould have undergone. Hence our Apoſtle ſays, that He *was made a Curſe for us*, Gal. iii. 13. becauſe He underwent the penal Sentence of the Law. And there were not *two kinds of puniſhment* contained in the Curſe of the Law; One that the Sinner himſelf ſhould undergo; another that ſhould fall on the Mediator. For neither the Law nor its Curſe had any reſpect unto a Mediator. Only every Tranſgreſſor was *Curſed* thereby: The Interpoſition of a Mediator depends on other Principles and Reaſons then any the Law was acquainted withall. It was therefore the ſame puniſhment

in the kind of it, which was due to us, that the Lord Chriſt was to undergo, or it was that which neither the Juſtice nor the Law of God required.

Thirdly, It is ſaid expreſly, that God *cauſed all our iniquities to meet on him*, Iſa. liii. 6. or hath *laid on him the iniquity of us all*, That he *bare our ſins*, ver. x. Or, *bare our ſins in his own Body upon the Tree*, 1 Pet. ii. 24. Whereby he who *knew no ſin, was made ſin for us*, 2 Cor. v. 21. The ſenſe of all which places I have elſewhere pleaded and vindicated. Now unleſs we will betake our ſelves unto the *Metaphorical* ſenſe of our Adverſaries, and grant that all theſe and the like Expreſſions in the Scripture innumerable, ſignifie no more, but that Chriſt *took away our ſins*, by Declaring and Confirming unto us the Way of Faith and Obedience, whereby we may obtain the Pardon of them, and have them ſo taken away; We can aſſign no ſenſe unto them, but that the Lord Chriſt underwent the *Puniſhment* due unto our ſins, in the Judgment of God, and according to the Sentence of the Law. For how did God make our ſins to *meet on him*, how did he *bare them*, if He did not ſuffer the Penalty due to them? Or if He underwent ſome other Inconvenience, but not the *exact Demerit* of ſin. And there is no other ſenſe given of theſe Places by them who plead for the *Satisfaction of Chriſt*, but this, that he bare the Puniſhment due to our ſins; which is all that is Contended for.

Fourthly, Chriſt *ſuffered in our ſtead*. He was our Ἀντίψυχος. And it is uſual with all *Learned Men* to illuſtrate his being ſo by the Inſtances of ſuch as have been renounced in the World on that Account; which they have clear warranty for, from our Apoſtle, *Rom.* v. 7. When one would Subſtitute himſelf in the Room of another who was Obnoxious unto Puniſhment, He that was ſo *Subſtituted*, was always to undergo that very Penalty, whether by loſs of Limb, Liberty, or Life, that the other ſhould have undergone. And in like manner, if the Lord Chriſt ſuffered *in our ſtead*, as our Ἀντίψυχος, He ſuffered what we ſhould have done. And to conclude, If a certain puniſhment of ſin be required indiſpenſibly on the account of the Holineſs and Eſſential Righteouſneſs of God, I know not on what ground we can ſuppoſe, that ſeveral ſorts or kinds of Puniſhment might be inflicted for it, at pleaſure.

It remains, that we conſider the *Principal Objections* that are uſually Levelled againſt the Truth aſſerted, and either Anſwer them, or ſhew how that which we Maintain is not concerned in them, nor Oppoſed by them.

Firſt, Therefore it is Objected, that the Puniſhment which we ſhould have undergone, was *Death Eternal*. *But this Chriſt did not, nor could undergo, ſo that He underwent not the ſame Puniſhment that we ſhould have done.* Anſw. Death *as Eternal* was in the Puniſhment due unto our ſin, not Directly but Conſequentially; and that *a Natura ſubjecti*, not *a Natura cauſæ*. For that the Puniſhment of ſin ſhould be *Eternal*, aroſe not from the Nature and Order of all things, namely of God, the Law, and the Sinner, but from the Nature and *Condition of the Sinner* only. This was ſuch, as that it could no otherwiſe undergo a Puniſhment proportionable unto the Demerit of ſin, but by an *Eternal continuance* under it. This therefore was not a neceſſary conſequent of *Guilt abſolutely*, but of Guilt in or upon *ſuch a Subject*, as a Sinner who is no more but a *finite limited Creature*, is. But when by Gods Appointment the ſame Puniſhment fell on him, whoſe Perſon upon another Conſideration was *infinitely diſtanced* from thoſe of the ſinners themſelves, Eternity was not of the Nature of it. But then it may be ſaid, *That the Admiſſion of one to Pay, or Suffer for another, who could Diſcharge the Debt in much leſs time then the other or Offender could, is not the ſame that the Law required.* For the Law takes no Notice of any other, then the Perſon who had offended. And if a Mediator could have paid the ſame, the Original Law muſt have been *diſtinctive*, that either the Offender muſt ſuffer or another for him. *Anſw.* Theſe things are for the moſt part true, but not contrary to our Aſſertion, as is pretended through a miſapprehenſion of it. For the Law requires no ſuch thing as *one to ſuffer for another*; nor abſolutely conſidered doth admit of it. This was from Gods gracious Diſpenſation of or with the Law, as the Supreme Lord and Ruler over all. The Law its ſelf takes Notice *only of Offenders*, nor hath any ſuch Suppoſition included in it, that the Offender muſt ſuffer or a *Mediator* in their ſtead. But this the Law hath in it, and inſeparable from it, namely that this *kind of Puniſhment* is due to the Tranſgreſſor of it. And by Gods gracious Subſtitution of Chriſt in the Room of

of Sinners, there was no *Relaxation* made of the Law as to the *Puniſhment* it required. Nor is there any Word in the Scripture giving Countenance unto ſuch an Apprehenſion. That there was a *Diſpenſation* with the Law ſo far as that *one Perſon* ſhould undergo the puniſhment (namely the Son of God) which others did deſerve, He becoming a Mediator for them, the Scripture every where declares. Upon the Suppoſition of his *Subſtitution* in the place and ſtead of Sinners, could there be any Word of Scripture produced intimating ſuch a *Relaxation of the Law*, as that it ſhould not require of him the whole puniſhment due to ſin, but only ſome part of it, or not the puniſhment which was due to Sinners but ſomewhat elſe of another kind that was not in the Original Sanction and Curſe of it, there would be an end of this Difference. But this appears not, nor is there any thing of found Reaſon in it, that *one ſhould Suffer* for another, in the *Stead* of another, and thereby anſwer the Law whereby that other was bound over unto puniſhment, and yet not *Suffer what* he ſhould have done. Nor is it pleaded in this Caſe that the *Dignity of the Perſon* makes up what wanted in the Kind or Degree of Puniſhment, whence it is ſuppoſed that it would follow that then He who ſo Suffered, Suffered not what others ſhould have done, who were not ſo worthy. It is only ſaid, that from the *Dignity of the Perſon* undergoing the ſame kind of Puniſhment that others ſhould have done, that reſpect of it which conſiſted in its *Duration*, and aroſe from the Diſability of the *Perſon liable* unto it otherwiſe to undergo it, could have here no place.

It is yet farther Pleaded, That if the *ſame be Paid in a ſtrict Senſe, then Deliverance would have followed* Ipſo facto. *For the Releaſe immediately follows the Payment of the ſame*; and it had been Injuſtice to have required any thing farther of the Offenders, when ſtrict and full Payment had been made of what was in the Obligation. *Anſw.* To diſcuſs theſe things at Large, would require a larger Diſcourſe then I ſhall now divert unto. But (1.) It hath been ſhewed already, howſoever we allow of that Expreſſion of *Paying the ſame*, it is only *ſuffering the ſame* for which we contend. Chriſt underwent the *ſame Puniſhment* that the Law required, but that his ſo doing ſhould be a *Payment* for us, depended on Gods Sovereign Diſpenſation; yet ſo, that when it was Paid, it was the *ſame* which was due from us. (2.) This *Payment* therefore as ſuch, and the Deliverance that inſued thereon, depended on a previous *Compact* and Agreement, as muſt all ſatisfaction of one for another. This Compact as it concern'd the Perſon requiring Satisfaction, and the Perſon making it we have before deſcribed and explained. And as it concerns them who are to be partakers of the Benefit of it, it is declared in the *Covenant of Grace*. Deliverance therefore doth not *Naturally* follow on this *Satisfaction*, but *jure fœderis*, and therefore was not to enſue *Ipſo facto*, but in the Way and Order diſpoſed in that Covenant. (3.) The actual Deliverance of all the Perſons for whom Chriſt ſuffered to enſue *Ipſo facto* upon his Suffering, was abſolutely Impoſſible. For they were not, the moſt of them, when he Suffered. And that the whole of the Time, Way, and Manner of this Deliverance dependeth on *Compact*, is evident from them who were delivered Actually from the Penalty, long before the Actual Sufferings of Chriſt, merely upon the Account of his Sufferings which ſhould afterwards enſue. (4.) *Deliverance* is no End of Puniſhment conſidered merely as ſuch, none is puniſhed properly that He may be Delivered; however the Ceſſation of Puniſhment may be called a Deliverance. (5.) *Mere Deliverance* was not the whole End of Chriſts Sufferings for us; but ſuch a Deliverance as is attended with a State and Condition of ſuperadded Bleſſedneſs. And the Duties of Faith, Repentance, and Obedience which are preſcribed unto us, are not enjoyned, only, or principally with reſpect unto Deliverance from Puniſhment, but with reſpect unto the attaining of thoſe other Ends of the Mediation of Chriſt, in a new Spiritual Life here, and Eternal Life hereafter. And with reſpect unto them may they juſtly be required of us, though Chriſt Suffered and Paid *the ſame* which we ought. (6.) No Deliverance *Ipſo facto*, upon a ſuppoſition of Suffering or Paying of the ſame was Neceſſary, but only the *Actual Diſcharge of him* who made the Payment; and that under the Notion and Capacity of an *Undertaker* for others which in this Caſe did enſue. For the Lord Chriſt immediately on his Sufferings was Diſcharged, and that as our Surety and Repreſentative;

But it may be further Objected, *That it is impoſſible to reconcile the Freeneſs of Remiſſion, with the full Payment of the very ſame that was in the Obligation.* For it is impoſſible that the *ſame Debt*, ſhould be *fully Paid* and freely Forgiven. *Anſw.* It is well if thoſe who make Uſe of this Objection, becauſe they ſuppoſe it of Force and Weight, are Juſtified in their own Anſwers unto the *Socinians* when it is much urged and inſiſted on by them. For it ſeems at firſt view that if the *Freedom of Pardon* unto us, exclude any *kind of Satisfaction* to be made by another for us, that it excludes all. For as to the Freedom of Pardon, wherein ſoever that Freedom doth conſiſt, it is Aſſerted in the Scripture to be *Abſolute*, without any Reſpects or Reſtrictions. It is not ſaid that God will ſo *freely Pardon* us, that he will not require *all that was due*, the *ſame that was due* but ſomewhat He may and will. It is not ſaid that He will not have a ſuffering of *this kind of Puniſhment*, but the ſuffering of another kind of Puniſhment He will. And ſo to ſuppoſe, is a thing unworthy of the Grace and Righteouſneſs of God. To ſay; That God *freely Remitted our ſins*, Abrogating the Law, and the Curſe of it, requiring no Puniſhment, no Satisfaction for them, neither from *our ſelves*, nor from the Mediator; hath at firſt View an Appearance of *Royal Grace and Clemency*, until being examined it is found inconſiſtent with the Truth and Holineſs of God. To ſay, that God required the Execution of the Sentence and Curſe of the Law in the undergoing of the Puniſhment due unto Sin; but yet out of His Love and Infinite Grace ſent his Son to undergo it for us, ſo to comply with His Holineſs, to ſatisfie His Juſtice, and fulfil His Truth and Law, that He might Freely pardon Sinners, this the Scripture *every where declares*, and the ſo doing is Conſiſtent with all the Perfections of the Divine Nature. But to ſay that He would neither abſolutely Pardon us without *any Satisfaction*, nor yet have the *ſame Penalty* undergone by Chriſt which his Juſtice and Law required, as due unto Sin, but *ſomewhat elſe*, ſeems to be unworthy of the Holineſs of God on the one ſide, which is but Partially complied withal, and of his *Grace* on the other, which is not exalted by it, and is a Conceit that hath no Countenance given unto it in the Scripture. Wherefore the abſolute Freedom of Pardon unto us, is abſolutely Conſiſtent with Chriſt ſuffering the *ſame Penalty* which was due unto our Sins.

And whereas it is pleaded that *Satisfaction and Remiſſion muſt reſpect the ſame Perſon; for Chriſt did not Pay for Himſelf but for us, neither could the Remiſſion be unto him; ſo that what was exactly Paid by him, it is all one as if it had been Paid by us*; unleſs it be cautiouſly explained, it hath a diſadvantageous Aſpect towards the whole Truth pleaded for. The Scripture is clear that God *Pardoneth us for Chriſts ſake*; and no leſs clear that He *ſpared not Him for our ſakes*. And if what Chriſt did be ſo accounted as done by our ſelves, or that *Payment* and *Remiſſion* reſpect immediately the ſame Perſon; then be it what it will more or leſs that was ſo Paid, or ſo Satisfied for, we are *not freely Pardoned*, but are eſteemed to have Suffered or Paid *ſo much*, though not the *whole*. This is not that which we do Believe. But *Satisfaction* was made by Chriſt, and Remiſſion is made unto us. He ſuffered, the Juſt for the Unjuſt that we may go Free; in brief, Chriſts undergoing the Puniſhment due unto our Sins, the *ſame* that we ſhould have undergone, or to ſpeak in that with reſpect unto that *Improper Notion*, his *Paying the ſame Debt which we owed*, doth not in the leaſt take off from the Freedom of our Pardon; yet it much Conſiſts therein, or at leaſt depends thereon. I ſay not that *Pardon it ſelf doth ſo*, but the *freedom* of it in God, and with reſpect unto us doth ſo. For God is ſaid to do that *Freely* for us, which He doth of Grace; and whatever he doth of Grace is done for us *Freely*. Thus the Love and Grace of God in ſending Jeſus Chriſt to die for Us were Free, and therein lay the Foundation of *Free* Remiſſion unto Us. His Conſtitution of His ſuffering of the *ſame Puniſhment* which was due unto our Sins, as the *Surety* and Mediator of the New Covenant was Free, and of mere Grace, depending on the Compact or Covenant between the Father and Son before explained. The *Imputation of our Sin* to Him, or the making Him to be Sin for us, by His own voluntary Choice and Conſent was in like manner *Free*. The Conſtitution of the New Covenant, and therein of the *Way and Law* of the Participation of the Benefits of the Sufferings of Chriſt was alſo *Free* and of Grace. The Communication of the Holy Spirit unto us Inabling

abling us to *Believe*, and to Fulfil the Condition of the Covenant, is abſolutely Free. And other Inſtances of the Freedom of Gods Grace with Reſpect unto the Remiſſion of Sin might be given. Unto us it is *every way Free*. In our own Perſons we make no Satisfaction, nor Pay one Farthing of our Debt. We did nothing towards the Procurement of another to do it. We bring neither Money nor Price to obtain a Pardon; but are Abſolved by the *mere free Grace* of God by Jeſus Chriſt. And there is nothing here Inconſiſtent with *Chriſt Suffering the ſame* that we ſhould have done, or his Paying the ſame Debt which we owed in the Senſe before Explained.

Exer-

Exercitatio VI.

(1.) The Vindictive Justice of God Confirmed by other Arguments. (2.) The common Suffrage of Mankind herein. (3.) Expressed in Sacrifices. (4.) The Anger of God wherein it Consists. (5.) Arguments proving it Necessary that Sin should be Punished. (6.) Some of the Reasons for the Necessity of the Priesthood of Christ. (7.) No Necessity nor Use of his Death on any other Supposition.

THE SIXTH EXERCITATION.

§. 1. That which is Proposed unto Confirmation in these *Exercitations* is, that the *Justice* or Righteousness from whence it is that God punisheth Sin, and which He Exerciseth in so doing is an *Essential Property* of His Nature. There yet remain some other Arguments whereby the Truth hereof is confirmed, which I shall only briefly Represent, that we be not too long detained on this particular head of our Design. Besides I have both urged and vindicated these Arguments already in another Way.

§. 2. In the next place therefore unto what hath been Insisted on, we may Plead the *Common Suffrage of Mankind* in this Matter. For what all Men have a Presumption of, is not *Free* but Necessary, nor can be otherwise. For it is from a Principle which knows only what *is*, and not what *may* be, or may not be. Of such things there can be no common or *innate* Perswasion among Men. Such are all the free Acts of the Will of God. They are of Things that *might be* or *might not be*, otherwise were they not *Free* Acts. If therefore Gods *punishing* of Sin, were merely an Effect of a *free Act* of his Will, without respect unto any Essential Property of his Nature, there could never have been any general *Presumption* or Apprehension of it in the minds of Men. But this there is; Namely that God is *Righteous*, with that kind of Righteousness which requires that Sin be punished, and therefore doth punish it accordingly. Hence our Apostle speaking of the Generality of the Heathen, affirms that they *knew that it was the Judgment of God, that they who committed Sin were worthy of Death*, Rom. i. 32. They are enormous Sins indeed mostly which he Instanceth in. But his Inference is from the *Nature*, and not the *Degree* of any Sin. They who *commit sin are worthy of Death*, that is, Obnoxious unto it on the account of their Guilt, and which shall therefore be Inflicted on them. And Death is the punishment due to Sin. And this is the *Judgment* of God, that which His Justice requireth, which because He is Just He Judgeth meet to be done. Or this is that *Right* which God exerciseth in the Government of all. And this was known to the *Gentiles* by the Light and Instinct of Nature, for other Instruct-

Instruction herein they had not. And this natural conception of their Minds they variously expressed, as hath been elsewhere declared. Thus when the *Barbarians* saw *Paul* bound with a Chain, whence they supposed him to be a *Malefactor*, they presently concluded upon the Vipers leaping on his Hand, that *Vengeance from God was fallen* on him, which he should not escape notwithstanding that Deliverance which he had at Sea. For this *Ultion* or *Vengeance* they thought to be peculiarly designed to find out Sinners that had seemed to have made an escape from punishment justly deserved, *Acts* xxviii. 4. That such punishment is due to Sin, they were sufficiently convinced of by the Testimonies of their own Consciences, *Rom.* ii. 14, 15. And whereas Conscience is nothing but the Judgment which a Man maketh concerning himself and his Actions, with respect unto the superiour Judgment of God; a sence of the Eternal Righteousness of God was therein included.

§. 3. And this sence of *avenging Justice* they expressed in all their *Sacrifices*, wherein they attempted to make some Attonement for the Guilt of Sin. And this in an especial manner evidenced its self, partly in that horrid custom of *Sacrificing* of other Men, and partly in the occasional *devoting* of themselves unto Destruction unto the same end, as also in their more solemn and publick *Lustrations* and *Expiations* of Cities and Countries in the time of publick Calamities and Judgments. For what was the voice of Nature in those Actings wherein it offered Violence to its own in-bred Principles and Inclinations? It was this alone; the Governour over all is *Just and Righteous*, we are Guilty; He will not suffer us to Live, Vengeance will overtake us, if some way or other some course be not found out to appease Him, to satisfie His Justice and to direct His Judgments, *Micha* vi. 6,7. This they thought to be the most probable way to bring about this End; namely, to take another of the *same Nature* with themselves, and it may be dear unto them, and to bring him unto Death, the worst that could be feared or suffered, in their own stead, with an imprecation *quod in ejus caput sit* upon him.

§. 4. Again, What is affirmed in the Scripture concerning the *Anger*, *Wrath*, and *Fury* of God against Sin, and in the punishment of Sinners, confirms what we affirm. See *Rom.* i. 18. *Numb.* xxv. 4. *Deut.* xiii. 17. *Josh.* vii. 26, *Psal.* lxxviii. 49. *Isa.* xiii. 9. *Hab.* iii. 8. Now this Anger and Wrath, especially in the signification of the original words, do denote such *Commotions* and Alterations, as the Divine Nature is no way subject unto. For with God there is *neither variableness nor shadow of Change*, *Jam.* i. 8. 18. Yet our Apostle says that this *Anger is revealed from Heaven*; namely, in the Acts of Divine Providence in the World. Nothing therefore can be intended hereby, but the *Effects* of Anger, that is Punishment. And so it is declared *Rom.* iii. 5. *Ephes.* v. 6. *Rom.* ii. 5. For the Anger or Wrath of God is said to *come upon Men* when they are punished by Him for their Sins. Yet something in God is declared hereby. And this can be nothing but a *constant and unchangeable Will of rendring* unto *Sin* a meet Recompence of Reward, *Rom.* ix. 22. And this is *Justice*, the *Justice* pleaded for, which is inseparable from the Nature of God. Hence God is said to *Judge* and *Punish* in His Anger, *Psal.* lvi. 8. And if any thing but this *vindictive Justice* be therein intended, that is assigned unto him, which ought not to be assigned unto a Man that is *Honest* and Wise. And this doth God no less manifest in the Works of His Providence then He doth His *Goodness* and *Patience*, though the Instances of it neither are nor ought to be continual, because of the future General Judgment whereunto all things and Persons are reserved.

§. 5. It will be granted by some that there is such a natural Property in God, as that which we contend for; but it doth not thence follow they say, that it is necessary that God should *punish all Sin*; but He doth it, and may do it by an *absolute free Act of His Will*. There is therefore no cogent Argument to be taken from the consideration hereof, for the *necessity of the Suffering of Christ*. The Heads of some few Arguments to the contrary, shall put a close to this whole Discourse.

First, *God hateth Sin, He hateth every Sin*; He cannot otherwise do. Let any Man assert the contrary; namely, *That God doth not hate Sin*; or that it is *not necessary*

necessary unto Him on the account of His Own Nature that He should Hate Sin, and the Consequence thereof will quickly be discerned. For to say that God may *not Hate* Sin, is at once to take away all natural and necessary difference between moral Good and Evil. For if He may *not Hate it*, He may *Love it*. The meer Acts of Gods Will, which are not regulated by any thing in His Nature, but only Wisdom and Liberty, are not determined unto this or that Object, but He may so Will any thing, or the contrary. And then if God may *Love Sin*, He may *approve* it; and if He approve Sin, it is not a Sin, which is a plain Contradiction. That God hateth Sin, see *Psal.* v. 4, 5. *Psal.* xi. 5. *Psal.* xiv. 1. *Psal.* liii. 2. *Levit.* xxvi. 30. *Deut.* xvi. 22. 1 *Kings* xxi. 26. *Prov.* xv. 5. *Hab.* i. 13. And this Hatred of Sin in God can be nothing but the Displicency in, or Contrariety of His Nature unto it, with an immutable Will of punishing it, thence arising. For to have a *Natural Displicency* against Sin, and not an immutable Will of punishing it, is unworthy of God; for it must arise from Impotency. To punish Sin therefore according to its demerit is necessary unto Him.

Secondly, God with respect unto Sin and Sinners is called *a consuming Fire*, *Heb.* xii. *ult.* *Deut.* iv. 24. *Isa.* xxxiii. 15. & v. 24. & xiii. 14. something we are taught by the Allusion in this Expression. This is not the *manner of Gods Operation*. God worketh Freely, the Fire burns Necessarily. God I say *always worketh Freely*, with a Freedom accompanying His Operation, though in some cases, on some Suppositions it is *necessary* that He should work as He doth. It is *Free* to Him to speak unto us or not; but on Supposition that He will do so, it is *necessary* that He speak *Truly*; for *God cannot Lye*. Fire therefore acts by *brutish Inclination* according to its Form and Principle. God Acts by His *Understanding and Will*, with a Freedom accompanying all His Operations. This therefore we are not taught by this Allusion. The Comparison therefore must hold with respect unto the *Event*, or we are deceived, not instructed by it. As therefore the *Fire* necessarily burneth and consumeth all combustible things whereunto it is applyed, in its way of Operation which is *Natural*; so doth God *necessarily punish Sin*, when it lies before Him in Judgment, in His Way of Operation which is *Free* and *Intellectual*.

Thirdly, It is *necessary* that God should do every thing that is requisite unto His own Glory. This the perfection of His Nature and Existence do require. So He doth all things for Himself. It is *necessary* therefore that nothing fall out in the *Universe*, which should absolutely impeach the Glory of God, or contradict His Design of its Manifestation. Now suppose that God would, and should *let Sin go unpunished*, where would be the Glory of His Righteousness as He is the Supream Ruler over all? For to *omit* what Justice requireth is no less a Disparagement unto it then to do what it forbids, *Prov.* xvii. 15. And where would be the Glory of His Holiness, supposing the Description given of it *Hab.* i. 13? Where would be that *Fear and Reverence* which is due unto Him? where that Sence of His Terrour? where that secret Awe of Him which ought to be in the Hearts and Thoughts of Men, if once He were looked on as such a God, as such a Governour as unto whom it is a matter of *meer Freedom*, Choice and Liberty whether He will punish Sin or no, as being not concerned in point of Righteousness or Holiness so to do? Nothing can tend more then such a perswasion to ingenerate an Apprehension in Men, that God is such an One as themselves; and that He is so little concerned in their Sins, that they need not themselves be much concerned in them. Such Thoughts they are apt to conceive; if He do but *hold his peace* for a season, and not reprove them in their Sins, *Psal.* l. 21. And if their Hearts are fully set in them to do Evil, *because in some* signal Instances *Judgment is not speedily Executed*, *Eccles.* viii. 11. how much more will such pernicious consequents ensue, if they are perswaded that it may be God will never punish them for their Sins, seeing it is absolutely at His Pleasure whether He will do so or no; neither His Righteousness nor His Holiness, nor His Glory require any such thing at His Hands. This is not the Language of the Law, no nor yet of the Consciences of Men, unless they are Debauched. Is it not with most Christians certain that *Eventually* God lets no Sinners go unpunished? Do they not believe that all who are Interested by Faith in the *Sufferings* of Christ, or at least that are not Saved on the account of His undergoing the punishment due to Sin, must Perish Eternally? And if this be the absolute Rule of Gods proceeding towards

wards Sinners, if He never went out of the way of it in any one Instance, whence should it proceed but from what His Nature doth require?

Lastly, God is as we have shewed, the *Righteous Judge* of all the World. What Law is unto another Judge who is to proceed by it, that is the *infinite Rectitude of His own Nature unto Him*. And it is necessary to a Judge to punish where the Law requires him so to do; and if he do not he is not just. And because God is *Righteous* by an Essential Righteousness, it is necessary for Him to punish Sin as it is contrary thereunto, and not to acquit the Guilty. And what is Sin, cannot but be Sin; neither can God order it otherwise. For what is contrary to His Nature cannot by any Act of His Will be rendred otherwise. And if Sin be Sin necessarily, because of its contrariety to the Nature of God, on the Supposition of the order of all things by Himself Created, the punishment of it is on the same Ground necessary also.

On the Grounds insisted on, Argued and Proved it is, That on the Suppositions before also laid down and explained, namely, That God would Glorifie Himself and His Grace in the Recovery and Salvation of Sinners, which proceeded alone from the *Free Counsel* of His Will, it was with respect unto the Holyness and Righteousness of God, absolutely necessary, that the Son of God, in His Interposition for them, should be a *Priest*, and offer *Himself for a Sacrifice*, seeing therein and thereby He could and did undergo the *punishment* which in the Judgment of God was Due unto the Sins of them that were to be Saved by Him. §. 6.

Hereon we lay the Necessity of the Death and Suffering of Jesus Christ; as also our Apostle doth declare, *Heb.* ii. 10, 11. And they who are otherwise minded, are not able to assign so much as a sufficient cause or just and peculiar Reason for it, which yet to think it had not, is highly injurious to the Wisdom and Grace of God. The Reason assigned by the *Socinians* is, that by His Death He might confirm the Doctrine that He taught, and our Faith in Himself, as also to set us an Example of patient Suffering. But these Things were not highly necessary if considered alone, nor peculiar, and such there must be or no man can satisfie himself why the *Son of God should Suffer* and Dye. For God sent many before to Reveal His Will, *Moses* for Instance, whose Declarations thereof all Men were bound to believe; and yet caused them not to die Violent, Bloody and Cursed Deaths in the Confirmation of them. So the Death of *Moses* was concealed from all the World, only it was known that he Died; his Doctrine was not confirmed by his Death. Besides our Lord had that power of *working Miracles*, as to give an uncontrollable Evidence unto His being sent of God, and Gods Approbation of what He Taught. Nor can it be pretended that it was Necessary that He should Die that He might *Rise again*, and so confirm His Doctrine by His Resurrection. For He might *have Died for* this End any other way, and not by a *shameful and cursed Death*, not by a Death in the view whereof He cryed out that He *was forsaken of God*. Besides, on the Supposition that Christ Died only to *confirm His Doctrine*, His Resurrection was not of any more Virtue to ingenerate strengthen or increase Faith in us then any other *Miracle* that He wrought. For Himself tells us that the *Rising of any one from the Dead* absolutely, is not accompanied with such a peculiar Efficacy to that purpose, *Luke* 16. But on Supposition that He Died for our Sins, or *underwent the punishment* due to them, His *Resurrection* from the Dead, is the principal Foundation of our Faith and Hope. Neither was His Being an *Example* unto us, indispensibly Necessary. For God hath given us other Examples to the same purpose, which He obligeth us to conform our selves unto, *Jam.* iv. Whereas therefore all acknowledge that Christ was the Son of God, and there must be some peculiar Reason why the Son of God should Die a Shameful and Painful Death, this cannot be assigned by them, by whom the indispensible necessity of punishing is denied. §. 7.

Others say it was needful the Lord Christ should Suffer for the *Declaration of the Righteousness of God*, with His Hatred of and Severity against Sin. So indeed the Scripture says; but it says so on the Suppositions before laid down and proved. How they can say so with any *Congruity* unto or Consistency of Reason, by whom they are denied, I cannot understand. For if there be no such Justice in God as necessarily

requires that Sin be puniſhed, how can it be Exalted or Manifeſted in the puniſhment of it. If the puniſhment of Sin be a meer *free Act* of the Will of God, which He may exert or the contrary, the Pleaſure of His Will is Manifeſted indeed therein, but how His *Juſtice* is made known I ſee not. Suppoſe, as the Men of this Perſwaſion do, that it was *eaſie with God* to Pardon the Sins of Men freely, without any Satisfaction or Compenſation; That there was nothing in His Nature which required of Him to do otherwiſe; That had He done ſo, He had done it without the leaſt diſadvantage unto His own Glory; that is, He had Acted therein as became His Holineſs and Righteouſneſs, as He is the ſupreme Governour over all; On theſe Suppoſitions I ſay, who can give a Reaſonable account why He ſhould caſt *all our Sins on* His Son, and *puniſh them all* in His Perſon, according as if Juſtice had required Him ſo to do? To ſay that all this was done for the Satisfaction of *that Juſtice* which *required no ſuch* thing to be done, is not Satisfactory.

§. 8. From what hath been diſcourſed both the *Original* and *Neceſſity* of the Prieſthood of Chriſt are evidently demonſtrated. There was no reſpect in the Deſignation of it unto the State of *Innocency*. Upon the Suppoſition and Conſideration of the *Fall*, the *Entrance* of Sin and the Ruine of Mankind thereby, there were *Perſonal Tranſactions* in the Holy Trinity with reſpect unto their Recovery; as there had been before in their Creation. Herein the Son undertook to be our *Deliverer*, in and by the Aſſumption of our Nature, wherein alone it could be wrought, into Perſonal Union with Himſelf; becauſe for this End the *Juſtice* and *Holineſs* of God required that the penalty due and threatned unto Sin ſhould be undergone and ſuffered. This the Son *willingly* undertook to do in that Nature which He aſſumed to Himſelf. And becauſe the *things themſelves* to be ſuffered were not *only*, or ſo much indeed conſidered, as His *Will and Obedience* in Suffering, being an Inſtance of Obedience in compliance with the Will and Law of God, outballancing the Diſobedience of the firſt, and all our Sins in Oppoſition thereunto, therefore was He in all His Sufferings *to offer Himſelf up freely* to the Will of God, which Offering up of Himſelf was His Sacrifice, to which End He was Called, Anointed, Ordained of God an High-Prieſt. For this *Office* conſiſteth in a Power, Right, and Faculty given Him of God to *Offer up Himſelf* in Sacrifice, in, by and under His Suffering of the Penalty due to Sin, as thereby to make *Expiation* of Sin, and *Reconciliation* for Sinners, as we ſhall prove in our next Diſcourſe.

Exer-

Exercitatio VII.

(1) *The Nature of the Prieſthood of Chriſt Why propoſed to Conſideration.* (2) *The Opinion of the Socinians concerning the Prieſthood of Chriſt; Conſequents thereof.* (2) *Chriſt an High-Prieſt properly ſo called. Arguments in the Confirmation thereof propoſed and vindicated.* Heb. v. 1. & vii. 11, 12, 13, 14, 15, 16. *explained to that purpoſe.* (3) *God the immediate Object of the Sacerdotal Actings of Chriſt, proved from the Typical Prieſthood, and the uſe of Sacrifices.* (4) *Farther confirmed from the Nature of all the Offices of Chriſt.* (5) *From the Nature of Sacerdotal Duties and Acts.* (6) *Some particular Teſtimonies pleaded to the ſame purpoſe; the Concluſion.* (7) *The Call of Chriſt unto His Prieſtly Office.* (8) *His Inauguration and actual Suſception of it.* (9) *Things conſiderable in the Prieſts offering Sacrifices of Old.* (10) *Their Accompliſhment in the Lord Chriſt diſcharging His Prieſtly Office.* (11) *The Truth thereof farther Explained and Confirmed.* (12) *Teſtimonies of the Scripture to that purpoſe urged, explained, vindicated,* Ephel. v. 2. (13) Heb. v. 6, 7. (14) Heb. i. 3. *vindicated.* (15) Heb. ix. 14. *vindicated.* (16) *Chriſt once Offered, and that when He bare our Sins.* (17) *The Neceſſity of Suffering unto Sacrifice,* Heb. ix. 25, 26. & vii. 27. & x. xi. xii.

The Seventh Exercitation, Of the Nature of the Prieſthood of CHRIST.

§. 1. THat our Lord Jeſus Chriſt is the *True and Only High Prieſt* of the Church, hath been before declared, and it is in Words acknowledged by all in ſome ſenſe or other. The *general Nature* alſo of that Office hath been fully Manifeſted from what we have diſcourſed concerning its *Original*, with the Ends thereof, and His Deſignation thereunto; without the utter overthrow of thoſe Foundations in the firſt place, all the Attempts of Men againſt the true and proper Nature of this Office as veſted in Him are weak and impotent. The *Sacrifice* that He offered as a Prieſt, the Nature, Uſe and End thereof muſt be conſidered apart afterwards in its proper place. The *Qualifications* of His Perſon, with the Love, Care and Grace which He exerciſeth in the Diſcharge of this Office muſt all be diſtinctly ſpoken unto as they are repreſented unto us by the Apoſtle in the *Epiſtle* its ſelf. Wherefore there would be no neceſſity of handling the *Nature of this Office* here apart, were it not for the Oppoſition that is made unto it, and that Depravation of the Doctrine of the Goſpel concerning it, which ſome have attempted. For whereas the principal deſign

sign of the *Socinians* in these things is to overthrow the Sacrifice that he offered as a *Priest*, they lay the Foundation of their Attempt in an Opposition to the *Office* it self. It is therefore principally with respect unto them that I have here proposed the *Nature of that Office* unto Consideration, and shall be more conversant in its Vindication then in its Declaration which most Christians are Acquainted withal. And I shall proceed in this Method herein: First I shall declare what are in general their Conceptions about this Office, in Opposition whereunto the Truth declared in the Scripture shall be taught and vindicated. Secondly, I shall more particularly declare their Opinions as to the several Concernments of it, and consider as well their Explanation of their own Sense with their Confirmation of it, as their Opposition and Exceptions unto the Faith of the Church of God.

§. 2. In the first place they grant that the Lord Christ is *our High Priest*; that is, that He is so called in the Scripture; but that He is so *really* they deny. For this Name they say is ascribed unto Him not *properly* or directly to denote what He is or doth, but by reason of *some kind of Allusion* that there is between what He doth for us, and what was done by the Priests of Old amongst the *Jews*, or under the Old Testament. He is therefore in their Judgment improperly and *Metaphorically* called a *Priest*, as Believers are said to be Kings and Priests, though after somewhat a more Excellent manner. For He is so termed because of the *good Offices* that He doth for the Church, and not that He is or ever was a *Priest* indeed. Hereon they say,

Secondly, That He then *entered on this Office*, or then began to do that Work with reference whereunto, because of its Allusion to the Work of the Priest under the Law, He is called a Priest, when upon His Ascension into Heaven and Appearance in the Holy Place, he received Power from God, to Help, and Relieve and Assist the Church in all its Occasions. What He did and suffered before in the World, in his *Death and Blood-shedding*, was by virtue of Gods Decree a necessary Preparation unto His Discharge of this Office, but belonged not thereunto, nor did He there offer any Sacrifice to God; wherefore they also affirm.

Thirdly, That this Priesthood of Christ is indeed of the same Nature with His *Kingly Office*, both of them consisting in a Power, Ability, Authority, and Readiness to do Good unto the Church. Only herein there seems some difference between them, that as a King He is *able* to help and save us, but as a Priest, He is *willing* and ready so to do.

Fourthly, That the Object of the Acts of the Priesthood of Christ is firstly and principally *Man*, yea it is only so, none of them having *God* for their Object, no more then the Acts of his Kingly Power have. For it is his Care of the Church, His Love towards it, with the Supply of His Grace and Mercy, which from God He bestows upon it, on the Account whereof He is said to be a Priest, and His so doing is called the Exercise of His Priesthood. This in general is the Substance of what they Affirm and Teach concerning this Office of Christ, as we shall more particularly manifest and evince in the ensuing Exercitation. Now if these things are so, I confess all our *Exposition of this Epistle*, at least the principal parts of it must fall to the Ground, as being built on the sandy Foundation of many false Suppositions. And not only so, but the Faith of the whole Church of God in this thing is overthrown, and so are also all the *Common Notions* of Mankind, about the Office of the Priesthood and its Exercise, that ever prevailed in the World. And to lay the whole Fabrick of Truth in all Instances level with the Earth, the instructive Relation or *Analogie*, that is between the Types of the Old Testament and the Substance of things declared in the New, is taken away and destroyed. Wherefore it is necessary that we should diligently assert and confirm the Truth in this matter in Opposition to all their bold Assertions, and vindicate it from their Exceptions, whereby we shall fully declare the *Nature* of this blessed Office of Christ.

§. 3. Our first Difference is about the *Name and Title* as to the signification of it when applied unto Jesus Christ. And we affirm that He is *properly* the *High Priest* of the Church, and not *Metaphorically* only. When I say He is properly the High Priest of the Church, my meaning is that He is so the High Priest, as He is the King and Prophet of the Church. And look by what Means or Arguments it may be

be proved, that Christ is the *true real King* and Prophet of the Church, and not *Metaphorically called* so only, by the same may it be proved that He is in like manner the High Priest of the Church also. For both the *Name* is in alike manner Assigned unto him, and the *Office*, and the *Acts* of it, yea, they are so more Fully and Expressly then the other. And He may as well be said to be *Metaphorical* in His Person, as in His Offices. But I shall distinctly mannage those Arguments which I challenge all the *Socinians* in the World to return a *direct Answer* unto, and not by long Digressions and Tergiversations, a President for which is given them by *Crellius* in this Case whose Sophistical Evasions shall be called to a particular Account afterwards.

1. He unto whom all things whatever, *properly belonging unto a Priest* are ascribed, and to whom belongs the Description of a Priest in all things *Essential* unto Him such Ascription and Accommodation being made by the Holy Ghost Himself, or Persons divinely inspired by Him; He is an High Priest properly so called. And that things are so with reference unto the Priesthood of Christ, will appear in the ensuing Instances.

1. As to the *Name* it self this is so ascribed unto Him; no man durst have so called Him, had He not been first called so by the Holy Ghost. And this He is both in the Old Testament and in the New. He is expresly said to be the כֹּהֵן, ἱερεὺς, ἀρχιερεὺς, a *Priest*, an *High Priest*, without the least Intimation on any occasion of Impropriety or a *Metaphor* in the Expression. And as He is thus called frequently, so constantly with respect unto those Acts and Duties which are proper unto the Office of the Priesthood. Now whatever colour may be given unto the *Metaphorical* use of a Word or a Name where it is but once or rarely used, and that with respect unto such things as Answer not unto the proper Signification, there can be none where it is used frequently and in the same case invariably, and constantly with respect unto things that suit its proper Signification.

2. The Description of an High Priest properly so called is given by our Apostle, *Chap.* v. *ver.* 1. Πας ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεὸν ἵνα προσφέρῃ δῶρά τε καὶ θυσίας περὶ ἁμαρτιῶν. An High Priest is one, *Who is taken from among other Men, by the Call and Appointment of God*, and is Appointed in the stead or on the behalf of other Men in things appertaining to God, that is to offer unto Him Gifts and Sacrifices for Sins. See this Description explained in our Exposition of the place. Now this is the Description of a Priest properly so Called. For it is the Priesthood of *Aaron*, which the Apostle intends to express in the first place, as is evident in *Ver.* iiii. But *Aaron* was a Priest properly so called, that is within his own Sphere of *Typicalness*; at least he was not so only *Metaphorically*. To say he was, is to destroy the Thing it self of the Priesthood, and thereby to destroy the *Metaphor* also; for a *Metaphor* cannot be of nothing. But now whatever is contained in this Description, and whatever in answer unto it was found in *Aaron* as belonging to this Office, and not adhereing unto him Individually from the Infirmity of his Person, is all ascribed by the Apostle unto Jesus Christ, as is undeniably evinced in our *Exposition* of the Place, whereunto I refer the Reader. In brief he was taken by the Call and Appointment of God from amongst Men, *Deut.* xiii. 18. *Heb.* vii. 13, 14. He was *appointed* for Man, or to Act in their behalf, 1 *Joh.* ii. 1, 2. and that τὰ πρὸς τὸν Θεὸν in things *pertaining* to God, *Heb.* vii. 26. *Chap.* ix. 14, 15. particularly to offer Gifts and Sacrifices for Sin, *Heb.* viii. 3. If this were all that was required to Constitute *Aaron* a Priest properly so called; then the Ascription of these Things unto Jesus Christ by the Holy Ghost, is sufficient to declare Him a Priest properly so called. And there is strength added unto this Argument, from what the Apostle discourseth concerning the necessity of a *Call from God* unto this Office. For he tells us, *That no man taketh this Honour to himself, that is* to be a Priest, *unless he be Called of God, as was* Aaron, *Ver.* iv. And thence he shews and proves that Christ did not take this Honour unto himself, but in like manner was *Called of God*, Ver. v. Now if not the Honour of a real and proper Priesthood with respect unto Christ be intended but somewhat else *Metaphorically* so called, then is the Apostles way of Arguing utterly impertinent, as from an Instance of one kind arguing the Necessity of a thing of another. And it may be replied unto him, that although a man must be *Called of God* unto a Priesthood that was Real and Proper, such as was that of *Aaron*; yet it doth not thence follow, that such a call is necessary unto that which is so *Metaphorically*

rically only. For so all Believers are made Priests unto God, but yet none of them have any especial Call from God thereunto.

3. The Discourse of our Apostle, *Chap.* vii. 11, 12, 13, 14, 15, 16. gives farther Evidence unto the same Truth.

If therefore Perfection were by the Levitical Priesthood (for under it the People received the Law) what further need was there that another Priest should rise after the Order of Melchisedeck, and not be called after the Order of Aaron. For the Priesthood being changed there is made of necessity also a change of the Law. For he of whom these things are spoken pertaineth to another Tribe, of which no man gave attendance at the Altar. For it is evident that our Lord sprang out of Juda, of which Tribe Moses spake nothing concerning the Priesthood. And it is yet far more evident, for that after the similitude of Melchisedeck there ariseth another Priest, &c. For we may observe,

First, That as *Aaron* was a Priest, so there was a Necessity from the Prophesie, of *Psal.* cx. 4. that there should be *another Priest*. Now if this other Priest were not a Priest properly so called, as *Aaron* was, there is no Consequence in the Apostles Discourse, it proceeding on Terms equivocal.

2. The *Priesthood* according to this Prophesie and our Apostles Interpretation of it, was only to be *changed*. But if after the removal of the Law, there was no other proper Priesthood to succeed, it was not *Changed* but *Abolished*. And it is more true that there was *none*, then that there was *any*; for properly there was none, though *Metaphorically* there was.

3. On this supposition all the Circumstances insisted on by our Apostle as exceedingly observable to his purpose, namely that our Lord *was of the Tribe of Judah* and *not of Levi*, that he was *Constituted a Priest in an especial Way*, and not like unto that of Old, are of no Use. For there is nothing peculiar in these things if he intend not a Priest properly so called.

4. It utterly enervates that *invincible Argument* whereby the Apostle proves the necessary Cessation of the Law and Legal or *Mosaical* Institutions. For he builds on this Supposition, that the *Priesthood* being *changed*, the Law of Divine Worship or Service must be so also. And this unavoidably follows because of the unseperable Relation that was between the *Aaronical* Priesthood, and all the Worship of the Tabernacle. But if this *other Priest* whom he intends, was not Properly but only *Metaphorically* so, there might be a thousand of them, and yet no necessity of the Change of the Law of Worship ensue. For two Priests, one whereof is Proper and the other Metaphorically so only, are consistent at the same time; but two that are properly so, are not; whence our Apostle says that the Lord Christ could not be a proper Priest of the same Nature with those of the Order of *Aaron*, whilst they continued, *Heb.* viii. 4.

5. He is expresly said to be a Priest *after the Order of Melchisedeck*. But this *Melchisedeck* was a Priest properly so called. He therefore must be so who is a Priest according to the same Order. For Priests of several sorts and knds, as *Real* and *Nominal* only, or Proper and Metaphorical, cannot be said to be after the *same Order*. For no Orders can be more different then those whereof one is *Proper* the other *Metaphorical*. This Difference is not in some property and Adjunct but in the whole kind; as real and painted Fire differ, or a Man and his Image: Besides He is said to be a Priest *after the Order of Melchisedeck*, so as that withal He is denied to be a *Priest after the Order of Aaron*. But if He were not properly so called but only *Metaphorically*, by reason of some Allusion unto a proper Priesthood in what He did, the direct contrary might much rather be asserted. For there was more Allusion between *Aaron* in his Priesthood and Him, and our Apostle gives more Instances of it, then betwen Him and *Melchisedeck*. And if it be false that Christ was an *High Priest* according *to the Order of Aaron*, notwithstanding, the great Allusion between what He did and what was done by *Aaron* in that Office, and the great Representation made of Him and His Actings thereby, then is it not true that Christ was called a Priest after the Order of *Melchisedeck*, by Reason of some Allusion unto the Office of the Priesthood.

6. This Conception would utterly enervate the Sense of the general Argument that the Apostle mannageth towards these *Hebrews*, as well as that especial one about the Cessation of the Law. For He is pressing them to Stability and Constancy in the Profession of the Gospel, that they fall not back unto their old *Judaism* which

which they had deserted. To enforce His Exhortation to this purpose the principal Argument he insists on, is taken from the Excellency and Glory of the Priesthood under the New Testament, incomparably exalted above that of the Old, which yet was the most glorious and useful part of their Worship. But that which is *Metaphorical* in any kind is evidently less then that which is *properly* so. It is replied by *Crellius*, that what is only *Metaphorically* so, may yet be more Excellent then that which is *properly*, whereof he gives some Instances. And it is true it may be so. But it cannot be so in that Instance wherein the *Metaphor* consists. Suppose the Lord Christ to be only *Metaphorically* a Priest; yet He may on many other Accounts be far more Excellent and Glorious then *Aaron*. But yet the *Priesthood* of *Aaron* being properly so, and His only *Metaphorically* so, the Priesthood of *Aaron* was more excellent then His, which is directly contrary to the scope of the Apostle. Suppose the Lord Christ were *Metaphorically* only a Prophet or a King, He might yet on many other Considerations be more Excellent then either *Moses* or *David*; yet they must on this Supposition be granted to have had the Offices of Prophet and King more eminently then He. So also must be with His Priesthood on this Supposition with respect unto that of *Aaron*.

7. Add unto all these particular Instances unto the contrary, that this *Socinian* Fiction of the Lord Christ being not a Priest, but only *called so* by Reason of some *Similitude* between what He doth for the Church and what was done by the Priests of the Law, which indeed as by them explained is none at all, is directly Opposite to the whole Design and Discourse of the Apostle in this Epistle. For treating of the Priesthood of Christ he constantly calls *Him a Priest* in the sense which they had of that Expression to whom He wrote, or He spake not to their Understandings, affigns all sorts of *Sacerdotal Actions* unto Him, in all Instances of Duties belonging unto a Priest as such; and that in Competition with and way of preference above the Priests of the Order of *Aaron*; nor doth in any place either directly or indirectly give the least infirmation, that all these Expressions of His were only *Tropical* or *Metaphorical*, not indeed signifying those things which those to whom He wrote understood by them. This had not been to Instruct the *Hebrews* but to deceive them; nor will be granted by those who have a greater Reverence for the Sacred Writings, then to wrest them at their pleasure into a compliance with their own preconceived Opinions.

And this is the first thing which we are to consider in the Investegation and Vindication of the *True Nature* of the Priesthood of Christ. It was such as that on the account thereof He was a Priest properly so called, which as it gives a Rule unto the Interpretation of the Nature of the Sacrifice which as a Priest He offered, so is the Truth of it confirmed by all other things which are ascribed unto Him under that Qualification as we shall see afterwards. And what remains for the further Confirmation hereof, will be added in our ensuing Consideration of the Attempt of our Adversaries to establish the contrary Assertion.

§. 3. *Christ being come an High Priest of good Things to come, by a greater and more perfect Tabernacle*, His Actings in that Office do in the first place *respect God* Himself; τὰ πρὸς τὸν Θεον; He did the things that were to be *performed with God* in the behalf of the People. And this further manifests the Nature of His Office. He came as a Priest εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ; *Heb.* ii. 17. that is ἱλάσκεσθαι τὸν Θεὸν περὶ τῶν ἁμαρτιῶν, as hath been observed by many, to make Reconciliation with God for the Sins of the People. For Sin cannot be the *immediate Object* of Reconciliation; but He alone is so who was displeased with them, and by whom on that Reconciliation they are pardoned, and the Sinner acquitted. But yet neither can we carry this without controul. This also is denied by our Adversaries in this Cause; although therein they offer *violence*, not only unto all that we are taught in the Scripture about these things, but also unto all common Sentiments of Mankind, putting such senses on these Expressions as are absolutely contrary unto them and Inconsistent with them. What are these senses we shall afterwards examine, for the present it sufficeth to our purpose to take notice of their denial that the *Sacerdotal Actings* of Christ, that is His Oblation and Intercession, do *respect God in the first place*, the contrary whereunto we shall now Teach and Confirm.

The Scripture instructs us, as we have proved, that the Lord Christ was and is our *High Priest*, and moreover that as such He offered Himself unto God once for

All

All, to make Reconciliation for the Sins of the People, as a Propitiatory, Expiatory Sacrifice, *Isa.* liii. 10. *Heb.* i. 3. *Chap.* ii. 17. *Chap.* v. 7. *Chap.* vii. 27. *Chap.* x. 10. *Ephes.* v. 2. 1 *Joh.* ii. 2. What the Holy Ghost intends hereby, and what is the meaning of these Expressions, he had before instructed the Church in, by those Institutions under the Old Testament whereby he foresignified and represented what was intended in them and by them. To suppose these Expressions to have one signification under the *Old* Testament and another quite of a different Nature under the *New*; whereas the thing signified by the one were appointed only to Teach and Instruct us in the Nature of the other, is to take away all certainty from what we are taught in the Scripture. We may therefore positively conclude, That if the Actings of the Priests under the Old Testament *did respect God* in the first place, then those of Christ did so also, or there is no similitude or *Analogie* between these things, which to Affirm is to overthrow both the Old Testament and the New. This therefore we must in the first place confirm.

The Principal Duty and Work of the Priests under the Law was to Offer *Sacrifices*. As the whole Law speaks thus, so our Apostle expressly confirms it, making that work the great End of the Priesthood. Sacrifices had respect unto Sin. Priests were appointed to offer θυσιας περι ἁμαρτιων; Sacrifices for Sin. And when God called them to the work He said it was לכהנו לי, that they should *exercise the Priesthood towards Him*, Exod. xxviii. 1. Had there been no Sin there had been no Sacrifices properly so called, as we have proved before. There might have been a Dedication of any thing in our power unto God as an Acknowledgment of His Soveraignty and Bounty. But Sacrifices by Blood, had all respect unto Sin, as the Nature of them doth declare. Wherefore God appointing Priests to offer Sacrifice for Sin, and therein to Minister unto Him, He must be *the first Object* of their Actings as such.

Sacrifices by Blood to be offered by these Priests, and by them only, God appointed of various kinds, with respect unto various occasions, of *Bulls*, *Goats*, *Sheep*, *Fowls*, whose Nature and Differences I have explained in our former *Exercitations*, *Exercit.* 24. The principal End of all these Sacrifices was to make *Attonement* for Sin. This is so express in their Institution as it is all one to deny that there were any Sacrifices appointed of God, as to deny that they were appointed to make *Attonement*. See *Levit.* i. 4. & v. 5, 6. & vi. 7. & xvi. 6. 34. *&c.* Now the Nature, Use and End of Attonement, was to *avert the Anger* of God due to Sin, and so to pacifie Him that the Sinner might be Pardoned. This is the importance of the word, and this was the End of those Sacrifices whereby Attonement was made. The Word is sometimes used where no Scarifice was applied, but is never used in any other sence then that declared. So *Moses* spake unto the People upon their making of the Calf; *Ye have sinned a great Sin, and now I will go up unto the Lord peradventure I shall make an Attonement for your Sin*, Exod. xxxii. 30. He hoped that he should by his Interposition turn away the Wrath of God, and obtain Pardon for them, which he calls *making an Attonement*, because of its respect unto the great future Sacrifice, by virtue whereof alone we may prevail with God on such occasions, *Levit.* v. 5, 6. as in many other places this is appropriated unto Sacrifices; *When a Man is guilty in any of these things, he shall confess that he hath sinned in that thing, and he shall bring his Trespass-offering unto the Lord for the Sins which he hath sinned, and the Priest shall make Attonement for him concerning his Sin.* So also v. 17, 18. *Chap.* 6, 7, &c. The Sin committed was against the Lord; The Guilt contracted was confessed to the Lord; The Sacrifice or Offering was brought unto the Lord; The Attonement was made by the Priest before the Lord; all which give it the Nature before described, and admit of no other. In some Instances the Sins committed were to be *confessed over the Head* of the Sacrifice wherewith the Attonement was to be made, which rendred the whole Action more pregnant with representation. A Person guilty of Sin, Convicted in his own Conscience, Condemned by the Sentence of the Law, by Gods Allowance and Appointment brought a *clean Beast* assigned in general for that use, and bringing it to the Altar *confessed over it his Sin and Guilt*, laying them legally upon it, so delivering it up unto the hand of the Priest, by whom it was *Slain*, and the Blood poured out, as suffering under the Guilt laid upon it, wherein with some other ensuing Acts, it was Offered to God to make Attonement for the Sin Committed and Confessed. Thus was Blood given

given unto the People to make Attonement for their Souls, because the Life of the Beast was in the Blood, which was destroyed in the shedding thereof, *Levit.* xvii. 11.

Certainly no Man can ever arrive unto so much Confidence as to question whether the Actings of the Priests in these Sacrifices whereby Attonement was made, did not in the *first place respect God Himself*; nor indeed do I know that it is by any positively and directly denyed. For the sence we plead for, depends not on the use of any one single word, or the signification of it in these or other places, but upon the whole *Nature* and expres Ends of these Institutions. And herein all Mankind are agreed, namely, that the *Divine Power* was the immediate object of Sacerdotal Actings; that they were done with God in the behalf of Men, and not actings towards Men on the behalf of God.

By all these Terms and Expressions doth our Apostle describe the *Sacerdotal Actings of Christ*. For having declared Him to be an *High-Priest*, he affirms that He offered a Sacrifice to God; a Sacrifice to make Reconciliation for Sin; as also that therein God *made all our Sins to meet upon Him*, which He *bare in His own Body on the Tree*. The question now is, what is intended thereby. Our Adversaries say, it is the Merciful and Powerful Actings of Christ towards us, giving out Help, Assistance, Grace, and Mercy from God unto us, so delivering us from all Evil, the whole punishment due to Sin and Eternal Death. But why are these things called His Offering of Himself unto God a Sacrifice to make Reconciliation for Sin; they say it is because of an *Allusion* and *Similitude* that is between what He so doth for us, and what was done by the *Priests* of Old in their Sacrifices. But it is plain from what hath been declared concerning the Sacerdotal Actings of the Priests of Old in their Sacrifices, that there is no Allusion nor Similitude between these things, nor can they assign wherein it should consist. Their Actings were immediately *towards God* on our behalf, His are *towards* us on Gods behalf; theirs were to make *Attonement* for Sin, His to *testifie* Love and Mercy to Sinners; theirs by *shedding of Blood*, wherein was Life, His in Power and Glory. Wherefore I say if we have any Instruction given us in these things, if the Office of the Priesthood, or any Duties of it, any Sacrifices Offered by the Priests were instituted to *Typifie*, Prefigure and Represent Jesus Christ as the great High Priest of the Church, it cannot be but that His *Sacerdotal Actings* do justly and immediately respect God Himself, which shall now be farther confirmed.

§. 4. There are, (as is out of controversie) *Three Offices* which the Lord Christ as the Mediator & Surety of the new Covenant beareth and exerciseth towards the Church; namely, those of King, Prophet and Priest. And these as they are distinctly Assigned unto Him, so they are distinct among themselves, and are Names of divers things, as really, so in the common notions and sence of Mankind. And in these Offices where there is an Affinity between them, or any seeming Coincidence in their Powers, Duties and Acts, the *Kingly* and *Prophetical* do make a nearer pass unto each other then either of them do unto the *Sacerdotal*, as shall afterwards be more fully Evinced. For the Nature of these two Offices requireth that the *Object* of their Exercise be Men; as in general it doth so, so in particular in those of Christ. He Acts in them in the Name of God, and for God towards Men. For although a *King* be the Name of one who is invested with *Power* absolute and supreme, yet is it so only with respect unto them towards and over whom He is a King. As denoting an infinite absolute independent Power of Necessity it belongs to God alone *Essentially* considered, This Office in Christ is considered as delegated by the Father, and exercised in His Name; *The Head of every Man is Christ, but the Head of Christ is God.* He anoints Him King on His holy Hill of Sion, *Psal.* ii. And He Rules in the *Name and Majesty of His God*, Mich. v. 2. Wherefore the whole Exercise of the Power and Duty of this Office is *from* God, and *for* God towards Men. In His Name He Rules His Subjects and Subdueth His Enemies. None can fancy God to be the Object of any of the Acts of this Office.

It is so in like manner with His *Prophetical Office*. God raised Him up from among His Brethren to be the *Prophet* of His Church, to Reveal His Will, and by Him He spake to us. See *Exposit.* on *Heb.* i. 1. His whole work as a *Prophet* is to Reveal the Will of God, and therein to teach and instruct us. *Men* therefore are the *immediate* Object of the Powers, Duties, and Acts of this Office.

And that which we farther observe from hence is this, That there is no *one thing* that the Lord Christ Acts immediately towards the Church, but that it belongs unto, and proceeds from one or the other of these Powers or Offices. If any one be otherwise minded, let him prove the contrary by Instances if he be able. The Scripture affordeth none to that purpose. It followeth therefore hence, that *God is the Object* of the Actings of Christ in His *Priestly Office*. For if He be not so then (1) There is no Room nor Place in His whole Mediation for any such Office, seeing all He performs towards us belongs unto the other. And therefore those by whom this is denied, do upon the matter at length contend that indeed He hath *no such Office*. And if this be so (2) it doth not belong unto Christ as Mediator to *deal with God* in any of the concerns of His People. For He must do so as a *Priest* or not at all. And then we have no *Advocate with the Father*, which is utterly abhorrent from the common Faith of Christianity. And this absurd Supposition shall be afterwards removed by expres's Testimonies to the contrary. Take away this Fundamental principle that Christ as Mediator *deals with God for us*, and you overthrow the Faith of all Christians. (3) This would render the whole Instruction intended the Church in the *Aaronical* Priesthood and Sacrifices useless and impertinent, nothing of the like Nature being signified thereby. For that as we have proved, openly *respected God* in the first place. And on this Supposition the Accomodation of it unto the Priesthood of Christ by our Apostle would be altogether vain. (4) It is contrary to the *common notion* of the Nature of the Priesthood amongst Mankind; For none yet ever owned such an Office in things Religious, but apprehended the use of it to be in *doing the things with God* that were to be done on the behalf of Men. And hereby would, as was observed, the Faith and Consolation of all Believers, which are resolved into what the Lord Christ hath done, and doth for them with God, be utterly overthrown.

§. 5. Secondly, The same Truth is undeniably evinced from the Nature of *Sacerdotal* Acts and Duties. These are, as it is stated by common consent, those two of *Oblation* and *Intercession*. And both these are expressly ascribed unto the Lord Jesus Christ as He is an High Priest, and nothing else immediately as He is so. The Actual Help and Aid which He gives us is the Fruit and Effect of these *Sacerdotal* Actings. The sole Enquiry therefore in this matter is, what or who is the *immediate Object* of Oblation and Intercession. Is this God or Man? Did Christ offer Himself as a Sacrifice unto God or unto us? Doth He intercede with God for us, or with us only? A Man would suppose that the Absurdity of these imaginations, so expressly contrary to the Scripture and the common sense of Mankind, should even shame our Adversaries from the defence of them. But they are not so *Obtuse*, or so barren in their Invention, as to want Evasions at any time. *Quid si manifesto tenentur? anguilla sicut elabentur.* They therefore tell us, it is true, if you take *Oblation* and *Intercession* in their proper sense, then God and none other must be their immediate Object. But as they are ascribed unto Christ they are used only *Metaphorically*, and do indeed denote such Actions of His towards the Church, as have some *Allusion* unto Oblation and Intercession properly so called. But I say, (1) There was never such a *Metaphor* heard of before, that one thing should be called by the name of another, between which there is no peculiar *similitude*, as there is none between *Offering unto God*, and *Giving Grace unto Men*. (2) Who hath given them this Authority to turn what they please into *Metaphors*, by which means they may when they have a mind to it, make an *Allegory*, and consequently a *Fable* of the whole Scripture? It is expressly affirmed that the Lord Christ is an High Priest; Nothing is in the notion of that Office taken properly, that is unworthy of Him, no more then in those of King and Prophet. No Intimation is given us directly or indirectly, that this Office is ascribed unto Him *Metaphorically*. As such He is said to make Oblation and Intercession to God; the things wherein the Exercise of the Priestly Office doth consist. What confidence is it now to deny that He doth these things *properly* and immediately with God as an High Priest, by an arbitrary Introduction of a *Metaphor* which the Scripture giveth not the least countenance unto.

§. 6. We might moreover plead the Use and End of the Sacrifice which He Offered as a High Priest, which was to make *Expiation of Sin* & Attonement for it. But because we differ

differ with our Adversaries about the sense of these Expressions also, I shall not make use of them as the *medium* of an Argument until the precise signification of them be evinced and determined, which shall be done (God willing) in our consideration of the Nature of the Sacrifice its self. Wherefore I shall close this Head of our Disputation with some expres's *Testimonies* confirming the Truth in hand. To this purpose speaks our Apostle, *Chap.* viii. 3. *For every High Priest is ordained to Offer Gifts and Sacrifices; wherefore it is of Necessity that this Man have somewhat also to Offer.* The things which the High Priest had of Old to offer as Gifts and Sacrifices, they Offered unto God. This I presume is unquestionable: For God Commanded them that all their Gifts and Sacrifices should be Offered *unto Him* upon His Altar consecrated for that purpose. To have done otherwise had been the highest Idolatry. But Christ if He be an High Priest must, saith the Apostle, of Necessity have somewhat to Offer, as they did, and after the same manner; that is, *unto God*. If this He did not there is nothing of Reason or Sense in the Apostles Inference. For what Necessity can there be, that because the High Priests of Old did *offer Sacrifices to God*, that then if Jesus Christ be an High Priest He must do something of another kind? They have nothing to say upon these Instances but to confess the Words, and deny the thing; and then tell us that they agree to the *Words* but differ about their *Interpretation*, the Interpretation they suggest being a direct denial of the the thing its self, whereof more afterwards. To the same purpose speaks our Apostle, *Chap.* v. 11. which place hath been before vindicated, and is so fully in the ensuing *Exposition*, whereunto the Reader is referred. And this Consideration discovereth much of the general *Nature*, Use and End of the Priesthood of Christ which we enquire after. For it is hence evident that it is the Power, Office and Duty whereby He makes an Interposition between God and us, that is with God on our behalf. And there are two general Ends of this Interposition, as the Scripture Testifies, and which the common Faith of Christians relies upon. And these are, (1) *Averruncatio Mali*, the Removal of all sorts of Evil from us, every thing that did or might befall us in a way of Evil, Hurt, Damage or Punishment, on the account of our Sins and Apostacy from God. (2) *Acquisitio Boni*, the Procuring and Obtaining for us every thing that is Good, with respect unto our Reconciliation to God, Peace with Him, and the Enjoyment of Him. And these are intended in the general Acts of His Office. For (1) His *Oblation* principally and firstly respects the making *Attonement* for Sin, and the turning away of the Wrath that was due unto us as Sinners; wherein He was Jesus the Deliverer, Who Saves us from the Wrath to come. And this is all that is included in the Nature of Oblation as absolutely considered. But as the Oblation of Christ was Founded on the Covenant before described it had a farther prospect. For with respect unto the Obedience which therein He yielded unto God according to the Terms of that Covenant, it was not only *Satisfactory* but *Meritorious*; that is by the Sacrifice of Himself He did not only turn away the Wrath which was due unto us, but also obtained for us *Eternal Redemption*, with all the Grace and Glory thereunto belonging. There remains nothing to be done on our behalf after the *once Offering of Himself*, whereby He perfected for ever them that are Sanctified, but only the actual Application of these good things unto us, or our actual enstating in the possession of them. Hereunto is His *Intercession* the second Duty of His Priestly Office designed; the especial Nature whereof must be elsewhere declared and vindicated.

§. 7. For the farther clearing of the whole subject of our Enquiry, we must yet consider both the *Call* of Christ unto this Office, His *actual Inauguration* and His Discharge of it, both *When* and *Where*. For all these belong unto its Nature.

The *Call* of the Lord Christ unto this Office is expressly asserted by our Apostle, *Chap.* v. 4, 5. *And no Man taketh this Honour unto Himself but He that is Called of God, as was Aaron. 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*, v. 6. *As He saith also in another place, Thou art a Priest for ever after the Order of Melchisedeck.* If the Reader desire to see the particulars wherein the *Call* of Christ consisted, its comparison with the Call of *Aaron*, and preference before it, or Exaltation above it, He may consult our Exposition on that place, from whence I shall repeat nothing here. In general I say, That the *Call* of Christ unto the Office of the Priesthood, consisted in that Eternal Covenant which was between the Father and Him con-

cerning His undertaking the Work of our Recovery and Salvation, which I have at large before described. He was not made a Priest by virtue of any *vocal Command*, as *Aaron* was called by a Command given unto *Moses* unto that purpose, *Exod.* xxviii. 1. nor by virtue of any *established Law*, which gave the Posterity of *Aaron* their succession into that Office. But He was called by an immediate Transaction between Him and the Father before the World was. This *Call* of His therefore may be considered either with respect unto Designation or Manifestation. As it intends the *Designation* of Christ unto His Office, so it is expressed in those words of God the Father to Him, *Thou art My Son, this day have I begotten Thee*; which what they import in the Covenant Transactions between the Father and the Son, hath been before declared. The *Manifestation* of this Call consisted originally in the first promise given concerning His Incarnation and undertaking of the work of our Redemption, *Gen.* iii. 15. with respect hereunto he says *Psal.* xl. אז אמרתי הנה באתי במגלת-ספר כתוב עלי לעשות-רצונך אלהי, v. 7, 8. *Then said I, Lo I come. In the volume of Thy Book*, that is, בראש מגלת; *in the beginning of the sacred volume*, as our Apostle renders it, ἐν κεφαλίδι, in the Head of it, *Chap.* x. 7. that is, in that first Promise recorded in the *Beginning* of the Scripture, wherein His own consent was tacitely included, and the Virtue of His Office and Sacrifice Established; whence He became the Lamb slain from the Foundation of the World. And more need not be added in this place concerning this *Call* of Christ unto the Office of the Priesthood.

§. 8. His *Actual Inauguration* into it, or susception of it, is next to be considered. And He was vested with all His Offices from His Conception and Nativity. There was no time wherein He was, as to His Humane Nature, and was not the *King, Priest and Prophet* of His Church. For He received all His Offices by the Unction of the Spirit, when God annointed Him *with the Oyl of Gladness above His Fellows.* And this was done Fundamentally in His *Incarnation* when He was Conceived and Sanctified by the Holy Spirit communicated unto him not by Measure. And so He was *Born Christ the Lord*, Luke ii. 11. He was Born One Annointed by the Holy Ghost, Lord, and consequently Priest and Prophet, all which Offices were Communicated by *Unction.* Together with those Graces, Gifts and Abilities which were necessary to their Discharge, Right, Title, and Authority for their Exercise in their proper seasons were conveyed unto Him thereby, and in those two doth all *Office and Power* consist.

The *Actual Exercise* of all the Offices of Christ was regulated by the Will of the Father, His own Wisdom in compliance therewithall, with the Order and Nature of the things themselves about which He was to be conversant therein. *He was annointed to be the great Prophet of the Church from the Womb; yet* He *entred not* upon the publick discharge of that Office untill after His *Baptism*, when *His Commission and Call thereunto were proclaimed from Heaven*, Mat. iii. 17. So also was He *Christ the Lord*, that is, the *King of the Church*; yet began He not visibly to exercise that Office in His own Person untill the *Mission of His Apostles* with Authority from Him to Preach the Gospel, *Mat.* x. So had God disposed of things, and so did the Nature of the Work which He had to do require. And as to His *Priestly* Office He neither did nor could enter upon the Exercise and Discharge of it untill the End of His *Prophetical* Ministry. For He could not do it but by His *Death*, which was to put an End unto that Ministry here on the Earth, excepting only the Instructions which He gave to His Apostles after His Resurrection, *Acts* i. 3.

But to propose the whole matter somewhat more distinctly, there are three things that concurred unto the *Inauguration* of the Lord Christ into this Office, or there were Degrees of it. (1) His *Real Unction* by the Holy Ghost with an Allfulness of Gifts and Graces at His Incarnation. This whole Work of the Spirit, with its Effects, I have elsewhere at large discussed, and shall not farther insist upon it, (2) His *Declarative Unction* at His Baptism, when the Spirit descended upon Him and filled Him with Power for the Exercise of all the Gifts and Graces He had received for the Discharge of His whole Office. (3) Unto both these there succeeded an *Especial Dedication* to the Actual performance of the Duties of this Office, And this was His own Act, which He had Power for from God. This Himself expresseth, *Joh.* xvii. 19. ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν. *I Sanctifie*, that

that is, I Consecrate or Dedicate *My self.* For of real Sanctification by Purification and further Infusion of Grace He was not capable. And the Communication of real Grace to the Humane Nature was the Work of the Holy Ghost, He did not *so Sanctifie* Himself. But He did Dedicate, Separate and Consecrate Himself unto God in the discharge of this Office. It doth also respect the Sacrifice which He was to Offer. I consecrate and give up my self to be a Sacrifice. But He who was to be the Sacrifice, was also to be the Sacrificer. This Consecration therefore respected His Person, and what He was to *do* as the Sacrificer, no less then what He was to *Suffer* as a Sacrifice. For this also was necessary, and every High Priest was so Consecrated.

In that Prayer therefore of our Saviour, *Joh.* xvii. do I place the Beginning and Entrance of the Exercise of His Priestly Office. Whatever He did after this unto the moment of His Death belonged principally thereunto. Sundry things I confess fell in *occasionally* afterwards, wherein He Acted His *Prophetical* Office in bearing Witness unto the Truth. But the Scope of all His ensuing Actions and Passions, respect His Priestly Office only. For although His Sacrifice precisely considered, consisted in His *Actual Offering* of Himself on the Cross, yet His Sacerdotal Actings with reference unto it, are not to be confined thereunto. And what these Actings were, without an Enquiry into the Nature of His Sacrifice, which I have designed for the subject of another Discourse, I shall briefly recount.

Sundry things were considerable in the Sacrifices of Old, which although they did not all belong unto the *Essence* of them, yet they did unto their compleatness and *perfection*, being all Types and Resemblances of what was afterwards to be done by Ghrist Himself. Some of these we shall call over to give an Illustration thereunto.

1. There was required thereunto the *Adduction* of the Sacrifice, or of the Beast to be Sacrificed unto the Priest, or the Priests provisions of it which was incumbent on Him with respect to to the תמיד or daily Sacrifice in the Temple. This belonged unto the Sacrifice, and is expressed by a sacred word, *Levit.* i. 2. אדם כי-יקריב קרבן. The bringing or *Adduction* of it made it a Corban, *a Gift brought*, Sacred, dedicate to God. For there was in it (1) *Animus Offerentis*, the Mind and Intention of the Offerer to Devote it unto God, which was the Foundation, and gave Life to the Sacrifice. Hence it was a principle even among the Heathen, that no Sacrifice was accepted that proceeded not a *lubenti animo*, from a willing mind. And this the Apostle seems to allude unto, 2 Cor. viii. 12. εἰ γὰρ ἡ προθυμία πρόκειται; *if there be a free* Determination or purpose of mind, namely, in Offering *any thing* to God, εὐπρόσδεκτος, καθὸ ἐὰν ἔχῃ τις, οὐ καθὸ οὐκ ἔχει, *it is accepted according unto what a Man hath, and not according unto what he hath not.* It *is the mind and not the matter that gives Measure and Acceptance unto an Offering.* (2) There was in it Loss and Damage in the Charge of it. The Offerer parted with it *e peculio suo.* He gave it up to make Expiation for his Sin. (3) The *Care* of providing it according to the Law belonged also hereunto. The *Offerer* was to take care that it were of clean *Beasts*, a Male or Female as the Law required, without blemish. It is true, the Priest was also to make Judgment hereof after its bringing unto Him. But he that brought it was to use his utmost Skill and Diligence in the choice of a meet offering out of His Flock, or he fell under the curse of the Deceiver, *Mal.* i. 13, 14. (4) The Act of *Adduction* its self belonged unto the Holy Service, with a Testification of a Desire in a way of Faith and Obedience to have it Offered unto God. These things indeed were no Essential parts of the Sacrifice, but they were necessarily antecedent unto it, and *preparatory* for it. And all these things in some cases were left unto the People, although they signified what was to be done by Christ in His Sacrifice, to manifest the imperfection of the *Levitical* Priesthood, which could not comprise nor answer all that was to be prefigured by Sacrifices. §. 9.

Secondly, There was *Mactation*, or the killing of the Beast by the Priests at the Altar. And herein consisted the *Essence*, all that followed being instituted Testification of its Direction and Dedication unto God. Hence to *Slay* and to *Sacrifice* in this matter are the same.

Et

Et nigram maciabis ovem, lucumque revises, Vir.

See our *second Exercitation* for the Confirmation hereof. And the substance of the Sacrifice is to be thought principally to consist herein, though the offering of it was also necessary to its Compleatness and *Perfection*. For,

1. Herein the Intention of the Sacrificer and Sacrificed in that solemn *Formula* which was understood in all Expiatory Sacrifices, *Quod in ejus Caput sit*, was affected or accomplished. And as the Common sense of all Nations agreed in a Commutation in such Sacrifices as I have proved elsewhere; so we are plainly taught it in the Scripture. For besides that this is the open sense and meaning of all Institutions about them, so the *especial Rite* of confessing Sin over the Head of the Scape Goat, thereby laying it on him, yea and the Command that he who brought his Sin or Trespass Offering should therewithal confess his own Guilt, do make it evident. Now this as is manifest was accomplished only in the Death and *Mactation* of the Sacrifice.

2. It was the *Blood* whereby Attonement was made and that as it was the Life of the Creature. And the Reason why it was given to make Attonement was because the Life was in it. Wherefore that Act whereby the Blood of the Creature was so taken away, as that thereby the *Life* of it was destroyed was the principal thing in the Sacrifice its self; It is true *Attonement* on the Altar was to be made with the Blood after the Effusion of it. But it was with it whilst it was yet *warm*, before the *animal Spirits* were utterly departed from it, and that because its Virtue for Expiation depended on its being poured out in Death. And no Blood could have been offered but that which was taken away in the *Mactation* or total Destruction of the Life of the Sacrifice. And the *pouring* of the Blood at the Altar, with the *sprinkling* of it variously, belonged unto the *Appropriation* of the Sacrifice to God, unto whose sanctified Altar it was brought.

3. There was the *Burning of the Sacrifice*, or in some cases the principal parts of it on the Altar; This finished or compleated the Sacrifice. For whereas in the great *Anniversary of Expiation* some part of the Blood of the Sacrifice was carried into the Holy Place, it was no part of the Sacrifice its self, but a Consequent of it, in an holy improvement of what was finished before, as to the Duty it self. And this was appointed for no other End, but because it was the only way whereby the perpetual Efficacy of the Blood of Christ in Heaven which was shed on the Earth might be represented.

In these things did the Discharge of the Priestly Office in those of the Order of *Aaron* principally consist. And all these things were exactly answered and fulfilled in a spiritual and glorious manner, by our Lord Jesus Christ the great High Priest of the Church, who was Himself to be All, and to do All, after He had solemnly *Dedicated* and Consecrated Himself unto this Work; as we shall see by a Review and Application of the Particulars recounted.

§. 10. First, There was the *Addution*, or His bringing Himself to be an Offering or Sacrifice to God. And this consisted in all those sacred Actions of His which were previously preparatory unto His Death. As (1) His going up to *Jerusalem* unto that Passeover. He went on purpose to *offer Himself* unto God. And in His *Way* He acquainted His Disciples with what would befal Him therein, *Luke* xviii. 31-32, 33. *Mat.* xx. 17, 18, 19. Which when one of them would have dissuaded Him from, He gave him that vehement and severe reproof; *Get thee behind me Satan, thou art an Offence unto Me, for thou savourest not the Things that be of God*, Mat. xvi. 23. Peter considering only the outward part of His Sufferings with the Shame and Scandal wherewith it was attended, would have prevailed with Him to have avoided it, which He knew was in His power to do. But withal, which he knew not, he dissuaded Him from going to offer Himself unto God, for which Cause principally He came into the World, and so fell under this sacred Rebuke. For this great and weighty work of Obedience was so fully implanted in the Heart of Christ, that he could not bear with any thing that had the Appearance of a Diversion from it. With such Intention, Freedom, Willingness and Readiness of mind did He go to offer Himself according to the Will of God, which gave Life, Virtue and Merit unto His Oblation. (2) *His going into the Garden*, the night before His Suffering; what was it but as it

it were the bringing of Himself to the *Door of Tabernacle* to offer Himself unto God, or to make His Soul an Offering for Sin according to the Will of God. (3) He offered up unto God *Prayers and Supplications*, which because they had respect unto His Sacrifice, is reckoned by our Apostle, as *Sacerdotal Acts*, Heb. v. 7. Principally His Prayers in the Garden are intended; for His Supplications there, with the manner of them, the Apostle expresses and declares; see our Exposition of the place. For all Sacrifices were accompanied with Supplications for Grace and Pardon. And herein did our Saviour actually give up Himself unto God to be a Sacrifice, which was to be done by Expressions of his Obedience, and Supplications for that Issue thereof which was promised unto Him. (4) His *Propassion* or Foresuffering in the Garden, in the Anguish of His Soul, the Agony of His Mind and bloody Sweat belongs hereunto. Hereon indeed succeeded an External shame; which was necessary for the Leading and Bringing of Him as *a Lamb to the slaughter*, Isa. liii. 7. but His own Mind and Will it was that brought Him to be a Sacrifice to God. The *Offering Himself* was His own Act from first to last, and is constantly ascribed unto Him.

Secondly, There was *Mactation* or Slaying of the Sacrifice, which was in His Death, as it was Bloody. Herein consisted the Essence and Substance of the Sacrifice. Herein He offered Himself unto God. For although the other Acts of *sprinkling the Blood*, and burning the Carcase of the Sacrifice, or its Oblation, were in the *Typical* Sacrifices distinct from the slaying of it, yet this was by Reason of the Imperfection of all Persons and Things that were made use of in that Sacred Service. Hence many distinct Acts succeeding one unto another among them were necessary. In the Lord Christ by Reason of the *perfection* of His Person, and that He Himself was both *Priest* and *Sacrifice*, things were done at once, which were separately by them represented. Wherefore in the very Death of Christ, in and by His Bloodshedding He offered Himself unto God.

It is fondly excepted that if His Death were His Sacrifice, the *Jews* and the *Souldiers* who Crucified Him, were the Priests. The Violence which was offered unto Him by all sorts of Persons was necessary on other Accounts. So also were the *Assaults* which He then conflicted with from the Prince and power of Darkness, For they belonged to the *Curse of the Law* which was now upon Him. But His being a Sacrifice depended only on His own Will, offering Himself in Obedience to the Will of God, according to the Compact before described. The Souldiers were no more but as the *Cords* that bound the Sacrifice to the Horns of the Altar. Nor did they so take away His Life, but that He laid it down on His own meer Will in Compliance with the Command of the Father, *John* x. 18.

In the *Pouring out of His Blood*, the Heavenly Altar of His Body was sprinkled; and all Heavenly things purified, even with this better Sacrifice; *Heb.* ix. 23. Thus is He said to *Pour out* His Soul unto Death, *Isa.* liii. 12. That Expression contains the whole Nature of a Sacrifice. For His Soul is said to be Poured out unto Death, with respect unto the Pouring out of the Blood, For in it was the Life poured out, the Blood being given to make Attonement because the Life was in it.

Thirdly, There was the Oblation it self. This in those Sacrifices the Sacred performance whereof was accomplished πολυμερῶς *by many Parts* and Degrees, by Reason of the Imperfection of the Sacrificer and Sacrificed followed after the Mactation, with the Shedding and Sprinkling of Blood. In this absolutely perfect Sacrifice of Christ it was not so. His Oblation was at the same Time, and in the same Action with His *Bloodshedding*. For it was His holy Obediential giving up Himself unto the Will of God, in undergoing what was due unto our Sins, making Attonement for them thereby. *He offered Himself unto God through the Eternal Spirit*, Heb. ix. 14. The Holy and Eternal Spirit of God dwelling in Him in all fulness, supporting His Faith, confirming His Obedience, kindled in Him that Fire of Zeal unto the Glory of God, and the Reparation of His Honour from the Reflection cast upon it, by the Sin, Apostacy, Disobedience and Rebellion of Mankind, with that flame of Love unto their Salvation, which as it were *consumed* this Sacrifice in its Oblation to God. Thus in and by His giving Himself for us, that is in and by His Death, which is constantly intended by that Expression, He made Himself an *Offering and Sacrifice* to God for a sweet smelling Savour, *Ephes.* v. 2.

Fourthly,

Fourthly, Hereon enſued the Repreſentation of the whole in anſwer to the High Prieſts entring into the Holy Place with a Token, Part, Repreſentation and Remembrance of the Blood that was offered on the Altar. This was done by Chriſt; when He entred into the *Holy Place not made with Hands*, as it were ſprinkled with His own Blood, or accompanied with the Efficacy and Merit of His Sacerdotal Offerings, to appear in the Preſence of God for us. This was conſequential to that Offering of Himſelf whereby He made Attonement for us; For He entred into the Holy Place αἰωνίαν λύτρωσιν εὑράμενος, *Heb.* ix. 12. *Having obtained Eternal Redemption.* His obtaining eternal Redemption was by the Sacrifice of Himſelf in His Death. For Redemption was by Price and Exchange. And the Lord Chriſt paid no other Price for Sin and Sinners, but His own Blood, 1 *Pet.* i. 18, 19. And this was antecedent unto His entring into the Holy Place; for He did ſo *having obtained* eternal Redemption. And it is in vain to except that ſometimes things preſent are expreſſed by *Verbs and Participles* of a *preterit ſignification*, or in thoſe *Tenſes* which denote things paſt, ſeeing they are not to be Conſtrued ſo, unleſs the matter ſpoken of do inforce ſuch a Construction, whereof here there is no pretence. Nor can any one Inſtance be given of the Uſe of εὑρίσκω in that way in the whole New Teſtament, ſee *Heb.* ix. 24.

§. 11. This brief Account of the *Analogie* that was between the *Sacerdotal* Actings in Sacrificing under the Law, and thoſe of the Lord Chriſt offering Himſelf as our High Prieſt unto God, doth fully Evince the *Time*, *Place*, and Manner of His Diſcharge of this Office, whereby the Nature of it is alſo manifeſted. The Sacrifice indeed of Chriſt was not carried on by thoſe diſtinct *ſeparate* Steps and Degrees which the Sacrifices of Old were, by Reaſon of the Imperfection of the Offerer, and what was offered, and the neceſſity of many Circumſtances in thoſe things which were *Carnal* in themſelves and appointed to be carnally viſible; yet in the whole, in the Tranſactions that were inviſibly carried on between Chriſt the High Prieſt and God unto whom He offered Himſelf, every thing that belonged unto the Nature of a true and real Sacrifice, or which as ſuch was repreſented by them of Old, was in its proper Place, Order and Manner, actually accompliſhed. And I muſt needs ſay that I look upon it as one of the boldeſt Attempts on Religion that ever was made by Men pretending unto any *Sobriety*, namely to deny that the Lord Chriſt was a *Prieſt whilſt He was on the Earth*, or that He offered Himſelf a Sacrifice unto God in his Death. And thoſe who have the confidence to ſtand and perſiſt in that Opinion againſt all that Light which the Nature of the thing it ſelf and the Teſtimonies of Scripture do give unto the Truth in this matter, need not fear that on any occaſion they ſhall be wanting unto themſelves therein. But of theſe things I muſt Treat more fully in our enſuing *Exercitation.*

§. 12. I have only in this place taught the Doctrine concerning the *Nature of the Prieſthood of Chriſt* and His Diſcharge of that Office, as my Deſign did neceſſarily require I ſhould do. The Teſtimonies whereby the Truth of it is confirmed I have long ſince urged and vindicated from the Exceptions of our Adverſaries in another Treatiſe. Here therefore I ſhall only briefly repreſent ſome of them, *Epheſ.* v. 2. ὁ χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὀσμὴν εὐωδίας. It is unavoidable that thoſe Expreſſions, He *loved us and gave Himſelf for us*, ſhould ſignifie any thing but what He did in His Death. For they are never uſed in any other ſenſe. So are they repeated, *Ver.* 25. of this Chapter, ἠγάπησε τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς; that is *to die* for it. For this was that whereby Chriſt expreſſed His Love unto His Church, *John* x. 15. *Phil.* ii. 7, 8, 9, 10. So alſo ſpeaks our Apoſtle expreſly, *Gal.* ii. 22. *Chriſt loved me and gave Himſelf for me.* The ſame with that of *John*? *Who loved us and waſhed us in His own Blood*, Revel. i. 5. Which He did when He was *delivered for our offences*, Rev. iv. 25. παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, is the Expreſſion of what was done when παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν The ſubject therefore ſpoken of is agreed or cannot be queſtioned. Hereof the Apoſtle ſays that it was προσφορὰ καὶ θυσία an Offering and a Sacrifice; or that in giving Himſelf for us, He offered Himſelf to God an Offering and a Sacrifice. By theſe two Words our Apoſtle expreſſeth all ſorts of Sacrifices under the Law, *Chap.* x. 5. from *Pſal.* xl. 7. where they are expreſſed by זבח ומנחה, For although *Mincah* be uſually applied unto a peculiar *Thank-offering of Meat* and Drink; yet where theſe two are joyned together

together *Zeback* and *Mincha*, they denote all ſorts of Expiatory Sacrifices, 1 *Sam.* iii. 14. The Iniquity of *Elies Houſe ſhall not be Purged* בזבח ובמנחה, by any *ſort of Expiatory Sacrifices.* And θυσία or זבח is ſuch a Sacrifice as conſiſted in *Mactation or Killing*, as we have proved before. This Chriſt Offered in His Death, or when out of His Love unto us in Obedience unto the Will of God He gave up Himſelf unto Death for us. This Love and Obedience the *Socinians* ſay, is the Sacrifice intended in this place, which is therefore *Metaphorical*; but that Chriſt Offered Himſelf a Sacrifice in His Death they deny that the Apoſtle here aſſerts. But (1) in all other places where there is any mention of the *Offering of Chriſt*, it is expreſly ſaid that He *Offered Himſelf*, or His Soul, or His Body, *Iſa.* liii. 10. *Heb.* ix. 14. & x. 10. yea, as here He is ſaid to Offer Sacrifice in His Death, ſo His Suffering therein is affirmed to be neceſſary to His *Sacrifice of Himſelf*, *Heb.* ix. 24, 25. He gave Himſelf for us a Sacrifice, is no more but that *He Suffered when He Offered Himſelf*, as the Apoſtle expreſly affirms. (2) Although προσφορὰ may be uſed for a *Metaphorical Sacrifice*, and ſo poſſibly may θυσία alſo, yet whenever they are conjoyned in the Scripture they denote all ſorts of *proper Sacrifices*, as is evident from the place before cited; and therefore they can intend here nothing but that Sacrifice which all thoſe proper Sacrifices prefigured. Beſides θυσία unleſs the *Metaphor* be evident and cogent doth ſignifie nothing but a Sacrifice by *Immolation, or Killing.* θύειν as we have ſhewed is but σφάττειν, to Kill, only it is to ſlay in ſacred Services, with reſpect alſo whereunto the other word is uſed in Good Authors. So *Plutarch affirms of the Gauls*, that they believed θεοὺς εἶναι χαίροντας ἀνθρώπων σφαττομένων αἵματι, καὶ ταύτην τελειοτάτην θυσίαν, *that the Gods delighted in the Blood of Slain Men*, and that this was the moſt perfect Sacrifice. Ἀνθρωποσφαγία, if it reſpect things ſacred is the ſame with ἀνθρωποθυσία. So whereas the Lord Chriſt was ἀρνίον ἐσφαγισμένον, *a Lamb Slain*, Rev. vi. 12. & xiii. 8. being called a Lamb, and the Lamb of God as all acknowledge with reſpect unto the *Paſchal Lamb*, it is ſaid Πάσχα ἡμῶν ἐθύθη χριστὸς, 1 Cor. v. 7. *Chriſt our Paſſover*, our Paſchal Lamb is Sacrificed for us. θυσία therefore being uſed to expreſs the *Nature* of the Death of Chriſt with reſpect unto God, nothing can be intended thereby but a proper and bloody Sacrifice. (3) Our Adverſaries acknowledge that the Lord Chriſt did Offer Himſelf as *a compleat Expiatory Sacrifice* to God. I ask then when He is poſitively and directly affirmed to offer Himſelf *an Offering and Sacrifice* unto God? Why is not that the Expiatory Sacrifice which He Offered? They have not any thing to reply, but only that He Offered not that Sacrifice in His Death, but upon His Entrance into Heaven, which is only in favour of their own *Hypotheſis* to contradict the Apoſtle to His Face. (4) Προσφορὰν καὶ θυσίαν are regulated by the ſame Verb with ἑαυτὸν; παρέδωκεν ἑαυτὸν προσφορὰν καὶ θυσίαν; ſo that there can be no other ſenſe of the words, but, Chriſt Offered Himſelf a Sacrifice, or Gave Himſelf a Sacrifice. And whereas it is Objected that παραδίδωμι is not uſed for *Sacrificing*, or Offering Sacrifice; beſides that it is falſe, as may be ſeen *Micah* vi. 7. where אתן in the Original is rendred by παραδίδωμι, ſo here was a peculiar Reaſon for the uſe of this word, becauſe the Apoſtle included in the ſame Expreſſion, both His Giving Himſelf for us, and the manner of it; namely, by giving Himſelf a Sacrifice unto God for us. (5) Whereas it is ſaid that this Sacrifice was *a ſweet ſmelling Savour unto God*, it doth not advantage our Adverſaries, as I ſhall elſewhere manifeſt from the Riſe, Nature, and firſt uſe of that Expreſſion; At preſent in may ſuffice that it is uſed expreſly concerning Expiatory Sacrifices, *Levit.* iv. 31. and whole Burnt-offerings which were of the ſame Nature, *Levit.* i. 9. And whereas this is the *firſt kind of Sacrifice* appointed under the Law, and is ſaid expreſly to make *Attonement*, v. 4. and therein to be an Offering of a ſweet *Savour* unto the Lord; it plainly declares that all other Sacrifices which made Attonement were in like manner a ſweet Savour unto the Lord, on the Acconnt whereof that of Chriſt, wherein God reſted and was well pleaſed, is ſo called. But of theſe things we muſt treat elſewhere more at large.

Heb. v. 6, 7. *As He alſo ſaith in another place Thou art a Prieſt for ever after the Order of Melchiſedeck. 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.* The Reader may conſult with the Expoſition of this place, wherein the Difficulties of it are removed, and the intention of the Holy Ghoſt in it is truly explained. At preſent I ſhall only obſerve ſome few paſſages in confirmation of the §. 13.

Truth under consideration. As, (1) The Works, Acts, or Duties here assigned unto Christ, are assigned unto Him expresly, as He was an High Priest, as is undeniably manifest in the Context. Wherefore they are *Sacerdotal Acts*, or Acts of Christ as a Priest. (2) He performed them *in the Days of His Flesh*, and that when He was in great Distress, standing in need of Aid and Assistance from God; that is, at the *Time of His Death.* (3) It is therefore here plainly affirmed that our Lord Jesus Christ as an High Priest did in His Dying for us, *offer unto God.* If we enquire in other places what He Offered, it is expresly said that it was *Himself*, His Soul, His Body, as we have proved. And that Christ as an High Priest in the Days of His Flesh Offered Himself unto God, is all that we need for the confirmation of what we assert concerning the *Time*, Place, and Nature of the Exercise of His Priesthood. It will be excepted that Christ is not said in this place to *offer Himself*, but only to *offer up Prayers and Supplications*, which are a *Metaphorical* and not a real Sacrifice. But the Apostle did not solemnly introduce Him as Called to the Office of an High Priest, and Acting the powers of that Office, meerly with respect unto Prayers and Supplications considered by themselves, and to Instance in those only at His Death, when He might have mentioned those when in the course of His Life He continued mighty by Himself. What He offered, He intended afterwards to declare, and doth so expresly; here He designed only to assert that being Called to be an High Priest, He *Offered unto God*, and that as to the manner of that Offering it was with Prayers and Supplications, Cries and Tears, wherein He describes His Offering of Himself by those Adjuncts of it, which were also *Sacerdotal.*

§. 14. Heb. i. 3. Δι᾽ ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν ἐκάθισεν ἐν δεξιᾷ τῆς θρόνου τῆς μεγαλωσύνης ἐν ὑψηλοῖς. *When He had by Himself purged our Sins, He sate down on the Right Hand of the Majesty on High.* It is agreed between us and our Adversaries that this *purging of our Sins* was the Effect of that Expiatory Sacrifice which the Lord Christ Offered unto God as our High Priest. The whole Question that can remain is *When* He Offered it. And the Apostle here expresly declares that this was done before He sate down at the Right Hand of God. And this is so plain in the words as no Exception can be invented against it. That alone which they have invented for an Evasion is, That Christ indeed Offered Himself at His *first entrance into Heaven*, and His Appearance in the presence of God for us, before He sate down at the Right Hand of God. This *Crellius* insists upon, Cap. 10. part. 31. p. 537, 538. But this will yield them no Relief, neither according to the Truth, nor according to their own principles. For, (1) Although we may have *distinct Apprehensions* of Christs entring into Heaven, and His sitting at the Right Hand of God, yet it is but *one State* of Christ that is intended in both; His Entrance into Heaven being only the means of His sitting down at the Right Hand of God. And therefore they are never mentioned together, but sometimes the one, sometimes the other is made use of to express the same State. So His *sitting down* at the Right Hand of God is expressed as immediately ensuing His Suffering, it being that state whereunto His Resurrection, Ascension and Entrance into Heaven were subservient. *He endured the Cross, and Despising the Shame, is set down at the Right Hand of the Throne of God, Heb.* xii. 2. The whole is, that He *passed through the Heavens*, Chap. iv 24. and was thereon made *Higher then the Heavens*, Chap. vii. 26. That is, He Suffered, and so entred into His Glory, *Luke* xxiv. 26. Nor doth the Scripture any where give the least intimation of any *Mediatorial Act* of Christ interposing between His Entrance into Heaven, and sitting down at the Right Hand of God. (2) This Answer hath no consistency with their own Principles in this matter. For they contend that the *Expiation of our Sins* consists in the *taking of them away*, by freeing us from the punishment which is due unto them. And this must be done by virtue of the Power which Christ received of God after His Obedience. But this His receiving of Power belongs unto His sitting at the Right Hand of God; so as He can in no sense be said to have Purged or Expiated our Sins before it. And if they will allow that Christ Expiated our Sins any where in Heaven or Earth antecedently unto our Actual freedom in present Pardon, or future compleat Deliverance, then doth not the *Expiation of Sins* consist in our actual Deliverance from them, as they contend that it doth.

§. 15. To the same purpose speaks the Apostle, Chap. ix. 12. Διὰ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὑράμενος. *By His own Blood He entred*

in

in once into the Holy Place, having obtained Eternal Redemption. This Entrance of Christ into the Holy place was His Entrance into Heaven. Antecedently hereunto He is said to have *obtained Eternal Redemption.* This Redemption we have by His Blood, even the forgiveness of Sins, *Ephes.* i. 7. And this forgiveness, or the putting away of Sin was by the Sacrifice of Himself, v. 26. Wherefore the Sacrifice of Christ, whereby He obtained Redemption, or put away Sin, was by His Bloodshedding. And this was as it is here expressed antecedent unto His Entrance unto the Holy place. *Crellius* in answer to this Testimony, *p.* 536. ingageth into a long discourse to prove that *things present*, or not perfectly past, are sometimes expressed by the *Aoristus*, or sign of the Time past, as if our Argument from hence were built meerly on that form of the Word, on Supposition of a general *Maxime* that all words in that *Tense* do necessarily signifie the Time past. But we proceed on no such supposition. We say indeed and contend that there must be some cogent Reason to interpret that of the Time present or to come, which is expressed as past and done. For this we say there is none in this place, nor is any pretended but the false *Hypothesis* of our Adversaries, that Christ Offered not Himself untill His Entrance into Heaven, which they judge sufficient to oppose unto the clearest Testimonies to the contrary; For whereas the Words of the Apostle signifie directly that the Lord Christ *first obtained Eternal Redemption*, and then Entred into Heaven or the Holy Place not made with Hands; they will have His intention to be the direct contrary, that He first Entred into Heaven and then obtained Eternal Redemption. For that Offering of Himself which they suppose, was consequential unto His Entrance into the Holy Place. But we argue from the scope of the words. It is said that Christ Entred into the Holy *Place once by His own Blood*, having obtained Eternal Redemption; I desire to know how or by what means did He so *obtain* or find, or acquire it; is it not plain that it was by *His own Blood*? and that which He shed before He Entred into the Sanctuary.

Moreover Christ is said *to Offer Himself once*, Chap. vii. 27. Chap. ix. 28. §. 16.
Chap. x. 10. Chap. xii. 14. His Offering was One, and once Offered. An Action *once* performed, and then ceasing to be performed, however it continues in its Virtue and Efficacy, is so expressed. The High Priest entred into the Holy Place *once* in the year; that is, his so doing was an Act that was at *once performed*, and after was not for that year. Hence the Apostle proves the Excellency of this Sacrifice of Christ above those of the *Aaronical* Priests, because they by Reason of their Weakness and Imperfection were *often* offered, this of Christ being every way compleat, and of infinite Efficacy was Offered but *once* and *at once*, *Heb.* x. 1, 2, 3, 4, &c. What Sacrifice therefore can this be that was then but *once Offered*? Doth this seem to express the continual Appearance of Christ in Heaven, which if a Sacrifice, is *always Offering*, and not *once offered*, and so would be inferiour unto them which were Offered only *once a year.* For that which effecteth its design by being performed *once a year*, is more efficacious then that which must be *always effecting.* Besides our Apostle says expresly that the Lord Christ was *once Offered to bear the Sins of many*, Chap. ix. 28. But this He did then and only then, when *He bare our Sins in His own Body on the Tree*, 1 Pet. ii. 24. which irrefragably proves that then He was Offered to God.

Add yet hereunto that the Offering of Christ which the Apostle insists upon as §. 17.
His great *Sacerdotal* Act and Duty, was necessarily accompanied with *Suffering*, and therefore was on the Earth and not in Heaven, *Cap.* ix. 25, 26. *Not that He should offer Himself often, for then must He have often Suffered from the Foundation of the World.* The Argument of the Apostle is built upon a general principle, That all Sacrifice was in and by Suffering. The Sacrificed Beast was slain, and had his Blood poured out. Without this there could be no Sacrifice. Therefore if Christ Himself had been to have been *often offered*, He must have *often Suffered.* It is excepted that although His Offering did not consist in His Suffering, nor did they both concur at the same time, yet His Suffering was *previously necessary* as an antecedent condition unto His Offering of Himself in Heaven. And on that account the Apostle might well couclude that if it were often to be Offered, He must have often Suffered. But, (1) There can be no Reason given on the Opinion of our Adversaries why the Sufferings of Christ was antecedently *necessary* unto that Offering of

Himſelf which they imagine. At beſt they refer it unto an abſolute free Act of the Will of God which might have been otherwiſe, and Chriſt *might have often Offered* and yet not often Suffered. (2) Chriſt is ſaid not only to Offer himſelf, but to be *Offered*; Chriſt was *once Offered to bear the Sins of many*, v. 28. Now though the Offering of himſelf may be accommodated unto that preſentation which he made of himſelf in Heaven; yet his being *Offered to bear Sins*, plainly includes a *Suffering* in what he did. (3) There were many Typical Sacrifices which nothing belonging unto, went beyond their Suffering. Such were all the *Expiatory Sacrifices*, or Sacrifices to make Attonement, whoſe Blood was not carried into the Sanctuary. For their ſlaying, the pouring out of their blood, the conſumption on the Altar were all Deſtructive unto their Beings. And theſe Sacrifices were Types of the Sacrifice of Chriſt, as our Apoſtle Teſtifies, *Heb.* vii. 27. *Who needeth not daily* (κατὰ ἡμέραν) *to offer up Sacrifices firſt for his own Sins, and then for the Peoples, for this he did once when he offered up himſelf.* Had he intended only the Sacrifice of the High Prieſt he could not have ſaid that he was to offer it κατὰ ἡμέραν *daily*; when he was to do ſo only κατ' ἐνιαυτὸν *yearly*, Chap. x. 1. It is therefore תמיד or *daily Sacrifice* that he intends, and this was not carried on beyond Suffering.

And this is yet more plainly expreſſed, *Chap.* x. 11, 12. *And every Prieſt ſtandeth daily Miniſtring and Sacrificing oftentimes the ſame Sacrifices, which can never take away Sins; But this Man after he had Offered one Sacrifice for Sins for ever, ſate down at the Right Hand of God.* Comparing the Sacrifices of Chriſt with theſe Sacrifices he declares that they were Types and Repreſentations thereof, or there would be no Foundation for ſuch a compariſon, nor for the Exaltation of his above them, as to its Efficacy and its Conſequents. But there was nothing of theſe Sacrifices carried into the *Holy Place*, nor any Repreſentation made of them therein, but in their Suffering and Deſtruction they were conſummate. For they were the Sacrifices which every *Prieſt* who Miniſtred at the Altar did Offer either Daily or on all occaſions. Wherefore if the Sacrifice of Chriſt anſwered unto them, as the Apoſtle teacheth us that it did, he Offered it in his Suffering, his Death and Bloodſhedding only. After this he Entred as our High Prieſt into the Holy place not made with Hands to appear in the preſence of God for us. And as this was ſignified by the High Prieſts Entring into the Holy Place with the blood of the Bullock and Goat that were offered for a Sin-offering, ſo it was neceſſary in its ſelf, unto the Application of the Value and Efficacy of his Sacrifice unto the Church according to the Covenant between Father and Son before deſcribed.

What hath been pleaded is ſufficient unto our preſent purpoſe, as to the Declaration of the Nature of the Prieſthood of Chriſt, his Entrance upon it, and Diſcharge of it. But there being another Opinion concerning it, univerſally oppoſite in all particulars unto the Truth declared and vindicated, we muſt for the ſecurity of the Faith of the Church call it, with the Ways, Means and Artifices wherewith it is endeavoured to be ſupported, unto an Account, which ſhall be done in the enſuing Exercitations.

Exer-

Exercitatio VIII.

(1) *The Opinion of the* Socinians *about the Prieſthood of Chriſt diſtinctly ſtated in eight particulars.* (2) *Expreſſed by themſelves.* (3) *The Faith of the Church of God in Oppoſition thereunto.* (4) *Vindication of the whole Doctrine of the Prieſthood of Chriſt from the Perverſion of it, and Oppoſition made unto it by* Crellius. *Its Agreement and Diſagreement with His Kingly Office and Power.* (5) *How the Prieſtly Office of Chriſt is mentioned in other Writers of the New Teſtament, and why principally handled in this Epiſtle to the Hebrews.* (6) *Interceſſion no Act of Criſts Kingly Power.* Rom. viii. 34. *vindicated. The mutual reſpect between the Offices of Chriſt with regard unto the ſame general End.* (7) 1 Joh. ii. 2. *Vindicated. Teſtimonies of the Old and New Teſtament omitted. Confidence of the* Socinians *in pretending to own the Prieſthood and Sacrifice of Chriſt.* (8) *The Prieſthood of Chriſt is not comprehended by the Holy Writers in His Kingly Office. Attempts to prove it vain. The Nature of the Expiation of Sins vindicated.* Heb. iv. 16. (9) *The words of the Pſalmiſt,* Thou art my Son, this day have I begotten thee, *how and in what ſenſe applyed by the Apoſtles with reſpect unto the Office of Chriſt.* (10) *Vanity of* Crellius *in aſſigning Differences between the Kingly and Prieſtly Offices of Chriſt,* (11) *The Differences aſſigned by him examined.* (12) *Real Difference and Diſtinction between theſe Offices proved.* (13) *The Dignity and Honour of Chriſt expoſed by denying His Real Prieſthood.* (14) *The Boldneſs of Smalcius in cenſuring the Divine Writers. His Reaſon why they aſcribed the Prieſtly Office to Chriſt.*

THE EIGHTH EXERCITATION.

§. 1.

THE Opinion of the *Socinians* concerning the Prieſthood of Chriſt was expreſſed in general in our preceding Diſcourſe. But for the clearer Apprehenſion and Confutation of it, it is neceſſary that it be more particularly declared in the moſt important parts of it; as alſo that its contrariety unto the *Faith of the Church* may be the more plainly demonſtrated. And the ſum of what they pretend to apprehend and believe herein may be reduced unto the enſuing Heads.

1. *That the Lord Chriſt was not, nor is an High Prieſt properly ſo called; but only Metaphorically by reaſon of ſome Alluſion between what He doth for the Church, and what was done by the High Prieſt under the Law for that People.* And here if they pleaſe they may reſt, as having in deſign utterly overthrown or rejected this Office of Chriſt. But further to manifeſt their intentions they add,

2. *That*

2. *That He was not at all in any sense an High Priest whilest He was in the Earth, or before His Ascension into Heaven.* And this because he did not any of those things on the Earth, on the account whereof he is called an High Priest, in an Allusion to the High Priest under the Law. Hence it follows that in his Death he offered no Sacrifice unto God, nor made any Expiation of our Sins thereby, which also that he did not they expressly contend.

3. *That therefore he became an High Priest when He Entred into Heaven, and Presented Himself alive unto God.* Not that then he received any new Office which he had not before, but only that then he had Power to do those things, from the doing whereof he is *Metaphorically* denominated a Priest. Wherefore they say,

4. *That it is in Heaven where he makes Attonement, and doth Expiate our Sins, which is called his Offering himself unto God an Expiatory Oblation or Sacrifice, which as it consisted not in his Suffering Death and Bloodshedding, so had it no Virtue or Efficacy from thence, but only as it was a Condition prerequired thereunto.*

5. *This Expiation of our Sins consists principally in two things, (1) Our Deliverance from the Punishment due unto them, initially in this World by Pardon, and compleatly at the last day when we shall be Saved from the Wrath to come. (2) In our Deliverance from the power of Sin by Faith in the Doctrine he taught, and conformity unto his Example that we should not serve it in this World.* And,

6. *Hence it follows that Believers are the first proper Objects of the discharge of the Duties of this Office, or of all the Sacerdotal Actings of Christ.* For they consist in the Help, Aid, Relief and Deliverance from our Spiritual Enemies which we have by him; His Gracious and Merciful Will of relieving us, being that on the account whereof he is called an High Priest, and wherein that Office doth consist. Wherefore,

7. *This Priestly Office of Christ is upon the matter the same with his Kingly Office*; or it is the exerting and exercise of his Kingly Power with Love, Care and Compassion, so called in the *Epistle to the Hebrews* out of an Allusion unto what was done by the High Priests of Old,

8. *Whereas his Intercession doth belong unto this Office of his, and is expressly assigned unto him as an High Priest, it is nothing but a Note, Evidence or Expression to teach us, that the Power which the Lord Christ exerciseth and putteth forth mercifully for our Relief, he receiveth originally from God, as if he had prayed to him for it.*

§. 2. I have so included and expressed the Apprehensions of these Men concerning the Priesthood of Christ in these positions, as that I am perswaded that there is no one who is ingenious amongst them, will except against any particular in the Account. But that none may Reflect in their Thoughts about it, I shall repeat it in the words of one of their principal Writers. To this purpose speaks *Volkelius, de vera Relig. lib.* 3. Cap. 37. p. 144. *Jam ut de pontificio Christi munere explicemus; primo loco animadvertendum nobis est, illud ab ejusdem officio regio, si in rem ipsam mentem intendas non multum differre. Cum divinus spiritus figurato hoc analogicoq; dicendi genere, quo pacto Christus regni sui functionem administret, ante oculos nostros constituere potissimum voluerit, nobisq; ostendere illum non solum salutem nostram procurare posse, sed etiam nos juvare velle, & porro id omnino facere inq; eo totum esse ut peccata nostra penitus expiet*; h. e. *tum ab ipsis peccatis, tum vero præcipue ab eorum reatu ac pœna nos liberet.* Again, pag. 146. *Ut hoc Sacerdotis officio rite præponeretur Christus, non satis erat eum in homines esse misericordem, nisi insuper tanta illius esset potestas, quanta ad homines miseriis oppressos divinissima ope sublevandos, pestemq; æternam ab illorum capitibus propulsandum opus est; cumq; omnis ad hanc rem in cælo terraq; potestas requiratur, consequens est Christum antequam in cælum ascenderet tantumq; rerum omnium dominatum consequeretur summum Sacerdotem nostrum nondum perfectum fuisse.* So he, and much more to the same purpose.

In like manner *Catechef. Racovian. de munere Christi Sacerdotali.* Quest. 1. *Munus Sacerdotale in eo situm est, quod quemadmodum pro regio munere potest nobis in omnibus nostris necessitatibus subvenire; ita pro munere Sacerdotali vult ac porro subvenit. Atq; hæc illius subveniendi seu opis afferendæ ratio, Sacrificium ejus appellatur.*

Quare hæc ejus afferendæ ratio Sacrificium vocatur; vocatur ita figurato loquendi modo, &c.

Quid porro est peccatorum expiatio? Est a pœnis quæ peccata tum temporariæ, tum æternæ comitantur, & ab ipsis etiam peccatis ne eis serviamus, liberatio.

Cur

Cur id sacrificium Christi in cælis peragitur? Ideo quod tale Tabernaculum requireret, &c.

Quid? Annon erat Sacerdos antequam in cælos ascenderet & præsertim cruci affixus penderet? Non erat.

To the same purpose the Reader may see, *Socin. de Christo Servat* Pag. 2. Cap. 15. *Ostorod. institut. Relig. Christian.* Cap. 37. *Smalcius de Divinitate Jesu Christi*, Cap. 23. *Woolzogen. Compend. Relig. Christian* §. 51. p. 11. *Brentius in* Heb. 4. 16. & Cap. 8. 4.

But the Faith of the Church of God stands up in direct Opposition unto all these Imaginations. For it asserteth, (1) That our Lord Jesus Christ was and is *truly and properly the High Priest* of the Church, and that of Him all others vested with that Office under the Law were only Types and Representatives. And the Description which the Apostle gives of an High Priest properly so called is accommodated and appropriated by Himself unto Him, *Heb.* v. 1, 2, 3. as also all the Acts, Duties, or Offices of the Priesthood are accordingly ascribed unto Him, *Chap.* vii. 26, 27. *Chap.* x. 6, 7. *Chap.* ix. 24. 1 *John* ii. 21. (2) That He was perfectly and compleatly an High Priest *whilst He was on the Earth*, although he did not perfectly and compleatly discharge all the Duties of that Office in this World; seeing he *lives for ever to make Intercession* for us. (3) That he offered himself an *Expiatory Sacrifice* unto God in his Death and Bloodshedding, and was not made a Priest upon his entrance into Heaven, there to offer himself unto God, where only the Nature of his Bloody Sacrifice was represented. (4) That the *Expiation of our Sins* consisteth principally in the Chargeing of the punishment due unto them upon the Lord Christ, who took them on himself and was made a Sin-offering for them, that we may be freed from them and all the Evil which follows them by the Sentence of the Law. And therefore (5) *God is the first proper Object* of all the *Sacerdotal* Actings of Christ; for to Him he offered himself, and with Him he made Attonement for Sin. And thereon (6) This Office of Christ is distinct from his *Kingly Office* and not in any of its proper Acts or Adjuncts coincident therewithal: All which Assertions have been before declared and proved, and shall now be further Vindicated. §. 3.

He who is supposed and that not unjustly to have amongst our Adversaries handled those things with most Diligence and subtilty is *Crellius*. I shall therefore examine what he on set purpose disputes on this Subject, and that not by referring the substance of his Discourses unto the distinct Heads before mentioned, but taking the whole of it as disposed in his own Method and Words, and that with a design to give a *Specimen* of those Artifices, Diversions, ambiguous Expressions, and Equivocations which he perpetually maketh use of in this Cause and Controversie. And where he seems to be defective, I shall call in *Smalcius*, and it may be some others of them unto his Assistance. And I shall only Transcribe his Words in *Latine* without adding any Translation of them, as supposing that those who are competently able to judge of these things are not wholly Ignorant of that Language, and others may find enough for their satisfaction in our Discourses so far as they are concerned. §. 4.

This Controversie he expressly ingageth in *Respon. ad Grotium*, Cap. 10. *Partic.* 56. Page 543. (1) *Pontificiam Christi dignitatem a Prophetica & Regia distinctam agnoscimus, quanquam non pari modo distinctam.* (2) *Arctius enim cum Regia dignitate cohæret quam cum prophetica.* (3) *Unde duo ista munera Regium nempe & Pontificium, in sacris literis aperte a se invicem disjuncto, & ut in scholis loquuntur contradictoria nusquam cernas sed potius alterum in altero.* (4) *Quodammodo comprehensum videas. Nam* (5) *D. Auctor Heb.* 3. *Initio Christi Dignitatem quam ratione muneris sibi a Deo mandati habeat, nobis ante oculos ponere volens, & ad ejus considerationem nos cohortans; duo tantum illius Officia commemorat Propheticum & Sacerdotale, quorum illud in terris olim absolvit, hoc in cælis perpetuo administrat, dum inquit; unde, fratres sancti vocationis cælestis participes, considerate Apostolum (seu legatum) & Pontificem confessionis nostræ Christum Jesum. Apostolum sive legatum confessionis*, h. e. *Religionis ac fidei nostræ quam profiteri debemus vocat Christum, quia ad eam nobis annunciandam molim a Deo missus fuit quod est Prophetæ. Pontificem autem ejusdem confessionis seu Religionis appellat.* (6) *Quia ad eam perpetuo tuendam & curam ejus gerendam*, h. e. *ad omnia ea quæ ad illam spectant administranda*

nistranda & ad exitum in nobis perducenda à Deo constitutus est ; quasi summum Religionis nostræ ac sacrorum præsidem aut administratorem dicas, quod infra, Cap. xii. Ver. 1. *Illis verbis expressit dum eum ducem & Consummatorem fidei appellat ; quia non tantum voce & exemplo nobis ad eam præivit, verum etiam eandem ad Dei Dextram nunc collocatus perficit, atque ad optatum finem perducit.*

That the Lord Christ is *called a Priest on some Account or other*, and is so, these Men cannot deny, and therefore on all occasions do in Words expresly confess it. But their Endeavour is to perswade us that little or nothing is signified by that Appellation as ascribed unto him. At least they will by no means allow that any such thing is intended in that Expression, as it signifies in all other Authors sacred 5
and profane, when not applied unto the Lord Christ. They will not have a *distinct Office* to be intended in it. Wherefore *Crellius* although he acknowledg in the Entrance of this Discourse, (1) That the *Priestly Dignity* of Christ is distinct from his Kingly and Prophetical *Dignities*, yet his whole ensuing Endeavour is to prove that the *Priesthood* is not a distinct Office in him. And he *Sophistically* makes use of the word *Dignity*, the *Priestly Dignity*, to make an Appearance of a *Distinct Office* from the Kingly, which here he expresseth by *Dignity* also. But he no where allows that he hath a *distinct Sacerdotal Office*. And when he mentions *Officium pontificale* as distinct from the *Officium Propheticum*, he expresly intendeth his Kingly Office. And they do constantly in their other Writings call the one *Officium Regium*, the other *Munus Sacerdotale*; supposing the first word to denote an habitual Power, and the latter only actual Exercise, wherein yet they are mistaken. The Priestly *Dignity* therefore here intended, and by which Word he would impose on
2 the less wary Reader, is nothing but the *Honour* that is due unto Christ for and in the discharge of his Kingly Office and Power in a Merciful gracious manner, as the Priests did of Old. Wherefore he adds (2) Notwithstanding this *Distinction* yet the *Sacerdotal* Dignity *comes nearer or closer to the Kingly Dignity then the Prophetical*. But this Assertion is not built on any general Principle taken from the Nature of these Offices themselves, as though there was a greater Agreement between the *Kingly* and *Priestly* Office, then between the Priestly and Prophetical. For the *Prophetical* and *Sacerdotal* Office seem on many Accounts to be of a nearer Alliance then the Sacerdotal and Kingly, as we shall see afterwards. But this is only a step towards the main Design of a total Subverting the *Sacerdotal Office* of Christ. For on this Assertion it is added immediately, (3) *That in the Scripture these two Offices the Kingly and Priestly are never disjoyned openly, or as contradistinct one to another.* But yet his Words are ambiguous. If he intend that they are not plainly and so openly distinguished in the Scripture one from the other, there is nothing more openly false. They are so in Name and Things, in the Powers, Acts, Duties, and Effects. If by *a se invicem disjuncta & contradistincta*, he intends such a divulsion and separation as that they should agree in nothing, not in their Subject, not in their Original, nor in their general Ends and Effects, so no Offices of him are *divided* who in them all is the *Mediator* between God and Men. But they are no where so conjoyned as that one of them should be contained and comprehended in the other. (4) *Quodammodo*, after a sort, as he speaks. For this Word also is of a large and ambiguous signification, used on purpose to obscure the Matter treated of or the sense of the Author about it. Is one so comprehended in the other as to be the *same* with it, to be a *part* of it, or to be only the Exercise of the power of the other in an especial manner? If this be the mind of this Author, it can be expressed by *Quodammodo*, for no other End but because he dares not openly avow his sense and mind. But we deny that one is thus *contained in the other*, or any way so as to hinder it from being a *distinct Office* of its self accompanied with its distinct Power, Right, Acts and Dutys.

The Argument from *Heb.* iii. *ver.* 1, 2, 3. whereby he attempts to prove that *one of these Offices is contained in the other Quodammodo* what ever that be (5) is infirm and weak. Yea he himself knew well enough the weakness of it. It consists in this only that the Apostle in that place makes mention of the *Prophetical and Priestly Office of Christ*, and not of the *Kingly*; for which *Crellius* himself gives this Reason in his Commentary on the place, namely because as he supposeth, he had treated fully of the *Priestly Office* in the first Chapter. In the third, the place here produced by him, as himself observes he is entring on his comparing Christ with *Moses* who was the *Prophet, Apostle*, Ambassador or Legate of God to the People, and *Aaron*

Aaron who was their Priest; and with respect hereunto he calls the *Hebrews* unto a due consideration of him, especially considering that they had a deep and fixed Apprehension concerning the *Kingly Power* of the Messias, but of his being the great Prophet and High Priest of the Church, they had heard little in their *Judaism*. It doth not therefore follow hence that the Kingly and Priestly Offices of Christ are comprehended one in another *Quodammodo*; but only that the Apostle having distinctly handled the Kingly Office of Christ before, as he had done both in the first and second Chapters, now proceeding to the Consideration of his Priestly and Prophetical Offices, makes no mention thereof, nor indeed would it have to his purpose so to have done; yea it was expresly contrary to his Design. For what is nextly proposed concerning the Nature of these Offices it is agreed, that the Lord Christ is called our *Apostle* as he was the Prophet of the Church sent of God to reveal and declare his Mind and Love unto us. But it is not so that he is called an (6) *High Priest*, that is principally, firstly and properly, because of the *Care* he takes of our Religion, and his Administration of the Affairs of it. Yea there is nothing more opposite then their Notion of the Priesthood of Christ, not only to the general Nature of that Office, with the common sense of Mankind concerning it, but also to the whole discourse of the Apostle on this Subject. For he not only asserts but proves by sundry Arguments that the Lord Christ was *made a Priest to offer Sacrifice* unto God, to make Reconciliation for Sin, and Intercession for Sinners. It is his being Constituted an High Priest for ever, and having offered the *one Sacrifice of Himself* whereby all that come unto God are sanctified, he doth as such an High Priest preside over the *Spiritual Worship* of the House of God, so that in and by him alone we have access unto the Throne of Grace, and do enter into the Holy Place through the Blood of his Sacrifice, wherein he Consecrated for us a new and living Way of access to God. Wherefore our Author utterly fails in his first attempt for a proof of what he had asserted.

His next endeavour towards the same purpose, is from the *silence* of the other §. 5.
Writers of the New Testament concerning this Office of Christ. This he supposeth would not have been considering the Excellency and Usefulness of it, had it not been included in his Kingly Office, for so he expresseth himself, *pag.* 544.

Cæteri Scriptores N. Testamenti (1) Regium potius & Propheticum munus commemorant, nec ullus ex iis Christum. (2) Diserte Sacerdotem aut pontificem vocat; facturi id proculdubio creberreme, si id in cæteris ipsius muneribus atque inprimis in Regio, consideratis certis eorum munerum Circumstantiis in quibus sacerdoti legali similis est Christus, intelligi ac facile comprehendi non posset, cum ex eo munere (3) Salus nostra æterna pendeat, Heb. v. ix. x. viii. 24, 25. *Quandoquidem inde peccatorum nostrorum proficiscitur remissio & Justificatio in qua Beatitas nostra consistit.*

Answ. The intelligent Reader may easily observe what is the Judgment of this Man concerning the Priesthood of Christ; which is this; That in the Exercise of his *other Offices* he is *so called* because of some *similitude unto the Legal Priests of Old*; which is plainly to deny and overthrow the Office it self, and to leave no such things in him, substituting a bare *Metaphorical* allusive denomination in the Room of it. And it is but a noise of Words which is added concerning the dependance of our Salvation on the *Sacerdotal Duty of Christ*, because indeed it is denied that he is a Priest at all; and all that is intended thereby, is but the Exercise of his other Offices in some kind of likeness unto the High Priest under the Law. To affirm on this Supposition, that Forgiveness of Sin, Justification, Salvation, Blessedness depend on this Office, that is on a Name given from this Allusion, is only to serve a present occasion without respect to Truth or Sobriety. But in particular, I say (1) There is more *express Mention* of the distinct Office of the *Priesthood* of Christ, both as to its Nature and its Acts, then of his Prophetical. Why (2) they do not directly and expresly call him a *Priest*, they are not bound to give an account unto these Men; it is enough for the Faith of the Church, that they do really and expresly ascribe unto him, the Acts and Duties of that Office, such as could be performed by none but a Priest properly so called, and particularly such as in no sense belong either to the *Prophetical* or *Kingly Office*; namely to *offer Himself* a Sacrifice, to be a *Propitiation*, to *wash us in His Blood*, to make *Intercession* for us; yea to be *made Sin for us*, and the like. But this Epistle also belongeth unto the New Testament, nor is it as yet denied by the *Socinians* so to do. And

herein this Office of Christ is so plainly, fully, distinctly treated of and proposed, in its Causes, Nature, Use, and Effects, with its necessity and the Benefits we receive thereby, as that no other Office of his is in any part of the Scripture, nor in the whole of it so *graphically* described.

The Reason also why the *full Revelation* of the Nature of this Office of Christ was in the Wisdom of the Holy Ghost reserved for this Epistle to the *Hebrews*, is so evident that our Author need not think so strange of it. It was among them that God of old had instituted the solemn *Representation* of it in their *Typical* Priesthood. The Nature of all these Institutions they were now to be peculiarly instructed in; both that they might see the Faithfulness of God in accomplishing what He designed by them, and the End that He put thereby unto their Administration. Now though these things were of use unto the whole Church of God, that all might learn His Truth Wisdom and Faithfulness in the *Harmony* of the Old Testament and the New, yet were the *Hebrews* peculiarly concerned herein; and therefore the Holy Ghost reserved the full Communication of those things unto his treating with them in an especial manner. But (3) All those Acts of the *Sacerdotal Office* of Christ whereon the pardon of Sin, Justification and Salvation do depend, are expresly mentioned by other Writers of the New Testament; as 1 *Joh.* ii. 2. *Ephes.* v. 2. 2 *Cor.* v. 2; *Rom.* viii. 3, 4, 34. 1 *Joh.* i. 7. *Rev.* i. 5. 1 *Pet.* i. 19. with sundry other places. Let it now be judged whether any thing of the least moment hath as yet been offered in proof of the Assertion laid down, namely, That the Priestly Office of Christ is contained in the Kingly, *Quodammodo.*

§. 6. But he yet further enlargeth on this Consideration. *Quando autem cæteri scriptores sacri id commemorant quod ad sacerdotium Christi magis proprie pertinet. (1) Munus hoc ipsum muneri regio, aut functionem functioni revera non opponunt, Interpellationem Christi pro nobis, (2) Semel nominavit* Paulus, Rom. viii. 34. *sed in ea (3) Tacite actum etiam regiæ ipsius potestatis ad nos a pœna liberandos pertinentem tanquam interpellationis effectum quendam propixum complexus est,* ἐνέργεια *enim seu operatio a regia Christi potestate manas, atq; ad nos a pœna liberendos pertinens curæ illius pro nobis susceptæ quidam veluti effectus est & consequens. (4) Regiam quidem potestatem Apostolus ibi commemoravit in verbis, qui etiam est in dextra Dei, & interpellationem ab ea distinxit; sed potestatis illius actum expresse non commemoravit contentus interpellationem nominasse.*

Answ. (1) This condition is imposed on us without warrant, that we should produce Testimonies out of the *other Writers* of the New Testament, where the Priestly Office of Christ is *opposed* unto His Kingly, nor do we pretend that any such thing is done in this Epistle. Nor are the Offices of Christ any where *opposed* one unto another, nor ought they so to be. Nor can any Man shew wherein there is an Opposition made between His Kingly and Prophetical Office, which these Men acknowledge to be distinct. And it sufficeth unto our purpose that the *Kingly* and *Priestly* Offices are in their Names, Powers, Acts, and Duties *distinctly* proposed and declared. And this Author ought to have considered all the Testimonies before mentioned, and not to have taken out only one or two of them which he thought he could best wrest unto his porpose, which is all that he hath attempted, and yet hath failed of his End. It is here (2) that *Paul* in his other Epistles doth but once expresly mention the *Intercession* of Christ in Heaven, but he mentioneth His *Oblation* on Earth more frequently, as may be seen in the places quoted. And the mentioning of it in one place in words plain, and capable of no other sense, is as effectual as if it had been expressed in an hundred other places. (3) It is both false and frivolous that in speaking of Christs *Intercession* he doth tacitely include any Act of His Kingly Power, whereby He frees us from Punishment. It is false because as *Intercession* is certainly no Act of Kingly Power, nor formally hath any respect thereunto, it denoting the impetration of something from another, whereas all the Acts of Kingly Authority are the exerting of that Power which one hath in himself; so there is nothing in the Text or Context to give Countenance unto any such imagination. For what relates unto the Kingly Power of Christ, namely, His *sitting at the Right Hand* of God, is expressed as a distinct Act or Adjunct of His Mediatorial Office, even as His Dying and Rising again are. And that His Intercession is compleatly distinguished and separate from it, is plain in the Expression whereby it is introduced; ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ, ὅς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν, who also is on the Right Hand of God, who also maketh Intercession for us. If therefore His being *at the Right Hand* of God is distinguished from His Dying and Rising again, so as not to be included in them nor they in it, then are His *Intercession* and Sitting at the Right Hand of God so distinguished also. And the Truth is, the Apostle for our Consolation here proposeth distinctly all the Offices of Christ in their most effectual Acts, or the most eminent notations of them, and that in the proper order of their Discharge and Exercise. And whereas the Acts of His *Sacerdotal* Office are so distinct as that between them the Interposition of the Actings of His other Offices was necessary, he begins and ends with them as the order of their Exercise did require. For (1) He *dyed* for us as a Priest; Then (2) He Rose giving Testimony to the Truth as the Prophet of the Church. (3) He possessed Actually His *Kingly Power*, Sitting at the Right Hand of God; And (4) there carrieth on the perpetual Exercise of His Priesthood by *Intercession.* Wherefore there is nothing in these words that should *tacitely intimate* an Inclusion of any Act of the Kingly Office, but it is expressed in a clear distinction from it, as an Act quite of another Nature. And it will, if I mistake not, be a very difficult task for these persons to manifest in any tolerable rational manner, how the Intercession of Christ doth include in it an Act of His Kingly Power. 2*dly.* It is *frivolous* if by this *tacitely comprehended* he intend that the Intercession of Christ, which is an Act of His Priestly Office, hath its effects towards us by virtue of the Interposition of some Act or Acts of His Kingly Office. For such a mutual respect there is between the Acts of all the Offices of Christ and their Effects. The *Oblation* of Christ which is an Act of the Priestly Office is made effectual towards us by the Interposition of the Exercise of His *Prophetical Office*, 2 *Cor.* v. 18, 19, 20, 21. *Ephes.* ii. 14, 15, 16, 17. And His Teaching us as the Prophet of the Church is made effectual by those supplies of His Spirit and Grace which are Effects of His Kingly Power. Suppose therefore that the *Energie* and Operation of Christs Kingly Power is put forth to make His *Intercession* effectual towards us in the way mentioned by *Crellius*, which yet in his sense is false; this proves not in the least that His Kingly Power or any Act of it is included in His *Intercession*, which is so distinctly expressed. Wherefore (4) that the Apostle should here mention the Kingly Power of Christ, and name His *Intercession* as the Act thereof, seeing he nameth no other, is a fond imagination; For both doth *Intercession* in its proper nature belongs to another Office, and also it is peculiarly ascribed unto the Lord Christ by our Apostle as *an High Priest* and not as a King, *Heb.* vii. 25, 26, 27. The *Intercession* of Christ as a Priest is ordained of God as a means of making His Sacrifice and Oblation effectual by the Application of its Virtue and Efficacy unto us, and the actual communication of the truth of it is committed unto Him as our Lord, Head, and King. For whereas all His Offices being vested in the same Person, belonging all unto the same general work of Mediation, and have all the same general End, it is impossible but that the Acts of them must have mutual Respect and Relation to one another, but yet the *Offices themselves* are formally distinct.

He yet proceeds on the same Argument unto another instance. *Johannes dum Christum Advocatum quem apud patrem habeamus, nominat, & eum simul expiationem pro peccatis nostris censeat, (1) conseri potest manus sacerdotale vobis descripsisse ubi (2) tamen regium munus non opponit. At cum ad (3) consolationem illam quam eo loco peccantibus proponit Johannes plurimum pertineat scire Christum plenissimam habere pœnas peccatorum a nobis auferendi potestatem (4) tacite id in suis verbis inclusisse censendus est.* 1 Joh. ii. 2. §. 7.

Answ. Seeing he designed not to consider all the Testimonies that are usually pleaded for the Priestly Office of Christ in the New Testament, I cannot but admire how he came to fix on this Instance, which he can give no better countenance to his Evasion from. For (1) The Apostle *may not* only be thought to describe the *Priestly Office of Christ*, but he doth it so expresly, as that the contrary cannot be insinuated with any respect to Modesty. For the whole of the Priestly Office consists in *Oblation* and *Intercession*, both which are here distinctly ascribed unto Him; and to describe an Office by proper Power and its Duties, is more significant then to do it only by its name. (2) It is acknowledged that here is no mention made of *Christs Kingly* Power, And it must also be acknowledged that the things here ascribed unto Christ do no way belong unto His Kingly Office. Hence it follows

undeniably that the *Writers of the New Testament* do diſtinguiſh theſe Offices and not include one of them in the other. Yea but ſaith *Crellius*, (3) *the Apostle is to be thought tacitely to include the Kingly Power of Chriſt*; that is, although he mention it not, yet he ought to have done ſo, and therefore is to be thought to have intended what he did not expreſs. That caſe is very deſperate indeed which is only capeable of ſuch a Defence as this. But there is good reaſon to think why the Apoſtle *ought ſo to do*; that is, to do what indeed he did not, *Crellius* being judge. For ſaith he, *the* (4) *full power that Chriſt hath to deliver us from the puniſhment due to Sin, belongs unto that Conſolation which the Apoſtle intended to give unto Sinners.* Anſ. (1) I deny that the conſideration of the power intended, did at all belong unto the Conſolation that the Apoſtle deſigns for Sinners; and that becauſe neither directly nor indirectly it is mentioned by him. And he knew what *belonged unto the conſolation* which he intended better then *Crellius* did. This therefore is but a Direction given the Apoſtle (though coming to late) what he ought to have written, and not an Interpretation of what he wrote. (2) Propoſing the *Expiatory Oblation* and *Interceſſion* of Chriſt as the ground of our Conſolation, becauſe they are the Reaſons, Cauſes and Means of the Forgiveneſs of our Sins, the Apoſtle had no occaſion to mention the certain conſequents thereof, ſuch as is our *Deliverance from the puniſhment due to Sin.* (3) The power of Chriſt to take away Sins, or to deliver us from the puniſhment due to Sin, fancied by *Crellius* is indeed no principle of *Evangelical Conſolation*, nor doth belong to the Kingly Office of Chriſt, nor is conſiſtent with the Apoſtles preſent diſcourſe, which lays our Conſolation on the real Propitiation and Interceſſion of Chriſt, both which are excluded by this imaginary Power of taking away the penalty due to Sin, abſolutely, without reſpect to price, Attonement or Satisfaction.

And theſe are all the places which he thought meet to conſider in purſuance of his Aſſertion, that all the *Writers of the New Teſtament, excepting the Author of this Epiſtle, did in a ſort include the Kingly and Prieſtly Offices of Chriſt the one in the other*, wherein how he hath acquitted himſelf is left unto the Judgment of the indifferent Reader. It was not I confeſs improvidently done of him to confine himſelf unto the New Teſtament, conſidering that in the Old he is expreſly called a Prieſt, *Pſal.* cx. 4. And that in conjunction with, and yet diſtinction from his Regal Power, *Zech.* vi. 12, 13, as alſo is ſaid to have His *Soul made a Sin-offering*, and that when, in and under His Suffering He bare our Iniquities, *Iſa.* liii. 10, 11. whereby when He was cut off, He *made Reconciliation for Iniquities* and brought in Everlaſting Righteouſneſs, *Dan.* ix. 24, 25. Sundry Teſtimonies alſo of the New Teſtament before quoted are utterly omitted by him, as thoſe which will not by any means be compelled unto the leaſt appearance of a compliance with his Deſign. But theſe *Artifices* are wanted to the Cauſe. Only I muſt add that I cannot but admire with what confidence our Adverſaries talk of the *Prieſthood of Chriſt*, of His *Offering Himſelf an Expiatory Sacrifice*, of His *Interceſſion*, when all theſe things in the proper and only ſignification of the Words, are expreſly denyed by them.

§. 8. Our Author proceeds in the next place to give a Reaſon of that which neither is, nor ever was, namely, *why the Holy Writers do in ſome manner comprehend theſe Offices one in the other*; for they propoſe them unto us diſtinctly as their Nature doth require.

Neq; vero immerito ſacri Scriptores alterum officium in altero (1) *quodammodo comprehendunt. Nam quicquid a Chriſto ut Sacerdote* (2,3) *expectamus, id ab eo ut Rege reipſa proficiſci dici poteſt. Sacerdotis eſt* (4) *peccata expiare & expurgare. Hoc fit dum* (5) *hoſtes Chriſti & noſtri peccatum nempe ipſum, mors & qui mortis habet imperium Satanas deſtruuntur. At Chriſtus hoſtes ſuos ac noſtros debellat ac deſtruit ut Rex*, 1 Cor. xv. 24, 25, 26. Phil. iii. *ult.* (6) *Sacerdotis eſt auxilium iis qui ad thronum gratiæ accedunt opportunum præſtare, & afflictis prompte ſuccurrere*, Heb. ii. 17, 18. & iv. 15, 16. (7) *Annon etiam Chriſti Regis eſt populo ſuo ad thronum ipſius confugienti ſuccurrere, & afflictis opem ferre?*

Anſw. 1. We obſerved before the looſneſs and ambiguity of that Expreſſion *quodammodo*, or, *after a ſort*. For if it ſignifie any thing in this caſe, it is the Application of the diſtinct *Energies* and *Operations* of theſe diſtinct Offices unto the ſame End, wherein we own their Agreement and Concurrence. That which he ſhould prove is, That they are one of them *ſo contained in the other as that they are*

not

not two diſtinct Offices. (2) If whatever we expect from Chriſt as a *Prieſt* doth really proceed from him as a *King*, as here it is affirmed, then is his Prieſthood ἐδὲν ἄλλο πλὴν ὄνομα *a meer empty name*, whereby no thing of any Uſe or Value is ſignified. (3) His Arguments whereby he endeavours to prove that the Holy Writers did that not without cauſe, do that which indeed they did not at all, are *Sophiſtical*, and in concluſion, not proving what himſelf intends. For (1) What *we do expect from a Prieſt* is Sophiſtical. For it reſpects our preſent Expectation of what is Future; our Hope, Faith and Deſire of what he will do for us. But this is but one part of the Office and Duty of a Prieſt, yea that part which is expreſly founded in what is done already. For Chriſt our High Prieſt hath already *Expiated and Purged our Sins*, and we have no expectation that he ſhould do it again. He *did by himſelf*, that is the Sacrifice of himſelf *purge our Sins*, and that before he ſate down at the Right Hand of God, *Heb.* i. 3. And this he did once only, by his own Sacrifice once Offered, as we have proved. Wherefore (2,4) It is true that it *belongeth unto a Prieſt to Expiate our Sins and take them away.* This we believe that Chriſt hath done for us as our High Prieſt, but do not expect that He ſhould do it any more, any otherwiſe but by the Application unto us of the Virtue and Efficacy of what he hath already done. (3,5) The Deſcription here given us of *the Expiation of Sin*; namely, that it *conſiſts in the actual ſubduing of Chriſts Enemies and ours, Sin, Death, and the Devil*, is abſurd, diſſonant from the common ſenſe of Mankind in theſe things, deſtructive to the whole Nature of the Types of the Old Teſtament, and contrary to the plain Doctrine of the Scripture. This is a bleſſed Conſequent and Fruit indeed of the *Expiation of our Sins*, when he bare our Sins in his own body on the Tree, when his Soul was made an Offering for Sin, when he Offered himſelf a Sacrifice, a Propitiation, Price and Ranſome to make Attonement and Reconciliation for Sin; but Expiation it ſelf conſiſteth not therein. Theſe therefore we acknowledge that Chriſt effecteth by various Actings of his Kingly Power; but all on a ſuppoſition of the *Attonement* made by him as a Prieſt with reſpect unto the Guilt and Demerit of Sin. Hereby he obtained for us Eternal Redemption, and we have Redemption in his Blood, even the Forgiveneſs of Sins. The things intended are therefore ſo diſtinct, that they prove the Offices or Powers from whence they proceed to be ſo alſo. For neither did Chriſt as a King Expiate and Purge our Sins, which could be done only by a Bloody Sacrifice. Nor doth he as a Prieſt ſubdue his Enemies and ours, which is the work, and whereunto the Power of a King is required.

Nor hath he any better ſucceſs in the next Inſtance; as to encouragements of coming unto the Throne of Grace. For (1,6) The *Throne of Grace* mentioned *Heb.* iv. 16. is not the Throne of Chriſt as a King, *his own Throne* as it is here rendred by *Crellius*, but the Throne of God where Chriſt as an High Prieſt maketh Interceſſion for us. So that when he ſays that it is the Office of a Prieſt to *ſuccour them who come to the Throne of Grace*, and the part of Chriſt to relieve them who come for Help unto his Throne; it is evident that he *Sophiſtically* confounds the things that are to be diſtinguiſhed. We go to the Throne of God through the Interpoſition of Chriſt as our High Prieſt, our Propitiation and Advocate; and we go to the *Throne of Chriſt* as King of the Church, on the Account of the Glorious Power committed unto him for our Help and Relief. Wherefore (2) The Encouragements we have to approach unto the Throne of Grace whereunto is our ultimate Addreſs; for Help and Relief from the Prieſtly Office and Actings of Chriſt are different and diſtinct from them which we have from his Kingly Office, as the Actings of Chriſt with reſpect unto the one and the other of thoſe Offices are different and diſtinct. We go with Boldneſs unto the Throne of Grace on the Account of Chriſts being our High Prieſt; as he who by the *Oblation* of himſelf hath procured Admittance for us, and conſecrated a new and living way for our Acceſs thereunto; as he who by his *Interceſſion* procures us favourable Audience and ſpeeds our Requeſts with God. See our Expoſition on the place. Our Expectation of Relief and Aid from the Lord Chriſt as the King of Grace and Glory on His Throne, ariſeth from that *All-Power in Heaven and Earth* which is given unto him for that End. In brief, as a Prieſt he interpoſeth with God for us; as a King He Acts from God towards us.

His

§. 9. His last Attempt to the same purpose is in the ensuing Discourse. *Idem ex eo quoque apparet quod auctor divinus Epist. ad Heb.* (1) *locum illum Psalmi Filius meus es tu, ego hodie genui te* (4) *ad* (5) *Sacerdotium Christi aperte refert, Cap. v. 5, 6. & pontificiam ei dignitatem hac ratione a Deo concessam docet. At ea* (6) *de Regno aperte loquuntur. Nam* (2) *David qui Christi Typus fuit explicat in iis verbis Decretum Dei, quo Rex, post diuturnum Exilium reipsa fuit constitutus, & in solio regio collocatus, quemadmodum Psalmus inspectus quemvis docebit unde ea Paulus Christo e mortuis resuscitato demum ait impleta, Act. xiii. 32, 33. Nam tum demum Deus secundum promissa sua Regem dedit populo suo & Jesum constituit Dominum & Christum; seu quod idem est, filium Dei in potentia,* Acts ii. 36. Rom. i. 4. *Et idem hic Scriptor ad Hebræos,* Cap. i. 5. *Ex ipsis verbis demonstrat præstantiam Christi supra Angelos quam, ad dextram Majestatis in excelsis collocatus, est adeptus. Quod si Sacerdotium Christi a regia dignitate prorsus est distinctum, & Christus reipsa sacerdos fuit cum in cruce pateretur, imo tunc proprie sacerdotii munere functus est in cælo improprie, quomodo hæc verba quæ de regia supremaque dignitate Christi loquuntur ad Sacerdotium Christi accommodantur, quod tum revera fuerit peractum, cum Christus se maxime humiliavit, & minor apparuit Angelis,* Phil. ii. 8, Heb. ii. 8.

Answ. If it were determinately certain what he intends to prove, we might the better judge of the validity of his Proofs and Arguments. But his limitation of *Quodammodo, Videtur,* and *aliqua ex parte,* leave it altogether uncertain what it is that he designeth to evince. It is enough to our Cause and Purpose if we manifest that nothing by him produced or insisted on doth prove the *Kingly and Priestly Office of Christ to be the same,* or that one of them is so comprehended in the other, as that they are not distinct in their Powers, *Energies,* and Duties. And this is not done. For (1) The words of the Testimony out of the *second Psalm* which is so variously applied by the Apostles, *Thou art my Son this day have I begotten thee,* do not formerly express any one Office of Christ, nor are used to that purpose. Only they declare the Relation and Love of the Father unto his Person which was the Foundation and Reason of committing all that Authority unto him which he exercised in all his Offices, whereunto therefore they are applied. And therefore on several Occasions doth God express the same thing in Words very little varied; *This is my beloved Son, in whom I am well pleased,* Mat. iii. 17. Chap. xvii. 5. 2 Pet. i. 17. For the Declaration of Christ to be the Eternal Son of God is all that is intended in these Words. (2) That these Words were firstly used of *David* and his *Exaltation to the Throne of Israel* after his Banishment is easily said, but not so easily proved. Let our Reader consult our Exposition on *Chap. i. ver.* 5. (3) The Call of Christ unto His Offices of King, Priest and Prophet, as it respects the Authority and Love of the Father was but one and the same. He had not a *distinct Call unto each Office,* but was at once Called unto them all, as he was the Son of God sent and Anointed to be the Mediator between God and Man. The Offices themselves the Gifts and Graces to be exercised in them, their Powers, Acts, and Duties were distinct, but his Call unto them All was the same. (4) The Writer of this Epistle *doth not accommodate these Words to the Priestly Office of Christ,* any otherwise but to evince that He was called of God unto that Office on the Ground of His Relation to God and his Love of Him. For He produceth those words to declare who it was that Called Him, and why he did so, the Call its self being expressed as respecting the Priesthood in the other Testimony; *Thou art a Priest for ever after the Order of Melchisedeck.* Wherefore there is not in these Words any Expression of the Priesthood of Christ; *See the Exposition of the place.* (5) These Words are most eminently applied unto the Resurrection of Christ, *Acts* xiii. 32, 33. Now this principally belonged unto his *Prophetical Office,* as that whereby the Truth of the Doctrine he had taught was invincibly confirmed. And you may by this means as well overthrow the Distinction between his Kingly and Prophetical Offices, as between his Kingly and Sacerdotal. But the Reason why it is accommodated unto the Lord Christ with respect unto either of his Offices, is because his Relation unto God therein expressed was the Ground of them all. (6) What if *Crellius* cannot prove that these Words of the *Psalmist* have any respect unto the Kingly Office of Christ. I deny at present that he can do so, and refer the Reader for his satisfaction herein unto the Exposition of them as quoted by the Apostle, *Chap. i.* 5.

(7) These

(7) These Words whereby he inlargeth herein, *That then when Christ was raised from the Dead, God gave unto his People a King according unto his Promises, and appointed Jesus to be both Lord and Christ, or which is the same, the Son of God in Power, for which* Acts xxiii. 6. Rom. i. 4. *are urged;* are partly Ambiguous and *Sophistical,* and partly false. For (1) The Things mentioned in those places are not the same. In the one it is said that *God made Him both Lord and Christ,* in the other that He *was declared to be the Son of God with Power.* And he doth wofully prevaricate when he so repeats the Words, as if it were said that He was *made or appointed to be the Son of God with Power* by the Resurrection, when He was only publickly *determined* or declared so to be. (2) He insinuates that *Jesus was* not made Lord and Christ or the Son of God until after his Resurrection. But this is openly false. For (1) He was *Born both Lord and Christ,* Luke ii. 11. (2) When He came into the World the *Angels worshipped* Him as Lord and Christ, *Heb. i. 6.* (3) *Peter confessed* Him before to be *Christ the Son of the Living God,* Mat. xvi. 16. (4) He often affirmed that all Things before were given unto His hand, *Mat.* xi. 27. (5) If it were so, the *Jews* only Crucified *Jesus,* and not *Christ the Lord,* or only Him that was to be afterwards, which is false and blasphemous. It is true upon His Ascension, not immediately on His Resurrection, He was *gloriously Exalted* into the illustrious Exercise of His Kingly Power; but He was our Lord and King before his Death. And therein also,

(8) From what hath been spoken it is easie to know what it is to be returned unto the Conclusion that he makes of this Argument. For the Words produced in Testimony are not spoken immediately concerning any Office of Christ whatever, as expressive of it; much less concerning his *Regal Dignity* in a peculiar manner. And God was no less the Father of Christ, He was no *less Begotten of Him,* when he was humbled to Death in the Sacrifice of Himself that he offered as a Priest, then when He was Exalted in Glory at the Right Hand of the Majesty on High.

From this Attempt to prove that the *Sacerdotal Office* of Christ is comprehended in the *Regal* by the Divine Writers, *Crellius* proceeds to shew what *differences there are indeed between them,* and hereof he giveth sundry Instances. But he might have spared that Labour. This one would have sufficed; Namely that the Lord Christ is a *King really and properly,* He is a *Priest only Metaphorically;* that is, he is not so indeed but is called so improperly because of some Allusion between what he did and what was done by the Priests of Old; as Believers are called Kings and Priests. A Man would think this were Difference enough, as amounting to no less but that Christ is a King indeed, but not a Priest. There was therefore no need he should take the pains to send out indeed to *Coyne* differences between two such Offices, whereof one is, and the other is not. And all the Differences he fixeth on, the *first* only excepted whereunto some pretence may be given, are meerly feigned, or drained out of some other false *Hypotheses* of the same Author. However it may not be amiss seeing we have designed the Vindication of this Office of Christ from the whole Opposition that is made unto it by this sort of men, to examine a little these Differences he assigns between the real and supposed Office of Christ, which he makes use of to no other End but to annihilate the latter of them. §. 10.

Distinctio autem inter Regium & Sacerdotale munus primum in eo cernitur quod Regium munus latius se porrigit quam Sacerdotium; unde illius etiam crebrior fit mentio. Regis enim est etiam punire; Sacerdotis vero tantum peccata populi expiare. §. 11.

Answ. This may be granted as one Difference in the Exercise of the Power of these Offices. For the Kingly Power of Christ is intended unto his *Enemies,* the stubbornest of them and those who are finally so. But Christ is *a Priest* offered and intended only for the Elect. But he might also have instanced in sundry other Acts Priestly Power of Christ, as namely his *Law-giving,* his *Universal Protection* of his People, his *Rule and Government* of the Church by his Spirit and Word, which belongs not at all unto his Priestly Office. But this was not to his purpose, nor doth he design to evince any real difference between these two Offices. For it is plain that He oppoſeth punishing, and expiating Sin the one to the other, assigning the former unto the *Kingly,* the latter unto the *Sacerdotal* Office. But if to expiate Sin, be only to remove and take away the punishment of Sin, or that which is contrary to punishing, then *Crellius* maintains that Christ doth this by virtue of his Kingly

Power

Power and Office. The sum therefore of this Difference amounts to no more but this; that the Lord Christ as a King, and by virtue of his Regal Power doth both punish Sin and take away the punishment of it; only he doth the latter as *a Priest*, that is, there is an Allusion in what he doth unto what was done for the People by the Priests of Old.

He adds another Difference. *(1) Deinde cum Christum Regem appellamus, eo ipso nisi quid addamus aliud, nec (2) exprimimus, eum hanc potestatem aliunde accepisse, & quicquid beneficii ab ipso ut Rege nostro proficiscitur (3) id totum Deo qui hanc ei potestatem largitus fuerit, ascribendum esse. (4) Regium enim munus & nomen per se nil tale indicat cur Deus etiam Rex sit & dicatur,* Mat. v. 35. *At cum Christum Sacerdotem vocamus, ei, (5) Oblationem & interpellationem tribuimus, eo ipso indicamus peccatorum nostrorum remissionem non ab ipso ut prima causa sed a Deo proficisci, & eum potestatem peccata nostra remittendi a seipso non habere (6) nec esse supremum omnium Rectorem. (6) Quomodo enim offerret & interpellaret apud alium & Sacerdotis munere fungeretur ad remissionem nobis parandam? Quare dum sacerdotis nomine insignitur a Deo altissimo (7) Cui alias potestate æqualis est, aperte distinguitur, & Dei præ ipso prærogativa atque eminentia indicatur, quæ facile ob tantam Christi præstantiam & gloriam qua ipsum Deus auxit, obscurari posset, & sic Deo gloria illa quam in Christo exaltando quæsivit eripi.*

Answ. (1) Here is neither Difference nor pretence of any Difference between these Offices of Christ assigned in these Words, nor doth this Discourse seem to be introduced for any other End, but only to make way for that *sophistical* Objection against the Deity of Christ wherewith it is closed. For whatever notion the first sound of these words *King* and *Priest* may represent unto the minds of any prejudiced Persons, in reality Christ doth no less *depend on God* with respect unto his Kingly Office then with respect unto his Priestly, which *Crellius* also doth acknowledg. (2) When we call Christ *Lord and King* we consider both who and what He is, and thereby do conceive and express his being appointed unto that Office by God the Father. And of all Men the *Socinians* have least cause to fear that on the Naming of Christ as King they should conceive him to be independant of God? for believing Him to be a *Man and no more*, there cannot possibly an Imagination thereof befal their minds. (3) It is not what we express where we *call Christ a King*, but what the Scripture declareth concerning that Office of his, which we are to consider. And therein it is constantly affirmed and expressed, that God *made him both Lord and Christ*, that all his Power was given him of God; that He sets him his King on the holy Hill of *Sion*, and gives him to be Head over all unto the Church. Wherefore to *Call and Name Christ our King*, and not at the same time to apprehend him as appointed of God so to be, is to renounce that only Notion of his being so, which is revealed unto us, and is a folly which never any Christian fell into. Wherefore when we *call Christ King*, we do acknowledg that he is made so of God, who consequently is the Author and principal Cause of all the Good and Blessed Effects which we are made partakers of through the Administration of the Kingly Office and Power of Christ, nor did ever any sober Person fall into an Imagination to the contrary, seeing none can do so without an express Renunciation of the Scripture. (4) When God absolutely considered is said to be King, the subject of the proposition limits and determins the sense. For the Nature of him which is represented unto us under that Name, *God*, will not allow that he should be so any otherwise but on the Account of his infinite essentially *Divine Power*, which the Notion of Christ as Mediator doth not represent unto us. (5) The Reasons taken from what is ascribed unto the Lord Christ as a Priest to prove that in our notion and conception of that Office we look on him as *delegated by God*, and acting Power for us on that Account, are, although true in themselves yet *frivolous* as unto his purpose, because all the Acts, Duties, and Powers of his Kingly Office do affirm and prove the same. Christ hath all his Power both as King and Priest equally from God the Father, was equally called of God to Act in both those Offices, in his Name Majesty and Authority *towards us* in one of them, and *with or before Him* on our behalf in the other. (6) Whereas he adds and enlargeth thereon, that by the Oblation and Intercession of Christ which are ascribed unto him as a Priest, it is evident that he hath not power of or from himself to pardon our Sins, as also that he is not the *supreme Rector*, but is distinguished from the most High God to whom otherwise he is equal in Authority. I ask,

(7) Whe-

(1) whether Christ as a King hath power of Himself and from Himself to take away Sin as *the Supreme Rector* of all, and that power not delegated unto Him of God? I know he will not say so nor any of his party, and therefore the difference between these two Offices on that account, is meerly pretended. (2) To make the Lord Christ whom they will have to be a Man only, to be *equal in Power* on any account with God is a bold Assertion. How shall any Creature be equal in any respect unto God? To whom shall we Equal Him? How can he who *receiveth power from another* for a certain End, be equal in power unto that other from whom he doth receive it? How shall he who Acts in the name of another be equal unto him? But these great Expressions are used concerning things which are False, only to cover the *Sacriledge* of taking that from Him, wherein He was truely equal to God, and *counted it no Robbery so to be*. (3) It is confessed that the Lord Christ as the High Priest of the Church was *inferior to God*, that his Father was greater then he; that he Offered himself unto God, and intercedeth with him; but that He is not *equal with God*, of the same Nature with him under another Consideration, this proveth not. And on the other side there is not the least danger that the *prærogative of God absolutely considered* with respect unto Christ as Mediator, should be obscured by the Glory of the Kingly Office of Christ, among them who acknowledge that all the Glory and Power of it is freely given unto Him of God.

He yet proceeds; *Accedit quod cum Christus Sacerdos dicitur & quidem talis qui seipsum obtulerit, & mors ipsius, sine qua offerre se non potuit apertius includitur, quam Regni mentio nullo pacto complectitur; (2) & cum ipsius admodum tenera & solicita cura quam pro nobis gerit, & qua expiationem peccatorum nostrorum perficit, magis quam Regis inani mentione indicatur. Unde non parum consolationis ex divina Christi potestate nobis accedit (3) quæ alias magnitudine & sublimitate sua vilitatem nostram abstergere potuisset, quo minus tanta cum animi fiducia ad ipsum confugere, & opem ab ipso expectare auderemus.*

Answ. (1) How according unto the Judgment of these Men *the Death of Christ is more openly and plainly included in His being called a Priest*, then in His being a King, I know not. For He was not, if we may believe them, *a Priest in His Death*, nor did His Death belong unto His discharge of that Office; only they say it was *necessarily antecedent* thereunto. But so also was it unto the Discharge of His Kingly Office. For He *ought first to Suffer and then to enter into His Glory*, Luke xxiv. 26. And His Exaltation into His *Glorious Rule* was not only consequent unto His Humiliation and Suffering, or unto His Death, but did also depend thereon, *Rom.* xiv. 9. *Phil.* ii. 7, 8, 9, 10, 11. Wherefore with respect unto the *Antecedent Necessity* of the Death of Christ there is no difference between these Offices it being equal with regard unto them both. Had He placed the Difference between these two Offices with respect unto the Death of Christ herein, that Christ as a *Priest Dyed and Offered Himself* therein unto God, which no way belonged unto His Kingly Office, he had spoke the Truth, but that which was destructive unto all his pretensions. For what is here asserted it constitutes no Difference at all between them. (2) It is acknowledged that the consideration of the Priesthood of Christ bespeaks much *Care* and *Tenderness* towards the Church, which is a matter of great Consolation unto us. But (1) It is so when this Care and Tenderness are looked on as the Effects and Fruits of that Love which He manifested and exercised, when in His Death He Offered Himself a Sacrifice for the Expiation of our Sins, and continueth to intercede for us, thereby rendring His Oblation effectual. Herein doth the Scripture constantly place the *Love of Christ*, and thence instructs us in His tender Care and Compassion thence arising, *Ephes.* v. 25, 26, 27. *Gal.* ii. 20. *Rev.* i. 5. Remove this consideration of the Priesthood of Christ, which is done by these Men, and you take away the Foundation and Spring of that Care and Tenderness in Him towards us as a Priest, whereby we should be Relieved and Refreshed. Wherefore (2) This Consideration is no where proposed unto us as that which ariseth absolutely from the Office it self, but from what out of His unspeakable Love He underwent and Suffered in the discharge of that Office. For being therein exercised with *all sorts of Temptations*, and undergoing all sorts of Sufferings, He *is merciful and tender* in the discharge of the remaining Duties of this Office. See *Heb.* ii. 17. & iv 15. 16. & v. 2, 8. with our Exposition on those places. I do not therefore see, that they who deny that Christ *Suffered any thing in being our High Priest*, can from the consideration of the Priesthood draw any other Arguments of His Care and

Tenderness, then what may be taken from His other Offices. (2) Christ as a King absolutely considered, without respect unto His Sufferings, is no less tender to, no less careful of His Church, then He is as He is a Priest, His Love and other Qualifications for all His Offices being the same; only *His preparation for the Exercise of His Care* and Tenderness by what He Suffered as a Priest, makes the difference in this matter, the Consideration whereof being removed, there remains none at all. To conceive of Christ as the King of his Church, and not to conceive withal that every thing in him as such, is suited unto the Consolation and Encouragement of them that do believe, is highly to dishonour him. He is as a King, the Shepheard of his Flock; his *Pastoral Care* belonging unto his Kingly Office; as Kings of Old were called the *Shepheards of their People*. But in his Rule and Feeding of the Church as a *Shepheard*, he is proposed as Acting all manner of Care and Tenderness, as the Nature of the Office doth require, *Isa.* xl. 10, 11. (3) It is a fond Imagination that Believers should be *Frighted or Deterred* from going unto Christ as a King because of their own Vileness and his Glorious Dignity, seeing that Glorious Dignity was conferred on him, on purpose to relieve us from our Vileness. There is no Office of Christ but containeth its *Encouragements* in it for Believers to make use of it and improve it unto their Consolation; and that because the Ground of all their Hopes and Comforts is in his *Person*, and that Love and Care which he Acts in them all. But that we should consider any one of them as a means of encouraging us with respect unto another, the Scripture teacheth us not, any otherwise then as the Effects of his Priestly Office in his Oblation and Intercession, are the Fundamental Reasons of the Communication of the blessed Effects of his Kingly Power unto us. For all the Benefits we are made partakers of by him flow from hence, That *He Loved us, and Gave himself for us, washing us in his Own Blood.* Even the Glorious Greatness of God himself, which absolutely considered is enough to deter us as we are Sinners from approaching to him, as he is in Christ Reconciling the World unto himself is a *firm Foundation* of Trust, Confidence and Consolation; and therefore the Glory of Christ in his Kingly Power, must needs be so also.

He closeth his Discourse in these words: *Quare hæc quoq; fuit causa hujus* (1) *Appellationis Christo tribuendæ; ut* (2) *omittam multas similitudines quæ Christo cum Sacerdote Regali & Melchisedeco, qui itidem fuit Sacerdos Dei altissimi intercedunt; quæ huic Appellationi causam dederunt; quibus etiam addenda est similitudo multiplex cum victimis legalibus.*

Answ. Here (1) the whole design is plainly expressed. There is *the name of a Priest for some certain Reasons attributed unto Christ*, whereas truly and really he never had any such Office from whence he might be so denominated. And this is that which in this whole discourse I principally designed to evince. (2) To say that Christ was *called a Priest from that Likeness which was in sundry things* (not in the Office of the Priesthood and Execution thereof) *unto the Legal High* Priest, *Melchisedeck*, and the Sacrifices of the Law, is only to beg or suppose the thing in Question. They were all instituted and made Priests, and all their Sacrifices were Offered principally to this End, that they might prefigure and represent him as the only true High Priest of the Church, with that Sacrifice of himself which he Offered for it. And without this Consideration there would never have been any Priest in the World of Gods Appointment. And this is the whole of what this Man pleads either directly or by *Sophistical Diversions* to confound these two Offices of Christ, and thereby utterly to evacuate his *Sacerdotal*. Wherefore before I proceed to remove his remaining Exceptions unto the Truth and Reality of this Office, I shall confirm the Real Difference that is between it and the Kingly Office in a confounding it wherewithall, the strength of their whole endeavour against it doth consist.

§. 12. The Offices of King and Priest may be considered either absolutely, or as they respect our Lord Jesus Christ. In the first way it will not be denyed but that they are *Distinct*. The one of them is Founded in Nature, the other in Grace. The one belongs unto Men as Creatures capable of *Political Society*, the other with respect unto the Supernatural End only. It is true that the same person was sometimes vested with both these Offices as was *Melchisedeck*. And the same usage prevailed among the *Heathens* as we shall see afterwards more at large.

Rex

Rex Anius, Rex idem hominum phœbiq; Sacerdos.

But this hinders not but that the Offices were thus distinct in their Powers and Duties, as the Regal and Prophetical were when *David* was both King and Prophet. But our Enquiry is at present concerning these Offices in *Christ only*, whether they were both proper and distinct, or one of them comprized in the other, being but a *Metaphorical* Expression of the manner of the Exercise of its Powers and Duties. And concerning this we may consider,

1. He is absolutely and that frequently called a *Priest* or an High Priest in the Old Testament and the New. This was demonstrated in the Entrance of these Exercitations. Now the Notion or Nature of a *Priest*, and the Office of the Priesthood, or what is signified by them are plainly declared in the Scripture, and that in compliance with the unanimous Apprehension of Mankind concerning them. For that the Office of the Priesthood, is that *Faculty and Power* whereby some persons do *officiate* with God in the Name and on the behalf of others by Offering Sacrifice; all Men in general are agreed. And thereon it is consented also, that it is in its entire Nature distinct from the Kingly Power and Office, whose first conception speaks a thing of another kind. Now whereas the Scripture doth absolutely and frequently declare unto us that Christ is a *Priest*, it doth no where intimate that His Priesthood was of another kind then what it had in general declared it to be in all others; and what all Men generally apprehended of it. If any other thing were intended thereby, Men must unavoidably be drawn into Errors and Mistakes. Nor doth it serve to undeceive us, that some come now and tell us, that the Scripture by that name intends no such distinct Office, but only the especial Qualifications of Christ for the discharge of His Kingly Power, and the manner of His Acting or Exercising thereof. For the Scripture it self says no such things, but as we shall see immediately, gives plain Testimony unto the contrary.

2. His first solemn Type was *both a King and a Priest*, and He was so as to both of these Offices *properly*. He was not a King properly, and an High Priest only *Metaphorically*, or so called because of His Careful and Merciful *Administration* of the Kingly Power Committed unto Him. But He had the Office of the Priesthood properly and distinctly vested in Him, as both *Moses* and our *Apostle* do declare, *Gen.* xiv. 18. *Heb.* 7. And He was more peculiarly a Type of Christ as He was a Priest, then as He was a King. For He is said to be a Priest and not a King after the order of *Melchisedeck*. Therefore that consideration of Him is re-assumed by the *Psalmist*, and by our *Apostle*, and not the other. And is it not uncouth that God designing to prefigure One that should be a *Priest Metaphorically* only, and *properly a King*, should do it in and by one Person, who was *a Priest no less properly* then He was a King, and in His so being was peculiarly and principally designed to prefigure Him? Who can learn any thing of the Mind of God determinately, if his Declarations thereof may be thus interpreted?

3. In the giving of the Law God did renew and multiply the Instructive Types and Representations of these Offices of Christ. And herein in the first place He takes care to teach the Church that He (whom all those things which He then did Institute did signifie) was to be a *Priest*. For of any prefiguration of His Kingly Power there is very little spoken in the Law. I shall at present take it for granted, as having sufficiently proved it elsewhere, and which is not only positively affirmed but proved with many Arguments by our Apostle, namely, that the principal End of *Mosaical Institution* was to prefigure, represent, and instruct the Church though darkly in the Nature of the Offices, Work, and Duties of the promised Messias. This being so, if the Lord Christ were to be a Priest only *Metaphorically* and improperly, a King properly, His Priesthood being included in His Kingly Office, and signifying no more but the manner of His Administration thereof, how comes it to pass His being a Priest should be taught and represented so *fully and distinctly* in so many Ordinances, by so many Types and Figures as it is, and His Kingly Power be scarce intimated at all. For there is no mention of any *Typical Kings* in the Law, but only in the Allowance which God gave the People to chose such a Ruler in future times, wherein He made provision for what He purposed to do afterwards, *Deut.* xvii. 14, 15. Moreover when God would establish a more illustrious Typical Representation of His Kingly Office in the Family of *David*, to manifest

that these two Offices should be absolutely distinct in Him, He so ordained in the Law that it should be ever afterwards impossible that the same Person should be both King and Priest until He came who was Typified by both. For the Kingly Office and Power was confined by Divine Institution to the House and Family of *David*, as that of the Priesthood was unto the Family of *Aaron*. If these Offices had been to be one and the same in Christ, these Institutions had not instructed the Church in what was to come.

4. A distinct Office is a *distinct Power and Faculty* for the performance of its Acts in a due manner with respect unto a certain End. And these things whereby it is Constituted are distinct in the Kingly and Priestly Offices of Christ. For

1. Moral Powers and Acts are distinguished by their Objects. But the Object of all the Actings of the *Sacerdotal* Power of Christ, is God; of the Regal, Men. For every Priest as we have shewed, acts in the Name and on the behalf of Men with God. But a King in the Name and on the behalf of God with and towards Men, as to the Ends of that Rule which God hath ordained. The Priest represents Men to God pleading *their Cause*, the King represents God to Men acting *His Power*. Wherefore these being distinct Powers, or Faculties, Duties and Acts, they prove the Offices whereunto they do belong or from which they proceed, to be distinct also. And this consideration demonstrates a greater difference between these two Offices then between the *Kingly and Prophetical*, seeing by virtue of them both some Men equally act in the Name of God towards others. But that the Priesthood of Christ is exercised towards God on the behalf of men, and that therein the formal Nature of any Priesthood doth consist whereby it is effectually distinguished from all other Offices and Powers, that any Men are capable of, we have the common consent of Mankind to prove, the Institution of God under the Old Testament, with expres Testimonies in the New confirming the same.

2. As the Acts of these Offices are distinguished by their *Objects*, so also are they and their ἀποτελέσματα, between themselves or in their own nature. The Acts of the *Sacerdotal* Office operate *Morally* only by way of Procurement or Acquisition. Those of the *Regal* Office are *Physical* and really operative of their Effects. For all the Acts of the Priestly Office belong unto *Oblation*, or *Intercession*. And their Effects consists either in (1) *Averruncatione Mali*, or *Procuratione boni*. These they effect *Morally* only by procuring and obtaining of them. The Acts of the Kingly Office are Legislation, Communication of the Spirit, Helps, Aids, Assistances of Grace, Destruction of Enemies, and the like. But these are all *Physically* operative of their Effects. Wherefore the Offices whence they proceed must be distinct in their Natures as they are also. And what hath been spoken may suffice at present to evince the Difference between these two Offices of Christ, which those Men are the first that ever called into Doubt or Controversie.

§. 13. I shall close this Discourse with the consideration of an attempt of *Crellius* to vindicate his Doctrine concerning the Priesthood of Christ from an Objection of *Grotius* against it, Namely that it *diminished the Glory of Christ in ascribing unto him only a figurative Priesthood*. For hereunto he answers (1) By way of concession, that *indeed they allow Christ to be a Priest Metaphorically only*, as *Believers are said to be Kings and Priests, and to offer Sacrifices*. Now this is plainly to deny any such real Office, which sometimes they would not seem to do, and to substitute an external Denomination in the Room thereof. What are the Consequents hereof, and what a prenitious Aspect this hath upon the Faith and Consolation of all Believers, is left unto the Judgment of all who concern themselves in these things. (2) He answers, That *although they deny the Lord Christ to be a Priest properly so called, yet the Dignity which they ascribe unto Him under that Name and Title is not Metaphorical but real, and a greater Dignity then their Adversaries will allow*. For the latter clause, or who it is that ascribe most Glory and Honour to Jesus Christ according as that Duty is prescribed unto us in the Scripture, both with respect unto his Person, his Mediation, and all his Offices, with the Benefits redounding unto the Church thereby, they or we, is left unto every impartial or unprejudiced Judgment in the World. For the Former, the Question is not, about what *Dignity* they assign to Christ, nor about what *Names or Titles* they think meet to give him,

him, but about the *real Honour of the Priesthood*. That this is an Honour in it self, that it was so to *Aaron*, that it is so to Christ, our Apostle expresly declares, *Heb. v. ver.* 4, 5. If Christ had it not, then had *Aaron* a *real Honour* which he had not, and therein was preferred above him. But, saith he, *Although he is compared with Aaron, and his Priesthood opposed unto his, and preferred above it, yet it is not in Things of the same kind, though expressed under the same Name; whereby Things more perfect and Heavenly are compared with Things Earthly and imperfect*. But (1) This leaves the Objection in its full force. For whatever *Dignity* Christ may have in other Things above *Aaron*, yet in the Honour of the Priesthood *Aaron* was preferred before him. For it is *a real Priesthood* which the Apostle asserts to be so *Honourable*. And although a Person who hath it not, may have a *Dignity of another kind* which may be more honourable then that of the Priesthood, yet if he have not that also, he therein comes behind him that hath it. (2) It is true, where Things fall under the same *appellations* some *properly* and some *Metaphorically* only, those of the latter sort though they have not so Good a Title as the other to the common Name whereby they are called, yet may they in their own Nature be more excellent then they. But this is only when the Things properly so called, have notable defects and imperfections accompanying of them. But this consideration hath here no place. For the *real Office of the Priesthood* includes nothing in it that is weak or impotent, nor are the Acts of it in any thing inferior unto what may be fancied as *Metaphorical*. And whereas the Dignities of all the Mediatory Actings of Christ, is to be taken from the *Efficacy* of them and their Tendency unto the Glory of God and the Salvation of the Church, it is evident that those which are assigned unto Him as the Acts of *a real Priesthood*, are far more worthy and honourable then what they ascribe unto Him, under the *Metaphorical* notion of that Office. (3) If the Priesthood of Christ is not *opposed as such* unto the Priesthood of *Aaron*, on what Grounds or from what principles doth our Apostle argue unto the Abolishing of the Priesthood of *Aaron* from the Introduction of that of Christ, plainly asserting an inconsistency between them in the Church at the same time. For there is no such Opposition nor Inconsistency where the Offices intended are not both of them *properly* so, but one of them is only *Metaphorically* so called. So there is no Inconsistency in the continuance of *the Kingly Office of Christ* which is real; and all Believers being made *Kings* in a sense only *Metaphorically*.

But *Valentinus Smalcius* will inform us with the Original and Occasion of all our Mistakes about the Priesthood of Christ; *De Regn. Christ.* Cap. 23. *Quo porro figurate loquendi nimio studio factum est ut etiam de Christo dicatur eum apud deum pro nobis interpellare, &c. It was out of an excessive desire* (in the Holy Ghost or the Apostles) *to speak figuratively, that Christ is said to intercede for us; and consequently to be a Priest*. But he afterwards makes an *Apologie* for the Holy Spirit of God why He spake in so low and abject manner concerning Christ. And this was the care he took that *none should believe Him to be God*. We have had some among our selves who have traduced and reproached other men for the use of *Fulsom Metaphors* as they call them in the Expression of sacred Things, though evidently taken out of the Scripture. But this man alone hath discovered the true Fountain of that miscarriage, which was the *excessive desire of the holy Writers to speak figuratively*, least any one should believe Jesus Christ to be God from the Things that really belong unto Him. §. 14.

Exer-

Exercitatio IX.

Of the Acts of the Priesthood of Christ, their Object, with the Time and Place of its Exercise.

(1) *The Acts and Adjuncts of the Priesthood of Christ proposed to Consideration. The Acts of it two in general, Oblation and Intercession. Variety of Confession in general, ambiguous Words, whilst their sense is undetermined.* (2) *The true Nature of the Oblation of Christ. Opinion of the Socinians concerning it.* (3) *The Nature of His Intercession, with their Conceptions about it.* (4) *Things proposed unto a farther Discussion.* (5) *The Time and Place of Christs susception and Discharge of the Office of the Priesthood.* (6) *The first Argument for the Time of the Exercise of this Office taken from the Concession of the Adversaries.* (7) *The second from the Effect of His Sacrifice in making Attonement and the Prefiguration thereof in the Sacrifices of the Law.* (8) *Thirdly, From His Entrance into Heaven as an High Priest with respect to the Sacrifice He had offered.* (9) *Fourthly, Other Priests who entred not into the Sanctuary Types of Christ in their Office and Sacrificing, Vindicated from the Exception of* Crellius. (10) *The Account given of the Priesthood of Christ by* Valentinus Smalcius *examined.* (11) *The Arguings of* Woolzogenius *to the same purpose,* (12) *The Boldness and Impiety of* Smalcius *reproved.* (13) *God the immediate Object of all the Sacerdotal Actings of Christ.* (14) *Proved and Vindicated from the Exceptions of* Crellius.

THE NINTH EXERCITATION.

§. 1. HAving declared and vindicated the Nature of the *Sacerdotal* Office of our Lord Jesus Christ, it remaineth that we consider the *Acts* of it distinctly with some of the most important *Adjuncts* of its Exercise. And it is not so much the *Dogmatical* Declaration of these things that I design which also hath already been sufficiently discharged, as the Vindication of them from the perverse senses put upon them by the *Socinians*.

The general Acts of the Lord Christ as the High Priest of the Church are two, namely *Oblation* and *Intercession*. These the Nature of the Office in general doth require, and these are constantly assigned unto Him in the Scripture. But concerning these, their Nature, Efficacy, Season, Use or End, there is no Agreement between Us and the *Socinians*. And I know not that there is any thing of the like Nature fallen out among those who professs themselves to be Christians, wherein Persons fully agreeing in the *same Words and Expressions*, as they and we do in this Matter, should yet really disagree and that unto the greatest Extremity of Difference about every thing signified by them, as we do herein. And

And this sufficiently discovers the *Vanity* of all Attempts to reconcile the differing parties among Christians by a Confession of Faith composed in such general Words and Terms as that each party may safely subscribe and declare their Assent unto. Neither is the insufficiency of this Design relieved by the *Additional Advice* that this Confession be composed wholly out of the Scriptures, and of expressions therein used. For it is not an Agreement in words and the outward sound of them, but the *Belief* and Profession of the same Truths or Things, that is alone to be valued, all that is beyond such an Agreement being left at peace in the Province of mutual Forbearance. An *Agreement in Words only* Parrots may learn; and it will be better amongst them then that which is only so amongst Men, because they have no mind to act dissenting and contradicting principles. But for Men to declare their assent unto a certain form of words, and in the mean time in their Minds and Understandings expresly to judge and condemn the Faith and Apprehensions of one another about these very things, is a matter that no way tends to the Union, Peace or Edification of the Church. For Instance, suppose a form of words expressing in general that Christ was an High Priest, that the Acts of the Priesthood being Oblation and Intercession Christ in like manner Offered himself to God, and maketh Intercession for us, that hereby he purgeth, Expiateth and doth away our Sins, with many more Expressions to the same purpose, should be drawn up and subscribed by the *Socinians* and their *Adversaries*, as they can safely do on all hands, will this in the least further any Agreement or Unity between us, whilst we not only disagree about the sense of all these Terms and Expressions, but believe that things absolutely distant and inconsistent with one another, yea Destructive of one another are intended in them. For so really it is between us herein, as the farther consideration of particulars will manifest.

First, The *Oblation* of Christ is that Act or Duty of his Sacerdotal Office whereby He *Offered himself*, his Soul and Body, or his whole Humane Nature an Expiatory Sacrifice to God in his Death and Bloodshedding, to make Attonement for the Sins of Mankind, and to purchase for them Eternal Redemption. So that (1) The Nature of the Oblation of Christ consisted in a *bloody Expiatory Sacrifice*, making Attonement for Sin, by bearing the punishment due thereunto. And (2) As to the Efficacy of it, it hath procured for us pardon of Sin, Freedom from the Curse and Eternal Redemption. (3) The *Time* and *Place* when and wherein Christ as our High Priest thus Offered himself a Sacrifice unto God, was in the *Days of his Flesh*, whilst he was yet in this World, by his Suffering in the Garden, but especially on the Cross. §. 2.

For the Application of the Effects of this Oblation of Christ, unto the Church, and the compleating of all that was fore-signified as belonging thereunto, it was necessary that as our High High Priest he should enter into the *Holy Place*, or the presence of God in the Heavens, there to represent himself as having done the Will of God, and finished the Work committed to him; whereon the Actual Efficacy of his Oblation or the Communication of the Fruits of it unto the Church according to the Covenant between the Father and Son before described, doth depend.

In all these things the *Socinians* wholly dissent from us; what they conceive about the Nature of the Office it self hath been already called unto an Account. For this Act or Duty of it they apprehend, (1) That the *Expiatory Oblation* or Sacrifice ascribed unto the Lord Christ as an High Priest, is nothing but his *presenting of himself alive* in the presence of God. This therefore (2) they say he did after his Resurrection, upon his Ascension into Heaven, when he had revealed the Will of God, and testified the Truth of his *Ministry* with his Death, which was necessary unto his ensuing Oblation. (3) That his Expiation of our Sins consists in the exercise of that power which he is entrusted withall upon this Offering of himself, to *free us from the punishment* due unto them. (4) That this presentation of himself in Heaven might be *called his Offering of himself*, or an Expiatory Sacrifice, it was necessary that antecedently thereunto he should *dye* for the Ends mentioned. For if he had not so done there would have been *no Allusion* between his Care and Power in Heaven which he exerciseth towards the Church, and the Actings of the High Priests of Old in their Oblations and Sacrifices, and so no ground or Reason why what he did and doth should be called the Offering of himself. Wherefore this is the substance of what they affirm in this matter. The *place of Christs Offering himself*

himself was in Heaven in the glorious presence of God; The *Time* of it, *after his Ascension*; the *Nature* of it, a *Presenting himself in the presence of God*, as One who having declared his Name and done his Will was Gloriously Exalted by him; the whole Efficacy hereof being an *Effect of that* power which Christ hath received as Exalted to deliver us from Sin.

In this *Imaginary Oblation* the Death of Christ hath no part nor Interest. They say indeed it was *previously necessary thereunto*; but this seems but a meer pretence, seeing it is not intelligible on their principles how it should so be. For they affirm that Christ did not Offer in Heaven *that very body* wherein he Suffered on the Tree, but a *new spiritual Body* that was prepared for him unto that End. And what necessity is there that *one Body* should Suffer and Dye that *another* might be presented in Heaven. The principal Issues whereunto these Differences between them and us may be reduced shall be declared and insisted on.

§. 3. The second Duty of the Priestly Office is *Intercession*. How frequently this also is ascribed unto the Lord Christ as an High Priest hath been declared before. Now Intercession is of two sorts: (1) *Formal* and *Oral*. (2) *Virtual* and *Real*. (1) There is a Formal Oral Intercession, when any one by Words, Arguments, Supplications, with humble earnestness in their use, prevails with another for any good thing that is in his power to be bestowed on himself or others, Of this Nature was the *Intercession* of Christ whilst he was on the Earth. He dealt with God by *Prayers and Supplications*, sometimes with *Cries and Tears*, with respect unto himself in the Work he had undertaken, but principally for the Church of his Elect, *Heb.* v. 7. *Joh.* xvii. This was his Intercession as a Priest whilest he was on the Earth; namely, his Interposition with God by Prayers and Supplications suited unto the state wherein he was, for the Application of the Benefits of his Mediation unto the Church, or the Accomplishment of the promises made unto him upon his undertaking the work of Redemption. (2) *Virtual* or Real Intercession differ not in the Substance or Nature of it from that which is *Oral* and *Formal*, but only in the outward manner of its performance, with respect unto the Reasons of it as now accomplished. When Christ was upon the *Earth*, his state and condition rendred it necessary that his Intercession should be by way of *formal Supplications*, and that as to the Argument of it, it should respect that which was for to come, his Oblation which is both the procuring cause of all good things interceded for, and the Argument to be pleaded for their actual Communication, being not yet compleated. But now in Heaven the state and condition of Christ admitting of no *Oral* or *Formal Supplications*, and the Ground, Reason, or Argument of his *Intercession* being finished and past, his Intercession as the means of the actual impetration of Grace and Glory, consists in the *real Representation* of his Offering and Sacrifice for the procuring of the actual Communication of the fruits thereof, unto them for whom he so Offered himself. The whole matter of Words, Prayers and Supplications, yea of internal conceptions of the Mind, formed into Prayers, is but *accidental* unto *Intercession* attending the state and condition of him that intercedes. The *real entire* Nature of it consists in the Representation of such things as may prevail in the way of motive or procuring cause with respect unto the things interceded for. And such do we affirm the Intercession of Christ as our High Priest in Heaven to be.

It is no easie matter to apprehend aright what our Adversaries judge concerning this Duty of the Priesthood of Christ. The Expression they all say is *figurative*, and will not allow any real Intercession of Christ, although the Scriptures so expresly lay the weight of our Consolation, Preservation and Salvation thereon, *Rom. viii.* 34. *Heb. vii.* 25, 26, 27. 1 *Joh. ii.* 2. Neither are they agreed what is signified by it. That which mostly they agree on, is that it is a *Word used to declare that the power which Christ exerciseth in Heaven was not originally his own, but was granted to him of God, and therefore the good that by vertue thereof he doth to and for the Church, is so expressed as if he obtained it of God by Intercession.* And it is I confess strange to me, that what the Holy Ghost left the weight of our Consolation and Salvation on, should be no more but a Word signifying that the power which Christ exerciseth in Heaven for the Good of his Church, was not *originally his own*, but was conferred on him by God after his Ascension into Heaven.

From

From what hath been discoursed it is evident how *great* and *wide* the difference is between us about these things, which yet are the things wherein the Life of our Faith is concerned. And so resolved are they in their own sentiments, that they will not admit of such Terms of Reconciliation as may be tendred unto them, if in any thing they entred thereon; for whereas *Grotius* premised unto his Discourse on this subject, *constat nobis ac Socino de voce Christi mortem fuisse sacrificium expiatorium id ipsum clare testante divina ad Hebræos Epistola*; *We are agreed with* Socinus *as to the name, that the Death of Christ was an Expiatory Sacrifice, as is clearly testified in the Epistle to the Hebrews. Crellius* renounceth any such concession in *Socinus*, and tells *Grotius* how greatly he is mistaken in that Supposition, seeing both he and they do perfectly deny that the Death of Christ was *the Expiatory Sacrifice* mentioned in that *Epistle, Cap.* 10. *Part.* 1. *pag.* 472. Now it is evident that these things cannot be handled unto full satisfaction without a compleat discussion of the true *Nature of the Sacrifice of Christ*. But this is not my present design, nor shall I engage into it in these *Exercitations*. The proper seat of the Doctrine thereof is in the *9th. and* 10*th. Chapters* of this Epistle. *If God Will, and we Live* to arrive thereunto, all things concerning them shall be handled at large. Only there are some things which belong peculiarly to the Office it self under consideration. These we shall separate from what concerns the Nature of the Sacrifice, and vindicate from the Exceptions of our Adversaries. And they are referred unto the ensuing Heads. §. 4.

1. The *Time and Place* When and Where the Lord Christ Entred on and principally discharged the Office of his Priesthood.

2. *The immediate proper Object* of all his Sacerdotal Actings, which having been stated before must now be vindicated and further confirmed.

3. *The especial Nature of his Sacerdotal Intercession*, which consists in the moral Efficacy of his Mediation in procuring Mercy and Grace, and not in a power of conferring them on us.

The first thing we are to enquire into is the *Time and Place of the Exercise of the* Priesthood of Christ; and the state of the controversie about them need only to be touched on in this place, as having been before laid down. Wherefore with Reference hereunto we affirm, §. 5.

1. *That the Lord Christ was an High High Priest in the Days of his Flesh*, whilst he was in this World, even as he was also the King and Prophet of the Church. (2) That he exercised or discharged this Office as unto the principal Acts and Duties of it, especially as to the Oblation of his great Expiatory Sacrifice *upon the Earth in his Death* and the Effusion of his Blood therein. (3) We say not that the Priesthood of Christ was limited or *confined unto this World*, or the Time before his Resurrection, but grant that it hath a duration in Heaven, and shall have so unto the End of His Mediation. He abideth therefore a Priest for ever as he doth the King of His Church. And the continuance of this Office is a matter of singular use and consolation to Believers, and as such is frequently mentioned. Wherefore although he *ascended not into Heaven to be made a Priest, but as a Priest*, yet his Ascension, Exaltation and Glorious Immortality, or the power of an Endless Life, were antecedently necessary to the actual Discharge of *some Duties* belonging unto that Office, as his *Intercession* and the continual Application of the Fruits and Benefits of his Oblation.

The *Socinians*, as hath been declared, comply with us in none of these Assertions. For whereas they judge that Christ is then and therein only a Priest, when and wherein *he Offereth himself* unto God, this they say he did not until his Entrance into Heaven upon his Ascension, and that there he continueth still so to do. Whilest he was in this World if we may believe them, *he was no Priest*, nor were any of his Duties or Actings *Sacerdotal*. But yet to mollifie the Harshness of this conceit they grant, that by the Appointment of God his Temptations, Sufferings and Death were *antecedently necessary* unto his *Heavenly Oblation*, and so belongs unto his Priestly Office *Metonymically*. These being the things in Difference how they may be established or invalidated is our next consideration.

§. 6. Our first Argument for *the Time and Place* of the Exercise of the Priesthood of Christ shall be taken from the Judgment and Opinion of our Adversaries themselves. For *If the Lord Christ whilst He was upon the Earth had power to perform, and did actually perform all those things wherein they affirm that his Sacerdotal Office doth consist, then was He a Priest all that time and in that place.* For the Denomination of the Office is taken from the Power and its Exercise. And themselves judg that the the Priesthood of Christ consisteth solely in a Right-Power and Readiness to do the Things which they ascribe unto Him. Neither can any difference be feigned from a *distinct manner* of the performance of the Things so ascribed unto Him. In Heaven indeed He doth them Conspicuously and Illustriously; in the Earth He did them under sundry *Concealments*. For this altereth not the Nature of the Things themselves. *Sacerdotal Actions* will be so whatever various accidents may attend them in the manner of their performance. Now that Christ did all Things on the Earth which they assigned as Acts of His *Sacerdotal Office*, will appear in the ensuing Instances.

1. *On the Earth* He presented Himself unto God as One that was ready to do His Will, and as One that had done it unto the uttermost in the last finishing of His Work. This *Presentation* they call His Offering Himself unto God. And this he doth, *Heb.* x. 7. *Loe I come to do thy Will, O God.* That this was with respect unto the Obedience which He performed *on the Earth*, is manifest from the place of the *Psalmist* whence the Words are taken. For He so *presents* Himself in them unto God, as one acting a principle of Obedience unto Him in Suffering and Preaching the Gospel. *I come to do thy Will, thy Law is written in my Heart*, Psal. xl. 8, 9, 10. Again He solemnly *offered Himself* unto God on the Earth upon the consideration of the Accomplishment of the whole Work which was committed unto Him, when He was in the close and finishing of it. And herewithal He made His request to God, that those who believed on Him, or should so do to the End of the World, might have all the Benefits which God had decreed and purposed to bestow on them through His Obedience unto Him; which is the full description of the *Oblation of Christ* according to these Men, see *John* xvii. 1, 2, 3, 4, 5, 6, *&c.*

2. He had on the Earth and exercised a most *Tender Love* and Care for His whole Church, both His present Disciples and all that should believe on Him through their Word. This they make to be the principal *Propertie* of this Office of Christ; or rather from hence it is, namely, His *tender Care, Love*, and Readiness to Relieve, which we cannot apprehend in Him under the Notion of His Kingly Power alone, that He is called an *High Priest*, and is so to be looked on. Now whereas two things may be considered in the *Love* or *Care* of Christ towards his Church, (1) The *evidencing Fruits* of it, and (2) *its Effects*; The former were more Conspicuous in what He did in *this Life*, then in what He doth in Heaven, and the latter every way equal thereunto. For (1) the great *Evidencing Fruit* of the Love of Christ, and His Care of His Church was in this, that *He died for it*. This both Himself and all the Divine Writers express and testifie to be the *Greatest Fruit* and Evidence of Love; expresly affirming that *greater Love* there cannot be, then what is so expressed, see *John* x. 14, 15. *Chap.* xv. 13. *Rom.* v. 6. *Gal.* ii. 20. *Ephes.* v. 25. 1 *John* iii. 16. *Rev.* i. 5. If therefore Christ be denominated an *High Priest* because of His Love and Care towards His *Church*, as He had them in the highest Degree, so He gave the greatest *Evidence* of them possible, whilst He was in this World. This He did in Dying for it, in giving his Life for it, which in what sense soever it be affirmed, is the highest Fruit of Love and so the highest Act of His *Sacerdotal Office*. (2) The *Effects* of this Priestly Love and Care they say consists in the *Help* and *Aid* which He gives unto those that believe on Him, whereby they may be preserved from Evil. But that He did this also on the Earth besides those other Instances which may be given thereof, Himself also expresly affirms, *John* xvii. 12. *Whilst I was with them in the World, I kept them in thy Name; those that thou gavest me I have kept, and none of them is lost.*

3. There belongs nothing more unto the Priesthood of Christ according unto these Men, but only a *Power* to act what His Love and Care do incline and dispose Him unto. And this consists in the actual Collation of Grace, Mercy, Pardon of Sin and spiritual Priviledges on Believers. But all these things were effected by Him whilst He was in this World. For (1) He had *Power on the Earth to forgive*, or take

take away the Sins of Men which He put forth and acted accordingly, *Mat.* ix. 2. *Mark* ii. 5. *Luke* v. 20. *Chap.* vii. 48. And the taking away of Sin *effectually* is the great *Sacerdotal Act* which they ascribe unto Him. (2) He conferred spiritual Priviledges upon them who believed on Him. For the greatest thing of this kind and the Fountain of all others is *Adoption*. And unto as many as believed on Him He *gave power to become the Sons of God*, John i. 11, 12. (3) Whatever also Christ doth for us of this kind may be referred either unto His Quickning of us with Life Spiritual, with the Preservation of it, or the giving of us *Right* and *Title* to Eternal Life. But for these things He had Power whilst He was on the Earth, as He himself expresly declares, *John* iv. 10. *Chap.* v. 22. *Chap.* vi. 40. *Chap.* x. 18. *Chap.* xi. 35. *Chap.* xiv. 6. *Chap.* xv. 5. *Chap.* xvii. 22. And with respect unto all these things doth He require that we should believe in Him and relie upon Him.

Besides these *three things* in general with what belongs unto them, I do not know what the *Socinians* ascribe more to the Sacerdotal Dignity or Power of Christ or the Exercise of it, nor what they require more but that the Name and Title of the High Priest of the Church-men be ascribed unto Him in their Way, that is *Metaphorically*. For although they set those things off with the specious Titles of *Expiating* or *Purging* our Sins, of the Offering of Himself unto God, of *Intercession* and the like Names as real Sacerdotal Acts, yet it is evident that no more is intended by them then we have expressed under these Heads. And if they shall say otherwise let them give an Instance of any one thing which they ascribe unto Him as a *Priest*, and if we prove not that it is reducible unto one of these Heads, we will forgo this Argument. Wherefore upon their own Principles they cannot deny but that the Lord Christ was as *really and truly a Priest whilst He was on the Earth*, as He is now in Heaven.

§. 7. Secondly, Let it be farther remembred that we plead only Christ to have been a Priest and offered Sacrifice on the Earth *quoad ἱλασμὸν* as to *Propitiation*, or the Expiation of Sin; granting on the other side that he is still so in Heaven *quoad ἐμφανισμὸν*, as to *Appearance* and Representation. Wherefore whatever our Adversaries do or can ascribe unto the Lord Christ as a Priest, which in any sense or by virtue of any Allusion can be looked on as a *Sacerdotal* Act, is by us acknowledged and ascribed unto him. That which is in controversie ariseth from their denial of what he did on the Earth; or of His being an High Priest before His Ascension into Heaven; which is now farther to be confirmed.

When and where He *made Reconciliation* and Attonement for us or for our Sins, then and there He was a Priest. I do not know that it is needful to confirm this Proposition. For we intend no more by acting of the Priests Office but the making Attonement for Sin by Sacrifice. He that hath Power and Right so to do, is a Priest by the Call and Appointment of God. And that herein principally consists the acting the *Sacerdotal* Power we have the consent of the common sense of Mankind. Nor is this expresly denied by the *Socinians* themselves. For it was the principal if not the sole End why such an Office was ordained in the World, *Heb.* v. 1. But this was done by the Lord Christ whilst He was on the Earth. For He made *Attonement* for us by His Death. Among other Testimonies to this purpose that of our Apostle is irrefragable, *Rom.* v. 10. *For if when we were Enemis we were reconciled unto God by the death of his Son; much more being reconciled we shall be saved by His Life.* He distributes the Mediatory Actings of Christ on our behalf, into His Death and His Life. And the Life which he intends is that which ensued after His Death. So it is said, *He died and rose, and lived again*, Rom. xiv. 9. *He was dead and is alive*, Rev. i. 18. For He leads in Heaven a *Mediatory Life* to make Intercession for us, whereby we are saved, *Heb.* vii. 26. Upon this Distribution of the Mediatorial Actings of Christ, our *Reconciliation* unto God is peculiarly assigned unto His Death. When we were Enemies we were *Reconciled unto God by the Death of his Son.* Reconciliation is sometimes the same with *Attonement*, Heb. ii. 17. sometimes it is put for the immediate Effects of it. And in this place the Apostle declares that our being Reconciled, and receiving the Attonement are the same. *καταλλαγέντες, τὴν καταλλαγὴν ἐλάβομεν*, *Ver.* 10, 11. But to make Attonement and Reconciliation is the Work of a Priest. Unless this be acknowledged the whole instructive part of the Old Testament must be rejected. For the

End of the Priests Office as we observed was to make Attonement or Reconciliation. And that this was done by the *Death of Christ* the Apostle doth here expressly affirm. He slew the Enmity, made Peace, reconciled *Jews* and *Gentiles* unto God in one Body by the Cross, *Ephes.* ii. 15, 16. Our Adversaries would have the Reconciliation intended to be only on our part or the reconciling us unto God, not on the part of God or His Reconciliation unto us. But as this is false, so it is also as to our present Argument impertinent. For we dispute not about the *Nature* of Reconciliation, but the Cause and Time of its making. Whatever be the especial Nature of it, it is an effect of *Sacerdotal* Cause. Nor is this denied by our Adversaries who plead that our Conversion to God, depends on Christs offering Himself to God in Heaven, as the Effect on the Actings. And this Reconciliation whatever its especial Nature be, is directly ascribed to the Death of Christ. Therein therefore, was He a Priest and offered Sacrifice. Besides the especial Nature of the Reconciliation made by the Death of Christ is sufficiently declared. For we are so reconciled by Christ, as that our Sins are *not imputed* unto us, 2 *Cor.* v. 19, 21. and that because they were imputed unto Him, when He was made a Curse for us, *Gal.* iii. 13. *When he hung on the Tree and bare our sins in his own Body thereon,* 1 *Pet.* ii. 24. And then He gave Himself Λύτρον a *Ransome*, Mat. x. 28. ἀντίλυτρον, 1 *Tim.* 2. 6. *a price of Redemption* for us; and His Soul was made a *Sin-offering*, Isa. liii. 10. that is, *Sacrificium pro reatu nostro*; a Sacrifice for the Expiation of our Guilt. And this He did as the *Sponsor* or *Surety*, or the Mediator of the New Covenant, *Heb.* ix. 15, and therefore He must do it either as the *King* or as a *Prophet*, or as the *Priest* of the Church, for within those Offices and their Actings is His Mediation circumscribed. But it is manifest that these things belong unto neither of the Former. For in what sense can He be said to pay a Price of Redemption for us *in the shedding his Blood*, or to make His Soul an Offering for Sin, to make Reconciliation by being made Sin and a Curse for us, as He was a *King*, or the *Prophet*. In like manner and to the same purpose we are said to have Redemption in or by His *Blood*, even the forgiveness of Sin, *Ephes.* i. 7. to be justified by His *Blood*, *Rom.* v. 9. *Col.* i. 14. 1 *Pet.* i. 18. Now Redemption, Forgiveness and Justification consisting according to our *Adversaries* in our Delivery from the punishment due unto Sin, it is an Effect as they also acknowledg of the *Sacerdotal* Actings of Christ. But they are all said to be *by His Blood* which was shed on the Earth. Besides it is in like manner acknowledged, that the Lord Christ was both Priest and Sacrifice; for as it is constantly affirmed, *He offered Himself*, Ephes. v. 2. Heb. ix. 14. And He was a Sacrifice when and wherein He was a Propitiation. For Propitaition is the End and Effect of a Sacrifice. So the Apostle distributes His *Sacerdotal Acts* into Propitiation and Intercession, 1 *John* ii. 1, 2. His making Oblation and being a Propitiation are the same. And wherein God *made Him a Propitiation*, therein He was our Propitiation. But this was in His Death. *For God set Him forth to be a Propitiation in His Blood*, Rom. iii. 25. Our Faith therefore respecting Christ as proposed of God to be a Propitiation, that is, making Attonement for us by Sacrifice, considers Him as *shedding His Blood* unto that End and purpose.

§. 8. Thirdly, The Lord Christ entred into the Holy Place, that is Heaven it self *as an High Priest*, and that with respect unto what *as* an High Priest he had done before. For when the Apostle teacheth the Entrance of Christ into Heaven by the Entrance of the High Priest into the Sanctuary, as that which was a Prefiguration thereof, he instructs us in the manner of it. Now the High Priest was already in Office, *compleatly an High Priest* before his Entrance into the Holy Place, and was not admitted into his Office thereby, as they pretend the Lord Christ to have been by his Entrance into Heaven. Yea had he not been an High Priest before that Entrance, he would have *perished* for it; for the Law was that none should so enter but the High Priest. And not only so, but he was not on pain of Death at any time to go into the Sanctuary, but with immediate respect unto the preceding solemn discharge of his Office. For he was not to enter into it, but only after he had as a Priest Slain and Offered the *Expiatory Sacrifice*, some of the Blood whereof he carried into the Holy Place to compleat and perfect the Attonement. Now if the Lord Christ were not a Priest before his Entrance into Heaven, if he did not enter thereinto with respect unto, and on the Account of the Sacrifice which he had Offered before without the Holy place in his Death and Bloodshedding, all the

the *Analogie* that is between the Type and the Antitype, all that is instructive in those Old Institutions is utterly destroyed, and the Apostle illustrating these things one by another doth lead us unavoidably into misapprehension of them. For whosoever shall read that as the *High Priest* entred into the Holy Place with the Blood of Bulls and Goats which he had Sacrificed without to appear in the presence of God: in like manner *Jesus Christ* the High Priest of the Church, called of God unto that Office by the One Sacrifice of himself, or by his own Blood Entred into the Holy place in Heaven to appear in the presence of God for us, will understand that he was an High Priest, and Offered his Sacrifice before he so Entred into the Heavenly Sanctuary, or he must offer Violence unto the plain open sense of the Instruction given unto him.

§. 9. Fourthly, Other Priests who *never entred into the Sanctuary* were in their Office and the Execution of it, Types of Christ, which if he were not a Priest on Earth, nor thereon Offered his Sacrifice or Executed his Office, they could not be. For nothing they did represented the Appearance of Christ in Heaven. And this is evident in his principal Type *Melchisedeck*. For he did so eminently represent him above *Aaron* and his Successors, as that he is peculiarly called a Priest after his Order. Now *Melchisedeck* discharged his Office entirely, and an End was put unto his Priesthood before there was any *Sanctuary* erected to be a resemblance of the Holy place whereunto Christ our High Priest was to enter. And whereas our Adversaries say that he is *called an High Priest* because of an Allusion that was between what he doth for the Church, and what was done by them, if his Priesthood and Sacrifice consisted in his Entrance into Heaven and Presenting or Offering himself there in Glory unto God, there was *no Allusion* at all between it, and what was done by him whom the Scripture expresseth as his principle Type, namely, this *Melchisedeck*, who had no Sanctuary to enter into, whereby there might be any *Allusion* between what he did and what was done by Jesus Christ. Moreover all the Priests according to the Law in all their Sacrifices, especially those that were solemn and *stated* for the whole People, were *Types of* Christ. For whereas the original Institution of all *Expiatory Sacrifices*, or Sacrifices to make Attonement for Sin, was meerly with respect unto, and to prefigure the Sacrifice which Christ was to Offer, without which they would have been of no use nor signification, nor had ever been instituted as being a kind of Worship no way suiting the Divine Nature without this Relation; and whereas the Lord Christ with respect unto them is called the *Lamb of God that taketh away the Sin of the World*, and a *Lamb slain from the Foundation of the World*, as I have proved elsewhere, the Priests that Offered these Sacrifices must of necessity be Types of him in his.

Crellius replies hereunto; *Vult Socinus* (1) *publica & stata sacrificia, atq; imprimis anniversarium figuram fuisse sacrificii Christi; cætera vero sacrificiorum nostrorum spiritualium.* (2) *Nam & nos istiusmodi sacrificia quibus intervenientibus, peccata expiantur, seu remissio peccatorum ex Dei benignitate obtinetur, offerimus,* (3) *Sacerdotem etiam summum esse verum Christi summi sacerdotis Typum,* (4) *cæteros vulgares sacerdotes nobis qui etiam sacerdotes sumus, censet respondere; quæ de re mirum est si quisquam dubitet,* Cap 10. ad *Grot.* part. 21. p. 413.

1. It is acknowledged that *other stated* and solemn Sacrifices besides the *Anniversary Expiation* were Types of the Sacrifice of Christ. But these were Offered by the *Ordinary Priests*, as *Numb. xxviii.* 15, 22, 30. *Numb. xxix.* 5, 11, 16, 19, 22. and were compleated *without the Holy place*, no entrance into it ensuing thereon. For they consisted entirely in the *Death and Bloodshedding* of the Sacrifices themselves with their *Oblation* on the Altar. How then could they Typifie Christ and his Sacrifice, if that consisted not at all in his Death and Bloodshedding which they did Represent; but in his Entrance into Heaven and presenting himself there unto God, which they did not represent at all. This concession therefore, that the Sacrifice of Christ was Typified by any Sacrifices whereof no part nor Remembrance was carried into the *Sanctuary*, destroys the whole *Hypothesis* of our Adversaries. (2) Nothing that we do is in any sense *such a Sacrifice* as whereby Sin is Expiated. And although our Faith is the means whereby we are interested in the One Sacrifice of Christ by which our Sins are Expiated once for ever, and we thereby according unto Gods Appointment *obtain the forgiveness of our Sins*; yet no Duties of ours are any where called *Sacrifices*; but such as are fruits of *Gratitude* for the

pardon

pardon of Sin received by virtue of that One Sacrifice of Christ. (3) The High Priest was a true real Type of Christ, but not *his only Type*; *Mechisedeck* was so also; and so were all the ordinary Priests of the house of *Aaron*, who served at the Altar. (4) He is greatly mistaken in his last Assertion, whereof he gives no other proof, but only *qua de re mirum est si quisquam dubitet*. And this is that *the Priests under the Law were Types of all Christians, and their Sacrifices of ours*; and *that this belongeth unto the Oeconomy of the New Covenant*. For I do not only doubt of it, but also expresly deny it, and that on such Grounds as will leave none for *Admiration* in any sober person. For (1) All the Priests of the House of *Aaron* were of the very *same Office* with the High Priest. *Aaron* and his Sons were at the same time called to the same Office, and set apart in the same manner, *Exod. xxviii.* 1. & *xxix. 9.* If therefore the High Priest were in his Office the Type of Christ, the *other Priests* in their Office could not be Types of us, unless we have the same Office with Christ himself, and are made Mediators with him. (2) The Sacrifices Offered by the *other Priests* were of the same Nature with that or those which were Offered by the High Priest himself. For although the Entrance once a year into the Holy place were peculiar unto him, yet he had no Sacrifice of any especial kind, as Burnt-offering, Sin-offering, or Trespass-offering, peculiar unto him, but the other Priests Offered the same. If therefore the *Sacrifice of the High Priest* was a Type of the Sacrifice of Christ, the Sacrifices of the other Priests could not be Types of ours, unless they are of the *same kind* with that of Christ, which is not yet affirmed. (3) The Truth is, the *whole People* under the Law were Types of Believers under the Gospel in the highest of their priviledges; and therefore the Priests were not so. We are now *Kings and Priests*; and the Apostle *Peter* expressing this priviledge, 1 *Pet.* ii. 5. doth it in the Words spoken of the Body of the People or Church of old, *Exod.* xix. *6.* Nothing therefore is more vain then this Supposition.

Fifthly, The principal Argument whereby we prove that Christ was a Priest on the Earth is taken from the *Nature of the Sacrifice* which he Offered as a Priest. But whereas this cannot be duely managed without a full consideration and debate of all the properties, Ends and Concernments of that Sacrifice, which is not our present Subject nor Design, it must, as it was intimated before, be remitted unto its proper place.

§. 10. It remaineth that we consider the *pretences* and *pleas* of our Adversaries in the Defence of their Opinion. It is that, I confess, which they have no concernment in for its own sake, being only a necessary consequent of their judgment, concerning the Office of the Priesthood it self. Wherefore for that the most part they content themselves with a bare denial that he *was a Priest on the Earth*, the proof of their Negation they mixed with the Description of the Office, and its Discharge. Wherefore to shew how little they are able to prove what they pretend unto, I shall represent their plea in the Words of one of the chief makers of that Sect, that the Reader may see what is the true state of the controversie between them and us in this matter, which they industriously endeavour to conceal, and then consider their proofs in particular. This is *Valentinus Smalcius* in his book *de Regno Christ.* cap. 23. which is, *De Christi Sacerdotio*, whose words ensue.

Deinde considerandum etiam est (1) *totam hanc rem, quæ per sacerdotii vocabulum in Christo describitur, esse figuratam, qua scilicet explicantur ea quæ sub veteri fœdere olim extabant. Quemadmodum enim sub veteri fœdere Deus pontifices esse voluit* (2) *qui causam populi apud Deum agerent: sic etiam quia Jesus Christus causam populi divini in cælo agit ideo ipse sacerdos, & hoc opus illius, sacerdotium, appellantur. Potest hoc totum ex eo apparere si consideretur in sola quodammodo,* Epist. ad Heb. *Christi quatenus sacerdos est & sacerdotii ejus mentionem fieri; Et tamen impossibile est alios Apostolos in suis scriptis rei tam insignis, sine qua Christi dignitas consistere nequit, nullam mentionem facere.*

Ans. (1) It is not much that I shall observe on these words, and shall therein principally respect the *perpetual Sophistry* of these Men, It is somewhat plain indeed *that all things spoken about the Priesthood of Christ are figurative*, and nothing real or proper. And therefore he speaks of it as a thing utterly of another Nature that is intended, only in Christ it is described *per sacerdotii vocabulum*, by this Word, the

the Priesthood. But the sober Christian Reader will judge whether there be nothing but a meer *occasional abuse* of that Word intended by the Holy Ghost in that full and large Description which he hath given us of this Office of Christ, its Duties, Acts, Adjuncts, and Exercise, with the Importance of these things unto our Faith and Consolation. (2) Who would not think those Expressions first concerning the High Priest *qui causam populi apud Deum ageret*, who should deal with God on the behalf of the People; and that concerning Christ *qui causam populi divini in cælo agit*, who pleads the holy peoples cause in Heaven, were so far equivalent, especially the one being produced in the Illustration of the other, as that the thing signified should, if not be of the same kind, yet at least some way or other agree? But no such matter is intended. For in the first proposition God is expresly asserted as the *immediate Object* of the Sacerdotal Actings of the High Priest under the Law according to the Scripture; but in the latter, *causam populi in cælo agit*, which is ascribed unto Christ, nothing is intended but the Exercise of his Love and Power in Heaven towards his People for their Relief, which is a thing quite of another Nature. By these contrary senses of *seeming equivalent Expressions*, all *Analogie* between the Old Priesthood and that of Christ is utterly destroyed. (3) It is falsely pretended that this Office of Christ is not formally mentioned by other Divine Writers besides the Apostle in this Epistle unto the *Hebrews*. He is expresly called a *Priest* in the Old Testament by the way of *Prophecy*, and all Acts of this Office are expresly mentioned and declared in sundry other places of the *New* Testament, which have been before produced. And although it becomes not us to call the Spirit of God to an Account, or to expect an express Reason to be assigned why he teacheth and revealeth any Truth more directly and expresly in one place of the Scripture then another, it being an Article of our Faith that what he doth, he doth Wisely, and on the most rational Motives; yet we are not altogether in the dark unto the *Reason* why the Doctrine of the Priesthood of Christ was more openly and plainly taught in this Epistle then in any other place of Scripture. It was the *prefiguration* of it, and preparation for it, which the Church of the *Hebrews* had received in their *Mosaical* Institution, which was the occasion hereof. For whereas the whole *Oeconomy* of their Priesthood and Sacrifices had no other End or Use, but to prefigure and represent those of the Lord Christ, upon his coming and the accomplishment of what was Typified by them they were to cease and to be removed out of the Church. But these *Hebrews* by the long use of them had contracted an inveterate perswasion that they had an Excellency, Use, and Efficacy in the Worship of God upon their own Account, and were therefore still to be continued and observed. On this occasion the Declaration of the Nature and Use of the *Priesthood of Christ* in the Church, was not only opportune and seasonable but necessary and unavoidable. It was so that those *Hebrews* who did sincerely believe the Gospel, and yet supposed that the old Legal Institutions were in force, and obligatory, might be delivered from so pernicious an Errour. And in like manner it was so with respect unto them who being satisfied in their Cessation and Removal were to be instructed in what was the Design of God in their Institution, and what was their Use; whereby they might at once discern that they were not a meer burden of chargeable and unuseful outward observances, and yet how great and Excellent a Glory was exhibited in their stead now under the Gospel. Besides, whereas God was now giving up the whole Scripture unto the use of the Church, what better season or occasion could be taken to declare the *Harmony* and Relation that is between the Old Testament and the New, the *Analogy* between the Institutions of the one and the other, the *preparations* that were made in the *shadows* of the one for the Introduction of the *Substance* of the other, and so at once to present a *Scheme* of Divine Wisdom and Grace in both, then this of the Instruction of this Church of the *Hebrews* in their Translation out of the one state into the other, which was peculiar to them, and wherein the *Gentiles* had no share. These things I say (with holy submission to the Soveraign Will and Wisdom of the Holy Ghost) rendred this Time and Place most convenient for the fixing and stating the Doctrine of the Priesthood of Christ in a peculiar manner.

But our Author adds; *Quod igitur ipse Christus, cum adhuc mortalis esset, promisit, se futurum cum suis singulis diebus usq; ad consummationem seculi; se eos non relicturum orphanos, sed eis daturum os & sapientiam cui nemo possit resistere. Et quod idem ex mortuis resuscitatus dixit* Johanni, *ne metuas, ecce vivo in secula seculorum*;

lorum; & divo Paulo, ne metuas sed loquere & non tace; quia ego tecum sum; quod denique, apud Apostolos est, Jesum Christum caput esse Ecclesiæ & Ecclesiam esse ejus corpus, Ecclesiam ab eo foveri, Christum nos liberare a futurâ ira, hoc est autori Epistolæ ad Hebræos Jesum Christum pontificem nostrum esse. Add hereunto what he instructs us in a little afterwards. *Ipse Christus & Sacerdos factus est & Oblatio; hoc est absq; figuris loquendo; Quando Christus in cælum ascendens factus est immortalis & cum Deo habitare cæpit in loco illo Sanctissimo, cæpit nostræ salutis curam talem gerere, qualem se gesturum antea promiserat.*

Answ. This is in some measure *plain dealing*, and needful to the cause wherein these Men are ingaged. For although no great matter at first view seems to be contained herein, yet upon the Truth of what he averrs, depends all the Opposition they make unto the *real Sacrifice* and Satisfaction of Christ. Hence therefore it is evident what is the true state of the controversie between these Men and us about the Priesthood of Christ. It is not indeed about the *Nature* of that Office, nor about the Time and Place of its Exercise, though they needlessly compel us to treat about them also. But the sole Question is whether Christ *have any such Office* or no. For if this be all they grant which this Man asserts, as indeed it is, namely, *That the Lord Christ upon the Account of some Actings of his, which are no one of them properly or peculiarly Sacerdotal, is only called an High Priest figuratively by the Author of the Epistle to the Hebrews*, then indeed he neither hath, nor ever had any such Office at all. And this is the true state of our controversie with them, and with all by whom the *Satisfaction* of Christ is denied, namely, *whether He be the High Priest of the Church or no.* And herein the Holy Ghost himself must answer for us and our Profession.

This then is the substance of what they intend. The Power, Love, and Care which the Lord Christ exerciseth in Heaven towards His Church, makes Him to be *figuratively* called our High Priest, and in the same manner to be said to Offer Himself to God. But whence then comes it to pass, that whereas according to the notion and understanding that is given us of the Nature of these things (Priest and Sacrifice) in the Scripture, suited unto the Apprehension of all Mankind about them, and which they answer or they are nothing, there is no *similitude* or likeness between them and what Christ was and did, that they are expressed by these Terms which are apt to lead unto thoughts of things quite of another kind then (as it seems) are intended? Why this saith *Smalcius* was *ex nimio figurate loquendi studio*, out of an *excessive desire in the Holy Writers to speak figuratively*; an Account which neither any Wise Man will, or Good Man ought to be satisfied withall I do much question. And yet according to *Smalcius* they much fail in their design. For whereas no wise Man doth ever use figurative Expressions unless he judge them necessary to set off the things he intends to express, and to greaten the Apprehension of them, it is if we may believe this Author unhappily fallen out with the Writers of the New Testament in this matter. For instead of heightening or enlarging the things which they intended, by all their *figurative* Expressions they do but lessen or diminish them. For so he informs us; *Hoc tum ab aliis causis, tum ob hanc etiam hic primum annotare voluimus ut sciamus in istis figurate loquendi modis, quantumvis fortasse culpiam videri possit, Christo summam in eis præstantiam tribui; tamen minus ei tribui quam res est.* No Men certainly could ever have steared a more unhappy course. For no doubt they designed to express the Excellency of Christ and the Usefulness of His Mediation in these things unto the Church. But in the pursuit of it they wholly omit those *plain* and *proper* Expressions whereby they might have fully declared it, to the comfort of the Church and the Establishment of our Faith, and betake themselves absolutely unto such *figurative* Expressions, as whereby the Dignity of Christ is diminished, and less is ascribed unto him then is due. Certainly Men have used to make very bold with the Scriptures and their own Consciences who can satisfie themselves with such Imaginations.

But yet when all is done, all this as hath been manifested before, will not serve the turn, nor disprove our Assertion, That the Lord Christ was a Priest whilst on the Earth. For all the things which they thus ascribe unto Him, were then discharged by Him. Wherefore we shall further consider what direct Opposition they make hereunto.

§. 11. It is no matter at all whom we fix upon to call to an Account herein. Their Wits are barren in a peculiar manner on this Subject, so that they all say the same things

things one after another without any considerable Variation. The Reader if he please may satisfie himself herein by consulting *Socinus, Volkelius, Ostorodus, Smalcius, Moscorenius, Crellius*, and *Schlichtingius* in the places before cited. I shall therefore confine my self to him who hath last appeared in the Defence of this Cause, and who seems to have put the newest Glos upon it. This is *Lud. Wolzogen*, in his *Compend. Relig. Christianæ*, Sect. 51. whose Words ensue.

Præterea etiam hoc nobis paucis attingendum est quod Sacerdotale Christi munus non bene intelligant illi qui statuunt Christum Sacrificium expiatorium pro peccatis nostris in cruce peregisse & absolvisse. Nam in Veteri fœdere, cujus (1) sacrificia fuere Typi sacrificii Christi, non fuit sectum Sacrificium (2) expiatorium in Mactatione victimæ seu pecudis, sed tantum fuit præparatio quædam ad Sacrificium. Verum in eo (3) consistebat Sacrificium quando pontifex Maximus cum sanguine ingrediebatur in Sanctum Sanctorum, atque (4) eum Deo offerebat & sacrificabat. Sacrificare enim proprie non est (5) Mactare, sed offerre & Deo sacrare.

Answ. (1) It is acknowledged that the Sacrifices under the Old Testament *were Types of the Sacrifice of Christ*, that is, all of them were so, which were Expiatory or appointed to make Attonement. Although therefore these Men are wary, yet they stand in such an upstable and slippery place as that they often reel and betray themselves. For if all Expiatory Sacrifices were Types of the Sacrifice of Christ, most of them being perfect and compleat without carrying any of their Blood into the Sanctuary, that of Christ must be so before His Entrance into Heaven. (2) For what He affirms of the *Expiatory Sacrifice*, that is the *Anniversary* Sacrifice on the Day of *Expiation*, that it consisted not in the *Slaying of the Sacrifice*, which was only a certain preparation thereunto, is either Sophistical or False. It is *Sophistical* if by *Mactatio pecudis* he intends only the single Act of slaying the Sacrifice; for so it is granted that was not the *entire Sacrifice* but only a part of it; the *Oblation* of it on the Altar was also required unto its perfection. But it is *False* if he intend thereby all that was done in the Offering of the Beast, namely its *Adduction* to the Altar, its *Mactation*, the *Effusion* of its Blood, the Sprinkling thereof, the Laying of the Offering on the Altar, the *Consumption* of it by Fire, all which belonged thereunto. All these things, even all that preceded the Entrance of the High Priest unto the Holy Place, are distinguished from what was done afterwards, and are to be considered under that Head which he calls the *Slaying of the Victim*. But then his assertion is *false* for the Sacrifice consisted therein as we have proved. (3) That the Expiatory Sacrifice did not consist in the *Entrance and Appearance* of the High Priest in the Holy Place with the Blood of the Beast offered, is manifest from hence; because he was commanded to *offer the Beast* in Sacrifice before his Entrance into the Sanctuary which was a consequent of the Sacrifice its self and represented the Effects of it. (4) That the High Priest *Sacrificed the Blood* unto God as he affirms, *in the Sanctuary*, is an Assertion that hath no countenance given unto it in the Scripture, nor hath it so from any *common Notion* concerning the Nature of Sacrifices; and the Attonement that is said to be made for the Holy Place by the *Sprinkling of the Blood* towards the Mercy Seat, was effected by the Sacrifice as offered before, whereof that Cermony was a Sign and Token. (5) That to *Sacrifice* and to *Slay* are the same in the Original, so as that both those Actions, that is *Sacred* and *common Slaying* are expressed oftimes by the same Word I have before demonstrated. But withal I grant, that unto a compleat Sacrifice the ensuing *Oblation* on the Altar was also required. Hence was the Sacrifice Offered and Consecrated unto God.

But he indeavours to confirm his Assertion with some Testimonies of our Apostle. *Et hoc est quod ait Author Epistolæ ad Hebræos; (1) In secundum Tabernaculum (id est in Sanctissimum Sacrarium) semel quotannis solus pontifex, non absque sanguine ingreditur, quem offert pro seipso & pro populi ignorantiis,* Heb. ix. 7. *quibus Verbis elucet pontificem Maximum tum demum sacrificasse, & obtulisse quando sanguinem intulit in Sanctissimum Sanctuarium, & cum eo coram Deo apparuit. Hæc Apparitio ac oblatio, demum (2) expiatio & Redemptio a peccatis consenda est. Ita igitur in Christo quoque qui & pontifex Maximus & simul etiam Victima esse debuit, Mactatio corporis ejus in cruce, nihil aliud quam præparatio fuit ad verum Sacrificium. Sacrificium autem ipsum peractum est tum, cum in Sanctuarium Cœleste ingressus est cum proprio sanguine suo, ibique Deo seipsum tanquam victimam obtulit & exhibuit, necnon tanquam æternus pontifex pro nobis apud Deum intercedit, nostram expiationem procurat.*

Answ. (1) I understand not the force of the Proof from this Testimony unto the purpose of our Author. The High Priest did enter into the Holy Place with the Blood of the Sacrifice. What will thence ensue? Had it been *common Blood* before, and now first consecrated unto God, some thing might be collected thence in compliance with his Design. But it was the Blood of the Sacrifice which was *dedicated* and offered unto God before; the Blood of the Sacrifice that was Slain, which was only carried into the most Holy Place and sprinkled there, as the *Representation* of its Virtue and Efficacy. In like manner Jesus Christ the Lamb of God that was Slain and Sacrificed for us, after He had through the Eternal Spirit offered Himself unto God promising thereby Redemption for us in His Blood, entred into Heaven there in the presence of God to *represent* the Virtue of His Oblation, and by His Intercession (prefigured not by the Offering but the Sprinkling of Blood) to make Application thereof unto us. (2) Redemption did in no sense follow the Appearance of the High Priest in the most Holy Place, *Typically*, nor the Entrance of the Lord Christ into Heaven *really*; but it is constantly assigned unto His Death and Bloodshedding; which invincibly proues that therein also His *Oblation* of Himself did consist, see 1 *Pet.* i. 18, 19. Expiation may be considered either in respect of *Impetration* or of *Application*. In the first Regard it did not follow but precede the Entrance of the Priest into the Holy place; for the Sacrifice was offered without to make Attonement for Sin; and the same Attonement was made in sundry Sacrifices whose Blood was never Sprinkled in the Holy place. In the latter sense alone it may be said, to follow it, which we contend not about.

His next Testimony is from *Heb. Chap.* ix. *ver.* 11, 12. the words whereof he only recites without Attempting any Improvement or Application of them. But *Christ being come an High Priest of good Things to come, by a greater and more perfect Tabernacle not made with Hands, that is to say not of this Building, neither by the Blood of Goats and Calves but by His own Blood He entred in once into the Holy Place having obtained Eternal Redemption.*

Had he attempted any proof from these Words, he would have found himself at a loss, where to have fixt the Argument. Wherefore he contents himself with the bare sound of the Words, supposing that may seem to favour his pretension. For it is plain from this Text; (1) That *Christ* entred into Heaven *as* our High Priest, and not *that* he might become so; which is sufficient to scatter all his Imagination about this Office of His. (2) That He entred into Heaven *by His own Blood* which was shed and poured out in his Sacrifice before that Entrance; for really He carried no Blood with Him, as the High Priest did of Old, but only was accompanied with the Efficacy and virtue of that which was shed before. (3) He is said to have *obtained eternal Redemption*, before his Entrance into Heaven, that being expressed as past upon his Entrance, which invincibly proves that His Sacrifice was antecedent thereunto.

His last Testimony is *Heb.* viii. 4. which most of them make use of as their Shield and Buckler in this Cause. For if He were on Earth He should not be a Priest, seeing that there are Priests that offer Gifts according to the Law. But the plain Design and Intention of the Apostle allows them no relief from these Words. He had proved invincibly that the Lord Christ was to be an High Priest; and had shewed in some Instances the Nature of that Office of His. Here to confirm what He had so declared he lays it down by the way of concession, that if there were no other Priesthood but that which is Earthly and Carnal, or which belonged unto the Judaical Church, he could not have been a Priest at all, which yet he had proved that it was necessary he should be. And the Reason of their concession he adds, from the possession of that Office by the Priests of the House of *Aaron*, and the Enclosure of its propriety unto them, as *Ver.* 5. Hence it unavoidably ensues that he must have a Priesthood of another kind, or different from that of *Aaron*, which he expressly asserts as his Conclusion, *Ver.* 6. A Priest he must be; A Priest after the Order of them who offered Gifts according to the Law he could not be; and therefore he had another and therefore a more Excellent Priesthood.

§. 12. Unto these Testimonies which are commonly pleaded by them all to deprive the Lord Christ of this Office at least whilst He was on the Earth, I shall add the consideration of one with the Argument from it, which I find not insisted on by any of them, but only *Smalcius* alone. *De Reg. Chr.* Cap. 23. *Hanc Christi Oblationem Autor*

Autor Epistolæ ad Hebræos volens innuere, & aperte demonstrare eam tum demum esse perfectam cum Christus in cœlum ascendit, ait; talem decebat nos habere pontificem Sanctum labe carentem, impollutum, segregatum a peccatoribus & excelsiorem cœlis factum; & paulo infra ait; Jesum Christum semetipsum Deo immaculatum obtulisse per spiritum æternum; intelligens per ista Epitheta, Sancti, labe carentis, impolluti, segregati a peccatoribus, & innocentis, non Christi Sanctitatem quoad mores; hæc enim semper perfecte Christus fuit præditus, etiam antequam pontifex noster factus est: Sed eam Sanctitatem quæ Christi Naturam respicit. Quæ Christi Natura, quamdiu in terris fuit, qui fratribus per omnia fuit assimilatus infirmitati & mortalitati obnoxia fuit; nunc vero ab ea in omnem æternitatem libera est.

Answ. (1) These properties of *Holy, Harmless, Undefiled*, separate from Sinners, which the Apostle ascribes unto our Lord Jesus as our High Priest, *Heb.* vii. 26. as also his Offering himself *without Spot*, Chap. ix. 14. this Man ascribes unto Christ as exalted in Heaven in *Contradistinction* unto what He was, whilst on the Earth. For thence he taketh his Argument that he was not a Priest whilst He was on the Earth, namely because He was so *Holy, Harmless, Undefiled and seperate from Sinners*, in Heaven. Now if it doth not hence follow that He was *Impure, Defiled, Guilty*, like other Sinners whilst He was on the Earth, yet it doth undeniably, and that is the matter contended for, that He was not *Holy, Harmless, and Undefiled* in the sense here intended by the Apostle. How this can be freed from open Blasphemy I am not able to discern.

2. He is not secured by his ensuing Distinction, that the Lord Christ was before whilst on the Earth *perfectly Holy as to His Manners*, but that the *Epithetes* here *used respect His Nature*. For not to assign all these Properties unto the *Nature* of Christ from the Instant of his Conception, or to deny them to belong thereunto, is no less contrary to the Scripture and really *blasphemous*, then to deny Him to have been *Holy* with respect unto His Life and Conversation. For He was the *Holy Thing* that was Born of the Virgin, and as He was Born of Her, by virtue of the miraculous Creation and Sanctification of His Nature in the Womb, whereof I have Treated elsewhere at large.

3. Here is a Supposition included that *all the Difference* between Christ and us, whilst he was in this World, consisted only in the use of His *Freedom unto the perfect Obedience* wherein we fail and come short. That His Nature was absolutely Holy and *Impeaceable*, ours sinful and defiled is cast out of Consideration; and yet to deny this Difference between Him and us, is no less Blasphemous then what we before rejected.

4. Christ in this World was indeed *Obnoxious to Sufferings* and Death it self, as having a Nature on that Account like unto His Brethren in all things. To suppose that He was Obnoxious to Infirmity and Mortality because He was not yet *Holy, Harmless, Undefiled*, and *separate from Sinners* is injurious unto His Person, and derogatory from His Love. For it was not from the necessity of His own condition in Humane Nature, that He was exposed unto Sufferings or unto Death, but He became so by voluntary Condescension for our sakes, *Phil.* ii. 5, 6, 7, 8. We are Obnoxious unto these things on our own account, He only on ours.

5. In the Death of Christ, when He shed his Blood He was ἀμνὸς ἄμωμος καὶ ἄσπιλος, a *Lamb without Spot and without Blemish*, 1 Pet. i. 20. as He is said to Offer himself ἄμωμον τῷ Θεῷ *without Spot to God*, Heb. ix. 14. He was therefore no less so before and in his Death then after. And it is a surprizal to be put by one professing himself a Christian to the Work of proving the Lord Christ to have been in His entire Nature in this World, *Holy* and *Harmless*.

6. He doth not in the least relieve himself from those *Impieties* by his ensuing Discourse on *Ephes.* v. 26, 27. That He *might sanctifie and cleanse it with the washing of Water by the Word; that He might present it unto Himself a glorious Church not having spot or wrinkle or any such thing, but that it should be Holy and without Blemish*, He contends that the making of the Church *Holy* and *without Blemish* in this place, concerns its glorified state, because it is therewithal said to be a *glorious Church*. In the same sense therefore is, as he affirmeth, Christ said to be *Holy* when He was glorified and not before. But he adds herein to the weight and number of his preceding Enormities. For in what sense soever the Church is said to be *made Holy* or to be Sanctified. whether it be in Grace or as enstated in Glory, it is so by being *washed and cleansed* from the Spots, Stains, and Filth which it Originally it

had. But to ascribe such a Sanctification or making Holy unto the Lord Christ, is the *highest Blasphemy* imaginable.

We may therefore firmly conclude with the whole Church of God according unto the Scripture, and the Nature of the thing it self, that the Lord Christ was a Priest and executed his Priestly Office whilst He was on the Earth, even then when He offered up Himself unto God with strong Cries and Supplications at His Death on the Cross.

§. 13. That which yet remains as belonging unto our present Design is the consideration of the *direct and immediate Object of the Sacerdotal Actings of Christ*, or the Exercising his Mediatory Power by virtue of His Priestly Office. This we have declared before and proved, namely that it is *God Himself*: Our meaning is that the Lord Jesus Christ as the High Priest of the Church Acts on its behalf with God, doing those things which are to be done with Him according to the Covenant before explained. As a King and Prophet He Acts in the Name of God towards us; as a *Priest He Acts towards God* on our behalf. This the whole *Oeconomy* of the *Aaronical Priesthood* doth confirm, and the very Nature of the great Duties of this Office, Oblation and Intercession, do necessarily infer. Doth *Christ offer Himself* in Sacrifice unto God or unto us? Doth He *intercede* with God or us? It is no small Evidence of the desperate Cause of our Adversaries, that they are forced to put uncouth and horrid senses on these *Sacerdotal Duties* to accommodate them unto their sentiments. So after that *Smalcius* hath told us that these things were thus expressed in Scripture *ex nimio figurate loquendi studio*, so traducing the Wisdom and Sobriety of the Pen-men thereof, he adds in the Explication of that *Figurative* Expression as he would have it of Christs Intercession; *Cum igitur de Christo dicitur eum pro nobis interpellare, aliud nihil dicitur quam eum potentia illa sua sibi data curam nostri gerere.* It is not easily conceivable how a greater Violence can be offered unto a sacred Expression. By such Interpretations it is possible to put an *Orthodox* sense on all the Writings of *Smalcius*. But in the Vindication of his Exposition of Christs Intercession he adds, *That the Power which Christ exerciseth in his Care of the Church and all his Actings towards it, He received of God, and therefore in the use of it He is said to make Intercession for us.* That is, He doth one thing, and is said to do another. What He doth, is not said; namely that He Acts His Power towards the Church; and what He doth not, that He is said to do, namely to make Intercession with God for us. The Arguments whereby we confirm the truth asserted, have been before declared and confirmed. Wherefore to put a close unto this whole Disputation, and to give the Reader a *Specimen* of the subtilty and perpetual Tergiversation of our Adversaries in this cause, wherein also occasion will be administred farther to explain sundry things relating unto this Office of Christ, I shall examine strictly the whole Discourse of *Crellius* on this Subject, and therein give a peculiar Instance of the *Sophistical* Ability of these Men in evading the force of Arguments and Testimonies from the Scripture.

§. 14. *Grotius* proves that the first Actings of Christ as a Priest were towards God, from *Heb.* v. 1. and *Chap.* viii. 3. whereunto *Crellius* replies, *Cap.*10. *Part.*3. *pag.* 474. *Postrema hæc verba ita sunt comparata, ut per se Socini sententiæ non repugnent, Grotium nil juvent. Fatetur enim Socinus quoque & satis clare docet Auctor D.* Heb. ii. 17. *actionem Christi qua sacerdos est, & sic ejus sacrificium expiatorium esse ex eorum numero quæ pro homine fiunt apud Deum; ut alia hic deductione cum de Christi sacrificio quæratur, non fuerit opus. De sensu ergo quæritur cum de verbis constat.*

Answ. (1) The Agreement which he pretends between *Grotius* and himself in this matter as to the Words of the Apostle, is enough with sober Men to put an End unto the whole Controversie. The Question is whether Christ as an High Priest did Act principally towards God or towards us. *Towards God* saith the Apostle, and *Grotius* from him. We are agreed saith *Crellius* about these Words, all the Question is about their sense. As how? Namely whether they signifie that Christ exerciseth this Office *towards God, or towards us*. For this is that which after a long Tergiversation he comes unto. *Pag.* 477. *Talem hac in parte Christi actionem esse aperte indicat Apostolus quæ circa nos primo versetur non vero circa Deum.* The Apostle *intimateth plainly, that such is the (Sacerdotal) Actings of Christ in this matter as is first exercised towards us and not towards God.* What ever therefore is otherwise

otherwise pretended, that Question between him and us, is about the Words themselves and their Truth, and not about their sense and meaning. For if it be true that the Lord Christ καθίσαται ὑπὲρ ἀνθρώπων τὰ πρὸς τὸν Θεόν, is *appointed as a Priest for man or on their behalf in the things belonging unto God* or to be done with God, *Heb.* v. 1. and that in an especial manner εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας *Chap.* viii. 3. *To offer Gifts and Sacrifices unto God*, the whole sense is granted which we plead for. If He is not so appointed, if He doth not do so, that is, if He were not ordained to Act with God in the behalf of Men, if He did not offer Sacrifice for them or the Expiation of their Sins, then are not these Words true, and it is in vain to contend about the sense of them. (2) I shall only farther observe the *Sophistry* of that Expression, *Actionem Christi qua sacerdos est*; *That Action of Christ whereby He is a Priest.* For he intends that Christ is only denominated a Priest from *some Action* He doth perform; whereas in Truth He performs those Actions by virtue of His Priesthood, and could not perform them were He not a Priest in Office.

Having laid this Foundation *Crellius* enters upon a large Discourse, wherein he doth nothing but perpetually divert from the Argument in hand, and by a multitude of words strive to hide himself from the sense of it. Take him when he supposeth himself out of its reach and he speaketh plainly. So he doth, *Lib. de Caus. Mort. Christi*, pag. 7. *Cum consideratur Christus ut sacerdos, etsi similitudinem refert ejus qui Deo aliquid hominum nomine præstet, si tamen rem ipsam penitius spectes, deprehendes eum talem esse sacerdotem qui Dei nomine aliquid nobis præstet. When Christ is considered as a Priest although He bears the likeness of one that doth something with God on the behalf of Men, yet if you look more narrowly into the matter it self, you will find that He is such a Priest, who Acts towards us in the Name of God.* If we may but hold him to this plain Declaration of his Mind, (which indeed he must keep too or loose his Cause) the Vanity and Tergiversation that is in all his other Evasions and Pretences, will be evident.

But because we have resolved on a particular Examination of all that can be pretended in this matter on the behalf of our Adversaries, we may consider his Plea at large in his own words. §. 15. (1) *Grotius ita verba ea proculdubio intelligit, ac si dictum esset Sacrificiis moveri Deum, ut hominibus benefaciat, & expiatorii quidem, ut remissionem peccatorum iis concedere velit.* (2) *Hoc si in eam sententiam accipiatur in quam alias Grotius hujusmodi verba in nostro negotio sumere solet, ut significet* (3) *Deum iratum ac pœnas expetentem, ita tamen ut non aversetur omnes iræ deponendæ rationes Sacrificiis placari, & ad ignoscendum flecti,* (4) *Non est id de omnibus Sacrificiis expiatoriis, etiam proprie dictis ad mittendum, imo de iis quæ proprie ita appellantur* (5) *Minus quam de aliis ab homine profectis precibus scilicet, pœnitentia, animi humilitate seu Cordis ac spiritus contritione.* (6) *Neque enim sub lege eo pacto Deum movebant Sacrificia ab ipso præscripta præsertim semper. Sed cum Deus enim antea decrevisset se intervenientibus illis Sacrificiis delicta & lapsus velle condonare, iis oblatis,* (7) *In decreti istius effectus ille apud Deum consequebatur, etiam si in actu non irasceretur, imo id eo potius offerebantur Sacrificia, ne, si forte negligerentur, irasceretur, quam ut jam iratus placaretur. Quod si vocem movendi, & cæteras ei similes, eo modo hic accipias, quem nos alibi etiam explicuimus, ut significent conditione præstita apud Deum efficere, ut in Decreti sui effectum hominibus benefaciat, & realem peccati deleat pœnamque avertat, sive per se, ut sub lege, sive per alium ut N. Fœderis tempore, id quod Grotius ait, tum de Sacrificiis legalibus, tum etiam de morte Christi.* (8) *Quam Sacrificium, & quidem expiatorium esse fatemur licet per se in hoc genere nondum perfectum, verum est.*

Answ. (1) There was no need at all of this large and ambiguous Repetition of the whole state of the Controversie about the Nature and Use of Sacrifices in this place, where the Argument concerned only the proper Object of Christs Sacerdotal Actings. And he knew well enough the mind of *Grotius* as to the sense of what he asserted; only it was necessary to retreat into this long Diversion to avoid the force of the Testimonies produced against him. (2) The sense which we plead for as to the Expiation of our Sins by Jesus Christ is plain and evident. God was the *Author and Giver of the Law* and the Sanction thereof; the Supreme Righteous, Holy Rector, Governor, Judge of all Persons and Actions relating thereunto, the Dispensor of Rewards and Punishments according to the sense and sentence

ſentence of it. Man tranſgreſſed this Law by Sin, and did what lay in him thereby to caſt off the *Government* of God. This rendred him obnoxious unto the Sentence, Curſe, Death, and Puniſhment threatned in the Sanction of the Law, which God as the Righteous, Holy, Supreme Governour of all was on the Account of his Righteouſneſs, Authority and Veracity obliged to execute. This Reſpect of God towards the Tranſgreſſors of His Law, the Scripture repreſents under the Notion and Expreſſion of his *Anger* againſt Sin and Sinners, which is nothing but the ingagement of his Juſtice to puniſh Offenders. On this Account God would not, and without the Violation of his Juſtice and Veracity *could not* forgive Sin, or diſmiſs Sinners unpuniſhed without an Attonement made by an Expiatory Sacrifice, wherein his Juſtice alſo was to be ſatisfied and his Law to be fulfilled. And this was done by the Sacrifice of Chriſt according to the Tenor and Compact between God and Him before deſcribed. (3) The Advantage that *Crellius* ſeeks from the words of *Grotius* in the Entrance of his Diſcourſe of Gods being *angry with Sinners yet not ſo as to depoſe all thoughts of Reconciliation*, will ſtand him in no ſtead. For He intended no more by them, but that although God was provoked as the righteous Governour of his Creatures, yet He determined not abſolutely to deſtroy them, when He *had found a Ranſome*. That is, provided His Juſtice were ſatisfied, His Honour repaired, His Law fulfilled, all which His own Holineſs and Faithfulneſs required, He would pardon Sin, and take away the puniſhment from Sinners. That whereby this was done was the Sacrifice of Chriſt whoſe Object therefore muſt be God Himſelf; and conſequently He is ſo of all His *Sacerdotal* Actings. (4) All Expiatory Sacrifices did in their Way and Kind procure the *Remiſſion of Sins* by the way of Attonement and not otherwiſe. Nor can *Crellius* give any one Inſtance to the contrary; their firſt and principal Deſign was to attone and pacifie Anger, or to turn away Wrath and Puniſhment as due from the Diſpleaſure of God, and therefore their firſt Effect was towards God Himſelf. (5) The means on our part for the obtaining of the *Actual Remiſſion* of Sin, and a ſenſe thereof in our Conſciences, as Prayer, Repentance, Humiliation, Contrition of Heart and Spirit, are not means of *making Attonement*, wherein there is always the Nature of *Compenſation* and Satisfaction. If we apply our ſelves unto God by them unto any ſuch purpoſe, or reſt upon them unto that End, we render them uſeleſs, yea an Abomination. Yea, they are all enjoyned unto us on ſuppoſition of *Attonement* made for Sin, in and by the Blood of Chriſt, and ſo they were from the Foundation of the World. From the giving of the firſt promiſe wherein the Lord Chriſt was a *Lamb ſlain* as to the Efficacy of His future Oblation, God forgave Sins for His ſake and not otherwiſe. And the Duties enjoyned us in order unto *Actual Remiſſion* or a ſenſe of it in our Conſciences, are all to be founded in the Faith of that Attonement, which is ſuppoſed, and is to be pleaded in them all. For in Chriſt alone it is that we have *Redemption through his Blood* even the Forgiveneſs of Sins. But all this is a *Diverſion* from the preſent Argument and Enquiry which concerns only the *proper Object of the Sacerdotal Actings of Chriſt*, and not the Nature of His Sacrifice which ſhall be ſpoken unto elſewhere. And theſe very Duties whereby we make Application for Actual Remiſſion or Pardon upon the Attonement made, have God for their Object alſo, and ſo muſt every thing which hath an Influence of any kind into the pardon of Sin. (6) The Account he gives concerning the Intereſt of Expiatory Sacrifices in procuring the pardon of Sin, is Falſe and Sophiſtical. That God *not being angry with Sin*, ſhould decree that upon the Offering of Sacrifices He would pardon it, and would have ſuch Sacrifices offered not becauſe He was angry, but that He might not be ſo, is *a vain Imagination*. For all Sacrifices were Offered for Sins that were paſt, and all Application we can make unto God by the Sacrifice of Chriſt for the pardon of Sin, reſpects it as paſt. And therefore were Sacrifices inſtituted to *make Attonement* that is to avert and turn away Wrath already deſerved and due to the Offender. To ſay this was done not becauſe *God was angry at Sin*, but that He *might not be ſo*, when it was already committed, is inconſiſtent with Truth and Reaſon. For God is Angry with Sin, becauſe it is committed; and if He be not ſo, He is never Angry with it. That which we intend hereby is that He forbids every Sin, and hath annexed a *Threatning* of puniſhment unto that prohibition: This is His Anger. (7) That Expreſſion *Vi Decreti*, that God pardons Sin by virtue of His Decree contains ſundry ſecrets of theſe Mens Doctrine. For it

it is intimated that all which belongs unto the *Expiation of Sin* by Sacrifices, was a meer free Conſtitution, nothing in them, nothing which they had any reſpect unto, or in the Attonement made by them; was any way neceſſary on the Account of the Righteouſneſs or Holineſs of God. For this *Decree of God* is nothing but a voluntary Conſtitution of this Order of Things, that Sacrifices ſhould go before Remiſſion, and not contribute any thing thereunto. There is therefore nothing in that Diſcourſe *Conditione præſtita apud Deum efficere ut in decreti ſui*, &c. but that Sacrifices by Gods Appointment were an Act of Worſhip antecedent to the Remiſſion of Sins. It is true there is nothing done in the whole matter of the Expiation of Sin, but it depends on *Gods Decree* and Appointment. But the Things diſpoſed of by virtue of that Decree have this Relation one to another, that the Sacrifice of Chriſt ſhall be and is the *procuring Cauſe* of the pardon of Sin. God may therefore be ſaid to pardon Sin, *in decreto ſuo*; as the Original diſpoſing Cauſe; but he doth it not without reſpect to the Sacrifice of Chriſt as the *Meretorious procuring Cauſe*. It is not therefore merely an Antecedent condition making way for the Accompliſhment of a voluntary Decree; but it is a Moral cauſe appointed of God in his Decree for the effecting of pardon. (8) I wonder with what confidence he here affirms that *the Death of Chriſt* was an *Expiatory Sacrifice*, when he knew himſelf that he did not believe it ſo to be. That Chriſt offered but *one Sacrifice* both they and we agree. That this was not in his Death, that it was in Heaven when he preſented himſelf unto God, that indeed it conſiſts in the Power which He hath as Glorified and Exalted to free us from the puniſhment due unto Sin, is the ſum of what he pleads for in this part of his Book. Both here and elſewhere he endeavours to prove that *Chriſt was not a Prieſt whilſt He was on the Earth*, that his Death was only a *Prærequiſite condition*, (and ſo was his Life alſo) unto the Offering of Himſelf. But from all theſe open Contradictions he ſhelters himſelf by ſaying that it was not as yet *perfect* in this kind. But why doth he ſay that it was *not a perfect* Sacrifice, while he belives that it was none at all. Or if it be not a *perfect Sacrifice*, was it a part of the *perfect Sacrifice* that was afterwards compleated in Heaven? If it were ſo, then was Chriſt a Prieſt whilſt He was on the Earth, then did He offer Himſelf unto God in His Death, then was God the Object of that *Sacerdotal* Act, as we contend and plead; if theſe things belong not unto it, then it was *neither a perfect Sacrifice* nor *imperfect*, neither compleat nor incompleat, neither *part of a* Sacrifice nor the *whole*, which we ſhall find him granting in his next words.

Sed ſi loquaris de (1) Sacrificio ſeu oblatione Chriſti expiatoria perfecta, quam in cælis peragit, quamque D. Auctor ad Heb. *explicat, & Grotius qui eam oſtentionis appellat & agnoſcit; de ea aliquid amplius dici debet. (2) Neque enim ea ad remiſſionem peccatorum intervenit tanquam nuda quædam conditio, aut res ad alterum tantum qui remiſſionem reipſa præſtet, aliqua ratione impellendum comparata; ſed potiſſimum tanquam vera cauſa efficiens quæ in ſua remiſſionem peccatorum nobis a Deo decretam præſtat; & efficacia ſua eorum vim quam ad nos damnandos & Divinis ſuppliciis obnoxios reddendos habent, extinguit ac delet.* §. 5.

Anſw. As the former Diſcourſe was a mere Diverſion from the preſent Queſtion and Argument, ſo this is partly a begging of the Queſtion in general, and partly a conceſſion of what he labours to avoid the Inconvenience of. For (1) It is a plain *begging of the main Queſtion* to ſay and ſuppoſe, that the *perfect Expiatory* Sacrifice of Chriſt conſiſted only in what He performed in Heaven, the contrary whereunto we have ſufficiently proved before, and which they ſhall never evince whilſt the Scripture is owned to be the Word of God. (2) The latter part of his Diſcourſe plainly grants what he would ſeem to deny but proves it not. He denies that the Sacrifice of Chriſt reſpects God ſo much as a condition prerequired unto the Forgiveneſs of Sin. But he will have it to be the Efficient cauſe of pardon. That is, the Lord Chriſt being entruſted with Power from God unto that End and purpoſe after His Aſcenſion into Heaven, doth take away our Sin, or free and deliver us from the puniſhment due unto it. Now though this be true, yet this is not the *Oblation or Sacrifice* of Himſelf. Nor can any man reconcile the *Notions* of a *Sacrifice* with this actual Efficiency in delivering us from the puniſhment of Sin, ſo as that they ſhould be the ſame. Hereof it is granted that *We*, and not God, are the firſt and mediate Object; but that the Oblation or Sacrifice of Chriſt conſiſts herein, is wholly denied; nor doth he here attempt to prove it ſo

so to do. (3) What Account on this Supposition can be given of the *Intercession of Christ* which is His second great *Sacerdotal* Duty? Doth this also consist in a *powerful Efficiency* in us of what God hath decreed concerning his pardoning, blotting out and extinguishing of Sin? Is this the Nature of it, that whereas God had decreed freely to pardon Sin, and to take away the punishment due unto it, this *Intercession* is His powerful taking away of that punishment, and His actual delivery of us from Sin? Is it possible that an Act and Duty of this nature should be expressed by a Word of a more opposite signification and Importance? For my part I value not that use of *Right Reason* that these Men so much boast of which is exercised in giving a *wrong signification* unto Words expressive of so weighty Truths and Duties? Who but they can possibly understand any thing by Christs *Intercession* in Heaven at the Right Hand of God, but His procuring from Him, Grace, Mercy and Pardon for us, by virtue of His antecedent Oblation? And God is the Object of His Actings herein.

§. 17. But he proceeds to give countenance unto what he hath asserted. (1) *Itaque quemadmodum oblationis vox, ut infra clarius patebit, ad hanc Christi actionem* (2) *ob similitudinem cum legalibus Sacrificiis transfertur; ita & loquutio hæc* (3) *quod peragatur vel fiat, apud Deum pro hominibus.* (4) *Similitudo in eo est* (5) *quod quemadmodum legalia Sacrificia ideo Deo offerebantur* (6) *& coram ipsius vultu perficiebantur, ut iis peractis* (7) *Vi decreti ipsius homines, pro quibus offerebantur, remissionem peccatorum ab ipso obtinerent. Ita* (8) *interveniente Christi Oblatione, seu apparitione coram Dei vultu* (9) *per sanguinis fusionem facta, & cum summo salutis nostræ perficiendæ desiderio conjuncta,* (10) *homines a Deo vi Decreti ipsius, ipsiusque virtute, quam eum in finem Christo concessit, liberationem a pœnis obtinent.* (11) *Indicare nempe hac loquutione spiritus sanctus voluit remissionem peccatorum quam Christus in Cælis apud Patrem degens nobis præstet, a Deo ejusque Benignitate primo proficisci, & quicquid ad eam in nobis perficiendam sit, id totum ipsius virtute & autoritate, Christo, qui ut eam adipisceretur, & sic nos a peccatorum pœnis reipsa liberare posset sanguinem suum fuderat, eoque cum desiderio cælum fuerat ingressus, data peragi.* (12) *Itaque ut id exprimat non modo Christi in cælos ingressum atque ad Deum accessum, per quem factum est ut ad Dextrum ipsius consideret, & plenam peccata nobis remittendi potestatem obtineret, sed & perpetuam apud ipsum permansionem, cum salutis nostræ cura conjunctam ita considerat, ac si ea Deus aliqua ratione moveretur ad remissionem peccatorum nobis vi Decreti sui concedendam.* (13) *Et sic inter hanc & illam actus quidam ipsius Dei, propitium se nobis exhibentis, & nos a pœna liberantis interveniret; cum tamen ipse Christus potestate sibi, a Deo, & olim decreta, & in cælum ingresso donata, id totum, quod ad nos a pœna liberandos pertinet ejus nomine faciat.*

Answ. 1. The *Name of Oblation and Sacrifice* is not applied at all unto that Action of Christ which this man intends, namely His *Appearance* in Heaven, which as to its Efficacy on our Behalf belongs unto His Intercession, *Rom.* viii. 34. 1 *John* ii. 2. There is more also in the Sacrifice of Christ, then the transferring the *name of Oblation* unto any Action of his, which is not so indeed. These little *Artifices* and Insinuations, which when discovered are a meer begging of the thing in Question, make up the principal parts of *Crellius* his Defence. Wherefore (2) The *Name of Oblation* is not transferred unto that Action of Christ wherein His Sacrifice did truly and really consist, namely His *Death* and Bloodshedding, merely by an *Allusion* taken from the Legal Sacrifices; but it is so called by the Holy Ghost because it is *so indeed*, as having the true proper Nature of a Sacrifice, so as that it was the pattern or *Idea* in the Mind of God of all other Sacrifices which He appointed, and which therefore were ordained unto no other End, but to prefigure the Nature, and exhibit the Efficacy thereof. (3) That Expression of *doing things apud Deum*, or doing for Men the things that appertain unto God cannot on the *Hypothesis* of these Men be ascribed unto Christ out of a *Similitude* unto what was done by the Priests of Old. For whatever they did as Priests they did it unto God; but the Lord Christ according to these Men did nothing *as a Priest* unto God. And however that which He doth towards us, be called by the Name of what the Priests did of Old towards God, because of its *likeness* thereunto, seeing there is no likeness between these things? For what *Similitude* is there between offering of a *Bloody Sacrifice* to God, thereby to make Attonement for the Guilt of Sin, and the *Actual Powerful deliverance* of us from the punishment due to Sin? What

What such similitude, I say, is there between these things, as to warrant their being called by the *same Name*, which answers unto one of them properly and to the other not at all? That therefore which is here pretended, amounts to no more then this; namely that whereas He doth nothing in his Offering with God but with Men, He is said to offer himself by reason of a *Similitude* in what He did unto what the Priests did in their Oblations, who did nothing with Men therein, but with God. As therefore we know that the *Sacerdotal* Acting of Christ was not called an Oblation, Offering or Sacrifice, merely out of the *Similitude* that was between it and the Sacrifices of Old, although we grant that indeed there was more then a *mere Similitude* between them, even a Typical Relation, the one being designed to represent the Nature and exhibit the Virtue of the other, whence they are both properly called by the same Name; yet according to the Opinion of our Adversaries, we deny that there is any such *Likeness* or *Similitude* between what Christ doth in taking away of Sin, and what was done by the Priests of Old, as that any *Denomination* could or ought thence to be taken, or any Name assigned unto it. As for the Death of Christ, *Crellius* peremptorily denies it to have been *Christs perfect expiatory Sacrifice*. And for his Offering himself in Heaven, he affirms that whatever other Appearance may be of it, yet indeed it is *wholly Conversant about* us, and not about God. It is therefore in vain to enquire after Reasons and Grounds on which Christ may be said to do those things in his Sacrifice *quæ sunt apud Deum peragenda*, when it cannot be truly spoken at all; and is directly denied by them. (4) Let it therefore be observed that the *Similitude* that was between the Sacrifices of the Law and that of Christ was not a *bare Natural or Moral Similitude*, whence the one of them might be called by the Name of the other, that Name belonging to the One *properly*, unto the other *Metaphorically*; but whereas there is a *generical Identitie* between them, both of them agreeing in the same general Nature of being *proper Sacrifices* in their own special kind; the one of them, namely those of the Priests under the Law, were Instituted and Ordained to represent the other or the Sacrifice of Christ, whence arose a *Similitude* between them, as there was a real Difference on many other accounts. And the Relation that was between them, which these Men would have to be a *Similitude* only arose from these three Respects. (1) That the Sacrifice of Christ was that *Pattern in Heavenly things* according unto the *Idea* whereof, all Legal Sacrifices were appointed to make a Representation. That is, God having designed his Son Jesus Christ to be the High Priest of his Church, and to expiate their Sins by the Sacrifice of Himself, did appoint the *Legal Priesthood* and Sacrifices, obscurely to delineate that Design before its actual Accomplishment. And indeed here lies the true Difference between Us and the *Socinians* in this matter. For they suppose that God having for certain Ends instituted the Office of Priests and Duty of Sacrificing in the Church of Old, some things that were done afterwards, and are yet done by Christ, because of their *Allusion* unto and some kind of likeness with what was done in and by those Institutions, are called by their Names. We judge on the other hand, that God originally designing the Priesthood and Sacrifice of Christ, that He might *represent* His purpose therein to be accomplished in the fulness of Time, and grant an outward means or pledg unto the Church of an Interest in the Nature, Efficacy, and Benefit thereof, and for no other End, appointed the *Typical Priesthood* and Sacrifice of the Old Testament; as hath been proved at large before. Wherefore (2) Seeing they were *Types* appointed of God to set out, teach and prefigure the Sacrifice of Christ, whatever was in them that did not arise from the Natural and indispensible imperfections of them by whom they were Offered, and the Nature of the Offerings themselves, but was directly of Divine Institution, was in the Mind and Will of God *instructive* before hand of the Nature and Use of the Sacrifice of Christ. If therefore those Priests offered Sacrifice to God, so did Christ; if they made Attonement by Blood, so did Christ; if those Sacrifices consisted in the Slaying and Oblation on the Altar of the *Victim*, so did Christ in his Death and Bloodshedding; if God were the principal immediate Object of their Sacerdotal Actings, so He was of Christs. (3) They were by Gods Ordinance *figuratively Communicative* of the real Virtue of the Sacrifice of Christ. That is, God appointed them unto this End, that the Church making use of them in the Faith of the Promise concerning the future Sacrifice of Christ, should through them be made partakers of the *Benefits* thereof,

they being means of exhibiting Spiritually, what they did Carnally represent. *Crellius* thinks that all Sacrifices were only conditions required antecedently unto the free Pardon of Sin, which he calls the *Pardoning of Sin by virtue of Gods Decree*; but that they had no influence into the procuring of the Remission of Sin; which is in Effect that they did no way make Attonement for Sin. But then no man living can give an account of their *Special Nature*, or why God did institute a condition of that kind when any Duties or Acts of Obedience of any other sort would have served unto the same End. It is plain that all *Expiatory Sacrifices* did at least make a Representation of Commutation, Satisfaction, Pacification of Wrath, Turning away of Evil, the procurement of Mercy, Reconciliation and Attonement; and if they did nothing of this Nature, it is hard to find any Reason of their Institution. Wherefore the *Similitude* invented by *Crellius* is of no consideration in this matter, but is only found out on purpose to destroy the true *Analogie* that is between the Legal Sacrifices and that of Christ. (5) There is indeed according to the Opinion of these Men no *Similitude* between them; For the *Legal Sacrifices* did not consist in the Representation of the Beast Sacrificed, much less in any Exaltation and Power that it had afterwards; but in the *Slaying and Offering of it* on the Altar, whereunto there is not the least Resemblance in that which they call the *perfect Expiatory Sacrifice* of Christ. (6) The offering of Sacrifices *coram Dei vultu*, before the Face of God, is true, but not in his sense; for he confines it unto the presence of God in the Sanctuary only; whereas that which was done *at the Altar* was also said to be done *before* God, and no where else were any Sacrifices offered. (7) The use of Legal Sacrifices here granted by him is indeed none at all. For the *Decree of God*, that is the free Pleasure of God, is made the only cause of the Remission of Sin, without respect unto any procuring cause or means whatever. And if *Propitiatory* or *Expiatory Sacrifices* had no Influence into the Remission of Sin; if they made not *Attonement* for it, they were of no use at all. Nor is there any thing found in the Application of these things to Christ and his Sacrifice. For (8) The Oblation or Sacrifice of Christ was not the same with, nor did consist in his *Appearance in the Presence of God* in Heaven, but was antecedent thereunto. He offered himself, and afterwards appears in the Presence of God for us as is plainly expressed. (9) This Oblation of Christ is said to be *per Sanguinis fusionem*; by the shedding of his Blood; But how or in what sense? The Words are used to keep unto some serving Compliance with the Scripture, wherein our Redemption, Forgiveness, Freedom from Wrath, all the Effects of the Sacrifice of Christ, are frequently and signally ascribed unto his *Bloodshed*. But is there any Intention to intimate that the *Effusion of his Blood* had any Interest or Concern in his Oblation? We know it had not according to these Men, but only as an antecedent Condition unto his Exaltation, as was his whole Life and Humiliation. (10) The *manner of the Expiation of Sin* by the Sacrifice of Christ here at large described by *Crellius* is absurd, dissonant from Reason, and contradictory to the Scripture in its self; and in the manner of its Declaration *Sophistical*. The Words are to this purpose; *That Christ as a Priest offered Himself unto God through the effusion of His Blood to obtain for us, Mercy, Pardon of Sin and Deliverance from Punishment; but the meaning or sense intended is, that being Exalted in Heaven, after his Death, by the Power that He hath received from God, He pardons our Sins, and delivereth us from the Punishment due unto them.* But this is such a way of Teaching things, as becometh neither the Holy Penmen of the Scripture, nor any Man of common sobriety. And to encrease the fondness of the story; Christ is said to do these Things *with God*, or *towards God*, when Men are the express Objects of what He doth; and this in his ensuing Discourse he directly asserts and contends for. (1) This is that it seems which the Holy Ghost would intimate by these Expressions of Christs being a Priest, of his offering himself to God an Expiatory Sacrifice, of our Redemption thereon by his Blood in the Forgiveness of our Sins; namely *That whatever Christ doth in Heaven towards the pardon of Sin, or the pardon of Sin which He affords us, proceedeth in the first place from the Kindness and Benignity of God, because He hath given power unto Him for that End and Purpose.* But if no more be indeed intended in this Expression, if the Sacrifice of Christ did in no sense procure our Redemption or Pardon of Sin, or Deliverance from the Punishment due unto it, to what End the Holy Ghost should use these Expressions; why he should largely and particularly insist upon them and their Expla-

Explanation for our Instruction, seeing the only thing intended by them, namely that the Pardon of our Sins proceeds originally from Divine Benignity and Grace, and that the Lord Christ as Mediator hath received all his Power from God the Father, is Taught and Expressed a *thousand times more plainly* and clearly in other Places and Words, and whereas these Things and Expressions signifie no such things as those intended, no man living can divine. Let him that can, assign a tolerable Reason why the Exercise of the Power of Christ in Heaven, because it is given him of God, should be called his *Offering, Sacrifice or Oblation* of himself as the High Priest of the Church. All Men freely acknowledg that whatever Power Christ hath as *Mediator* to forgive us our Sins actually, to free us from the punishment deserved by them, He received it of God who gave all Things into his Hand because He laid down His Life for His Sheep; but that His Priesthood consists in the Exercise of this Power, and that the Exercise thereof with Love and Care is his Oblation and Sacrifice of himself, being indeed only a consequent thereof, and the means of the Administration of its Virtue and Efficacy is a fond Imagination. (12) In the mention of those Things whereby God should at least seem to be moved to grant unto us the Pardon and Remission of Sin, *Crellius* utterly omits the Death of Christ, reckoning up only his *Entrance into Heaven*, his *great desire of our Salvation*, his *Access unto God, and sitting at his Right Hand*; wherein he seems not much to aim at a Compliance with the Scripture which every where ascribes all these Effects directly and immediately to the *Death and Bloodshedding of Christ*. (13) The sum of what remains of his Discourse amounts to this, *That although in what Christ did for us there is an Appearance, as though God upon the consideration of what was done by Him, was moved to pardon Sin and free us from Punishment* (which yet exclusively unto his Death is not true) *yet indeed there is no such thing intended, but only this is so, that Christ doth all this by virtue of the Power He received from God, and in his Name.* The sum of the whole is; That there is an *Appearance* of Christs being an High Priest, an *Appearance* of his Offering himself a Sacrifice to God for us, an *Appearance* of his Acting with God on our behalf, an *Appearance* of his procuring Redemption and Pardon of Sins for us; but in Truth and Really there is nothing intended but that he hath *received Power from* God after his Humiliation to pardon our Sins, and deliver us from punishment which he Exerciseth with Love and Tenderness. But yet all this while he hath not *directly denied* that Christ in his Offering himself as a Priest had first respect unto God which was the only thing in Question, and that because he had not long before granted that the Scripture in express terms affirms it, but he would make a shew of Reasons, why though the Thing be not so indeed, yet it is mentioned as though it were; which is first to assign a Falshood to the Holy Writers, and then to excuse it. His ensuing Discourse in this place wherein he designs to prove that God is said to *do something for Christ*, which yet he doth himself (as the subduing of his Enemies and the like) by virtue of the Power He hath received of God, is so exceedingly impertinent unto the present Occasion, as being designed only for a *Diversion* from the Cause in hand, as that I shall pass it by, and come to that part of his Disputation wherein he begins to speak his mind with more openness and freedom then before.

Page 477. (1) *Interdum tamen D. ille Scriptor ad Heb. de Christi Sacerdotio & Oblatione agens, & rem nudam ante oculos nobis ponere volens, neglecta aliquantum allusionis & comparationis cum ritibus legalibus concinnitate, talem hac in parte Christi actionem esse aperte indicat, quæ circa nos primo versetur, non vero circa Deum.* § 18.

Answ. (1) This is plain dealing and to the purpose. To what End have we been lead about by all the long Discourse which we have examined? *Grotius* affirmed and proved that the Actings of Christ as a Priest did in the first place respect God and not us. This *Crellius* durst not grant, lest he should prejudice his Cause; nor at first deny until he had endeavoured to cast a mist before the Eyes of the Reader. But now supposing him sufficiently intangled or ingaged he expressly denies what *Grotius* affirmed. Be it so then that *We* and not God are the immediate Objects of Christs *Sacerdotal* Actings, then did he offer himself to us and not unto God; and maketh Intercession with us and not with God. For these are the only general *Sacerdotal* Actings of Christ, and if God be not the Object of them, he did neither offer himself unto God, nor intercede with Him. But (2) He supposeth

that all which ſeems to be aſſerted unto that purpoſe, proceeds from the *neat fitting of theſe Things* by way of Alluſion unto the Legal Sacrifices, which when the Apoſtle neglecteth he declares his intention to be quite otherwiſe. Let us conſider the Teſtimonies he produceth in the Confirmation of this bold Aſſertion.

Docet id, ut ſupra vidimus, locus ipſius ſub finem Cap. 2. *atque imprimis* Ver. *ult. ubi modum explicat, quo Chriſtus tanquam pontifex in iis quæ apud Deum, peccata populi expiet. Modus vero iſte eſt; in quo enim ipſe paſſus eſt cum tentaretur poteſt iis qui tentantur auxiliari. Poteſt, inquit,* h. e. *ad id faciendum pronus eſt, aut id facere libenter ſolet. Idem docent verba* Cap. 4. *itidem ſub finem quæ eandem cum illis ſententiam continent.*

Anſw. (1) He is miſtaken in ſuppoſing that the Apoſtle in the places alledged doth *omit* or *neglect* the Conſideration of the *Analogie* between the antient Prieſthood and Sacrifice, and thoſe of Chriſt. For in the firſt place, *Chap.* ii. *ver.* 17. thoſe words πιςὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τȣ̃ λαȣ̃; *A faithful High Prieſt in things pertaining unto God to make Reconciliation for the Sins of the People*, doth reſpect both the Office and whole Work of the Prieſts of Old in making Attonement for Sin by Expiatory Sacrifices. And in *Chap.* iv. 14. the entrance of *Chriſt into Heaven* is aſſerted in Oppoſition unto the *Entrance of the Legal High Prieſt into the Carnal Sanctuary.* (2) The Help which the Lord Chriſt gives unto us expreſſed, *Chap.* ii. 18. is founded in and proceedeth from the *Reconciliation* or *Attonement* which he is affirmed to have made in the firſt place, *ver.* 17. (3) The *Queſtion* under conſideration is, whether the *Oblation of Chriſt* doth in the firſt place reſpect God or us; and to prove that it reſpects us and not God, he cites this Teſtimony of *ver.* 18. wherein there is no mention of his *Oblation* at all, and omits the preceding Words where his *Oblation* is ſo deſcribed by its Effects; as to prove unavoidably that it reſpected God in the firſt place. (4) The *ſuccour* which Chriſt affords unto them that are Tempted is no Act of his *Prieſtly Office*; but it is the Act of him who is our Prieſt, and who was, as enabled thereunto by Virtue of the Reconciliation he had made by his Oblation as a Prieſt, ſo in the Diſcharge of that Office He underwent and ſuffered thoſe things whereby he is diſpoſed and enclined to put forth his Power in our behalf. (5) In *Chap.* iv. *ver.* 15, 16. the Apoſtle treats not of the *Oblation of Chriſt*, but of his Perſonal Qualification fitting him for his Office; And that which he hath a principal Eye unto is his Interceſſion, and the Fruits of it; And we ſhall conclude that this is *with God*, at leaſt until our Adverſaries can affix ſome other tolerable ſenſe unto that Expreſſion, or make intelligible their new kind of *Interceſſion* with God for us, by acting his own Power and Love towards us.

But he yet undertakes to prove that what is here mentioned is the whole of what Chriſt doth as a Prieſt for us, his Diſcourſe whereof becauſe it comprizeth the ſubſtance of all that he hath to plead in this Cauſe, I ſhall at large Tranſcribe and Examine.

§. 19. *Ad ea vero illuſtranda & confirmanda adhibentur ea a D. Auctore quæ ſubjiciuntur initio,* Cap. v. *ut indicat particula enim, quæ initium iſtud* Cap. v. *cum fine capitis præcedentis connectit. Quare ex illis conſtare poteſt quid D. Auctor ſibi velit verbis, quatenus ea ad Chriſtum accommodari debent, quæ* Grotius *hic urget, eaque de cauſa totum locum adſcribemus. Eſt autem hujuſmodi: Non habemus pontificem qui non poſſit compati infirmitatibus noſtris; ſed tentatum per omnia ſecundum ſimilitudinem abſque peccato. Accedamus ergo cum fiducia ad thronum Gratiæ ut accipiamus Miſericordiam & gratiam ad opportunum auxilium. Omnis enim Pontifex ex hominibus acceptus pro hominibus conſtituitur in iis quæ ad (vel apud) Deum, ut offerat dona & victimas pro peccatis; qui poſſit moderate condolere ignorantibus & errantibus ſiquidem etiam ipſe circundatus eſt infirmitate,* &c. *Ubi vides illis* Cap. v. *Verbis, quod pontifex conſtituatur in iis quæ ad Deum ut offerat dona & victimas pro peccatis, nihil in præcedentibus reſpondere præter illa quod a Chriſto accepturi ſimus Miſericordiam & gratiam ad opportunum auxilium; quod ſit cum nobis tentatis, ac vehementer trepidantibus ſuccurrat & ne malorum pondere preſſi tentationi ſuccumbamus, ac peccatorum noſtrorum pœnam luamus, efficit; aut tunc cum impii ſuorum ſcelerum dant pœnas ipſe nos tuetur, & ne cum illis una pernicie involvamur, poteſtate ſua Divina intercedit. Quod idem ut vidimus* Cap. ii. *indicatur in verbis illis ubi Expiationis quam*

quam Chriſtus apud Deum peragit modus explicatur. At hujuſmodi actio circa nos primo verſatur non vero circa Deum niſi improprie loquamur.

Anſw. (1) I have at large tranſcribed this whole paſſage, that we may ſee what is the only Foundation which he builds upon, or Argument he hath to prove, that the *Sacerdotal Acts of Chriſt reſpect us in the firſt place and not God.* The whole of what he pleads iſſues from this ſingle ſuppoſition, that the Apoſtle in the beginning of the *fifth Chapter* intends nothing but the *Confirmation* of what he had delivered in the end of the fourth; and therefore that the Offering of *Gifts and Sacrifices* for Sin unto God, is only his giving Help and Succour unto us in our Temptations, which is the moſt uncouth Expreſſion and Explication of One Thing by another that ever was in the World. Now this Suppoſition, is apparently falſe; and the Connexion of the Diſcourſe which he feigneth at pleaſure every way inſufficient to enforce us unto ſuch a fond and brainleſs Expoſition of the Words. That which alone he pleads in juſtification of his Aſſertion in the Introduction of this new Diſcourſe by the cauſal particle γὰρ, *For*; as though it intimated that the Apoſtle deſigned no more but to give a Reaſon of what he had before laid down concerning the *Help and Succour* which we have in all our Temptations and Sufferings from our High Prieſt. This indeed he doth alſo in the *Deſcription* he gives us of the Nature and Duties of this Office, wherein he doth not merely explain what he had before delivered, but adds other Conſiderations alſo of the Nature and Acts of that Office, confirming our Faith and Expectation therein; but his principal regard is to the *whole ſubject Matter* treated of, as being now to give his Reaſons why he doth ſo induſtriouſly inſtruct them in the Doctrine of the Prieſthood of Chriſt. And this uſe of the ſame *Particle* in his Tranſitions from one thing to another, wherein it reſpects not ſo much what immediately went before in particular, as the Relation of what enſues unto his whole Deſign, and is alſo ſometimes redundant, we have manifeſted by ſundry Inſtances in our Expoſition. Wherefore the Apoſtle having occaſionally digreſſed from the Prieſthood of Chriſt which he had propoſed unto conſideration in the End of the *ſecond Chapter*, through the Third and unto the 14*th. ver.* of the Fourth, he there returns again unto his firſt Deſign. And this he doth by declaring in general the Glory of Chriſt as a Prieſt, his Eminency above thoſe of the Order of *Aaron*, and the ſpiritual Advantage which we receive, not from his being a Prieſt, but from his being *ſuch a Perſon* ſo qualified in the Diſcharge of his Office as he is there by him deſcribed. Having expreſſed this in the laſt Verſes of the 4*th.* Chapter, and thereby ſtirred up the *Hebrews* to a diligent Attention unto what he had to inſtruct them in with reſpect hereunto, in the beginning of the *fifth* he lays the Foundation of all his ſubſequent Diſcourſes about the *Prieſthood* and Sacrifice of Chriſt, in a general Diſcription of that Office and the Duties thereof, with what belongs eſſentialy thereunto in all that are partakers thereof, adding ſome particular Inſtances of the *Imperfections* that attended it in the Prieſts under the Law, making application of the former unto Jeſus Chriſt and diſcarding the Conſideration of the latter. As therefore in the End of the *fourth Chapter* he prepares his Way unto his intended Declaration of the Nature and Duties of the *Sacerdotal* Office of Chriſt by declaring in general the Advantage we have by his Suſception of that Office who was the Son of God incarnate; ſo here in the beginning of the fifth he adds a Deſcription of the Power, Acts, and Duties of that Office whence our Benefits by it do originally ariſe. There is therefore no ſuch Coherence between theſe paſſages as ſhould warrant us to look on Chriſts helping and aſſiſting of them that are *Tempted*, to be the ſame, with his *offering Gifts and Sacrifices* to God. Yea, ſuppoſe that the Apoſtle in theſe Words doth only give the Reaſon of what he had before aſſerted, which is all that is pleaded by *Crellius* to impoſe this *Non-ſenſical ſenſe* upon us, yet thereby alſo his pretenſion would be everted. For the *Reaſon* of any thing differs from the *Thing* it ſelf. And if he proves only that we may have Help and Succour from Chriſt as our High Prieſt on this ground, that every Prieſt doth *offer Gifts and Sacrifices* for Sin, it doth not follow that his helping of us, and his Offering of Sacrifice are the ſame, yea it doth that they are diſtinct and different, the latter being given in as one Reaſon and Cauſe of the former. (2) What is here farther diſcourſed concerning our Deliverance by the Power and Care of Chriſt from Sin and Deſtruction, even then when Wicked and Impenitent perſons ſhall be utterly deſtroyed, is true; but yet it is not his Offering of Sacrifice

crifice unto God for Sin, but it is a *Consequent* thereof. The Consideration of it is indeed a matter of great Consolation and Encouragement unto Believers, but it is not to be asserted unto the Exclusion of that which is the *fountain* of all the Benefits which we receive by his Mediation. And now it may be considered whither any thing be here offered by this Author, either to prove that *We are the first Object of all the Sacerdotal Actings of Christ*, or in Answer unto the Testimonies alledged that God alone is so. But he hath yet somewhat more to add, and therefore proceeds.

Animadvertendum autem est in loco utroque, sed apertius in posteriori ob (1) allusionem ad sacerdotium legale & similitudinem quandam quæ Christo cum pontificibus Aaronicis intercedat, (2) ad Christum etiam accommodari infirmitatem, quæ in pontificibus istis exstitit, quaque ii impelli debuerint ad aliorum infirmitates tanto promptius expiandas; cum tamen in Christo quippiam alterius generis infirmitatibus illius, quæ nihil aliud erant quam lapsus & ignorantiæ seu delicta ex infirmitate profecta, opponatur, nempe tentationes seu afflictiones ipsius, quarum memor, nobis tentatis atque afflictis succurrere tanto promptius soleat.

Answ. (1) This Man seems to aim at nothing but how he may evade the force of Truth, and thereon lays hold of every appearing Advantage, though indeed *contradicting* himself therein. For in the entrance of his Production of these Testimonies, he tells us *That they are such places as wherein the Apostle neglecting the Allusion unto the Priesthood of Old doth plainly and openly declare the Nature of that of Christ*: But here in pressing of those Testimonies he pleads the *express mention of that Allusion as the principal Reason of his Exposition.* (2) It is not true that those Infirmities of the Priests of Old which consisted in their Sins and Ignorances are any way *accommodated unto Christ.* The things here spoken of the Nature of the Priests Office, and the discharge of it by them with whom it was intrusted, are distributed unto the *Subjects* intended according to their capacity. In the Priests of Old there were *such Infirmities*, as that they had need to offer for their own Sins also; in Christ there was no such Thing nor any Thing that answered thereunto. But in *all Priests* there were infirmities such as *inseparably attend our Humane Nature* in this Mortal Life; and these our High Priest *Christ Jesus* was subject unto, whence he was liable to be tempted and suffer. These the Apostle doth not accommodate to Christ but really ascribes unto him, see *ver.* 7, 8. with our Exposition. (3) This one Concession of *Crellius* that Christ our High Priest, that is as our High Priest, was *subject unto Temptations and Sufferings*, which he must be, or there is no similitude between him and the High Priests of Old in this matter of Infirmities, utterly overthrows his whole Cause; For he was no way *subject unto them* but as and whilst he was in this World. His glorified Nature in Heaven is liable neither to Temptations nor Sufferings. If therefore any of these Infirmities were found in him as our High Priest, which the Apostle expressly affirms and *Crellius* acknowledgeth, he was our High Priest whilst he was on the Earth. But he adds,

(1) Ex quo apparet peccatis etiam illorum quos pontifices Aaronici expiare debebant, tentationes atque afflictiones nostras his locis respondere, quarum vis, (2) Quam ad nos perdendos habent dum tollitur & ab iis nos auxilio Christi eripimur, peccata nostra expiari dicuntur. (3) Itaque non mirum est cetera quoque quæ de Aaronicis Sacerdotibus dicuntur, alio sensu ad Christum accommodari, & quædam de illis, de Christo improprie præstantiori tamen sensu accipi.

Answ. (1) Where there is any Mention made of the Offering of Christ for us it is constantly with respect unto our Sins, and not unto our Temptations and Sufferings at least not in the first place. What he is affirmed to do with respect unto them, as to the *Aid*, *Relief* and *Deliverance* which he gives us, is all *Consequential* unto his once Offering of himself to take away sin. (2) The Foundation of the Inference which is here made we have already taken away; namely that the *sinful Infirmities* of the Priests of Old, were accommodated unto Christ with respect unto Natural infirmities or Obnoxiousness unto Temptations and Sufferings; which we have shewed to be false. Yet hence he would infer that the Sins of the People of Old, for which the Priests offered Sacrifice do correspond in this matter with our Temptations and Sufferings; that as they offered Sacrifices for *real Sins*, so Christs Sacrifice is our Relief from *Temptations and Sufferings.* The force of the Reason pretended lies in this, that because *the Priests of the Order of Aaron* had sins themselves, therefore they offered Sacrifices for the Sins of the People, those which were truly and really so. But whereas the Lord Christ had no Sins of his own, but only Temptations and Sufferings, therefore the Sins offered for, were Temptations and Sufferings. Nothing can be more absurdly imagined. For both those Qualifications that He *had no Sin*, and that He *was Tempted*, were necessary unto His offering for us, and for our Sins; being made Sin for us, and sent in the likeness of sinful flesh, yet without Sin, He condemned Sin in the flesh, bearing our sins in his Body on the Tree. (2) Is this all therefore that the great Discourses of *Crellius* concerning the *Expiatory Sacrifice of Christ*, His being *a Propitiation for our Sins*, His *Offering Himself unto God for us* with the like magnificent Expressions of *Sacerdotal* Actings, do amount unto; Namely that He frees us by His Power from Temptations and Afflictions with all the Efficacy they have to destroy us? Is this, I say, to Offer Himself to God *a true, perfect, complete Expiatory Sacrifice?* Were it not much better wholly to deny that Christ [illegible] or that He ever offered Himself to God, then to put such [illegible] these Expressions. And (3) Because these Men will have [illegible] spoken properly of the *Aaronical Priests* though they were *Umbratile*, Typical, Figurative, Temporary, and liable to such Infirmities as exceedingly Eclipsed the Glory of the Office its self; but all things spoken of the Lord Christ to the same purpose must be *Improper* and *Metaphorical*, and denote things of another Nature, only called by the Names of Priesthood and Sacrifice in *Allusion* unto them and those things, who and which were appointed and ordained of God for no other End or Purpose, but that they might *Prefigure* Him in the Discharge of His Office. And then to salve the Matter, the Things so improperly assigned unto Christ, must be said to be *more excellent* then the Things that are properly ascribed unto the *Aaronical* Priests; when indeed they are not, nor to be compared unto them; and if they were, yet would not that prove but that *Aaron* though not absolutely, yet as unto the *Office of the Priesthood*, was more excellent then Christ, as being properly a Priest, whereas the Lord Christ was so only *Metaphorically*, which is a Diminution as to that particular.

He closeth his Discourse; *Illud adhuc antequam hinc abeamus notare libet, Paulum* Rom. xv. 17. *licet de munere suo Apostolico loquatur cujus vis circa homines primo versabatur & quod, ut cum* Grotio *loquamur erat pro Deo aut Christo apud homines, tamen quia ad Sacrificia Sacerdotiumque alludit dicere, se habere Gloriationem, seu quod glorietur in Christo Jesu τὰ πρὸς Θεὸν, in iis quæ apud Deum.*

Answ. This Observation doth no way impeach the force of the Testimony produced by *Grotius*. He intended no more by that Expression τὰ πρὸς τὸν Θεὸν, but to declare in the Words of the Apostle, that *God was the Object* of what was so performed, which certainly unless some great Reason be produced unto the Contrary must be acknowledged to be the sense of the Words. But *Grotius* proves his Intention from the *matter treated* of which is Sacrifices, and if they are not Offered unto God, and that for Men, they are not at all what they are called. And in compliance with this sense the Apostle respects the discharge of his *Conscience* towards God in the Work of his Ministry wherein he had immediately to do with him. For although Men were the *Object of his Ministry*, yet he received it from God and to Him he was to give an Account thereof. Wherefore he only declares how he had acquitted himself sincerely in that whole Work which was in an especial manner committed unto him of God, and whereof he was to give unto him a peculiar Account.

§. 18. I had sundry Reasons why I chose to insist on a particular Examination of these Discourses of *Crellius*. For it is confessed that none among our Adversaries have handled those things with more Diligence and Subtilty then he hath made use of. It was necessary therefore to give a *Specimen* as of his strength so of his Way and Method whereby he seeks to defend his Opinions. And every impartial Reader may see in the Discussion of what he alledgeth or pleadeth, that the whole of his Defence is made up of *Tergiversations*, Equivocations and plausible Diversions from the Cause under debate. Besides, I have had sundry *Opportunities* hereby to declare many things belonging to the Nature and Discharge of the Priesthood of Christ, which would not conveniently be reduced unto other Heads

Heads. And I was willing also to cast these Things into this place by themselves, to avoid all *Controversies* as much as possible in the Exposition its self, though I constantly detest the falshood of this Mans Interpretations, as that of others who either follow him or comply with him. And hereby also perhaps some who are less exercised in the Sophistry of these Men, may learn somewhat how they are to be dealt withal.

Exer-

Exercitatio X.

(1) *Prefigurations of the Priesthood and Sacrifice of Christ.* (2) *The Original, Use and Practice of Sacrifices before the Law. Rabbinical conceits on* Psal. lxi. 32. *Instances of the Sacrifices of the Patriarchs. Occasional not stated.* (3) *No Office of Priesthood from the Beginning. Men bound to Offer Sacrifices every one for himself,* (4) *Sacrifices in Families; before the Law, and afterwards among the Heathen; and in the Church.* (5) *By whom those Sacrifices were Offered.* (6) *This farther enquired into.* (7) *The Rights of Primogenitors. What* Jacob *took from* Reuben, *Gen.* xlix. 3. (8) *Jews Apprehension of the Rights of the First-born.* (9) *The right of Sacrificing Continued unto particular Persons before the Law; and to Fathers of Families.* (10) *The first Rise of the Priesthood in greater Communities, by Lot or Suffrage.* (11) *How far annexed to the Kingly Office.* (12) *Enquiry into the Original of the Priesthood among the Egyptians.* (13) *The story of the Hycsos in Manetho applicable to the Hebrews only.* (14) *Who were the Priests of Egypt.* (15) *The Wisemen, Magicians, Sorcerers of Egypt and of the Chaldeans.*

THE TENTH EXERCITATION.

SUndry Things concerning the Priesthood of Christ, and those the most *material* that relate thereunto, we have now passed through. But we know withal that although the Foundations hereof were laid in the eternal Counsels of God, and that a Revelation was made of them in the first Promise, immediately upon the Entrance of Sin, yet the Son of God was not actually *manifested in the flesh* for the Execution of those Counsels, and Discharge of their Office until the *Fulness of Time* came, after the Expectation of a multitude of Ages. In the mean Time there were certain *Prefigurations* of it Instituted of God in the Church, to keep up and direct the Faith of Mankind unto what was to come, in Sacrifices and a certain Typical Priesthood; with Emanations from them into the Practice of the *Nations of the World.* Now what is worth our Inquiry into with reference unto these *Prefigurations* of the Priesthood of Christ may be referred unto these four Heads. (1) The state of Things in general with respect unto Priesthood and Sacrifices in the Church before the giving of the Law. (2) The peculiar Priesthood of *Melchisedeck*, which fell within that period of Time. (3) The Institution of the *Aaronical Priesthood* at Mount *Sinai*, with the Nature and Duration of that Office, the Garments, Sacrifices, Laws and Succession of the High Priests in particular. (4) The Rise, Occasion and Usage of a Priesthood among the Nations of the World. §. 1.

From all theſe we may learn both what God thought meet previouſly to inſtruct the Church in concerning the future Glories of the Prieſthood of Chriſt, and what preſumptions there were in the *light of Nature* concerning the ſubſtance of that work which he was to accompliſh.

§. 2. Our firſt Enquiry will be as unto what Monuments remain of either *Sacrifices* or the Order of *Prieſthood* from after the firſt Promiſe and the Inſtitution of Expiatory Oblations, unto the ſolemn giving of the Law in the Wilderneſs, where all things were reduced into a Methodical inſtructive Order.

The firſt Inſtitution of Sacrifices, and Revelation of an acceptable Worſhip of God in and by them, I have declared before, and elſewhere diſcuſſed and proved at large. Hereupon, as is evident from many particular Inſtances recorded in the Scripture, Sacrifices were Offered before the Law, it is highly probable that *Adam* himſelf after he had received the promiſe, which gave Life and Efficacy unto that kind of ſacred Service, did Offer Sacrifices unto God. And this ſome do ſuppoſe, and that not unwarrantably, that he did with the *Beaſts* with whoſe *skins* he was cloathed, and that by the immediate Direction of God Himſelf. Hereby the whole of thoſe Creatures were returned to God, and not their Carcaſſes left to putrifie on the Earth. And ſo the whole was an Illuſtrious Exemplification of the Promiſe newly given; or a Type and Repreſentation of Chriſt and His Righteouſneſs. For as he was to be our real *Sacrifice of Attonement* to expiate our Sins, ſo are we ſaid to put Him on, or to be *Cloathed with His Righteouſneſs*. So Typically was our *Firſt Father* after his receiving the promiſe, cloathed with the skins of the Beaſts which were Offered in Sacrifice to make Attonement; And therein was Chriſt a *Lamb ſlain from the Foundation of the World*. And theſe Beaſts ſeem rather to have been *Sheep* or *Goats*, then the greater Cattel of the Herd; their *skins* being moſt meet for Cloathing. The *Jews* ſuppoſe that *Adam* Sacrificed an *Oxe* or a *Bullock*. So in the Targum on *Pſal.* lxix. 32. וחשפר צלותי קדם יי מז תור פטים ובחיר דקריב אדם קדמי דקריסו פרנוי לטלפוהי. *My Prayer ſhall pleaſe God more then the Fat and Choice Bullocks, which Adam the firſt Man offered, whoſe Hornes went before the dividing of the Hoofs.* To the ſame purpoſe *Raſhi* comments on the place, משור פר הוא שור שהקר יב אדם הראשון שנברא בקומתו, *&c. This is the Oxe which Adam the firſt Man offered which was Created in his full ſtature, and they called him* שור *an Oxe or Bullock in the day wherein he was brought; and he was like a Bullock of three years old. And his Horns went before his Hoofs, for his Head came firſt out of the Earth when he was made, and his Horns were ſeen before his Hoofs.* It may be there is no more intended in this Fable but an account of the order of thoſe words; מקרן מפרים, wherein the order of Nature, the *bringing forth of Horns* being placed before *dividing of the Hoofs*, ſeems to be inſerted; though nothing indeed be intended but the Deſcription of a Bullock fit for Sacrifice. But the Authors of the Fable may yet have had a further reach. The Pſalmiſt in that place prefers the *Moral and Spiritual Duties* of Obedience before Sacrificing. This they will not allow to be ſpoken with reference unto the Sacrifices of the Law, and therefore put it off unto that of *Adam*, which they make their conjectures about. After this Example *Cain* and *Abel* offered Sacrifices; *Gen.* iv. And *Noah*, *Gen.* viii. 20. And *Melchiſedeck*, as we have ſhewed, *Gen.* xiv. 20. And *Abraham*, *Gen.* xv. 19, 20. *Chap.* xxii. 13. And *Iſaac*, *Gen.* xxvi. 24. And *Jacob*, *Gen.* xxviii. 18. *Chap.* xxxv. 3, 7. And *Job Chap.* i. 5. *Chap.* xlii. 8. Expreſs mention of more before the giving of the Law I do not remember. Not that I think theſe were all the Sacrifices which were Offered according to the mind of God in that ſpace of time. I doubt not but all the perſons mentioned, and multitudes beſides did in thoſe Days offer Sacrifices to God, thereby teſtifying their Faith in the Promiſe and Expectation of the great Expiatory Sacrifice that was to come. *Oblations* were not yet indeed fixed unto *Times* and *Seaſons*, as the moſt of them, eſpecially the moſt ſolemn, was afterwards under the Law. And therefore I ſuppoſe their Offering was *occaſional*, upon ſome Appearance of God to them, on great Mercies received, in Times of great Dangers, Troubles or Perils, to themſelves and Families, when they were in Doubts and Perplexities about their Affairs, and would enquire of God for Direction, they betook themſelves unto this ſolemn Service, as the Inſtances on Record do manifeſt. And the only ſolemn Sacrifices we read of among the Heathen traduced by imitation

on from the *Patriarchs*, were for a long ſeaſon ſuch as were in the times of approaching Wars, after Victories, or upon the ſolemn covenanting of Nations or Rulers who yet in proceſs of time alſo made uſe of ſtated ſolemn Sacrifices, and thoſe that were confined to the Intereſts of private Families.

It doth not appear that there was as yet any peculiar Office of Prieſthood §. 3.
erected or inſtituted. But the perſons who enjoyed the Revelation of the promiſe, and the Inſtitution of Sacrifices may be conſidered two ways. (1) *Perſonally*. (2) As *Members of ſome Society* Natural or Political. Families are Natural Societies. Greater voluntary Combinations for the preſervation of Humane Converſation unto all the Ends of it, we may call *Political* Societies. Conſider Men in the firſt way, and every one was his own Prieſt, or Offered his own Sacrifices unto God. Not that every one was inſtated in that Office; For to make an Office common to all, is to deſtroy it. For it includes an eſpecial Priviledge, Faculty, Power, and Duty, which being made common their Being ceaſeth. But every one was to *perform that Duty* for himſelf which upon the Erection of the Prieſthood was confined and limited thereunto. It doth not therefore follow that becauſe every one was to Offer Sacrifice, that therefore every one was a Prieſt in Office. God giving out the prefigurations of the Prieſthood and Sacrifice of Chriſt πολυμερῶς, by *diſtinct Parts and Degrees*; He ordained the Duty of Sacrificing, before he erected an Office for the peculiar diſcharge of it. Thus *Cain* and *Abel*, as we have before obſerved, offered their own Sacrifices, but could not both of them be Prieſts, nor indeed was either of them ſo. Nor was *Adam*, nor was it poſſible he ſhould be ſo, before the increaſe and multiplication of his Family. For a Prieſt is not of one, but muſt Act in the name of others. Wherefore Sacrifices being a Worſhip preſcribed unto believing Sinners, every one in his own perſon was to attend unto it, and did ſo at ſtated times, or on ſolemn occaſions, according as they apprehended the mind of God requiring it of them.

Secondly, As Perſons were united into any *community* Natural or Political, this §. 4.
Worſhip was required of them in that Community. For this is a preſcription of the Law of Nature, that every Society wherein Men do *coaleſce* according to the mind of God, ſhould own their dependance on Him with *ſome Worſhip* common unto, and to be performed in the name of the Society. Eſpecially is it ſo with reſpect of that which is the Foundation of all others in an *Houſhold* or *Family*. So God gives unto *Abraham* the Teſtimony of Sincerity, that he would order and take care of His *Worſhip in his Family*. Gen. xviii. 19. Hence there were Sacrifices peculiar unto Families before the Law, wherein it cannot be doubted but the Father of the Family was the ſacred Adminiſtrator. So *Job* offered Burnt-offerings for himſelf and his Family, *Chap.* 1. 5. And *Jacob* for his, *Gen.* xxxv. Yet are they not hereon to be eſteemed *Prieſts* by Office, ſeeing they had their Warrant for what they did from the Light and Law of Nature, but the Office of the Prieſthood depends on Inſtitution. And ſuch Family Sacrifices were famous among the Heathens. An eminent Inſtance hereof the *Roman Hiſtorian* gives us in *C. Fabius* who when *Rome* was ſacked by the *Galls*, and the *Capitol* beſieged, upon the ſtated time of the ſolemn Worſhip and Sacrifices of the Family of the *Fabii*, paſſed through the Enemies Camp to the *Quirinal* Hill, and diſcharged the accuſtomed *Sacra*, returning to the *Capitol* without Diſturbance or Affront from the Enemy, *Liv. lib.* 5. And the Family Ceremonies in the Sacrifice of an Oxe unto *Hercules* by the *Politii* and *Pinarii* were adopted by *Romulus* and *Numa*, into the uſe of the whole People, the poſterity of thoſe Families being made as it were their *publick Prieſts* thereby. And after they had confirmed the Adminiſtration of their *Sacra* in publick Solemnities for the whole Community, yet they left it free to *ſingle Perſons* and *Families* to Sacrifice for themſelves as they ſaw Good. For as they took up the former courſe probably from the Form and Example of *Moſaical* Inſtitutions, ſo they retained the latter from the original practice and Tradition of the World. Even the meaneſt of the People continued their Family *Libations*. *Sacrima* they called the Wine which your Countreymen offered to *Bacchus* as *Feſtus* teſtifies; and *Capar* the Veſſel out of which they drew the Wine whereof they made a Libation to *Jupiter*. *Struferta* and *Suo-vetauralia*, were the Sacrifices of poor Families. And ſomething in Reſemblance of this original practice continued among the

the People of God after the giving of the Law. So the Family of *Jesse* had an *yearly Sacrifice*, which was a free-will-offering and a Feast thereon, 1 *Sam.* xx. 6. But it may be by the זבח הימים there intended, was only a Feast, at which there was a slaughter of Beasts. If a Sacrifice be intended, the Time and Place were irregular. Or if the whole were pretended by *David*, yet is it hence evident that such things were in common use at that time, or no pretence could have been made of it. And if it were a Sacrifice it was offered by a Legal Priest, or the whole of it was an Abomination. *Philo lib.* 3. *de vita Mosis*, admits all the People afresh to this Duty at the *Passover*. Νόμῳ προστάξει σύμπαν τὸ ἔθνος ἱερᾶται τῶν κατὰ μέρος ἑκάστου τὰς ὑπὲρ αὐτοῦ θυσίας, ἀναγόντος τότε καὶ χειρουργοῦντος. *By the Appointment of the Law the whole Nation Sacrificeth*, (or is employed in Sacred Duties) *whilst every one brings his own Sacrifice and slays it*; But this saying of his is not without its *Difficulties*, and deserves further Enquiry.

§. 5. Persons united into *Greater Societies* for the End of Humane Conversation, had, as we observed, the use of Sacrifices among them as such, and which they were by the Light of Nature directed unto. So was it among the *Israelites* when the *twelve original Families* being multiplied into so many numerous *Tribes*, were by common consent united into *one People* or Nation, without any Policy, Rule or Order peculiarly accommodated unto the whole Community. This was the condition of that People before the giving of the Law, the Bonds of this Union being *Consanguinity*, *Agreement* in Design, outward state in the World, with respect unto other Nations, all under the conduct of divine Providence unto a certain designed End. In this state there were some that offered Sacrifice for the whole People, *Exod.* xxiv. 4, 5. *Moses built an Altar under the Hill, and twelve Pillars according to the twelve Tribes of Israel, and he sent young Men of the Children of Israel which Offered Burnt-Offerings, and Sacrificed Peace-Offerings of Oxen unto the Lord.* It is probable these young Men were the same with those who are called the *Priests*, *Chap.* xix. 22, 24. when as yet the Office of the *Priesthood* was not erected.

§. 6. There hath been great Enquiry *who* these Priests were; or who they were who thus Offered Sacrifices for Families or greater Associations, and by what means they were invested with that priviledge. By most it is concluded that they were the *first Born* of the Families and Tribes, and that the Right of the Priesthood before the giving of the Law was a breach of the *Primogeniture*. But whatever similitude there may be in what the Light of Nature directed too, was after sacredly appointed, yet this Opinion will not easily be admitted by them who judge it necessary to resolve the Original of the Priesthood into a voluntary Institution, as that which was to be *Typical* and *Representative* of the Priesthood of Christ, which must be an immediate Effect and Emanation of divine Wisdom and Grace. Yet some suppose this Opinion may be confirmed by the Example of *Melchisedeck*, who was first called a *Priest of God* in the World, being *Shem* the eldest Son of *Noah*. But the whole of this Argument is composed of most uncertain conjectures. It is uncertain whether *Shem* were the Eldest Son of *Noah*, and most probable that he was not so; more uncertain whether *Melchisedeck* were *Shem* or no; yet it is at the next door of the highest certainty that he was not so. And it is absolutely certain that he *was not a Priest* on any Account common to him with others, but by the immediate Call or Appointment of God; For had it been otherwise, when the Lord Christ was made a Priest according to the order of *Melchisedeck*, He must have been so according to that common order whereof his Priesthood was, which is contrary unto his singular Call to that Office. And if an extraordinary Instance may contribute any thing unto Satisfaction in this Enquiry, that of *Moses* is express to the contrary. He was *a Priest unto God*, *Psal.* xcix. 6. *Moses and Aaron among his Priests*; And there is not any thing peculiar unto a Priest but he discharged it in his own Person; yet was not he the eldest Son of *Amram* his Father, but younger then *Aaron* by three years, who was alive all the while he executed his Priesthood. But from those extraordinary Instances nothing certain in this case can be concluded. *Micah* afterwards when he fell off from the Law of Institution in setting up a *Teraphim* and *Graven Image*, consecrated אחד מבניו, one of his Sons from amongst them, which he thought meet, without regarding the *Primogeniture*, Judges xvii, I have formerly thought that the הכהנים הנגשים אל יהוה *Exod.* xix. 22, 24. The *Priest which drew nigh to the Lord*, which as was now said, I still suppose and judge to be the same with the *young Men* employed by *Moses* in the first solemn Sacrifice in the Wilderness, *Exod.* xxiv. 5. to have been the *First-born* of the Families. But I now rather judge that they were Persons delegated by *common Consent*, or immediate Divine Designation which in that extraordinary Dispensation supplied the Room thereof, to act representatively in the Name of the People. For the other Opinion is attended with many difficulties, and exposed unto sundry Exceptions not to be evaded.

§. 7. The Rise of this Opinion concerning the Office of the Priesthood or peculiar Right of Sacrificing for themselves and others being annexed unto the *Primogeniture* is usually taken from the Words and Fact of *Jacob* with respect unto *Reuben* his Eldest Son, *Gen.* xlix. 3, 4. *Reuben thou art my First-born, my might and the beginning of my strength, the Excellency of Dignity and the Excellency of Power, instable as Water, thou shalt not excel.* The *Targums* make joyntly this Interpretation of the Words. *Thou hast a threefold Right above thy Brethren*; בכראותא, the *Primogeniture*, the *Priesthood* and the *Rule*. But seeing thou hast sinned the *Primogeniture* shall be given to *Joseph*, the *Priesthood* to *Levi*, and the Rule or Dominion to *Judah*. But their Authority without farther Evidence is not sufficient to determine this Case. The Priviledges of the First-born were certainly great from the Beginning. There was משפט בכורה *a Right of Primogeniture* founded in the Law of Nature determined in the *Judicial* Law unto *Israel*, and generally owned in some Degree or other, among all Nations in the World. The foundation of it is expressed in these Words of *Jacob*; כחי וראשית אוני; *My might and the beginning of my strength*; that is the Spring unto all Power and Excellency that was to arise out of his *Posterity*. In him it began, and in him was the foundation of it laid. And the same Reason is repeated in the establishment of the Law; הוא ראשית אנו לו משפט הבכורה; *He is the Beginning of his strength, his is the Right of Primogeniture*, Deut. xxi. 17. Hence this Right was Confined unto the *First-born* of the Father only, and not to the First-born of the Mother, if her Husband had a Son by another Wife before. And if a Man had more Wives of the same time, he that was the *First-born* of any of them was to have the priviledg of the *Birthright*, against all Disadvantages of the Mothers part, as if she were hated in comparison of the others, which manifests that it was a Law of Nature not to be transgressed, nor the Right to be forfeited but by *personal Sin and Disobedience*, as it was with *Esau* and *Reuben*, Deut. xxi. 15, 16, 17. There was indeed a priviledg that belonged unto the First-born of every Mother, by virtue of the especial Law about פטר רחם him that *opened the Womb*; for every such an one was to be sanctified or seperated unto the Law, *Exod.* xiii. 2. which among Men was restrained unto the *Male*, *Exod.* xxii. 29. The *First-born of thy Sons thou shalt give unto me.* And therefore we have added in way of Exposition of this Law in our Translation, *Chap.* xxxiv. 19. *All that openeth the Matrix is mine (that is Male.)* And it was in stead of the First-born *Males* only that the *Levites* were taken in exchange, *Numb.* iii. 40, 41, 42. But this was a peculiar Ceremonial Law and Priviledg. There were two Things that eminently belonged unto the πρωτοτόκια or Right of Primogeniture before the Law, the one whereof was confirmed also under it. And this was the priviledg in *Familia Herciscunda*, or Distribution of the Estate and Inheritance of the Family; For whereas every Son was to have שכם אחד, *Gen.* xlviii. 22. One part or *shoulder* to bear the charge of his own especial Family; so the First-born was to have פי שנים, *Deut.* xxi. 17. that is διπλᾶ, or μέρος διπλοῦν a *double Portion* of the Inheritance. And this evidently *Jacob took* from *Reuben* and gave to *Joseph*, when he adopted his two Sons, and gave each of them the Inheritance of a Tribe, *Gen.* xlviii. And there belonged hereunto Civil Preheminence and Right unto Rule. The *First-born* had a principal Honour among his Brethren, and when Rule and Dominion was erected without especial Cause and Alteration made by God himself it belonged unto them. So do the Words of God to *Cain* plainly signifie. *If thou dost well —— unto thee shall be his desire, and thou shalt Rule over him*, Gen. iv. 7. And when God transferred in Prophesie the Birthright from *Esau* to *Jacob*, he did it in these Words, *The Elder shall serve the Younger*, Gen. xxv. 23. which *Isaac* also in the Confirmation of it so expresseth? *Be Lord over thy Brethren, and let thy*

thy Mothers Sons bow down to thee, Chap. xxvii. 29. and so he tells *Esau* afterwards, *Behold I have made him thy Lord, and all his Brethren have I given him for Servants*, Ver. 37. And this was by *Jacob* taken from *Reuben* and given unto *Judah*. Both these are expresly mentioned, 1 *Chron.* v. 1, 2. *Reuben was the First-born but forasmuch as he defiled his Fathers Bed his Birthright was given to the Sons of Joseph, and the Genealogie is not to be reckoned after the Birthright; For Judah prevailed above his Brethren, and of him came the Chief Ruler, but the Birthright was Josephs.* I confess the Birthright here seems to be conferred unto the *double Portion* only, and is therefore proposed as totally transferred to *Joseph*, and to have comprized all that was lost by *Reuben*. The Matter of Rule is introduced so, as that when God would Erect it, He gave it to *Judah* without depriving any other of a right unto it. It will not therefore be positive that by the *Law of Nature* or any previous Constitution of God, *Right unto Rule* belonged unto the *Primogeniture*; but suppose it might be disposed unto the most Worthy, as the *Roman Epitomator* affirms it was at the Beginning of all Governments. However here is no mention of the Priesthood which we enquire after.

§. 8. The *Mistnical Jews* in *Massebeth Becaroth* Pereth. 8. divide the Rights of the Primoginitute, in כהונה and מלכות the *Inheritance* and *the Priesthood*, and thereon make many distinctions concerning them, who may be the First-born or have the Right of *Primogeniture* as unto the One, but not unto the Other. But by the *Priesthood* they intend only the *Dedication of the First-born* unto God upon the Law of *Opening the Womb*. Now this had no Relation unto the Priesthood properly so called. As far as it had its foundation in the Law of Nature, it was an Offering unto God of the *First-fruits* of the Family, all *Primitiæ* being due unto Him; and hereby was the whole Family made sacred and dedicate unto God. For if the *First-fruits be Holy, the whole Lump is Holy also*, Rom. xi. 16. The place therefore mentioned in *Becareth*, intends not the Priesthood; but in *Bereshith Rabba*, Fol. 71. some of them do plainly ascribe the *Priesthood unto the Primogeniture*, and so doth *Hieron* from them, *ad Gen.* xvii. 27. *Epistol. ad Evagr.* and elsewhere, as do others also of the Ancients. But in the whole Law and Order of the *Primogeniture* it is plain that God designed to shaddow out the Lord Christ in His Offices, when by His Incarnation He became the First-born of the Creation; as to *Rule*, *Col.* i. 15, 18. *Rev.* i. 5. *Heb.* i. 6. As to *Inheritance*, *Heb.* i. 3. *Ephes.* i. 10. And as to *Sanctifying* the whole Family, *Heb.* ii. 11.

§. 9. Yet all that hath been spoken, or that may farther be pleaded to the same purpose, doth not necessarily conclude that the Right unto Sacrificing by way of Office was enclosed to the *First-born* before the giving of the Law; and afterwards we know how it was disposed of by Divine Institution. There was therefore in that State of the Church *no Office of Priesthood*, but every one performed this Duty and Worship of Sacrifice *ex communi cura* with respect unto Himself. As all were obliged to attend unto this Worship of God and express their Faith in the Promise thereby, so every one who was *sui juris* or had the free disposal of himself in all his moral Actions, did in his own person attend unto his own Duty herein. As Persons were united into *Families* and made up one Body *Naturally-political* by God's Appointment; the *Pater Familias* had the Duty of Sacrificing for the whole committed unto him; Herein it is probable he had the especial Assistance of the *First-born* of the Family, whereby he might be initiated into his future Duty. Yet was it not afterwards confined to him. For *Abel* who was the youngest Son of his Father Offered Sacrifices for himself in his own Person, his Father and Elder Brother being yet alive. No way doubt but that all the Persons on the *Patriarchal* Line before the Flood offered Sacrifices to God; yet is it most uncertain whether they were all of them the *First-born* of their respective Parents. *Abraham* after the Flood offered Sacrifice whilst the Eldest Son of *Noah* was yet alive, neither was he himself the First-born of his immediate Parents. Afterwards it is probable that the Order and Solemnity of publick Sacrificing went along in a peculiar manner with the *Birthright*; not that it was a priviledg thereof, but that the priviledg of the Birthright made what they did more extensive and illustrious. But this was continued only whilst a *Family* continued by consent. When it divided all Things returned to their primitive Right and Practice. So was it when the younger Sons of

of *Noah* were separated from the Elder, they lost not the Right or Solemnising the Worship of God thereby. And in case the First-born was uncapable through Sin, Idolatry, or Apostacy from God, the Right of the Remainder was not prejudiced thereby, but every one might personally attend unto the discharge of his Duty herein, which after the giving of the Law was not provided for. But this respected Men only. *Women* were afterwards among the Heathen admitted into the Office of the Priesthood especially in the Idolatries of *Juno*. But there was no Induction towards any such practice in the Light of Nature or Original Tradition. For the *Head of the Woman is Man*. And the whole Sex generally being supposed under the Power of their Parents or Husbands, nothing remains on Record of their Solemnizing sacred Worship in their own Persons, though some conjectures have been made about *Rebekah's* enquiry of God, upon her conception of Twins.

When greater *Political Societies*, being the products of the Light of Nature acting by Choice, and on necessity, were established, it was judged needful, or at least useful, not only that *every one* should *Offer Sacrifice* for himself that would; nor only that the Head of each *Family* should discharge that Duty in the name of the whole Family, which expressed the two first directions of the Law of Nature, but also that some one or more should offer Sacrifice for the *whole Community*, which had the solemn Representation of a Soerdotal Office. How these Persons became Originally in the World to be designed unto this Work and Office, is a matter left much in the Dark and Obscure. The Ways whereby God Erected this Office and Constituted any in the Possession and Enjoyment of it, are plain and evident. For He did it either by an *immediate call* from Himself, as it was with *Melchisedeck* in one manner, and *Aaron* in another, or by the Constitution of a *Legal Succession* of Priests as it was with all the Posterity of *Aaron*, concerning both which we shall treat afterwards distinctly. Our present Enquiry is how this Order of Things came to pass in the World, or when; that some certain Persons under the Names of *Priests* should have the Administration of Things sacred in the behalf of Political Comunities committed unto them. And these are the ways that may be pleaded with good probability to this purpose. The first is; That *the People or Communities* judging the Duty of Publick Sacrificing and Religious Administrations to be their Duty, and necessary for them as a Community, did chuse out from among themselves either by *Lot* or *Suffrage*, the two Original ways of all Elections, such as they judged meet for that purpose. So *Virgil* would have *Laocoon* designed to be a Priest to *Neptune by Lot*. §. 10.

Laocoon ductus Neptuno sorte sacerdos, Æneid. 2.

And in *Statius* it was by the choice of the People that *Theodamas* was made the Priest of *Apollo* in the room of *Amphiaraus*; so he speaks to them *Thebaid. l.* 10.

——Non hæ nostro de pectore voces;
Ille canet cui me Famulari & sumere vitta
Vestra fides, ipso non discordante, subegit.

And when among the *Romans* the care of sacred Things had been devolved on their King, upon their removal the People created Priests by *Suffrage* among themselves, and one under the name of *Rex Sacrorum*, that by the Countenance of the Name therein, the Office might not in any thing be missed, the Civil Power being fully transferred unto the *Consuls*. See *Dion. Holicarnass. Lib.* 5. So *Livy*; *Rerum deinde Divinarum habita cura, & quia, quædam publica sacra per ipsos Reges facta erant, nec ubi Regum desiderium esset, Regem Sacrificum creant, Lib.* 2. And the King of the *Sacra at Athens* had the same Original, as is manifest in *Demosthenes*. The *Dacians* so far improved this Power, as that having at first made *Priests unto their Gods*, they at length made one of *their Priests to be their God*.

And this I take to be one of the principle Ways whereby in the first Coalescencies of Humane Society, the Order of Priesthood came to be erected among them. Possibly in their *Elections* they might suppose themselves to have received Guidance by some supernatural Indication, of which afterwards; but it was *Consent and Choice* that gave them their Authority and Office.

Secondly;

§. 11. Secondly; Those who had by any means obtained the Rule of the Community, knowing that with their Power over it, they had an Obligation on them to *seek its Good*, did take upon themselves, the care of Sacrificing for it, and performed it in their own Persons. And there seems to be a Natural Traduction of the Power and Right of this kind of Priesthood from the *Fathers of Families*, unto the Heads of Political Societys, which have a Resemblance unto them. And thence the Heathen Writers do generally grant that the Care of Administration of sacred Things accompanied the *Supreme Power*, so that the Kingdom and the Priesthood amongst them for a season went together. So *Aristotle* informs us of the Kings in the *Heroical* Times, that is such as they had Tradition, but no History of. κύριοι ἦσαν τῆς μὲν κατὰ πόλεμον ἡγεμονίας, καὶ τῶν θυσιῶν ὅσαι μὴ ἱερατικαὶ, *They were Rulers of Things belonging unto the Conduct of War, and had the Ordering of Sacrifices, that were not in an especial manner reserved to the Priesthood*; Of the Reason of which Exception I shall afterwards give an Account. And again; στρατηγὸς ἦν καὶ δικαστὴς ὁ βασιλεὺς καὶ περὶ τὰς θείας κύριος. Aristot. Polit. Lib. 3. *The King was General, Judge, and Lord of Things sacred.* And *Cicero*, *Apud veteres qui rerum potiti erant iidem auguria tenebant; ut sapere sic Divinare regale tenebant, de Legib. Lib.* 2. The truth is the Use of Sacrificing among the *Gentiles*, by that time we meet with any probable Records of Things among them was much restrained, and principally attended unto, in, and with respect unto *War*, or an Apprehension of the approach of publick Calamities. Hence it came to pass that they who had the *chief Command in War*, had power of Sacrificing also. But if it were so that not only a Right of Sacrificing for the *Community* occasionally in the Times of Danger belonged unto him who presided therein, but that the Supreme Power and Priesthood went together in any greater Societies as traduced from the practice of Families; It is evident that they were very quickly separated again and vested in divers Persons; yet so as still to reserve unto *Kings* and *Generals* in War, the priviledg of Sacrificing Expiatory Oblations, which they did sometimes by the Death of Beasts, sometimes of other Persons, and sometimes of themselves. For the first mention we have of *Priests* in the World is distinct from *Kings* in the same place. This was in *Ægypt*, where we find the *Cohanim* or *Priests* an Order of Men by themselves under the power and care of their Kings. How they came by that Office originally if we shall suppose that the Right of Sacrificing for the Community went along with *Regal Power* and Rule I know not. It may be said, that Kings grew weary of that Employment, as their Greatness, Wealth and Empire encreased, and so suffered others to be chosen unto it, or designed them thereunto by their own power. Or that *Ambition* and *Luxury* rendring them unfit for the discharge of that Office and negligent in it, the People provided for themselves as they could. Or it may be thought that some such things fell out in those early days of the World, as did in latter Ages among the *Caliphs* of the *Saracens*; For the World in all its Varieties, varieth not from its self. These *Caliphs* being originally the successors of *Mahomet* had all power Civil and Sacred in their Hands. But through the sloth of some of them, Military Men who had the Power and Charge of Armies in their hands and disposal, took the Civil Power from them and making themselves *Emperours* left only the *Pontificate* unto the *Caliphs*. The principal Dignity remaining unto them, being an Allowance to wear those Garments and Colours which they did as successors to *Mahomet* when they had all the Power. See *Elmalin. Histor. Saracen. Lib.* 3. *Cap.* 2. It might have so fallen out with these Priests of *Ægypt*, being Originally both Princes and Priests, they were confined to the *Sacerdotal Function*, by some of more *Heroick* Spirits who deprived them of Rule and Government, which Alteration might Constitute one of those changes in their *Dynasties* which are so much spoken of. And thence it may be (which *Athenæus* observes) the Priests of *Ægypt* did always wear Kingly Garments. But these Thing are only conjectures, and that about matters wrapped up in the greatest Obscurity. I rather judge that there was never an ordinary concurrence of both these Offices in the same Persons; though it sometimes so fell out on extraordinary Occasions. As

Rex Anius, Rex idem hominum Phœbique Sacerdos.

And

And the most ancient Reports among the Heathen, both in the *Eastern* and *Grecian* Traditions mention these Offices as distinctly exercised by divers Persons; *Homer* hath his Priests as well as his Kings, though that which then was peculiar to them was *Divination* and not Sacrificing.

Thirdly; Priests among the Heathen might have their Original from some extraordinary *Afflatus* real or pretended. It was with respect unto their Gods that Men had thoughts of *Sacrificing*, or of the way of it. And the World was generally now become utterly at a loss both as to the Nature and manner of Religious Worship, though the Light of Nature kept them up to a perswasion that the *Deity* was to be Worshipped, and some small Remainders of Original Tradition that *Sacrificing* was an acceptable Mode of Religious Worship still continued with them. But how to exert these Notions in practise, or how to express their Impressions from Tradition they knew not. But yet they still had an Apprehension that the knowledg hereof dwelt with the *Gods themselves*, and that from them they were to expect and receive Direction. In this Posture of the minds of Men and their Consciences, it is no wonder if some quickly pretended themselves to be divinely inspired, and were as easily believed. For Men who are utterly destitute of all means of divine and supernatural Directions are given up unto as great an excess in *facile Credulity*, as they are unto an Obstinate Unbelief of the most evident Truths, by whom such Light and Direction hath been rejected. And as this latter Frame at this day, discourageth Men wise and sober in the proposal of sacred Truths upon the highest and most evident warrantie unto the *Scoptical Atheism* of Rebels against the Light; so the former encouraged crafty *Impostors* to impose their pretended Inspirations on the credulous multitude, as that they easily gave up unto them the entire Conduct of their Religious Affairs. And *Sathan* himself was sure not to be wanting to so great an Occasion of promoting his Interest in the World; And therefore as he had diverted the minds of Men before from the true and only Object of all Religious Worship entangling them in an endless Maze of abominable Idolatries, so to secure them unto himself in those tormenting, disquieting, uncertainties, whereinto he had cast them, he did actually intermix himself and all his power in the Minds and Imaginations of some Persons, whom he had designed for the Guides of others in their superstitions. And an Appearance of his power and presence with them was that which *instated* and fixed them in a peculiar Office, of mannaging Things esteemed *Sacred* and Religious. This was the certain and undoubted Original of the stated solemn Priesthood among the Heathen, as will yet farther appear. §. 11.

To return therefore whence we have digressed; next to him who was the first Priest in Office in the World, and that by virtue of divine Appointment, of whom I must treat afterwards distinctly and by himself, those first mentioned under that Name are the *Priests of Ægypt*, Gen. xli. 45. Chap. xlvii. 22, 26. concerning them therefore in the first place our Enquiry shall be. §. 12.

It is very probable that the *Egyptians* began to have their *stated Sacra* very early in the World. For they were the Posterity of him who unquestionably made the first Defection from true Religion after the Flood; and therefore most likely they first improved that Superstition which they embraced in the Room thereof. And hence it came to Pass that having chose both their *Deitys* and the *manner* of their Veneration in the Times of *Barbarity* and Darkness, before Mankind had leasure to improve the remaining Light of Nature by Contemplation, Arts and Sciences, they fixed on, and tenaciously adhered unto such Observances in their Superstition, as were ridiculous and contemptible unto all the World besides. In process of Time they received many Customes and Usages in sacred Things from *Abraham* and his Posterity whilst they dwelt amongst them; much, it may be peculiarly under the Rule of *Joseph*, and more upon the fame and renown of their glorious Law, and divine Order in Religious Worship. These Customes and Usages being observed among them by some *Grecian* Writers long afterwards, divers of late are inclined to believe that the *Israelites* took them from the *Egyptians*, and not on the contrary. I mean not any of those Superstitious and *Idolatrous* Customes which that People learned from the *Egyptians* as *weeping for Tammuz*, even as they borrowed Idolatries and Superstitions from all their Neighbours round about them, as I

have elsewhere declared; but those Institutions themselves which *Moses* gave them in the Wilderness, and some that God had peculiarly given unto *Abraham*. Whither a due Reverence unto divine Revelations and Institutions hath been observed herein, I shall elsewhere God willing make enquiry. In brief the plainest state of the Difference is this; God gives a Law of Divine Worship unto His People in the Wilderness; declares all the parts and observances of it to be of his own immediate Appointment. And in the Declaration of His Mind, He allows not *Moses* the Interposition of any one Word or Conception of his own, but made him a meer *Internuntius* to make known his express Commands and Will to the People; nor did He allow him to do any thing but what He expresly and immediately Ordained. In the mean time making known to the People that all they were enjoyned was *from Himself*, He straightly forbids them to do any thing in His service after the manner whereby other Nations served their Idol gods. Yet notwithstanding it appears afterwards that sundry of the Things which were so instituted and observed amongst them, were observed also by the *Egyptians*. Hereupon it is enquired whether the *Egyptians* learned those Things and took up the practice of them from the *Israelites*, or whether *Moses* (who indeed had no more to do with the inventing or appointing of those sacred Institutions then hath the present Reader whoever he be) did not learn them in *Ægypt* and prescribe them in the Wilderness unto that People. But whereas the Enquiry ought to be not what *Moses* might learn of and receive from the *Egyptians*, but what God Himself did so (for if we believe the Scripture at all, they were all of His own immediate Appointment, without the Interposition of the Wit, Invention or Memory of *Moses*;) so I shall say, that if any learned Man can produce any one evident Testimony, or but such a one as whose pretence unto a probability of Truth, I cannot make manifest to be meant of the Observation of some one sacred Institution belonging peculiarly unto the *Systeme of Mosaical Ordinances*, among the *Egyptians* before the giving of the Law, I will pass on among the Captives in their Triumphs for so great an Atchievement. But certain it is, that Men are exceedingly apt to take up with learned Conjectures out of *Heathen Writers*, though pressing hard on the Reputation of sacred Truth.

§. 13. An Instance hereof, if I mistake not may be taken from that space of Time and what sets out therein which we have now under Consideration. *Josephus* in his Discourses against *Apion Lib.* 1. reports somewhat of the History of the *Egyptians* out of *Manetho* a *Priest of Heliopolis*, who wrote his Story in the Days of *Ptolomy Philadelphus*, about 1600 years after *Abrahams* being in *Ægypt*. Out of this Mans Writings and in his own words he gives an Account of a Nation that was called *Hycsos*, which in the *Egyptian* Language signifieth *Kingly Shepheards*. This Nation as he says entred *Ægypt* and subdued it, holding it for about 500 years, erecting an especial *Dynasty* therein. By these Shepheards and their Kings saith *Josephus Manetho* intended the *Israelites* and their abode in *Ægypt*, although he mixed the story of it with many fabulous Traditions. For under that Name and Character were they known to the *Egyptians*, and in the Account of that Profession of life whence they were so denominated, lived seperately from them. This story with Allowances for the fabulous Tradition and Invention of the Reporter, is for the substance of it fairly reconcilable unto our sacred Writings; Yea, no other Interpretation of it is consistent with them as we shall manifest. But our late *learned Chronologers* are generally of another mind. They will have a Nation called by the *Egyptians Hycsos*, leaving no Memorial of any Name of their own, nor Ground of any tolerable conjecture from whence they came, nor what became of them in the issue, nor why the *Egyptians* gave them that Name, being a Composition of what they most adored and most abhorred, to have entred *Ægypt* presently after the Death of *Joseph*, and Conquering the whole Kingdom, or at least all the lower and principal parts of it, to have erected a Kingdom of their own therein. These they say were they who oppressed the *Israelites* as is related in *Exodus*, and under their Rule was the People delivered as in the same story in the Reign of *Apoplius*, leaving them to rule in *Ægypt* two or three hundred years after. Concerning this People the principal Things observed out of *Manetho*, are: (1) That they Invaded the Country in the Reign of one *Timaus*, God being angry with the Nation, and that they had no King of their own at their first Entrance. (2) That after their Entrance they made one from among themselves a King whom they called

Salatis;

Salatis. (3) That this *Salatis* took care about Corn and its Measures, with the stipends of Souldiers. (3) That he and his Successors endeavoured to root out all the *Egyptians*. (4) That they kept *Abavi*, (that is *Pelusium*) with a Garrison of 240000 Souldiers, building of some other Cities. Now leaving unto others the liberty of their Judgments, I cannot but declare that to me either this whole story is a meer coyned Fable, or it is the *Hebrews* alone that are intended in it; or that credit is not to be given unto our sacred story; as I shall evidently demonstrate. For (1) If the *Hebrews* and their abode in *Ægypt* be not intended in this story, what credit is to be given unto the Writings of this *Manetho*, and the skill he pretended in the Antiquities of his Country, or the sacred Records from whence he boasteth to transcribe his Commentaries? For if the state of the *Israelites* be not here expressed, it is apparent that he had not any notice of it; For *Josephus* searching of him no doubt with Diligence to find what he could discover concerning the Antiquity and Affairs of his own Nation, could find nothing in his Book concerning their coming into and Departure from *Ægypt*, but this passage only. For what he mentions afterwards about the *Lepers and Vuxa People*, hath no consistance with the story of the *Hebrews*, but was a meer figment of the *Egyptians* designing their Reproach. And if this *Manetho* were utterly Ignorant and had no Tradition of what befel his Country in that terrible Desolation and Ruine, the like whereof never befel any Nation under Heaven, what Reason have we to give the least credit unto any of his Reports? A man may soberly judge on such a supposition that all his *Dynasties and Kings*, and what fell out under them in antient Times were mere figments of his own Brain, like the story of *Geoffry of Monmouth* concerning the succession of Kings in this Island from the coming of *Brutus*, which in like manner is pretended to be taken from sacred *Monastical Archives*. (2) The *Israelites* were at that Time known by the Name of *Shepheards*, professing themselves to follow that course of Life whence they were so denominated; and as such were an Abomination unto the *Egyptians*. These things concurring with the Ruine that befel *Ægypt* at their Departure, issued in such a Fame and Tradition as might easily be Fabled upon by *Manetho* an Idolatrous Priest so long after. But that there should be two sorts of Persons, two Nations at the same time in *Ægypt* both strangers, both called *Shepheards*, the one Oppressing the other, the *Egyptians* as it were inconcerned in both, seems rather to be a dream then to have any thing of real Tradition or story in it. Besides who the *one sort of Shepherds* at that time were, is known unto all; but as to the other sort, none can imagine whence they came, nor what was the End they were brought unto. (3) They are said by this *Manetho* to come into *Ægypt* without a King, but afterwards made one of themselves so, who *in time of Harvest ordered the Measures of Corn, and paid men their Allowances* (ἐνθάδε κατὰ θέρειαν ἤρχετο τὰ μὲν σιτομετρῶν καὶ μισθοφορέαν παρεχόμενος) which things have so plain a Respect to *Joseph* as that he must shut his Eyes who see him not therein; especially since the Times agree well enough. (4) *Joseph* had the Exercise of all Regal Power committed unto him who was one of the *Shepheards*, and made *Laws and Statutes*, yea changed the whole Political Interest of *Ægypt*, and the Tenure of their Laws, making the *King* the sole Proprietor of the whole Soyl, leaving the People to hold it of him in a way of Tenancy at a certain Rate by the way of Acknowledgment and Rent. This might well raise a Fame of his being a *King* amongst them. And there is that herein which overthrows the whole Fabulous Supposition of the Invasion and Conquest of *Ægypt* at that time by another Nation. For *Moses* affirms that those Laws of *Joseph* were in Force and Observed in *Ægypt* unto the Day of his Writing that story, *Gen.* xlvii. 20, 23, 25, 26. Now this story supposeth that immediately after the death of *Joseph* came in a new Nation who utterly dispossessed the *Egyptians* of their Country and whole Interest therein, taking it into their own Power, Possession and Use. And can any man think it probable that the Laws made by *Joseph* about the Rights of the King and the People, should be in Force, and be observed by this New Nation who had Conquered the whole, and at first, no Man knows for how long, had no King at all. For they were these *Hycsos* and not the *Egyptians*, who according to *Manetho* as Interpreted by our *Chronologers*, ruled in *Ægypt* in the Days of *Moses*. This in my Judgment so long as Men will acknowledg the Divine Authority of the Writings of *Moses* is sufficient to discard the whole story. For it is most certain that Things could not be at the same time as *Moses* and *Manetho* report, if the *Hebrews* be not intended

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by him. And ſetting aſide ſuch Conſiderations, certainly, he who was a Perſon renowned for Wiſdom and Righteouſneſs in the World, the Ruler and Conductor of a mighty Nation, the firſt and moſt famous Lawgiver on the Earth, Writing of Things done in His own Days, and under His own Eyes, is to be believed before an obſcure *Fabulous Prieſt*, who lived at leaſt 1600 Years after the Things fell out which He undertakes to relate. (5) The Nation or People unto whom *Abraham* went down was to afflict him and his Poſterity 400 Years, and afterwards to be *Judged of God* for their Oppreſſion, *Gen.* xv. 13, 14. Now this cannot be affirmed if they firſt went down unto one Nation, and then were afflicted by another, as this ſtory imports. (6) The People with whom the *Iſraelites* had to do from firſt to laſt in a way of Kindneſs and Oppreſſion are called *Miſraimites* or *Egyptians* conſtantly; And although theſe *Hycſos* ſhould have been in *Miſraim* or *Ægypt*, yet if they were not of the Poſterity of *Miſraim*, it could not be ſaid in what they did that it was done by the *Miſramites*. They were *Egyptians* who firſt received them and kindly entertained them, *Egyptians* who oppreſſed them and were their Taskmaſters; an *Egyptian* it was that *Moſes* ſlew for his cruelty; *Egyptians* whom the People ſpoyled at their Departure, and ſo in all other Inſtances; whereas if this ſtory be rightly applied unto another Nation, they received nothing but kindneſs from the *Egyptians*, and were Oppreſſed wholly by another People. (7) The Places which *Manetho* reports theſe *Hycſos* to have held peculiarly in Garriſon were moſt probably thoſe Built by the *Iſraelites* whilſt Oppreſſed by the *Egyptians*. It is generally agreed that *Pithon* which was built by them, *Exod.* i. 11. was the ſame with *Peluſium*; and this the ſame with *Abani* which the *Hycſos* are ſaid to maintain with 240000 Men; which great number are ſaid afterwards to have been drawn out of *Ægypt* and to have entred into *Syria*. He that ſhall reflect on the Truth of the ſtory in *Moſes*, and withal conſiders the nature of the Reports concerning the *Hebrews* leaving *Ægypt* in *Trogus*, *Tacitus* and others, will not eaſily think that any but they are intended. (8) It is evident that whoever ruled *Ægypt* at the departure of the *Iſraelites*, both himſelf, his whole Hoſt, and all the ſtrength of the Kingdom were utterly deſtroyed: If it be ſuppoſed that thoſe were the *Hycſos* and not the *Egyptians*, and withal as it is ſaid that the *Egyptians* in *Thebadis* always waged War with theſe *Hycſos* and expected an Opportunity to recover their Liberty, can it be imagined that they would have let go the Advantage now put into their hands, when there was no ſtrength left to oppoſe them. But this according to the ſtory they did no way make uſe of; but after their Deſtruction and Deſolation, the *Hycſos* continued to rule in *Ægypt* 300 Years. Wherefore this ſtory as it is framed by *Manetho* and applied by ſome late learned *Chronologers* is inconſiſtent with the Writings of *Moſes*; and therefore with thoſe by whom their ſacred Authority is acknowledged it can be no otherwiſe eſteemed but as a fabulous declaration of that Obſcure Tradition which the *Egyptians* had ſo long after, of the *Hebrews* being in their Country and the Deſolation which befel it thereby. *Malum habitat in alieno fundo.* Had there not been ſomewhat of real Truth in the Buſineſs, there had been no occaſion of this Fabulous ſuperſtructure. The like account I ſhall give in its proper place of that other bold, and to ſpeak plainly *falſe Hypotheſis*, that many of the *Moſaical Religious Inſtitutions* were taken from the uſage and cuſtoms of the *Egyptians* in their ſacred Rites.

§. 14. But to return. The כהנים or Prieſts mentioned among the *Egyptians* were probably *Princes* of the People at the firſt. And Tranſlators are yet dubious whether they ſhould render the Word in their places, *Prieſts* or *Princes*. At firſt they were deſigned by common conſent to take care of the *Sacra* which belonged unto the Community, which grew unto an hereditary Office. Nor can I give any other probable conjecture concerning them. Appointed they ſeem to have been to comply with the *Catholick Tradition of Sacrificing*, or doing ſomething in lieu of it for the Good of the Community. And their Function continued in principal Reputation in after Ages, increaſing in popular veneration aud eſteem, as Superſtition encreaſed among them which was faſt enough, until it had even tired its ſelf with its own Extravagancies and Exceſs.

Beſides

Beſides theſe *Cohanim*, there were in *Ægypt* at the ſame Time other ſorts of §. 15.
Men whom we call *Magicians* and *Sorcerers*, whoſe Acts or Deluſions were afterwards generally followed by the *Prieſts* of the Nations; or it may be upon ſome neglect of the ſervice of their Gods, theſe Men pretending unto a Familiarity and Acquaintance with them, took the Office upon themſelves, promiſing ſupernatural Effects in the Execution of it. There ſeem to be three ſorts of them expreſſed, *Exod.* vii. 11. There are the חכמים *Chacamim*; and מכשפים, *Mecaſhphim*, and חרטמים *Chartumim*. The *Chacamim* which we render *Wiſemen* are here diſtinguiſhed from the *Mecaſhphim*, or Sorcerers; but the *Chartumim* or Magicians ſeem to compriſe both the other ſorts, the *Chacamim* and *Mechaſhphim*. *Now Pharaoh called the Wiſemen and the Sorcerers, now the Magicians of Ægypt they did in like manner with their Inchantments.* But *Gen.* xli. 8. The *Chacamim* or Wiſemen are diſtinguiſhed from the *Chartumim* or *Magicians*, as they are here from the *Mecaſhphim* or *Socerers*; and therefore we ſhall conſider them diſtinctly.

The חכמים are conſtantly rendred be the Lxx σόφοι, and all other Tranſlations are compliant, the Word being of a known obvious ſignification, and commonly taken in a good ſenſe, *Wiſemen*. For they were they who afterwards when the Contemplation of Things ſecret and hidden, firſt found Acceptance and then *Applauſe* in *Greece* were called σόφοι and then φιλόσοφοι. But the Original of their ſtudies ſeemed to have been in things *Magical*, *Curious* and *Diabolical*; in which Arts *Philoſophy* made its laſt attempt in the World, under *Apollonius* and ſome other *Pythagoreans*, ſo, like an *Ignis fatuus* expiring as it began. Wherefore theſe *Chacamim* now of ſuch Reputation in *Ægypt*, were ſuch as had ſeparated themſelves unto the ſtudy of curious Arts, and the Speculation of hidden Things, into whoſe contemplations Satan variouſly inſinuated himſelf, giving them an Eſteem and Honour among the common People, on the account of their *Skill* in Things unto them unknown; they gratifying him on the other hand in promoting his Deſign for Superſtition and Idolatry. This gave them the Title of *Wiſemen*, which yet poſſibly in the Judgment of thoſe who really were ſo, was confined unto their *Trade* and Profeſſion, for we hear not of their Uſe on any other occaſion, *Exod.* vii. 11. the Lxx render חכמים by σόφισαι, *Men ſubtle* to deceive; Hence probably in the expreſſion of what was done by their Counſel *Luke* uſeth κατασοφισάμενος, *dealt ſubtilly*, Acts vii. 19.

Thoſe joyned in one place with theſe *Wiſemen* are the מכשפים. The name is originally *Hebrew* from כשף, *præſtigias exercuit*. The Lxx render it by φάρμακοι *venefici*; and the *Targum* by חרש *Præſtigiator*, *Juglers*, *Impoſtors*, and alſo *Conjurers*. They ſeem to have pretended unto the Revelation or Diſcovery of Things ſecret and hidden; whence the *Arabick* כשף ſignifies to *Uncover*, to *Reveal*, to make *Known*. Such a ſort of Impoſtors the World was always peſtered withal, which were of old in great Reputation, though now the ſcum of the Multitude. Probably they had an Acceſs unto the Adminiſtration of *Things ſacred*, whence the Word in the *Syriack* denotes to *Pray*, to *Adminiſter* in Things holy, and to *Sacrifice*. The *Chartumim* are thoſe unto whom all *Magical Effects* are peculiarly aſſigned. It doth not appear whether they were a peculiar *Sect* diſtinct from the other two, or ſome of them more eminently skilled in Magical Operations then the reſt. The name is Forraign to the ſacred Language, probably *Egyptian*, though in uſe alſo among the *Chaldeans*, unto whom this diabolical Skill and Practice was traduced from *Ægypt*. The Lxx render them, *Gen.* xli. ἐξηγηταὶ, *Interpreters*, according to the matter in hand, it being the *Interpretation* of the Dreams of *Pharaoh* which was enquired after, wherein alſo they boaſted their Skill, *Exod.* vii. 11. they render it ἐπαοιδοὶ *Incantatores*, *Enchanters*. The V. L. omits the name, and to ſupply that Omiſſion, renders כלהטיהם *per incantationes Egyptiacas*; by their *Egyptian Enchantments*. Some render it by *Genethliaci*; which *Aben Ezra* gives countenance unto, on *Dan.* ii. calling them חכמי התולדות, *Men skilled in caſting Nativities*, Others by *Maleſici*, *Arioli*, *Magi*, *Necromantici*, *Witches*, *Conjurers*, *Magicians*. *Targum* חרשים; in the common Tranſlation, *Gen.* xli. *Magiſtri*, without any Reaſon. It is plain and evident that they were a ſort of Perſons who pretended unto a power of Miraculous Operation, and made uſe of their Skill and Reputation in Oppoſition unto *Moſes*: Their Chiefs at that time were *Jannes* and *Jambres* mentioned by our Apoſtle, 2 *Tim.* iii. 8. as they are likewiſe ſpoken of in

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the *Talmud*, and are joyned with *Moses* by *Pliny* as persons famous in Arts Magical. It is not unlikely but that this sort of Men might have been cast under some Disgrace, by failing in the Interpretation of the Dreams of *Pharaoh* the knowledg whereof was of so great Importance unto the whole Nation. This being done by *Joseph* whose eminent Exaltation ensued thereon, it is not improbable but that they bore a peculiar Malice towards all the *Israelites*, being moreover instigated and provoked by the Knowledg and Worship of the true God that was among them; This made them vigourously ingage in an Opposition unto *Moses*, not only in compliance with the King, but as our Apostle speaks, ἀντέστησαν, they *set themselves against Him*, which includes more then a meer production of *magical Effects* upon the command of *Pharaoh*, whereby they attempted to obscure the lustre of his Miracles, even a sedulous, active, industrious Opposition to his whole design. And besides whereas they knew that *Moses* was skilled in all the Learning of the *Egyptians*, and not conceiving at first any peculiar presence of Divine Power with him, they thought themselves sufficient for the Contest, until they were forced by the Evidence of his Miraculous Operations, to acknowledg the *Energie* of a Divine Power above what they could imitate or counterfeit. The Name as was said is *Egyptian*, as was the Art they professed. And it is not unlikely but that those which *Moses* calls כהנים *Cohanim*, were in the *Egyptian* Language called חשמנים *Chasmanim*, who are mentioned *Psal.* lxviii. 31. which we render *Princes*, who are said *to come out of Ægypt* in the profession of subjection unto the Kingdom of Christ; for the Word is *Egyptian* and no where else used.

§. 16. Unto these *Egyptian Artists* two other sorts were added among the *Babylonians*, Dan. ii. 2. Besides the *Chartumim*, and *Mecasphim* which managed these Arts in *Ægypt* whence their Skill and Names were traduced unto the *Chaldeans*, there were among their Wisemen אשפים *Asphaphim*, and כשדים *Casdim* also. How these two sorts were distinguished between themselves, or from the other named with them is altogether unknown. *Strabo* tells us that the *Astrologers*, *Magicians* and *Philosophers* among the *Chaldeans* were called by various Names; καὶ γὰρ Ορχηνοί τινες προσαγορευόνται, καὶ Βόρσιππηνοι, καὶ ἄλλοι πλείους, Lib. 16. *Some were called Orchens, and some Borsippeni; as also there were other sorts of them.* *Asphaphim* are rendred *Philosophers*, *Astronomers*, *Astrologers*, *Physitians*, merely on Conjecture, and not from any signification of the Name, which is unknown. The *Chasdim* or *Caldeans* seem to have been a sort of People that claimed their Pedigree in an especial manner from the first Inhabitants of those parts, being the Posterity of *Chesad* the Son of *Nahor*. These probably being overpowred by a Confluence of *Sects* of Men betook themselves unto those curious Arts which afterwards were famous or infamous throughout the World under their Name; for the Prognostication of future Events which they pretended unto, is a thing that the World always despised and yet enquired after. So *Strabo* describes them. Ἀφώρισο δ' ἐν τῇ Βαβυλωνίᾳ κατοικίαι τοῖς ἐπιχωρίοις Φιλοσόφοις, τοῖς χαλδαίοις προσαγορευμένοις. *There is in Babylonia a peculiar place of Habitation assigned unto Philosophers born in, or deriving their Race from the Countrey, called Chaldeans.* We may take a brief view of them all in their Order expressed, *Dan.* ii. 2. The first are חרטמים. They were they to whom all the *Magical Operations* in *Ægypt* are ascribed. And the name its self is *Egyptian*, though some would have it of an *Hebrew* extract. K. *Saadias* would derive it from חור an *Hole*; and אטום *shut* or *closed*, supposing they gave their Answers from an *Hole* in the Earth, as the *Oracle at Dodona* out of an Oke. Some deduce it from חרש as *Avenarius* and *Menasse ben Israel*; judging them a sort of Persons who used a *Style* or Graving-tool to cut *Characters* and pictures to work their Inchantments by. See *Fullor Miscellan. Lib.* 5. *Cap.* 11. *Hottinger* with most probability conjectures the Name to be taken from חרר which in the *Persian Language* still signifies to *Know*, ר being changed into ט as is usual. For all such *Impostors* do always represent themselves as Persons endued with excellent Skill and Knowledg, and as such are they by the Common People esteemed. A sort of People they were pretending to Supernatural Operations by virtue of an hidden power present with them, that is *diabolical*. The next mentioned are the *Asphaphim*, distinguished from the *Chartumim* as another sort and sect by *Vau* copulative. *Ab. Ezra*, renders them by הרופאים, *Physitians*. Some would have the Name the same with the *Greek* Σόφοι, and so a general Name for all Professors of secret

secret knowledg, and of the causes of things Natural. In the *Concordance of R. Nathan*; אשף is חוזה a *Seer*, a *Prophet*, a Prognosticator. The third sort are the *Mecasphim*; from כשף to divine, see 2 *Chron.* xxxiii. 6. *Deut.* xviii. 10. *Exod.* xxii. 17. *Maimonides* and many that follow him among the *Jews* suppose these to have been such as framing Images and Pictures of things above, included such powers in them by Incantation, as could intercept the Influences of the Heavenly Bodys, and thereby produce rare and wonderful Effects, but always hurtful and noxious. Of the *Chasdim* we have spoken before. He that would further satisfie himself in the Nature of the Arts they professed, may consult *Maimonides in More Nevochim*, *Lib.* 3. *Cap.* 37. *Polydor. Virgil. de Rerum Inventor.* p. 85. *Rhodigin. Var. Lect. Lib.* 9. *Cap.* 23. *Sixtus Senensis Biblioth. Tit. Curiosarum Artium libri. Daneus de præstigiatoribus. Kircher. Oed. Tom.* 2. *Part.* 2. *Fol.* 456. *Bangius Cœlum Orientale. Perkins of Witchcraft. Delrio. Disquisit. Rerum Magicarum, Lib.* 1. *Cap.* 2. *Lib.* 2. *Pelan. in* Daniel, *Cap.* 2. *ver.* 2. *Gierus in* Daniel, *Agrippa de Occulta Philosophia*, &c. *Strabo* informs us that in his Time they had lost all their Skill and Arts, and that the Remainders of them were only a kind of *Priests* that attended unto Sacrificing, *Lib.* 17. and says that one *Cheremon* who went along with *Ælius Gallus* the Governor of *Ægypt* undertaking still to practice their Arts, was ridiculous unto all for his *Ignorance and Arrogance*.

I have diverted unto the Consideration of these sorts of Men, as finding some of them in this space of Time *before the giving of the Law*, looked on as those who had more Acquaintance and Intimacy with the Deities in common Veneration then ordinary, and were thereon esteemed as *Priests* and Sacred. But it is plain that they were such as the Devil excited, acted, and after a sort *inspired*, to draw off the minds of Men from the knowledg and fear of the only true God, and His Worship; Wherefore notwithstanding their pretence of Interposing between Men and a divine Power, with Virtue from thence to discover things hidden, and to effect *marvellous Operations*, as also that at length they became publick *Sacrificers*, yet are they to be utterly excluded from all Consideration in those Prehibitions and Prefigurations of the Priesthood of Christ, which derived themselves from Divine Institution or the Catholick Tradition of Mankind.

An Advertisement unto the Reader.

HAving made this Entrance into what I had designed concerning the Prefigurations of the Priesthood of Christ in the Church and in the World, *I find the full Discussion of all things thereunto belonging, will require larger Discourses then either my present Indisposition as unto Health will allow me to ingage into, or the* Printers *haste admit of a stay for. Wherefore having dispatched the whole Doctrinal part of the* Sacerdatal Office *of Christ which was my principal Design in these* Exercitations, *I do crave the* Readers *pardon to transmit the Remainder of our* Historical *Observations unto the Publication of another part of our Exposition on the Epistle, if God shall be pleased to afford that Occasion and Opportunity.*

FINIS.

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AN

EXPOSITION

ON THE

Third, Fourth, and Fifth Chapters

OF THE

EPISTLE

OF

Paul the Apoſtle

TO THE

HEBREVVS.

WHEREIN,

The Original Text is Opened and Cleared. Antient and Modern Tranſlations are Compared and Examined.

The Deſign of the Apoſtle, with his Reaſoning, Arguments, and Teſtimonies are unfolded.

The Faith, Cuſtoms, Sacrifices, and other Uſages of the Judaical Church are Opened and Declared.

The true Senſe of the Text is Vindicated, from the wreſtings of it by *Socinians* and Others.

Together with a Table of Practical Obſervations, drawn from the Expoſition of the Texts, which are handled and improved in the Firſt and Second Volumns.

Alſo an Alphabetical Table of ſome of the principal Matters in this Volumn: With a Table of Scriptures.

By *J. Owen*, D. D.

John 5. 39. *Search the Scriptures*, &c.

LONDON:
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Exposition

Expoſition.

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AN EXPOSITION OF The Third Chapter of the Epistle of PAUL the Apostle unto the HEBREWS.

THE *General Nature* of this whole *Epistle*, as in the former Part of our *Exposition* was declared, is *Parænetical*. And therefore the *Doctrines* proposed and insisted on in it, are constantly improved to press and enforce the *Exhortations* intended; As such is the *End* and *Use* of all Principles in *Sciences* that are *practical*, especially of that taught us in the Scripture; which is a Wisdom and a Knowledge of *living unto God*. Wherefore our Apostle, having in the foregoing Chapters, manifested the *Excellency* of Christ (who was the Author of the Gospel) both in his Person and his Work, and that both *absolutely*, and *comparatively* with the Angels, the most glorious Ministers employed in the dispensation of the Will of God unto the Church of old, with some respect unto *Joshua* the *Captain of the People*, under whose Conduct they entered into *Canaan*: In the entrance of this Chapter he acquaints the *Hebrews* to what end he insisted on these things; namely, that by the consideration of them, they might be prevailed with unto *Constancy* and *Perseverance*, in the Faith and Worship of God, by him declared and revealed. This is the Design of his Discourse in this *Chapter*. But, as his manner is throughout this *Epistle*, he hath no sooner intimated his Intention in the *first Verse*, but he adds a new Enforcement to his Exhortation unto the end of the *sixth Verse*. From thence again he proceedeth unto his General Exhortation, with a supply of new Reasons, Arguments, and Inferences, taken from the Consideration or Enforcement newly and occasionally insisted on.

There are therefore *Three* general *Parts* of this *Chapter*.

First; An Exhortation unto *Constancy* and *Perseverance* in the Profession of the Gospel; And therein are observable, (1.) The *Means* of accomplishing the Duty exhorted unto, ver. 1, 8, 9, 12, 13. (2.) The *Nature* of it, v. 6, 14. (3.) The Things that are *contrary* unto it, v. 12, 14. (4.) The *Benefits* of it, v. 14. (5.) The *Danger* of its neglect, v. 8, 9, 10, 15, 16, 17, 18, 19.

Secondly; A new Enforcement of the Exhortation, taken from the *Fidelity* of Christ in the discharge of the Office committed unto him; v. 2, 3, 4, 5, 6. Wherein occur, (1.) The *Reason* it self; or the *Fidelity* of Christ asserted. (2.) The *Manner* of its Proposal, by comparing him with, and preferring him above *Moses*. And therein the Apostle (1) prevents an *Objection* that might yet remain on the behalf of the *Judaical Church-state* upon the account of *Moses* the principal *Revealer* of it; and (2) Lays down a *Concession* of the *Faithfulness* of *Moses* in his Trust & Employment;

With (3) A *Compariſon* of him with the Lord Chriſt, as to the dignity of his Perſon and Work: and (4) The Eviction of his *coming ſhort* of him therein.

Thirdly; *Eſpecial Reaſons* relating unto his General Argument, taken from *Expreſs Teſtimonies* of Scripture, v. 7,8,9,10. and the dealings of God towards others failing in the Duty exhorted unto; which he purſues at large in the next Chapter. The whole therefore of this Chapter, is, a *Pathetical Exhortation*, preſſed with many cogent Reaſons, unto *Conſtancy* and *Perſeverance* in the Faith and Obedience of the Goſpel.

Verſe 1, 2.

Ὅθεν ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Χριστὸν Ἰησοῦν· πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.

THe Vulgar leaves out Χριστὸν, *Chriſt*; All ancient *Copies* and *Tranſlations* beſide, retain it.

Ὅθεν. Ὅθεν, that is, *unde*; properly *from whence*. But theſe words are uſed as *Illatives*; as *proinde*, *itaque*, *quamobrem*, *quocirca*, *quare*; all which are made uſe of by *Tranſlators* in this place; *wherefore*. Reſpect is had unto the preceding Diſcourſe, from whence the Apoſtle infers his enſuing Exhortation; *Seing that things are thus, that the Author of the Goſpel is ſuch an one as hath been deſcribed.*

ἐπουρανίου. Κλήσεως ἐπουρανίου. Vocationis Cœleſtis; *Of the Heavenly Calling*. Syr. דמן שמיא *which is from Heaven*. Some render it, *Supra-Cœleſtis*, *above the Heavens*: as ἐπιχθόνια, are things upon the Earth, and ſo above it. And *Plato*, *Apolog. Socrat.* oppoſeth τὰ ὑπὸ γῆν, *things under the Earth*; and τὰ ἐπουράνια, *things above the Heavens*. And this word is almoſt peculiar unto our Apoſtle, being uſed frequently by him in this and his other Epiſtles, and but twice beſides in the whole New Teſtament. *Mat.* 18. 35. *Joh.* 15. 40. See 1 *Cor.* 15. 40, 45, 49. *Eph.* 1. 3, 10. & chap. 2. 6. & 3. 10. & 6. 12. *Phil.* 2. 10. 2 *Tim.* 4. 18. *Heb.* 7. 4. chap. 8. 5. & 9. 23. & 11. 16. & 12. 22. And as he uſeth this word frequently, oppoſing it to ἐπίγειος, ſo he expreſſeth the ſame thing in other words of the ſame ſignification; *Phil.* 3. 14. ἡ ἄνω κλῆσις, the *ſupernal Calling*; that is, ἐπουράνιος. For οὐρανὸς, ſaith *Ariſtotle de Mund.* is τοῦ κόσμου τὸ ἄνω, θεοῦ οἰκητήριον; *that of the World which is above, the dwelling-place of God*. And as our Apoſtle oppoſeth τὰ ἐπουράνια, *heavenly things*; ſo he doth alſo τὰ ἄνω, *things above*, abſolutely unto τὰ ἐπὶ τῆς γῆς, *things that are on the Earth*, Col. 1. 3. This *phraſe* of ſpeech is therefore the ſame, and peculiar unto our Apoſtle. And both theſe Expreſſions denote God the Author of this Calling, who is אל מעל Job 31. 28. *God above*. Θεὸς ἐπὶ πάντων, *God over all*, Eph. 4. 6. and ἐπουράνιος, *Heavenly*, Mat. 18. 35.

μέτοχοι. Μέτοχοι, *participes*; Partakers. *Conſortes*, *Beza*. To the ſame purpoſe, *Syr.* דאתקריתון *who are called*, with an holy Calling; omitting the force of this word intended to expreſs their common Intereſt in the ſame Calling. The ſignification of this Word was declared on *Chap.* 2. 14. The Matter intended is fully expreſſed by the ſame Apoſtle, *Eph.* 4. 4. ἓν σῶμα, καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν. *One Body, and one Spirit, even as you were called in one Hope of your Calling.* That is; Partakers of, and Companions in the ſame *Heavenly Calling*.

Κατανοήσατε. Κατανοήσατε; *Conſiderate*; *Contemplamini*; Conſider, Meditate on. Κατανοέω is properly *animadverto*; to ſet the Mind diligently to mark and conſider, ſo as to underſtand the thing conſidered. Whence it is often rendred (as by *Cicero*) by *intelligo*, and *perſpicio*, *to underſtand and perceive*. See *Rom.* 4. 19. where it is denyed of *Abraham*; *Conſider diligently*.

Τὸν ἀπόστολον. Τὸν ἀπόστολον, *Apoſtolum*, *Legatum*; the *Apoſtle*, *Legate*, *Ambaſſador*, Syr. שליחה הנא: *hunc Apoſtolum*, this Apoſtle; He is ſo *only*. *He that was ſent of God*, Namely to the work of revealing Him by the Goſpel. And by a *periphraſis* hereof, he often deſcribes himſelf, calling his Father τὸν ἀποστείλαντα; *Him that ſent him*. *Æthiopic*, *Apoſtolum veſtrum*, Your Apoſtle.

Ἀρχιερέα. Καὶ ἀρχιερέα: *et Pontificem*; And the *high Prieſt*, or *Chief Prieſt*; Syr. רב כומרא; *Prince of Prieſts*; whereof we have ſpoken before, *Chap.* 2. 17.

Τῆς ὁμολογίας. Τῆς ὁμολογίας ἡμῶν. Ὁμολογία is properly a joynt-*Agreement*, Conſent, or Concurrence in the *Declaration* of any thing. It is uſed alſo in good Authors for a *Convention*, Covenant, or Agreement. *Syr.* דתודיתן *of our Confeſſion*. And ſo the *Vulgar*, *Confeſſionis noſtræ*: both with reſpect unto the *Greek Tranſlation* of the old Teſtament, wherein ידה in *Hiphil*, ſignifying properly to *celebrate*, to praiſe, to ſet forth praiſe by words, is conſtantly rendred ἐξομολογέω to *confeſs*. Hence theſe words of our Apoſtle, 2 *Cor.* 9. 13. δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν, εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ; are rendred by the *Vulgar*, *Deum glorificamus quod ſubjecti ſitis confeſſioni Evangelii*; *We glorifie God, that you are ſubject to the Confeſſion of the Goſpel*; very imperfectly, and without any clear ſenſe: *The ſubjection of your profeſſion* is an *Hebraiſm* for *profeſſed ſubjection*, as *Ours* well render the words. Ὁμολογέω is but once uſed in the New Teſtament for *to confeſs*, 1 Joh. 1. 9. any otherwiſe than as *to confeſs* is coincident in ſignification with *to profeſs*, or make *profeſſion*; And this hath obtained in common uſe; whence the Doctrines that men *profeſs*, or make profeſſion of, being declared, are called their *Confeſſion*, or the Confeſſion of their Faith. So our Apoſtle calls it, τὴν καλὴν ὁμολογίαν, *that good Confeſſion*, 1 Tim. 6. 12, 13. and abſolutely τὴν ὁμολογίαν, *Profeſſion*, chap. 4. 14. of this Epiſtle. And τὴν ὁμολογίαν τῆς ἐλπίδος, chap. 10. 23. *the profeſſion of Hope*. And it is to be obſerved, that this word alſo is peculiar unto our Apoſtle, and by him frequently uſed. It is publick or *joynt-profeſſion*. Some Copies of the Vulgar reade *veſtra*, your profeſſion, but without countenance from Antient *Copies* or *Tranſlations*.

Τῷ ποιήσαντι αὐτόν; *facienti ipſum*; *ei qui fecit ipſum*; *To him that made him*. Τῷ ποιήσαντι αὐτόν. Some *Socinians* from theſe words would prove, that *Chriſt is a meer creature*, becauſe God is ſaid to *make him*. But it is not of the eſſence or nature of Chriſt that the Apoſtle treateth, as *Schlictingius* himſelf acknowledgeth, but of his Office and Work. See *Acts* 2. 36. κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε, *God hath made him both Lord and Chriſt*. The ſame with ἔθηκε, *chap.* 1. 2. He hath *made*, *appointed*, *deſigned*, *exalted* Him. So in the *Hebrew*, עשה *fecit*, he *made*, is uſed and applied, 1 *Sam.* 12. 6. אשר עשה את משה ואת אהרון, which the LXX render, ὁ ποιήσας τὸν Μωσῆν, *who made Moſes and Aaron*; that is, גדל or רומם, *raiſed up*, or *exalted*, or *appointed them*; that is, to their Office. For, whom God raiſeth up or exalteth, he doth it unto ſome Work and Service; And whom he appointeth unto any Service, he doth therein exalt.

Ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, *even as Moſes in his whole houſe*. Theſe words, Ἐν ὅλῳ τῷ οἴκῳ. *in his whole houſe*, may be referred unto the former Expreſſion concerning Chriſt; *Faithful to him that appointed him in his whole houſe, even as was Moſes*. So the Arabick Tranſlation diſpoſeth the words. Thus a *Comma* is to be placed after *Moſes*; or, *even as Moſes*, is to be encloſed in a *Parentheſis*. Or, they may be referred unto *Moſes*; And then they are to be rendred, as by Ours, as was *Moſes*; and then the ſenſe is to be ſupplied by repeating πιστὸς, *Faithful*; *as Moſes was faithful in his whole houſe*. But as to the matter it ſelf both are intended; and the ſame words are uſed of *Moſes* elſewhere, *Numb.* 12. 7.

Wherefore, holy Brethren, partakers of the Heavenly Calling, conſider (diligently) *the Apoſtle and High-Prieſt of our profeſſion*, CHRIST JESUS, *who was faithful* (being faithful) *to him that appointed him* (made him ſo.) *even as Moſes in all his houſe*, (in his whole houſe.) Ver. 1, 2.

THE Apoſtle in theſe two Verſes entreth upon the Application of the Doctrine which he had declared and confirmed in the two foregoing Chapters. Herewithall, according to his conſtant *method* in this *Epiſtle*, he maketh way for what he had further to deliver of the ſame nature and importance.

Ὅθεν, The firſt word reſpects that which went before; *Wherefore*, or ſeeing things ὅθεν. are as I have manifeſted; Namely, that He of whom I ſpeak unto you, is ſo *excellent*, and ſo highly *exalted* above all; and that whereas he was *humbled for a ſeaſon*, it was unſpeakably for the Benefit and Advantage of the Church, it cannot but be your duty to *conſider him*; that is, both what he *is in himſelf*, and what he *is unto us*. His deſign is to preſs upon them his *General Exhortation* unto Conſtancy and Perſeverance in the Profeſſion of the Goſpel; but he doth not expreſs it in theſe *Verſes*, inſiſting only upon an *intermediate duty*, ſubſervient unto that principally intended. Now this is their diligent *conſideration* of Jeſus Chriſt, with what he had delivered concerning him, and what he was yet further to declare unto them. And this he urgeth as the only way whereby they might be prevailed on unto, and aſſiſted in the *ſtability* aimed at. This is the connexion of his Diſcourſe, and the Intention of his Inference; whence obſerve, That,

I. *All the Doctrines of the Goſpel, eſpecially thoſe concerning the Perſon and Offices of Chriſt, are to be improved unto practice in Faith and Obedience.* This courſe our Apoſtle inſiſts on: having before laid down the Doctrine of the Perſon and Offices of Chriſt, here he applyes it unto their Duty and Eſtabliſhment in the Profeſſion of the Truth. Theſe things are not *revealed* unto us only to be *known*, but to be *practically uſed* for the ends of their Revelation. We are ſo to *know* Chriſt, as to *live to him* in the ſtrength of his Grace, and unto the praiſe of his Glory. *If you know theſe things*, ſaith he, *happy are ye if you do them*; Joh. 13. 17. It is our *priviledge* to *know them*, a great priviledge; but it is our *Bleſſedneſs* to *do them*. When men content themſelves with the *Notion* of ſpiritual things, without endeavouring to expreſs their Power and Efficacy, in the practical conformity of their minds and ſouls unto them, it proves their ruine. That *Word* which is *preached* unto us, ought to *dwell* in us. See what it is to learn Chriſt in a due manner, *Eph.* 4. 20, 21, 22, 23, 24. There is a miſerable *Profeſſion*, where ſome *preach* without *Application*; and others *hear* without practice.

To *hear*, that we may learn; to *learn* that we may learn, is but *part* of our duty; indeed, in and for themſelves, *no part* of it. To *hear*, and to *learn*, are good; but not for themſelves, for their own ſake, but only for the *practice* of what we *hear* and *learn*. The Apoſtle tells us of ſome who *are alwayes learning, but are never able to come* εἰς ἐπίγνωσιν τῆς ἀληθείας, 2 *Tim.* 3. 7. that is, to a practical acknowledgment of it, ſo as to have an impreſſion of its power and efficacy upon their ſouls. And ſuch are ſome who are πάντοτε μανθάνοντες, ſuch as make it their buſineſs to hear and to learn, ſo that they ſcarcely do any thing elſe. Goſpel-Truths are *Medicina animæ*, Phyſick for a ſin-ſick Soul. Now of what uſe is it, to get ſtore of *Medicines* and *Cordials*, and never to take them? No more is it to collect at any price or rate, Sermons, Doctrines, Inſtructions, if we apply them not, that they may have their efficacy in us, and proper work toward us. There is in ſome a *Dropſie* of *Hearing*; the more they hear, the more they deſire: But they are only *pleaſed* with it at preſent, and *ſwelled* for the future; are neither really refreſhed, nor ſtrengthned. But every Truth hath, as the *Hebrews* expreſs it, צֵיד בְּפִיו *meat in its mouth*; ſomething for our own nouriſhment. We ſhould look unto Sermons, as *Elijah* did to the *Ravens*, that brought him *bread and fleſh in the morning, and bread and fleſh in the evening*, 1 King. 17. 6. They bring *food* with them for our Souls, if we feed on it; if not, they are loſt. When the *Iſraelites* gathered *Manna* to eat, it was a precious food, Bread from Heaven, Angels meat, food *heavenly* and *angelical*; that is, excellent and precious. But when they laid it up by them, *it ſtank, and bred worms*, Exod. 16. 20. When God *ſcatters* Truths amongſt men, if they gather them to eat, they are the *Bread of Heaven, Angels food*; but if they do it only to lay them by them, in their *books*, or the notions of their *mind*, they will breed the worms of Pride and Hypocriſie, and make them an offenſive ſavour unto God. When therefore any Truth is propoſed unto you, learn what is your concernment in it, and let it have its proper and *perfect work* upon your ſouls.

Secondly, In the *manner* of his preſſing his *Exhortation*, two things occur, (1) His *Compellation* of them; in thoſe words, *Holy Brethren*. (2) His *deſcription* of them by one *property* or priviledge, *Partakers of the Heavenly Calling*.

In the former, *two things* alſo are obſervable; 1. The *Appellation* it ſelf which he ἀδελφοὶ makes uſe of, *Brethren*. 2. The *Adjunct* of that Appellation, *Holy*.

This term of Relation, *Brethren*, is variouſly uſed in the Scripture; Sometimes *naturally*, and that moſt *ſtrictly* for Children of the ſame Father or Mother; *Gen.* 42. 13. or more *largely* for *near Kinſmen*. And among the Hebrews, the Deſcendents of the ſame *Grandfather*, are almoſt conſtantly ſo called: Whence is that expreſſion, of *the Brethren of our Lord Jeſus Chriſt*, who were Deſcendents of his *Grandfather* according to the fleſh; *Gen.* 13. 8. & 24. 27. *Matth.* 12. 46. & 13. 55. *Mark* 3. 11. *Joh.* 2. 12. & 7. 3, 5, 10. *Acts* 1. 14. Or, in *Analogie* thereunto, for all the *Branches* of one Common Stock, though a whole Nation, yea though of many Nations. So all the *Hebrews* were *Brethren*, Deut. 15. 12. And the *Edomites* are ſaid to be their *Brethren*, becauſe of the Stock of *Abraham*, Deut. 23. 7. And in this ſenſe, in another place, our Apoſtle calls all the *Jews*, his *Brethren*; that is, his *Kinſfolk* in the fleſh, *Rom.* 9. 3. Sometimes it is uſed *civilly*, and that [1.] on the meer account of *cohabitation*, Gen. 19. 7. [2.] of *Combinations* in ſome *Society*, As (1.) for *Evil*, Gen. 49. 5. (2.) For *Good*; Ezr. 3. 2. And ſometimes it expreſſeth a joynt-*profeſſion* of the ſame *Religion*; on which account the *Jews* called themſelves *Brethren* all the World over, *Acts* 28. 21.

Laſtly,

Laſtly, it is alſo an expreſſion of *Spiritual Cognation*, founded on that of our Saviour, *All ye are Brethren, and one is your Father which is in Heaven*, Mat. 23. 8, 9. And herein is an *Alluſion* to the firſt proper ſignification of the word. That Men be *Brethren*; properly and ſtrictly, it is required that they have one *Father*, be of one *Family*, and be equally intereſſed in the Priviledges and Advantages thereof. This is the neareſt bond of Alliance that is or can be between Equals, the firmeſt foundation of Love. And thus it is with thoſe who are *Brethren ſpiritually*, as will afterwards appear.

Now though the Apoſtle ſtood in the *Relation* intimated with the *Hebrews* upon a *natural account*, yet he here calls them *Brethren* principally in the latter ſenſe, as *ſpiritually intereſſed* in the ſame *Family* of God with himſelf. Although I am apt to think that in the uſe of this Expreſſion to the *Jews*, the Apoſtle had reſpect alſo unto that *Brotherhood* which they had among themſelves before in their Antient Church-ſtate. So *Peter*, writing to ſome of them, tells them that the ſame Afflictions which they ſuffered would befall, τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι, the whole *Brotherhood of them in the World*, 1 *Pet.* 5. 9. that is, all the believing Jews. And whereas they had a particular and eſpecial *mutual love* to each other on that account; our Apoſtle warns them, that they ſhould not think that that relation or love was to ceaſe upon their converſion to Chriſt, *chap.* 13. 1. φιλαδελφία μενέτω; let that *Brotherly Love* continue which hath been amongſt you. But principally I ſuppoſe he reſpects their *new Relation* in Chriſt, which further appears from the *Adjunct* of this Compellation annexed, *Holy*.

Holy; This is the uſual *Epithete* wherewith our *Apoſtle* adorns Believers, *Rom.* 16. ἅγιοι: 1 *Cor.* 1. 2. 2 *Cor.* 2. 2. *Eph.* 1. 4. *Phil.* 1. 1. And in many places he joyns their *Calling* with it, which here he ſubjoyns unto it. And this is peculiar to *Paul*. What he means by ἅγιοι, *Holy*, he declares, where he terms the ſame perſons ἡγιασμένοι, *Sanctified Ones*, 1 *Cor.* 1. 2. *Eph.* 5. 26. 1 *Cor.* 6. 11. 1 *Theſſ.* 5. 23. *Joh.* 17. 19. He accounted them *holy*, not upon the account of an *external ſeparation*; as of old all the People were *holy*; but alſo of *internal real Sanctification* and Purity. This he judged the profeſſing *Hebrews* to be intereſſed in, as being *called* by an *Holy Calling*. And it may be in the preſent *uſe* of this Expreſſion, he hath reſpect unto what he had before affirmed of *Believers*, namely, their being ἁγιαζόμενοι, *ſanctified*, or made *holy* by Chriſt, chap. 2. 11. conſidering that from thence he infers their relation unto Chriſt, as his *Brethren*, ver. 12. and ſo becoming in him, *Brethren* to one another, even all of them, ἀδελφότης, a *Brotherhood* or Fraternity, 1 *Pet.* 5. 9. And by this Compellation of *Holy Brethren*, doth the Apoſtle manifeſt his *high Regard* of them, or Reſpect unto them; looking on them as perſons *ſanctified* by the Spirit and Word of Chriſt; and a *dear affection* for them as his *Brethren*. By this Treatment alſo of them, he gives a great Evidence of his Sincerity in dealing with them; for they might not fear that he would impoſe any thing on them, whom he honoured as *Holy*, and loved as *Brethren*. And hereby he ſmooths his way to his enſuing Exhortation.

Secondly; He deſcribes them from their *Calling*, κλήσεως ἐπουρανίου μέτοχοι. This Κλήσεως ἐπουρανίου μέτοχοι. is uſual with our Apoſtle, *Called to be Saints*; *Sanctified in Chriſt Jeſus*. And this Calling, or *Vocation*, he firſt *deſcribes* by its *Quality*; it is *Heavenly*, or *ſupercæleſtial*; or, as elſewhere, *The Calling that is from above*; and then aſcribes an Intereſt unto them therein. And he calls it *Heavenly*, (1) from the Fountain and principal Cauſe of it, that is, God, Even *the Father which is in Heaven*. As our *Election*, ſo our *Calling* is in an eſpecial manner aſcribed unto him, 1 *Cor.* 1. 9. 1 *Theſſ.* 2. 12. *Rom.* 8. 28, 30. 1 *Pet.* 1. 15. & chap. 2. 9. & 5. 10. *Phil.* 3. 14. *Gal.* 5. 8. For no man can *come unto the Son*, unleſs the *Father* draw him. Believers indeed are termed, κλῆτοι τοῦ Ἰησοῦ Χριστοῦ, *Rom.* 1. 6. *The Called of Jeſus Chriſt*; that is, *to* him, not *by* him; or, *by him*, as executing the Counſel, and diſpenſing the Grace of the Father, 2 *Cor.* 5. 20. (2.) In reſpect of the *Means* whereby this *Calling* is wrought, which are ſpiritual and *heavenly*, Namely, the *Word* and *Spirit* both *from above*, Joh. 16. 7, 8, 9, 10. For the Word of the Goſpel is on many accounts, *heavenly*, or from Heaven; whence our Apoſtle calls it, *the Voice of him that ſpeaketh from Heaven*, chap. 12. 25. And Chriſt, who is the Author of it, is called the *Lord from Heaven*, 1 Cor. 15. 47. And that on this account, that he who is in Heaven, came down from Heaven to reveal the Goſpel, *Joh.* 3. 13. chap. 6. 38. And ſo alſo the Spirit is *poured out from above*, being given of Chriſt after he was *aſcended into Heaven*, Act. 2. 33. (3.) Of the *End* alſo; which is to *Heaven* and *heavenly things*, wherein lies the *Hope of our Calling*, Eph. 1. 18. chap. 4. 4. So that *effectual Vocation from God above*, in his Grace and Mercy by Jeſus Chriſt, is here intended. Herein

Herein the Apostle assigns a participation unto these *Hebrews*; they were *partakers* of it, had an interest in it together with himself, were so *called*. And this he doth for several Reasons:

Μέτοχοι. First, That he might manifest, wherein their great *Priviledge* consisted, and which, as such, they were to value. They were apt to boast of the Priviledges they enjoyed in their *Judaism*, *Joh.*8.33. *Rom.*2.17,18. which also were great, *Rom.*3.1,2. chap. 9.4,5. But they are all of no esteem, in comparison of what they had now obtained an interest in, by the Grace of Jesus Christ, in their *High*, *Holy*, and *Heavenly* Calling. This he manifests in the instance of himself, *Phil.* 3.4,5,6,7,8,9. The Call of *Abraham*, which was the Foundation of all their Priviledges in their *Judaism*, was but an *earthly* Call, on the Earth and to the Earth: but this is every way more excellent, being *heavenly*.

Secondly, To set forth the *Grace* of God towards the *Jews*, and his own Faith concerning them; that they were not all rejected of God, notwithstanding the hardness and obstinacy of the most of them; as *Rom.* 11.2,4,5. And on the other hand, he insinuates that they were not to make an enclosure of this Priviledge, like those wherewith of old they were entrusted; The *Gentiles* being *fellow-heirs* with them therein, they were *partakers* with others in this *Heavenly Calling*, as *Ephes.* 3.6.

Thirdly; He declares his *own communion* with them in that great *Priviledge*, whereby they might understand his intimate concernment in their state and condition.

Fourthly; He minds them of their *Duty*, from their *Priviledge*. Being Partakers of this calling unto Christ, it must needs be their Duty *diligently to consider him*, which he *exhorts* them unto. But we may make some *Observations* on the words unfolded already.

II. *Dispensers of the Gospel ought to use Holy Prudence in winning upon the Minds and Affections of those whom they are to instruct.* So dealeth *Paul* with these *Hebrews*; He minds them here of their mutual Relation; calls them *Brethren*; ascribes unto them the Priviledges of *Holiness*, and Participation of an *Heavenly* Calling; All to assure them of his Love, to remove their Prejudices against him, and to win upon their Affections. And indeed, next unto our Lord *Jesus Christ* himself, He is the most signal Patern and Example of Holy Wisdom, Tenderness, Compassion and Zeal unto all Ministers of the Gospel. The Image of his Spirit expressed in his Instructions given unto his two beloved Sons, *Timothy* and *Titus*, sufficiently testifie hereunto. Yea, so great was his Wisdom and Condescention in dealing with his Hearers, that Seducers and false Apostles took occasion from thence to say, that *being crafty, he caught them with guile*, 2 Cor. 12.16. The words are an *Objection* of his Adversaries, not a Concession of his. He shews how in all things he was tender towards them, and put them neither to charge nor trouble. Hereunto he supposeth a Reply by the false Apostles; ἔστω δή, ἐγὼ οὐ κατεβάρησα ὑμᾶς, ἀλλ' ὑπάρχων πανοῦργος, δόλῳ ὑμᾶς ἔλαβον: *Be it so, that I my self did not burden you*, nor put you to charge, *yet being every way crafty, I took you by deceit.* This is their Reply unto his Plea, and not any Concession of his; for both the words, πανοῦργος, and δόλος, are such as will admit no interpretation in a good sense, so that the Apostle should ascribe them unto himself. But wherein did that *Craft* and *Deceipt* consist, which they would impute unto him? It was in this; That although he himself put them to no charge, he *burdened* them not; yet when he was gone, and had secured them unto himself, then he sent those to them, which should receive enough for him and themselves. Unto this Calumny the Apostle replyes, *ver.* 17,18. shewing the falsness of it; *Did I*, saith he, *make a gain of you by any of them whom I sent unto you?* This was that which was, imputed unto him, which he rejects as false and calumnious. And he confirms what he sayes by an especial Instance; *I desired Titus, and with him I sent a Brother. Did Titus make a gain of you? walked we not in the same Spirit? walked we not in the same steps?* So that this Reproach is every way false, and such as may be evicted so to be. And this is the true sense of this place. This was not his way. But this he always did, and on all occasions; He testified unto them his great Affections, his readiness to *spend, and to be spent* for them, 2 *Cor.*12.14,15. His Gentleness towards them, *Cherishing them as a Nurse cherisheth her own Children*, 1 Thess. 2.7. or, *as a Father his* v.11. forewent that, which in earthly things was due to him by the Appointment of Christ, that he might no way *burden* them, 2 *Cor.*11.9,10,11. *Act.*20.33,34,35. *enduring all things for their sakes*, 2 Tim. 2.10. amongst which were many, able to make the stoutest

stoutest heart to tremble. His Care, Pains, Travel, Watchfulness, Patience, Love, Compassion, Zeal, who can declare, or sufficiently admire! By these means he removed, or rendred ineffectual the great Prejudice of forsaking *Judaism*; kept up a regard in his Hearers against the Insinuations of Seducers and false Apostles, raised their Attentions, prepared them every way for Instruction, and won them over to Christ. Blessed Jesus! what cause have we to mourn when we consider the Pride, Covetousness, Ambition, Wrath, Negligence, Self-seeking, and Contempt of thy Flock, which are found amongst many of them who take upon themselves to be Dispensers of thy Word, whereby the Souls of Men are scandalized and filled with Offences against thy holy Wayes every day?

III. *Believers are all related unto one another, in the nearest and strictest Bond of an equal Relation.* They are all *Brethren*, *Holy Brethren*. So the Holy Ghost calls them in Truth; So the reproaching World calls them in Scorn. They have *one Father*, Mat. 23.8,9. One *Elder Brother*, Rom. 8.29. who is not *ashamed to call them Brethren*, Heb.2.11. have *one Spirit, and are called in one Hope of Calling*, Eph. 4.4. which being a Spirit of Adoption, *Gal.* 4.6. interesteth them all in the *same Family*, Eph. 3.14,15. whereby they become *joynt-heirs with Christ*, Rom.8.29. The Duties of *Unity*, Psal.133.11. *Love*, Heb.13.1. *Usefulness* and *Compassion*, which depend on this Relation, are more known than practized, and ought to be continually pressed. Of old indeed, the *Pagans* spake proverbially of the *Christians*, *See how they love one another!* in a way of Admiration. The contrary observation hath now prevailed, to the shame and stain of the Profession of these latter dayes. What through Dissentions and Divisions amongst them who have any real interest in the *Priviledge of Sonship*; what through an open visible defect as to any relation unto God as a *Father*, or unto the Lord Christ as an *Elder Brother*, in the most of them that are called Christians, we have lost the thing intended, and the Name is become a term of Reproach. But *when Iniquity abounds, Love will wax cold.* In the mean time, it were well if those who are *Brethren indeed*, could *live* as Brethren, and *love* as Brethren, and *agree* as Brethren. The *Motives* unto it are great and many. That mentioned in the business of *Abraham* and *Lot* seems to me of weight, *Gen.*13.7,8. *There was a strife between the Herdsmen of* Abraham's *Cattel, and the Herdsmen of* Lot's *Cattel: And the* Canaanites *and the* Perizzites *dwelt then in the Land. And* Abraham *said unto* Lot, *Let there be no strife, I pray thee, between me and thee, and between my Herdsmen and thy Herdsmen; for we be men that are Brethren.* *Abraham* and *Lot* were Brethren naturally as near kinsfolks; for *Abraham* was *Lot's* Uncle; and *spiritually*, as the Children of God. A difference happening between their Herdsmen, *Abraham*, as a wise man, fears lest it should proceed to some distance and variance between themselves. Thereupon he takes into consideration the state of things, in the place where they were: The *Canaanite* and the *Perizzite*, saith he, *are in the Land.* The Land is full of prophane men, enemies to us both, who would rejoyce in our Divisions, and take advantage to reproach the Religion which we profess. This prevailed with them to continue their mutual Love; and should do so with others. But our condition is sad, whilst that Description which the Holy-Ghost gives of men whilst uncalled, whilst Unbelievers, is suited unto them who profess themselves to be Christians. See *Tit.*3.3.

IV. *All true and real Professors of the Gospel are sanctified by the Holy-Ghost, and made truly and really Holy.* So *Paul* here terms those *Hebrews*, exercising towards them the Judgment of Charity, declaring what they *ought* to be, and what they *professed* themselves to be, what he *believed* them to be; and what, if they were living Members of Christ really they were. It is true, some that profess Holiness, may not be really holy. But, first, If they do not so profess it, as not to be convinced by any Gospel-means of the contrary, they are not to be esteemed Professors at all, *Acts* 8.20,21, 22,23. *Phil.*3.18,19. 2 *Tim.*3.5. Secondly, If that Holiness which men profess in their lives, be not real in their hearts, they have no right to the Priviledges that attend Profession, *Joh.*3.5.

V. *No man comes unto an useful saving Knowledge of Jesus Christ in the Gospel, but by vertue of an effectual Heavenly Calling.* These *Hebrews* came to be *Holy Brethren*, Children of God, United unto Christ, by their *participation in an Heavenly Calling.* We are called out of *darkness into his marvellous Light*, 1 Pet. 2.9. and this not only with

with the outward *Call* of the Word, which many are made partakers of, who never attain the saving Knowledge of Christ, *Matth.* 20. 16. but with that *effectual Call*, which being granted in the pursuit of God's purpose of *Election*, Rom. 8. 28. is accompanied with the *energetical* quickning power of the Holy Ghost, *Ephes.* 2. 5. giving *Eyes* to see, *Ears* to hear, and an *Heart* to obey the Word according unto the Promise of the Covenant; *Jerem.* 32. 33, 34. And *thus* no man can come to Christ unless the Father draw him, *Joh.* 6. 44.

VI. *The Effectual Heavenly Vocation of Believers is their great Priviledge, wherein they have cause to rejoyce, and which alwayes ought to mind them of their Duty unto him that hath called them.* For these two Ends doth the Apostle mind the *Hebrews* of their participation in the *Heavenly Calling*. First, that they might consider the priviledge they enjoyed by the Gospel, far above and beyond whatever they boasted of under the Law; and Secondly, That he might stir them up unto the performance of their Duty in Faith and Obedience, according as God requires of them who are called. And this *Calling* will appear a signal priviledge, if we consider: (1.) The *state* from *whence* men are called, which is a *state of death*; *Ephes.* 2. 1. and of *darkness*, *Col.* 1. 13. 1 *Pet.* 2. 9. and of *Enmity* against God, *Col.* 1. 21. *Ephes.* 4. 18. Rom. 8. 7. and of *Wrath*, *Joh.* 3. 36. *Ephes.* 2. 2. It is a state of all that misery which the nature of man is capable of, or obnoxious unto in this World, or to Eternity. Or (2.) *By whom* they are Called, even by *God above*, or in Heaven, the Father of our Lord Jesus Christ, 1 *Cor.* 1. 9. *Rom.* 8. 28. 1 *Pet.* 1. 15. *Phil.* 3. 14. *Gal.* 5. 8. And (3.) *From whence*, or what inducement it is that he calls them; which is from his own meer Love and Undeserved Grace, *Tit.* 3. 3, 4, 5. And (4.) The *Discrimination of Persons* in this Call. All are not *thus* called, but only those that are in the *eternal purpose of the Love* of God, design'd to so great a mercy, *Rom.* 8. 28, 31, 32. And (5.) The *outward condition* for the most part of them that are called; which is *poor* and contemptible in this world; 1 *Cor.* 1. 26, 27, 28. *Jam.* 2. 5. And (6.) The *Means* of this *Calling*, which are the *Holy Word*, and Holy Spirit, *Joh.* 17. 17. 1 *Cor.* 6. 11. 2 *Thess.* 2. 14. And (7.) *What men are called unto*, which is, to Light, 1 *Pet.* 2. 9. *Col.* 1. 13. and to *Life*, Joh. 5. 24, 25. to Holiness, *Rom.* 1. 7. 1 *Cor.* 1. 2. 1 *Thess.* 4. 7. and unto Liberty, *Gal.* 5. 13. unto the peace of God, *Col.* 3. 15. 1 *Cor.* 3. 7, 15. and unto his *Kingdom*, 1 Thess. 2. 12. *Col.* 1. 13. unto *Righteousness*, Rom. 8. 30. and to *Mercy* Rom. 9. 23, 24. and unto *Eternal Glory*, 1 Pet. 5. 10. Of all these Benefits, with the Priviledge of the Worship of God attending them, are Believers made Partakers by their Heavenly Calling. And this minds them of their whole Duty; (1.) By the way of *Justice*, representing it unto them, as meet, equal, and righteous, 1 *Pet.* 1. 15. (2.) of *Gratitude*, or Thankfulness for so great Mercy, 1 *Joh.* 3. 1. 1 *Pet.* 3. 9. (3.) of *Incouragement*, &c. Proceed we again unto the Exposition of the Words.

κατανοήσατε. *Consider the Apostle and High Priest of our Profession, Jesus Christ.* The Words may be read either, *Consider Christ Jesus the Apostle and High Priest of our Profession*; and so the *Person* of *Christ* is placed as the immediate Object of the consideration required, and the other words are added only as a Description of him by his Offices: or, Consider *the Apostle and High Priest of our Profession, Christ Jesus*; And then the Apostle and High Priest of our Profession, are the proper Object of this consideration, and the Name added doth but indigitate the *individual Person*, who was cloathed with those Offices.

This is the immediate Duty which the Apostle here presseth them unto; namely the *Consideration* of that Apostle and High Priest of our Profession, whose Greatness, Glory, Excellency, and Preheminence in all things he had declared. And herein the Nature of the Duty, and the Object of it, are represented unto us.

First, the Nature of it in the word *Consider*; some suppose that Faith, Trust, and Confidence are intended, or included in this word. But Κατανοέω, is no where used in any such sense, nor will the present design of the Apostle admit of any such Interpretation in this place. For the Duty he exhorts unto, is in order unto Faith, and constancy therein. And this is no other but a diligent intention of mind, in their Considerations, Thoughts, Meditations and Conceptions about Jesus Christ; that they may understand and perceive aright, who, and what he is, and what will follow upon his being such. And *this rational Consideration*, is of singular use unto the End proposed. And, as he afterwards blames them for their remissness, and backwardness

wardness in learning the Doctrine of the Gospel, *chap.* 5. 11, 12, 13, 14. So here, he seems to intimate, that they had not sufficiently weighed and pondered the Nature and Quality of the Person of Christ and his Offices, and were thereupon kept in their intanglements unto *Judaism*. This therefore he now Exhorts them unto, and that by fixing their Minds unto a Diligent, Rational, Spiritual Consideration of what he had delivered, and was yet further to deliver concerning him and them.

VII. *The Spiritual Mysteries of the Gospel, especially those which concern the Person and Offices of Christ, require, deep, diligent, and attentive Consideration.* This is that which the *Hebrews* are here Exhorted unto: Κατανοήσατε, Consider attentively or diligently. This is affigned as one means of the Conversion of *Lydia*, *Acts* 16. 14. προσέχει, she *attended diligently* to the things spoken by *Paul*, as an Effect of the Grace of God in opening her heart. Careless, wayside hearers of the Word, get no profit by it, *Matth.* 13. 19. Their Nature and worth, with our own Condition, call for this Duty.

First! In their *Nature* they are *Mysteries*; that is, Things deep, hidden, and full of divine Wisdom, 1 *Cor.* 2. 7. σοφία Θεοῦ ἐν μυστηρίῳ. *The Wisdom of God in a Mystery.* Such as the *Angels desire to bow down* (not in a way of condescention, but of endeavour, ἐπιθυμοῦσι παρακύψαι) *and look into*, 1 *Pet.* 1. 12. For in Christ, and through him in the Gospel, (εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Χριστοῦ, ἐν ᾧ, *unto the acknowledgement of the Mystery of Christ in whom, or wherein*) are hidden all the Treasures of Wisdom and Knowledge, *Col.* 2. 3. And hence are we directed, *to cry after Knowledge, to Apply our hearts to Understanding, to seek her as Silver, to search for her as hid Treasures*, *Prov.* 2. 3, 4. and not to consider these things, as easily exposed to every wandring Eye, and lazy Passenger. Such persons find not Mines of Silver, or the hid Treasures of former Generations. Of this *search* the Prophets and Holy men of old are proposed for our Example, 1 *Pet.* 1. 10, 11. Unto this purpose they are said ἐρευνᾶν, to investigate or diligently search into the Scriptures, as we are commanded to do if we intend to attain Eternal Life, *Joh.* 5. 39. For the most part men content themselves with an overly consideration of these things; It is the πλέφερον of their Lives; what they do on the by, or when they have nothing else to do, whereby they come to know no more of them than they must as it were whether they will or no, which upon the matter is nothing at all. *Carnal* sloth is not the way to an acquaintance with *Spiritual* things or Mysteries.

Secondly; The worth and importance of these things bespeaks the same Duty. Things may be *dark* and *mysterious*, and yet not weighty and worthy, so that they will not defray the charge of a diligent search after them. *Solomons* Merchants would not have gone to *Ophir*, had there not been Gold there, as well as Apes and Peacocks. But all things are here secure. There are unsearchable Treasures in these Mysteries, *Ephes.* 3. 8. πλοῦτον ἀνεξιχνίαστον. *Riches* not in this world to be searched out to perfection. No tongue can fully express them, no mind perfectly conceive them. Their Root and Spring lies in the *Divine Nature*, which is infinite, and therefore inexpressible and inexhaustible. There is in it μαργαρίτης πολύτιμος. *Matth.* 13. 46. an *exceeding precious Pearl*, a Pearl of great and unvaluable price. A Stone which though by some rejected, yet *esteemed of God, elect and precious*; and so also by them that believe, 1 *Pet.* 2. 6, 7. The *Merchandise whereof is better than the Merchandise of Silver, And the gain thereof than fine Gold: It is more precious than Rubies*, *Prov.* 3. 14, 15. Whatever is of worth and value in the Glory of God, and the everlasting Good of the Souls of Sinners, is wrapped up in these Mysteries. Now every thing is (at least comparatively) despised, that is not esteemed according unto its proper worth. So undoubtedly are these things by the most of them to whom they are preached.

Thirdly; Our *own Condition* calls for diligence in the discharge of this Duty. We are for the most part, like these *Hebrews* νωθροὶ ταῖς ἀκοαῖς, chap. 5. 11. *slothful or dull in hearing*: We have a natural unreadiness unto that *hearing whereby Faith cometh*, which is the consideration here called for: and therefore cannot sufficiently stir up our spirits and minds unto our Duty herein. The manner of the most in attending unto the Mysteries of the Gospel, should cause our sorrow here, as it will theirs (if not prevented) unto Eternity.

The *Object* of this Consideration, is *Jesus Christ*, who is the Apostle and High Priest of our Profession. Together with the especial indigitation of the Person intended

intended, by his Name, Jeſus Chriſt, we have the *Deſcription* of him, as he is to be *conſidered*, by his Offices, An *Apoſtle*, and an *High Prieſt*, with their Limitation, of *Our Profeſſion*.

τὸν ἀπόστολον. Firſt; He is ſaid, and he is *here only ſaid* to be an *Apoſtle*, or the *Apoſtle*. An Apoſtle is one *ſent*; A *Legate*, *Ambaſſadour*, or Publick Meſſenger. And this is one of the *Characteriſtical* Notes of the *Meſſiah*. He is *one ſent of God* upon his great errand unto the Children of Men. *His Apoſtle*. Speaking of himſelf by his Spirit, *Iſa.* 48. 16. he ſaith, אדני יהוה שלחני ורוחו, *The Lord God and his Spirit hath ſent me*. And again, Chap. 61. 1. יהוה שלחני, *The Lord hath ſent me*. Namely, according unto the promiſe that God would *ſend him* unto the Church to be a Saviour, *Iſa.* 19. 20. And this he tells the Church, that they may gather and know from his love and care, namely, that the Lord God *had ſent him*; Zech. 2. 8, 9. that he was his *Legat*, his Apoſtle. And becauſe God had promiſed from the foundation of the world, thus to *ſend* Him, this became a *Periphraſis* or principal Notation of him, *He whom God would ſend*: that is, his *great Legat*. Hereunto *Moſes* ſeems to have had reſpect in theſe words, *Exod.* 4. 13. שלח נא ביד תשלח *Send now I pray thee by the hand of Him whom thou wilt ſend*; Namely, to be the *Deliverer* and Saviour of thy People. Hence in the old Church he became to be called emphatically ὁ ἐρχόμενος; *he that was to come*, that was to be ſent. So when *John* ſent his Diſciples to *Jeſus* to enquire whether he was the Chriſt, he doth it in theſe words, σὺ εἶ ὁ ἐρχόμενος, *art thou he that was to come?* that is, to be *ſent of God*: *Matth.* 11. 3. *Joh.* 11. 27. And thence the Antient *Latine* Tranſlation renders שלה *Shilo*, *Gen.* 49. 10. *qui mittendus eſt*; He *that is to be ſent*; It may be, deriving the word, by a miſtake, from שלח, *to ſend*; But it well expreſſeth the *common notion* of him in the Church after the giving of the firſt promiſe, *He that was to be ſent*. And in the Goſpel He doth not himſelf more frequently make mention of any thing than of his being *ſent of God*, or of being his *Apoſtle*. He *whom the Father ſent*, is his Deſcription of himſelf, *Joh.* 3. 34. and him he calls τὸν ἀποστείλαντα, *him that ſent him*, or made him his Apoſtle, *Matth.* 10. 40. And this is moſt frequently repeated in the Goſpel by *John*, that we may know of what importance the conſideration of it is: ſee *chap.* 3. 17, 18, 28, 34. *chap.* 4. 34. *chap.* 5. 23, 24, 30, 36, 37, 38. *chap.* 6. 29. 38, 39, 40, 44, 57. *chap.* 7. 16, 28, 29. *chap.* 8. 16, 18, 29, 42. *chap.* 9. 4. *chap.* 10. 36. *chap.* 11. 42. *chap.* 12. 44, 45, 49. *chap.* 13. 26. *chap.* 14. 24. *chap.* 15. 21. *chap.* 16. 5. *chap.* 17. 3, 18, 21, 23, 25. *chap.* 20. 21. Two things are then included in this Expreſſion, or Title; Firſt, The *Authority* he had for his work: He came not of himſelf; but *was ſent of God*, even the Father; and therefore ſpake in his Name, and *fed* the Church, *in the ſtrength of the Lord, in the Majeſty of the Name of the Lord his God*, *Micah.* 5. 4. And as he became the *Apoſtle* of the *Father* by his being *ſent* of him; So by his *ſending* of others in his Name, he made them his *Apoſtles*, *Joh.* 20. 21. As the Love therefore, ſo the *Authority* of the Father is much to be conſidered in this matter: Secondly; His *work* it ſelf which is here included, and elſewhere largely declared. It was to reveale and declare the Will of the *Father* unto the Children of Men; to declare the *Father himſelf*, *Joh.* 1. 18. *and his Name*, *chap.* 13. 6. *chap.* 17. 3. that is the Myſtery of his Grace, Covenant, and whole Will concerning our Obedience and Salvation, *chap.* 1. 1. For this End was he the *Apoſtle* and *Ambaſſadour* of the Father, ſent into the world by him, *Malach.* 3. 1. In brief, the Prophetical Office of Chriſt, with reſpect unto his immediate *Authoritative Miſſion* by the *Father*, is intended in this Title. And it is *a Title of Honour* as well as of Office that is here given him. Hence the impious *Mahumetans* when they would perſwade or compel any one to their Sect, they require no more of him, but that he acknowledge *Mahomet* to be *Reſul Ellahi*, the *Apoſtle of God*. In this ſenſe then is the Lord Chriſt called the *Apoſtle of our Profeſſion*, in that he was *ſent of God* to declare his Mind and Will in his Name, and with his Authority; As *Ambaſſadours* are wont to do in reference unto them that *ſend them*.

But whereas our Lord Jeſus Chriſt was in an eſpecial manner, as to the time of his Converſation in the Fleſh, and his Perſonal revealing the Will of God, ſent unto the *Jews*, and therefore ſayes *Matth.* 15. 24. *that he was not ſent but to the loſt ſheep of the houſe of Iſrael*, that is, as unto his Perſonal Miniſtry on the Earth: And our Apoſtle affirms, That he was a *Miniſter of the Circumciſion for the Truth of God, to confirm the Promiſes made unto the Fathers*, *Rom.* 15. 8. and being only in this place unto the *Hebrews* called an Apoſtle: I leave it unto conſideration whether there may not be

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ſome eſpecial reſpect unto his peculiar *Miſſion*, in his Perſon and Miniſtry unto them, intended in this *Name and Title*, here only given him.

Hereunto is added the *High Prieſt*: Both in one, as the Kingdom and Prieſthood are alſo promiſed, *Zech.* 6. 13. Both the *Hebrews*, and we, are now to look for all in him. Theſe Offices of old were in ſeveral perſons, *Moſes* was the *Apoſtle*, or Ambaſſadour of God, to declare his Will and Law unto the People. And *Aaron* was the *High Prieſt*, to adminiſter the Holy things in the Worſhip of God. This was the poverty of *Types* that *no one* could ſo much as repreſent the work between God and the Church. I will not deny but that *Moſes* was a *Prieſt* in an extraordinary manner before the Inſtitution of the *Aaronical Prieſthood*. But his *officiating* in that Office, being but a Temporary thing, which belonged not to the condition of the *Judaical* Church, it was not conſidered by our Apoſtle in his comparing of him with Chriſt. To manifeſt therefore unto the *Hebrews* how the Lord Chriſt hath the preheminence in all things, he inſtructs them that both the *Offices*, that of an *Apoſtle* which of old was executed by *Moſes*, and that of the *High Prieſthood* committed unto *Aaron*, were veſted in him alone; intending afterwards to evince how far he excelled them both, and how excellent were his Offices in compariſon of theirs; though they came under the ſame Name. τὸν Ἀρχιερέα

Thirdly; The limitation adjoyned is, *of our Profeſſion*, The *Apoſtle and High Prieſt of our Profeſſion*. The Words may be taken *Objectively* and *Paſſively*; The Apoſtle and High Prieſt whom we *profeſs*; that is, believe, declare, and own ſo to be. Or they may *Actively* denote the Author of our Profeſſion. The Apoſtle and High Prieſt who hath revealed and declared the *Faith* which we profeſs, the *Religion* which we own, and therein exerciſeth in his own Perſon the Office of the Prieſthood. In this ſenſe he is called, *The Author and Finiſher of our Faith*, *chap.* 12. 2. Our Faith *objectively*, and our *Profeſſion* are the ſame. Our *Profeſſion* is the Faith and Worſhip of God which we profeſs. This is our ὁμολογία, even the *Goſpel*, with the Worſhip and Obedience required therein. And the Lord Chriſt was, and is the *Apoſtle of this Profeſſion*, as he revealed the Will of God unto us in the Goſpel; as he brought *life and immortality to light* thereby, teaching and inſtructing us in the whole Will of God, as *Moſes* did the *Jews* of old. He is alſo the *High Prieſt* of this *our Profeſſion*, in as much as he himſelf offered the one and the only Sacrifice, which in our *Religion* we own and profeſs; and continues alone to perform the whole Office of a Prieſt therein, as *Aaron* and his Succeſſors did in that of the *Jews*. It belonged not unto the Office of the *High Prieſt* to inſtitute and appoint any thing in the Worſhip of God, but only to execute his own Duty, in offering Sacrifices, and interceding for the people. So the Lord Chriſt, who, as the *Apoſtle of our Profeſſion*, inſtituted the whole Worſhip of God to be obſerved therein, as our *High Prieſt* he doth only offer the Sacrifice of the Church, and intercede for the people. τῆς ὁμολογίας ἡμῶν.

The word, *our*, is added by way of *Diſcrimination*, and is regulated by the *compellation* and *Deſcription* foregoing; *Holy Brethren, partakers of the Heavenly Calling*: He is the Apoſtle and High Prieſt of *our Profeſſion*. Whatever by others he be eſteemed, He is ſo to us; and our ineſtimable Priviledge and Honour it is, that he is ſo.

This is the *preſent Exhortation* of the Apoſtle. That which he finally aims at, is, to prevail with theſe *Hebrews* to *hold faſt* the Beginning of their Confidence unto the End. To this purpoſe he exhorts, warns, and chargeth them by all bonds of *mutual love* and endearedneſs, by the Greatneſs of the Priviledge which they are made partakers of, and the inexpreſſibleneſs of their concernment therein, that they would fix themſelves unto a diligent conſideration of *Him*, in whom all thoſe *Offices* now in our Profeſſion, which of old were ſhared amongſt many, in a low carnal Adminiſtration of them, are glorioufly veſted; and how uſeful this would be unto them, and wherein this conſideration doth conſiſt, ſhall afterwards be made to appear. For the preſent we ſhall make ſome Obſervations on the paſſages of the *Text* that have been opened.

VIII. *The Buſineſs of God with Sinners could be no way tranſacted but by the Negotiation and Embaſſie of the Son.* He muſt become *our Apoſtle*, that is, be *ſent* unto us. He did indeed at ſundry times ſend Servants and Meſſengers into the world about his affair with us; but whereas they could never accompliſh it, *laſt of all he ſent his Son*, *Matth.* 21. 37. *Heb.* 1. 1. There was a *Threefold Greatneſs*, in this matter, which none was fit to manage but the *Son of God*.

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1. *A Greatness of Grace, Love and Condescention.* That the Great and Holy God should send to *treat* with Sinners for the Ends of his Message, for Peace and Reconciliation, it is a thing that all the *Creation* must admire, and that unto eternity. He is every way in himself, Holy, Good, Righteous and Blessed for evermore. He stood in no need of *Sinners*, of their Service, of their Obedience, of their *Being*. But he was justly provoked by them, by their *Apostacy* and Rebellion against him, and that unto an Indignation beyond what can be expressed. His *Justice* and *Law* required their punishment and destruction, which, as *He* could have inflicted unto his own *eternal Glory*; so they did not in any thing, nor could by any means seek to divert him from it. Yet in this condition God will send a *Message* unto these poor perishing Rebels; *an Embassie*, to treat with them about Peace and Reconciliation. But this now is so great a thing, includes such infinite Grace, Love, and Condescention in it, that Sinners know not how to believe it. And indeed, who is fit to testifie it unto them? Objections that arise against it are able to shake the *Credit* and Reputation of any Angel in Heaven. Wherefore God commits this Message unto his Son, his only Son; makes him his *Apostle*; sends him with these Tydings, that they may be believed and accepted. 1 Joh. 5. 20. *The Son of God came, and gave this understanding.* It is true, That God sent others with some parts of this Message before; *for he spake by the mouth of his Holy Prophets from the beginning of the World*, Luke 1. 70. But yet, as the first Promise was given out by the *Son of God* himself, as I have elsewhere declared; so all the Messages of the Prophets in or about this matter, depended on the confirmation of them, that he was afterward to give in his own Person. So saith our Apostle, Rom. 15. 8. *Now I say, that Jesus Christ was a Minister of the Circumcision for the Truth of God, to confirm the Promises made unto the Fathers.* The Truth of God in this matter delivered by the Prophets, was further to be attested by Jesus Christ, to whose Testimony they referred themselves. And with respect hereunto, he tells the Pharisees, That if he had not come and spoken unto them, they had had no sin. If the *sealed Book of Prophecies*, concerning the Judgment of God in the Revelation, was of so great concernment, that none in Heaven, nor in the Earth, nor under the Earth; that is, that no creature *was able to open it, or look therein*, Rev. 5. 3. until the *Lamb himself* undertook it, *v.* 6, 7. 8. How much less was any creature meet or worthy to open the eternal secret Counsels of the Bosom of the Father, concerning the whole Work of his Love and Grace, but the Son only. The Grace of this *Message* was too great for Sinners to receive, without the immediate Attestation of the Son of God.

2. There is *a Greatness in the Work* it self, that is incumbent on the *Apostle of God*, which requireth, that the *Son of God* should be engaged therein. For, (1.) As the *Ambassador*, or Apostle of the Father, he was perfectly to represent the *Person of the Father* unto us. This an Ambassador is to do, he bears and represents the Person of him by whom he is sent. And no King can more dishonour himself, than by sending a person in that Employment, who by reason of any defect shall be unmeet so to do. God had, as was said, sent other Messengers unto the Children of Men: but they were all but *Envoys* of Heaven, *Ante-ambulones*, some that ran before as particular Messengers, to give notice of the coming of this *Great Apostle*, or Ambassador of God. But themselves were not to *represent his Person*, nor could so do. See *Mal.* 3. 1. Indeed he once, in a particular business, made *Moses* his Especial *Legate*, to represent Him to *Pharaoh*, And therefore he sayes to him, נתתיך אלהים לפרעה, *Exod.* 7. 1. That is, *instead of God*, one that may *represent* me in my Terror and Severity unto him. But this was in one particular case and business. But who could fully represent the Person of the Father unto Sinners in this great matter? None certainly but he, who is in Himself, the *brightness of his Glory, and the express Image of his Person*, Heb. 1. 3. and so represents unto us, the Holiness, the Goodness, the Grace, the Love of the Father, by whom he was sent. Hence he tells his Disciples, that *he who hath seen him, hath seen the Father*, Joh. 14. 9. And that because he is so in the Father, and the Father in him, that he represents him fully unto us, *v.* 10. He is *the Image of the invisible God*, Col. 1. 16. That is; the Father, who in his own Person, dwells in Light, whereunto no creature can approach, hath exhibited and expressed the glorious Properties of his Nature unto us in the Person of his Son; as our *Apostle* expresseth it; 2 *Cor.* 4. 4. None then was fit to be this *great Apostle but He*, for he only could fully *represent the Father* unto us. Any creature else undertaking this work, would or might have led us into false Notions and Apprehensions of God. And the great Wisdom of Faith consists,

consists, in teaching us to learn the Father, his Nature and Will, his Holiness and Grace, in the Person of the Son incarnate, as his Apostle and Ambassador unto us. For beholding his Glory, the Glory of the only begotten Son of God, full of Grace and Truth, we behold the Glory of his Father also: so *He and the Father are one.*

(2.) The *Greatness of the Work requires*, That he who undertakes it, be intimately *acquainted with all the secret Counsels of God*, that lay hid in his infinite Wisdom and Will from all Eternity. None else could undertake to be *God's Apostle* in this matter. But who must this be? It is true, that God was pleased to reveal sundry particular things, Effects of his Counsels, unto his Servants the Prophets; but yet it is concerning them that the Holy Ghost speaks, Joh. 1. 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.* The best of them had but a partial acquaintance with God. *Moses* saw but a glympse of his *back-parts* in his passage before him; that is, had but a dark and obscure Revelation of his Mind and Will, sufficient for his Work and Employment. This will not suffice him who is to manage the whole Treaty between God and Sinners. Who then shall do it? *the only begotten Son, who is in the bosom of the Father.* In his *Bosom*; that is, not only in his especial Love, but who is partaker of his most intimate and secret Counsels. This the design of the place requires to be the meaning of it. For so it follows; *He hath declared Him*; He hath *revealed* Him; He hath made Him known, in his Nature, his Name, his Will, his Grace; he hath exhibited Him to be seen by Faith; for He only is able so to do, as being in *his Bosom*, that is, acquainted with *his Nature*, and partaker of his *most intimate Counsels.* Without this none could in this matter be God's *Apostle.* For the Work is such, as wherein God will reveal and make known not this or that portion of his Will, but Himself, and and all the Eternal Counsels of his Mind; about all that he will have to do with Sinners in this World, and the whole Glory which he aims at therein to Eternity. This Knowledge of God and his Counsels, no Creature was capable of. The *Son* alone thus knows the Father, and his Mind. If it were otherwise, If *our Apostle* did not know the *whole Counsel* of God in this matter, all that is in his Heart and Mind, it is impossible but that in this Great Concern, Sinners would have been left under endless fears and doubts, lest some things might yet remain, & be reserved in the unsearchable Abysse of the Divine Understanding and Will, that might frustrate all their hopes and expectations. Their sin and guilt and worthlesness would still suggest such thoughts and fears unto them: But in this Embassy of the Son, there is full and plenary Satisfaction tendred unto us, that the whole Counsel of God was originally known unto him. So that there is no ground of the least suspicion that there is any reserve in the *Counsels of God* concerning us, that he hath not made known.

(3.) To this End also it was necessary, that he should have these *Counsels of God always abiding with him*, that at all times, and on all occasions he might be able to declare the *Mind* and *Will* of God. It was not enough that *originally*, as he was God, he knew all things of God, but also as *he was sent*; as he was the Apostle of God, the Counsel of God was constantly *to abide with him.* This is another thing. For the Wisdom and Knowledge of Christ as *Mediator*, to be acted in the *Humane Nature*, was distinct from his Knowledge, as he was in himself God over all, blessed for ever. And without this, none could have been a meet *Apostle* from God unto Sinners: For how else should he reveal the Will of God unto them according unto all Emergencies and Occasions? When the *Council of Trent* was sitting, and any hard matter (indeed almost any thing) came to be determined amongst them, the *Leaders* of them not knowing what to do, always sent to *Rome* to the *Pope and his Cardinals* for their Determination. When this came to them, they decreed it under the usual form, *It pleaseth the Holy-Ghost, and Us.* Hence there grew a common *by-word* amongst the people, *That the Holy-Ghost came once a week from Rome to Trent in a Portmantle.* But when any Men are not sufficiently furnished in themselves for the discharge of their Duty, according to the variety of *Occasions* and *Emergencies*, that they may meet withal, they will put themselves, as will also those with whom they have to do, unto great difficulties and distresses. It was necessary therefore that God's Apostle unto Sinners, should in the whole discharge of his Office, be furnished with a full Comprehension of the whole Mind of God, as to the Affair committed unto him. Now this never any was, nor ever can be capable of, but only *Jesus Christ* the Son of God. It wholly exceeds the capacity of any meerly *created person*, to comprehend at once, and have resident with him, the whole of the Will and Mind of God, in the business of his transaction

action with Sinners. For after the utmost of their *Attainments*, and the Communications of God unto them, they still *know but in part*. It is true, they may be able to know so much of the mind of God, as to declare unto others the whole of their Duty; whence *Paul* tells the Elders of *Ephesus*, *that he had not shunned to declare unto them all the Counsel of God*, Act. 20. 27. Yet, as to a full *habitual Comprehension* of the whole Mind of God in this matter, to reside with them, answering all occasions and emergencies, and that originally and immediately; that no meer Creature was capable of. But, as this was needful to the great Apostle, so it was found in Jesus Christ the Son of God. *The Spirit of the Lord did rest upon him* (not came upon him at times, but did *rest* upon him; remained on him, *Joh.* 1. 32, 33.) *The Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the Fear of the Lord: and made him of quick understanding in the fear of the Lord*, Isa. 11. 2, 3. It may be you will say, it did so in some *degrees* of it only; or in a *singular measure* above others. Nay, *God gave not the Spirit unto him by measure*, Joh. 3. 34. when he was sent to speak the words of God. Not in such a way as that he should only have a greater measure of the Spirit than *others*; but in a way wholly different from what they received. So that when it is said, *He was anointed with the Oyl of gladness above his Fellows*, Heb. 1. 9. it is not intended only that he received the Spirit in a *degree* above them, but the *same Spirit* in another kind: *For it pleased the Father that in Him all Fulness should dwell*, Col. 1. 19. All fulness of Wisdom and Counsel, in a compleat Comprehension of the whole Will and Mind of God. And accordingly, *in him were hid* (laid up safely) *all the Treasures of Wisdom and Knowledge*, Col. 2. 3. This also was requisite unto this great Apostle, and it was possible to be found only in the Son of God.

(4.) The Nature of the Work required, *That the Ambassador of God to Sinners, should be able to make his Message to be believed, and received by them.* Without this, the whole Work and Undertaking might be frustrate. Nor is it sufficient to say, That the *Message* it self is so great, so excellent, so advantageous unto Sinners, that there is no doubt but that upon the first *proposal* of it, they will receive it and embrace it; for we find the contrary by *multiplied Experience*. And not only so, but it is certain also, that no Sinner is able of himself, and in his own strength, to receive it, or believe it: *For Faith is not of our selves, it is the gift of God.* Now if this *Ambassador*, this Apostle from God, have not power to enable men to receive his *Message*, the whole design of God must needs be *frustrate* therein. And who shall effect or accomplish this? is this the Work of a Man, to quicken the *Dead*, to open the *blind Eyes*, to take away a *stony Heart*, to create a new Spiritual *Light* in the *Mind*, and *Life* in the *Will*? all which are necessary, that *God's Message unto Sinners* may be savingly received: This also could be done only by the Son of God. *For no man knoweth the Father but the Son, and he to whom the Son will reveal him*, Mat. 11. 27. And this he doth by the effectual working of his *Spirit*, the dispensation whereof is committed wholly unto him, as hath been elsewhere declared. By him doth he write the *Law of his Message*, in the *fleshly Tables of the hearts of them* to whom he is sent, 2 *Cor.* 3. 5. As *Moses* wrote his Message, or had it written *in Tables of Stone*. So that the *Nature of this Work* required, that it should be committed unto the Son of God. And so did,

3. The *End* of it. This was no less than to proclaim and establish Peace between God and Man. It is not a place to shew how old, fixed, lasting and universal this Enmity was; Nor yet how great, excellent and precious, in the means, causes, and nature of it, that Peace was which God sent about. These things are known and confessed. These things were such as none were fit to intermeddle withal but the Son of God only. He alone who *made* this Peace, was *meet* to declare it. *He is our Peace, and he came and preached Peace*, Eph. 2. 14, 17. And on the account of the discharge of this Work, is he called ὁ Λόγος, *the Word of God*, Joh. 1. 1. as by whom God was declared. And מלאך פניו, *the Angel of God's Presence*; and מלאך מליץ, Job 33. 23. *The Angel, the Interpreter*, the great Interpreter of the Mind of God. And, יועץ *Isa.* 9. 6. the *Counsellor*; and מלאך הברית, Mal. 3. 1. *the Angel or Messenger of the Covenant*; as here, *the Apostle of our Profession*.

And hence we may see, the great Obligation that is upon us to hearken unto this *Message*, not only upon the account of the Message it self, but also on the account of Him that brings it. The *Message* it self is *worthy of all acceptation*. And everlasting Wo will be unto them by whom it is rejected. He that refuseth *Peace* with God, shall have *War* and *Wrath* from him to Eternity, and that deservedly. But God expects that great weight should be laid on the consideration of the *Person* that brings it. Surely,

Surely, saith he, *they will reverence my Son.* It may be Men may think in their hearts that if they had heard Christ himself *delivering this Message*, if they had heard him *preaching this Peace*, they would undoubtedly have received and embraced it. So indeed thought the *Jews* of old, that if they had lived in the dayes of the *former Prophets*, they would not have dealt with them as their forefathers did, but would have believed their Word, and obeyed their Commands. As the Rich-man thought that his Brethren would repent, if one might *rise from the dead*, and preach unto them. All men have pretences for their present unbelief; and suppose, that if it were not for them, they should do otherwise. But they are all vain and foolish, as our Lord Jesus manifested in the former instances of the *Jews* and the *Rich-man in Hell*. Here there is no pretence of this nature that can take place. For this *great Apostle* and *Ambassador* of God continueth yet to speak unto us, and to press his Message upon us. So saith our Apostle, chap. 12. 25. *See that ye refuse not him that speaketh; for how should we escape, if we turn away from him that speaketh from Heaven?* He did not only *speak* of old, but he continueth to speak, he *speaketh still*; He *still speaketh* in the word of the Gospel, and in the Administration of it, according to his Mind and Will. When from thence we are pressed to *believe*, and to accept the *Tearms of Peace* that God hath prepared for us, and proposeth unto us; If we refuse them, we reject this *great Apostle*, which God hath sent unto us, to treat with us in his Name. And what will be the end of such men? what will be the end of us all, if the guilt hereof should be found upon us? Another *Observation* also the words will afford us, according to the foregoing *Exposition*, which shall only be briefly mentioned. Namely,

IX. *Especial Priviledges will not advantage men without especial Grace.* The Lord Christ was in an especial manner, an *Apostle* unto the *Jews*. To them was he sent immediately. And unto them was his *Ministry in the flesh* confined. Greater Priviledges could none be made partakers of. And what was the issue? *He came unto his own, and his own received him not*, Joh. 1. 11. Incomparably the greatest part of them *rejected him*, and the *Tydings of Peace*, that he came to bring. It is worth your consideration, who are entrusted with all Gospel-*Priviledges*. They *will* not *save* you, they *may* ruine you. Look after Grace to make them effectual, lest they prove the *savour of death unto death* to any of you. Once more, from the ascribing of both these Offices to our Lord Jesus Christ.

X. *The Lord Christ is all in all, in and unto his Church, The King, Priest, and Apostle, or Prophet of it, all in one.* So our Apostle tells us, that Christ is, τὰ πάντα ἐν πᾶσι, unto Believers, *All things, and in all things*, Col. 3. 11. supplying all Wants, answering all Priviledges, the Spring of all Grace, effecting all Mercy; so that *in him alone they are compleat*, as chap. 2. 10 of the same *Epistle*. Here he proposeth it as a Priviledge and Advantage, that we have in him, above what was enjoyed under the *old Testament*. And this consisteth in two things: 1. That what they had in the *Type* only, that we have in *reality* and *substance*. 2. Such was the poverty of the *Types*, that no one of them could so much as *shadow* out, or represent all that Advantage which we really enjoy; and therefore were multiplied, and the work distributed amongst them which they were to represent. This made them *a Yoke*, and that grievous and burdensom. The way of teaching in them and by them was hard and obscure, as well as their observation was difficult. It was a hard thing for them to learn the Love, Grace, and Mind of God by them. God revealed himself in them, πολυμερῶς, by many parts and pieces according as they were capable to receive impression from, and make representation of Divine Wisdom, Goodness, and Grace. Whence our Apostle sayes, that the *Law* had but σκίαν, a *shadow*, and not αὐτὴν τὴν εἰκόνα πραγμάτων, ch. 10. 1. *the Image it self of things*. It had some scattered *shades* which the great Limner had laid the foundation of *Symmetry* in, but so, as discernable only unto his own infinite Wisdom. A perfect *Image*, wherein all the parts should exactly answer unto one another, and so plainly represent the thing intended, that it had not. Now it was a work beyond their wisdom, out of these scattered pieces and parts of Revelation, especially being implanted on carnal things, to gather up the whole of the Grace and good-will of God. But in Christ Jesus God hath *gathered all into one head*, Ephes. 1. 10. wherein both his Person and Grace are fully and at once represented. Thus they had no one that was King, Priest and Prophet to the Church; nor could any be so, after the giving of the Law; the *Kingdom* being promised unto the Tribe of *Judah*, and the

the *Priesthood* confined to the House of *Aaron*, of the Tribe of *Levi*. Neither could any *Typical* Person alone of himself, answer exactly and compleatly that wherein he was a *Type*: For, besides their own *Imperfections* and Failings, even in the discharge of their *Typical*-Office, which rendred them a weak and *imperfect* Representation of Him who was absolutely *perfect in all things*; They could not in and by themselves at all discharge their Office. Kings who were his *Types*, were to act, and did act according to the *Counsel* of others, and those sometime none of the best; as *David* was much guided by the Counsel of *Ahithophel*, which was *to him as if he enquired at the Oracle of God*, 2 Sam. 16. 23. But Christ our King hath all stores of Wisdom and Counsel in himself, *and needed not that any should testifie of Man; for he knew what was in Man*, Joh. 2. 25. So it was propheſied of him, that upon *one stone*, the foundation-stone of the House of God, *there should be seven eyes*, Zech. 3. 9. Counsellors are ὀφθαλμοὶ βασιλέων, *the eyes of Kings*. And in the Monarchy of *Persia*, whence this Prophet was newly come, there were alwayes *seven of them*, Ezra 7. 14. *Thou art sent of the King, and his seven Counsellors*; and their Names at that time are reckoned up, *Esth.* 1. 14. But, saith he, *all these Eyes* shall be on the Foundation-stone it self, so that he shall no way need the Advice or Counsel of others. Or, to the same purpose it may denote *a perfection* of Wisdom and Knowledge, which by that number is frequently signified. And for the *high-Priest* he could do nothing alone. Unless he had an *Altar* and a *Sacrifice*, *Fire* from *above*, and a *Tabernacle* or *Temple*, his Office was of no use. But our Lord Jesus is all this, both *Priest* and *Altar*, Heb. 13. 10. and *Sacrifice*, Ephes. 5. 2. and *Tabernacle* and *Temple*, Joh. 2. Col. 2. 9. and the *Fire*, Heb. 9. 14. all in his own Person, as shall (God willing) be afterwards declared. The like may be said of the Prophets. Who sees not then herein the great Priviledge of the New Testament, seeing we have these things all *really*, which they had only in *type*; And all *in one*, which among them were distributed amongst *so many*, and those all weak and imperfect.

Now seeing that he is thus *All unto us*, two things do naturally and necessarily follow:

First, That we should seek for *All* in him. To what end were all *Typical Offices*, with their Attendencies, instituted in the Church of old? was it not that in them, one thing in one, another in another, they might find and obtain, what ever was *needful* or *useful* for, or unto the Worship of God, their own Edification and Salvation? And shall we not seek for *All in Him*, who was represented, and that but darkly and infirmly, by them all? What ever any one stood in need of in the *Commonwealth of Israel*, he might have it fully answered either by *King*, *Priest*, or *Prophet*. And shall we not be perfectly justified by Him, who is really and substantially all in *one*? Yea, all our defects, weaknesses, and troubles arise from hence, that we make not our Applications unto him, for that Assistance which he is able, ready, and willing to give unto us.

Secondly, As we must go to him for All, So we must *receive* and take him for *All*; that he may be *All* & *in All*. We are not only to address our selves unto him as a *Priest*, to be interessed in his Sacrifice, and the *Atonement* made thereby; but as to our *King* also, to rule us by his Spirit, and to instruct us as the Apostle of our Profession. To take Christ, as some do, for a Prophet, the *Apostle* of God, but not as a *High-Priest*, or a *Priest* properly so called, is to reject the true Christ, and to frame an Idol to themselves in their own imaginations. It is the same to divide him with respect unto any of his other Offices, or parts of his Work whatever.

The *Exposition* of the *second Verse* yet remaineth, which will make way for that *Observation*, which is comprehensive of the principal Design of the Apostle in this place. Having laid down the sum of his Exhortation, by an Addition of the *Fidelity* of Christ, the Apostle maketh a *Transition* to the comparing of him with *Moses*, as to his Office *Apostolical* or *Legatine*; as afterwards he proceeds to compare him with *Aaron* in his Office *Sacerdotal*.

Ver. 2.

[Vers. 2. *Being faithful to him who appointed him, even as* Moses *in his whole House.*

Entring upon a *Comparison* of the Lord Christ with *Moses*, as he was the *Apostle* of God, or *one sent* by him to reveal his Will; he recommends him to the Faith of the *Hebrews* under the principal Qualification of a Person in that Office. *He was faithful.* This being a term of Relation, he further describes it by its respect unto God, and

and that Act of God whereunto it answered; *to him that appointed him*: And then in general expresseth the *Comparison* intended (1.) by naming the Person with whom he compared him, *even as Moses*; And (2.) the subject of his Employment, *the whole House of God.*

First, The chief *Qualification* of an Apostle or *Ambassador* is, that he be *faithful.* Πιστὸν ὄντα. God's Apostle is the chief *Steward*, or Dispenser of his Mysteries. And it is principally required in Stewards, *that a man be found faithful.* 1 Cor. 4. 2. Ἀπόστολος ἐν οἰκῳ. An Apostle in the House, is οἰκονόμος, the *Steward* and Dispenser of All things in, and unto the House. This therefore the Apostle expresseth in the first place, and that *absolutely* and *comparatively*. He was *faithful*, and *faithful as was Moses*. *His Faithfulness* as an High-Priest; and wherein that *Faithfulness* did consist, we have declared, chap. 2. 17, 18. Here, though that expression, πιστὸν ὄντα, *being faithful*, is annexed unto the mention of two Offices, *Apostolical* and *Sacerdotal*; yet, as appears from the ensuing discourse, it relates only unto the former.

Now the *Fidelity* of a *Legate*, *Ambassador*, or an *Apostle*, consists principally in the *full Revelation and Declaration* of the whole Mind and Will of him, by whom he is *sent*; as to the end for which he is sent; and nothing in his name, but what is so his mind and will. Thus, our Apostle, to declare his Faithfulness in his Office *Apostolical*, affirms that he had *Kept nothing back* from them, to whom he was sent, *that was profitable unto them*, *Act.* 20. 20. Nor shunned to declare unto them *the whole Counsel of God*, v. 27.

There are two things in *Faithfulness*. First, *Trust*; and secondly, the *Discharge* thereof. *Faithfulness* respects Trust. Our Lord therefore must have a *Trust* committed unto him, wherein he was *Faithful*; which also he had. For it pleased the Father to lay up in him all the *Treasures of Wisdom and Knowledge*, *Col.* 2. 3. to commit unto him the whole mystery of his Will and Grace; And so sent him to declare *himself*, *Joh.* 1. 18. And his Name, *Joh.* 17. 6. to make known the last full Declaration of his Mind and Will, as to his Worship, with the Obedience and Salvation of the Church, *chap.* 1. 1. and therewithal to *seal up Vision and Prophesie*, *Dan.* 9. 24. that no new, or further Revelation of the Will of God should ever be made or added unto what was made by him, *Revel.* 22. 18, 19. Being entrusted with this work, his *Authority* for it is proclaimed; the *Father* giving Command from Heaven unto all, *to hear him*, *Mat.* 17. 5. who was thus *sent* by him. And therein he received from God the Father, *Honour and Glory*, 2 *Pet.* 1. 17. being declared to be that great *Prophet*, whom all were obliged to *hear* on pain of utter Extermination, *Deut.* 18. 18, 19. *Act* 3. 23, 24.

This was the *Trust* of the Lord Christ in this matter; and in the *Discharge* hereof did his *Fidelity* consist. And this he manifested in *Three things*. *First*, in that, in this great Work, he sought not *his own Glory*, but the Glory of him that *sent* him. *Joh.* 8. 50. declaring *that he came not in his own*, but *in his Father's Name*, Joh. 5. 43. He turned not his Message unto his own Advantage, but unto the Advantage or Honour of him that sent him. *Secondly*, in that he declared his *Word*, or Message, not to be his *own*, that is, originally or principally, but his *Fathers*; *The Word which you hear, is not mine, but the Fathers which sent me*; Joh. 14. 24. *Thirdly*, in that he declared the whole *Will* or *Word* of God, that was committed unto *him*, for the End mentioned; *I have given them the words which thou gavest me*, Joh. 17. 8. *witnessing therein a good Confession*, 1 Tim. 6. 13. sealing the Truth with his Blood, which he came into the World to bear witness unto, *Joh.* 18. 37. And greater *Faithfulness* could not be expressed.

Secondly, This *Faithfulness* he discharged towards *Him that appointed Him*. The Apostle mentioning the Offices of Christ distinctly, addeth unto every one of them his *Designation*, or Appointment to them: Unto his *Kingly Office*, chap. 1. 1. *He was appointed Heir, or Lord of All*; Unto his *Sacerdotal*, Chap. 5. 5. *He took not on himself the Office of a Priest*, without the Call of God. And here, as to his *Apostolical* or *Prophetical* Office, he was *appointed* of God. And this he doth for two Ends; *First*, To evidence that the Lord Christ took not any thing upon him in the House of God, without *Call* or *Authority*. *Secondly*, That we might see the Love and Care of God, even the Father, in the Mediation of the Lord Christ, as appointing him to his whole *Office* and Work.

To Him that appointed him. This Appointment of Christ, or his being made the *Apostle* of God, consists in a *fivefold Act* of God, in reference thereunto. Τῷ ποιήσαντι αὐτὸν.

First; In his Eternal *Designation* of him to his Work and Office. For as he was in general προεγνωσμένου πρὸ καταβολῆς κόσμου, 1 Pet. 1. 20. *fore-ordained before the foundation of the World*: So was he in particular designed of God to be his Apostle for the instruction of the Church. *Isa.* 48. 16. *Zech.* 6. 13. *Prov.* 8. 22, 30, 31, 32. Hence that *Eternal Life*, which he was to manifest, 1 *Joh.* 1. 2. and to bring to *light by the Gospel*, 2 Tim. 1. 10. is said to be *promised* before the *World was*, Tit. 1. 2. even because of this purpose of sending the Son to declare it; on which account also, it is said to be *with the Father* before it was *manifested* by him, 1 *Joh.* 1. 2. And herein lies the foundation of the *Appointment* of Christ unto his Office.

Secondly; In the solemn *Promise* made from the beginning to *send* him to this purpose. This gave him a virtual *Law-constitution*, whereby he became as its *Prophet*, the Object of the Churches Faith and Expectation. And this was included in the first *Promise*, Gen. 3. 15. Darkness, Blindness, and Ignorance being come upon us by sin, He that was to deliver us from all the Effects and Consequents of it, must of necessity be our *Instructor* in the Light and Knowledge of God. But the first open plain Expression of it by the way of *Promise*, is *Deut.* 18. 18. which is confirmed by following *Promises* innumerable. See *Isa.* 11. 2, 3, 4, 5. & *chap.* 40. 11. & 42. 1, 2, 3, 4, 5, 6. & 49. 1, 2, 3, 4, 8, 9. & 52. 15. *Zech.* 6. 12, 13. *Mal.* 3. 1, 2, 3, 4.

Thirdly; In *sending* him actually into the World, to be the *light of men*, Joh. 1. 4. And to manifest that Eternal Life which was with the Father, 1 *Joh.* 1. 2. To which End he furnished him with his *Spirit*, and all the Gifts thereof in all *fulness*, for the discharge of his Office, *Isa.* 11. 2, 3. & *chap.* 61. 1, 2. For to this end, he received not the *Spirit by measure*, Joh. 3. 34. but was *anointed with the Oyl of Gladness above his Fellows*, chap. 1. 9. of which *Unction* we have treated at large before.

Fourthly, In the *Declaration* he made of Him to be his *Apostle* and *Ambassador* by a *visible sign*; This was done in the Descending of the Holy-Ghost upon him in the *likeness of a Dove*, Joh. 1. 32, 33.

And herewithal, did God commit his Charge and Trust unto him, which he was to keep and preserve; *Zech.* 6. 12, 13. Being thus sent by the Lord of Hosts, *Zech.* 2. 8. and therein cloathed with his Name, Authority, and Majesty, *Mich.* 5. 4. He acted in all things as his Legate and Apostle, *by* his Commission and Authority, *in* his Name, and unto his Glory.

Lastly; Unto these *Acts of his Appointment*, God added his Command, and published it from Heaven unto all, *to hear and obey him*, as the great *Teacher*, sent from God, as his *Apostle*, speaking in his Name; *Mat.* 17. 5. By these means was the Lord Christ appointed to be the *Apostle* of God; and *he was faithful unto him that appointed him*, as hath been declared.

ὡς καὶ Μωσῆς. *As was* Moses *in his whole House*.] The last thing in these words, is, the further Assertion of the *Fidelity* of Christ, by a comparison with *Moses*, who was faithful *in his whole House*. We observed before, that it is not evident unto whom these words are immediately applyed. But whoever they have respect unto, they belong also to the other: For the one and the other was *faithful* in the *whole House* of God. But the Apostle seems directly to express the words, used by God himself concerning *Moses*, Numb. 12. 7. בכל ביתי נאמן הוא, *In tota domo meâ fidelis ipse*; *He is faithful in all my House*. And they are therefore here firstly intended of him. Three things are then considerable in these words, (1.) The Commendation of *Moses*, *He was faithful*. (2.) The Extent of his Faithfulness; it was in *all the House of God*; both which are expressed in the words. (3.) The *Comparison* implyed between Christ and him.

First; *Moses* was נאמן *Faithful*. It is true, he failed personally in his *Faith*, and was charged of God that he believed him not, *Numb.* 20. 12. But this was in respect of his own *Faith* in one particular; And is no impeachment of his *Faithfulness* in the especial Office intended; As he was the Apostle, the Ambassador of God, to reveal his Mind, and institute his Worship he was *universally faithful*: for he declared and did all things according to his Will and Appointment, by the Testimony of God himself, Exod. 40. 16. *According to all that God appointed him*, *so did he*. He withheld nothing of what God revealed or commanded; nor did he add any thing thereunto: and herein did his *Faithfulness* consist.

ἐν ὅλῳ τῷ οἴκῳ Secondly; The *Extent* of his Faithfulness, was, unto the *whole House of God*, ἐν ὅλῳ τῷ λαῷ, in *the whole People*. In his House; that is, in *his Household*, his Family, *Act.* 2. 36. ἀσφαλῶς γινωσκέτω πᾶς οἶκος Ἰσραὴλ;

Ἰσραὴλ; *let the whole House of Israel know*; that is, the whole Family, the Posterity of *Jacob*, or *Israel*. See *House* for *Household*, Acts 16. 15. 1 Cor. 1. 16. 2 Tim. 1. 15. The *House* of God then is his *Household*, his Family, his Church; Called his House, (1.) by way of Appropriation; *his* Lot, *his* Portion, as a man's House is to him. *Deut.* 32. 9. *The Lord's Portion is his People*; *Jacob is the lot of his Inheritance*. (2.) Because of his *Inhabitation*; He dwells in his Church by his especial and *glorious Presence*, as a man in his own House, *Rev.* 21. 3. Both which are Springs of Care, Love, and Delight. In this House was *Moses faithful*. And this Commendation of *Moses* is on all occasions celebrated by the Jews. So they do in their Hymns in the Rituals of the Sabbath, in *Machzor*, *part* 1. *fol.* 49. כי עבר נאמן קראתלן בליל תפארת בראשו כתת בעמרו לפניך על הר סיני ושני לוחות אבנים הוריד בידו וכתוב בה שמירת שבת: *Thou calledst him thy faithful Servant*; *and didst put a glorious Crown on his head, when he stood before thee in* Mount Sinai, *and brought down the two Tables of Stone, wherein was written the Observation of the Sabbath, &c.*

Thirdly; As to the Comparison in these words, *as Moses*; we may consider,

First; That the Apostle was now entring upon the greatest strength of the *Hebrews*; and that wherein they were most warily and tenderly to be dealt withal. For although they would allow that the *Angels* were in some respect above *Moses*; yet they adhered unto their old Institutions principally on his account, as one who was so eminently testified unto by God himself. He was the visible *INTERNUNTIUS* and *Mediator* between God and their Forefathers when their Church-state was erected; and they were brought into the enjoyment of those Priviledges, wherein they were exalted above all the *Nations* of the World. The Apostle therefore deals not with them in this matter directly, until he had made such a Declaration of the *Person* of Christ, and proved him to be so incomparably exalted above *Angels*, that they could not be justly prejudiced, if he preferred him before *Moses* also; and which that he should do, was of indispensible necessity unto his Design.

Secondly; That whereas, treating concerning the *Angels*, he urgeth those Testimonies concerning them, which respect their Service and subjection; coming to speak of *Moses*, he produceth the highest and most *Honourable* Testimony that is given concerning him in the whole Scripture. And hereby he both at once grants all that they had to plead concerning him in this matter, and removes all *suspition* from himself, as though he intended to derogate any thing from him, under a *jealousie* whereof he suffered much, as is known amongst the *Jews*. Moreover, he discovers a Consistency between the True Honour of *Moses*, and the Exaltation of Christ, which as yet many of them did not understand; but thought that if Christ and the Gospel were established, *Moses* must be cast off, and condemned.

Thirdly; In this Comparison he minds them that the Lord Jesus Christ was the great *promised Prophet* of the Church, whom they were to attend unto, on pain of being *cut off* from the People of God. God sayes unto *Moses*, Deut. 18. 18. *I will raise up a Prophet*, כמוך *like unto thee*; as thou art: And yet it is said, *Deut.* 34. 10. *That there was no Prophet in Israel*, כמשה *like unto Moses*, or, *as Moses*. One signal Prophet there was to be raised up, that should be *like unto him*; that is, who should give *new Laws* and Ordinances unto the Church, which no other Prophet was to do.

And thus doth the Apostle make an entrance into his intended proof of the preference or *preheminence* of Christ above *Moses*: (1.) He grants that they were both *Prophets*, both *Apostles* of God, sent by him to declare his Mind and Will. (2.) That they were both *faithful* in the discharge of their Office and Trust. (3.) That this Trust extended it self to the *whole Church*, and all that was to be done therein in the Worship of God. Wherein the difference lay, he declares in the next Verse.

And in these *two Verses* we may observe much of that *Wisdom* which *Peter* ascribes unto *Paul* in his writing of this Epistle. He is, as was said, entring upon the *strongest Hold* of the *Jews*, that whereon they abode most pertinaciously in the observation of their *Ceremonial Institutions*; namely, the Dignity and Fidelity of *Moses*. At the entrance therefore of this Discourse, he useth a *Compellation* manifesting his intense Love towards them, and care of them; calling them his *Brethren*, and therewithal minds them of that Eminent *Priviledge* whereof by *Jesus Christ* they were made partakers, Even the *Heavenly Calling*, which by the Gospel they had received. Then, entring upon his designed Comparison between *Christ* and *Moses*, wherein he was to be preferred above him, he doth it not, before he had evinced not only that he was

more Excellent than the *Angels*, but also far Exalted above the whole Creation of God; and besides, the Author of such incomparable and unspeakable Mercies, as no otherwise were or could be communicated unto Men. Again, he lets them know, that he was so far from derogating any thing from the Honour and Authority of *Moses*, as he was falsly accused to do, that he grants as much concerning him, and ascribes as much unto him, as any of themselves could justly grant or ascribe: And therefore in the entrance of his Discourse, he declares him to have been the *Legate*, *Apostle*, or *Ambassador* of God unto the People, in the sense before declared; and that in the discharge of his *Office* and *Duty*, he behaved himself with that *fidelity* which God himself approved of. This being the sum of what was pleaded by the *Jews*, on the account of *Moses*, it is all granted and confirmed by the Apostle. How suitable this course of procedure was to the removal of their Prejudices, to inform their Minds, to endear their Affections, and consequently what *wisdom* was used in it, is open and evident. It remains that we consider the Observation which is principally intended in the words, leaving others to be afterward expressed.

XI. *A diligent attentive consideration of the Person, Offices, and Work of Jesus Christ, is the most effectual means to free the Souls of Men from all entanglements of Errors and Darkness, and to keep them constant in the profession of the Truth.* These are the ends for which it is here called for by the Apostle. These *Hebrews* were yet entangled in their old *Judaism*; and by reason of their Temptations, Prejudices, and Persecutions, were ready to decline from the Truth. To free them from the *one*, and to prevent the *other*, the Apostle calls them to the *consideration* of what he had delivered, and what he was yet to deliver, concerning the Person, Offices, and Work of Christ. This being the *principal Intention* of the place, we shall abide a little in the Confirmation and Application of our Observation.

What is in this *Duty* considered *subjectively*, was declared in the Exposition of the Words; what is in its manner of performance, and especial *Object*, must be now further unfolded. And there are in it these things ensuing.

First; A *diligent searching* into the Word, wherein Christ is revealed unto us, This himself directs unto, *John* 5. 39. The Scriptures reveal him, declare him, testifie of him. To this end are they to be *searched*, that we may learn and know what they so declare and testifie. And this *Peter* tells us was done by the *Prophets* of old, 1 *Pet.* 1. 10, 11. They *searched diligently* into the Revelation, made in them by the Spirit, of the Person, Sufferings, and Grace of Christ, with the Glory that ensued thereon. Christ is exhibited unto us in the *Gospel*, which is therefore called the *Gospel of Christ*, and the *Word of Christ*, that is, *concerning him*, as our Apostle declares, *Rom.* 1. 1, 2, 3. Both *the Prophets of old*, faith he, and the *Gospel* also, treat concerning the Son of God, *Jesus Christ* our Lord. Herein then consists the first part of this great Duty. *SEARCH the Scriptures*, with all the advantage of help afforded, that you may find out, discern, and understand what is revealed concerning him in them, as he is the end of the Law, and the fulness of the Gospel, the *Center* in whom all the Prophesies, Promises, Rules, and Precepts of them do meet. Without this aim in our *Reading*, *Hearing*, searching the Word, we labour in vain, and *contend uncertainly*, *as men beating the Air*. Unto him, and the Knowledge of him, is all our study of the Scripture to be referred: And the Reason why some in the perusal of it, have no more Light, Profit, or Advantage, is, because they have no more respect unto Christ in their enquiry. *If he be once out of our Eye, in searching the Scripture*, we know not what we do, nor whither we go, no more than doth the *Mariner* at Sea without regard to the *Pole-Star*. Truths to be believed, are like Believers themselves. All their Life, Power, and Order, consist in their Relation unto Christ; *separated from him*, they are dead and useless.

Secondly; *Meditation* upon what is discovered unto us, is also included in this Duty. When a Revelation was made of Christ and his Work, unto the Blessed *Virgin his Mother*, it is said, She *kept the Sayings, and pondered them in her Heart*, *Luke* 2. 17. As *Job* adviseth all to do, *chap.* 22. 22. And the Apostle bids us take care, that the Word of *Christ may dwell in us richly*, *Col.* 3. 6. that it may not pass through our Minds with some transient Effects; as it doth in Reading and Hearing, if alone it casts some glances of Light upon the Understanding, some motions on the Affections; but make its abode, and dwell with us, that is, by constant Meditation. But this Duty is by many spoken unto, and the evil of the Neglect of it sufficiently declared.

Thirdly,

Thirdly; A Spiritual Endeavour in this *Search* and *Meditation*, to bring the Soul unto a *conformity* with that Revelation which is made of Christ in the Word. This is the genuine effect of them, if duly attended, 2 *Cor.* 3. 18. The Glory of Christ is revealed in the Gospel, as a Face is represented in a *Glass*. This we behold by a Spiritual *search* into it, and *Meditation* on it. By this *Intuition* we are *assimilated* unto the Glory so revealed. The Holy Ghost thereby brings upon our Hearts that very Likeness and Image which we so contemplate. And although properly this be rather an *Effect* of the Duty treated of, than any *part* of it; yet because it is that which we ought continually to aim at, and without the attainment whereof we labour in vain, I reckon it thereunto. When the Image of Christ is wrought upon our Hearts, and the *Dying and Life* of Christ *made manifest in us*, 2 *Cor.* 4. 10; then hath this Duty its perfect Work.

Secondly; The *Object* of it is to be considered. This in our Proposition, following the Apostle, is confined unto his *Person*, his *Offices*, and his *Work*. These he dealeth with the *Hebrews* about.

First; He treateth about his *Person*, and concerning that, proposeth two things especially unto consideration. First, His Glorious *Excellency*. Secondly, His Condescention and Grace. The *one* is the *sole* Subject of the first Chapter; the *other* the *principal* Subject of the Second. First, He calls them to the Glorious Excellency of the Person of Christ. He had instructed them, how in his *Divine Nature* he was the Eternal Son of God, the *Brightness of his Glory*, and *Express Image of his Person*, by whom the Worlds were made, and therefore deservedly exalted, even as *Mediator*, being *Incarnate*, incomparably above the most Glorious Beings of all Gods Creation. This he would have us especially to regard in our *consideration* of him. So did the Apostles of old, *John* 1. 14. They *considered* his Glory, as the *only begotten of the Father*, therefore full of Grace and Truth. This excellency of the *Person of Christ* brancheth it self into many Instances, not here to be recapitulated. It may suffice in general, that this is to be the *principal Object* of our Meditation. The Revelation which he made of himself under the *Old Testament*, had an especial respect unto this Glory. Such is the Description of him, *Psal.* 68. 17, 18. applyed unto him, *Ephes.* 4. 8. as that also, *Isa.* 6. 1, 2, 3. applyed unto him, *John* 12. 41. And it is a signal Promise, that under the Gospel we shall *see the King in his Beauty*, *Isa* 33. 17. or see, by Faith, the uncreated Excellencies and Glory of this King of Saints. And indeed the Faith of the Saints of the Old Testament did principally respect the *Glorious Person of the Messiah*. In other things they were very dark, and little can be gathered from the Scripture, of what Spiritual Apprehension they had concerning other things, whereby they were instructed. But their Minds and Faith were distinctly fixed on his *Person*, and his Coming, leaving his Work, and the Mysterie of Redemption, unto his own Wisdom and Grace. Hence had they so many Glorious Descriptions of him granted unto them, which was always to keep up their Hearts in a desire and expectation of him. And now under the New Testament, it is the greatest Tryal of Faith, whether it be *Evangelical*, Genuine, and Thriving; namely, by the respect that it hath to the Person of Christ: If that be its immediate and principal *Object*, if it respect other things with regard unto him, and in subordination unto him, it is assuredly of an Heavenly extract; if otherwise, it may justly be suspected. This is that *Head of Gold* which the Spouse admires in her Beloved, *Cant.* 5. 11. And unspeakable is the influence, which the consideration of this *Glorious Excellency* of Christ, attended with infinite Wisdom and Power, hath into our preservation in the Truth. Secondly; His Grace and Condescention. This the Apostle insists upon, *Chap.* 2. His Design therein is, to shew what this Glorious and Excellent Person *submitted* himself unto, that he might save and deliver Sinners. And this he greatly presseth, *Phil.* 2. 5, 6, 7, 8. This *Glorious One* humbled himself into the form of a Man, of a Servant, unto Death, the Death of the Cross. A due mixture of Greatness, and Grace, or Goodness, is the most powerful Attractive and *Load-stone* of Affections. Hence God, who is Infinitely Great, and *Infinitely* Good, is the ultimate Object of them. In the Person of Christ it is incomparably and *intimitably*, so that there is nothing in the Creation to *shadow* it out unto us: See *Rev.* 1. 5, 6, 11, 13, 14, 15, 16. He who is *Alpha* and *Omega*, the First and the Last, the Prince of the Kings of the Earth, even He loved us, and washed us in his own Blood. Hence unto a believing Soul, he becomes *white and ruddy*, the chiefest of ten Thousand, *Cant.* 5. 11. See *Psal.* 45. 2, 3, 4. This is a means of preservation. Hence the Apostle wonders at the *Galatians*,

that

that they ſhould *depart from the Truth, after that Jeſus Chriſt had been evidently ſet forth before their Eyes, Crucified amongſt them*, Gal. 3. 1. For an evident Declaration of him, and Repreſentation of his Love in the Preaching of the Goſpel, is a ſufficient means to preſerve men from ſuch miſcarriages. We ſee what a warm, natural, blind Devotion will be ſtirred up in the *Papiſts* by the Superſtitious Pictures of Chriſt, which they have amongſt them. And if a falſe means ſhall be effectual to ſtir up a falſe Love and Devotion, ſhall not the true proper inſtituted means, of the repreſentation of the Glory of Chriſt in the Goſpel, be effectual to beget conſtancy and perſeverance in Faith and Obedience? Theſe things the Apoſtle minds them of concerning his *Perſon*, to be improved unto the *end* propoſed.

Secondly; Conſider him as to his *Offices*. In theſe Verſes the Apoſtle minds the *Hebrews* of his *Prophetical* and *Sacerdotal*; but he directs them to his *Regal* alſo; which he had treated of, *chap.* 1. Neither doth he mind them ſo directly of the *Offices* themſelves, as the *Qualifications* of his Perſon on their Account. His *Authority* as a King, His *Mercifulneſs* as our High-Prieſt, and his *Faithfulneſs* as a Prophet, or God's *Apoſtle*, are the things he would have them conſider.

Firſt; His *Authority* as King, Lord, and Heir of All. *Chap.* 1. *v.* 1, 2, 3. His dealing with the *Hebrews* was principally about the *Inſtitution of New Ordinances of Worſhip*, and aboliſhing of the *Old*. This Sovereign *Authority* was required unto. This the Lord Chriſt was furniſhed withal, as the *Son*, as the *Heir*, and Lord of all. A due *conſideration* hereof, would throughly remove all Doubts and Scruples in this Matter. And the neglect hereof, is the cauſe of all that confuſion and diſorder that is at this day in the World about the *Worſhip* of God. Men not *conſidering* the Authority of Chriſt, either as inſtituting the Ordinances of the Goſpel, or as judging upon their neglect and abuſe, are *careleſs* about them, or do not acquieſce in his pleaſure in them. This hath proved the ruine of many Churches, who neglecting the *Authority of Chriſt*, have ſubſtituted their *own* in the room thereof. The conſideration therefore, of this Kingly *Legiſlative* Authority of the Lord Chriſt, by Men, as to their preſent Duty, and future Account, muſt needs be an effectual means to preſerve them in the Truth, and from back-ſlidings. See *Rom.* 14. *v.* 9, 10, 11, 12. 2 *Cor.* 5. 9, 10.

Secondly; His *Mercifulneſs*, as the High-Prieſt of his Church. This he had aſſerted, *Chap.* 2. 17. and that upon a full and evident previous Demonſtration. Conſider him *that* is ſo, and *as* he is ſo. This, becauſe of its importance, he often preſſeth, *Chap.* 4. 14, 15, 16. *Chap.* 7. 25, 26, 27, 28. *Chap.* 9. 12, 13, 14. *Chap.* 10. 21, 22. And this is of ſingular uſe to preſerve *Believers*, from decayes and fainting in the Profeſſion of the Truth. For from his *Mercifulneſs*, unſpeakable Encouragements, Strength, and Conſolation, in Obedience and Profeſſion of the Goſpel may be educed, as in our progreſs, God aſſiſting, we ſhall manifeſt. Want of a due improvement of this *Encouragement*, and the aſſiſtance that may be obtained thereby, is the occaſion of all the decayes and *back-ſlidings* that are found among Profeſſors. What can thrive in the Soul, if the Love, Care, Kindneſs, and Ability to ſave, that are in Chriſt, all which are included in this *Mercifulneſs*, are neglected?

Thirdly; His *Faithfulneſs*; This relates unto his *Office Prophetical*, which is by the Apoſtle aſcribed unto him, and confirmed to be in him in theſe Verſes. Yea, This is that which he would have them immediately, and in the firſt place, for to *conſider*, and which being once fixed on their Minds, thoſe other things muſt needs have the more effectual influence upon them. For, if he be abſolutely *faithful* in his Work, his *Authority* and *Mercy* ought ſurely diligently to be heeded. To this end the Apoſtle compares him in particular with *Moſes*, in theſe Verſes, and in the next exalts him above him: And no better *medium* could be uſed to ſatisfie the *Hebrews*, who were ſufficiently perſwaded of the *faithfulneſs* of *Moſes*. He being then *ultimately* to reveal the Will of God, and being *abſolutely* faithful in his ſo doing, is to be attended unto. Men may thence learn what they have to do in the Church and Worſhip of God, *even to obſerve, and to do what-ever he hath commanded*, and nothing elſe, *Mat.* 28. 20. *Rev.* 1. 5. Chap. 3. 14.

Thirdly; As his Perſon and Offices, ſo his *Work* alſo is propoſed unto our conſideration for the ends mentioned. This the Apoſtle fully diſcourſeth, *Chap.* 2. 9, 10, 14, 15, 17, 18. The *ſpecialties* of this Work are too many to be here ſo much as recounted. In general, the *Love* and *Grace* that was in it, the *Greatneſs* of it, the *Benefit* we receive by it, the *Glory* of the Wiſdom, Goodneſs, Grace, Holineſs, and Righteouſneſs

neſs that ſhines forth in it, are the principal immediate Objects of our Faith and Conſideration.

Theſe things we have inſtanced in particular, as thoſe, which being of great importance in themſelves, we are likewiſe directed unto, by the *ſeries* of the Apoſtles Diſcourſe. But we mention them not excluſively unto other concernments of the Lord Chriſt. Whole Chriſt, and All of him, is by us diligently to be conſidered, that we may attain, and we ſhall attain the *ends* laid down in the precedent Obſervations: For,

Firſt; Our Faith and our Obedience is our *walking with God*, *Gen.* 17. 1. or our *walking in the Truth*, 2 *John* 4. 3 *John* 4. And that which is principally incumbent on them that would *walk aright*, is, to have a due regard unto their *Way*. This *Way* is Chriſt, *John* 14. 6. *I am the Way*, ſaith he, *No man cometh unto the Father, but by me*. Such a Way, *as wayfaring men ſhall not err in*, *Iſa.* 35. *v.* 8. Such a *living Way*, as is alſo a Guide. In attendance therefore unto him, we ſhall neither *err* nor miſcarry. And as all miſtakes in Faith ariſe from a want of a due reſpect unto him, as the *real way* of going unto God, ſo all aberrations in Doctrine or Worſhip, ſpring out of a neglect of a due conſideration of his *Perſon* and *Offices*, wherein all Truths do center, and whereby they are made effectual and powerful.

Secondly; They that *conſider* him in the way and manner explicated, cannot but take him for their only Guide in the things of God. See *John* 1. 14. with *Chap.* 6. 68, 69. To whom alſo ſhould they go or betake themſelves? This is foretold concerning him, *Iſa.* 42. 4. And for this Duty, we have the Command of God, *Mat.* 14. 3. *HEAR HIM*. This they will do who *conſider* him. And to them who do ſo, he is given to be a *Guide* and a *Leader*, *Iſa* 55. 4. and a *Light*, *Chap.* 51. 4. and a *Shepheard* to direct them in the freſh paſtures of the Goſpel, with Care and Tenderneſs, *Chap.* 40. 11. And no Soul ſhall miſcarry under his Conduct, or wander into danger under his Care. But here lies the root of mens failings in this matter; They ſeek for *Truth* of themſelves, and of other Men, but not of Chriſt. What they can find out by their *own* endeavours, what other men inſtruct them in, or *impoſe* upon them that they receive. Few have that Faith, Love and Humility, are given up unto that diligent Contemplation of the Lord Chriſt and his *Excellencies*, which are required in thoſe who really *wait for his Law*, ſo as to learn the Truth from him.

If it be yet enquired, Whether thoſe *who duly conſider Jeſus Chriſt*, may not yet miſtake the *Truth*, and fall into *Errors*? I anſwer, They may: But,

Firſt; Not into any that are *pernicious*. He will aſſuredly preſerve ſuch Perſons from *deſtructive* Errors. As he hath not prayed that they *may be taken out of the World*, but preſerved in it; ſo he doth not take them out of all poſſibility of Errors or Miſtakes, but from ſuch only as may prejudice the *eternal condition* of their Souls.

Secondly; They ſhall not act their Miſtakes and Errors, with a Spirit of Envy, Malice, and Diſquietment againſt the Truth. For none that *duly conſidereth Jeſus Chriſt*, can be captivated under the Power of ſuch a frame of Spirit, ſeeing there is nothing more *unlike* unto him.

Thirdly; Even their *miſtakes* are from failures in their *conſideration* of the Lord Chriſt, either in the matter or manner of it. Either they *ſearch* not after him with that Spiritual diligence which they ought; or, they *meditate* not on the diſcoveries that are made of him in the Word, or, they labour not after *aſſimilation*, and conformity unto him. And upon theſe *Neglects* it is no wonder if Errors and Miſtakes do ariſe.

Thirdly; Becauſe all the *Treaſures of Wiſdom and Knowledge are hid in Chriſt*, *Col.* 2. 3. and therefore from him alone are they to be received, and in him *alone* to be learned. Now *Wiſdom* and *Knowledge* have both of them reſpect unto Truth. Where they are obtained, there Truth it ſelf doth dwell. In the due *conſideration* of the Lord Chriſt are theſe Treaſures opened unto us. And although we may not *at once* clearly and fully diſcern them, yet we are in the proper *way* to know them and poſſeſs them. There is not the leaſt *line* of Truth, how *far* ſoever it may be extended, and how *ſmall* ſoever it may at length appear, but the ſprings of it lie in the Perſon of Chriſt: And then we learn it aright, When we learn it in the *Spring*, or, *as it is in him*, *Epheſ.* 4. 21. which when we have done, we may ſafely trace it down, and follow it unto its utmoſt extent. But he that looks on *Goſpel-Truths*, as *Sporades*, as ſcattered up and down independently one of another, who ſees not the Root, Center, and Knot of them in *Jeſus Chriſt*; it is moſt probable, that when he goes about to

gather

gather them for his use, he will also take up things quite of another nature. They say, That all *Moral Vertues* are knit up in one, that is *Righteousness*, so that he who hath that, hath all the rest, at least radically and virtually. This I know, that all Spiritual Truths are knit up and centered in him who is the Truth. And they who have *learned him*, as the Apostle speaks, *Ephes.* 4. 20. have with him received the *Seeds of all Truth*, which being watered and attended, as they ought, will in due time flourish into all their proper Branches and Fruits; for all *things are gathered into one head in him, Ephes.* 1. 10.

Fourthly; The right performance of this Duty, Enlivens, Excites, and Acts all those Graces and gracious Affections, which are effectual to preserve us in the Truth, and to keep us from decayes in our Profession. The Lord Christ being the proper Object of them, and this *Consideration* consisting in the Application of the Faculties of our Souls unto that Object; by a due exercise of those Graces, they must needs be *increased*, and augmented thereby; as all Grace grows and thrives in and by its exercise, and ordinarily not otherwise. And when any Grace is so *applyed* unto Christ, as spiritually to *touch* him, Vertue goes forth from him for its strengthening. The neglect then also hereof, must of necessity produce the contrary effect, *John* 15. 5, 6.

Thus in particular is *Faith* increased. For according as the *Object* of it is cleared, manifested, represented, suitable and desirable unto the Soul; so is Faith it self excited, stirred up, and strengthened. Now this is no otherwise done, but when the Soul is enabled graciously to ponder on the *Person* and *Offices* of Christ. There it finds all that is *needful* unto it, to make it happy and blessed; to procure Pardon, Peace, Righteousness, and Glory for it. This Faith receives, and is improved by it. So the Apostle informs, 2 *Cor.* 3. 18. Having Boldness and Liberty given us in the Gospel, to *consider and behold* by Faith the Glory of Christ, we are thereby *transformed* into his Likeness and Image; namely, by an increase of Faith, whereby we grow up into him who is the Head. And this brings along with it an increase in all other Graces, whereby we are preserved in the Profession and Practice of the Truth.

By this means also a Fountain of *Godly sorrow* is opened in the Hearts of Believers, which is a precious Grace, *Zech.* 12. 10. The Consideration of the Lord Christ, as *pierced* for us, or by us, will melt and humble the Soul, or it will never yeeld unto any Ordinance of God.

The *Spouse* in like manner in the *Canticles*, giving an account of her great and incomparable *love* unto her *Beloved*, manifests that it arose from the exact *Consideration* that she had taken of his Person, and all that belonged thereunto, *Chap.* 5. 9, 10, 11. The like may be said of all other Graces; and by these must we be *preserved*, or utterly fail. As to the *Use* of these things,

First; We may see hence the Reason, *Why so many turn aside, and fall off from the Truth and Wayes of the Gospel.* They have given over a *due Consideration* of *Jesus Christ*, his Person, Offices, and Mediation; and so have lost the means of their preservation. They have been *weary* of him, not seeing a *form or loveliness* in him for which he should be desired. What a sad instance have we hereof in those poor deluded Creatures; who neglecting him, pretend to find all *Light* and *Life* within themselves? This is their *Bethel*, the beginning of their Transgression. For when Men have neglected the Person of Christ, is it any wonder if they despise his Wayes and Ordinances, as is their manner? Indeed, the Ordinances of the Gospel, its Worship and Institutions have no Excellency, no Beauty in them, but what ariseth from their relation unto the Person and Offices of Christ; and if they are neglected, these must needs be burthensom and grievous. And as it is in vain *to draw men unto the embracement* of them, who know him not, who are not acquainted with him, seeing they appear unto them the most grievous and intollerable of all things that can be imposed on them; so they who, on any account, cease to consider him by Faith, as he is proposed unto them in the Gospel, cannot long abide in their Observation. Give such Men the Advantages of Liberty, and keeping up *a Reputation of Profession* without them, which they suppose a new and singular Opinion will furnish them withal, and they will quickly cast them off as a *Burthen* not to be born. And as it is with *Gospel-Worship*, so it is with all the *Articles of Faith*, or important Truths that we are to believe. The *Center* and *Knot* of them all is in the Person of Christ. If they are once loosed from thence, if their *Union* in him be dissolved, if Men no more endeavour to learn the *Truth*, *as it is in Jesus*, or to acquaint themselves with the Will of God, as he

he hath *gathered all things unto an head* in him, they *scatter* as it were of their own accord from their Minds; so that it may be they retain no one of them; or, if they do so, yet not in a right manner, so as to have an experience of the power of them in obedience. This is the cause of the *Apostacies* amongst us; Christ is neglected, not considered, not improved: A *Light within*, or a *formal Worship without*, are enthroned in his stead, and thence all sorts of *Errors* and *Evils* do on their own accord ensue. Deal with any whom you see to neglect his *Wayes* and *Truths*, and you will find this to be the state of things with them; they have left off to value and esteem the *Person of Christ*; or, they had never any acquaintance with him. And in vain is it to dispute with men about the *Streams*, whilst they despise the *Fountain*. The Apostle gives us a *threefold Miscarriage* in Religion: *Col.* 2. 18. (1.) A pretence of a *Voluntary* uncommanded *Humility*; A *pretended Mortification*, indeed a bare Covering of base and filthy Pride. (2.) *A worshiping of Angels*, an instance to express all false self-invented worship. And (3.) *Curiosity in vain speculations*, or mens *intruding* themselves into the things *which they have not seen*, setting out things with *swelling words of vanity*, *wherewith* in truth they have no acquaintance, *whereof* they have no experience. And all these, saith he, *v.* 19. proceed from hence, that *they hold not the Head*, they have let go the Lord Christ from whom all truths are to be derived, and consequently all truth it self. Here lies the spring of our *frequent Apostacies*. Again; we may hereby examine and *try* our selves. Do we at any time find any of the Wayes, Institutions, or Ordinances of Christ *grievous or burdensom* unto us? do we find a secret dislike of them, or not that delight in them which we have formerly enjoyed? If we search into the *root of our distempers*, we shall find that our hearts and spirits have not been exercised with that *Consideration* of the Person and Office of Christ which our duty calls for. We have not been kept in a constant *Adoration* of his Majesty, *Admiration* of his Excellency, *Delight* in his Beauty, *Joy* in his undertaking, *Holy thoughtfulness* of his whole Mediation. This hath betrayed us into our *lukewarmness* and indifferency, and made us *faint and weary* in his wayes. Hence also all endeavours for a *Recovery* from such a frame, that regard only the particular *Instances* that we are sensible of, are *languid* and successless. He that finds himself faint in, or weary of any of the wayes of Christ, or any duties of Obedience unto him, or that discovers an undervaluation of any of the Truths of the Gospel, as to their use, or importance, and thinks to recover himself and retrieve his spirit, only by applying himself unto that *particular* wherein he is sensible of his failure, will *labour in the fire* and to no purpose. It may be that after some dayes, or months, or years, he will find himself more at a loss than ever; and that because although he *striveth*, yet he *striveth not lawfully*. If we would recover our selves, we must go to the source and beginning of our decayes.

Thirdly, This tends directly unto our Instruction in these *perilous days*, such as the latter dayes are foretold to be. All means that ever the Devil made use of from the foundation of the world, to *draw off, or deterre men* from Gospel obedience, are at this *Day* displayed. The world smiles upon *Apostates*, and promiseth them a plentiful supply of such things as the corrupt nature of man esteems desirable. *Errors* and *false-worship* with temptations from them, spread themselves with wings of *glorious pretences* over the face of the whole earth. *Tryals*, *Troubles*, *Storms*, *Persecutions* attend & threaten on every hand; and he only that endureth unto the end shall be saved. He that like *Jonah is asleep* in this tempest, is at the door of ruine; he that is *secure* in himself from danger, is in the greatest danger *of falling* by security. What then shall we do, what means shall we use for our preservation? Take the counsel of our blessed Apostle. *Holy Brethren, partakers of the Heavenly Calling, consider the Apostle and High Priest of our profession.* And again, chap. 12. 3. *Consider him who endured such contradiction of sinners against himself, lest you be weary and faint in your mind.* Be much in the consideration of the Person, Office and work of Christ. This will *conform* you unto him, *derive* strength from him, *arme* you with the same mind that was in him, *encrease* all your Graces, keep you from being weary, and give you assured Victory. He *deserves* it, you *need* it, let it not be omitted.

Fifthly; This will give direction unto them who are called unto the Work of *Teaching others*. The Person and Offices of Christ are the things which principally they are to insist upon. For that which is the *chiefest Object* of the Churches Faith, ought to be the *chiefest Subject* of our Preaching. So *Paul* tells the *Galatians*, that in his preaching, *Christ was evidently crucified before their eyes*, Gal. 3. 1. He proposed

Christ crucified unto their consideration, *determining*, as he speaks in another place, *to know nothing amongst them but Jesus Christ and him crucified*. For if the *Consideration of Christ* be such an important duty in *Believers*, certainly the due *proposal* of him unto their *consideration* is no less in *Preachers*. Christ alone is to be preached *absolutely*, and all other truths as they Begin, End, and *Center* in him. To propose the Lord Christ Amiable, Desirable, Useful, and every way worthy of Acceptation, is the great duty of the Dispensers of the Gospel.

I have insisted the longer on *this Observation*, because it comprises the main design of the Apostle's words, and is also of singular use to all that profess the Gospel. Those which remain shall be only named.

XII. *The Union of Believers lyes in their joynt-profession of Faith in the Person and Offices of Christ, upon a participation in the same Heavenly Calling.* So it is described by the Apostle, and the addition of other things, as necessary thereunto, are vain.

XIII. *The ordering of all things in the Church depends on the soveraign appointment of the Father.* He appointed the Lord Christ unto his Power, and his Office in the Church.

XIV. *The faithfulness of the Lord Christ in the discharge of the Trust committed unto him, is the great ground of Faith and Assurance unto Believers in the Worship of the Gospel.* To that end is it mentioned by the Apostle.

XV. *All things concerning the Worship of God in the whole Church or House now under the Gospel, are no less perfectly and compleatly ordered and ordained by the Lord Jesus Christ, than they were by* Moses *under the Law.* The comparison is to be taken not only *subjectively*, but *objectively* also, or it will not suit the Apostle's purpose. As the *Faithfulness of Moses* extended it self unto the whole Worship of God, and all things concerning it under the *old Testament*; So that of Christ must be extended to the *whole Worship* of God, and all the concernments of it under the *New Testament*. It is true, the *Faithfulness* of Christ *intensively* would be no less than that of *Moses*, if he revealed all that was committed unto him of his Father, unto that purpose; for *Moses* did no more. But herein would *Moses* be preferred before him; If all things any way needful or useful to, or in the Worship of God, in matter and manner, were committed unto him, so that nothing might be added thereunto, and not so unto Jesus Christ; which surely neither the design of the Apostle, in this place, nor the Analogie of Faith will allow.

Vers. 3, 4, 5, 6.

THE Apostle having made his *Entrance* into the *Comparison* designed by him between *Christ* and *Moses*, and shewed in general wherein they were *alike*, and as to his purpose *equal*, (which, that those who are *compared together* should be in some things, is necessary) he proceeds to evince the *Prelation* of Christ, and his *Exaltation above him* in sundry signal Instances: The matter principally aimed at.

Ver. 3, 4, 5, 6. Πλείονος γὰρ δόξης ἔστι παρὰ Μωσῆν ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου, ὁ κατασκευάσας αὐτόν. Πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος· ὁ δὲ τὰ πάντα κατασκευάσας, θεός. Καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων. Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκος ἐσμὲν ἡμεῖς, ἐάν περ τὴν παῤῥησίαν, καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν.

πλείονος: *Vulg. Lat. Amplioris enim gloriæ iste præ Moyse dignus est habitus.* Retaining the *Case* of the *Greek Substantive*, the *Latin* is corrupt, as *Valla*, *Erasmus*, and *Vatablus* observe. But the sense is not obscured. The *Syriack* renders not ἠξίωται at all, but reads the words, *For the Glory* (or Honour) *of this Man is more*, (or greater) *than that of Moses.*

καθ' ὅσον *Erasmus* and *Beza* supply *tanto* at the beginning of the Verse, to answer καθ' ὅσον, which they translate *quanto*, in the next words; or they take that expression to answer, *tanto, quanto.* Ours; *in quantum, in as much*, properly. οὗτος *Iste, This man.* A demonstrative Pronoun, used sometimes in a way of *contempt*; as *Joh.* 9. 29. Τοῦτον οὐκ οἴδαμεν πόθεν ἐστίν; where we render it, *This Fellow*, as being spoken with Contempt. But more frequently in a way of Excellency; as οὗτος ἐστιν ὁ Δημοσθένης, This is that *Demosthenes*. So *Lucian*; Δείξει σε τοῦ δικαίου, οὗτος, ἐκεῖνος λέγων; He shall *point at thee, saying*, This is *that Excellent Person.* Which the *Poet* expresseth,

At pulchrum est digito monstrari & dicier, Hic est.

Mostly it is simply *demonstrative* and *distinctive*, as in this place. *This Man*, of whom we speak; or, *Person.*

The words of *Comparison* are doubled; πλείονος παρὰ Μωσῆν; For, ἢ Μώσης, or τοῦ Μωσέως; or absolutely, δόξης παρὰ Μωσῆν but the conjunction of παρὰ with an *Adjective Comparative*, as it is not unusual, so it is *emphatical*, and denotes the Greatness of the *Prelation* of Christ above *Moses.* Παρὰ Μωσῆν.

Ἠξίωται. *Dignus habitus est*; is, or, *was counted worthy.* But the word signifies not only a bare being *accounted worthy*, but so as also to be *possessed of that*, whereof *one* is so esteemed worthy. Ἀξιωθεὶς δωρεῶν, is not only *worthy of gifts*, or a *reward*, but he that is *muneribus donatus quibus dignus censetur*; that is, Possessed of the Rewards whereof he is worthy. So that ἀξιωθεὶς τιμῆς and δόξης, is he that *hath that Honour and Glory* whereof he is esteemed worthy. And therefore the *Syriack* leaves this out, namely, *Esteem* or *accounting*, and expresseth that which is principally intended. *His Glory was greater than that of Moses.*

Πλείονα τιμὴν ἔχει τοῦ οἴκου, Vulg. Lat. *Quanto Ampliorem honorem habet domus, qui fabricavit Illam*: rendring the *Greek* construction by the same case, οἶκος by *domus*, not only is the *speech* barbarous, but the *sense* is also perverted; yet the *Rhemists* retain this Ambiguity. *By so much as more ample glory than the house hath he that framed it*: but πλείονα τιμὴν ἔχει τοῦ οἴκου, is *Majorem*, or *Ampliorem habet Honorem quam ipsa Domus*; *hath more Honour than the House, or the House it self.* Πλείονα τιμὴν ἔχει τοῦ οἴκου.

Δόξα and τιμὴ, *Glory* and *Honour*, are used by the Apostle as ἰσοδυναμοῦντα, words of the same importance and signification. And so are they frequently used elsewhere in the Scripture. Δόξης, τιμὴν.

Τοῦ οἴκου, *The House.* Many of the old Translators render it *the Temple*, because the *Temple* of old was frequently called הבית *the House.* But the Allusion of the Apostle is general unto any House; and the building of it. Τοῦ οἴκου.

And *Moses* was faithful, ὡς θεράπων, *tanquam famulus*; Syr. עפרא *Servus*, a *Servant.* Θεράπων is properly and most usually one that doth *inservire Sacris*; that attends upon, and ministers about *Holy Things*, λειτουργὸς. So amongst the Heathen, θεραπεύειν τοὺς θεοὺς, and ἡ περὶ τοὺς θεοὺς θεραπεία; *the Sacred Service of the Gods.* So *Pollux onomast.* lib. 1. ὀνόματα τῶν τοῦς θεοὺς θεραπευόντων; τοῖς θεῶν θεράπευται ἱερεῖς, νεωκόροι; the same with Priests, Sacred Officers. The word is used in the New-Testament only in this place; θεραπεία and θεραπεύω often, but *always* for *healing* or curing the *sick and infirm*; which is another sense of the word. And in this sense it is derived from the *Hebrew*, רפא *to heal*; whence is רפאים, rendred sometimes *Physicians*; sometimes *dead men.* Θεραπεύειν, when it is used elsewhere for to *serve*, is applyed unto the service of a *Freeman*, and is more honourable than δουλεύειν, although that also is *translated* into an honorable use in the Gospel, from the Object, and Lord or Author of it. ἀδελφῷ Ἰησοῦ Χριστῷ, ἀφωρισμένος εἰς εὐαγγέλιον, Rom. 1. 1. A *Servant of Jesus Christ separated to the Service of the Gospel.* Θεράπων.

Ὁ κατασκευάσας; *qui præparat*; *prepareth, frameth* it; and, as respecting τὸν οἶκον, an House; *built it.* Ὁ κατασκευάσας.

If we hold fast, τὴν παῤῥησίαν: Vulg. Lat. *Fiduciam*; Trust or Confidence. *Syr.* גלירת אפא the *Revelation*, or *opening of the face*; alluding to that of the Apostle, 2 *Cor.* 3. 18. ἀνακεκαλυμμένῳ προσώπῳ, *with open face* behold the Glory of God; an *Hebraism* for Confidence, *Beza. Loquendi libertatem*; *Freedom* or boldness of *speaking* unto God. So παῤῥησιάζομαι is most frequently used, *to speak openly or boldly.* And as παῤῥησία is joyned here with καύχημα, *glorying* or *boasting*, it may have that sense. And the rise of the word refers to speaking. It is from ῥῆσις, *dictio*, a saying or speaking; from εἴρω, *dico*, and is as much as πανρησία, the speaking of all that is, or ought to be spoken. *Fandi libertas*; a *liberty* of speaking, and *boldness* in speaking, notwithstanding opposition and danger. So he in the *Poet*: Τὴν παῤῥησίαν.

Dicam equidem, licet ille mihi mortemque minetur.
He would speak Truth, though it cost him his life.

And so παῤῥησίαν διδόναι is to give *liberty of speech*. Boldness and Confidence absolutely is Παῤῥησία. Ours leave *Beza*, (which they do seldom) and render this word, *Confidence*. It is used frequently in the New-Testament; sometimes *adverbially*, for *boldly*, *openly*, *plainly*, especially by *John* in the Gospel; Sometimes *substantively*, for Boldness or Confidence; but constantly in an *indifferent* sense. No where doth it denote any *Christian Grace*, but only in this Epistle of *Paul*, and the first Epistle of *John*.

Τὸ καύχημα. Καὶ τὸ καύχημα τῆ ἐλπίδος: Vulg. Lat. *Et Gloriam Spei*, the Glory of Hope. So the *Rhemists*. *Gloriationem Spei*, the *glorying or boasting of Hope*. *Arias*, *Erasm. Vatab.* Ours; *the rejoycing of Hope*, wanting a word to render *Gloriatio*, usual and not restrained to an ill sense. And καύχημα is sometimes used for ἀλαζόνεια. Beza; *Spem illam de qua gloriamur: That Hope whereof we boast*. This word is peculiar to *Paul*, and not used in the New-Testament but by him, and by him frequently; as are also καυχάομαι, and καύχησις. And it is a word, as that foregoing, ἐν τῷ μέσῳ, of an *indifferent* sense and acceptation; which may be applied either unto Good or Evil. Some καύχημα, or *boasting* is not good, *Jam.* 4. 16. And there is a καύχημα, which here and elsewhere our Apostle commends; a *Rejoycing*, or *Exultation* in that which is good.

Τῆς ἐλπίδος. Τῆς ἐλπίδος: Syr. רסברה *of his Hope*; that is, the Hope we have in him. Æthiop. *If we hold fast our Grace, and our Rejoycing, and our Hope.*

Βεβαίαν κατάσχωμεν. Βεβαίαν κατάσχωμεν; *Firmam retinuerimus*. Βεβαίαν is properly referred to παῤῥησίαν, not agreeing with καύχημα in *Gender*, nor with ἐλπίδος in *Case*: which latter it may have yet respect unto, supposing a Trajection in the words. Our *Translators* have fitly rendred these words, by, *holding fast our Hope firm*. For *firm* regards the thing *held*, and not our manner of *holding*. *Beza* supposeth it ought to be βεβαίον, but *unnecessarily* (as such Conjectures were the only fault of that great Interpreter) for it refers principally to παῤῥησίαν. The *Syriack* expresseth it not.

Οὗ ἐσμεν. The rest of the words are plain and obvious. Only the *Vulgar Latin* stumbles oft in this *Verse*: it renders ἧς οἶκος ἐσμέν, *quæ domus sumus nos*: As the *Rhemists*, *Which House we are*, for *whose House are we*. The Translator seems to have read ὅς, *not*, ἧς; and so *Beza* affirms that he found it in one *Greek Copie*.

Επὶ τὸν οἶκον. And again; Christ as a Son *in Domo sua*, in his House: that is, ἐν ᾧ οἶκῳ αὐτοῦ, for ἐπὶ τὸν οἶκον, over his own House. The *Rhemists* retain *in his house*; corrupting the sense.

Αὐτοῦ. Αὐτοῦ, not ἀυτῷ; his *own house*, not *his house*: or, if the *Relative* be retained, it refers unto Christ; *I will*, saith he, *build my Church*; and not to God the Father.

Ver. 3. *For this* (Man) *was counted worthy of more Glory* (was more honourable) *than Moses*; *inasmuch as he who hath builded the House*, (an House) *hath more honour than the House.*

Ver. 4. *For every House is builded by some Man*; *but he that built all things is God.*

Ver. 5. *And Moses verily* (was) *faithful in all his House as a Servant, for a Testimony of those things which were* (after) *to be spoken.*

Ver. 6. *But Christ* (was faithful) *as a Son over his own House*; *whose House are we, if we hold fast the Confidence, and the rejoycing of*, (or, glorying in) *the Hope firm unto the End.*

The Apostle proceeds in these words with his design of evidencing the Excellency and *Prelation* of Christ above *Moses*, as he had done before *in reference unto Angels*, and all other *Revealers* of the Will of God unto the Church; reserving an especial consideration for Him who was of especial esteem with the *Hebrews*. Herewithal he expresseth the Reason of his Desire, that they would seriously consider him, namely in his Person and Offices.

Two things in general are to be born in mind, for the right understanding of these words, and the *meaning* of the Apostle in them.

First; That he is now dealing with the *Hebrews* in the last and greatest Instance of *the Excellency of the Gospel*, taken from the consideration of his Person by whom it was revealed. For here he prefers him above *Moses*, whose dignity was the *last plea* and pretence of the *Hebrews*, for retaining their old Church-state and Customs. But no plea or pretence will prescribe unto the Authority and Honour of Jesus Christ.

Secondly; That the *Subject* he here treats of, is not his utmost Intention; but he useth it as an Argument or *Medium*, to prevail with them unto *Constancy and Perseverance*, as the Verses immediately ensuing do manifest.

The Connexion of the Discourse is denoted in the first word; *For*, A *causal Conjunction*, which sometimes renders a *Reason* of what hath been before spoken. Sometimes directs unto an *Inference* of what is afterwards to be introduced: as we have seen, *chap.* 2. 10, 11. In this place it is evident that the Apostle doth not *render a Reason* of what he had last affirmed; namely, *That Christ was faithful in all the House of God, as was Moses*; seeing he passeth directly unto a *new Argument*, for his general End and Purpose; namely, The dignity of *Christ* above *Moses*, which he manifests by sundry Instances. Neither doth this word respect the ensuing proof of the *Preeminence* of Christ asserted; as if he had said, He is worthy of more Glory than *Moses*, *Because* he *that buildeth the House, &c.* But there is a *Retrospect* in it unto the *first Verse*, and a Reason of it induced, why it was so necessary for the *Hebrews* diligently to consider *the Apostle of our Profession*; Namely, because of his Glory, Honour, and Dignity above that of *Moses*: Consider Him, saith he, FOR, *He is worthy of more Glory than Moses*; which he demonstrates in these *four Verses*, and then returns again unto his Exhortation. This is the Order of the Discourse; And in it there is a *Proposition*, and two *Arguments* for its Confirmation, which contain the *subject matter* of it. γὰρ.

The *Proposition* laid down by the Apostle in these Verses is plain and evident; so also do the *Arguments*, whereby he confirms it, seem to be. But the *Illustration* that he makes of them, and the *Inferences* he takes from them, are involved. Wherefore these things in general we shall endeavour to give some light into.

The Proposition is this; *That Christ was counted worthy of more Glory than Moses*. The first proof of this Proposition lies in those words, of *ver.* 3. *Inasmuch as he who hath builded the House, hath more Honour than the House*: And this he further confirms, or illustrates, v. 4. *For every House is builded of some*; *but he that built all things is God.* The latter expresly in *ver.* 5, 6. of which afterwards.

For, the *manner of Arguing*, here used by the Apostle, it is educed from the foregoing *Verses*. In the comparison made between *Christ* and *Moses*, he allowed *Moses* to be faithful, proving it by the *Testimony* of God himself, who had said he *was faithful in all his House*. The Church, or People of God, being in that Testimony called *the House of God*, and that by God himself; The Apostle takes advantage of the *Metaphor* to express the *Dignity* of Christ in his Relation to the Church, under that Expression of *the House of God*: For, not only the things themselves, but the *manner* of their expression in the Scripture, is of great Importance; and much Wisdom, *much acquaintance with the mind of God*, may be attained by a due consideration thereof. And a double Relation unto *this House*, doth he ascribe unto him, which are the principal Relations that attend any House whatever. The first is of a *Builder*, whence he takes his *first Argument*, v. 3, 4. the other of an *Owner*, Inhabiter, and Possessor, whence he takes his *Second*, v. 5, 6. And these are the principal respects of any House; without the *first*, it is *not*; and without the *latter*, it is of *no use*.

In his first Argument, *v.* 3. the *Proposition* only is expressed; The *Assumption* is included, and the *Conclusion* left unto an obvious Inference: for plainly the Apostle reasons *syllogistically* in this Case.

The *Proposition* is this; *He that buildeth the House, hath more honour than the House.*

The *Assumption* included is; *But Christ built the House, And Moses was only of the House, or a part of it*; and therefore, *He had more Glory than Moses.*

That this *Assumption* is included in the Words, is evident, both from the *Necessity* of it, to infer the purpose of the Apostle, as also from his management of his *second Argument* to the same End: *v.* 5, 6. For therein the *Proposition* is only supposed, as having been before, for the substance of it, expressed; And the *Assumption* is plainly laid down, as containing the *New Medium* which he insists upon.

The *Proposition* of the Argument in these Verses is, *A Son over his own House is of more honour, than a Servant in the House of another.* This is only supposed.

The *Assumption* is expressed, *But Christ is a Son over his own house*, Moses *was only a Servant in anothers house*, whence the *conclusion* is plain and evident.

As then the *Proposition* in the latter Argument is supposed, so is the *Assumption* in the former.

In the Confirmation of the first Argument the 4*th verse is inserted*; *For every House is built of some, but he that buildeth all things is God.*

Some say these words are produced in the confirmation of the *Proposition* of the first Argument

Argument, he that buildeth the Houſe, hath more honour than the Houſe; And ſo that it is *God the Father*, who is intended in them. For to prove, *that he who buildeth the Houſe, is more honourable than the Houſe*, he inſtanceth in him who is the great Builder, or Creator of all things, even God himſelf, who is *infinitely more glorious* than all things built by him; which holds in proportion to all other *Builders* and their *Buildings*.

Others ſay; That this is affirmed in confirmation of the *minor Propoſition*, namely, *That Chriſt built the Houſe*; becauſe it being an *Houſe*, it muſt be built *by ſome*; and being ſuch an Houſe as it is, it could be built by none, but *he who is God*. And theſe take the *Son* to be expreſſed by that name, *God*. And ſome there are, who would not have any *Proof* to be intended in theſe words; but a meer *Illuſtration* of what was before ſpoken, by a compariſon between *Chriſt* and his Works about *his Houſe*, and God and his Houſe in the creation of all: which way the *Socinians* take. The true intendment of the Apoſtle we hope to evince in the enſuing Expoſition.

For this (man) *was counted worthy of more glory* (was more honourable) *than Moſes*. Here lies the *Propoſition*, that is propoſed unto Confirmation; wherein two things occur, Firſt, A *Suppoſition*, that Moſes *was counted worthy of glory*. Secondly, an *Aſſertion*, *That the Lord Chriſt was much more worthy of glory*.

Firſt; The Apoſtle grants and ſuppoſeth that *Moſes* was, ἀξιωθεὶς δόξης, *counted worthy of glory*; or, truly glorious and honourable. Glory is *Excellentis virtutis fama cum laude*; The *Illuſtrious fame of an Excellency with praiſe*. And in this *Glory* there are two things; Firſt, An *Excellency* deſerving Honour: And, ſecondly, The *Fame* and *Reputation* of that *Excellency*. Where both theſe concur, there is a perſon ἀξιωθεὶς δόξης, *worthy of Glory*, and really honourable. So the Glory of God himſelf conſiſteth in his eſſential Excellencies, and their Manifeſtation.

For the firſt; with reſpect unto *Moſes*, it conſiſteth principally in two things.

Firſt, in the Work wherein he was employed. The Work it ſelf was *glorious*, and rendred him ſo who was employed about it. So our Apoſtle declares 2 *Cor*. 3. 7. *The Miniſtration of Death, written and engraven in ſtones, was glorious, ſo that the Children of Iſrael, could not ſteadfaſtly behold the face of* Moſes, *for the glory of his countenance*. It was *glorious*, and rendred him ſo. And one part of this Miniſtration is called, *the Glory*, Rom. 9. 4. The giving of the Law, the erection of the viſible Church-ſtate in the Poſterity of *Abraham*, attended with all that *glorious Worſhip* which was inſtituted therein, was a Work of *exceeding Glory*. In this Work was *Moſes* employed, and that in ſo high and honourable a manner, as to be the *ſole Mediator* therein between God and the People, *Gal*. 3. 19. As himſelf ſpeaketh, *Deut*. 5. 5. *I ſtood between the Lord and you at that time, to ſhew you the Word of the Lord*. This was his *peculiar Glory*, that God ſingled him out from amongſt all the Poſterity of *Abraham*, to be thus employed.

Secondly; In his *Fidelity* in the diſcharge of his Work and Office. This is a ſingular *Excellency*, which added unto the *former Dignity* makes it compleat. It is no *Glory* for a man to be imployed in a *Glorious Work*, and to miſcarry therein; It will rather end in his Diſhonour and Reproach. As he in the *Fable*, who would needs drive the *Chariot of the Sun*; which ended in the breaking of his Neck. Better never be employed in the Work of God, than deal *unfaithfully* in it. But, a *Glorious Truſt*, and *great Faithfulneſs* therein, render the condition of a man really excellent. So was it with Moſes, as was declared on the preceding *Verſes*. However he might fail *perſonally* in his own *Faith* as a Believer, he failed not *miniſterially* in his Fidelity, as the *Internuntius* between God and his People; And every *perſonal* failing in *Faith*, doth not impeach a man's *miniſterial fidelity*, or faithfulneſs in his Office. In theſe things was he excellent. *It is a thing very glorious to be faithful in an Office, committed to us of God*.

Secondly; He had the *Fame* and *Reputation* of theſe Excellencies on a double account.

Firſt; In the *Teſtimony* that was given him by God himſelf, as to his Fidelity in the diſcharge of his Truſt. This, God gave him during his life, *as was ſhewed*, and ſundry times after his death. This is the great Foundation of all his Renown. And what *greater Honour* could be done unto any creature, than to be adorned with ſuch an illuſtrious Teſtimony by God himſelf? Greater *Honour* never had any, but he alone, with whom he is compared. And thus God *gives Grace and Glory*. Grace to be faithful, and Glory upon mens being ſo.

Secondly;

Secondly; He had Glory in that *Honour and Eſteem* which was continued unto him in the Church, until the *Son himſelf* came; until that time, the whole Church of God was preciſely bound unto the obſervation of the Laws and Ordinances appointed *by him*, and thereon did all their happineſs in this world, and that to come, depend. That was the condition of their Temporal and Eternal welfare. The Neglect hereof expoſed them unto all miſery from God and man. This was the Charge that God left on them throughout all their Generations. *Remember the Law of Moſes my Servant, which I commanded unto him in Horeb, for all Iſrael, with the Statutes and Judgements*. *Mal*. 4. 4. This made his Name and Remembrance honourable unto the Church, and which the ſinful abuſe of, turned afterwards to the Snare, Temptation and Diſadvantage of the incredulous *Jews*. According to the prophetical imprecation of the Pſalmiſt, *Let their table become a ſnare before them, and that which ſhould have been for their welfare become a trap*; Pſal. 69. 22. which our Apoſtle declares to have befaln them on their rejection of the Goſpel, through an obſtinate adherence to the letter of the Law of *Moſes*; Rom. 11. 18, 19. Yet we may obſerve, that in all the Honour which God gave *Moſes* in the Church, he never commanded, he never allowed that any ſhould worſhip him, or adore him, pray to him, or make Images of him. To give this honour unto Saints, Apoſtles or others, is mens Invention, not Gods Inſtitution. God knows how to give Glory unto his Servants, without imparting unto them his own, the Royalty of his Crown; *His Glory will he not give unto another*.

This then was the Glory of *Moſes*, and if we ſhall adde hereunto other concernments of him, they will make it the more conſpicuous. Such were the *Care* of God over him in his *Infancy*, his Miraculous *Call* to his Office, the *Honour* he had in the world, the *Miracles* which he wrought, and the ſignal *Teſtimony* given him from God, in all the conteſts about his Miniſtry, and many things of the like nature might be added. But it is the things which appertain unto his *Office* and the diſcharge of it, which are principally intended.

This therefore the Apoſtle grants, that he might not give the leaſt ſuſpicion unto the *Hebrews*, that he would detract from the due Praiſes and Honour of *Moſes*, as he was commonly traduced amongſt them to do. See *Acts* 20. 21, 28. *chap*. 25. 8. The Unbelieving part of them indeed boaſted of *Moſes*, unto the Contempt of the Lord Chriſt; John 9. 29. *We know that God ſpake unto Moſes, as for this fellow, we know not whence he is*. And they generally thought the prevalency of the Goſpel was derogatory unto his Honour and Law: *Acts* 13. 45, 50. But theſe things moved not him to deal partially in the Truth. He allows unto *Moſes* his due Honour and Glory, and yet aſſerts the *Excellency of Chriſt above him*, ſhewing evidently the conſiſtency of theſe things, as there neither is nor can be any Oppoſition or Contrariety between any Ordinances or Inſtitutions of God. And we may hence obſerve,

Every one who is Employed in the Service of God in his Houſe, and is faithful in the diſcharge of his Work and Truſt therein, is worthy of Honour: ſo was *Moſes*. It becometh neither the Greatneſs nor Goodneſs of God that it ſhould be otherwiſe. And he hath eſtabliſhed it by an Everlaſting Law. *Them that honour me*, ſaith he, *I will honour, and they that deſpiſe me, ſhall be lightly eſteemed*, 1 *Sam*. 2. 30. The honouring of God *in the ſervice of his Houſe*, is that which by this unalterable Edict for its being *honoured*, is ratifyed and confirmed. They who therein *honour* God, ſhall be *honoured*; for the mouth of the Lord hath ſpoken it. They are *Honourable*, For; Obſ. 1.

Firſt, their *Work* is ſo; Reputation, Glory, and Honour, attend *honourable Works*. This *work* is God's. The Church is *Gods Husbandry, Gods Building*; 1 *Cor*. 3. 9. They have a great work in hand, *Gods work*, and have a Glorious σύνεργος, or *Aſſociate*, even God himſelf. God ſo works *by them*, as that alſo he works *with them*, and they are σύνεργοι Θεοῦ, *Labourers together with God*. They work alſo in the Name and on the behalf of God, 2 *Cor*. 5. 20. Whatever Glory and Honour then can poſſibly redound unto any, from the *Nature of the Work* wherein they are Employed, it all belongs to them. Hence the Apoſtle commands; that we ſhould eſteem *ſuch very highly in love for their works ſake*, 1 *Theſ*. 5. 13. Their work makes them worthy of Eſtimation, yea of *double Honour*, 1 Tim. 5. 17. What that is in particular it may be is *uncertain*; but it is *certain* that not an *ordinary Honour*, not a common reſpect or eſteem, but that which is *double* or abounding is intended.

Secondly; *Honour* is reflected upon them from him who goes before them in their work, and their eſpecial *Relation unto him*. This is *Jeſus Chriſt*, the great Builder of the Church. Are they Paſtors or Shepherds; he is the ἐπίσκοπος τῶν ψυχῶν,

χῶν, *The Bishop of Souls*, 1 Pet. 2. 25. And the ἀρχιποίμην, the chief, *or Prince of those shepherds*, *chap.* 5. 4. And to be associated with Christ in his Work, to share in Office under him, will appear at length to have been honourable. *The Queen of Sheba* counted them happy and blessed who were Servants unto *Solomon*, and stood before him, 2 *Chron.* 9. 7. And what are they who stand before him, who is infinitely greater and wiser than *Solomon!* The Lord help poor *Ministers* to believe their Relation unto the Lord Christ, and his Engagement with them in their Work, that they may be supported against those innumerable discouragements that they meet withal.

Thirdly; *The especial nature of their Work* and Employment, is another Spring of Honour unto them. It lies about things *Holy*, *Spiritual*, *Mysterious*, and more Excellent than all the things of this World. It is their Work to discover and to bring forth to light *unsearchable Riches*, Ephes. 3. 8. to reveal and to declare the *whole Counsel of God*, Acts 20. 27. to prepare and make ready the Bride for the Lamb, to gather in God's Revenue of Glory, &c.

Fourthly; *The Effects of their Work* do also communicate Honour unto them. They are such, they are all those things whereon depends all the Glory of God *in the concernments of the Souls* of Men, unto Eternity. The Ministry of the Word is that alone whereby God ordinarily will treat with the Souls of Men; the means that he will make use of, for their Conviction, Conversion, Sanctification, and Salvation: These things depend therefore on this Work of theirs, and are effects of it. And in them will the Glory of God be principally concerned unto Eternity. In them will his Goodness, Righteousness, Grace, Mercy, Patience, and all the other Excellencies of his Nature shine forth in Glory; All of them appear in his dealings with the Souls of Men by his Word.

Fifthly; Their *Especial Honour* will one day appear in their *Especial Reward*, Dan. 12. 3. המשכילים; *Instructors*, *Teachers*, they that make Men wise, that give them Understanding, *shall shine as the brightness of the Firmament*, ומצדיקי הרבים; And *the justifiers of many*, those that make them righteous *ministerially*, by revealing unto them the Knowledge and Righteousness of Christ, whereby they are justified, *Isa.* 53. 11. *as the Stars for ever and ever*. If they have not *more Glory* than others, yet they shall have a *distinct Glory* of their own. For when the *Prince of Shepherds* shall be manifested, he will give unto these his *Shepherds* ἀμαράντινον τῆς δόξης στέφανον, 1 *Pet.* 5. 4. Such a *peculiar Crown*, as great triumphant Conquerers were wont to be crowned withal.

Only it must be observed, that there is nothing of all this spoken, meerly with respect unto *being employed* one way or other, really, or in pretence in this House of God, but only unto a *faithfulness* in the discharge of the *Trust* committed unto them who are so employed. *Moses was worthy of Honour*, not because he was Employed, but because he was *faithful* in his *Trust* and *Employment*. The *twelve Spies* that were sent into *Canaan* to search the Land, were all equally Commissionated & Employed: Two of them only were esteemed worthy of Honour, the rest dyed in their sin, *as not faithfully discharging their Trust*, but bringing up an evil report on the Land of Promise; as many do on the House of God, by one means or other, who are employed in the service of it. And these are so far from being *worthy of Honour*, that they deserve nothing but Reproach, Contempt, and Shame: For, as God sayes in this matter, *He that honoureth him, he will honour*; so he adds, *and he that despiseth me, shall be lightly regarded*. Such Persons are rejected of God, from any acceptance in their Office, *Hos.* 6. 4. and *as unsavory Salt* unto the House it self, are to be cast *out on the Dunghil*, Mat. 5. 13. Are Servants, whom when their Lord comes, *he will tear in pieces, and give them their portion with Hypocrites*, Mat. 24. 50, 51. Persons therefore who undertake to be *Builders* in the *House of God*, who have received no Skill or Ability from the *Master-Builder*, or are *negligent* in their *Work*, or corrupt it, or *daub* with untempered Mortar, or are *any way unfaithful*; what-ever *double* or *treble* Advantage they may obtain from Men in this World, they shall have nothing but shame and confusion of face from *God* in that which is to come.

Let then those who are indeed *faithful in this Work*, be satisfied with the *Work* it self. It will prove in the end to have been a good Revenue, a blessed Inheritance: Add but that *Reward* which the Lord Christ brings with him, unto the *Reward of Honour* that is in the Work it self, and it will be abundantly satisfactory. We dishonour our *Master*, and manifest that we understand not much of *our Work*, when we are sollicitous about any other recompence. And

And this also will serve to strengthen such Persons in all the *Oppositions* they meet withal, and all the *discouragements* they are encompassed with in the discharge of their Duty. It is enough to give them an holy Contempt and Scorn of the worst that can befal them. And this also may teach others their duty towards them, which for the most part they are *unwilling* to hear, and *more unwilling* to practise.

Let us now return to consider what is positively affirmed in this Assertion, with the proof of it.

This Man; οὗτος, *A Demonstrative Pronoun*, denoting the *Person* treated of. It is rendred *this Man*; but it respects him not meerly *as Man*, but directs to his *Person*, God and Man, as he is expresly called *God* in the next Verse, as we shall shew. οὗτος.

Was counted worthy of more Glory; much more Glory. δόξης πλείονος παρὰ δόξης Μωσῆν. See the Explication of the Words. Speaking of the Ministry of *Christ* and of *Moses*, 2 Cor. 3. 10. He saith, *For even that which was made Glorious, had no Glory in this respect, by reason of the Glory that excelleth*. So doth the manner of the expression here used, intimate the *Glory* of Christ to be so far above the Glory of *Moses*, that in comparison thereof it might even seem to be *no Glory*. πλείονος παρὰ Μωσῆν.

Accounted worthy; more honoured, *had more Glory*, from God, and in the Church, ἠξίωται. was more Glorious.

And this Glory, although it did attend the *Person* of Christ, yet it is not that which is due unto him upon the account of his *Person*, (as afterwards shall be more fully declared) but that which belongs to him in his *Office*, the Office which he discharged towards the Church, (wherein alone he is to be compared with *Moses*, for in his Person he was before exalted above all) which yet is such as none could discharge but he whose Person was so excellent, as he declares, *v.* 4. This the Apostle positively asserts, and then proceeds to the proof of it in the next words. His way of proof is, as I observed, *Syllogistical*; wherein the *Proposition* is expressed; *That he who builds an House, is of more Honour than the House built*. The Assumption is supposed and included; *But Christ built the House*, Moses *was only a part of it*. The force of which Argument will appear in our opening of the words.

The Glory of Christ intended the Apostle sets forth under the *metaphorical* Terms of an *House*, its *Building* and *Builder*. The occasion of this *Metaphor*, he takes (as was said) from the foregoing Testimony, wherein it is affirmed, *that* Moses *was faithful in the House of God*. An *House* is either *natural*, that is, a *Family* or an *Houshold*, the Children of one *Parent*, that is built by them (as בן a Son, is from בנה to Build; So Ruth. 4. 11. *The Lord make the Woman that is come into thy House, like* Rachel, *and like* Leah, אשר בנו שתיהם את בית ישראל, *which two built*, Childed, *the House of* Israel) or *Artificial*, a Building by Men for an Habitation; as every such *House is built by some*. And in an Allusion thereunto, there is an House that is Moral and Spiritual, or a Mystical Habitation, namely for God himself; such is the Church of God said to be, *Ephes.* 2. 20, 21, 22. 1 *Tim.* 3. 15. 2 *Tim.* 2. 20. 1 *Pet.* 2. 5. partly by a *general* allusion unto *any House for habitation*, partly with particular respect to the *Temple* that was called the *House of God*, under the Old Testament. The *Metaphor* used by the Apostle in this place, respects *an Artificial House*, and the things spoken do primarily belong thereunto. The *Application* that he makes is unto a *Spiritual House*, the House of God wherein he will dwell, and thereunto also do the things that are spoken properly appertain. Herein then lies the design and force of the Apostle's Discourse. The Church of God, with all the Ordinances of Worship in it, are an *House*, *the House of God*, as appears in the foregoing Testimony. Now as to *Honour* and *Glory*, this is the condition of an *House*, that he who *builds it* is much more honourable than the House it self. But this House of God was *built* by Jesus Christ, whereas *Moses* was only a *part of the House* it self, and so no way to be compared in *Honour* and *Glory* with him that built it.

Both parts of this Discourse are obnoxious to some *difficulty*; The removal whereof will further clear up the sense of the Words and meaning of the Holy Ghost.

First then; It doth not appear that the *Proposition* laid down by the Apostle is *universally* true in all Cases; Namely, that He who *builds the House*, is alwayes more *honourable than the House*, which yet is the Foundation of the Apostles Inference in this Verse. For *Solomon* built the *Temple*, yet the Temple was far more glorious than *Solomon*. I do not speak in respect of their *Essence* and *Being*, for so an Intellectual Rational Creature is to be preferred above any *Artificial Building* what-ever. But

in respect of their *use* in the Church of God, and so the Temple far excelled *Solomon* its builder.

I answer; This may so fall out where one builds an House by the Authority of *another*, and for his use, so that it is not his *own House* when it is built. But when one builds an House by his own *Authority*, for his own *use*, whereby it becomes his *own House*, and wholly at his own disposal, there he is alwaies more honourable then the House it self. And so is it in this matter. *Solomon* indeed built the Temple; but upon the Command and Authority of God; he built it as a Servant, it was never his in possession, or for his use to dwell in or dispose of. On all accounts it was anothers; It was the House of God built by his *Command*, for himself to *dwell* in. It is no wonder then, if it were more honorable than *Solomon*. But things are quite otherwise in the *Building* intended. Christ *built his house*, by his own Authority, for his own use, for himself to dwell in. And in such Cases the *Proposition* is *universally true*. And this appears so clearly from the Nature of the thing it self, that it needs no farther Confirmation.

Secondly, for the proof of the Apostles intention; it is supposed in the *Assumption*, that *Moses* was not *the builder of the House of God*, but only a part of it; for without that supposition, the Assertion of Christs being preferred above him as the *Builder*, is not confirmed. But the contrary hereunto seems to be true; namely, that *Moses* was a *principal Builder* of the House of God, at least of the House under the old Testament. *Paul* upon the Account of his Preaching the Gospel fears not to term himself, a *wise Master-Builder*: 1 *Cor.* 3.10. And shall not at least the same honour be allowed unto *Moses*? For what was wanting to render him a Builder? There were two *principal parts* of *that House of God* wherein his ministry was used. First, the *place* and seat of the Worship of God, or the Tabernacle with all its *Glorious Utensils* and Appurtenances: Secondly, the Ordinances and Institutions of Worship to be celebrated therein. Of these two *that House of God* seemed to consist; And they are often so called. And was not *Moses* the *principal Builder* of both? For the *Tabernacle* and the Furniture of it, he received its *pattern* from God, and gave Direction for its *Building* unto the utmost pins, like a *wise Master-Builder*. And Secondly, for the *Ordinances* and *Institutions* of Worship, they were wholly of his Appointment. He received them indeed by Revelation from God, and so God spake *in him*, as he did afterwards *in the Son*: Chap. 1. 1. But he prescribed them unto the Church, on which Account they are called *the Law of Moses*. So that he seems not to have been *a part of the House*, but plainly the *Builder* of it.

Answ. To remove this difficulty, we must consider, both *what House* it is that the Apostle intends, and also *what manner of Building* of it, in the Application of his *Metaphor*.

First; for the House of God in this place, the Apostle doth not intend by it, the House of this or that *particular Age*, under this or that *Form* or administration of Worship; but the House of God in all Ages, and Places, *from the foundation of the world*, unto the End thereof. For, as this is evident from what he insists on in the *next Verse* in Confirmation hereof, namely, *That he that builds all things is God*; So it was not sufficient unto the purpose of the Apostle, to declare that Christ was a Builder, and *Moses* the part of an House, unless he manifested he was so, that is, a part of the House that Christ built. Now of this House *Moses* unquestionably was not the *Builder*, but onely a part of it, and employ'd in the *Ministry* of it in one Age or Season alone.

Secondly; the Building of the House, as to the manner of it, is either *Ministerial*, or *Autocratorical*. In the first way, every one who labours by God's Appointment in the Dispensation of the Word, or otherwise for the edification of the Church, is a *Builder*, a *ministerial Builder*; and those who are employed in that Work in an especial and eminent Manner, as the Apostles were, may be said to be *Master-Builders*. And so was *Moses* in the House of God. But it is a Building in the other way and manner that is intended by the Apostle, a Building with supream Power, and for the Builder's own use.

Having cleared and vindicated *the Argument of the Apostle* in this third verse; our next work is to explain and confirm the severals of *his assertion*, partly expressed, and partly included therein. And they are these; 1. *That Christ built the Church, or the House of God.* 2. *That he was worthy of Glory and Honour on that account, and had them accordingly.* 3. *That this his Glory and Honour was incomparably greater than that of* Moses. First,

First; Unto the building of the House of God, Three things are required. First, the giving out the design, platform, and pattern of it, in its Laws, Ordinances, and Institutions, that it may answer the end whereunto it is designed. This is the תבנית, the τυπος or ἐκτυπωμα, the effigiation or delineation of the House.

Secondly, the preparing and fitting of the materials of it, and the compacting of them together, that they may grow up unto an house, an holy Temple an habitation for God; and this is properly תבנין, or οἰκοδομή, the building of the House.

Thirdly, the Solemn Entrance of the Presence of God into it, for its Appropriation Dedication and Sanctification unto God, תנוכה. These three things concurred in both the old *Typical* Houses, the Tabernacle of *Moses*, and the Temple of *Solomon*.

The first thing was, that the *pattern* was prepared and shewed unto *Moses* in the Mount, Exod. 25. 8. *Make me a Sanctuary that I may dwell among them, according to all that I shew thee, the pattern of the Tabernacle, and all the Instruments thereof, even so shalt thou make it*; and ver. 40. *Look that thou make them after the pattern which thou wast caused to see in the Mount.* God had caused *Moses* to see תבנית a Similitude, a Representation of the House which he would have built, and also the things that belonged thereunto. This our Apostle calls τυπος, Hebr. 8. 5. *an express Image* of it, which contained not only the *material Fabrick*, but also the Laws, Ordinances, and Institutions of the Worship of God belonging thereunto, for all these did God shew and declare unto *Moses* in the Mount, as is expressed in the Story.

Secondly; Upon this *Moses* prepared all the Materials fit for that Fabrick by the free-will offering of the people, and by the skill of *Bezaleel* and *Aholiab*, compacted, fitted and reared up an House, a Tabernacle or a Sanctuary. See *Exod.* 38. 39. 40.

Thirdly; The glorious presence of the Lord entred into the Tabernacle so erected, and *God dwelt there*, Exod. 40. 34. *Then a cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle.* God came, and in a wonderful manner took possession of this his House.

So it was also in the preparation and building of the Temple, (1.) The Pattern of it, of the whole *Fabrick*, and all the Orders, Ordinances, and Worship of it was given and shewed unto *David*, who delivered it unto *Solomon* his Son. So he concludes the Account that he gave of all the particular Concernments of these things: 1 *Chron.* 28. 19. *All this, said David, the Lord made me understand in writing by his hand upon me, even all the work of this Pattern.* (2ly.) *Solomon* prepares Materials in Abundance, and by the skil of *Hiram* framed them into an House, and all the holy Utensils of it, as is at large expressed in the Story. (3ly.) The Temple being erected, the glorious presence of God entred thereinto, to appropriate, *Dedicate* and *Sanctifie* it unto God, 1 *Kings* 8. 10, 11. *And it came to pass, that when the Priests were come out of the Holy Place, that the Cloud filled the House of the Lord, so that the Priests could not stand to minister because of the Cloud, for the Glory of the Lord had filled the House of the Lord.*

It is evident then that these three things are required to the *Building* of the House of God, whereof these *material Fabricks* were a Type and Representation. And all these were perfectly effected by *Jesus Christ* the Son of God. I have said before, that it is not the House or Church of this or that Age, Place, or Generation, that is intended in this Expression, but the Church of God in all Ages, and places from first to last. I confess the principal Instance of this work is in the Church of the *New Testament*, whose Foundation *in* himself, and Erection *on* himself, he did so expressly and particularly undertake. *On this Rock*, saith he, *I will build my Church.* Matth. 16. 18. The stable Rock of Faith in himself as the Eternal Son of God, as designed to the great work of God, in glorifying himself among Sinners. This work of building the House of God, was alwayes from the beginning performed by himself. The first thing required unto it may be considered two wayes. First, as to the *Delineation* or forming of this House in his own Eternal mind, as the Son, and Wisdom of the Father. He was in the Eternal Counsels of the Father, about the providing and framing of this Habitation for himself. God from all Eternity had laid the plot and design of this great Fabrick, and all the concernments of it, in the *Idea* of his own mind. And there it was hid, even from all the Angels in Heaven, until its actual rearing, until the event. *Ephes.* 3. 9, 10, 11. This design and purpose of his, he purposed in Jesus Christ. That is, this Counsel of God, even of Father and Son, *Prov.* 8. 31. 32. was to be accomplished in and by him. And this Glorious *Pattern* he had in his mind in all Ages, and brought with him into the world, when he came to put the last hand unto it. This

anſwered the תבנית or *Idea* repreſented to Moſes in the Mount.

He expreſſed this conception of his mind, when he gave out Laws, Rules, Orders, Ordinances, Inſtitutions of Worſhip, the whole Pattern of the Houſe as it was in divers mannners, and at ſundry ſeaſons to be erected. I have in the *Prolegomena* unto the firſt part of theſe Diſcourſes, abundantly manifeſted, that it was *the Son* who from the foundation of the world, immediately in his own perſon tranſacted the Affairs of God with men. Thither I refer the Reader. He it was that walked in the Garden when *Adam* had ſinned, and gave the firſt promiſe unto him, which proved the foundation of the Houſe of God in after-Ages. He it was that was with the people in the Wilderneſs, which gave them their Laws and Statutes in *Horeb*, and ſo built *autocratically* the houſe of God. And for the Church of the New Teſtament, when he immediately and *viſibly* tranſacted all the affairs of the Kingdom of God, it is moſt apparent, he ſpake with, and inſtructed his Diſciples, in all things pertaining to the Kingdom of God, *Acts* 1. 3. that is, of the Houſe; And, as God Commanded *Moſes*, that he ſhould make all things according to the Pattern ſhewed him in the Mount; ſo Chriſt requires of his Diſciples that they ſhould *Teach men to do and obſerve, all things whatever he Commanded*, *Matth.* 28. 20. which is therefore all that belongs unto the Houſe of God.

Secondly; The Second thing required unto the Building of this Houſe, is the providing of *Materials*, and the framing and compacting of them into an *Houſe* for God. Now this was a great work indeed: eſpecially conſidering the Condition of all thoſe perſons whereof this Houſe was to be conſtituted; *They were dead in Treſpaſſes and Sins*, and the Houſe was to be a *living Houſe*, 1 *Pet.* 2. 5. They were all *Enemies to God*, ſtrangers from him and under his Curſe. The Houſe was to be made up of the *Friends of God*, and ſuch as he might delight to dwell with and among. They were *Dead Stones*, and the Houſe was to be built of the *Children of Abraham*. This then was a great and glorious Work, and which none could perform but he that was unſpeakably more honourable than *Moſes*, or all the Sons of men. The particulars of this work are many and great, I ſhall briefly reduce them unto four heads, ſuch as were reſembled and repreſented in the building of the Tabernacle by *Moſes*.

Firſt then, *Moſes* gathered the materials of the Tabernacle by a *free-will offering from among the people*, Exod. 35. 4, 5. *And Moſes ſpake unto all the Congregation of the Children of Iſrael, ſaying, This is the thing which the Lord Commanded, ſaying, Take you from amongſt you an offering unto the Lord; whoſoever is of a willing heart, let him bring it, an offering of the Lord.* By this means without force or compulſion or impoſition were the *Materials* of the Tabernacle brought in. And ſo alſo doth the Lord Chriſt provide for the building of the Church. He doth not gather men by force or violence, or drive them together unto the Profeſſion of the Truth with the Sword, as *Mahomet* and the *Pope* do to their Idols. But he invites none, receives none, admits of none, but thoſe that *willingly offer themſelves*. Such as *come* unto him, and give up themſelves to the Lord, and to the Officers of his Houſe, by the Will of God, he admits; and no other. 2 *Cor.* 8, 1. *Rom.* 12. 1. And herein he puts forth the Greatneſs of his Power, in *giving them this will of Coming*; for they have it not in, nor of themſelves; but he makes them *willing in the day of his power*, *Pſal.* 110. 3. And this work we could manifeſt to be great and glorious, might we inſiſt on the particulars of it.

Secondly, The materials of the Tabernacle being freely offered, were *wiſely framed*, and compacted together, and faſhioned into a Sanctuary for an habitation of the Lord. This was the work of *Bezaleel* and *Aholiab*, by Art, Wiſdom, and Skill; But the faſhioning of the Real Spiritual Houſe of God by Chriſt in all Ages, is a thing full of *myſterious Wiſdom* and Holineſs. The Apoſtle expreſſeth it in ſundry places, we may touch on ſome of them. *Epheſ.* 2. 20, 21, 22. *Jeſus Chriſt himſelf is the chief corner ſtone; in whom all the Building framed together, groweth into an Holy Temple in the Lord: in whom you alſo are builded together for an habitation of God through the Spirit.* The living Stones being brought together by their own *willing offering* themſelves to the Lord, They are by him, as the Tabernacle of old, *fitly framed together* into an holy Temple or Habitation for God. How this is done, as he ſayes in general that it is by the Spirit, ſo he particularly declares, Chap. 4. 15, 16. *growing up into him in all things which is the Head even Chriſt, from whom the whole Body fitly joyned together and compacted, by that which every Joynt ſupplyeth, according to the effectual working in the meaſure of every part, maketh increaſe of the Body unto the edifying it ſelf in love.* And he expreſſeth it again to the ſame purpoſe; *Col.* 2. 19. There are various Alluſions in the Words, both unto an *Artificial* Houſe, and unto the natural Body of a man. The ſumme is, That in Chriſt the Head of this Body, the Lord and Builder of this Houſe, there is reſident a *Spirit of Life*, which by him is communicated to every ſtone of the Houſe, which gives it life, uſefulneſs, union unto the Head or Lord of the Body or Houſe; as alſo order and beauty in reference unto the whole; That is, being all alike united unto Chriſt, and acted in their places and order by one Spirit, they become *one houſe* unto God. In brief; the compacting and uniting of the materials of this Houſe is twofold: Firſt *Phyſical* and living. Seconly, *Legall* or *Moral*. The former is, as was ſaid, by the communication of the ſame Spirit of Life unto them all, which is in Chriſt their Head; ſo that they are all animated and acted by the ſame Spirit. The Second is their regular diſpoſition into beautifully ordered Societies, according to the Rules and Laws of the Goſpel.

Thirdly; That the Houſe ſo built and compacted, might be an Habitation unto God, it was neceſſary, that an *Atonement* ſhould be made for it by Sacrifice, and that it ſhould be purified and ſanctified with the *blood thereof*. This our Apoſtle declares Chap. 9. 19, 20, 21. *For when Moſes had ſpoken every Precept to all the people, according to the Law, he took the blood of Calves, and of Goats, with water and Scarlet wooll, and ſprinkled both the Book and all the people, ſaying, This is the blood of the Teſtament, which God hath enjoyned unto you. Moreover he ſprinkled likewiſe with blood, both the Tabernacle and all the Veſſels of the Miniſtry.* This alſo was Chriſt to do in the building of his Church, as the Apoſtle in the ſame place declares. He was to make *Atonement* for it by the Sacrifice of himſelf; and to ſprinkle it wholly with his own Blood; that both an Atonement might be made for it, and likewiſe that it might be cleanſed, ſanctified, and dedicated unto God; which part of his work in building his Houſe, the Scripture moſt largely inſiſts upon.

Fourthly; The Tabernacle being erected, and ſprinkled with Blood, it was alſo with all its *Utenſils* to be *anointed with the Holy Oyle*; and it was ſo accordingly, *Exodus* 40. 9, 10, 11. *Thou ſhalt*, ſaith God, *take the anointing Oyle, and anoint the Tabernacle, and all that is therein; and all the Veſſels thereof, and it ſhall be holy. And thou ſhalt anoint the Altar of the burnt Offering, and all his Veſſels, and ſanctifie the Altar, and it ſhall be an Altar moſt holy.* That this Unction was a Type of the Holy Ghoſt, is known; He is the *Oyle of Gladneſſ* wherewith Chriſt himſelf, and all his, were to be anointed. This therefore the Lord Chriſt in an eſpecial manner takes care for in the building of his Houſe; Namely, to have it anointed by the Holy Ghoſt: This he promiſed unto them; *John* 16. 7. and this he performeth accordingly, 1 *Jo.* 2. 22. This *Unction* with all the bleſſed and glorious effects of it, doth the Lord Chriſt grant unto this whole Houſe of his. And theſe are the heads of ſome of the principal Actings of Chriſt in the building of the Houſe of God: All which are done by him effectually, and by him alone.

Laſtly, Unto the Compleating of this Houſe for an Habitation to the Lord; the *Glorious Entrance of his Preſence* into it was required. And this alſo is accompliſhed by him according to his promiſe, that he will be with us, among us, and dwell in us by his Spirit unto the End of the World: *Matth.* 28. 20. 1 *Cor.* 3. 16. 2 *Cor.* 6. 19. *Epheſ.* 2. 19, 20, 21, 22.

And ſo we have briefly demonſtrated the firſt thing expreſſed in the words; namely, That Chriſt was the Builder of the Houſe, whereof Moſes was a part, and a member onely.

The Second thing aſſerted is, *That the Lord Chriſt is worthy of all Glory and Honour, upon the Account of his thus building his Church, the Houſe of God.* This alſo is directly taught by the Apoſtle, and included in the compariſon that he makes of him with *Moſes*, and his preference above him. He is worthy of *much more Glory* and Honour than *Moſes*. *What Glory* it is that the Apoſtle intends, we muſt firſt enquire; and then ſhew, both that he is *worthy* of it, and alſo *hath* it; which things comprize what remains of the Apoſtles intention in this firſt Argument. *Obſ.* 2.

Firſt; The Lord Chriſt hath an *Eſſential Glory*, the ſame with that of the Father. This he had from Eternity antecedent unto his whole undertaking *of building the Houſe of God. He and his Father are ONE*, *John* 10. *verſ.* 30. Before his Humiliation he was in the *Form of God*, and *counted it no robbery to be equal to God*, *Phil.* 2. *v.* 6. *Equal* in Dignity and Glory becauſe of the ſame nature with him, which is the fountain of all Divine Glory and Honour. This is the *Glory* which he had with the

Father before the *World was*, which being clouded for a season, in his taking on him the *Form of a Servant*, *Phil.* 2. 8. he desires the manifestation of again, upon the accomplishment of his work in this world, *John* 11. 6. *Rom.* 1. 3. But this is not the Glory intended. For the Reason and cause of it, is not his *Building the House of God*, but his *Divine Nature* from which it is absolutely inseparable. Had this *House* never been *built*, yet he would have been thus glorious to Eternity.

Secondly, There is in Christ the Glory and Honour of the *Humane Nature*, as glorified after its obedience and suffering. This Nature was rendred glorious by virtue *of its Union* with the Son of God from his Incarnation, as it is expressed by the Angel, *Luke* 1. *ver.* 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, Therefore also shall that Holy Thing which shall be born of thee be called the Son of God.* But it received an inconceiveable Addition of Glory, when being made *spiritual* and heavenly, and every way glorified beyond what the understanding of man can reach unto, (for whereas our *vile bodies shall be made like unto his glorious Body*, or we shall be made like unto him, *it doth not appear*, is not conceivable, *what we shall be*; 1 *John* 3. v. 2.) it was received triumphantly into Heaven, *Acts* 1. *v.* 9. there to continue until the times of the *Restitution of all things*, *Chap.* 3. *ver.* 21. Neither is this as absolutely considered, the *Glory and Honour* here intended. For this Glory is not merely that which he hath in *himself*, but that which *is due to him* from, and *given to him* by the Church.

Thirdly, There is the Honour and Glory which he hath received in his Exaltation, as the *Head of the Church*. What this Glory is, and wherein it doth consist, or what are the Effects of his *Exaltation*, have been at large declared on *Chap.* 1. ver. 2, 3, &c. *Matth.* 28. *ver.* 18. *Ephes.* 1. *ver.* 20, 21, 22. *Col.* 1. *ver.* 15, 16, 17, 18. In this last place both the Nature and Reason and Consequents of it are expressed. The Nature of it is in this, that He is *the first born of every Creature*, ver. 15. or Lord, and Heir of the whole Creation of God; *the Head of the Body*, with an absolute *Preeminence in all things*, ver. 18. And the Reason which makes this Exaltation reasonable, is taken from the Dignity of his Person absolutely considered, and the Infiniteness of his *Power*. For, in his *Person*, he is the *Image of the invisible God*, ver. 15. Or, the *Express Image of the Father*, as *Hebr.* 1. ver. 3. And as to his Power, by him were all *things created that are in Heaven, and that are in Earth*, ver. 16. as is at large declared, *John* 1. ver. 1, 2, 3. This made it equal, that having fulfilled the Work assigned unto him, mentioned ver. 20, 21, 22. He should enjoy all the Glory and Honour insisted on; that is, that after he had *built the House of God*, he was thus exalted.

What this Glory or Honour of Christ is, with respect unto the Church or the House built by him, shall be briefly declared; supposing, as was said before, what hath been already taught concerning it on the first Chapter. And it may be considered,

First, In respect of the collation of it upon him. His Glory as the eternal Son of God, was and is *personall* and natural unto him, even as it is unto the Father. For each Person being *possessed in solidum* of the same Nature, each of them being *God by Nature*, and the *same God*, they have the same Glory. But this Glory of Christ, as *the Builder of the Church, as Mediator*, is consequent unto, and bestowed upon him by the Will and actual Donation of the Father. By him was He *designed unto his Work*, and from him doth he *receive his Glory*. *He raised him from the Dead, and gave him glory*, 1 *Pet.* 1. 21. That is, not only rendred him Glorious by his Resurrection, as *He was declared to be the Son of God with Power, according to the Spirit of Holiness by the Resurrection from the Dead*; as Rom. 1. 4. that is, made known by that miraculous divine Operation to be the true real Son of God, and his Divine Nature thereby manifested, nor only, because he was afterwards *received up into Glory*, 1 *Tim.* 3. 16. that is, gloriously and triumphantly in his humane Nature received into Heaven; But because it was his Will, that Glory and Honour should be yielded, ascribed, and payed unto him. For so he speaks concerning the whole Intellectual Creation. As first, for *Angels*; he saith, *Let all the Angels of God worship him.* Chap. 1. 6. And for Man; *The Father hath committed all Judgment unto the Son, that all men should honour the Son, even as they honour the Father.* John 5. ver. 22. 23. So that this Glory and Honour is conferred upon the Lord Christ as the builder of the Church, by the Grant, Donation, and Will of the Father.

Secondly, As to the *Nature* of this Glory, it consists in this; that he is the Object of all Divine Religious Worship; and the principal Author of all the Laws thereof; whereby,

whereby it is outwardly and solemnly celebrated or performed. Hence there is a twofold Duty incumbent on the Church in reference to him who is the Builder of it, our Mediator Jesus Christ. (1.) That they serve him, trust him, believe in him, obey him with all Religious subjection of Soul and Conscience. Hence saith he, *ye believe in God, believe also in me*; Jo. 14. 1. *ye believe in God* the Father who sent me, believe also in me who am sent, with the same Divine Faith and Confidence. Commands and Examples unto the same purpose are multiplied in the Scripture, as I have elsewhere shewed at large. Jesus Christ our Mediator, God and man, the Builder of the Church, is the proper object of our Religious Faith, Love, and Fear, even as the Father is. In him do we believe, on his Name do we call, to him do we subject and commit our Souls unto Eternity. This glory is due unto him because he built the Church. (2.) The *Observation* of all his Commands, Laws, and Institutions as the great Sovereign Lord over our Souls and Consciences in all things. For to *this end Christ both dyed, and rose, and lived again, that he might be Lord both of the Dead and the Living*: Rom. 14. 9. Supream Lord over us whilest alive, requiring obedience to all his Laws as a Son over his own House; and when we are Dead, to raise us again and to bring us unto his Judgment-Seat, as ver. 10, 11. And this obedience he gives in command to all his Disciples, *Matth.* 28. 20. And in these things consists that *peculiar Glory* which Christ as this Builder of the House hath, or is endowed withall.

Thirdly, Two things may be considered concerning this Glory; (1.) What it is that is the *formal Reason* of it; that which renders him a *meet object* of the Churches Worship, and the Churches Worship to be truly *Divine* or Religious. (2.) What is the *principal motive* prevailing with us to give him this Glory and Honour. For the first, it is no other but the *Divine Nature*. The Natural and Essential Excellencies of the Deity, are the *formal Reason and proper Object* of all Divine Worship. We worship the Lord Christ who is God and Man; he is so in one Person; and his Person who is God and Man is the Object of that Worship. But the *formal Reason* and Object of it is the Divine Nature in that Person. Give me leave to say; God himself could not command the Lord Christ to be worshipped with Divine Religious Adoration, were he not *God by Nature*, for the thing it self implyeth a contradiction. Religious Worship is nothing but an Assignation of that Honour which is due to divine Excellencies; namely, to trust, believe, fear, obey, love, and submit unto, Infinite Holiness, Goodness, Righteousness, Power, in the first Cause, last End, and Sovereign Lord of all. Now to assign Glory proper to divine Excellencies, and which receiveth its nature from its object, where divine Excellencies are not, is openly contradictory. Besides, God hath said; *I am the Lord, that is my name, and my Glory will I not give unto another*, Isa. 42. 8. He that hath not the *Name of God*, that is his Nature, shall not, nor can have this Glory which is to be the Object of the Worship mentioned. And there are not scarcely more gross Idolaters in the world, than those who profess to worship Christ, and to believe in him, in a word, to give him all the Glory that is due to God, and yet deny him so to be.

Now, in our Worship of Christ, which is our assignation of Glory unto him, he is considered two waies: (1.) *Absolutely*, as *he is over all, God blessed for ever*, Rom. 9. 5. (2.) As he is the Mediator between the Father and us. In the first respect he is the proper and ultimate Object of our Worship. We believe in him, pray unto him; as *Stephen* offered his dying Prayer unto him in particular. They stoned *Stephen* praying or invocating, in these words, *Lord Jesus, receive my spirit*, Acts 7. 59. So are we *baptized* in his Name, and thereby initiated into his Service, as our Lord and our God; as, *Thomas* expresseth his confession of him, *John* 20. 28. So may we pray unto him directly and distinctly, making his Person the ultimate Object of our Faith, Trust, and subjection of Soul therein. See *Ephes.* 5. 23, 24, 25. 2 *Cor.* 5. 15. *Tit.* 2. 14. *Rom.* 14. 9, 18. (2.) Consider him in the latter way, as the *Mediator between the Father and us*; So he is the immediate, but not the ultimate Object of our Worship. In this sense, *through him we do believe in God, who raised him up from the dead, and gave him Glory, that our Faith and Hope might be in God*, 1 *Pet.* 1. 21. He is the means of our Faith and Hope. By him we have an *accesse by one Spirit unto the Father*; Ephes. 2. 18. And according to his Command, we ask of God *in his Name*, and *for his sake*, John 16. 23, 24, 26. And in this sense, in all our Worship internal and external, in our Faith, Confidence, Obedience, and Supplications, the Father is considered, as the *ultimate* Object of our Worship, and the Lord Christ the Son, as he who hath procured Acceptance for us, who pleads our cause, manageth our affairs, justifies

juſtifies our perſons, and prevails for Grace and Mercy. And this is the moſt ordinary and ſtanding way of Faith in the Worſhip of God. We addreſs our ſelves to the Father by Chriſt the Son as Mediator, conſidering him as veſted with his Offices in and over the Houſe of God. This the Apoſtle excellently expreſſeth, *Epheſ.* 3. 14, 15, 16, 17, 18, 19. However it is free for us to addreſs our Petitions directly unto Chriſt, as he is God, equal with the Father.

And we may ſee here the Difference that is between our Worſhip of *Chriſt the Mediator*, and the *Papiſts* worſhip of their Saints and Angels. They go firſt to their Saints, to the *bleſſed Virgin* eſpecially: to her they pray; what to do? to give them, Grace, Mercy, Pardon of Sins, and Salvation. This, indeed, many of them have done, and do, and that in an horrible Idolatrous blaſphemous manner. But this they commonly plead; that they only pray to Saints that they would pray and intercede with God for them; granting that they may be Mediators of Interceſſion, though not of Oblation. Well then! their *praying unto Saints* is one diſtinct Act of Worſhip, whereof the Saints are the only Object; which, they being meer Creatures, is open and expreſs Idolatry. But now in our Worſhip of God by Chriſt, it is the ſame Worſhip whereby we worſhip the Father and the Son; the Father in and through the Son; with the ſame actings of Faith and confidence, and by the ſame Invocation, the one as the Object ultimately of our Interceſſion, the other as the Mediator of our Acceptance. But it will be ſaid, May we not then pray to Chriſt to pray to the Father for us, which would be a diſtinct Act of Religious Worſhip? I Anſwer, (1.) We have no Preſident in Scripture, nor Warrant for any ſuch addreſs. (2.) It ſeems not agreeable to the *Analogie* of Faith, that we ſhould pray unto Chriſt to diſcharge his own Office faithfully. But this we may doe; we may pray unto him diſtinctly for Grace, Mercy, Pardon, *becauſe he is God*, and we may pray unto the Father by him, as he is *our Mediator*, which two *Modes* of Divine Worſhip are ſufficiently revealed in the Scripture.

Secondly, Having conſidered the *formal Reaſon* of the Glory inſiſted on; We are nextly to inquire after the *great Motive* unto our giving him this Glory, that makes him worthy of it, and obligeth us in eſpecial Duty to give it unto him. Chriſt our Mediator, God manifeſted in the fleſh, God and Man, whole Chriſt, his divine and humane nature in one Perſon, is the Object of our Religious Adoration and Worſhip; and it is juſt, righteous, equal that we ſhould conſtantly and continually worſhip him, *becauſe he hath built the Houſe of God*; becauſe of his work of Mediation.

As it is in the firſt Command, ſo it is in this matter, *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the houſe of bondage: thou ſhalt have no other Gods before me*; *Exod.* 20. 2, 3. Declaring himſelf to be the Lord God, he propoſeth the formal Reaſon of all Religious Worſhip, and that which makes it indiſpenſably neceſſary. But yet to ſtir the people up unto the actual performance of it, he adds that *great Motive* in what he had done for them, *he had brought them out from the Land of Egypt, out of the houſe of Bondage*. Had he not done ſo, all Worſhip and Honour divine, was due unto him; but having done ſo, it is a ſtrong obligation to bind them to diligence in its obſervance. So I ſay it is in this matter. Chriſt is to be worſhipped, becauſe he is God; but the great motive hereunto is what he hath done for us in the work of Redemption. And unto all that we have ſaid in this matter, we have the joynt Teſtimony of all the Saints and Angels of God. *Rev.* 5. 8, 9, 10, 11, 12, 13. *And when he had taken the Book, the four living Creatures, and four and twenty Elders, fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the Prayers of the Saints. And they ſang a new ſong, ſaying, Thou art worthy to take the book and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us unto God by thy blood, out of every kindred, and tongue, and People, and Nation; And haſt made us unto our God Kings and Prieſts, and we ſhall raign on the Earth. And I beheld, and I heard the voyce of many Angels round about the Throne, and the living Creatures, and the Elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands. Saying with a loud voyce, Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing. And every Creature which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I, ſaying, Bleſſing, and Honour, and Glory, and Power, be unto him that ſitteth on the Throne, and unto the Lamb for ever and ever.* The whole of what we have aſſerted is here confirmed. For, (1.) The *Lamb* here is Jeſus Chriſt the Mediator, the Lamb of God that took away the Sins of the World. (2.) The

(2.) The *Worſhip* and Honour aſcribed unto him, is holy, ſacred, and religious, and that from the whole Creation. (3.) It is but *one and the ſame Worſhip* that is given unto the Lamb, and to him that ſits upon the Throne, even the Father. (4.) The Reaſon hereof and great Motive unto it, whence it is ſaid that he is worthy of it, that is, it is our continual Duty to perform it unto him, is becauſe of the great things he hath done for us, in our Redemption and Salvation; that is, his *building of the Houſe of God*.

From what hath been ſpoken it is evident in what ſenſe we worſhip the Man Jeſus Chriſt, with divine Honour and Worſhip; even as his humane Nature by virtue of Perſonal Union ſubſiſteth in the Perſon of the Son of God, which Perſon is the proper Object of our Worſhip.

To cloſe this matter; here lies a great difference between Chriſt and *Moſes*. That whereas the work of *Moſes*, brought all the Honour and Glory he had unto his Perſon, and which yet was but an inferiour work, the work of a Servant or Miniſterial Builder; The Perſon of Chriſt brought Glory and Honour unto his work, although it were very excellent and glorious; for he condeſcended and humbled himſelf unto it, *Phil.* 2. 6, 7, 8. But yet the work being done, is a cauſe of giving new Honour and Glory unto his Perſon.

It remains onely, that I briefly give the Reaſons why this *Building of the Houſe* doth render the Lord Chriſt ſo worthy of Glory and Honour: It doth ſo;

Firſt; becauſe the work it ſelf was *great* and glorious. Great works make the Authors of them famous and honourable. Hence have been the endeavours of Men to eternize their names, to make themſelves famous and renowned by their works and buildings. This was one end of that ſtupendious enterprize of the children of men in the building of *Babel*; they would build a Tower to make *themſelves a Name*, Gen. 11. *v.* 4. To get them renown and glory. And they have been imitated by their Poſterity, who in all Ages have praiſed their Saying. So *Nebuchadnezzar* teſtifyeth concerning himſelf: *Dan.* 4. 30. *Is not this*, ſaith he, *great Babylon, that I have built for the Houſe of the Kingdom, by the might of my Power, and for the honour of my Majeſty?* But alas, what poor periſhing heaps have been the Products of their endeavours? they have all long agoe been made a ſpoil unto time and confuſion. When *Solomon* went about to build a material *Typical Houſe* for God, he tells *Hyram* the King of *Tyre* in his meſſage unto him; that *the Houſe which he built was very great*; for ſaith he, *great is our God above all gods*; 2 *Chron.* 2. 5. But he adds moreover; *but who is able to build him an Houſe, ſeeing the Heaven, and the Heaven of Heavens cannot contain him; who am I then that I ſhould build him an Houſe, ſave only to burn Sacrifice before him.* The uſe of this Houſe is not for God to dwell in, but for us to worſhip him in. Do not conceive that I am building a Temple with ſuch thoughts and apprehenſions, as the Nations build theirs unto their falſe Deities; namely, to confine them to a place and keep them in. The *Immenſity* of the Nature of our God will admit of no ſuch thing. It's only a place for his Service that I intend. But now this hath Chriſt done; he hath built an Houſe for God to dwell in for ever. And this on many Accounts was a greater work than that of the Creation of all things out of nothing. But if from that antient work of Creation was to ariſe all the Glory of God according to the Law of Nature; how excellent is this Honour and Glory, which ariſeth to Jeſus Chriſt, and to God by him, from this new Creation; from his forming and creating *new Heavens* and *new Earth* wherein dwelleth Righteouſneſs!

Secondly, it is Glorious on all accounts of Glory: Glorious in it ſelf: who can ſet forth, who can expreſs the Glory and Beauty, the Order of this work? The Tabernacle with the Temple of old, and all their furniture were exceeding Glorious: But yet they and their Worſhip had no Glory, in Compariſon of the more excellent Glory of this ſpiritual Houſe, 2 Cor. 3. 10.

It is *Glorious* in its *Foundation*; which is Chriſt himſelf. *Other Foundation can no Man lay, ſave that which is laid, which is Jeſus Chriſt*; 1 *Cor.* 3. *ver.* 11. This is the *Rock* on which this Houſe is built, *Matth.* 16. *v.* 18. *He is laid in Zion for a Foundation, a Stone, a tryed Stone, a precious Corner-Stone, a ſure Foundation, Iſai.* 28. *v.* 16. So glorious, that when he is brought forth, thoſe concerned in the building, ſhout with crying, *Grace, Grace unto it, Zech.* 4. *v.* 7. And it is *glorious* in its Superſtruction; it is built up of *Living Stones*, 1 Pet. 2. *v.* 4. which alſo are Precious and Elect; cemented among themſelves and wrought into beauty and Order by the Spirit of God: It is alſo *Glorious* in reſpect of its End; it is built unto the Glory of God. This Houſe

is the Foundation of *Eternal Glory*, as being that upon the account whereof God will for ever be glorified. It comes into the place of the whole Creation at first, and doubles the revenue of Glory unto God. But as unto these things more must be spoken afterwards.

Our duty is to bear in mind this *Honour* and *Glory* of Christ; as that whereunto he is exalted, that whereof he is every way *worthy*. And herein our concernment and Honour doth lye. For if, *any one Member of the mystical Body being Honoured, all the Members rejoyce with it*, 1 Cor. 12. ver. 26. how much more have all the Members cause to rejoyce in this unspeakable Honour and Glory of their Head, whence all their Honour in particular doth flow.

Obs. 3. *The Honour and Glory of all that were ever employed, or ever shall so be in the work and service of the House of God, jointly and severally considered, is inferiour, subordinate, and subservient to the Glory and Honour of Jesus Christ, the chief Builder of the House. He is worthy of more Honour* than they all. He is the *Son*, they are *Servants*. He is *over the House*, they are *in it*, and Parts of it. They are *Shepherds*, but the Sheep, the Lambs are his.

He is the ἀρχιποίμην, the chief or *Prince of Shepherds*; all their Honour is from him, and if it be not returned unto him, it is utterly lost.

Vers. 4.

Ver. 4. *For every House is built by some, but he that built all things is God.*

In this Verse the Apostle *confirms* and *illustrates* what he had before asserted and proved. Hereunto two things were necessary. For first, whereas his whole Discourse had reference unto the *Analogie* that is between an *House and its Builder* on the one hand, and *Christ with his Church* on the other; Seeing it lies in this, that as the Builder is worthy of more Honour than the House built by him, So is Christ of more than the whole Church or House of God which was built by him; it was therefore necessary to shew, that his Argument had a real foundation in the things, from which the *Parity of Reason* insisted on by him did arise. This he doth in the first words; *Every House is builded by some*. Every House what ever hath its builder, between whom and the House, there is that respect, that *He* is more honourable than *it*. This therefore holds equally in an *Artificial* House, and in an *Analogical*. The respect mentioned is alike in both.

Secondly; If that *Building* of the House, which alone would make good the Apostles inference and Intention (namely, that Christ was more honourable than *Moses*, because he built the House; *Moses* was only a part of it,) were such as we have described, the *Building of the Church in all Ages*, who could perform it? to whom must this work belong? why, saith he, *He who built all things is God*.

Two things are here to be inquired into; First, *What* is intended by the *All things* here mentioned: Secondly, *who* is intended by *God*, who is said to *build them all*.

For the first, τὸ πάντα, *all things*, is put for ταῦτα πάντα, all *these things*; all the things treated about; which kind of expression is frequent in the Scripture. And therefore *Beza* well renders the words, *hæc omnia*, all *these things*. The whole House, and all the Persons that belong unto it, or the Parts of it in all Ages. And thus is τὸ πάντα constantly restrained to the subject matter treated of. Besides, the word κατασκευάσας, here used by the Apostle, whereby he expressed before the *building* of the House, plainly declares that it is the same *kind of Building*, that he yet treats of, and not the *absolute Creation* of all things, which is no where expressed by that word. And this is sufficient to evince what we plead for. This word is no where used in the Scripture to express the *Creation of all things*, neither doth it signifie to create, but to prepare, and to build. And it is often used in this business of preparing the Church or the wayes of the Worship of God. See *Matth.* 11. 10. *Luke* 1. 17. *Chap.* 7. 21. *Hebr.* 9. 2. *ver.* 6. So that there can be no pretence of applying it to the Creation of the World in this place. Again, the making *of all things*, or the *first Creation*, doth not belong unto his purpose; but the mention of it would disturb the Series of his discourse, and render it *æquivocal*. There is neither Reason for it in his design, nor Place for it in his discourse, nor any thing in it to his purpose.

Secondly; *Who* is here intended by the name *God*. The words may be so understood, as to signifie either, *that God made or built all these things*, or, *that he who made and built all these things, is God*; The first sense making God the *Subject*, the latter, the *Predicate* of the Proposition. But as to our purpose they amount unto the same. For if He who made them is God, his making of them declares him so to be. And it is the Lord Christ who is intended in this expression; For,

First; if *God absolutely* or God the Father be intended, then by the *building of all things* the Creation of the world is designed; so they all grant who are of that Opinion: but that this is not so we have already demonstrated from the words themselves.

Secondly; The Introduction of *God absolutely*, and his building of all things in this place, is no way *subservient* unto the purpose of the Apostle. For what light or evidence doth this contribute unto his principal Assertion; namely, That the Lord Christ was more honourable than *Moses*, and that upon the Account of *his building the House of God*, the confirmation whereof he doth in these words expressly designe.

Thirdly; It is *contrary* to his purpose. For whereas he doth not prove the Lord Christ to be deservedly preferred above *Moses*, unless he manifest that by his *own Power* he built the House of God in such a manner as *Moses* was not employed in; according to this Interpretation of the Words, he here assigns the *principal Building* of the House unto *another*, even the Father, and so overthrows what he had before asserted.

This then is that which by these Words the Apostle intends to declare; namely, the *Ground* and *Reason* whence it is that the *House* was or could be in that glorious manner *built by Christ*; even because *he is God* and so *able* to effect it; and by this *effect* of his Power he is manifested so to be.

Verse 5.

Ver. 5. *And Moses verily* (was) *faithful in all his House, as a Servant, for a Testimony of those things which were after to be spoken: But Christ* (was faithful) *as a Son over his own House; whose House are we, if we hold fast the confidence, and the rejoycing of the hope firm unto the End.*

The Apostle in these words proceedeth unto *another Argument* to the same purpose with the *former*, consisting in a *Comparison* between *Christ* and *Moses*, in reference unto their Relation to the House of God *when built*. In the *Building* they were both *Faithful*; Christ as the chief *Builder*, *Moses* as a principal *part of the House*, ministerially also imployed in the building of it. The House being *built*, they are both *faithful* towards it in their several *Relations* unto it; *Moses* as a *Servant in* the House of God; Christ as a *Son over* his *own House*; his own because *he built* it.

The *Vulgar Latine* reads also in the latter Place, *in the House*: ἐν τῷ οἴκῳ; for ἐπὶ τὸν οἶκον; *over the House*; but corruptly as was observed. The Agreement of οἴκου. the *Original Copies*, and *Series* of the Apostle's Discourse, require, *over the House*; *A Son over the House*.

Some by αὐτῷ, would have God the Father to be intended; *over his House*, the αὐτῷ House of God. But the other Sense, *his own House*, is evidently intended. Having built the House, and being the Son or Lord over it, it becomes *his own House*.

As to *Moses*, there are in the words; (1.) His *Relation* to the House of God, which was that of a *Servant*. (2.) The *End* of his Ministry; for a *Testimony of the things that were to be spoken afterwards*.

In reference unto the Lord Christ, (1.) His *Relation* to the House is asserted to be that of a *Son*, or *Lord over the House*; (2.) An *Implication* of his *Faithfulness* in that Relation; *But Christ as a Son*; that is, *was faithful as a Son*. (3.) A declaration of the state and condition of that *House* over which as a Son he presides, with an Application of the things spoken, unto the Faith and Obedience of the Hebrews; *whose House are we, if we hold fast*.

The Argument of the Apostle in these words is obvious. The Son faithful over his own House, is more Glorious and Honourable than a Servant that is faithful in the House of his Lord and Master. But *Christ* was thus a *Son* over the *House*, *Moses* only a *Servant* in it.

There is one Difficulty in the *Terms* of this *Argument*, which must be removed before we enter upon the Explication of the words in particular. And this lies in the Opposition that is here made between a *Son*, and a *Servant*, on which the stress of it

doth lie. For *Moſes* was not *ſo a Servant*, but that he was alſo a Child, a *Son* of God. And the Lord Chriſt was not *ſo a Son*, but that he was alſo the *Servant* of the Father in his work, and is in the Scripture often ſo called; and accordingly he conſtantly profeſſed that as he was *ſent* by the Father, ſo he came to do *his Will* and *not his Own*.

Anſw. Firſt; the Compariſon here made is not between the Perſons of *Chriſt* and *Moſes* abſolutely, but with reſpect unto their Relation unto the Church or Houſe of God in their *Officer*. *Moſes* was indeed a Son of God by *Adoption* (for the Adoption belonged unto Believers under the Old Teſtament, *Rom. 9. ver.* 4.) He was ſo in his own Perſon; but he was not a Son in reference *unto the Houſe*, but a Servant by his Office and no more. And the Lord Chriſt who was the Son of God upon a more glorious account, even that of his Eternal Generation, is not here thence ſaid *to be a Son*, he is not as ſuch here ſpoken of, but as one that had the Rule *as a Son* over the Houſe.

Secondly; it is true Chriſt was the *Servant of the Father* in his work, but he was more than ſo alſo. *Moſes* was in the Houſe a Servant and no more. The Lord Chriſt was ſo a Servant, as that he was alſo the *Son*, Lord, and Heir of all. And this, as to the Equity of it, is founded originally in the Dignity of his Perſon, for he is *God over all, bleſſed for ever*, *Rom. 9.* ver. 5. He was *God* and Lord by *Nature*, a Servant by *Condeſcention*; and therefore made a Son, or Lord by the Father's *Conſtitution*, as our Apoſtle declares at large, *Phil.* 2. v. 6, 7, 8, 9. This then is the *œconomy* of this matter. Being in himſelf God over all, he became by voluntary condeſcention in the ſuſception of *humane Nature* the Servant of the Father; and upon the doing of his Will, he had the Honour given him of being the Son, Head, and Lord over the whole Houſe. So that no Scruple can hence ariſe againſt the force of the Apoſtles Argument. Two things are in general contained in the words, as they report the Relation of *Moſes* to the Houſe of God. (1.) His *Miniſtry*: (2.) The *End* of that Miniſtry, as was obſerved. (1.) *Moſes verily was faithful as a Servant in his whole Houſe.* [The *Office* aſcribed unto him, is that of a *Servant*. A Servant of God, and of the People. θεράπων a *Servant*, Miniſter, or Officer *in ſacris*, in things belonging to Religious Worſhip. This was his Place, Office, Dignity and Honour. And this is accompanied with a threefold *Amplification*; (1.) In that he was *faithful* in his Service, which wherein it conſiſted hath been declared. (2.) In that he was a Servant *in the Houſe of God*; not in the World onely, and in complyance with the works of his Providence; (as all things ſerve the Will of God; and wicked Men, as *Cyrus* and *Nebuchadnezzar*, are called *his Servants*) but in *his Houſe*; in that ſervice which is of neareſt Relation and of greateſt Concernment unto him. It is an Honour to ſerve the Will of God in any *Duty*; but in thoſe eſpecially which concern his *Houſe* and his Worſhip therein. (3.) In that he was not thus *employed*, and thus *faithful*, in this or that part of the *Houſe* of God, in this or that Service of it, but in his *whole Houſe* and all the concernments of it. Herein was he differenced from all others whom God uſed in the Service of his Houſe under the Old Teſtament. *One* was employed in one part of it, another in another; *One* to teach or inſtruct it, another to reform or reſtore it; *One* to renew a neglected Ordinance, another to give a New Inſtruction, none *but he* was uſed in the ſervice of the *whole Houſe*. All things, for the uſe of all Ages, until the *time of Reformation* ſhould come, were ordered and appointed by him. And theſe things greatly ſpeak his *Honour and Glory*; although, as we ſhall ſee, they leave him incomparably inferiour to the Lord Chriſt.

θεράπων

For a Teſtimony of thoſe things which ſhould be ſpoken after. The *end* of the *Service and Miniſtry of Moſes*, is expreſſed in theſe words. It was to be εἰς μαρτύριον, *for a Teſtimony*. The Word and Ordinances of God are often called his *Teſtimony*. That whereby he *teſtifieth* and witneſſeth his Will and Pleaſure unto the Sons of Men. עדות *that which God teſtifieth.* Some therefore think the meaning of the words to be, that *Moſes* in his Miniſtry revealed the *Teſtimony* of God; and thoſe words, of *the things that ſhould be ſpoken*, are as much as in and by the things that he ſpake; that God would have *ſpoken by him*, wherein his Teſtimony did conſiſt. But this Expoſition of the Words is perplexed; and makes a direct coincidence between the *Teſtimony* and the things ſpoken; whereas they are diſtinct in the Text, the one being ſubſervient unto the other; the *Teſtimony* unto the *things ſpoken*. Others take Teſtimony to be put for a *Witneſs*, He

εἰς μαρτύριον.

He that was to bear *Teſtimony*; which it was the Duty of *Moſes* to be and to do. He was to be a *Witneſs* unto the Word of God which was given and reveal'd by him. And both theſe Expoſitions ſuppoſe the *things ſpoken*, to be the things ſpoken by *Moſes* himſelf. But neither doth this ſeem to anſwer the mind of the Holy Ghoſt. For

Firſt; This being a *Teſtimony* refers to the whole *Faithfulneſs* of *Moſes*, which was not confined or reſtrained unto the things that were ſpoken, but extended it ſelf unto the whole Service of the Houſe wherein he was employed, as well in the building of the Tabernacle, and Inſtitution of Ordinances, as revealing the Will of God in his Law.

Secondly; λαληθησομένων; reſpects things *future* unto what he did in his whole Miniſtry. This our Tranſlation rightly obſerves, rendring it, *the things that ſhould be ſpoken after*. And this, as well the Order of the words, as the Importance of them doth require. In his Miniſtry he was a *Teſtimony*, or by what he did in the Service of the Houſe, he gave Teſtimony; Whereunto? to the things that were afterwards to be ſpoken, namely in the *Fulneſs of time*, the appointed Seaſon, by the *Meſſiah*, that is the things of the *Goſpel*. And this indeed was the proper End of all that *Moſes* did or ordered in the Houſe of God.

λαληθησομένων

This is the Importance of the words, and this was the true and proper end of the whole Miniſtry of *Moſes*, wherein his *Faithfulneſs* was tryed and manifeſted. He ordered all things by God's direction in the *Typical Worſhip* of the Houſe, ſo as that it might be a Pledg and Teſtimony of what God would afterwards reveal and exhibit in the Goſpel. *For Chriſt is the end of the Law for Righteouſneſs unto them that do believe*: *Rom.* 10. *ver.* 4. And it was revealed unto him, as *unto the other Prophets, that not unto themſelves, but unto us, they did miniſter in the Revelations they made of the things teſtified unto them by the Spirit of Chriſt which was in them*, 1 *Pet.* 1. *ver.* 11, 12. And whereas it is frequently ſaid, that *Moſes bare witneſs unto the Lord Chriſt and the Goſpel*, he did it not ſo much by direct *Propheſies* and Promiſes of him, as by the whole conſtitution and ordering of the Houſe of God and all its Inſtitutions, eſpecially in the *Erection of the Tabernacle* and the Apointment of the *Sacrifices* annexed to it. For as the firſt *witneſſed* and repreſented the Aſſumption of our Humane Nature by Chriſt, whereby ἐσκήνωσεν he *tabernacled amongſt us*; *John* 1. *ver.* 14; And therefore after the Tabernacle was built, God ſpake only from thence, *Levit.* 1.1. So did the latter, that great Sacrifice whereby the *Lamb of God took away the Sins of the World*. Herein was *Moſes* Faithful.

And here the Apoſtle takes his leave of *Moſes*; he treats not about him any more; and therefore gives him as it were an *honourable Burial*. He puts this glorious *Epitaph* on his *Grave*; *Moſes a faithful Servant of the Lord in his whole Houſe.*

Verſe 6.

But Chriſt as a Son over his own Houſe. The term *Faithfull* is here to be repeated; *was Faithful as a Son over his own Houſe.* Every word almoſt proves the preheminence aſſerted. He is a *Son*, *Moſes* a *Servant*. He *over* the Houſe, *Moſes in* the Houſe. He over his *own* Houſe, *Moſes* in the Houſe of another. *Ver.* 6.

In what Senſe the Lord Chriſt is ſaid to be the *Son over his Houſe*, hath been ſo fully declared in our *Expoſition on the firſt Chapter*, that it need not here to be inſiſted on. Abſolute and Supreme Authority over all Perſons and Things, are intended in this Expreſſion. All Perſons belonging unto the Houſe of God are at his diſpoſal; and the *Inſtitution of the whole Worſhip of it* is in his Power alone. Which things (as was ſaid) have been already ſpoken unto.

Whoſe Houſe are we. Having confirmed his Argument, the Apoſtle returns after his manner, to make Application of it unto the Hebrews, and to improve it for the enforcement of his Exhortation unto *Conſtancy and Perſeverance*. And herein, firſt, he makes an Explanation of the *Metaphor* which he had inſiſted on: I have, ſaid he, ſpoken theſe things of *an Houſe* and its Building; but it is the *Church*, it is our ſelves that I intend; *Whoſe Houſe are we*: Secondly; that they might know alſo in particular, whom it is that he intends, he adds a farther Deſcription of them; *if we hold faſt our confidence and the glorying of Hope unto the end.*

οὗ οἶκός ἐσμεν.

Whoſe Houſe are we. That is, *Believers* who worſhip him according unto the Goſpel are ſo. And the Apoſtle frequently both in Exhortations, and Applications of Arguments and Threatnings, joyneth himſelf with the profeſſing *Hebrews* for their

Direction and Incouragement. Now *Believers* are the Houſe of Chriſt upon a treble Account.

1. Of their *Perſons*. In them he dwels *really* by his Spirit. Hence are they ſaid to be *living Stones*, and on him to be built into a *holy Temple*. 1 *Pet*. 2. *ver*. 5. And as ſuch doth he *dwell* in them, *Epheſ*. 2. *ver*. 20, 21, 22. 2 *Cor*. 3. *ver*. 16. *Chap*. 6. *ver*. 19. *John* 14. *ver*. 17.

2. Of their being *compact* together in Church-Order according to his Inſtitution, whereby they are built up, cemented, united, and become an Houſe, like the Tabernacle or Temple of old, *Epheſ*. 4. 16. *Col*. 2. *ver*. 19.

3. Of their *joint-Worſhip* performd in that Order; wherein, and whereby he alſo dwels among them; or is preſent with them unto the *conſummation* of all things. *Rev*. 21. *v*. 3. *Matth*. 28. 20.

If we hold faſt our Confidence, and the glorying of Hope firm unto the end.

ἐαν πὲρ 'Εαν πὲρ, Theſe words may have a double ſenſe; Firſt, to expreſs the *Condition* on which the Truth of the former Aſſertion doth depend. We are his Houſe; but *on this Condition*, that we *hold faſt*, &c. Secondly; to expreſs a *Deſcription of the Perſons* who are ſo the Houſe of Chriſt, by a Limitation and Diſtinction amongſt *Profeſſors*; ſhewing that in the former Aſſertion he intends only thoſe *who hold faſt their confidence firm to the End*.

According unto theſe ſeveral Interpretations, the words are ſeverally employed. Thoſe who embrace the firſt Senſe, make uſe of them to prove a poſſibility of the *falling away of true Belivers*, and that *totally* and finally from Chriſt. For, ſay they, without the ſuppoſition thereof, the words are ſuperfluous and uſeleſs. Thoſe who cleave to the latter Senſe, ſuppoſe the words irrefragably to confirm the *certain permanency* in the Faith of thoſe who are truly the Houſe of Chriſt; they being ſuch alone, as whoſe Faith hath the Adjuncts of *Permanency and ſtability* annexed unto it. For others; what ever they may profeſs, they are never truly or really the Houſe of Chriſt; whence it undeniably follows, that all true Believers do certainly *perſevere* unto the End.

I ſhall not here engage into this *Controverſy*, having handled it at large elſewhere. Only as to the firſt ſenſe contended for, I ſhall briefly obſerve; Firſt, that the *Suppoſition* urged proves not the Inference intended; and ſecondly, that the *Argument* from this Place, is not ſuited unto the *Hypotheſis* of them that make uſe of it. For as *Paul* puts himſelf among the number of thoſe who are ſpoken of, whoſe faith yet none will thence contend to have been liable unto a *total failure*; ſo ſuch *conditional* expreſſions of Goſpel-Comminations, although they have a peculiar Uſe and Efficacy towards Believers in the courſe of their Obedience, as manifeſting God's deteſtation of Sin, and the certain *Connexion* that there is by God's eternal Law between unbelief and puniſhment; yet they do not include any Aſſertion that the *Perſons of Believers* may at any time, all things conſidered on the part of God as well as of themſelves, actually fall under thoſe penalties; as hath been at large elſewhere evinced. Again, this *Argument* ſuits not the *Hypotheſis* that it is produced in the Confirmation of. For if it be the *Condition* of the foregoing Aſſertion, whereon the Truth of it doth depend, then are none at preſent *the Houſe of God*, but upon a ſuppoſition of their *Perſeverance* unto the End. But their Opinion requires that Perſons may be really this Houſe by vertue of their *preſent Faith* and Obedience, although they afterwards utterly fall from both, and periſh for evermore. This then cannot be the ſenſe of the words according to *their Principles*, who make uſe of them for *their Ends*. For they ſay that Men may be the Houſe of Chriſt although they hold not faſt their confidence unto the End; which is directly *to contradict* the Apoſtle, and to render his Exhortation vain and uſeleſs.

The words therefore are a Deſcription of the Perſons who are the Houſe of Chriſt, from a certain *Effect*, or *Adjunct* of that Faith whereby they become ſo to be. They are ſuch and only ſuch, *as hold faſt their Confidence*, and glorying of Hope, firm *unto the End*; whereby they are diſtinguiſhed from *Temporary Profeſſors* who may fall away.

παῤῥησία Two things are obſervable in the words. First, what it is that the Apoſtle requires in them that are the Houſe of Chriſt; Namely, *Confidence* and *Glorying in Hope*. Secondly; the *manner* of our retaining them; we muſt *hold them faſt and firm*, whereunto is ſubjoyned the *continuance of this Duty*, it muſt be unto *the End*. First, for our *Confidence*; moſt underſtand by it either *Faith* it ſelf or a *Fiduciary Truſt* in God, which

which is an inſeparable Effect of it. This *Grace* is much commended in the Scripture, and they ſay, here intended by our Apoſtle. A *Reliance* they mean, reſting and repoſing our hearts upon God in Chriſt, for Mercy, Grace, and Glory; This is our *Chriſtian Confidence*. And the *Rejoycing of Hope*; That is the *Hope* wherein we rejoyce. Hope of Eternal life, promiſed by God, purchaſed by Jeſus Chriſt, and expected by Believers, fills them with *joy* and *rejoycing*; as, *Rom*. 5. *ver*. 5. 1 *Peter* 1. *ver*. 8.

Theſe things are *true*; but whether peculiarly intended in this Place by the Apoſtle is queſtionable; yea that the words are of another *Importance*, and require another Interpretation, is manifeſt from *them*, and the *context*.

For *Firſt*; the word παῤῥησία, tranſlated *confidence*, although it frequently occur in the New Teſtament, yet it is never uſed to ſignifie that *Fiduciary Truſt* in God which is an *Effect* of Faith, and wherein ſome have thought the *Nature* of it to conſiſt. For unleſs where it is uſed *adverbially* to ſignify *openly*, *plainly*, *notoriouſly*, as it doth alwayes in the Goſpel of *John*. (See *Chap*. 18. *ver*. 20.) it conſtantly denotes a *Freedom*, *Liberty*, and conſtancy of Spirit, in *ſpeaking* or doing any thing towards God, or Men. See *Acts* 2. *ver*. 29. *Chap*. 4. *ver*. 13, 20. 2 *Cor*. 3. *ver*. 12. *Phil*. 1. *ver*. 20. 1 *Tim*. 2. *ver*. 13. And we have before manifeſted that this is the *genuine* and native ſignification of the Word. τὴν παῤῥησίαν.

Secondly; The *confidence* here intended doth refer unto our *Hope*, no leſs then the καύχημα, or *Rejoycing* that followeth. The words are not rightly diſtinguiſhed, when *confidence*, is placed diſtinctly as one thing by its ſelf, and *Rejoycing* onely is joyned with *Hope*. And this is evident from the conſtruction of the words. For, βεϐαίαν *firm*, *agrees* not immediately with ἐλπίδος of *Hope*, which is of another *Caſe*; nor with καύχημα, *rejoycing*, which is of another *Gender*; but with παῤῥησίαν, it agrees in both, and is regulated thereby; which it could not be, unleſs *Confidence* were joyned with Hope alſo; Confidence of Hope.

Thirdly. Not our *Hope* it ſelf, but the καύχημα *Glorying* or rejoycing in it, and of it, is intended by the Apoſtle: and therefore no more is our *Faith* in the former Expreſſion.

The *genuine Senſe* then of theſe words, will beſt appear from the Conſideration of the State and *Condition* of the *Hebrews*, and what it is that the Apoſtle invites and incourageth them unto. This *Condition*, as hath been frequently declared, was a condition of *Perſecution*, and danger of backſliding thereon. How then are men at ſuch a ſeaſon uſually prevailed upon, ſinfully to *fail*, and miſcary in their Profeſſion? It is not at firſt by parting directly and openly with Faith and Hope, but by failing in the fruites of them, and the *Duties* which they require. Now of that *Hope* which we have concerning a bleſſed Immortality and Glory by Jeſus Chriſt, there are two proper Effects or Duties; or it requires two things of us. Firſt; a free, *bold*, and *open Profeſſion* of that Truth which our Hope is built upon, and that againſt all Dangers and Oppoſitions; for we know that this *Hope will never make us aſhamed*, Rom. 5. ver. 5. This is the παῤῥησία τῆς ἐλπίδος here mentioned. A confident, open, Profeſſion of our Hope. This we are exhorted unto; 1 *Pet*. 3. *ver*. 11. *Be ready alwayes to give an Anſwer to every Man that asketh you a Reaſon of the Hope that is in you.* This ἑτοιμασία πρὸς ἀπολογίαν; this Promptitude and Alacrity in *Apologizing*, avowing, defending, pleading for the Grounds of our Hope, is the παῤῥησία, the Confidence, or rather Liberty and boldneſs of Profeſſion here intended. Secondly, an open oppoſing of our *Hope*, or that which is *hoped for*, unto all Difficulties, Dangers, and Perſecutions, with an holy boaſting, glorying, or *rejoyceing* in our lot and portion, becauſe the *Foundation of our Hope* is ſure, and the things we hope for are pretious and excellent, and that to the contempt of every thing that riſeth againſt them, is alſo required of us. This is the καύχημα τῆς ἐλπίδος intended. In theſe things men are apt to fail in Temptations and Perſecutions; and when any do ſo faint, as that they take off from the *Confidence* of their Profeſſion; and when they cannot with joy and ſatisfaction, oppoſe the Foundation and end of their *Hope* unto theſe Dangers, they are near unto backſliding. And theſe things alſo are inſeparable from that Faith whereby we are made the Houſe of Chriſt. For although they may be intercepted in their Acts for a ſeaſon, by the power of ſome vigorous Temptation, as they were in *Peter*, yet radically and habitually they are inſeparable from Faith its ſelf, *Rom*. 10. *ver*. 10. καύχημα τῆς ἐλπίδος.

Theſe therefore are the things which the Apoſtle intends in theſe words; and by ſhewing

ſhewing them to be indiſpenſable *Qualifications* in them who are the Houſe of Chriſt, he tacitly perſwades the *Hebrews* to look after and to ſecure them in themſelves, unto the End of his General *Exhortation* before laid down.

In the laſt Place the Apoſtle declareth the *manner* how theſe things are to be ſecured: If *we hold faſt* our Confidence *firm* unto the End. The Duty it ſelf relating unto the manner of our retaining theſe things, is to *hold them faſt*. The ſtate of them wherein they are to be retained, is *firm or ſtedfaſt*, and their *Duration* in that eſtate, *is to the End*.

κατά-χωμεν The firſt is expreſſed by the word κατάσχωμεν, which ſignifies a careful, powerful *holding* any thing to it againſt oppoſition. Κατέχειν τὸ πλῆθος, is effectually to *retain* the *multitude* in obedience when in danger of Sedition. And κατέχειν φρουραῖς, to hold, retain, or keep a place with a Guard. As in *Latine*, *Oppidum præſidio tenere*. Two things therefore are repreſented in this Word. Firſt; That great *Oppoſition* will ariſe againſt this Duty, againſt our *Firmitude* and Conſtancy in Profeſſion. 2ly; That great *Care*, Diligence, and Endeavour is to be uſed in this matter, or we ſhall fail and miſcarry in it. Becauſe of the Oppoſition that is made againſt them: Becauſe of the Violence that will be uſed to wreſt them from us, unleſs we hold them faſt, that is retain them with Care, Diligence and Watchfulneſs, we ſhall loſe them or be deprived of them.

βεβαίαν Secondly; They are to be kept *Firm*. The meaning of this word the Apoſtle explaineth, *Chap.* 10. *ver.* 23. *Let us hold faſt the Profeſſion of our Faith without wavering*; βεβαίαν, that is ἀκλινῆ; without declining from it, or ſhaking in it. It is not enough that we keep and retain, yea *hold faſt* our profeſſion; but we muſt keep it up againſt that uncertainty and fluctuating of mind which are apt to invade and poſſeſs unſtable perſons in a time of Tryal.

εἰς τὸ τέλος Thirdly; Herein muſt we continue *unto the End*; that is, whilſt we live in this World; not for the preſent Seaſon only, but in all future Occurrences, until we come unto the *End* of our Faith, or the end of our Lives, and the Salvation of our Souls. The *Obſervations* from theſe verſes enſue.

Obſ. *The Building of the Church is ſo great and Glorious a Work, as that it could not be effected by any, but he who was God. He that builds all theſe things is God.* To him is it aſcribed, *Acts* 20. *ver.* 28. 1 *John* 3. *ver.* 16. And it requires God to be the Builder of it.

Firſt; for the *Wiſdom of its contrivance*. When God appointed *Bezaleel* to the work of *building the Tabernacle*, he ſayes, That he had *fill'd him with the Spirit of God, in Wiſdom and Knowledg and Underſtanding*; Exod. 31. ver. 3. And none were to be employed in the work with him, but ſuch as were *wiſe-hearted, and into whom God had put wiſdom*, *ver.* 6. And yet this was but for the building of an *Earthly Tabernacle*; and that not to *contrive* it, but only to make and erect it according to a *Patern* which God himſelf did frame; This they could not do, until they were *filled with the Spirit of God in Wiſdom*. What then muſt needs be required unto the *contrivance* of this glorious, myſterious, ſpiritual, heavenly Houſe of God? Nothing could effect it, but infinite Wiſdom. Yea the *Manifold Wiſdom of God* was in it; *Epheſ.* 3. *ver.* 10. All the *Treaſures of his Wiſdom and Knowledg*, Col. 2. ver. 3. In this *Eternal Wiſdom* of God was the myſterious *Contrivance* of this *Building* hid from the foundation of the World; *Epheſ.* 3. *ver.* 9. and its breaking forth from thence in the Revelation of it made in the Goſpel, was accompanied with ſo much Glory, that the Angels of Heaven did earneſtly deſire *to bow down and look into it*, 1 *Pet.* 1. v. 13. We have a very dark view of the Glories of this *Building*; and where it is *myſtically* repreſented unto us, as *Iſai.* 60. *Ezech.* 43, 44, 45. *Revel.* 21. 22, We may rather *admire* at it than *comprehend* its Excellency. But when we ſhall come to ſee, how the Foundation of it was laid, at which *all the Sons of God ſhouted for joy*; how by the ſtrange and wonderful working of the Spirit of Grace, all the *ſtones* deſigned from Eternity for the building of this Houſe were quickned and made *living* in all Ages and Generations; and how they are from the *Beginning* of the World unto the *End* of it, *fitly framed together* to be a *Temple* unto the Lord; and what is the Glory of God's *Inhabitation* therein, we ſhall be ſatisfied that *Divine Wiſdom* was required thereunto.

Secondly; For the *Power of its Erection*. It is the Effect of Divine Power; and that whether we reſpect the *Oppoſition* that is made unto it, or the *preparing* and fitting of the work it ſelf. Thoſe Angels who left their *Firſt Habitation* had drawn all teh

the whole Creation into a Conſpiracy againſt the *Building* of this Houſe of God. Not a Perſon was to be uſed therein, but was engaged in an Enmity againſt this work. And who ſhall prevail againſt this Oppoſition? Nothing but *Divine Power* could ſcatter this combination of *Principalities and Powers*, and defeat the Ingagement of the World, and the *Gates* of *Hell* againſt this Deſigne. Again for the work it ſelf; The *Sins* of Men were to be expiated, *Atonement* for them was to be made, a *Price* of Redemption to be paid, *dead Sinners* were to be quickned, *blind Eyes* to be opened, Perſons of all ſorts to be *Regenerated*, Ordinances and Inſtitutions of *Worſhip* for Beauty and Glory to be erected, *Supplies of the Spirit* at all Times, and all Ages, and Places for its increaſe in Grace and Holineſs were to be granted, with other things innumerable, which nothing but Divine Power could effect. Conſider but this one thing; whereas all the parts of this Houſe are ſubject to diſſolution, the Perſons whereof it conſiſts doe and muſt all dye, he that builds this Houſe muſt be able to raiſe them all from the Dead, or elſe his whole work about the Houſe it ſelf is loſt. Now who can do this but he that is God? They who think this is the work of a mere man, know nothing of it; indeed nothing of God, of themſelves, of the Spirit of God, of Faith, Grace, Redemption, or Reality of the Goſpel as they ought: It is but a little dark view I can take of the Wiſdom and Power that is laid out in this work; and yet I am not more ſatisfied that there is a God in Heaven, than I am that he that built this thing is God. And herein alſo may we ſee, whence it is that this *Building* goes on notwithſtanding all the *Oppoſition* that is made unto it. Take any one *Single Believer* from the Foundation of the world, and conſider the *Oppoſition* that is made by Sin, Satan, and the World, in Temptations, and Perſecutions, unto his Intereſt in this *Houſe of God*, and doth it not appear marvelous that he is preſerved, that he is delivered? How hath it been in this matter with our own Souls, if we belong unto this Houſe? That we ſhould be *called* out of Darkneſs into marvelous Light, that we ſhould be *preſerved* hitherto notwithſtanding our Weakneſs, Faintings, Infirmities, Falls, Sins, &c. Is there not ſome *ſecret hidden Power*, that effectually in waies *unknown* to us, *unperceived* by us, puts forth it ſelf in our behalf? Take any *particular Church* in any Age, and conſider the Perſons of whom it is compoſed; commonly the *Poor*, the *Weak*, the *fooliſh* in and of the World, are the matter of it. The intanglements and *Perplexities* that it meets withal from the Remainders of its own Darkneſs and Unbelief, with the Reproach and Perſecution which for the moſt part it meets withal in the World, ſeem enough to root it up, or to overwhelm it every moment; Yet it abides firm and ſtable. Or conſider the *whole Church*, with all the *Individual Perſons* belonging thereunto, and that in all Ages, throughout all Generations; and think what it requires for its Preſervation in its *inward* and *outward* Condition; *Divine Power* ſhineth forth in all theſe things. Not *one ſtone* of this *Building* is loſt or caſt to the Ground; much leſs ſhall ever the *whole Fabrick* of it be *prevailed againſt*.

The greateſt and moſt honourable of the Sons of Men that are employed in the work of God in his Houſe, are but Servants, and parts of the Houſe it ſelf, ver. 5. *Moſes verily as a Servant.* *Obſ.* *Moſes* himſelf, the great Law-giver was but a *Servant*. And if he were no more, certainly none that followed him under the *Old Teſtament*, being all *inferiour* unto him, (*Seeing there aroſe not a Prophet in Iſrael like unto him*, Deut. 34. 10.) were in any other condition. So did the principal *Builders* of the Church under the *New Teſtament* declare concerning themſelves. *Servants of JESUS CHRIST*, was their only *Title of Honour*. And they profeſſed themſelves to be *Servants of the Church* for Chriſts ſake, 1 *Cor.* 4. 5. And on that Ground did they diſclaim all *Dominion* over the *Faith or Worſhip* of the Church, as being only *Helpers of their Joy*: 1 Cor. 1. 24. *Not as Lords over the Lord's Heritage, but as Enſamples of the Flock*. 1 *Pet.* 5. 1. all according to the charge laid upon them by their Lord and Maſter, *Matth.* 20. 25, 26, 27. And this appears;

Firſt; Becauſe no Man hath any thing to do in this Houſe but by virtue of *Commiſſion* from him who is the only Lord and Ruler of it; This beſpeaks them *Servants*. They are all taken up in the *Market-place*, from amongſt the number of *common Men* by the Lord of the *Vineyard*, and ſent into it by him. Neither are they ſent *to reſt or ſleep* there, nor to *eat* the Grapes and fill themſelves, much leſs to tread down and ſpoil the *Vines*; but to work and labour until the *Evening* when they ſhall receive their Wages. All things plainly prove them *Servants*; and their Commiſſion is recorded, Matth. 28. 18, 19, 20. which ought carefully to be attended unto.

Secondly; It is required of them *as Servants*, to observe and obey the *Commands* of their Lord, and nothing else *are they to do, have they to do* in his House. It is required of them that they be *Faithful*; and their *Faithfulness* consists in their dispensation of the *Mysteries of Christ*; 1 *Cor.* 4. 1, 2. *Moses* himself who received such a Testimony unto his Faithfulness from God, did nothing but what he *commanded him*, made nothing but according to the *Patern shewed him in the Mount*. Nor were the *Builders* under the *New Testament* to *teach the Church to do or observe* any thing in the House of God, but what the Lord Christ *commanded them*, *Matth.* 28. 20. This is the Duty of a Faithful Servant, and not to pretend his own Power and Authority to *ordain* things in the House for its worship and sacred use not appointed by his Lord and Master. There is a strange Spiritual Fascination in this matter, or men could not at the same time profess themselves to be *Servants*, and yet not think that their whole Duty consists in doing the will of their Lord, but also in giving out *Commands of their own* to be observed. This is the work of *Lords*, and not of *Servants*. And if it be not forbid them by Christ, I know not what is.

Thirdly; As *Servants* they are *accountable*. They must give an *Account* of all that they do in the House of their Lord. This their *Master* often and solemnly warns them of. See *Matth.* 24. 45, 46, 47, 48. *Luke* 12. 42. An *Account* he will have of the Talents committed to them, of *their own Gifts*; and of the Persons or Souls committed to their charge; *of his Sheep*; an Account of their Labour, Pains, Diligence, and Readiness to do or suffer according to his mind and will. An *Account* they must give, *Hebr.* 13. 14; and that unto the *Chief Shepherd* when he comes; 1 *Pet.* 5. 4. It is to be feared that this is not *much* in some Mens thoughts, who yet are *greatly* concern'd in it. They *count* their Profits, Advantages, Preferments, Wealth; but of the *Account* they are to make at the last day, they seem to make no great reckoning. But what do such Men think? Are they *Lords* or *Servants*? Have they a *Master* or have they not? Are they to do their own wills, or the will of *another*? Do they *fight uncertainly* and *beat the Air*, or have they some certain scope and aime before them? If they have, what can it be, but how they may give up their *Account* with Joy? Joy, if not in the *safety of all their Flocks*, through the sinful neglect and miscarriages of any of them, yet in their own *Faithfulness*, and the Testimony of their Consciences thereunto.

Fourthly; As *Servants* they shall have their *Reward*. Every one *his Peny*; that which he hath laboured for. For although they are *but Servants*, yet they serve a Good, Just, Great and Gracious *Lord*, who will not forget their Labour, but give unto them a Crown at his Appearance, 1 *Pet.* 5. 4.

See hence the boldness of the *Man of Sin*, and his Complices, whose Description we have exactly, *Matth.* 24. 48, 49. *An evil Servant who sayes in his heart, that his Lord delayeth his coming, and so smites his fellow Servants, and eats and drinks with the drunken.* He pretends indeed to be a SERVANT of SERVANTS, but under that Specious Title, and shew of *Voluntary Humility*, takes upon him to be an absolute Lord over the House of God. There are but two sorts of *Dominion*; First, that which is internal and *Spiritual* over the Faith, Souls, and Consciences of Men; and then that which is *external* over their Bodies and Estates. And both of these doth he, *this* SERVANT of SERVANTS, usurp in the House of God, and thereby sits in it, making *ostentation of himself to be God*. And two wayes there are whereby *Supreme Dominion* in and about things sacred may be exercised, one by making Laws, Ordinances, and Institutions, Religious or *Divine*; the other by corporal punishments and corrections of them who observe them not. And both these doth he exercise; what the Lord Christ commandeth to be *observed* in his Church, he observeth not, nor sufereth those to do so who would. And what he hath not appointed nor commanded, in Instances innumerable he injoyneth to be observed. Wicked and Evil Servant, whose Lord in due time, will call him to an Account. Is this to be a *Servant* or a *Tyrant*.

Others also would do well to ponder the *Account* they are to make; And well is it with them, happy is their condition, whose greatest Joy in this World on solid grounds is, that they are in this work *accountable Servants*.

Obs. *The great End of all Mosaical Institutions, was to represent or prefigure and give Testimony unto the Grace of the Gospel by Jesus Christ.* To this End was Moses faithful in the House of God; namely, to give Testimony unto the things *That were afterwards to be spoken*

spoken. The Demonstration of this *Principle*, is the main scope of this *Epistle* so far as it is *Doctrinal*; and the consideration of it will occur unto us in so many *Instances*, as that we shall not need here to insist on the general Assertion.

It is an eminent Priviledge to be the House of Christ, or a part of that House. Whose Obs. House are We. This the *Apostle* minds the *Hebrews* of, that a sense of their Priviledge therein, and advantage thereby, might prevail with them unto the Duties which he presseth them unto. And it is thus an Advantage:

First; because this House is *God's Building*, 1 *Cor.* 3. 9. *Ye are Gods Building*; an House that he *built* and that in an admirable manner. The *Tabernacle* of old was thus far of Gods *building*, that it was built by his *Appointment*, and that according to the Pattern that he gave of it unto *Moses*. But this *Building* is far more Glorious: *Chap.* 9. 11. *a great and perfect Tabernacle not made with hands, that is to say, not of this Building.*

Again; It is so of *God's building*, that none is employed in a way of *Authority* for the carrying of it on, but the Lord Christ alone; the Son and Lord over his own House. And he takes it upon himself, *Matth.* 16. 18. *I will build my Church.* But it may be objected; that it is thus also with the *whole World*. It is the *Building of God*. and was built by the *Son*, the Eternal Word by whom all things were made, and without whom, *nothing is made that was made*, *John* 1. 2, 3. Yea it was built to be θεοῦ οἰκητήριον, an *Habitation for the Divine Glory*, in the providential Manifestations of it. I Answer, All this is true; It is so, and is therefore excellent, and wonderfully sets out the Glory of God, as hath been declared on the *foregoing Chapter*. But yet this House whereof we spake, on many accounts excelleth the whole *Fabrick* of Heaven and Earth. For First; it is not barely an *House*, but it is a *Sacred House*, a *Temple*. Not an ordinary, but an Holy, a *dedicate* dwelling place. *Ye are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth into an Holy Temple in the Lord*, Ephes. 2. 20, 21. This is Gods *Mansion*; when all other things of the World are let *out to farm* unto the Sons of Men; They are *Cottages* for flesh and blood to dwell in; this is Gods place of constant and special Residence.

Secondly; It is a *special kind of Temple*; not like that built of old by *Solomon*, of Stones, Cedar-wood, Silver and Gold; but it is a *Spiritual House*, 1 Pet. 2. 5. made up of *living Stones* in a strange and wonderful manner. A Temple not subject to decay, but such as grows continually in *every stone* that is laid in it, and in the daily new addition of living stones unto it. And although these stones are continually removed, some from the *lower Rooms* in this House in Grace, to the *Higher stories* in Glory, yet not one stone of it is or shall be lost for ever.

Thirdly; The *manner* of Gods *Habitation* in this House is peculiar also. He *dwelt* indeed in the *Tabernacle* and Temple of old; but how? By Sacrifices, carnal Ordinances, and some outward Appearances of Glory. In this House he dwels *by his Spirit: Ye are builded together an Habitation of God through the Spirit*, Ephes. 2. 22. And *know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you*, 1 Cor. 3. 16. Unspeakable therefore is this Priviledge, and so are the Advantages which depend thereon.

The Greatness of this Priviledge requires an answerableness of Duty. Because *we are Obs. this House* of God, it becometh us to *hold fast our Confidence* unto the end. This is particularly expressed; but the *Reason* is the same unto many other Duties which on the account of our being the *House of God*, are incumbent on us. As (1.) Universal *Holiness*, Psal. 93. 5. (2.) Especial *Purity of Soul and Body*, becoming an Habitation of the Holy Spirit, 1 *Cor.* 3. 16, 17. *Chap.* 6. 19, 20. (3.) Endeavours to fill up the place, state, condition, and relation, that we hold unto the House for the Good of the whole, *Coll.* 2. 19. *Ephes.* 21. 15, 16. For besides the general *Interest* which all Believers have in this House, which is equal in and unto them all, every one hath his Especial *place* and order in this Building. (1.) In the peculiar Season, Age, or *Generation*, wherein our Service in this House is expected. And these require several Duties suited unto the Light, Enjoyments, and Tryals, of the whole in them. (2.) In the Especial Places, or *Offices* that any hold in this House. (3.) In the respect that is to be had unto the *particular* or *especial Assemblies* of this House whereunto any living stone doth belong. (4.) With respect unto *Advantages* that any are Intrusted with-

all, for the increase or *Edification* of the House in Faith and Love; all which call for the discharge of many especial Duties.

Obs. *In times of Tryal and Persecution, Freedom, Boldness, and Constancy in Profession, are a good Evidence unto our selves, that we are living-Stones in the House of God; and Duties acceptable unto him. Hold fast*, saith the Apostle, your παῤῥησίαν, your free, bold *Profession* of the Gospel, and your exultation in the *Hope* of the great *Promises* of it which are in it given unto you. This Duty God hath set a singular remark upon, as that which he *indispensably* requireth, and that whereby he is *peculiarly* glorified. A blessed Instance we have hereof in the three Companions of *Daniel*. They beheld on the one side *vultum instantis Tyranni*, *the form of whose visage* was *changed* with Fury, *Furiis accensus, & ira terribilis*; on the other, a *flaming* consuming *Furnace of fire* that they were instantly to be cast into, if they let not go their Profession. But behold their παῤῥησίαν; their Boldness and Confidence in their Profession; Dan. 3. 16, 17, 18. *They answered and said unto the King; O Nebuchadnezzar, we are not careful to answer thee in this matter; If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden Image which thou hast set up*: They do not ask a moments space to deliberate in this matter; and a blessed end they had of their Confidence. So *Basil* answered *Julian* when he would have given him space to consult; *Do*, said he, *what you intend, for I will be the same to morrow that I am this day.* This is Readiness and Alacrity to witness a good confession with Boldness. So it is observed of *Peter* and *John*, Acts 4. 13. The Jews were astonished, observing their παῤῥησίαν, (the word in the Text, which we there translate *Boldness*;) that is their Readiness and Promptitude of mind and speech, in their *Confession* of the Name of Christ, when they were in Prison and under the power of their Adversaries. Hence also they that *fail in this Duty* are termed δειλοί, *fearful ones*, and are in the first rank of them who are excluded out of the *New Jerusalem*; *Revel.* 21. 8. *Peter* indeed instructs us to be ready *always to give an answer to every man that asketh us a Reason of the Hope that is in us*, μετὰ φόβου, *with fear*, 1 *Epist.* 3. 15. that is, of *Reverence* unto God and the *Sacredness* of those things wherein his *Name* is concerned. But we must not do it, μετὰ δειλίας, with a *pusillanimous fear*, a fear of men, or respect unto what from them may befall us for our Profession. These δειλοί *Fearful ones*, are those *meticulosi* which shake and tremble at the report of Danger; so that when persecution ariseth, straightway they are offended and give over their Profession.

And in our discharge of this Duty, is the *Glory of God* greatly concerned. The Revenue of Glory which God hath from any in this world, ariseth principally, if not solely, from that *Profession* which they make of the Gospel and of their Faith in the Promises thereof. Hereby do they *testify* unto his Authority, Goodness, Wisdom, Grace, and Faithfulness. Other way of giving Glory unto God we have not, but by *bearing witness* unto his Excellencies; that is, *glorifying him as God*. Now when Persecution and Trouble arise about these things, a tryal is made whether we indeed *believe* and put our Trust in what we *profess* of God; and whether we value his Promises above all present things whatever. And hereby is our *Heavenly Father Glorified*. This therefore is a singular Priviledge when it is *given to* Believers. *Phil.* 1. 29.

Again; By this means, the *Souls of the Saints* have a Tryal and Experiment of their own Grace, of what sort it is; as *Abraham* had of his own *Faith and Obedience*, in the great *Experiment* which God gave him of it by his command for the Sacrificing of *Isaac*. Tryed Graces are exceeding *Precious*; 1 *Pet.* 1. 6, 7. and *Evidences* that those in whom they are, do belong to the House of God:

There are *other Observations*, which the words tender unto us, that shall onely be named.

Obs. *Interest in the Gospel gives sufficient cause of Confidence and Rejoycing in every Condition. Hold fast the Rejoycing of your Hope.* The Riches of it are unvaluable, eternal, peculiar, such as out-ballance all earthly things, satisfactory to the Soul, ending in endless Glory; and he that is duly Interested in them, cannot but have abundant cause of *Joy unspeakable* at all times.

Obs. *So many and great are the Interveniences and Temptations that lie in the way of Profession*

sion, so great is the number of them that decay in it, or apostatize from it, that as unto the Glory of God, and the principal discovery of its Truth and Sincerity, it is to be taken from its permanency unto the End. Whose House are we, if we hold fast our Confidence and Profession and rejoycing of Hope firm unto the End.

CHAP. III. *Vers.* 7, 8, 9, 10, 11.

HAving demonstrated the *Preheminence* of the Lord Christ above *Moses* in their respective Ministries about the House of God; the Apostle according unto his Design and Method proceeds unto the *Application* of the Truth he had evinced, in an *Exhortation* unto Stability and Constancy in Faith and Obedience. And this he doth in a way that adds a double *Force* to his Inference and Exhortation. First, in that he presseth them with the *Words*, Testimonies, and Examples, recorded in the *Old Testament*, unto which they owned an especial Reverence and Subjection; And then the Nature of the *Examples* which he insists upon is such, as supplies him with a New Argument unto his purpose. Now this is taken from the dealing of God with them who were *Disobedient* under the *Ministry and Rule of Moses*; which he further explains *ver.* 15, 16, 17, 18, 19. For if God dealt in severity with them, who were *unbelieveing* and *disobedient*, with respect unto him and his work who was but a *Servant in the House*; they might easily understand what his Dispensation towards them would be, who should be so, with respect unto *the Son* and his work, who is *Lord over the whole House, and whose House are we.*

Διὸ καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ· οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου, τεσσαράκοντα ἔτη. Διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον, Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου· ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. *Vers.* 7, 8, 9, 10, 11.

There are some little varieties in some Words and Letters observed in some old *Manuscripts*; but of no importance or use, and for the most part mere mistakes. As ἐνδεικίμασεν for ἐδοκίμασαν· ταύτῃ for ἐκείνῃ· ἕπαε for ἔπον· As many such differences occur, where some have tampered to make the Apostles words and the *Translation* of the LXX in all things to agree.

Καθὼς; *sicut*; The *Syriack* and *Arabick* Translations omit this word; *Wherefore the Holy Ghost saith*; ὡς ἐν τῷ παραπικρασμῷ· so the LXX in the *Psalm*; *Sicut in exacerbatione*; *in irritatione*; in the *Provocation*. *Syr. ut ad iram eum provocetis tanquam exacerbatores*; both in the Psalm and here also; departing both from the *Hebrew* Text, and the *Apostolical Version*; *that you stir him not up to anger as Provokers.* κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ· So the LXX in the Psalm, v. 1. *Secundum diem tentationis, According to the day of Temptation*; that is, as those *others*, the Fathers of the People, did in the day of Temptation. So also in this place following the LXX in the *Psalm*; though not only the Original, but that Version also might more properly be rendred, *Sicut in die Tentationis, As in the day of Temptation.* ὃ ἐπείρασαν. The Translation of the *Syriack version* in the *Psalm*, *qua tentarunt*; that is, *qua die*, referring it unto the time of the Temptation; the *Day* wherein. Here *quum, when*, to the same purpose; neither was there any need of the variety of Expression, the word used by that Translator in both places being the same, referring unto *time*, not place, the *Day* of Temptation, not the *Wilderness*, wherein it was. Vulg. *Ubi*, properly *where*; as the *Arabick*, *in quo, in which*, Desert, the next Antecedent. *Æthiop. Eo quod tentarunt eum patres vestri, tentarunt me. Whereas your Fathers tempted him, they tempted me.* For it was *Christ* who was tempted in the Wilderness, 1 *Cor.* 10. 9.

Saw my works, τεσσαράκοντα ἔτη, *forty years*. Here the Apostle compleats the τεσσαρ- Sense. For although sundry *Editions* of the New Testament, as one by *Stephen*, and one by *Plantin*, out of one especial *Copy*, place the period at ἔργα μου, my works, ἔτη

yet the infertion of διὸ after τεσσαράκοντα ἔτη by the Apoftle, proves the fenfe by him there to be concluded. So is it likewife by the *Syriack* in the *Pfalm*, and by all Tranflations in this Place. However the *Ethiopick* omitting διὸ feems to intend another Senfe. The LXX, and *Vulgar Latine* in the Pfalm follow the *Original*; though fome Copies of the LXX. have been tampered withal, to bring them to Conformity with the Apoftle here, as ufually it hath fallen out. And there is no doubt but that the order of the words in the *Syriack Verfion* on the *Pfalm* came from this Place.

προσώχθισα. Προσώχθισα; *Offenfus fui, incenfus fui*, Arab. *execratus fum*; *I curfed this Generation.*

ἀεὶ πλανῶνται. Ἀεὶ πλανῶνται, The Original in the *Pfalm*, עם זה *this People*; which on the Pfalm is followed by the *Syriack*; and contrary to the Apoftle, the fame Expreffion is retained in that Verfion on this Place. The LXX on the Pfalm, have taken in thefe words of the Apoftle, and left out thofe of the *Original*, wherein they are (as almoft conftantly on the Pfalms) followed by the *Vulgar Latine*.

διὸ Διὸ, *Wherefore*; It expreffeth an Inference from what was fpoken before, manifefting the enfuing Exhortation to be deduced from thence. And it hath refpect unto the *Exhortation* it felf which the Apoftle directly enters upon, *ver.* 12. *Take heed Brethren*; *Wherefore*, take heed Brethren. There is therefore an *Hyperbaton* in the Difcourfe, the words that agree in fenfe being feparated by an Interpofition of other things. And there is between them a *Digreffion* to an Example or Argument for the better inforcement of the Exhortation it felf.

τὸ πνεῦμα τὸ ἅγιον. Καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον; *As the Holy Ghoft faith*; Or, that I may ufe the words of the Holy Ghoft. There is an Emphafis in the manner of the Expreffion. τὸ πνεῦμα τὸ ἅγιον; *That Holy Spirit*; fo called κατ' ἐξοχὴν, by way of Eminency. The third Perfon in the Trinity, who in an efpecial manner fpake in the Penmen of the Scripture. Thofe holy men of God, fpake ὑπὸ πνεύματος ἁγίου φερόμενοι; *moved*, acted, infpired *by the Holy Ghoft*, 2 *Pet.* 1. 21.

καθὼς λέγει. Καθὼς λέγει, *as he faith*. This may intend either his firft immediate fpeaking in his *Infpiration* of the Pfalmift, as it is expreffed, chap. 4. 7. λέγων ἐν Δαβίδ, *faying in David*, where thefe words are again repeated; or, his continuing ftill to fpeak thofe words to us all, in the Scripture. Being given out by Infpiration from him and his *Authority* alwayes accompanying them, he ftill *fpeaketh* them.

The words reported by the Apoftle are taken from *Pfalm* 95. *v.* 7, 8, 9, 10, 11. He mentions not the efpecial place, as fpeaking unto them who either were, or whom he would have to be exercifed in the Word; 2 *Tim.* 3. 15. Befides, though fuch particular citations of Places may be needful for us, for a prefent help unto them that hear or read, it was not fo to the *Holy Penmen* of the New Teftament, whofe Writings are continually to be fearched and meditated upon all our lives; *John* 5.39. Whereas ours are tranfient, and for the prefent Occafion. Every thing in their writings which makes us attentive and induftrious in our fearch, is to our Advantage. The leaving therefore of an uncertainty, whence particular *Quotations* are taken, is ufeful to make us more fedulous in our Enquiries.

Pfal. 95. This *Pfalm* the Apoftle makes much ufe of, both in this Chapter and the next. In *this* he manifefts it to contain an ufeful and inftructive *Example* in what hapned unto the People of God of old. In the *next* he fhews that not only a Moral *Example* may be taken from what fo fell out, but alfo that there was a *Type* in the things mentioned in it (and that according unto God's appointment) of our ftate and condition; and moreover a Prophefy of the *Gofpel-State* of the Church under the *Meffiah*, and the *bleffed Reft* therein to be obtained. Here we have the confideration of it, as *Hiftorical and Exemplar*; in the next we fhall treat of it, as *Prophetical*.

The Jews had a Tradition that this *Pfalm* belonged unto the *Meffiah*. Hence the *Targum* renders thofe words of the firft Verfe; לצור ישענו, *to the Rock of our Salvation*; קדם תקיף פורקנא: *before the Mighty one of our Redemption*; with refpect unto the Redemption to be wrought by the *Meffiah*, whom they looked for as the *Redeemer*. *Luke* 24. 31. So *ver.* 7. יומא דין *in that day*, feems to refer unto the fame Seafon. And the Antient Jews do frequently apply thefe words, *To Day if you will hear his voice*, unto the *Meffiah*. For from thefe words they have framed a Principle, that if *all Ifrael would repent but one day, the Meffiah would come, becaufe it*

is faid, to day, if you will hear his voyce. So in the *Talmud. Trac. Taanith. diftinc. Mamarai Mafkirin.* And the fame words they ufed in *Midrafh Shirhafhirim*; Cap. 5. *v.* 2. And this is no fmall witnefs againft them as to the Perfon of the *Meffiah*; for he is God undoubtedly concerning whom the Pfalmift fpeaks, as is evident from *ver.* 2, 3, 4, 5, 6, 7. He whofe *voice they are to hear*, whom they acknowledge to be the *Meffiah*, is *JEHOVAH the great God*; ver. 3. *who made the Sea, and formed the dry Land*; *ver.* 5. *The Lord our Maker*, *ver.* 6. And indeed, this Pfalm with thofe that follow unto the 104, are evidently of thofe *New Songs* which belong unto the Kingdom of the *Meffiah*. And this is among the *Jews* the שיר חדש, or principal *New Song* expreffing that Renovation of all things which under it they expect. The next Pfalm expreffeth it. *Sing to the Lord* שיר חדש; *a new Song.* מזמור זה על העתיד faith *Rafhi*. This Pfalm is for the time to come, that is, the dayes of the *Meffiah*. σήμερον; היום *hodie, to day, this day.* A certain day or fpace of time is limited, or *determined*, as the Apoftle fpeaks in the next Chapt. And the Pfalm being in part as was fhewed *Prophetical*, it muft have a various Application. For it both expreffeth what was then done and fpoken in the Type, with regard to what was before as the Foundation of all, and intimateth what fhould afterwards be accomplifhed in the time prefigured in what the words have refpect unto as paft. σήμερον

The general foundation of all lies in this, that a certain limited *prefent fpace of time* is expreffed in the words. This is the Moral fenfe of them; *limited*, becaufe *a day*; *prefent*, becaufe *to day*. And this fpace may denote in general the continuance of men's lives in this world: היום; that is, faith *Rafhi* בעולם הזה, *in this world*, in this Day; afterwards there will be neither time nor place for this Duty. But yet the meafure of fuch a day is not merely our continuance in a capacity to enjoy it; but the *Will* of God to continue it; It is *God's Day* that is intended and *not ours*, which we may out-live and lofe the benefit of it, as will afterwards appear.

Again, the general Senfe of the word is limited to a *fpecial Seafon*, both then *prefent* when the words were fpoken, and intimated in *Prophefy* to come afterwards. For the prefent or *David's* Time, that refers faith *Aben Ezra*, to באו נשתחוה, *come let us fall down and worfhip*; *ver.* 6. as if he had faid, *If you will hear his voice, come and worfhip before him this day.* And in this fenfe it is probable, that fome efpecial Feaft of *Mofes's Inftitution*, when the People affembled themfelves unto the Solemn Worfhip of God, was intended. Many think that this Pfalm was peculiarly appointed to be fung at the Feaft of *Tabernacles*. Neither is it unlikely; that Feaft being a great Type and reprefentation of the Son of God coming to pitch *his Tabernacle amongft us*, John 1. 14. Let this then pafs for *David's* Typical Day. But that a further *Day* is intended herein, the Apoftle declares in the next Chapter. Here the proper time and feafon of any Duty, of the great Duty exhorted unto, is firftly intended, as is evident from the Application that the Apoftle makes of this Inftance, *ver.* 13. *exhort one another dayly, whilft it is called*, היום σήμερον, *to day*; that is, whilft the *Seafon of the Duty* is continued unto you. So was it alfo originally ufed by the *Pfalmift*, and applyed unto the Duties of the *Feaft of Tabernacles*, or fome other feafon of the performance of God's folemn Worfhip.

Ἐὰν; *Si*, if; a mere *conditional* as commonly ufed. But it is otherwife applyed in the *New Teftament*, as *Matt.* 8. 19. *I will follow thee* ὅπου ἐὰν ἀπέρχῃ; *whitherfoever thou fhalt go.* And chap. 12.36. *every idle word*, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, *which men fhall fpeak*. There is no condition or fuppofition included in thefe places; but the fignification is *indefinite*; *whofoever, whatfoever, whenfoever.* Such may be the Senfe of it in this place; which would as fome fuppofe remove a difficulty which is caft on the Text. For make it to be meerely a *conditional*, and this, and the following claufe feem to be coincident. If *you will hear*, that is, *obey his voice, harden not your hearts.* For to hear the voice of God, and the not hardning of our hearts are the fame. But there is no neceffity, as we fhall fee, to betake our felves unto this unufual fenfe of the word. Ἐὰν

Τῆς φωνῆς αὐτοῦ ἀκούσατε. *You will hear his voice.* בקולו תשמעו, where-ever this conftruction of the words doth occur in the *Hebrew*, that שמע is joyned with בקול, whether it be fpoken of God in reference unto the *voice of Man*; or of Man in reference unto the *voice of God*; the *effectual doing* and accomplifhment of the thing fpoken of is intended. So *Numb.* 14. 22. They have tempted me thefe ten times, τῆς φωνῆς αὐτοῦ ἀκούσατε

ולא

ולא שמעו בקולי: *and have not heard my voice*; that is, have not yielded obedience to my command. So of God, with reference unto Men; *Joſh.* 10. 14. *There was no day like unto that before nor after it*, לשמע יהוה בקול איש that *the Lord ſhould hearken to the voice of a Man*; that is, effectually to do ſo great a thing, as to cauſe the Sun and Moon to ſtand ſtill in Heaven. So between Man and Man, *Deut.* 21. 18, 19. See *Matt.* 18. 18, 19. It is frequently obſerved that to *hear*, to *hearken*, in the Scripture ſignifies to *obey*, or to yield obedience to the things heard: as to *See* doth to underſtand or *believe*; and to *taſte* denotes ſpiritual experience. Words of outward *Senſe* being uſed to expreſs the inward Spiritual Acts of the mind. *Sometimes* I ſay it is ſo, but this *Phraſe* is *alwayes* ſo uſed. The Holy Ghoſt therefore herein laies down the Duty which we owe to the Word, to the voice of God when we hear it in the way of his Appointment; that is, to yield *Sincere Obedience* unto it; and the hindrance thereof is expreſſed in the next Words. Now as this Command is tranſlated over into the Goſpel, as it is by our Apoſtle in the next Chapter, it hath reſpect unto the great Precept of *hearing and obeying* the voice of Chriſt as the great Prophet of the Church, given originally *Deut.* 18. 19. *Whoſoever will not hearken unto my words, which he ſhall ſpeak in my Name*; (for the Father ſpeaketh in the Son, *Hebr.* 1. 1.) *I will require it of him*, *Acts* 3. 22. which was ſolemnly again renewed upon his actual exhibition; *Matth.* 17. 5. *This is my beloved Son in whom I am well pleaſed, Hear ye him.* See 2 *Pet.* 1. 17. And he is thereon, as we have ſeen, compared with *Moſes* in his *Prophetical Office*, and preferred above him *John* 1. 17, 18.

בקולו τῆς φωνῆς αὐτοῦ· קול יהוה the *Voyce of the Lord*, is ſometimes taken for his *Power*; in as much as by his Word, as an intimation and ſignification of the *Power* which he puts forth therein, he created and diſpoſeth of all things. See *Pſ.* 29. 3, 4, 5, 7, 8, 9. where the mighty works of God's Power and Providence are aſſigned unto his *Voice*. Alſo ſee *Mic.* 6. 9. Sometimes it is uſed for the *Revelation of his Will* in his Commands and Promiſes. This is the λόγος προφορικὸς of God; the Word of his Will and Pleaſure. But it is withal certain that קול and φωνὴ are uſed principally if not ſolely for a *ſudden tranſient voice* or ſpeaking. For the word of God as delivered in the Scripture is דבר and λόγος, ſometimes ῥῆμα, not קול or φωνή. So the *lifting up of the voice* amongſt men, is to make ſome ſudden outcry; as, *they lifted up their voice and wept*. Theſe words then do ordinarily ſignify a ſudden, marvelous ſpeaking of God from Heaven teſtifying unto any thing. So doth φωνὴ, *Mar.* 1. 11. καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, *and there was a voice from Heaven*. So *Mat.* 17. 5. *Luke* 3. 22. *John* 12. 28. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· *there came therefore a voice from Heaven*; which when the Multitude heard, they ſaid βροντὴν γεγονέναι, *that it thundred*; for thunder was called קול אלהים the voice of God; So the קולות the Voyces, *Exod.* 19, 16. that accompanied the ברקים or *Lightnings*, that is the *Thunders* that were at the giving of the Law, are render'd by our Apoſtle φωνὴ ῥημάτων, Hebr. 12. 19. that is, the *Thunders from Heaven* which accompanied the words that were ſpoken: So is φωνὴ uſed Acts 10. 13, 15. Chap. 26. 14. Hence came the בת קול *Bath kol* among the antient Jews; or, as in the *Chaldee* ברת קלא Gen. 38. 26. There came *filia vocis*; the *Daughter of the voice* from Heaven. And ſo the *Syriack Verſion* in this place, אז ברת קלה תשמעון *if you will hear the Daughter of the Voice*. They called it ſo, as being an effect or product of the Power of God, to cauſe his Mind and Will to be heard and underſtood by it. They thought it was not the Voice of God himſelf immediately, but as it were the *Echo* of it; A *Secundary Voice*, the off-ſpring of another. And whereas they acknowledge that after the building of the Second Temple the רוח נבואה or רוח הקדוש the Spirit of Prophecy, and of inſpiration ceaſed in their Church; they contend that revelations were made by the בת קול, or immediate Voice from Heaven; though they can inſtance in none but thoſe which concern'd our Saviour, which the Apoſtles declared and made famous, 2 Pet. 1. 17. But it may be there is that in this Tradition which they underſtand not. *Elias* in his *Tiſhbi* tells us; בעלי הקבלה אומרים שהוא קול של מדה אחת הנקראת קול ואולי כן הוא: *The Cabaliſts ſay that it is the Voice of a Property in God which is called KOL: and it may be it is ſo.* They have no other way to expreſs Perſon in the Divine Nature but by מדה; a ſpecial property. And one of theſe they ſay is called *KOL*; that is, *the word*, the Eternal Word or Son of God. His eſpecial ſpeaking is intended in this expreſſion, which is true.

So

true. So his ſpeaking, is called his *ſpeaking from Heaven*, *Hebr.* 12. 26. Although I deny not but that the immediate ſpeaking of the *Father* in reference unto the *Son* is ſometimes ſo expreſſed. Matth. 17. 5. 1 Pet. 1. 17. But an eſpecial extraordinary word is uſually intended. So our Saviour tells the *Phariſees*, *that they had not heard* τὴν φωνὴν, *the voice of God at any time, nor ſeen his* εἶδος, *his ſhape*, John 5. 37. They had heard the voice of God in the reading and preaching of the Word; but that was ὁ λόγος; *his Word*: His φωνὴν they had not heard. Notwithſtanding all their pretences and boaſtings, they had not at any time extraordinary Revelations of God made unto them. For there is an Alluſion to the Revelation of the Will of God at *Horeb*; when his קול or φωνὴ or voice was heard; and his מראה or εἶδος, his ſhape appear'd; or a miraculous *appearance of his Preſence* was made, both now being accompliſhed in himſelf in a more eminent manner; as the Apoſtle declares, *John* 1. 16, 17, 18. It is true the Lord Chriſt calls his *Ordinary Preaching*, as we ſay *viva voce*, τὴν φωνὴν *his voice*, John 10. 5, 16, 17. But this he doth becauſe it was *extraordinary*; his Perſon, Work, and Call being ſo. Wherefore the *Pſalmiſt* in theſe words as to the *Hiſtorick* and *Typical* intendment of them, recalls the People unto the Remembrance and conſideration of God's ſpeaking unto them in the giving of the Law at *Horeb*; and exhorts them unto Obedience unto it formally upon that conſideration; namely, that the Will of God was uttered unto them in a marvelous and extraordinary manner. And as to the Prophetical intendment of it, he intimates another *extraordinary Revelation* of it to be made by the *Meſſiah* the Son of God.

Μὴ σκληρύνατε τὰς καρδίας ὑμῶν· אל תקשו לבבכם: *Harden not your hearts*: this expreſſion is ſacred. It occurs not in other Authors. To *harden the heart* is a thing peculiarly regarding the Obedience that God requireth of us. Σκληρότης *Hardneſs*, is indeed ſometimes uſed in Heathen Writers for *ſtubborneſs of mind and manners*. So *Ariſtotle* ſayes of ſome that they are ὀνομαστότατοι ἐπὶ σκληρότητι, *famous for ſtubborneſs*. Such as *Homer* deſcribes *Achilles* to have been, who had περισκελεῖς φρένας, an hard ſtubborn inflexible mind. So is σκληροτράχηλος ſometimes uſed; *duricervicus*, *hardnecked* or *ſtiff-necked*, *curvicervicum pecus*, a crooknecked perverſe beaſt. But σκληρύνω to *harden*, is ſcarcely uſed unleſs it be in the New Teſtament and in the Tranſlation of the Old by the LXX. *Three times* it occurs in the New Teſtament, *Acts* 19. 9. *Rom.* 9. 18. and in this Chapter; every where by *Paul*; So that it is a word peculiar unto him. Σκληρύνειν τὴν καρδίαν, therefore, to *harden the heart*, in a moral ſenſe, is peculiar to Holy Writ; and it is aſcribed both to God and man, but in different ſenſes, as we ſhall ſee afterwards. By this word the Apoſtle expreſſeth קשה out of the *Original*; that is to be *hard*, *heavy* and alſo *difficult*. In *Hiphil* it is to *harden* and *make obdurate*, and is uſed only in a *moral* ſenſe. The LXX render it conſtantly by σκληρύνω *induro*; or βαρύνω *gravo*, 1 King 12. 4. To *harden*, or to *burden*. Sometimes it is uſed abſolutely; *Job* 9. 4. הקשה אליו *hardned againſt him*, that is himſelf; *hardned himſelf againſt him*. Oftimes it hath ערף the *neck*, added unto it; מקשה ערף Prov. 29. 1. that *ſtiffeneth* or hardeneth *his neck*. As one that goes on reſolvedly, as will not ſo much as turn aſide or look back towards any one that calls him. Sometimes it hath רוח the Spirit joyned to it. Deut. 2. 32. הקשה את רוחו he hardned his ſpirit. But moſt commonly it hath לבב the heart, as here. And it ſtill in man denotes a voluntary perverſneſs of mind, in not taking notice of, or not applying the Soul unto the Will of God as revealed, to do and obſerve it.

Μὴ σκληρύνατε τὰς καρδίας ὑμῶν.

Ὡς ἐν τῷ παραπικρασμῷ· *As in the Provocation*: כמריבה: The LXX render this word where it is firſt uſed by λοιδόρησις *convitium*, a *reproaching*, Exod. 17. 7. afterwards conſtantly by ἀντιλογία, *contradiction*, or contention by words. As *Numb.* 20. 13. chap. 27. 14. *Deut.* 33. 8. and no where by παραπικρασμὸς as in this place of the *Pſalm*. Hence ſome ſuppoſe it is evident, that the preſent *Greek Tranſlation* is not the work or endeavour of the ſame Perſons, but a *Cento* of many *Eſſayes*; I rather think that we have hence a new Evidence of the inſertion of the *Apoſtles words* into that Verſion. For, as I will not deny but that the Writers of the *New Teſtament*, might make uſe of that *Greek Verſion* of the *Old* which was then extant; ſo that many words and expreſſions are taken from them, and inſerted in that which we now enjoy, is too evident for any man of Modeſty or Sobriety to deny. And this word as here compounded is ſcarce uſed in any other Author.

Ἐν τῷ παραπικρασμῷ.

πικρὸς

is *bitter*, in oppoſition to γλυκὺς *ſweet*, pleaſant; that is the proper natural ſenſe of the word. So alſo of πικρόω and πικραίνω, to *make bitter* to the *taſte or ſenſe*: but the *Metaphorical* uſe of theſe words in a Moral ſenſe is frequent for *exacerbo, provoco.* The Hebrew כעם to ſtir up to Anger, to *vex*, imbitter, provoke, as 1 *Sam*. 1. 6. So παραπικρασμὸς muſt be *exacerbatio, provocatio*: an imbittering, a provocation to anger by contention: מריבה which here is ſo rendred is *jurgium*, a ſtrife agitated in words: We render it *chiding*. The ſtory which this principally refers unto is recorded Exod. 17. 2, 3, 4, 5, 6, 7. *And they pitched in Rephidim, and there was no water for the people to drink: wherefore the people did chide with Moſes, and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why chide you with me, wherefore do you tempt the Lord? And the People thirſted there for water; and the people murmured againſt Moſes, and ſaid, Wherefore is this that thou haſt brought us up out of Egypt, to kill us and our children, and our cattel with thirſt? And Moſes cryed unto the Lord, ſaying; What ſhall I do unto this People? for they be almoſt ready to ſtone me. And the Lord ſaid unto Moſes, Go on before the People, and take with thee of the Elders of Iſrael; and thy Rod wherewith thou ſmoteſt the River take in thine hand and go. Behold, I will ſtand before thee there upon the Rock in Horeb; and thou ſhalt ſmite the Rock, and there ſhall come water out of it that the people may drink. And Moſes did ſo in the ſight of the Elders of Iſrael. And he called the name of the place, Maſſa, and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the Lord, ſaying, Is the Lord among us or not?* Another ſtory to the like purpoſe we have of what befell the People in the wilderneſs of *Zin* near forty years afterwards, when in their murmuring for water another Rock was ſmitten to bring it forth; whereon is added, *This is the water of Meribah*, becauſe the Children of Iſrael *ſtrove* with the Lord, *Numb*. 20. 13. It is alſo ſaid on the ſame occaſion, that *They chode with Moſes, v.* 3.

τȢ πειρασμȢ. Κατὰ τὴν ἡμέραν τȢ πειρασμοῦ; כיום מסה: *As in the day of Maſſa or Temptation.* מסה from נסה to tempt. The other name given to the place before mentioned in *Exodus*; for thence it is that the Apoſtle takes his *Example* where both the names are mentioned; and where the place is ſaid to be called *Meriba* and *Maſſa*; whereas in that of *Numbers* it is only ſaid, This is the water of *Meriba*, or ſtrife. And yet it may be not without reſpect to the latter alſo. The firſt Inſtance was at the beginning, the latter at the cloſe of their Provocations. As they began ſo they ended. This was a remarkable paſſage between God and that People. For firſt a double name is given to the place where it fell out. *He called the name of the Place Maſſah and Meribah*, Exod. 17. 7. *Meribah*, which the Apoſtle renders παραπικρασμὸς ſeems principally or firſtly to reſpect *Moſes*, as the Object of it. *ver*. 2. וירב העם עם משה and the *People chode with Moſes*. Thence had the place the name of chiding; *Meribah*; from *jareb*. And God was the immediate Object of their Temptation. So in the Text there is made a diſtribution of theſe things diſtinctly, whence theſe ſeveral names aroſe. *And Moſes ſaid unto the People* מה תריבון עמדי ומה תנסון את יהוה, *why do you chide with me; (Meribah) and why do you tempt the Lord? (Maſſa.)* For in the ſame things and words wherein they *chode* with *Moſes*, they *tempted the Lord*. And thence the ſame word of *chiding*, *ſtriving*, contending or provoking, is uſed in this matter towards the Lord alſo, *Num*. 20. 13. רבו את יהוה *they ſtrove or chode with the Lord.*

Secondly; This matter as a thing exceedingly remarkable is often called over and remembred again in the Scripture. Sometimes on the part of the People; and that (1.) To reproach and burden them with their Sins, as *Deut*. 9. 22. *And at Maſſa ye provoked the Lord to wrath*: and ſometimes (2.) To warn them of the like *miſcariages*; chap. 6. 16. *You ſhall not tempt the Lord your God as you tempted him at Maſſa.* So alſo in the 95. *Pſalm*, from whence the Apoſtle takes theſe words; Again, it is remembred as an Inſtance of the Faithfulneſs of *Levi*, who clave to God in thoſe Tryals, *Deut* 33. 8. *And of Levi he ſaid, Let thy Thummim and thy Urim be with thy holy one, whom thou didſt prove at Maſſah, and with whom thou didſt ſtrive at the waters of Meribah.*

The Mercy likewiſe that enſued in *giving them waters from the Rock*, is frequently celebrated; *Deut*. 8. 15. *Pſal*. 48. 15, 16. *Pſalm*. 105. 41. *Nehem*. 9. 15. Moreover in this *Rock of Horeb*, lay hid a Spiritual *Rock*, as our Apoſtle tells us, 1 *Cor*. 10. 4. Even Chriſt the Son of God; who being ſmitten with the *Rod of Moſes*, or the Stroke and Curſe of the Law adminiſtred by him, gave out waters of life freely to all that thirſt and

and come unto him. In this matter therefore is comprehended a great *Inſtance of Providence*, and a great *Myſtery of Grace*. But yet notwithſtanding all this; although the eſpecial denomination of the Sin of the People be taken from that Inſtance of *Exodus* 17, yet the expreſſions are not to be confined or appropriated only thereunto. For the particular provocation on which God ſware againſt them that they ſhould not enter into his Reſt, fell out afterwards, *Numb*. 14, as we ſhall ſee in our progreſs. But this is eminently referred unto, (1.) Becauſe it was upon the very *Entrance* of that courſe of provoking which they conſtantly perſiſted in until they were conſumed. (2.) Becauſe of the ſignal and *ſignificant Miracles* and Works which God wrought thereon.

Ἐν ἐρήμῳ · במדבר: In the *Deſert* or Wilderneſs; namely of *Midian*, whereinto that People entred upon their coming through the Sea. In their way towards *Horeb*, their fourth Station was at *Rephidim*, where the things fell out before recounted. So they received refreſhment in a Type from the *Spiritual Rock*, ſome dayes before the giving of the *Fiery Law*. ἐν ἐρήμῳ

Οὗ ἐπείρασάν με · אשר נסוני: אשר is referred both to *Time* and *Place* as well as Perſons. We render οὗ here, *when, when your Fathers tempted me*; and ſo אשר in the Pſalm; referring what is ſpoken to the *Time mentioned*, or the *day of Temptation*. So the *Syriack, in which day*. The Vulg. Lat. *ubi, where*, that is in the Deſert, at *Meribah or Maſſa*. And this is the proper ſignification of the word. Nor is either οὗ or πȢ the Interrogative, ever uſed in any good Authors to denote *Time*, but *Place* only. *Where*; that is במדבר, in the Wilderneſs, where they tempted God and ſaw his works forty years. οὗ ἐπείρασάν με

Οἱ πατέρες ὑμῶν, אבותיכם: *Your Fathers*: or, Forefathers, πρόγονοι, *Progenitors*, 2 *Tim*. 1. 3. So is πατέρες often uſed. And אבות moſt frequently. Although in one place ראשנים be added, אבות ראשנים, *Jer*. 10. 11. The firſt ſprings and *Heads* of any Nation or Family; The whole *Congregation in the Wilderneſs*, whoſe Poſterity they were. οἱ πατέρες ὑμῶν

Ἐδοκίμασάν με · בחנוני: *Proved me*. This word is ſeldom uſed in an ill ſenſe, as the former is almoſt continually; בחן is to *have experience*, upon ſearch inveſtigation and tryal, *Pſalm* 139. 23. The *experience* therefore that they had of the Power of God upon their Temptations, is that which by this word is intended. *They proved me*; and found by *Trial* that I was in the midſt of them. ἐδοκίμασάν με,

Καὶ εἶδον τὰ ἔργα μου · גם ראו פעלי: *And ſaw my works*: And ſaw my work; in the *Pſalm*; גם is rendred by καὶ, it ſignifies *alſo, moreover*, ſomewhat above a mere *conjunction*; and ſo doth καὶ, moſt frequently *quinetiam*: ſome ſuppoſe it may be here taken for *etſi, etiamſi, although*. They tempted me, and proved me, *although they ſaw my works*. And ſo theſe words are placed as an Aggravation of their Sin in *tempting of God*, diſtruſting of him after they had had ſuch *Experience* of his Power and Goodneſs, in thoſe mighty works of his which they ſaw. But the Order of things alſo ſeems to be intended. *Firſt* they *tempted* God, *they tempted me*. Then they had an *Experience* of his Power, *they proved me*; and that by the production of his mighty Works which they *ſaw*. For generally all the *Works of God* in the Wilderneſs, whether of Mercy or Judgment, were *conſequents* of, or enſued upon the Peoples *tempting* of him. Such was his bringing water out of the Rock; ſending of *Quails* and *Manna*. The People murmured, chode, ſtrove, tempted; then the Power of God was manifeſted and the *Works wrought* which they *ſaw*. So were the Judgments that he wrought and executed on *Korah, Dathan*, and *Abiram*; on the *Spies* that brought up an evil Report on the Land, with thoſe that adhered unto them: this *Order* and *Method* of things is here expreſſed. They tempted God by their complaints, repinings, murmurings, ſeditions, Unbelief, wearineſs of their condition, with impatient deſires and *wiſhings* after other things. Hereupon they had frequent *Trials* of the Power, Care and Faithfulneſs of God, as alſo of his Holineſs, and Indignation againſt their Sins. All theſe were made manifeſt in the mighty works of Providence, in Mercies and Judgment which he wrought amongſt them, and which they *ſaw*. They had them not by Report or Tradition, but *ſaw* them with καὶ εἶδον τὰ ἔργα μου,

their own eies, which was a great Aggravation of their unbelief. *Jarchi* refers this to the works of God in Egypt only: but this is contrary to our Apoſtle; although they are not to be excluded. *Numb.* 14. 22. *They have ſeen my Glory, and my Miracles,* (my Glorious works) *which I did in Egypt, and in the Wilderneſs.*

τεσσαράκοντα ἔτη.

τεσσαράκοντα ἔτη· *forty years.* Here the Apoſtle finiſheth the ſenſe of the words, referring them to what goes before. *They ſaw my works forty years.* The Pſalmiſt, as was before obſerved, placeth theſe words on the beginning of the next Verſe, and makes them to reſpect the ſeaſon of Gods Indignation againſt them for their Sins; ארבעים שנה, *forty years was I grieved.* By the Apoſtle, the Space of time mentioned is applyed unto the *Peoples ſeeing* of the Works of God: By the Pſalmiſt, to *God's Indignation* againſt them. And theſe things being abſolutely commenſurate in their Durations it is altogether indifferent to which of them the Limitation of time ſpecified, is formally applyed: And the Apoſtle ſhews it to be indifferent, in that in the 17*th verſe* of this Chapter, he applies the ſpace of time unto *God's being grieved* with them, as here, unto the Peoples Sin. *With whom was he grieved forty years?* Only it may be the Apoſtle made this diſtinction of the words, to intimate that the Wrath of God againſt the entring of that People into his Reſt, was not made after the End of *forty years*, as the order of the words in the Pſalm ſeems to import. *Forty years was I grieved with this Generation, and ſaid, It is a People that do erre in their heart, and they have not known my wayes; unto whom I ſware in my wrath that they ſhould not enter into my Reſt.* They ſeem to intimate, that *God* thus *ſware in his Wrath*, after he had been *grieved with them forty years.* But they do but ſeem ſo; really they only declare, that it was the *ſame people* with whom he *was grieved*, concerning whom he *ſware.* For the *Oath* of God here intended, is that mentioned, *Numb.* 14. 20, 21, 22, 23. The People falling into an high Sedition and murmuring upon the report of the *Spies* that were ſent to ſearch the Land, the Lord ſware by himſelf, that that whole Generation ſhould wander *forty years* in that Wilderneſs, until they were all conſumed. Now this was upon the next year after their coming up out of *Egypt*, and after which the forty years of *their Provocations* and *Gods Indignation* enſued. But theſe things as to time were of the ſame duration. The People came out of *Egypt*, and entred into the Wilderneſs in the firſt month of the year. At the *End* of the *fortieth year*, from their coming out of *Egypt*, the *eleventh month* of it, is iſſued the Hiſtory of three of the Books of *Moſes*, *Exodus*, *Leviticus*, *Numbers.* In the laſt month of that year *Moſes* reviewed and repeated the wole Law, the dealings of God, and Sins of the People, as recorded in the Book of *Deuteronomy.* About the End of that Month as is probable, he died, and was lamented thirty daies, or all the firſt Month of the forty firſt year. After which about three or four dayes the People prepared to paſs over *Jordan*, under the conduct of *Joſhuah*; chap. 1. 11. This was the ſpace of time mentioned, containing as wonderful iſſues, and ſucceſſes of things, as ever befell the Church of God in the like ſpace of time. Every year in the whole Forty was full of Inſtances of the Peoples Sins, Provocations, Temptations and Unbeliefs, and every year alſo was filled with tokens of God's *Diſpleaſure* and Indignation; until the cloſe of the whole Diſpenſation came, wherein that Generation that came out of *Egypt* under *Moſes* was conſumed, and the Indignation of God reſted in their conſumption. And it is not unlikely but that the Apoſtle minds the *Hebrews* of this *ſpace of time* granted unto their Forefathers in the Wilderneſs after their coming up out of *Egypt*, with their abuſe of it; becauſe an alike *ſpace of time* was now in the Patience of God allotted unto the whole Church and *People of the Jews*, between the preaching of Chriſt, and that waſting deſtruction that was to come upon them. And according to this *Type* it fell out with them. For, as after their Forefathers who came up under *Moſes* out of *Egypt*, were conſumed in forty years in the Wilderneſs, a New Church, a New Generation under the conduct of *Joſhuah* entred into the Reſt of God: ſo within forty years after the Preaching of ſpiritual Deliverance unto them, which was rejected by them, that wole Generation was cut off in the wrath of God; and a new Church of *Jews* and *Gentiles* under the conduct of the true *Joſhuah* enters into the *Reſt* of God.

διὸ προσώχθισα.

Διὸ προσώχθισα· *Wherefore I was grieved.* The Apoſtle here alters the Tenor of the Diſcourſe in the *Pſalmiſt*, by interpoſing a reference unto the cauſe of God's being *grieved* with the People, in the word διὸ *wherefore*; that is, becauſe of their manifold

Temptations, and Provocations, not cured, not healed, although for ſo long a ſeaſon they beheld his works. They continued in the ſame kind of Sins, on the account whereof God was firſt provoked, and ſware againſt their entring into the Land. For as we have before obſerved, the *Oath* of God paſſed againſt them at the beginning of the forty years. But they abiding obſtinately in the ſame ſins, the execution of that Oath had reſpect unto all their Provocations during the whole forty years. προσώχθισα, *I was grieved.* This word is ſuppoſed peculiar unto the *Helleniſtical Jews*, nor doth it occur in any other Author but only in the *Greek Verſion* of the Old Teſtament. Nor is it uſed by the LXX in any place to expreſs קוט the word here uſed in the *Original*, but they render it by κάμνω, ἐκλύω, and κοπέω. In the New Teſtament it is only in this place, and thence transferred into the *Pſalm.* It is generally thought to be derived from ὄχθη or ὄχθος; *the Bank of a River*, a riſing hill or *Ridge* by the waters ſide. Thence is ὀχθέω to be *offended*, to bear a thing difficultly with tedious̃neſs and vexation, ſo as to riſe up with indignation againſt it, like the ground that riſeth againſt the waters: προσοχθίζω is the ſame with an addition of Senſe; to be greatly *grieved.* And this word to be *grieved* is ambiguous even in our Language. For it either is as much as *dolore affici* to be affected with *Sorrow and Grief*; or a being wearied accompanied with indignation: as we ſay, Such or ſuch a thing is *grievous*; that is *grave, moleſtum*, or troubleſome. And, ſo is the word here uſed, *Grieved*; that is burdened, and provoked, offended: So *Hierome*, *Diſplicuit mihi Generatio iſta*, diſpleaſed me; *Pertuli eam, ſed non ſine tædio.* I bare them but not without weariſomneſs. *Symmachus* and *Aquila* render the Original word by δυσαρεστῶ, to be *diſpleaſed.*

קוט : אקוט is a Word often uſed and of an ambiguous ſignification; *to cut off, to contend, to abominate*, (hence by the *Arabick* it is rendred *curſed them*) to be *divided with Trouble, Offence, Wearineſs and grief*: it is commonly in the Feminine gender, and joyned with נפשי my *Soul*, or חיי my *Life.* This is the intendment of it. The appointed time of Gods Patience was worn out with their continued Provocations, ſo that he was wearied with them, and weary of them, he could bear them no longer.

The *Vulgar Latine* in ſome Copies reads, *Proximus fui huic Generationi*, I was near to this Generation. And ſo are the words ſtill in ſome of the Roman Offices. Some think that countenance is given hereto by the ſenſe of the word προσώχθισα, which may ſignifie, *Accedere* or *proximare ad ripam animo hoſtili*, to draw near to a ſhore, a bank with an hoſtile mind.

Now it doth not denote only that *particular Provocation* when God in an eſpecial manner entred his *Caveat* againſt them, that they ſhould *not enter into his Reſt*, ſeeing not only the Pſalmiſt in this place, but alſo our Apoſtle *ver.* 17. directly refers it to the frame of his minde towards them during the whole forty years. He was *wearied by them*, and grew *weary of them.*

Τῇ γενεᾷ ἐκείνῃ· *that Generation* בדור *in the Generation*, that is, *with that Generation.* דור is an *Age* of Man, or rather the men of one age, *Eccl.* 1. 4. *One Generation paſſeth away and another generation cometh*, that is the men of one Age. See *Deut.* 32. 1. So is γενεὴ, as in *Homer's Iliad.* γ'.

Οἵη περ φύλλων γενεὴ τοιήδε καὶ ἀνδρῶν·

And when it is taken for *Ætas* or *Seculum*, it doth not primarily intend a duration of time, but the *perſons* living in that time. *Herodotus* in *Euterpe* reckons Thirty years to a γενεὰ a Generation. So doth *Plutarch* alſo in *de Defect. Oraculorum.* The *Generation* here denotes no limited ſeaſon, but comprizeth all the perſons that came up out of *Egypt* above twenty years of Age, who all dyed within the ſpace of forty years afterwards.

Ἀεὶ πλανῶνται τῇ καρδίᾳ· *They alwaies err in heart*: עם תעי לבב הם *they are a people erring in heart.* The words of the Pſalmiſt are ſomewhat changed by the Apoſtle, but the ſenſe is abſolutely the ſame: for taking the People to be ſufficiently ſignified, he adds a word to denote the conſtant courſe of their provocations: *alwaies*, on all occaſions, in every tryal; not in any one Condition did they give Glory to God; neither in their Streights nor in their Deliverances, neither in their Wants nor in their Fulneſs, but continually tempted and provoked him with their murmurings and unbelief. עם תעי לבב הם *Populus errantes corde*, or *errantium*

Ἀεὶ πλανῶνται τῇ καρδίᾳ.

tium corde, that is *populus vecors*, *a fooliſh, unteachable people.* תעה, is moſt uſually ſo to err, as to wander out of the way, *Iſa.* 53. 6. *Gen.* 37. 15. *Prov.* 12. 5. And in *Hiphel*, it is to *cauſe to err or wander*, to ſeduce, to draw aſide, *Hoſ.* 4. 12. *Iſa.* 19. 13. It is properly rendred by πλάναω and πλανάωμαι; which have both a *Neuter* and an *Active* ſignification, *To err, to wander*, and to ſeduce or draw aſide: whence πλάνος is *Erro, Vagabundus*, a Wanderer, a Vagabond; and alſo *Deceptor, Seductor, Impoſtor*, A Seducer, a Deceiver or Impoſtor. In both which ſenſes the *Jews* blaſphemouſly applied it unto our Lord Jeſus Chriſt, *Matth.* 27. 93. The words then denote not a *Speculative Error of the mind*; a miſtake or miſapprehenſion of what was propoſed unto them, in which ſenſe the terms of *Error* and *Erring* are moſt commonly uſed; but a *Practical Aberration* or wandring by choice from the way of Obedience made known unto them; and therefore are they ſaid *to erre in their heart*, τῇ καρδίᾳ. For though that be commonly taken in the Scripture for the entire principle of Moral Operations, and ſo compriſeth the *Mind* and *Underſtanding*; yet when an immediate reſpect is had unto Duties and Sins it hath an eſpecial regard to the Affections and deſires of the heart: ſo that to *err in heart* is through the ſeductions and impulſions of corrupt Affections, to have the Mind and Judgment corrupted, and then to depart from the wayes of Obedience.

αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου.

Αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου. *And they have not known my waies*: והם לא ידעו דרכי: The Apoſtle renders ו by δὲ an *Adverſative*; *but*; which is frequently uſed for καὶ, *And*; As it is rendered by *Ours*. Yet an oppoſition may alſo be intimated, *They have not known*. It is ſaid before that they *ſaw the works of God*, which were parts of his *waies*; and his *Laws* were made known unto them. Of theſe two parts do his wayes conſiſt. The waies of his *Providence*, and the waies of his *Commands*; Or, the waies wherein he *walketh* towards us, and the waies wherein he would have us *walk* towards him. And yet it is ſaid of this people, that *they knew not his waies*. As we ſaid therefore before concerning their *Errour*, ſo we muſt now ſay concerning their *Ignorance*; that it is not a *ſimple Neſcience* that is intended, but rather an affected diſlike of what they did ſee and know. It ſeems to be made up of two parts. Firſt, they did not ſo ſpiritually and practically know the Mind, Will and Intention of God in them, as thereon to believe in him, to truſt him, and to honour him. This is the Knowledg of God which is required in the *Law* and promiſed in the *Covenant*. Secondly; In that Light and Knowledge which they had of the Wayes of God, they liked them not; they approved them not; they delighted not in them. And this is the conſtant intention of that Word *to know*, where the Object of it is God, his Wayes, or his Will.

Ὡς ὤμοσα ἐν τῇ ὀργῇ μου.

Ὡς ὤμοσα ἐν τῇ ὀργῇ μου. *So I ſware in my wrath*: אשר נשבעתי: The uſe of the word אשר is ſo various, as that it may denote either the *perſons* ſpoken unto, or the Reaſon of the things ſpoken. The *Vulgar Latine* in ſome Copies reads in this place, *quibus*, to whom, as though it had taken ὡς for οἷς, but commonly, *ſicut*: ὡς is often put for ὥστε *quapropter*, ſo that: So *Beza*; *whereupon*, for which *cauſe or reaſon*; The conſideration of the State, Condition, and multiplied Miſcarriages of that people that came out of *Ægypt*.

I Sware. Of the *Oath* of God and his *Swearing* we muſt deal afterwards expreſly. The declared unalterable purpoſe of God about the Dying of that People in the Wilderneſs, expreſſed in the way of an Oath, is that which is intended. And God is ſaid *to ſwear in his Wrath*, becauſe he declared that purpoſe of his under a particular provocation. The whole matter is recorded, *Numb.* 14. 21, 22, 23. and *ver.* 28, 29, 30, 31, 32, 33, 34, 35. *But as truly as I live, all the Earth ſhall be filled with the Glory of the Lord. Becauſe all thoſe men which have ſeen my Glory, and my Miracles, which I did in Ægypt, and in the Wilderneſs, and have tempted me now theſe ten times, and have not hearkned to my voice; Surely they ſhall not ſee the Land which I ſware unto their Fathers, neither ſhall any of them that provoked me, ſee it. Say unto them, As truly as I live, ſaith the Lord, as ye have ſpoken in mine Ears, ſo will I do to you: Your Carcaſſes ſhall fall in this Wilderneſs, and all that were numbred of you, according to your whole number, from Twenty years old and upward, which have murmured againſt me, Doubtleſs ye ſhall not come into the land concerning which I ſware to make you dwell therein, ſave Caleb the Son of Jephunneh, and Joſhuah the Son of Nun. But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the Land which ye have deſpiſed. But as for your Carcaſſes they ſhall fall in this Wilderneſs. And your Children ſhal wander in the wilderneſs forty years, and bear your whoredoms, until your Carcaſſes be waſted in the Wilderneſs. After the number of the dayes in which ye ſearched the Land, even forty dayes, (each day for a year) ſhall ye bear your Iniquities even forty years, and ye ſhall know my breach of Promiſe. I the Lord have ſaid, I will ſurely do it unto all this evil Congregation, that are gathered together againſt me: in this Wilderneſs they ſhall be conſumed, and there they ſhall die.*

We have here the eſpecial Occaſion of this *Swearing of God*. The whole Fabrick of the *Ark and Tabernacle* being finiſhed, the Worſhip of God eſtabliſhed, the Law and Rules of their *Polity* being given unto them, and a bleſſed frame of Government in things Sacred and Civil ſet up amongſt them, their Military Camp, Charge and Order in marching to avoid Emulation and Confuſion being diſpoſed, all things ſeemed to be in a great readineſs for the entrance of the people into the promiſed Land. Whereas they were but a confuſed Multitude when they came out of *Ægypt*, God had now formed them into a beautiful Order both in Church and State; This he inſiſts on in his dealings with them. *Ezech.* 16. Why ſhould they now ſtay any longer in that Wilderneſs, which was neither meet to entertain them, nor deſigned for their Habitation? Wherefore to prepare a way for their entrance into *Canaan*, Spies are ſent by God's direction, with excellent Inſtructions to ſearch out the Land, *Numb.* 13. 17, 18, 19, 20. Upon their return the peeviſh, cowardly, unbelieving Multitude, terrified with a falſe Report which they made, fall into an outragious repining againſt God, and ſedition againſt their Ruler.

Hereupon the Lord wearied as it were with their continued provocations, and eſpecially diſpleaſed with their laſt, whereby they had, what lay in them, fruſtrated his Intentions towards them, threatned to conſume the People as one man, *ver.* 12. But *Moſes* pleading with him the Intereſt of his own Name and Glory, prevailed to divert the Execution of that *Commination*. And yet ſo great was this Provocation, and ſo abſolutely had the People of that Generation diſcovered themſelves to be every way unfit to *follow the Lord* in that great Work, that to ſhew the greatneſs of their Sin, and the irrevocableneſs of his purpoſe, he ſware with great indignation concerning them, in manner and form above declared.

Εἰ εἰσελεύσονται. *If they ſhall enter*: ſo in the *Hebrew* אם יבאו: *If they ſhall enter*. So frequently in the place of *Numbers* from whence the Story is taken; The expreſſion is imperfect, and relates to the Oath of God wherein he ſware by himſelf. As if he had ſaid, *Let me not live, or not be God if they enter*; Which is the greateſt and higheſt Aſſeveration that ſo they ſhould not doe. And the concealment of the Engagement is not, as ſome ſuppoſe, from a πάθος cauſing an abruptneſs of Speech, but from the Reverence of the perſon ſpoken of. The expreſſion is perfectly and abſolutely negative. So *Mar.* 8. 12. with *Matth.* 16. 4. 1 *Sam.* 14. 44. 1 *Kings* 20. 10. εἰ εἰσελεύσονται

Εἰς τὴν κατάπαυσίν μου. *Into My Reſt*. The Pronoun *my* is taken either *efficiently* or *ſubjectively*. If in the firſt way, The Reſt that God would give this people is intended; They ſhall not enter into the Land which I promiſed to give unto *Abraham* and his Seed, as a ſtate of Reſt, after all their wandrings and peregrinations upon my Call and Command. Or it may be expounded *ſubjectively*, for the Reſt of God himſelf, that is, the place wherein he would fix his Worſhip and therein Reſt. And this ſeems to be the proper meaning of the word *my Reſt*; that is the place where I will *reſt*, by eſtabliſhing my Worſhip therein. Hence this was the ſolemn word of Bleſſing at the moving of the Ark of God. *Ariſe, O Lord into thy Reſt*; So *Pſalm.* 132. 8. 2 *Chron.* 6. 41. *A place for the Lord, an Habitation for the Mighty God of Jacob*, *Pſal.* 132. 5. *So he calls his Worſhip his Reſt and the place of his Reſt*, Iſa. 11. 10. & 66. 1.

And the *Thargumiſt* renders theſe words, *Into the Reſt of the Houſe of my Sanctuary*, as he ſpeaks elſewhere. *This is my Reſt for ever*, which place is cited by *Raſhi* on theſe words.

Verſe 7, 8, 9, 10. 11.

Wherefore as the Holy Ghoſt ſaith, To day if you will hear his voice, harden not your hearts, as in the Provocation, in the day of Temptation, in the Wilderneſs, where your Fathers tempted me, proved me, and ſaw my Works; wherefore I was grieved with that Generation, and ſaid, They do alwayes erre in their hearts, but

but my wayes they have not known: So I sware in my wrath, if they shall enter into my Rest.

THE *Exhortation* is here pursued which was engaged into at the beginning of the Chapter; and which after some diversion is returned unto at the close of the sixt *verse*. The *Argument* whereby it is confirmed and caryed on in these words, is taken *ab eventu pernicioso*, from the *pernicious event* of the alike Disobedience in others, which the *Hebrews* are dehorted from. And this the Apostle shews by an eminent instance, or the induction of an *Example* to that purpose. And this was such, as those to whom he wrote knew to be so as it was by him reported; which they had *especial Reason* to attend unto and consider, which had formerly been recommended to them, and which was purposely designed to be monitory unto them in their present Condition, which things render an example cogent and effectual. Known it was to them, as being recorded in the Scripture, wherewith they were acquainted; and it was likewise of near concernment unto them, so deserving their Consideration, in as much as it was their own *Progenitors* or forefathers who so *miscaried* as to be therein proposed unto them for an Example of an evil to be avoided. It had also after the first recording of it in the History of the times wherein it fell out, *Num.* 14. been reassumed and recommended unto ther most diligent Consideration, *Psal.* 95. And as he afterwards informs them, there was a Prophecy enfolded, or a Typical Representation made of their present State and Condition, with Directions for their wise and safe Deportment under it. All these things render the example proper, and the *Exhortation* from it cogent.

Now whereas the Example had been twice recorded, once *materially* where the fact is first expressed, and then *formally*, as an Example where it is reassumed and improved by the Psalmist; Our Apostle takes it together with its improvement out of the latter place: It lies therefore before us under both Considerations, as a Fact recorded by *Moses*, as an Example pressed by the Psalmist.

We may consider in the Words.

First; The Note of Inference wherein the Apostle ingageth the whole unto his purpose, *Wherefore*.

Secondly; The *manner of his Introduction* of this perswasive Example, both as to the Fact, and its former improvement, *As the Holy Ghost saith*.

Thirdly; The *manner of its Proposition* in way of Exhortation, wherein we have

First, The *General matter of it*, which is Obedience unto God; expressed

(1.) By a Supposition including a positive Assertion of the Duty especially intended; *If you will hear his voice*.

(2.) By a *Prohibition* or removal of the contrary; *Harden not your Hearts*.

(2.) The *Time or Season* of its due performance: *To day*.

Secondly? There is in the Words, the *Example* it self on which the *Exhortation* is built or founded; and this consists of two parts or Branches.

1. the *Sin*, and 2ly. the *Punishment* of the Persons spoken of.

First. The *Sin*, on the account whereof there are mentioned,

1. The *Persons sinning*, They were the *Fathers*; the Fathers or Progenitors of them to whom he wrote; *Your Fathers*, illustrated by their multitude, they were a *whole Generation*.

2. The *Quality* or nature of their Sin, which consisted in two things,
   1. Provocation; *as in the Provocation*.
   2. Temptation of God; *And in the day of Temptation. They tempted me and proved me*.

3. The Aggravation of their Sin.
   1. From the place where it was committed, it was *in the Wilderness*.
   2. From the *means of the contrary* which they had to have preserv'd them from it. They saw the works of God, *And saw my Works*.
   3. From the duration and continuance of their Sinning, and the means of the contrary; *Forty years*.

Secondly. The *Punishment* of this Sin is expressed in the *pernicious event* that insued; whence the *Exhortation* is taken, and therein is expressed,

1. The *Causa procatarctica* or *procuring Cause* in the sense that God had of their Sin; it Grieved him, *Wherefore I was grieved with that Generation*.

2. In the Expression that he made of it, containing a double Aggravation of their Sin.

1. In

1. In its principle, *They did err in their Hearts*.
2. In their continuance in it, they did so alwayes, *And said, They do alwaies erre in their hearts*.
3. In it's effects. *They did not know his waies*.

Thirdly; There is the *Causa proegumena*, or *producing Cause* of the punishment, mentioned, in the resolution that God took and expressed concerning the *persons sinning*: Which also hath a double Aggravation,

1. From the manner of his declaring this *Resolution*; he did it by an Oath; *Unto whom I sware*.
2. From the frame of his Spirit, it was in his wrath, *Unto whom I sware in my wrath*.

3. The Punishment of the Sin it self, expressed negatively; *If they shall enter into my Rest*, that is, That they shall not do so.

And this also hath a double Aggravation,

1. From the Act denyed, they should not *enter*, not so much as enter.
2. From the *Object*; that was the *Rest of God*: *they shall not enter into my Rest*.

We have so particularly insisted on the opening of the Words of this *Paragraph*, that we may be the more brief in the ensuing *Exposition* of the design and sense of them, wherein also we shall interpose the *Observations* that are to be improved in our own practice.

The Illative *Wherefore*, as was observed, denotes both the deduction of the ensuing *Exhortation* from the preceding Discourse, and the Application of it unto the particular *Duty* which he enters upon *verse* 12. *Wherefore*, that is, Seeing the *Lord Christ* who is the Author of the Gospel is in his Legatine or Prophetical Office, preferr'd far above *Moses* in the work of the *House of God*, as being the Son and Lord over that House as his own, wherein *Moses* was a Servant only, let us consider what Duty is incumbent on us, especially how careful and watchful we ought to be that we be not by any means diverted or turned aside from that *Obedience* which he requires, and which on all accounts is due unto him. This he pursues *ver.* 11. where the *Hyperbaton* that is in these words is issued.

No Divine Truth ought in its delivery to be passed by, without manifesting its use, and endeavouring its improvement unto Holiness and Obedience. Obs. I.

So soon as the Apostle had evinced his *Proposition* concerning the Excellency of Christ in his Prophetical Office, he turns himself unto the *Application* of it unto them that are concerned in it. Divine Knowledge is like a Practical Science; the end of all whose Principles and *Theorems* is in their Practice, take that away and it is of no use. It is our Wisdome and Understanding how to live unto God. To that purpose are all the Principles, Truths and Doctrines of it to be improved. If this be not done in the teaching and learning of it, We fight uncertainly *as men beating the air*.

Secondly, In times of Temptations and Tryals, Arguments and Exhortations unto Watchfulness against Sin and Constancy in Obedience, are to be multiplied in number, and pressed with Wisdom, Earnestness and Diligence. Obs. II. Such was the season now with these *Hebrews*. They were exposed to great Tryals and Temptations. *Seduction* on the one hand by false Teachers, and Persecution on the other hand by wrathful Adversaries closely beset them. The Apostle therefore in his dealing with them adds one *Argument* unto another, and pursues them all with pathetical Exhortations. Men are often almost unwilling to be under this *Advantage*, or they quickly grow weary of it. Hence our Apostle closeth this Hortatory Epistle with that intreaty *Chap.* 13. 22. *Suffer the word of Exhortation*. He was afraid they might have thought themselves overburdened with Exhortations. And this befalls men on three Accounts.

1. When they are grieved by their Multiplication, as if they proceeded from a jealousie concerning their Sincerity and Integrity; So was it with *Peter*, *Joh.* 21. 11.

2. On a confidence of their own strength which they would not have suspected; as with the same *Peter*, *Matth.* 26. 33.

3. From a secret inclination lying against the thing exhorted unto, or to the thing dehorted from.

But these are the Ordinances of God for our preservation in such a Condition. And these our Necessities in it do call for. And pregnant Instances hereof are given by our Apostle, especially in this Epistle and in that unto the *Galatians*, whose Condition was the same with that of these *Hebrews*: Both of them were in danger to be seduced from the *Simplicity of the Gospel* by inveterate prejudices, and the subtilty of false Teachers. Both of them encompassed with dangers, and exposed unto Persecutions; He understood their Temptations and saw their Dangers; And with what *Wisdom*, variety of Arguments, Expostulations, Exhortations, and awakening Reproofs doth he deal with them? What Care, Tenderness, Compassion and Love do appear in them all? In nothing did the *Excellency* of his Spirit more evidence it self, than in his Jealousy concerning and tender care for them that were in such a Condition. And herein the Lord *CHRIST* set him forth for an Example unto all those to whom the work of the Ministry and Dispensation of the Gospel should afterwards be committed. In this Care and Watchfulness lies the very Life and Soul of their Ministry. Where this is wanting, what ever else be done, there is but the Careass, the shadow of it.

This then is of excellent use; provided (1.) That the *Arguments* in it proceeded on, be solid and firm, (such as in this Case are every where laid down by our Apostle) that our *Foundation* fail us not in our Work. Earnest Exhortations on feeble Principles have more of noise than weight; When there is an aim of reaching mens *Affections*, without possessing their *minds* with the due Reasons of the things treated about, it proves mostly evanid and that justly.

(2.) That the Exhortation it self be Grave and Weighty; *Duty* ought to be cloathed with words of Wisdom, such as may not by their weakness, unfitness, uncomeliness, betray the matter intended, and expose it unto Contempt or Scorn. Hence the Apostle requires a singular *Ability* unto the Duty of Admonition, *Rom.* 15. 14. *Filled with all Knowledg, and able to Admonish one another.*

(3.) That the Love, Care and Compassion of them who manage such *Exhortations* and Admonitions be in them made to appear. Prejudices are the bane and ruine of mutual warnings. And these nothing can remove but a Demonstration of Love, Tenderness, and Compassion, acting themselves in them: Morose, peevish, wrathful Admonitions, as they bring guilt upon the *Admonisher*, so they seldome free the Admonished from any. This course therefore, the condition of them that are tempted, who are never in more danger than when they find not a necessity of frequent Warnings and Exhortations, and the Duty of those who watch for the Good of the Souls of men, require to be diligently attended unto.

Secondly; The manner of the Introduction of the persuasive Example proposed is to be considered, *As saith the Holy Ghost.* The words are the Words of the Psalmist, but are here ascribed unto the *Holy Ghost.* Our Apostle, as other Divine Writers of the New Testament useth his Liberty in this matter: Sometimes they ascribe the Words they cite out of the Old Testament unto the *Pen-men* of them. As to *Moses*, *David*, *Isaiah*, *Jeremiah*, and the like. *Luke* 24. 27. *Mark* 2. 17. *chap.* 4. 14. *John* 12. 41. *Acts* 2. 25. Sometimes to the *Books* wherein they are written, *As it is written in the Book of the Psalms*, Acts 1. 20. And sometimes they ascribe them unto the Principal Author, namely the *Holy Ghost*, as in this place. Now as they used their Liberty herein, so it is not to be supposed that they fixed on any particular *Expression* without some especial Reason for it. And the ascribing of the Words of the Psalmist in this place immediately unto the *Holy Ghost*, by whom he was inspired and acted, seemes to have been to mind the *Hebrews* directly of his Authority. His intention from the words was, to press a *Practical Duty* upon them. In reference unto such duties the mind ought to be immediately inflamed by the *Authority* of him that requires it. Consider, saith he, that these are the words of the *Holy Ghost*; that is, of God himself; so that you may submit your selves to his Authority. Besides, the Apostle intends to manifest that those, words have respect unto the *times of the Gospel*, and in an especial manner unto that season of it which was then passing over the *Hebrews*. He therefore minds them that they were given out by the *Spirit of Prophecy*, so that the Concernments of the Church in all ages must lye in them. The *Holy Ghost saith*, that is, as he spake to them of old in and by *David*, as it is expressed *Chap.* 4. 7. So he continues to speak them unto us in the *Scripture* which is not only his Word, but his Voice, his *Speaking*, living and powerful Voice; for so we may comprize both Senses before mentioned.

Exhor-

Exhortations unto Duty ought to be well founded; to be built on a stable foundation, and to be resolved into an Authority which may influence the Consciences of them to whom they do belong. Without this they will be weak and enervous; especially if the duties exhorted unto be difficult, burdensome or any way Grievous. Authority is the formal Reason of Duty. When God gave out his Law of Commandments, he prefaced it with a signification of his Soveraign Authority over the people; *I am the Lord thy God.* And this is our Duty in giving out Exhortations and Commands from him. The Ingagement of his Authority in them, is to be manifested. *Teach men*, saith our Saviour, *to do and observe whatsoever I command*, Matth. 28. 20. His Commands are to be proposed to them, and his *Authority* in them to be applyed unto their Souls and Consciences. To Exhort men in the things of God, and to say, *This or that man saith so*, be he the Pope or who he will, is of no use or Efficacy. That which you are to attend unto is what the *Holy Ghost saith*, whose Authority the Souls of men are every way obnoxious unto. *Obs.* III.

What ever was given by Inspiration from the Holy Ghost, and is recorded in the Scripture for the use of the Church, He continues therein to speak it to us, unto this day. As he lives for ever, so he continues to speak for ever; that is, whilst his Voice or Word shall be of use to the Church. As the *Holy Ghost* saies; that is, speaks now unto us; and where doth he speake it? in the *Ninety fifth Psalm*, there he sayes it, or speaks it unto us. Many men have invented several waies to lessen the *Authority* of the Scripture; and few are willing to acknowledge an *immediate speaking of God* unto them therein. Various pretences are used to subduct the Consciences of men from a sense of his Authority in it. But whatever Authority Efficacy or Power the Word of God was accompanied withal, whether to evidence it self so to be, or otherwise to affect the minds of men unto Obedience when it was first spoken by the Holy Ghost, the same it retains now it is recorded in Scripture, seeing the same *Holy Ghost* yet continues to speak therein. *Obs.* IV.

Thirdly, There is in the Word the *Matter* of the Exhortation intended; that which it aims at and intends. This in general is *Obedience unto God*, answerable unto the *Revelation* which he makes of himself and his Will unto us. And this is first expressed in a Supposition including a positive Assertion of it, *If you will hear his Voice.* It is your Duty so to do, and this is that which you are exhorted unto.

The Voice of God is ordinarily the Word of his Command, the *voice* or signification of his Will, which is the Rule of all our Duty or Obedience. (2.) In this place, as commonly else where, not the Word of Command in general is intended, but an especial call or *Voice* of God in reference unto some especial Duty at some especial Season. Such was the *Voice of God* to the People in the Wilderness at the *giving of the Law*, which the People heard and saw the Effects of. Hence is the Command translated to the Voice of God in giving out the Gospel by the Ministry of his Son *Jesus Christ.* From the former is the Occasion of the words taken in the *Psalm*, and to the latter is the Application of it made by the Apostle. (3.) The Psalmist speaks to the People as if the *Voice* of God were then sounding in their Ears.

For that which was once the *voice of God* unto the Church (being recorded in the Scripture,) continues still to be so. That is, it is not onely materially his revealed Will and Command, but it is accompanied with that special *Impression of his Authority* which it was at first Attested withall. And on this ground all the *Miracles* wherewith the *Word* of old was confirmed, are of the same Validity and Efficacy towards us, as they were towards them that saw them; namely, because of the sacredness of the means whereby they are communicated to us.

This then is the *Object* of the Duty exhorted unto, the *Voice of God*, which as it is used by the Apostle is extended virtually and consequentially to the whole Doctrine of the Gospel, but with especial respect to the *Revelation* of it by *Christ Jesus.* As in the Psalm it regards the whole Doctrine of the Law, but with especial regard unto the delivery of it to *Moses* on Mount *Sinai.* The Act exercised about it is *hearing*, *If you will hear his Voice.* The meaning of this Word hath been before explained, It is an Act of the whole Soul in understanding, chusing, and resolving to do the Will of God declared by his *Voice*, that is intended. And this further appears from the ensuing charge; *If you will hear, harden not your hearts*; that is, If you think meet to obey the Voice of God, if you will chuse so to do; take heed of that which would

certainly be an hindrance thereof. Thus dealeth the Apostle with the *Hebrews*. And herein teacheth us, That

Obs. V. *The formal Reason of all our Obedience consists in its relation to the Voice or Authority of* GOD. So therefore doth the Apostle express it; so is it declared in the whole Scripture. If we do the things that are commanded, but not with respect to the Authority of God by whom they are commanded, what we so do is not *Obedience* properly so called. It hath the *matter of Obedience* in it, but the *formal Reason* of it, that which should render it properly so, which is the Life and Soul of it, it hath not: what is so done is but the Carcass of *Duty* no way acceptable unto God. God is to be regarded as our *Soveraign Lord* and only Law-giver in all that we have to do with him. Hereby are our Souls to be influenced unto *Duty* in general, and unto every especial Duty in particular. This Reason are we to render to our selves and others, of all the Acts of our Obedience. If it be asked, Why we do such or such a thing: We answer, Because we must obey the *Voice of God*. And many Advantages we have by a constant attendance unto the *Authority* of God in all that we do in his Worship and Service. For, (1.) This will keep us unto the due *Rule* and Compass of *Duty* whilst we are stear'd in all that we do hereby. We cannot undertake or perform any thing as a Duty towards God, which is not so, and which therefore is rejected by him, where he saith, *Who hath required these things at your hands*. This is no small Advantage in the course of our Obedience. We see many taking a great deal of Pains in the performances of such Duties, as being not appointed of God, are neither accepted with him, nor will ever turn unto any good Account unto their own Souls. Had they kept upon their Consciences a due Sense of the Authority of God, so as to do nothing but with respect thereunto, they might have been freed from their labouring in the fire, where all must perish, *Mich.* 6. 7, 8, 9. such are most of the works wherein the Papists boast. (2) This also will not suffer us to *omit any thing* that God requires of us. Men are apt to *divide* and *chuse* in the Commands of God, to take and leave as it seems good unto them, or as serves their present Occasion and Condition. But this also is inconsistent with the nature of *Obedience*; allowing the *formal Reason* of it to consist in a due respect unto the *voice of God*. For this extends to all that is so, and only to what is so. So *James* informes us that all our Obedience respects the Authority of the *Lawgiver*, whence an universality of Obedience unto all his Commands doth necessarily insue. Nor doth the nature of any particular Sin consist so much in respect to this or that *particular Precept* of the Law which is transgressed or violated by it, as in a contempt of the *Lawgiver* himself; whence every Sin becomes a *transgression* of the whole Law, *Jam.* 2. 9, 10, 11. This will strengthen and fortify the Soul against all Dangers, Difficulties, and Temptations that oppose it in the way of its Obedience. The mind that is duely affected with a sense of the Authority of God in what it is to doe, will not be *territa monstris*. It will not be frightned or deterred by any thing that lies in its way. It will have a readiness wherewith to answer all *Objections*, and oppose all Contradictions. And this sense of the Authority of God, requiring our Obedience is no less a gracious Effect of the Spirit, than is that Freedom and Chearfulness, and Alacrity of mind, which in these things we receive from him.

Obs. VI. *Every thing in the Commands of God, relating unto the manner of their giving out, and communicating unto us, is to be retained in our minds and considered as present unto us*. The Psalmist after so long a Season as the Apostle speaks, calls the People to hear the Voice of God, as it sounded on Mount *Sinai* at the giving of the Law. Not only the *Law it self*, and the Authority of God therein, but the *manner* also of its delivery by the great and *terrible Voice of God* is to be regarded, as if God did still continue so to speak unto us. So also is it in respect of the Gospel. In the first *Revelation* of it, God spake immediately *in the Son*; and a Reverence of that speaking of God in Christ, of his *Voice* in and by him, are we continually to maintain in our hearts. So in the Dispensation of the Gospel he continues yet to speak *from Heaven*. Hebr. 12. 25. It is his *Voice* and Word unto us no less than it was when in his own Person he spake on the Earth. And God being thus both in his Commands and the manner of his giving them out, rendred present unto us by Faith, we shall receive a great incitation unto Obedience thereby.

Obs. VII. *Consideration and Choice are a stable and permanent foundation of Obedience.*

The

The Command of God is here proposed unto the People, to their *Understanding* to consider it, to their *Wills* to chuse and embrace it: *If you will hear his Voice*. Consider all things, all concerns of this matter, *whose* Command it is, in what *manner* given, what is the *matter* of it, and what are its *ends*, and what is our own concernment in all this. Men that are engaged into some Course of Obedience or Profession as it were by *chance*, or by their minds merely preoccupated with Education or Custom, will leave it by *chance*, or a powerful diversion at any time. Those who are onely compelled unto it by some pungent galling *Convictions*, so that they yield Obedience not because they like it or chuse it, but because they dare not do otherwise, do assuredly lose all respects unto it, as their Convictions do by any means wear off or decay.

A deliberate Choice of the wayes of God upon a due consideration of all their concernments, is that which unchangeably fixeth the Soul unto Obedience. For the strongest obligations that are unto it, ought to be in our own *Wills*. And it is the most eminent effect of the Grace of Christ, *to make his people willing in the day of his Power*, nor is any other Obedience acceptable with God, *Rom.* 12. 1.

Thirdly; The Apostle carries on and enforceth his Exhortation unto Obedience, in the words of the Psalmist, by a *Caution* against or *prohibition* of the contrary, or that which would utterly prevent it as having done so formerly in others; *Harden not your hearts*. To clear his intention herein, we must inquire (1.) What is intended by *Heart*, and (2.) What by the *hardning* of it. The *Heart* in the Scripture, spoken of in reference unto moral Obedience, doth not constantly denote any one especial *faculty* of the Soul; but sometimes one, sometimes another is intended and expressed thereby. What is peculiarly designed, the *subject matter* treated of and the *Adjuncts* of the Word will discover. Thus sometimes the Heart is said to be *wise, understanding, to devise, to be filled with Counsel*: and on the other side, to be *ignorant, dark, foolish*, and the like; in all which places it is evident that the mind, the τὸ ἡγεμονικὸν, the guiding, conducting, reasoning faculty is intended. Sometimes it is said to be *soft, tender, humble, melting*, and on the other side *hard, stubborn, obstinate* and the like; wherein principal regard is had to the *Will* and *Affections*. The word therefore is that, whereby the principle of all our Moral Actions, and the respective influence of all the faculties of our Souls into them, are expressed.

Secondly; By the Sense of the *Object* is the meaning of the *Act* prohibited to be regulated. *Harden not*. The Expression is *Metaphorical*; and it signifies the unfitness and resistency of any thing to receive a due *impression* from that which is applyed unto it. As *Wax* when it is hard will not receive an impression from the *Seal* that is set unto it; nor *Morter* from the Trowel. The Application that is made in the matter of Obedience unto the Souls of men, is by the Spirit of God in his Commands Promises and Threatnings; that is his *Voice*, the whole *Revelation* of his Mind and Will. And where a due impression is not made hereby on the Soul, to work it to an answerableness in its principles and operations thereunto, Men are said to *resist the Spirit*, Acts 7. 51. that is, to disappoint the end of those *means* which he makes use of in his Applications to them. By what wayes or means soever this is done, men are thereby said *to harden their hearts*. Prejudices, false Principles, Ignorance, Darkness and Deceit in the *Mind*, Obstinacy and Stubbornes in the *Will*, Corruption and cleaving unto earthly and sensual Objects in the *Affections*, all concur in this evil. Hence in the Application of this Example *ver.* 12. the Apostle exhorts the *Hebrews* to take heed that they be not *hardned through the deceitfulness of Sin*. Now *deceit* firstly and principally respects the *mind*; and therein consists the beginning and entrance into the sin of *Hardning the heart*. A brief consideration of the condition of the People in the Wilderness upon whom this evil is charged, will give much light into the Nature of the Sin that here comes under prohibition. What were the dealings of God with them is generally known, and we have elsewhere declared. As he gave them Instruction from Heaven in the *Revelation* and delivery of the *Law*, and entrusted them with the singular Benefit of the Erection of his Worship amongst them; so he afforded them all sorts of *Mercies*, Protections, Deliverances, Provision and Guidance; as also made them sensible of his Severity and Holiness in great and terrible Judgments. All these, at least the most part of them, were also given out unto them in a marvelous and amazing manner. The end of all these dispensations was to teach them his Will, to bring them to *hearken to his Voice*, to obey his Commands that it might be well with them and theirs. In this State and Condition sundry things are recorded of them.

As first; That they were dull, stupid, and slow of heart in considering the wayes,

kindness

Kindness and Works of God. They set not their hearts to them to weigh and ponder them, *Deut.* 32. 28, 29. (2.) What they did observe and were moved at, (as such was the *astonishing greatness* of some of the Works of God amongst them, such the overpowering Obligations of many of his Dealings with them, that they could not but let in somepresent transient Sense of them upon their minds) yet they soon *forgot them* and regarded them not: *Psal.* 78. 11, 12. (3.) That their *Affections* were so violently set upon earthly, sensual, perishing things, that in comparison of them they despised all the Promises and Threatnings of God, resolving to pursue their own hearts lusts whatever become of them in this World and to Eternity, *Psal.* 78. 18, 19. All which are manifest in the whole Story of their wayes and doings. By this means their minds and spirits were brought into such a frame and condition, that as they did not, so they could not *harken to the Voice of God*, or yield obedience unto him; *They became a stubborn and rebellious Generation, a Generation that set not their hearts aright, and whose spirit was not stedfast with God.* *Psal.* 78.8. For by these wayes and degrees of Sin, they contracted an *Habit* of Obstinacy, Perverseness and Uncircumcision of heart; neither did the Lord in his Soveraign Pleasure see good by his effectual Grace to *circumcise the hearts* of the Persons of that Generation, *that they might fear and serve him*, whereby they came to be hardned unto final Unbelief and Impenitency. It appears then, that unto this *sinful hardning of the heart* which the *people in the Wilderness* were guilty of, and which the Apostle here warns the *Hebrews* to avoid, there are three things that do concur. First, the *minds sinful inadvertency* and neglect, in not taking due notice of the wales and means whereby God calls any unto *Faith* and Obedience. Secondly, a Sinful *Forgetfulness and casting out of the heart and mind* such Convictions as God by his Word and Works, his Mercies and Judgments, Deliverances or Afflictions, at any time is pleased to cast into them and and fasten upon them. Thirdly; An obstinate cleaving in the *Affections* unto carnal and sensual *Objects*, practically preferring them above the Motives unto Obedience that God proposeth to us. Where these things are, *the hearts of men are so hardned*, that in an ordinary way they cannot harken unto the *Voice of God*. We may hence also take some Observations for our Instruction.

Such is the Nature, Efficacy and Power of the Voice or Word of God, that men can-
Ob. VIII. *not withstand or resist it, without a sinful hardning of themselves against it.* There is a natural hardness in all men before they are dealt withal by the Word: or, this Spiritual Hardness is in them by Nature. *Hardness* is an *Adjunct* of that Condition or the Corruption of Nature; as is *Darkness*, *Blindness*, *Deadness* and the like; Or it is a result or consequent of them. Men being dark and blind and dead in Trespasses and Sins, have thence a *natural hardness*, an unfitness to receive impressions of a contrary kind, and a resistency thereunto. And this frame may be increased and corroborated in men by various vicious and prejudicate habits of minde, contracted by Custom, Example, Education and the *practice* of Sin. All this may be in men *antecedent* unto the dispensation or preaching of the Word unto them. Now unto the removal or taking away of this *hardness*, is the *Voice* or the Word of God in the Dispensation of it designed. It is the Instrument and Means which God useth unto that end: It is not (I confess) of it self absolutely considered, without the *Influencing Operation* of the Spirit of Grace, able to produce this effect. But it is *able* to do it in its own kind and place; and is thence *said to be able to save our Souls*, Jam. 1. 21. *able to build us up, and give us an Inheritance amongst them that are sanctified*; Acts 20. 32. *being also that Immortal Seed whereby we are begotten unto God*, 1 Pet. 1. 23. By this means doth God take away that natural darkness or blindness of men; *opening the Eyes of the blind*, Acts 26. 18. turning them from darkness to Light, *shining into their hearts, to give them the knowledg of his Glory in the face of Jesus Christ*; 2 Cor. 4. 6. as also *quickening them who were dead in Trespasses and Sins*; and thereby removes that *Hardness* which is a consequent of these things: and God doth not apply a *means* to any End which is unsuited to it or insufficient for it. There is therefore usually such a Concomitancy of the *Spirit* with every dispensation of the Word of God, that is according to his Mind and Will, as is able and sufficient to remove that *hardness* which is naturally upon the *hearts* of men.

Every one therefore to whom the Word is duely revealed, and is not converted unto God, doth *voluntarily* oppose his own obstinacy unto its efficacy and operation. Here lies the stop to the Progress of the Word in its Work upon the Souls of men. It

It staies not unless it meet with an *actual Obstinacy* in their Wills, refusing, rejecting and resisting of it. And God in sending of it doth accompany his *Word* with that Power which is meet to help and save them in the State and Condition wherein it finds them. If they will add new Obstinacy and Hardness to their minds and hearts, if they will fortify themselves against the Word with Prejudices and dislike, if they will resist its work through a love to their Lusts and Corrupt Affections, God may justly leave them to perish and *to be filled with the fruit of their own wales*. And this state of things is variously expressed in the Scripture. As (1.) By *Gods Willingness* for the Salvation of those unto whom he grants his Word as the means of their Conversion, *Ezek.* 18. 23. *Chap.* 13. 11. 2 *Pet.* 3. 9. 1 *Tim.* 2. 4. (2.) By his *Expostulations* with them that reject his Word, casting all the cause of their destruction upon themselves, *Matth.* 23. 34. Now as these things cannot denote an Intention in God for their Conversion, which should be frustrate, which were to ascribe Weakness and Changeablness unto him; nor can they signify an exercise towards them of that *effectual Grace* whereby the Elect are really converted unto God, which would evert the whole Nature of *Effectual Grace*, and subject it to the corrupt wills of men: So they express more than a mere proposal of the outward means which men are not able savingly to receive and improve. There is this also in them, that God gives such an Efficacy unto these means, as that their Operation doth proceed on the minds and Souls of men in their natural Condition, untill by some new Acts of their Wills, they harden themselves against them. And (3ly.) So the Gospel is proposed to the *Wills* of men, *Isa.* 55. 1. *Rev.* 22. 14.

Hence it is that the Miscarriage of men under the dispensation of the Word, is still charged upon some *Positive Actings of their Wills* in opposition unto it, *Isa.* 30. 15. *Matth.* 23. 21. *John* 3. 19. *Chap.* 5. 40. They perish not, they defeat not the end of the Word towards themselves, by a mere abode and continuance in the state wherein the Word finds them, but by rejecting the *Counsel* of God made known to them for their healing and recovery, *Luke* 7. 30.

Many previous Sins make way for the great Sin of final rejecting the Voice or Obs. IX.
Word of God. The not hearing the voice of God which is here reproved, is that which is *final*, which absolutely cuts men off from entring into the Rest of God. Unto this men come not without having *their hearts hardned* by depraved Lusts and Affections; And that it is their Nature so to do shall be afterwards declared. Here we only respect the Connexion of the things spoken of. *Harding of the Heart* goes before final Impenitency and Infidelity, as the means and cause of it. Things do not ordinarily come to an *immediate Issue* between God and them to whom the Word is preached. I say *ordinarily*; because God may immediately cut off any person upon the first refused tender of the Gospel. And it may be he deals so with many, but *ordinarily* he exerciseth much patience towards men in this Condition. He finds them in a State of Nature, that is, of *enmity* against him. In this state he offers them *terms of Peace*, and waits thereon during the Season of his Good Pleasure to see what the event will be. Many in the mean time attend to their Lusts and Temptations, and so contract an *Obdurate Senslessness* upon their hearts and minds which fortifying them against the Calls of God, prepares them for final Impenitency. And this is the first thing that is considerable in the general matter of the Exhortation in hand.

Secondly; The *time* and *Season* for the performance of the *Duty* exhorted unto is expressed; *To day. To day if you will hear his Voice.* The various respects of the *Limitation* of the Season of this *Duty* have been spoken to in the opening of the Words. The Moral sense of it is no more, but the *present and proper Season of any Duty* which what is required unto, in this case of yielding Obedience to the *Voice of God*, shall be afterwards declared. And in this Sense the word is generally used in all Authors and Languages. So is היום frequently in the *Hebrew* in other places, as in this. And a proper Season they called יום טוב *a good Day*, a meet Season, 1 *Sam.* 25. 8. It may be onely a *Day of Feast* is there intended, which they called יום טוב *a good day*. A day of Mirth and Refreshment, *Lev.* 23. And so it is commonly used by the *Rabbins*; especially for the Feast which the High Priest made his Brethren after the day of Expiation. For on that day they were obliged to many Observations under the Penalty of *Excision*. This begat fear and terrour in them, and was part of their Yoke and Bondage. Wherefore when that Service was over and they found themselves

themselves safe, not smitten by the hand of God, they kept יום טוב a *good day*, wherein they invited all the Priests that ministred unto a Feast. But most frequently they so express a present opportunity or Season. So the Greeks use Σήμερον, As in *Anacreon*,

Σήμερον μέλει μοι· τὸ δ' ἄυριον τίς οἶδε·

My care is for to day, the present Season, who knows to morrow, or the time to come. To the same purpose are ἡμέρᾳ and ἄυριον used in the Gospel, *Matth.* 6. 34. Μὴ οὖν μεριμνήσητε εἰς τὴν ἄυριον· ἡ γὰρ ἄυριον μεριμνήσει τὰ ἑαυτῆς, ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. *Take no care for the morrow* (things future and unknown) *the morrow shall take care for the things of it self.*) Provision shall be made for things future according as they fall out) *sufficient unto the Day* (the present time and Season) *is the evil thereof.* To the same purpose do they use *Hodie* in the Latine tongues as in those common sayings.

Sera nimis vita est crastina, vive hodie: and

Qui non est hodie, cras minus aptus erit.

With many other sayings of the like importance. This then is the sense and meaning of the word absolutely considered. The Apostle exhorts the *Hebrews* in the words of the Psalmist, to make use of the present *Season* by the use of means for the furtherance of their Faith and Obedience, that they may be preserved from *Hardness of Heart* and final Unbelief. And what Arguments unto Duty are suggested from a *present season* shall afterwards be considered. To inforce this Exhortation the Apostle minds them that there is in the Words of the Psalmist (1.) A Retrospect unto a monitory Example. For others there were who *had their day also, their Season.* This they improved not, they answered it not, nor fill'd it up with the Duty that it was designed unto; and therefore the sad event befell them mentioned in the Text. Hence doth he inforce his Exhortation. It is now to *day* with you; It was *to day* with them of old. But you see what a dark sad *Evening* befell them in the close of their Day. Take heed lest it be so with you also. (2.) A Respect unto the Day injoyed in the time of the *Psalmist*, which compleated the Type, of which before. And yet further; There was (3.) more than a meer *Example* intended by the *Psalmist*. A Prophecy also of the times of the Gospel was included in the words, as our Apostle declares in the next Chapter. Such a Season as befell the *Jews* at the giving of the *Law*, is prefigured to happen to them at the giving of the *Gospel*. The Law being given on Mount *Sinai*, the Church of the *Hebrews* who came out of *Egypt* had their *Day*, their time and season for the expressing of their Obedience thereunto, whereon their Entrance into *Canaan* did depend. This was their day; wherein they were tryed whether they would harken unto the Voice of God or no; namely the space of 38 or 40 years in the Wilderness. The Gospel was now delivered from *Mount Sion*. And the Church of the *Hebrews* to whom the word of it first came, had their *peculiar day*, prefigured in the Day after the giving of the Law, enjoyed by their forefathers. And it was to be but a *Day*; but one *especial Season*, as theirs was. And a trying *Season* it was to be; whether in the limited space of it they would obey the Voice of God or no. And this *especial day* continued for the space of 38 or 40 years; from the Preaching of the Gospel by our Lord Jesus Christ and his Death, unto the Destruction of *Jerusalem* by *Titus*; wherein the greatest part of the people fell after the same Example of Unbelief with their forefathers, and entred not into *the Rest of God*. This was the Day and the Season that was upon the *Hebrews* at this time, which the Apostle exhorts them to the use and improvement of. Σήμερον then, or *to day*, signifies in general, a *present Season* which men are not long to be entrusted with, and it hath a triple Respect, Limitation or Application (1.) Unto the *Season* enjoyed by the People in the Wilderness, who neglected it. (2.) Unto the *Persons* spoken unto in the Psalmist *typically*, who were exhorted to use it. (3.) Unto the *present Hebrews* whose *Gospel-Day* was therein foretold and prefigured. In all which we are instructed unto the due use of a present Season.

Obs. X. *Old Testament Examples are New Testament Instructions.*

Our Apostle elsewhere reckoning sundry Instances of things that fell out amongst the People of Old affirms of them ταῦτα πάντα τύποι συνέβαινον ἐκείνοις, 1 *Cor.* 10. 11. *All these things befel them as Types.* The Jews have a saying, כל מה שאירע אבות סימן

סימן לבנים: *That which happeneth to the Fathers, is a Sign or Example unto the children.* In general and the Order of all things, *Discipulus est prioris Posterior Dies*: The following day is to learn of the former. Experience is the greatest advantage for wisdom. But there is more in this matter. The *Will and Appointment* of God is in it. From thence that all the times of the *Old Testament* and what fell out in them are instructive of the times and daies of the *New*, not only the Words, Doctrines and Prophecies that were then given out, but the *Actions*, *Doings* and *Sufferings* of the People which then fell out are to the same purpose. There is more in it than the general use of old Records and Histories of times past, which yet are of excellent use unto a wise consideration in things *Moral* and *Political*. This many have made it their work to manifest and demonstrate. The Summ of all is comprised in those *excellent words* of the great *Roman Historian* concerning his own work. *Ad illa mihi acriter pro se quisque intendat animum, quae vita, qui mores fuerint; per quos viros, quibusque artibus domi militiaeque & partum & auctum imperium sit: Labente deinde paulatim disciplina, velut dissidentes, primo mores sequatur animo; deinde ut magis magisque lapsi sint, tum ire caeperint praecipites, donec ad haec tempora quibus nec vitia nostra, nec remedia pati possumus perventum est. Hoc illud est praecipue in cognitione rerum salubre & frugiferum; omnis te exempli documenta in illustri posita monumento intueri. Inde tibi quod imitere capias; inde foedum inceptu, foedum exitu, quod vites. Hereunto* (in reading this History) *let every one diligently attend, to consider who were the men, what was their life and manners, by what means and Arts this Empire was both erected and increased; and then moreover how good Discipline insensibly decaying, was attended with manners also differing from the former; which in processe of time increasing, rushed all things at length headlong into these times of ours; wherein we can endure neither our Vices nor their Remedies. This is that which in the Knowledge of past Affairs is both wholesome and fruitful; That we have an illustrious monument of all sorts of Examples, from whence you may take what you ought to imitate, and know also by the consideration of Actions dishonest in their undertaking, and miserable in the event, what you ought to avoid.* And if this use may be made of *humane stories*, written by men wise and prudent, though in many things ignorant, partial, factious, as *most Historians* have been, unable in many things to judge of actions whether they are *really good or evil*, praise-worthy or to be condemned, and in all things of the *Intentions* with which, and the *Ends* for which they were done; how much more benefit may be obtained from the consideration of those *Records of times past*, which as they are delivered unto us by Persons divinely preserved from all Error and Mistake in their Writings, so they deliver the Judgment of God himself, to whom all *Intentions and Ends* are open and naked, concerning the Actions which they do report. Besides; the design of *Humane Story* is but to direct the minds of men in things just and honest with reference unto *Political Society*, and the Good of Community in this World; with respect whereunto alone it judgeth of the *Actions* of men and their *Events*. But all things in the Scriptures of the *Old Testament* are directed unto an higher End, even the pleasing of God, and the eternal fruition of him. They are therefore with the Examples recorded in them of singular and peculiar use as materially considered. But this is not all. The things contained in them were all of them *design'd* of God for our *Instruction*, and yet do continue as an especial way of Teaching. The things done of old, were as *Justin Martyr* speaks προκηρύγματα τοῦ Χριστοῦ, Fore-Declarations *of the things of Christ*. And *Tertullian*, to the same purpose, *Scimus ut vocibus, ita rebus prophetatum. Prophesy or Prediction consisted in things as well as words.* And *Chrysostome*, Serm. II. *de Jejun.* distinguisheth between *Prophesy by speech or words*, and *Prophesy by Examples or Actions*.

Our Apostle expressly treateth of this Subject, 1 *Cor.* 10. Considering the state of the People in their Deliverance from *Egypt*, and abode in the *Wilderness*, he refers the things relating unto them to two heads. *First*, God's *miraculous works towards them*, and marvelous dealings with them. *Secondly*, Their *Sins* and miscariages with the Punishments that befell them. Having mentioned those of the first sort, he adds ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν· *now these were all our Examples*; *Ver.* 6. Types representing Gods spiritual dealings with us. And having reckoned up the other, he closeth his report of them with; ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· they *befell* them, that God in them might represent unto us, what we are to expect, if we sin and transgress in like manner. They and their Actions were our Types. Τύπος, a Type, hath many significations; In this use of it, it signifies *a rude and imperfect*

Expreſſion of any thing in order to a full, clear, and exact Declaration of it. So *Ariſtotle* uſeth παχυλῶς ϗ ὡς ἐν τύπῳ in oppoſition to ἀκριβῶς διελεῖν, a general and imperfect Deſcription, to an exact Diſtinction. *Thus they were our Types* in that the matter of our Faith, Obedience, Rewards and Puniſhments were delineated aforehand in them.

Now theſe *Types* or *Examples* were of three ſorts. Firſt, ſuch as were directly inſtituted and appointed for this End, that they ſhould *ſignify and repreſent ſomething in particular in the Lord Chriſt and his Kingdome.* It is true; that God did not inſtitute any thing among the People of Old but what had its preſent uſe and ſervice amongſt them. But their *preſent Uſe* did not comprehend their *principal End.* And herein do *Types* and *Sacraments* differ. Our *Sacraments* have no Uſe but that with reſpect unto their Spiritual End and Signification. We do not *baptize* any to *waſh the body*, nor give them the Supper of the Lord to *nouriſh* it. But *Types* had their *uſe* in *temporal* things as well as their *ſignification* of things *ſpiritual.* So the Sacrifices ſerved for the freeing of the People from the Sentence of the *Law* as it was the Rule of their *Polity* or Civil Government, as well as to prefigure the *Sacrifice* of the body of Chriſt.

Now theſe Types which had a ſolemn, direct, ſtated Inſtitution, were *materialy* either *Perſons* as veſted with ſome certain Offices in the Church; or things.

Firſt, *Perſons*; So the Lord raiſed up deſigned and appointed *Moſes*, *Aaron*, *Joſhuah*, *David*, *Solomon*, and others to typifie and repreſent the Lord Chriſt unto the Church: And they are to be conſidered in a threefold capacity. *Firſt*, merely *Perſonal* as thoſe *individual men*, unto which concernment all their *moral Good and Evil* did belong. In this ſenſe what they did or acted had no reſpect unto Chriſt, nor is otherwiſe to be conſidered but as the *Examples* of all other Men recorded in the Scriptures. *Secondly*, As to the *Offices* they bare in the Church and among the People as they were *Prophets*, *Captains*, *Kings* or *Prieſts*. In this reſpect they had their *preſent Uſe* in the Worſhip of God, and Government of that People according to the Law. But herein, *Thirdly*, In the diſcharge of their Offices and preſent Duties, they were deſigned of God to *repreſent* in a way of prefiguration the Lord Chriſt and his Offices, who was to come. They were a Tranſcript out of the *Divine Idea* in the mind and Will of God, concerning the All-fulneſs of Power and Grace, that was to be in Chriſt, expreſſed by *parcels* and obſcurely in them, ſo as by reaſon of their *imperfection* they were capable. Secondly, theſe *Types* conſiſted in *Things*, ſuch as were the *Sacrifices*, and other Inſtitutions of Worſhip among the People. That this was the deſign and end of the whole *Moſaical Divine Service*, we ſhall manifeſt in our Progreſs. This therefore is not the place to inſiſt particularly upon them.

Secondly; There were ſuch *Things* and *Actions* as had onely a *Providential Ordination* to that purpoſe. Things that occaſionally fell out, and ſo were not capable of a ſolemn Inſtitution, but were as to their *Events* ſo guided by the Providence of God, as that they might *prefigure* and repreſent ſomewhat that was afterwards to come to paſs. For Inſtance, *Jeremiah*, *chap.* 31. 15. ſets out the Lamentation of *Rachel*, that is, the Woman of the Tribe of *Benjamin* upon the Captivity of the Land. *A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her Children, refuſed to be comforted for her Children, becauſe they were not.* It is evident from *Chap.* 40. *ver.* 1. that after the Deſtruction of *Jeruſalem* by the *Babylonians*, *Nebuzaradan* gathered the People together that were to go into Captivity at *Ramah*. There the Women conſidering how many of their Children were ſlain, and the reſt now to be carryed away, brake out into woful and unſpeakable *Lamentation*. And this was ordered in the Providence of God, to prefigure the Sorrow of the Women of *Bethlehem* upon the Deſtruction of their Children by *Herod*, when he ſought the life of our Saviour; as the words are applyed, *Matth.* 2. 8. And we may diſtinguiſh things of this kind into two ſorts.

Firſt; Such as have received a *particular Application* unto the things of the *New Teſtament*, or unto Spiritual things belonging to the Grace and Kingdom of Chriſt, by the Holy Ghoſt himſelf in the writings of the Goſpel. Thus the whole buſineſs of *Rebekah*'s conceiving *Jacob* and *Eſau*, their birth, the Oracle of God concerning them, the *Preference* of one above the other, is declared by our Apoſtle, to have been ordained in the Providence of God to teach his Soveraignty in *chooſing* and *rejecting* whom he pleaſeth, *Rom* 9. So he treateth at large concerning what befell that People in the *Wilderneſs*, making Application of it to the *Churches of the Goſpel*: 1 Cor. 10.

10. And other Inſtances of the like kind may be inſiſted on, almoſt innumerable.

Secondly; This *Infallible Application* of one thing and ſeaſon unto another, extends not unto the *leaſt part* of thoſe *teaching Examples* which are recorded in the Old Teſtament. Many other things were ordained in the Providence of God to be inſtructive unto us, and may by the *Example* of the *Apoſtles* be in like manner applyed. For concerning them all, we have this General Rule, that they were *ordained* and ordered in the Providence of God for this End, that they might be *Examples*, *Documents* and means of Inſtruction unto us. Again we are ſucceeded into the ſame place in the Covenant, unto them who were originally concerned in them, and ſo may expect anſwerable diſpenſations of God towards our ſelves. And they are all *written* for our ſakes.

Thirdly; There are things that fell out of old, which are meet to illuſtrate preſent things, from a *proportion of Similitude* between them. And thus where a place of Scripture directly treats of one thing, it may in the Interpretation of it be applyed to illuſtrate another which hath ſome likeneſs unto it. Theſe Expoſitions the *Jews* call מדרשים: and ſay, They are made בדרך משל: *parabolical* or *myſtical*; wherein their *Maſters* abound. We call them *Allegories*. So doth our Apoſtle expreſly, *Gal.* 4. 21, 22, 23, 24, 25, 26. Having declared how the two Covenants the *Legal* and *Evangelical* were repreſented by the two Wives of *Abraham Hagar* and *Sarah*, and the two ſorts of People, even thoſe that ſought for Righteouſneſs by the Law, and Believers, by their Children *Iſhmael* and *Iſaac*; he adds that theſe things are an *Allegory*; *Chryſoſtome* ſuppoſeth that *Paul* uſeth that expreſſion of an *Allegory* in a large ſenſe, for any *Type* or Figure, ſeeing the things he mentioneth were expreſs *Types* the one of the other. But the Truth is, he doth not call the things themſelves an *Allegory*, for they had a reality, the Story of them was true; but the Expoſition and Application which he makes of the Scripture in that place is *Allegorical*; that is, what was ſpoken of one thing he expounds of another, becauſe of their *Proportion* one to another, or the ſimilitude between them. Now this doth not ariſe hence that the ſame place of Scripture, or the ſame words in any place have a diverſe Senſe, a *Literal* Senſe, and that which is *Myſtical* or *Allegorical*; For the words which have not one determinate ſenſe have no ſenſe at all. But the things mentioned in any place holding a Proportion unto other things, there being a *likeneſs* between them; the words whereby the *one* are expreſſed, are applyed unto the *other*.

Now in the uſing of theſe *Allegorical Expoſitions* or Applications of things in one place unto another, ſundry things are wiſely and diligently to be conſidered. As

Firſt; That there be a due *Proportion* in general between the things that are one of them as it were ſubſtituted in the Room of another. Forced ſtrained *Allegories* from the Scripture are a great abuſe of the Word. We have had ſome who have wreſted the Scripture unto monſtrous *Allegories* corrupting the whole Truth of the literal Senſe. This was the way of *Origen* of old in many of his Expoſitions, and *ſome of late* have taken much liberty in the like proceeding. Take an Inſtance in that of the Prophet *Hoſea* 1. 1. *Out of Egypt have I called my ſon*, The words are directly ſpoken of the People of *Iſrael* as the paſſage foregoing evinceth; *When Iſrael was a child then I loved him; and called my Son out of Ægypt.* But theſe words are applyed by the Evangeliſt unto the Lord Chriſt, *Matth.* 2. 15. And that becauſe of the *juſt proportion* that was betwen God's dealing with that People and with him, after he was carryed into *Ægypt*.

Secondly; That there be a *deſigned ſignification* in them. That is, although the words are firſtly and principally ſpoken of *one thing*, yet the Holy Ghoſt intended to ſignify and teach that whereunto they are applyed. An intention of the Application is included in them. Thus thoſe words of the Prophet, *Out of Ægypt have I called my Son*, did firſtly and properly expreſs God's dealing with the People of *Iſrael*; But there was alſo an Intention included in them of ſhadowing out his future dealing with his only Son *Chriſt Ieſus.* The diſcovery hereof, is a matter of great Skill and Wiſdom; and great Sobriety is to be uſed in ſuch *Applications* and Alluſions.

Thirdly, That the firſt Original ſenſe of the words be ſacredly obſerved. Some will not allow the words of Scripture their firſt natural ſenſe, but pretend that their

Allegories are directly intended in them; which is to make their *Expositions* poysonous and wicked.

I have added these things because I find many very ready to *Allegorize* upon the Scripture without any due consideration of the *Analogie of Faith*, or the proportion of things compared one to another, or any regard to the first genuine Sense of the words which they make use of. This is plainly to *corrupt the Word of God*; And however they who make use of such perverted Allusions of things, may please the *fancies* of some Persons, they render themselves contemptible to the *Judicious*.

But in general these things are so. All things in the Old Testament both what was spoken and what was done, have an especial *Intention* towards the Lord Christ and the Gospel; and therefore in several wayes we may receive instruction from them. As their *Institutions* are *our Instructions* more than theirs, we see more of the mind of God in them than they did; so their *Mercies* are our *Encouragements*, and their *Punishments* our *Examples*.

And this proceedeth,

First, from the way that God in Infinite Wisdom had allotted unto the *opening and unfolding of the Mysterie of his Love*, and the dispensation of the Covenant of Grace. The way we know whereby God was pleased to manifest the Counsels of his Will in this matter, was gradual. The Principal *Degrees* and steps of his procedure herein, we have declared on the *first verse* of this Epistle. The *Light* of it still increased from its *dawning* in the first Promise, through all new Revelations, Prophesies, Promises, Institutions of Worship, until the *fulness of time* came and all things were *compleated* in Christ. For God had from of old designed the *Perfection* of all his works towards his Church to be in him. In him all the *Treasures of Wisdom and Knowledge were to be laid up*, Col. 2. 3. and all things were *to be gathered into an head in him*, Ephes. 1. 10. In him God designed to give out the *express Image* of his Wisdome, Love and Grace, yea of all the Glorious Properties of his Nature. For as he is in Himself or his Divine Person, *the Image of the invisible God*, Col. 1. 15. *the Brightness of Glory and express Image of his Person*: Hebr. 1. 2. So he was to represent him unto the Church; For we have the *Knowledge of the Glory of God in the face of Jesus Christ*, 2 *Cor.* 4. 6. In him, that is his Person, his Office, his Work, his Church, God perfectly expressed the eternal *Idea* of his mind, concerning the whole *Effect* of his Love and Grace. From hence he copyed out in various parcels, by Prophesies, Promises, Institutions of Worship, Actions, Miracles, Judgments, some partial and obscure Representations of what should afterwards be accomplished in the Person and Kingdom of Christ. Hence these things became *Types*; that is *Transcripts* from the great *Idea* in the mind of God about Christ and his Church, to be at several Seasons, in divers Instances, accomplished among the People of old; to represent what was afterwards to be compleated in him. This the Apostle *Peter* declares fully. 1 *Epist.* 1. 9, 10, 11, 12. *Receiving the end of your Faith, the Salvation of your Souls*. Of which Salvation the Prophets have inquired and searched diligently, who prophesied of the Grace that should come unto you; searching what or what manner of time the Spirit of Christ which was in them did signify, when it testifyed before hand the sufferings of Christ, and the Glory that should follow. Unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported *unto you by them that have preached the Gospel*. The Prophets were those who *revealed* the Mind and Will of God to the Church of old; But the things which they *declared*, although they had a *present use* in the Church, yet principally they respected the Lord Christ and the things that afterwards were to come to pass And herein were they instructed by that Spirit of Christ wherewith they were inspired; namely, that the things they *declared* and so the whole work of their Prophecy wherein they ministred, did principally belong to the times of the Gospel. And therefore are they all for our *Instruction*.

Secondly; This is part of that Priviledge which God had reserved for that Church which was to be planted and erected immediately by his Son. Having reckoned up the Faith of the Saints under the Old Testament, what it effected, and what they obtained thereby, the Apostle adds, that yet, *God had provided some better thing for us, that they without us should not be made perfect*, Hebr. 11. 40. Neither themselves nor any thing that befell them was perfect without us. It had not in them its full end, nor its full use, being ordained in the Counsel of God for our Benefit. This Priviledg did God reserve for the Church of the New Testament, that as it should enjoy that *per-*

perfect Revelation of his Will in Christ, which the Church of the old Testament received not, so what was then revealed had not its perfect End and use, until it was brought over to this also.

See hence what use we are to make of the *Scriptures of the Old Testament*. They are all *ours* with all things contained in them. The *Sins* of the People are recorded in them for our *Warning*; their *Obedience* for our *Example*, and *God's dealing* with them on the account of the one and the other for our *Direction* and Encouragement in Believing. We are not to look on any parts of them as bare Stories of things that are past; but as things directly and peculiarly ordered in the wise and holy Counsel of God, for our Use and Advantage. Especial Instances we shall meet with many toward the end of the Epistle.

Consider also what is expected from *us above them* that lived under the *Old Testament*. Where much is given much is required. Now we have not only the *Superadded helps* of Gospel-light which they were not intrusted with, but also whatever Means or Advantages they had, they are made over unto us; yea their very *Sins and Punishments* are our Instructions. As God in his *Grace* and Wisdom hath granted unto us more Light and Advantage than unto them, so in his *Righteousness* he expects from us more fruits of Holiness unto his Praise and Glory.

There is yet another Observation which the words opened will afford unto us arising from the Season which the Apostle presseth upon their Consideration in that word *To day*. And it is; That,

Especial Seasons of Grace and Obedience are in an especial manner to be observed and improved; For this End are they given, are made *special*, that they may be *peculiarly improved*. God doth nothing in *vain*; least of all in the things of Grace, of the Gospel of the Kingdom of his Son. When he gives an *especial day* to the Husbandman and Vineyard, it is for especial *work*. *To day, if you will hear his voice*. We may therefore enquire; First, What is necessary unto such an *especial Season*; and then what is required unto a due Observance and Improvement of it. And I shall refer all by a due *Analogy* unto those especial daies respected in the Text. *Obs.* XI.

For the *First*, such a *Day* or Season consists in a concurrence of sundry things:

1. In a *Peculiar Dispensation of the means of Grace*: and hereinto two things are required.

First; Some *Especial Effects of Providence*, of divine Wisdom and Power making way for it, bringing of it in or preserving of it in the World. There is, there ever was a strong *opposition* at all times against the *Preaching* and dispensation of the Gospel. It is that which the *Gates of Hell* ingage themselves in, although in a work wherein they shall never absolutely prevail, *Matth.* 16. 18. As it was with Christ, so it is with his Word. The world combined to *keep* him from it, or to *expel* him out of it, *Acts* 4. 25, 26, 27. So it dealeth with his *Gospel* and all the concernments of it. By what wayes and means, on what various *pretences* this is done, I need not here declare, and it is generally known. Now when God by some especial and remarkable Acts of his Providence, shall powerfully *remove*, overcome, or any way divert that opposition, and thereby make way for the Preaching or Dispensation of it, he puts a *speciality* upon that Season. And without this the Gospel had never made an Entrance upon the Kingdom of Satan, nor been entertained in any Nation of the World. The case before us gives us an Instance. The *Day* mentioned in the *Text* was that which the People injoyed in the Wilderness; when the Worship of God was first revealed unto them and established amongst them. By what means this was brought about, is summ'd up in the Prophet *Isa.* 51. 15, 16. *I am the Lord thy God that divided the Sea, whose waves roared, the Lord of Hosts is his Name: And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the Heavens and lay the Foundation of the Earth, and say unto Zion, Thou art my People*. The *work* which God wrought when he brought the *People out of Ægypt*, was so great, that it seemed to be *the Creation of a new World*, wherein the *Heavens were planted*, and the *foundation of the Earth was laid*. And what was the *End* of it, what was the design of God in it? It was all to *put his Word into the mouths of his People*, to erect *Zion* or a *Church-state* amongst them, to take them into a Covenant-Relation with himself for his Worship. This made that time their *special Day* and Season. The like works, for the like purpose at any time will *constitute* the like Season. When God is pleased to make his Arm bare in behalf of the

Goſpel, when his Power and Wiſdom are made conſpicuous in *various Inſtances* for the bringing it in unto any place, or the continuance of its *Preaching* againſt Oppoſitions contrivances and attempts for its expulſion or oppreſſion, then doth he give a *ſpecial Day*, a *Seaſon* unto them who do enjoy it.

Secondly; it conſiſts in an *Eminent Communication of the Gifts of the Holy Ghoſt*. unto thoſe by whom the Myſteries of the Goſpel are to be diſpenſed; and that either as to the increaſe of their *Number*, or of their *Abilities*, with Readineſs unto and Diligence in their Work. When God thus *gives the Word, great is the Army of them that publiſh it.* המבשרות צבא רב *Pſalm.* 68. 11. The word is of the *feminine Gender*; and denotes the *Churches*; which *verſe* 26. of that Pſalm are called קהלות which we render Congregations; that is, Churches in the ſame *Gender*; *Bleſs their God in the Congregations*, במקהלות the Churches or Congregations publiſhing the Word or *Glad Tidings*, as the word ſignifies. And hereof there is צבא רב *a great Army*. For the Church in its work and order is כנרגלות as banner'd ones; that is; כנרגלות צבאות, as bannered Armies; *Armies with Banners*, *Cant.* 6. 10. When *God gave the word*, (it is a Prophefy of the times of the Goſpel). great was the *number of* מקהלות המבשרות: that *like Armies with Banners* not for Weapons, but for Order and Terrour to the World, preached and publiſhed it. Such was the *Day* that our Apoſtle called the *Hebrews* to the conſideration of. It was not long after the *Aſcenſion of Chriſt*; when the Gifts of the Spirit were powred out on multitudes of all ſorts, as was foretold, *Acts* 2. 16, 17, 18. *This is that which was ſpoken by the Prophet, And it ſhall come to paſs in the laſt days (ſaith God) I will powr out of my Spirit upon all fleſh; and your Sons and your Daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams: and on my ſervants and on my handmaids I will powr out in thoſe daies of my Spirit, and they ſhall propheſy.* The extent of the Communication of the Spirit at that Seaſon is emphatically expreſſed in thoſe words, *I will powr out of my Spirit upon all fleſh.* As the *Act* of *Pouring* denotes abundance, freedome, largeneſs, plenty; So the Object, of *all fleſh*, ſignifies the extent of it unto *all ſorts of Perſons*. And you know how great and eminent were the Gifts that were communicated unto many in thoſe dayes; ſo that this work was every way compleat. By this means the *Churches* were *many*; whoſe work and Duty it is to be ϛύλοι ϗ ἑδραιώματα τῆς ἀληθείας· 1 *Tim.* 3. 15. the *Pillars of the Truth*, that is, to hold it up; and to *hold it forth*, *Phil.* 2. 16. When then there is any ſuch ſeaſon wherein in any proportion or ſimilitude unto this Diſpenſation, or in a way or manner any thing extraordinary, God is pleaſed to give or pour out of the Gifts of his Spirit upon many for the declaration and preaching of the Word of Truth, then doth he conſtitute ſuch an *eſpecial Day or Seaſon* as that we are enquiring after.

Secondly; When God is pleaſed to give out Signal *Providential Warnings* to awaken and ſtir up men unto the Conſideration of and Attendance unto his Word and Ordinances, this makes ſuch a Seaſon to become a ſpecial *Day*. For the end of *Extraordinary Providences* is to prepare men for the receiving of the Word, or to warn them of *impendent Judgments* for the contempt of it. This remark did God put upon the Seaſon reſpected here by the Apoſtle. For unto the mention of the *powring of the Spirit*, that of *Signs* and *Judgments* is adjoyned, *Acts* 2. 19, 20. *And I will ſhew wonders in Heaven above, and ſigns in the earth beneath, blood, and fire and vapors of ſmoak: the Sun ſhall be turned into darkneſs and the Moon into blood, before the great and notable day of the Lord come.* The things here ſpoken of, were thoſe Signs, Prodigies, and Judgments which God ſhewed unto and exerciſed the People of the *Jews* withall before the Deſtruction of *Jeruſalem*; even thoſe foretold by our Lord Jeſus Chriſt, *Matth.* 24. And they were all wrought during the time that they enjoyed the *Diſpenſation of the Goſpel* before deſcribed. And what was the End of them? It was evidently to put a ſignal mark and note upon that *Day* and *Seaſon of Grace* which was then granted unto that People. For ſo it is added; *v.* 21. *And it ſhall come to paſs that whoſoever ſhall call on the Name of the Lord ſhall be ſaved.* That is; that whoſoever ſhall make uſe of theſe warnings by *Signs and Wonders* and dreadful Repreſentations of approaching Indignation and Wrath, ſo as to attend unto the Word diſpenſed by Virtue of the plentiful Effuſion of the Spirit before mentioned, and yield *Obedience* thereunto, (that is, make uſe of the *Day* granted to them) *he ſhall be ſaved*; when others that are negligent, rebellious, and diſobedient, ſhall utterly periſh.

Thirdly; When it is a Seaſon of the *Accompliſhment of Prophecies and Promiſes* for the effecting of ſome great *work of God* in and upon the outward ſtate of the Church as to its Worſhip. The *Day* the People had in the Wilderneſs was the time when the great Promiſe given unto *Abraham* 430 years before was to have its *Typical Accompliſhment*. Hereupon the *outward State* of the Church was wholly to be altered; it was to be gathered from its Diſperſion in ſingle *Families*, into a *National Union*, and to have new Ordinances of Worſhip erected in it. This made it a great *Day* to the Church. The *Day* whereunto the Application of theſe things is made by the Apoſtle, was the *Seaſon* wherein God would make that great *Alteration* in the whole Worſhip of the Church, by the laſt Revelation of his Mind and Will in the Son. This was a *Day* great and ſignal. So alſo when the time comes of the fulfilling of any eſpecial Prophecy or *Prediction* for the *Reformation* of the Church, It conſtitutes ſuch a Seaſon. Something of this nature ſeems to be expreſſed *Revel.* 14. 6, 7, 8. *And I ſaw another Angel fly in the midſt of Heaven, having the everlaſting Goſpel to preach unto them that dwell on the Earth, and to every Nation and Kindred and Tongue and People; ſaying with a loud voyce, Fear God and give Glory unto him, for the hour of his Judgment is come: And there followed another Angel, ſaying, Babylon is fallen that great City, becauſe ſhe made all Nations drink of the Wine of the wrath of her Fornication.* The time approaching wherein *Babylon* is to be deſtroyed, and the Church to be redeemed from under her Tyranny, as alſo to be freed from her *Pollution*, and from drinking any more *of the Cup of her Fornication*, which is the greateſt Change or Alteration that the outward State of it is left obnoxious unto in the World; the *Everlaſting Goſpel* is to be preached with ſuch Glory Beauty and Efficacy as if it were delivered from the *midſt of Heaven*; and Men have an eſpecial Day of *Repentance* and *turning unto God* given unto them hereby. And thus is it alſo at ſundry Seaſons, wherein the Lord Chriſt deals with his Churches in *one Place* or another in a way of *Preludium* or Preparation unto what ſhall enſue in his appointed time amongſt them all.

Theſe and the like things do conſtitute ſuch a *ſpecial Seaſon* and *Day* as that we enquire after; and whether ſuch a *Day* be not now on many Places, need no great *travel of mind* or eminency of Underſtanding to determine.

Secondly; It is declared in the Propoſition laid down, that ſuch a *Day*, ſuch a Seaſon is *diligently to be attended unto and improved*; And the Reaſons or grounds hereof are,

Firſt; *Becauſe God expects it.* He expects that our *Applications* unto him in a way of *Obedience*, ſhould anſwer his unto us in a way of *care* and tenderneſs; That when he is *earneſt* in his dealings with us, we ſhould be *diligent* in our Obſervance of him. Every *Circumſtance* that he addes unto his *Ordinary* Diſpenſations, is to have its weight with us; and in ſuch a *Day* they are many. See *Iſaiah* 5. 12. *My Well-beloved hath a Vineyard* בקרן בן שמן *in an horn of a Son of Oyle*, planted in a fat and fruitful Soil; (that is, furniſhed with all poſſible means to render it fruitful.) And *he fenced it* (protected it by his Providence from the incurſion of Enemies) *and gathered out the ſtones thereof* (removed out of it whatever was noxious and hurtful; it may be the gods of wood and ſtone in an eſpecial manner out of the land) *and planted it with the choiceſt Vine*, (in its Order, Ordinances and Inſtitutions of Worſhip) *and built a Tower in the midſt of it* (that is, for its defence; namely the ſtrong City of *Jeruſalem* in the midſt of the Land which was *built as a City that is compact together*, (all as one great Tower) *whither the Tribes went up, the Tribes of the Lord unto the Teſtimony of Iſrael*; Pſalm 122. *ver.* 3, 4.) *And alſo made a wine-preſs therein* (the Temple and Altar continually running with the blood of Sacrifices.) *And he looked that it ſhould bring forth Grapes.* His *Expectations* anſwer his *Care* and *Diſpenſations* towards his Church. That is the meaning of the word ויקו, He *looked*, he *expected*. Expectation properly is of a thing future and uncertain. So is nothing unto God. Being therefore aſcribed unto Him, it only ſignifies what is juſt and equal, and what in ſuch caſes ought to be, ſuch a *Vineyard* ought to bring forth *Grapes* anſwerable to all the Acts of Gods *Care* and Grace towards it. And we may ſee in that place what is the End of *fruſtrating* ſuch an *Expectation*. Such are the dealings of God with Churches and Perſons in the *Day* we have deſcribed, and an Expectation of ſuch *fruit* is it accompanied withall.

Secondly; Such a *Day* is the Seaſon that is allotted unto us for *eſpecial work*, for *eſpecial Duty*. Some *ſingular* work is the End and Deſign of ſuch a *ſingular* Seaſon. So the Apoſtle informs us, 2 *Pet.* 3. 11. *Seeing then that all theſe things ſhall be diſſolved what manner of Perſons ought we to be in all holy Converſation and Godlineſs.* The ſuppo-

Supposition in the words, concerning the *Dissolution of all these things*, is an intimation of such a *Day* as we have described from one Circumstance of it, namely the *impendent Judgments* of God then threatned to the Church and State of the *Jews*, which was now expiring. And the Inference that he makes from that *Supposition*, is unto a peculiar *Holiness and Godliness*. That this at such a time is intended, is a thing so evident, that he refers it to the Judgment of them to whom he wrote. *What manner of Persons ought we to be?* Judge in your selves and act accordingly. Great Light, great Holiness, great Reformation in Hearts, Houses, Churches, are expected and required in such a Day. All the *Advantages* of this Season are to have their use and improvement, or we lose the End of it. Every thing that concurrs to the constitution of such a *Day* hath advantages in it to promote special work in us, and if we answer them not our time for it is irrecoverably lost, which will be bitterness in the End.

Thirdly; Every *such Day* is a *day of great Tryals*. The Lord Christ comes in it with his fan in his hand, to sift and try the Corn; to what End is declared; Matth. 3. 12. *His fan is in his hand, and he will throughly purge his floor, and gather his Wheat into the Garner, but he will burn up the Chaff with unquenchable fire.* The Fan of Christ is his Word; in and by the preaching whereof he separates the *Precious* from the *Vile*, the *Wheat* from the *Chaff*. He comes into his *Floor*, the Church, where there is a mixture of Corn and Chaff; he *sifts* and *winnows* them by his Word and Spirit, so discarding and casting off light empty and fruitless Professors. Such a Day is described by *Daniel*, chap. 12. 10. *Many shall be purified and made white and tryed, but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand. Many*, that is, of the *Saints* shall be *purified*; יתבררו *purged*, made clean from such spots, stains or defilements as in their Affection or Conversation they had Contracted: and *made white*; יתלבנו, shall be *whitened* in their Profession; it shall be rendred more eminent conspicuous and glorious: and *tryed* יצרפו, as in a *furnace*, that it may appear what mettal they are of. Thus shall it be with Believers; so shall they be exercised in their Spirits, and so approved. But *Wicked* and false professors shall be discovered and so far *hardned*, that they shall *go on*, and *grow high* in their wickedness unto their utter destruction. So it fell out on the day of his coming in the flesh; and so it was foretold, *Matth.* 3. 1, 2, 3. The whole people jointly desired his *Coming*; but when he came few of them could *abide it* or *stand* before it. He came to *try them* and *purify them*, whereon many of them being found mere dross were cast off and rejected: Christ in such a day tries all sorts of persons, whereby some are *approved*, and some have an *end put to their Profession*, their Hypocrisy being discovered. And it therefore concerns us heedfully to regard such a season; For,

Fourthly, Unto whom *such a day is lost, they also themselves are lost.* It's God's *last dealing* with them. If this be neglected, if this be despised, he hath done with them. He sayes unto them in it; *This is the acceptable time, this is the day of Salvation.* If this Day pass over, Night will come wherein men cannot work. So speaks our Saviour concerning *Jerusalem* which then enjoyed that *Day* and was utterly losing it, Luke 19. 41,42. *And when he was come near he beheld the City, and wept over it; saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy Peace; but now they are hid from thine eies.* Both the Things and Words and Manner of Expression declare the Greatness of the matter in hand. So doth the Action of our Saviour, *He wept*, which is but once more recorded of him in the Gospel, *John* 11. 35. And the Word here used, ἐκλαυσε; denotes a *weeping* with *Lamentation*. The consideration of what he was speaking unto moved his holy, tender, merciful heart unto the deepest Commiseration. He did it also for our *Example* and Imitation; that we might know how deplorable and miserable a thing it is for a People, a City, a Person to withstand or lose their *Day of Grace*. And the words here used also are of the like importance, *If thou hadst known, even thou:* the Reduplication is very *Emphatical*, *Thou* even *Thou*. Thou Antient City, thou City of *David*, thou Seat of the Temple and all the Worship of God, thou antient habitation of the Church; *If thou hadst known*; and there is a Wish or a Desire included in the *Supposition* which otherwise is *elliptical*; *if thou hadst known*; Oh that thou hadst known; εἰ, is sometimes well rendred by *utinam*. And again it is added at *least in this thy Day*. They had enjoyed many *lesser Daies* of Grace; and many before in the Messages and Dealings of the Prophets, as our Saviour minds them in that *great Parable*.

rable. Matth. 21. 33, 34, 35, 36. These they despised, persecuted, and rejected, and so lost the Season of their Preaching; But they were *lesser daies* and not *decretory* of their State and Condition. Another Day they were to have; which he calls *this their Day*; The *Day* so long foretold and determined by *Daniel* the Prophet; wherein the *Son of God* was to come, and was now come amongst them; And what did he treat with them about? *The things which belonged unto their Peace*; Of Repentance and *Reconciliation* unto God; the things which might have given them *peace* with God, and continued their *peace* in the World; But they refused these things, neglected their *Day*, and suffered it to pass over them unimproved. What was the Issue thereof? God would deal no more with them; The *things of their Peace shall now be hid from* them, and themselves be left unto Destruction. For when such a Dispensation is lost, when the *Evening of such a day* is come, and the work of it not accomplished;

(1.) It may be God will bring a wasting *Destruction* upon the *Persons Church* or *People* that have despised it. So he dealt with *Jerusalem*, as it was foretold by our Saviour in the place before insisted on. *Luke* 19. 43, 44. The *things of thy Peace* are now over and *hid* from thee. What then will follow or ensue? Why *the days shall come upon thee, that thine Enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy Children within thee, and they shall not leave in thee one Stone upon another, because thou knewest not the time of thy Visitation.* Because thou hast not discerned *thy Day*, nor regarded it, hast not answered the mind of God in it, all this shall speedily befall thee, as it did accordingly. The same hath been the issue of many famous *Christian* Churches. The very *places* where they were planted are utterly consumed. *Temporal Judgments* are oft-times the issue of despised *Spiritual Mercies*. This is the Language of those *Providential Warnings* by Signs and Prodigies, which oft-times such a Season is accompanied withall. They all proclaim the impendent Wrath of God upon the neglect of his gracious Call. And with Examples hereof are all Records *sacred* and *Ecclesiastical* filled.

(2.) God may, and sometimes doth leave such a People Church or Persons as have withstood his Dealings in a *Way of Grace* in and unto their outward Station in the world, and yet hide the *things of their Peace* utterly from them by a removal of the means of Grace. He can leave unto men their *Kingdoms in this World*, and yet take away the *Kingdom of Heaven* and give that unto others. They may dwell still in their Houses but be in the dark, their *Candlestick and the light of it* being consumed. And this hath been the most common issue of such Dispensations, which the World groans under at this day. It is that which God threatneth 2 *Thess.* 2. 11, 12. Because men would not *receive the Truth in the Love thereof*; that is, because they would not improve the *Day of the Gospel* which they enjoyed, God sent them *strong delusions that they should believe a Lye*; And how came it to pass? by removing the sound and sincere Preaching of the Word, he gave Advantage to Seducers and false Teachers to impose their *Superstition, Idolatry and Heresies* upon their Credulity. So God punished the neglect and Disobedience of the Churches of *Europe* under the *Papal Apostacy*. And let us take heed that this *Vial of Wrath* be not yet wholly emptied. Or,

(3.) God may leave unto such persons the outward Dispensation of the means of Grace, and yet *with-hold that Efficacy of his Spirit* which alone can render them useful to the Souls of men. Hence the Word becomes to have a quite *contrary Effect* unto what it hath under the Influences of Gods especial Grace. God in it then speaks unto a people, as is expressed *Isai.* 6. 9, 10. *Hear you indeed, but understand not; and see you indeed, but perceive not: make the heart of this people fat and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.* I have now done with them, saith God; I have no Design or purpose any more to deal with them about their *Conversion* and *Healing*: And therefore although I will have the Preaching of the Word as yet continued unto them, yet it shall have no Effect upon them, but through their own Unbelief, *to blind them*, and *harden them* to their Destruction. And for these Reasons amongst others, ought *such a day* as we have described carefully to be attended unto.

This Duty being of so great Importance, it may be justly inquired, How may a *man*, how may a *Church* know that it is *such Day, such a Season* of the Gospel with

them, so as to be suitably stirred up unto the performance of their Duty? I answer, they may do so two waies.

First; from the *outward signs* of it; as the Day is known by the light and heat of the Sun which is the Cause thereof. What concurs to *such a day* was before declared. And in all those things there are signs whereby it may be known. Neglect and Ignorance hereof was charged by our Saviour on the Jews and that frequently; so Mat. 16.3. *O ye Hypocrites, ye can discern the face of the sky, but ye cannot discern the signs of the times.* How they discerned *the face of the sky* he shews in the foregoing Verses; namely they judged by usual known *Prognosticks* what the weather would be in the *Evening* or *Morning*, that so they might accordingly apply themselves unto their Occasions. But, saith he, as God hath planted such *signs* in things natural, hath so ordered them that one should be a *sign* and discovery of an other; so he hath appointed *signs* of this Day of Grace, of the coming of the *Messiah*, whereby it also may be known. But these saith he, *You cannot discern.* δύνασθε, *you cannot*; But withall he lets them know why they could not; that was because they were *Hypocrites*, and either grosly neglected or despised the means and advantages they had to that purpose. The *signs* we have before mentioned are such, as being brought at any time to the Rule of the Word, they will reveal *the season* that they belong unto. And herein consisted the Wisdom of those Children of *Issachar who had understanding of the times to know what Israel ought to do*, 1 Chron. 12. 32.

Secondly; Such a *Day or Season* will manifest it self by its *Efficacy*. When God applies such a *Concurrence of means*, he will make men one way or other sensible of his Design and *End*. The Word in such a Day will either *refine* and *reform* men, or *provoke* and *inrage them*. Thus when the *Witnesses* preach, which is a signal Season of Light and Truth, they *torment them that dwell on the earth*, Rev. 11. 10. If they are not *healed*, they will be *tormented*. So it was at the *first Preaching* of the Gospel; some were *converted* and the *rest were hardned*; A signal work passed on them all; and those who dispensed the Word, became a *good savour in them that are saved, and in them that perish*. The Consciences of men will discover their Times. God will one way or other leave his Witness within them. An especial day will make an Especial approach unto their hearts. If it make not them *better* they will be *worse*: And this they may find by the search of themselves. God in this *Dispensation*, effectually speaks these words unto an evident Experience in the minds of men; *He that is unjust, let him be unjust still*; *and he that is filthy let him be filthy still*; *and he that is righteous let him be righteous still, and he that is holy let him be holy still*; Rev. 22. 11.

The especial Duty incumbent on men in such a Day, is in all things to *hearken to the voice of God*.

We now proceed unto the second part of the Words under Consideration, comprizing the *Example* it self insisted on, and whereon the *Exhortation* it self is founded. And this consists of two general parts. First the *Sin*, and Secondly the *Punishment* of the People of old.

The *Sin* is contained in these words; *As in the Provocation, in the Day of Temptation in the Wilderness; when your Fathers tempted me, proved me, and saw my works, forty years.*

The first thing occurring in the words according unto our former Distribution of them, relating to the *Sin* mentioned, is the Persons of the *Sinners*; They were their *Fathers*, the *Progenitors* of them to whom the *Apostle* wrote. And they are in the *next verse* further described by their *Multitude*; they were a whole *Generation*; *I was grieved with that Generation.*

Who these were, was declared before in the *Exposition* of the Words, and it is plain from the Story who are intended. It was the people that came up out of *Ægypt* with *Moses*, all of whom that were above *twenty years of Age* at their coming into the Wilderness, because of their manifold Sins and Provocations dyed there, *Caleb* and *Joshua* only excepted. So the Lord threatned, *Numb.* 14. 26, 27, 28, 29, 30. *And the Lord spake unto Moses and Aaron, saying; How long shall I bear with this evil Congregation which murmur against me? I have heard the murmurings of the Children of Israel, which they murmur against me. Say unto them, as surely as I live saith the Lord; As you have spoken in mine ears, so will I do unto you; your Carcasses shall fall in this Wilderness, and all that were numbred of you, according to your whole number from twenty years old and upward; which have murmured against me; doubtless ye shall not*

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I. *That the Examples of our Forefathers are of Use and Concernment unto us, and Obs.* XII. *Objects of our deepest Consideration.* God in his Dealings with them layes in Instruction for their Posterity. And when Parents *do well*, when they walk *with God*, they beat the path of Obedience plain for their Children: And when they miscarry, God sets their Sins as *Buoys* to warn them who come after them of the shelves that they split upon. *Be not as your Fathers a stiff-necked generation*, is a warning that he oft repeats

them, so as to be suitably stirred up unto the performance of their Duty? Answer, they may do so two waies.

First; from the *outward signs* of it; as the Day is known by the light and heat of the Sun which is the Cause thereof. What concurs to *such a day* was before declared. And in all those things there are signs whereby it may be known. Neglect and Ignorance hereof was charged by our Saviour on the Jews and that frequently; so Mat. 16.3. *O ye Hypocrites, ye can discern the face of the sky, but ye cannot discern the signs of the times.* How they discerned *the face of the sky* he shews in the foregoing Verses; namely they judged by usual known *Prognosticks* what the weather would be in the *Evening* or *Morning*, that so they might accordingly apply themselves unto their Occasions. But, saith he, as God hath planted such *signs* in things natural, hath so ordered them that one should be a *sign* and discovery of an other; so he hath appointed *signs* of this Day of Grace, of the coming of the *Messiah*, whereby it also may be known. But these saith he, *You cannot discern.* οὐ δύνασθε, *you cannot*; But withall he lets them know why they could not; that was because they were *Hypocrites*; and either grosly neglected or despised the means and advantages they had to that purpose. The *signs* we have before mentioned are such, as being brought at any time to the Rule of the Word, they will reveal *the season* that they belong unto. And herein consisted the Wisdom of those Children of *Issachar who had understanding of the times to know what Israel ought to do*, 1 Chron. 12. 32.

Secondly; Such a *Day or Season* will manifest it self by its *Efficacy*. When God applies such a *Concurrence of means*, he will make men one way or other sensible of his Design and *End*. The Word in such a Day will either *refine* and *reform* men, or *provoke* and *inrage them*. Thus when the *Witnesses* preach, which is a signal Season of Light and Truth, they *torment them that dwell on the earth*, Rev. 11. 10. If they are not *healed*, they will be *tormented*. So it was at the *first Preaching* of the Gospel; some were *converted* and the *rest were hardned*; A signal work passed on them all; and those who dispensed the Word, became a *good savour in them that are saved, and in them that perish*. The Consciences of men will discover their Times. God will one way or other leave his Witness within them. An especial day will make an Especial approach unto their hearts. If it make not them *better* they will be *worse*: And this they may find by the search of themselves. God in this *Dispensation*, effectually speaks these words unto an evident Experience in the minds of men; *He that is unjust, let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still, and he that is holy let him be holy still*; Rev. 22. 11.

The especial Duty incumbent on men in such a Day, is in all things to *hearken to the voice of God.*

We now proceed unto the second part of the Words under Consideration, comprizing the *Example* it self insisted on, and whereon the *Exhortation* it self is founded. And this consists of two general parts. First the *Sin*, and Secondly the *Punishment* of the People of old.

The *Sin* is contained in these words; *As in the Provocation, in the Day of Temptation in the Wilderness; when your Fathers tempted me, proved me, and saw my works, forty years.*

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repeats. And it is in the Scripture an eminent part of the *Commendation* or Discommendation of any, that they walked in the way of their Progenitors. Where any of the good Kings of *Judah* are testified unto for their Integrity, this is still one part of the Testimony given unto them, that they *walked in the way of David their Father*; in the paths that he had trod before them. And on the other side, it is a brand on many of the *wicked Kings of Israel* that they walked in the wayes of *Jeroboam the Son of Nebat*. Their Examples therefore are of concernment unto us.

First; Because oft-times the same kind of *Temptations* are continued unto the *Children* that the *Fathers* were exercised withal. Thus we find in experience that some Temptations are peculiar to a *Nation*, some to a *Family* for sundry Generations; which produce peculiar *National Sins*, and *Family-Sins*, So that at least they are prevalent in them. Hence the Apostle chargeth National sins on the *Cretians* from the Testimony of *Epimenides*, who had observed them amongst them;

Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

Tit. 1. 12. *The Cretians are alwayes lyars, evil beasts, slow bellies. Lying, Dissimulation, Cruelty* and *Sloth* were the sins of that Nation from one Generation to another. Children learning them from the Example of their Parents. So many *Families* for a long season have been infamous for *Cruelty* or *Deceit* or the like. And these *Hereditary Sins* have proceeded in part from *Hereditary Temptations*: some are *inlaid* in their natural constitutions; and some are *inseparably annexed* unto some special course of life and Conversation, wherein persons of the same *Families* succeed one another. Now it is a great warning unto men to consider what sad Events have befallen them that went before them by yielding unto those *Temptations* which they themselves are exercised withall.

Again; There is a *Blessing* or a *Curse* that lyes secretly hid in the Wayes of *Progenitors*. There is a Revenge for the Children of the *Disobedient* unto the *third* and *fourth Generation*; And a Blessing on the Posterity of the *Obedient* for a longer Continuance. The very Heathen acknowledged this by the light of Nature. *Plato* sayes expressly; εἰς τετάρτην γένεαν διαβιβάζει τὸ τιμωρέειν. *Punishment falls on the fourth Generation.* And they had the substance of it from their *Oracle*;

Ἀλλὰ κακῶς ῥέξαν δίκας τέλῳ οὐχ ὑπενιστὸν
Ἠδὲ ἀποδειλιάσαντα; εἰ γὰρ διὸς ἔκγονοι εἶεν
Καὶ ἀνὴρ κεφαλῇσι, καὶ ἐν τρισὶ γενεῇσιν
Εἰλέται; ἢ πῆμα δόμοις, ὅτι πήμασι, βουλεῖ.

So is that Saying common in the same Case,

Καὶ παῖδες παίδων; ἢ τοὶ μετοπίσθε γένωνται.

The Design is, what we have asserted of the *Traduction of Punishment* from wicked Parents to their Posterity. But there are Conditions of the avoydance of the *Curse*, and enjoyment of the *Blessing*. When *Fathers* have made themselves obnoxious to the Displeasure of God by their sins, let their *Posterity* know, that there is an *Addition of Punishment* coming upon them beyond what in an ordinary course of Providence is due unto themselves, if they continue in the same sins. So God tells *Moses* in the matter of the *Golden Calf* which *Aaron* had made, when he had prevailed with him not immediately to destroy the whole People; *Nevertheless*, saith he, *in the day when I visit, I will visit their sin upon them*, Exod. 32. 34. That is, If by their future Sins and Idolatry, they shall provoke me to *visit and punish them*, I will add unto their punishment somewhat from the desert of this sin of their *Forefathers*. Whence is that Proverb among the *Jews*, *that there is no evil befalls them but it hath in it some grain of the Golden Calf.*

ופקדתי עליהם מעט מן העון הזהב עם שאר העונות; saith *Rashi*, *He will mix a little somewhat of the guilt of this sin, with the rest of their sins.* And therefore the same word of *Visiting* is here used, as in the Threatning in the Commandment, *Exod.* 20. 5. And when one Generation after another shall persist in the same provoking sins, the *weight* of Gods Indignation grows *so heavy*, that ordinarily in one part or other it begins to fall within the third or fourth Generation.

And

And doth it not concern men to consider what have been the wayes of their *Forefathers*, left there lie a secret consuming Curse against them in the Guilt of their Sins? *Repentance* and forsaking their wayes wholly intercepts the progress of the Curse, and sets a Family at Liberty from a great and *antient Debt* to the Justice of God. So God stateth this matter at large, *Ezek.* 18. Men know not what *arrears* may by this means be chargeable on their *Inheritances*, much more it may be than all they are worth is able to answer. There is no avoidance of the *Writ for Saisifaction* that is gone out against them, but by turning out of the *Way* wherein they are pursued. The same is the case of the *Blessing* that is stored for the Posterity of the *Obedient*; provided they are found in the way of their *Forefathers*. These things render them and their wayes objects of our Considerations. For moreover,

Obj. XIII. *It is a dangerous Condition for Children to boast of the Priviledge of their Fathers, and to imitate their Sins.* This was almost continually the state of the *Jews*. They were still boasting of their Progenitors and constantly walking in their Sins. This they are every where in the Scripture charged withall. See *Numb.* 32. 14. The *Baptist* reflected on in his first dealing with them; *Bring forth* saith he, *fruits meet for Repentance, and think not to say within your selves, We have Abraham to our Father*; *Matth.* 3. 8, 9. On every occasion they still cryed out, *We have Abraham to our Father*; He who was so highly favoured of God, and first received the Promises. For his sake and by his means they expected to be saved temporally and eternally. Hence they have a saying in their *Talmud*; שאברהם יושב על פתחי שחל גיהנם שלא לתניח ליירד פישעי ישראל בגיהנם: *Abraham sits at the Gates of Hell, and will not permit that any Transgressors of Israel shall go in thither.* A great Reserve against all their sins, but that it will deceive them when they are past relief. It is true; they had on this account many Priviledges as our Apostle testifies in sundry places, *Rom.* 3. 1, 2. *chap.* 9. 4. and so he esteemed them to be as to his own personal Interest in them, *Phil.* 3. 4, 5. But whilst they trusted unto them and continued in the sins of them who had abused them, it turned to their farther ruin. See *Matth.* 29. 29, 30. 31, 32. And let their Example deter others from countenancing themselves in Priviledges of any kind whilst they come short of Personal Faith and Obedience. Again,

Obj. XIV. *A multitude joyning in any sin gives it thereby a great Aggravation.* Those here that sinned were all the Persons of one intire Generation. This made it a formal open Rebellion, a Conspiracy against God, a design as it were to destroy his Kingdom and to leave him no Subjects in the World. When *many* conspire in the same sin it is a great inducement unto *others* to follow. Hence is that Caution in the Law, *Exod.* 23. 2. *Thou shalt not follow a Multitude to do evil.* The Law indeed hath an especial respect unto Judgment and causes of differences among men. But there is a general direction in the Law for our whole Course. לא תהיה אחרי רבים לרעת: *Thou shalt not be after many* (or great men) *unto evils:* Take heed of the Inclination of a *multitude* unto *evil*, lest thou art also carried away with their *Errors* and sin: and this aggravates the sin of *many*. It doth so also, that the *Opposition* unto God therein is *open* and *notorious*, which tends greatly to his dishonour in the World. And what resentment God hath of the Provocation that lies herein, is fully expressed in *Numbers ch.* 14. from *ver.* 20. unto *ver.* 36. speaking of the sin of the *Congregation* in their unbelief and murmuring against him. In the first place he ingageth himself by his *Oath* to vindicate his *Glory* from the reproach which they had cast upon it, *ver.* 21. *As truly as I live*, saith he, *all the earth shall be filled with the Glory of the Lord.* Some take these words to be only an Asseveration of that which follows; as if God had said, that, *as truly as I live*, and as *the earth is filled with my glory*, all these men shall perish; But the Words rather contain the *principal matter* of the Oath of God. He swears, that as they by their conjunct sin and Rebellion had dishonoured him in the World; So he by his Works of Power and Vengeance on them would *fill the earth* again with his *Glory*. And there is in the following words a Representation of a great θόρυβος or *Commotion* with great Indignation. *They have*, saith he, *seen my Miracles, and have tempted me now these ten times, ver.* 22. The *Hebrew* Doctors do scrupulously reckon up these *Ten temptations*. The *First* they say is in *Exod.* 14. 11. when they said, *Because there were no graves in Ægypt.* The second in *Marah*, *Exod.* 15. 24. *The people mur-*

murred againſt Moſes, ſaying, What ſhall we drink. The third in the Deſert of *Sin*; Exod. 16. 2, 3. *The whole Congregation of the Children of Iſrael murmured againſt Moſes and Aaron, and ſaid, Would God we had died by the hand of the Lord in Ægypt when we ſat by the fleſh-pots.* The fourth when they left *Manna* until the Morning, Exodus 16. 19, 20. *And Moſes ſaid, Let no man leave of it until the morning; Notwithſtanding they hearkened not unto Moſes, but ſome of them left of it until the morning, and it bred worms and ſtank.* The fift was when ſome of them went out to gather *Mannah* on the Sabbath day, Exod. 16. 27, 28. which God called *a refuſing to keep his Commandments and his Laws.* The ſixth was in *Rephidim* at the waters of *Meribah*, Numb. 20. 3. The ſeventh in *Horeb* when *they made the Calf*, Exod. 32. The eight at *Tabera*, Numb. 11. 4, 5. The ninth at *Kibroth-Hattaavah*, Numb. 11. 32. The tenth upon the *return of the Spies*, Numb. 14. Thus are the *Ten Temptations* reckon'd up by ſome of the Jews; and by others of them they are enumerated with ſome little Alteration. But whether the exact number of Ten be intended in the Expreſſion is very uncertain; it ſeems rather to intend *multiplied Temptations*, expreſſed with much *Indignation.* So *Jacob* when he chode with *Laban*, told him, Thou *haſt changed my wages ten times*, Gen. 31. 41. that is, frequently, which he ſo expreſſed in his *Anger* and *Provocation.* So doth God here, You *have tempted me theſe ten times*, that is, So often, ſo far that I neither can nor will bear with you any longer. In the whole Diſcourſe (which Sinners ought to read and tremble at) there is repreſented as it were ſuch a riſing *of Anger and Indignation* in the face of God, ſuch a Commotion of Soul in *Diſpleaſure*, both made uſe of to declare an *unchangeable will of puniſhing*, as ſcarce appears again in the Scripture. Thus it is for a *multitude* to trangreſs againſt God, as it were by a Joynt-Conſpiracy. Such iſſues will all National *Apoſtacies* and *Provocations* receive. And this is the firſt general part of the Example propoſed to conſideration, namely the *Perſons ſinning*, with the Obſervations that ariſe from thence.

The Second is the matter or *Quality of their Sin*, which is referred unto two Heads:

Firſt, their *Provocation*, In the *Provocation*; in the day of Temptation.

Secondly; their *Tempting* of him, *They tempted me and proved me.*

Firſt, Their ſin conſiſted in *their Provoking.* It ſeems not to be any one particular ſin, but the *whole carriage* of the people in the Action reflected on, that is intended: And that not at any one time, but in their whole courſe. The Word in the *Original* as was declared, ſignifies to *chide*; to ſtrive, to contend, and that in words, Iſa. 45. 9. הוי רב את יצרו; *Wo unto him that ſtriveth with his Maker*; and how doth, or may he do it? ſhall *the Clay ſay to him that made it*; it is by *ſaying*, by ſpeaking againſt him, that he may ſo ſtrive with him. But the Apoſtle hath expreſſed it by a Word denoting the *Effect* of that *chiding*, that is *Exacerbation* or *Provocation.* The Expreſſion of the Actions here intended, in the places before mentioned, Exod. 17. Num. 20. 13. the *Chiding of the People*, as we obſerved before, is directly ſaid to be with *Moſes*; as their *Tempting* afterwards, is of the *Lord.* Thus *Moſes* ſayes unto them, *Why chide you with me, and why tempt you the Lord?* Exod. 17. 2. But it is alſo ſaid expreſly, *they ſtrove* (the ſame word) *with the Lord*, Numb. 20. 13. The meaning is, that ſtriving or chiding (מריבה from ריב) being properly an *Altercation with or in words*, *Moſes* and not God was the immediat Object of their *chiding*; But becauſe it was about and concerning the Works of God, which *Moſes* had no Relation unto, but as he was his *Miniſter*, ſervant, and imployed by him, the principal *Object* of their chiding as *formally* a ſin, was alſo God himſelf. In *ſtriving* with *Moſes* they *ſtrove* with him, and in *chiding* with *Moſes* they *chode* with him: This Expreſſion then in general compriſeth all the ſinful Actions of that people againſt God under the Miniſtry of *Moſes.*

There are two things to be conſidered in this matter of *Provocation.*

Firſt, the *Sin* that is included in it.

Secondly the *Event* or conſequent of it, *God* was *provoked.* The former ſeems firſtly intended in the *Hebrew* word, the latter in the *Greek.*

For the *Sin intended*, it is evident from the Story that it was *Unbelief* acting it ſelf by murmuring and Complaints; the ſame for the *ſubſtance* of it, by which alſo they *tempted* God. This the Apoſtle declares to have been the great provoking Sin, *ver.* 19. *So we ſee that they could not enter in by reaſon of Unbelief.* That was the *Sin* which ſo *provoked* God as that he *ſware in his wrath* that they ſhould not enter into his reſt. Yet it is not their Unbelief abſolutely conſidered that is intended; but as it brought forth the Effects of *chiding* with *Moſes* and *murmuring* againſt God, which on all occaſions they fell into. Though *Unbelief* it ſelf, eſpecially in ſuch a Seaſon, be a *Provoking* Sin, yet this *murmuring* and *chiding* ſo added unto its *Provocation*, that it is directly laid on their accounts; but they alſo as the Apoſtle ſaies are to be reſolved into their Spring or Cauſe, that is *Unbelief*; They are but an eſpecial ſign, circumſtance or effect of their Unbelief.

The *Effect* of this Sin was the *Provocation* or Exacerbation of God. The *Hebrew* word which the Apoſtle here expreſſeth by παραπικρασμὸς, is כעס, which ſometimes is taken *actively*, for *provoking, inciting, ſtimulating, imbittering*; ſometimes *paſſively*, for *Indignation, perturbation, ſorrow, grief, trouble.* In the whole, it includes the *imbittering* of the mind of its object, with an Excitation unto *Anger*, *Diſpleaſure*, and *Wrath.* Now theſe things are aſcribed unto God, onely by an *Anthropopathy.* Such effects being uſually wrought in the minds of the *beſt men* when they are unjuſtly and ungratefully dealt withall, God to ſhew men the *nature of their Sins* aſcribes them unto himſelf. His *mind* is not *imbittered*, moved or changed; but men have deſerved to be *dealt* withal as if it were ſo. See Jer. 8. 19. 2 King 2. 11. 15. Iſa. 65. 3. Jer. 25. 7. and Chap. 32. 29. 2 Chron. 28. 25.

Now this Provocation of God by their *unbelief* acting it ſelf in murmuring, chiding and complaining is further expreſſed from the Seaſon of it; it was in the *Day of Temptation*, the day of *Maſſah.* The Denomination is taken from the name of the place where they firſt murmured for water, and tempted God by the diſcovery of their Unbelief; As it was called *Meribah* from the contention, chiding and provoking; So it was called *Maſſa* from the tempting of God there; the Day of *temptation.* In this Expreſſion, not the Addition of a new Sin to that of *Provocation* is intended; but only a Deſcription of the Sin and Seaſon of that ſin. It was in the *Day of Temptation* that God was ſo provoked by them. How alſo they tempted him, as we ſhall ſee afterwards. Now as this *Day* ſignally began upon the Temptation at *Meribah*, yet it continued the whole courſe of the peoples peregrination in the Wilderneſs, their multiplyed tempting of God made this whole time a *Day of Temptation.*

Now let us conſider hence ſome further Obſervations.

The ſinful Actings of men againſt thoſe who deal with them in the Name of God, and about the Works or Will of God, are principally againſt God himſelf. The People *chode* with *Moſes*; but when God came to call it to an account, he ſaies, They *ſtrove* with him and *provoked* him. So *Moſes* told the people to take them off from their vain pretences and coverings of their Unbelief. Exod. 16. 2. *The whole Congregation murmured againſt Moſes and Aaron: But*, ſaith he *ver.* 4. *The Lord heareth your Murmurings againſt the Lord; and what are we that you murmur againſt us.* As if he had ſaid; Miſtake not your ſelves; It is God and not us, that you have to do withal in this matter; What you ſuppoſe you ſpeak only againſt us, is indeed *directly* though not *immediately* ſpoken againſt God. So God himſelf informs *Samuel* upon the repining of the people againſt him; *They have not rejected thee, but they have rejected me, that I ſhould not reign over them*, becauſe he ruled them immediately in the Name of God, 1 Sam. 8. 7. They pretended wearineſs of the Government of *Samuel*, but were indeed weary of God; and his Rule. And ſo what was done againſt him, God took as done againſt himſelf. And under the *New Teſtament*, our Saviour in particular applies this Rule unto the Diſpenſers of the Goſpel, Luke 10. 16. ſaith he; *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.* The Preachers of the Goſpel are ſent by Chriſt, and therefore their Oppoſition and Contempt doth firſt reflect Diſhonour upon him; and through him upon God himſelf. Obſ. XII.

And the Reaſon hereof is, becauſe in their work they are *Repreſentatives of God himſelf*, They act in his Name, and in his Stead, as his Ambaſſadors; 2 Cor. 5. 20. *Now then*, ſaith the Apoſtle, *we are Ambaſſadors for Chriſt; as though God did beſeech you by us; We pray you in Chriſts ſtead, be you reconciled to God.* They treat with men as ſent of God, in his Name, about the Affairs of Chriſt. The Violation of an *Ambaſſadour* amongſt men is alwaies eſteemed to redound unto the diſhonour of him by whom he is imployed; for it is he unto whom the injury and affront is principally inten-

intended, especially if it be done unto him in discharge of his Office. Nor are Kings or States ever more highly provoked, than when an Injury is offered or an affront done unto their *Ambassadors*. The *Romans* of old utterly destroyed *Tarentum* in *Italy*, and *Corinth* in *Greece* on that Account. And occasions of the same nature have been like of late to fill the World with Blood and Tumult. And the Reason is, because according to the *Light of Nature*, what is done immediately against a *Representative* as such, is done directly and intentionally against the Person *Represented*. So it is in this Case. The Enmity of men is against God himself, against his *Way*, his *Works*, his *Will*, which his Ambassadors do but declare. But these things absolutely are out of their reach. They cannot reach them nor hurt them; nor will they own directly an *opposition* unto them. Therefore are *pretences* invented by men against those who are employed by God, that under their covert they may execute their Rage against God himself. So *Amaziah priest of Bethel* complained to *Jeroboam* the King, saying; *Amos hath conspired against thee in the midst of the House of Israel, the land is not able to bear all his words*. It is not because he preached against his Idolatry, or denounced the Judgments of God against the Sins of men, that *Amaziah* opposeth him; No, it is merely on the Account of his *Sedition*, and the Danger of the *King* thereby, *Amos* 4. 10. And when, as it is likely, he could not prevail with the King for his Destruction, he deals with him personally himself, to *flee away* and so to render himself suspected, *ver.* 12, 13. He had used an invidious expression concerning him to the King; קשר לך, *he hath conspired against thee*; that is, to take away thy Life. The Word is used concerning two *Kings of Judah* one after another, and the matter ended in their death, 2 *Chron.* 24.25. *chap.* 25. 27. And it is mostly used for a *conspiracy* ending in death. And yet all this was from *Enmity* against God, and no Affection to the King. Under the shade of such pretences do men act their *Opposition unto God*, upon his *Messengers*. God sees that they are all but coverts for their Lusts and Obstinacy; that himself is intended, and he esteems it so, accordingly.

Instruction lies plain herein for them who by vainly invented *pleas* and *pretences* do endeavour to give countenance to their own Consciences in opposition unto those who speak in the *Name* and treat about the things of *God*. Let them look to it; though they may so satisfy themselves in and by their own prejudices, as to think they *do God good service* when *they kill them*; yet they will finde things in the issue brought unto another account. This lies so clear from what hath been spoken, that I shall not further insist on it. But let them principally consider this, and thence what is incumbent on them, who are called to deal with others in the *Name of God*. And

First; Let them take heed, that they neither do, nor act nor speak any thing but what they have sufficient warrant from him for. It is a dangerous thing to entitle God or his Name unto our own *Imaginations*. God will not set his Seal of *Approbation*, he will not own a Concernment in our *eye*, though we should think that it tends to his Glory, *Rom.* 3. 7. Neither will he own what is done against us as done against himself, unless we stand in his *Counsels*, and be found in the *wayes* of his Will. There is no Object of a more sad Consideration, than to see some men *persecuting* others for their *Errors*. They that *persecute* (suppose them in the Right as to the matter in *difference* between them, and those whom they do oppress, yet) do certainly act against *God* in what they pretend to act *for him*. For they usurp his Authority over the Souls and Consciences of men. And they that are *persecuted* do sacrifice their concernments to the *Darkness* of their own minds. God may concern himself in general to own their *Integrity* towards himself, even in their mistakes. But in the *particular* wherein they suffer, he will not own them. Whether therefore we are to do, or to suffer any thing for God, it is of great concernment unto us to look well to our *Call* or *Warrant*. And then, Secondly; When men are fecured by the Word and Spirit of God, that their Message is not their *own*, but *his* that sent them, that they seek not their own *Glory* but his, they may have hence all desirable Grounds of Encouragement, Supportment and *Consolation* in all the Straits and Temptations they meet with all in this world. They can be no more utterly prevailed against, that is, their *Testimony* cannot, than can God himself. So he speaks to *Jeremiah*; *I will make thee a fenced brazen Wall, they shall fight against thee, but they shall not prevail against thee, for I am with thee to save thee, and deliver thee saith the Lord*, Jer. 15. 20. And in what they suffer

suffer, God is so far concern'd in, as to account all that is done against them, to be done against himself. Christ is *hungry* with them, and *thirsty* with them, and *in prison* with them, *Matth.* 25. 35, 36, 37. Again,

Unbelief manifesting it self in a time of Tryal is a most provoking Sin. This, as we have shewed, was the Sin of the people in their *Provocation* of God. And it is a great sin; the great sin, the spring of all sins at all times. But it hath many *Aggravations* attending of it in a *time of Tryal*. And this compriseth the first sense of the Limitation of time in that Word, *this Day*, before intimated; Namely an especial Time and Season wherein the Guilt of this sin may be eminently contracted. For I speak not of *Unbelief* in General with respect unto the Covenant and the Promises thereof, but of Unbelief as working in a *distrust of God* with respect unto the *Dispensations of his Providence*. It is a disbelieving of God as to any Concernment of our own, when we have a sufficient Warrant to believe and put our Trust in him, when it is our *Duty* so to doe. And two things we may make a brief enquiry into; First, what is required, that men may be in such a *Condition* as wherein they may contract the *Guilt* of this Sin? And hereunto *three things* do belong; First, *That in General they be found in the way of God*. God's promises of his Presence, and of his Protection unto men, are confined unto his *own wayes*; which alone are theirs, or ought so to be. *He shall give his Angels charge over thee to keep thee in all thy waies*; Psalm. 91.11. that is, the *waies* that he hath appointed thee to walk in. The Benefit of which Promise the Devil vainly attempted to deprive our Saviour of, by seducing him to waies that were not his; wayes that God had not appointed. Men in wayes of their own, that is, in the crooked Paths of sin, are not obliged to *trust in God* for Mercy and Protection in them. So to doe, or to pretend so to doe, is to entitle God to their Lusts. For men to say, they *trust in God*, in the pursuit of their Covetousness, Injustice, Oppression, Sensuality, or in Waies wherein these things have a prevailing mixture; or to pray for the protecting, the *blessing Presence* of God in them, is an high provocation. Every Difficulty, every Opposition that such men meet withall, is raised by God to turn them out of their way. And to expect their Removal by him, or Strength and Assistance against them, is to desire the greatest evil unto their own Souls that in this world they are obnoxious unto. The *Israelites* here blamed, were in the *Way of God*, and no Opposition ought to have discouraged them therein. *Obs.* XV.

Secondly; That in particular, *They have a warrantable Call to ingage into that Way wherein they are*. A *way* may be good and Lawful in it self, but not lawful to a man that enters upon it without a *sufficient Call* to ingage in it. And this deprives men also of the Grounds of Expectation of God's Presence, so as to that particular way wherein they cannot contract the guilt of this sin; though commonly it is *distrust of God*, that casts men into such wayes. It was the Way and Work of God, that the *Israelites* should destroy the *Amorites* and possess their Land. But when they would in an *heat* without a *sufficient Warrant* goe up into the Hill and fight with them, *Moses* says unto them, *Go not up for the Lord is not among you, and they were discomfited to Hormah*; *Numb.* 14. 42, 45. Unto a *lawful Way*, then in general, a *lawful Call* in particular must be added, or we have not a sufficient foundation for the discharge of that Duty, whose defect is now charged by us.

Thirdly; They must have a *sufficient Warranty of the Presence and Protection of God*. This is that which makes Faith and Trust a *Duty*. And God gives it two wayes. (1.) In *general*, in the *Promise of the Covenant*, wherein he hath undertaken to be with us, to bless us, and to carry us through the Course of our Duty: *Hebr.* 13. 5. *He hath said, I will never leave thee nor forsake thee*. This alone is a sufficient Ground and Foundation for Faith and Trust in every Condition. And this the *Israelites* had in the Promise made unto *Abraham* and others of their Forefathers. (2) By giving some signal Instances of his Power Wisdom and Care in his Presence with us, by Protection, Direction, Preservation or Deliverance in those wayes of his wherein we are engaged. When by this means he hath given us *Experience* of his Goodness, Faithfulness, and *Approbation* of the Waies wherein we are, this addes a *specialty* unto the General Warrant for Faith in the Word of Promise. And this they also had in all those works of God *which* they saw for *forty years*.

Secondly; It must be enquired, what it is that makes any Time or Season to be a *Day of Tryal*; seeing the miscarriage of men in such a season is expressed as a great Aggravation of their Sin. And they are the things that follow.

First; *That there be a concernment of the Glory of God in the Performance of that Duty wherein we are to act Faith, or to trust in God.* So God tried the Faith of *Abraham* in a Duty wherein his Glory was greatly concern'd. For by his Obedience in Faith, it appeared to all the World that *Abraham* respected God, and valued a *Compliance with his Will* above all things in this world whatever. So God himself expresseth it, *Gen.* 22. 12. *Now I know that thou fearest God, seeing thou hast not withheld thy Son, thine only Son from me.* This was the Tenth and last Tryal that befell *Abraham*. Nine times he had been tryed before; (1.) In his *departure* out of his Country. (2.) By the *Famine* which drove him into *Ægypt*. (3.) In the taking away of his *Wife* there by *Pharaoh*. (4.) In his *War* with the four Kings. (5.) In his *Hopelessness* of Issue by *Sarah*, whence he took *Hagar*. (6.) In the Law of *Circumcision*. (7.) His Wife taken from him again by *Abimelech*. (8.) His casting out of *Hagar* after she had conceived. (9.) His Expulsion of *Ishmael*. In some of these it is known how he failed, though in most of them he acquitted himself as became the *Father of the Faithful*. But now the *fluctus decemmanus* came upon him; his last and uttmost Tryal, wherein he was made a Spectacle to Men, Angels and Devils. The *Jews* tell us great stories of the Opposition made by *Satan* in his arguing with *Abraham* and *Isaac* about and against their Obedience in this thing. And no doubt but he imployed himself unto that purpose. And it is endless to shew how many eyes were upon him, all which gave a concernment of Glory unto God. Here therefore *Abraham* in a most especial manner acquits himself, whence God gives him that Testimony; *Now I know that thou fearest God*; that is, now thou hast made it known beyond all Exception: And this puts a blessed close unto all his signal Tryals. When therefore God calls men forth unto the performance and discharge of any Duty wherein his *Glory* and *Honour* in the World is concerned, then he makes it unto them a *time of Tryal*.

Secondly; Difficulties and Opposition lying in the way of Duty makes the Season of it *a time of Tryal*. When men have Wind and Tide with them in their sayling, neither their *Strength* nor their *Skill* is tryed at all. But when all is against them then it is known what they are. When the Sun shines and fair weather continues, the Houses that are built on the *Sand* continue as well as those that are built on the *Rock*. But when the *Rain*, and the *Floods* and the *Wind* come, they make the Trial. Whilest men have outward Advantages to encourage them in the wayes of God, it is not known what principles they act from. But when their Obedience and Profession is attended with Persecution, Reproach, Poverty, Famine, Nakedness, Death, then it is *tried* what men build upon, and what they trust unto; then it is to them a time of *Tryal*.

Farther; To give light unto our Proposition we may enquire how or by what means, men do, or may *act*, and *manifest their unbelief* at such a Time or Season. And this may be done several wayes.

First; By *Dissatisfaction* in, and *Discontent* at that Condition of Difficulty whereunto they are brought by the Providence of God, for their *Tryal*. Herein principally did the *Israelites* offend in the Wilderness. Their Condition pleased them not; This occasioned all their Murmurings and Complaints whereby God was provoked. It is true they were brought into many Streights and Difficulties. But they were brought into them for their Tryal by God himself, against whom they had no reason to repine or complain. And this is no small Fruit Effect and Evidence of Unbelief in Tryals; namely when we like not that *Condition* we are brought into; of Poverty, Want, Danger, Persecution: If we like it not, it is from our Unbelief. God expects other things from us: Our Condition is the Effect of his Wisdom, his Care and Love; and as such *by Faith* ought it to be acquiesced in.

Secondly; by the *Omission of any Duty that is incumbent on us, because of the Difficulties that attend it, and the Opposition that is made unto it.* To be *fearful* and *unbelieving*, go together, *Rev.* 21. 9. Where our Fear or any other Affection, influenced or moved by earthly things, prevails with us to forgoe our Duty, either absolutely, or in the most special and eminent Instances of its *practices*, there *Unbelief prevails* in the time of our *Tryals*. And this way also in particular did the *Israelites* fail. When they heard of fenced Cities and sons of *Anak*, they gave up all Endeavours of going into the Land of *Canaan*, and consulted of making a *Captain* to lead them back again into *Ægypt*. And no otherwise is it with them who forgo their profession because of the *Gyant like* Opposition which they find against it.

Thirdly

Thirdly; *When men turn aside and seek for unwarrantable Assistances against their Difficulties.* So did this People, they made a *Calf* to supply the Absence of *Moses*; and were contriving a Return into *Ægypt* to deliver them out of their Troubles. When men in any thing make flesh their arm, their hearts depart from the Lord: *Jer.* 17. 5.

Fourthly; When *men disbelieve plain and direct Promises, merely on the account of the Difficulties that lye against their Accomplishment*; This reflects unspeakable dishonour on the *Veracity* and *Power* of God. The common Sin of this Wilderness-people; They limited God, and said, Can he do this or that? Seldom it was that they believed beyond what they enjoyed. Here lay the main cause of their Sin and Ruine. They had a *Promise* of *entring* into the *Land*. They believed it not; and as our Apostle says They *could not enter in because of Unbelief*: The Promise was to their Nation, the Posterity of *Abraham*; The Accomplishment of it in their persons depended on their Faith; Here was their Tryal. They believed not, but provoked God, and so perished. Now the Reasons of the *Greatness* of this sin, and its *Aggravations* are contained in the previous Description of it. Every Instance declaring its *Nature*, manifests it also to be heinous. I shall take up, and only mention two of them.

First, There is, as was shewed, an *especial concernment of the Glory of God* in this matter. He calls men forth in such a Season to make a *Tryal of their Obedience*. He makes them therein, as the Apostle speaks, a spectacle unto Men and Angels. And the hinge that the whole Case turns upon is their *Faith*. This all other Actings hold a Conformity unto. If here they discharge themselves aright, the Glory of God, the Manifestation whereof is committed unto them, is preserved entire. If herein they fail, they have done what lies in them to expose it to contempt. *See Numb.* 14. 21. So was the Case in the Tryal of *Job*. God permitted *Satan* to try to the uttermost whether he believed in him and loved him sincerely or no. Had *Job* failed herein, how would *Satan* have vaunted and boasted, and that against God himself? And the same Advantage do others put into his hands, when at any time they miscarry in point of Faith in a time of Tryal.

Secondly; the *Good* and *Welfare*, the *Peace and Prosperity* of the Church in this world depend on the deportment of men belonging to it in their Tryals; They may, at least as unto God's outward Dispensations towards them, sin at a cheaper rate at other times. A time of Tryal is the *turn* of a Churches *Peace* or *Ruin*. We see what their *Unbelief* cost this *whole Generation* in the Wilderness: and these *Hebrews* their Posterity were now upon the like *Tryal*. And the Apostle by this Instance plainly insinuates unto them what would be the Issue if they continued therein, which accordingly proved to be their utter Rejection.

Thirdly; Add hereunto, That it is the Design of God in such particular Instances to try our *faith in general* as to the Promises of the Covenant and our Interest therein: The Promise that this people had principally to deal with God about was that of the Covenant made with *Abraham*, the which all pretended to believe. But God tryed them by the particular Instances mentioned; And failing therein they failed as unto the whole Covenant. And it is so still. Many pretend that they believe the Promises of the Covenant as to life and Salvation by it, firmly and immoveably. God tryes them by particular Instances, of Persecution, Difficulty, Streights publick or private. Here they abide not, but either complain and murmur, or desert their Duty, or fall to sinful Compliances, or are weary of God's Dispensations; And this manifests their Unsoundness in the General: nor can it be otherwise tryed.

Again observe; that

There is commonly a Day, a Time, wherein Unbelief ariseth to its height in Provocation. We shewed before that there is a *Day*, an *especial Season* of Gods dealing with the Sons of men by his Word and other means of Grace. The due observance and Improvement hereof is of the greatest Importance unto them. *To day if you will hear his voice.* That is, the *Day* wherein God's dispensations of Grace and Patience come to their ἀκμὴ, *Status rerum inter incrementum & decrementum*, their Height. After this, if not closed with, if not mixed with Faith and obeyed, they either insensibly decline, in respect of their *Tender* or Efficacy, or are utterly removed and taken away. In like manner there is a *Day*, a Season wherein the Unbelief of men in its Provocation comes to its Height, and uttermost Issue, beyond which God will bear with them no longer, but will break off all gracious Entercourse between himself and such Provokers. This was the direct case with these *Israelites*. They had by their Unbelief and Mur- Ob. XVI.

Murmuring provoked God *ten times* as was declared before. But the *Day of their Provocation*, the Season wherein it arived to its height, came not until this Trial mentioned *Numb.* 14; upon the *Return of the Spies* that went to search the Land. Before that time God often reproved them, was angry with them, and variously punished them; but he still return'd unto them in a way of Mercy and Compassion; and still proposed unto them an *Entrance into his Rest* according to the Promise. But when that Day once came, when the *Provocation of their Unbelief* was come to its height, then he would bear with them no longer, *But swears in his Wrath that they should not enter into his Rest.* From that Day he took hold of all Occasions to exercise Severity against them, *flooding them away*, (Psal. 90. 5.) until that whole evil Generation was consumed. And so it was with their Posterity as to their *Church* and *National* State. God sent unto them and dealt variously with them by his Prophets in several Generations. Some of them they *persecuted*, others they *kill'd*, and upon the matter rejected them all, as to the main end of their Work and Message. But yet all this while God spar'd them and continued them a People and a Church. Their *Provocation* was not come unto its height, its *last Day* was not yet come. At length according to his Promise he sent his Son unto them. This gave them their *last Tryal*; this put them into the same Condition with their Forefathers in the Wilderness; as our Apostle plainly intimates in the use of this Example. Again, they despised the Promises, as their Fathers had done in the Type and Shadow, so did they when the *Substance* of all Promises was tendred and exhibited unto them. This was the day of their *last Provocation*, after which God would bear with them no more in a way of Patience; but enduring them for the space of near *forty years*, he utterly rejected them; *sending forth his servants, he slew those murtherers and burnt their City.* This is that which our Saviour at large declares in his Parable of the *Housholder* and his *Husbandmen*, Matth. 21. 33, 34, 35, 36, 37, 38, 39, 40, 41.

And thus in God's dealing with the *Antichristian State*, there is a Season wherein the Angel swears, that *there shall be time no longer*, *Rev.* 10. 6. That God would no longer bear with men, or forbear them in their *Provocations* and Idolatries, but would thenceforth give them up unto all sorts of Judgments Spiritual and Temporal unto their utter-confusion: *Yea, send them strong delusions that they should believe a Lie, that they all might be damned, who believe not the Truth, but had pleasure in unrighteousness*, 2 *Thess.* 2. 11, 12. And concerning *this day* two things may be observed: (1.) That it is *uncertain*. (2.) That it is *unalterable*. First it is *uncertain*: Men know not when their *provocations* do come, or will come unto this *Height*. *Jerusalem* knew not in the entrance of her *Day* that her sin and unbelief were coming to their Issue, and so was not awakned to their prevention; no more than the men of *Sodom* knew when the *Sun* arose that there was a cloud of *fire and brimstone* hanging over their heads. Men in their Sins think they will do as at other times, as *Sampson* did when his Locks were cut; and that things will be made up between God and them as formerly; that they shall yet have space and time for their work and Duty. But ere they are aware they have finished their course, and filled up the measure of their Sins. For man also knoweth not his time, *as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the Sons of men snared in an evil time, when it falleth suddenly upon them*, Exod. 9. 11. For the Day of the Lord's Indignation comes *as a snare on them that dwell on the face of the Earth*, *Luke* 21. 35. And men are often crying *Peace, Peace*, when *sudden destruction* comes upon them, 1 *Thess.* 5. 3. When *Babylon* shall say *she sits as a Queen*, and *is no widow* (her Sons being again restored unto her) *and shall see no sorrow*; *then shall her Plagues come in one day, Death and Mourning and Famine, and she shall be utterly burnt with fire*, *Rev.* 18. 7, 8. Hence is Christ so often said to *come as a Thief*; to manifest how men will be surprized by him in their sins and impenitency. And if the outward peace and the lives of men in this Condition be respited for a while, as oft-times they are, yet they are no longer under a dispensation of Patience. There is nothing between God and them but Anger and Wrath. If men knew when would be their *last Tryal*, and which were it, we think they would rouze up themselves to a deep consideration of it, and a serious complyance with the Call of God. But this in the Holy Will and Wisdom of God is always hid from them, until it be too late to make use of it; until it can produce no *Effects* but a few *despairing wishes*. God will have none of his Warnings, none of his Merciful Dispensations put off or slighted with the Hopes and Expectation of another season;

son; by a foolish promising whereof unto themselves, men ruine their Souls every day.

Secondly; It is *unalterable* and *irrecoverable*: when the provocation of Unbelief comes to this height, there is no space or room left for *Repentance*, either on the part of God or the Sinner. *For men*, for the most part after this, they have no thought of Repenting. Either they see themselves *irrecoverable*, and so grow *desperate*; or become stupidly senseless and lye down in Security. So those *false Worshippers* in the Revelation, *after time was granted unto them no longer*, but the Plagues of God began to come upon them, it is said, *They repented not, but bit their tongues for anger, and blasphemed God.* In stead of repenting of their Sins, they rage against their Punishment. And if they do *change their mind* in any thing, as *Esau* did when he saw the blessing was gone, it is not by true Repentance, nor shall it be unto any Effect or purpose. So the *Israelites* finished their Sin by murmuring against the Lord upon the return of the Spies, and said, They would not go up into the Land, but would rather return into *Ægypt*, Num. 14. But after a while they changed their minds, *and they rose up early in the morning, and gate them up into the top of the Mountain, saying, Lo we be here, and we will go up into the place which the Lord hath promised*, ver. 40. But what was the Issue? Their time was past, the Lord was not among them, *And the Amalekites and the Canaanites that dwelt in that hill, smote them and discomfited them unto Hormah*, ver. 45. Their Change of mind was not Repentance, but a new Aggravation of their Sin. Repentance also in this matter is hid from the eies of God. When *Saul* had finished his Provocation, *Samuel* denouncing the Judgment of God against him, adds; *And also the strength of Israel will not lie nor repent*, 1 *Sam.* 15. 29. God firms his Sentence, and makes it irrevocable, by the Engagement of his own Immutability. There is no Change, no Alteration, no Reprieve, no place for Mercy when *this Day* is come and gone, *Ezek.* 21. 25.

Let Persons, let Churches, let Nations take heed lest *they fall unawares into this evil Day.* I say *unawares* to themselves, because they know not when they may be overtaken by it. It is true, all the danger of it ariseth from their own Negligence, Security and Stubbornes. If they will give ear to previous warnings, *this Day* will never come upon them. It may not therefore be unworthy our enquiry to search what *prognosticks* men may have into the *approach* of such a day. And

First, When *Persons, Churches or Nations, have already contracted the Guilt of various Provocations*, they may justly fear that their next shall be their last. You have saith God to the *Israelites*, *provoked me these ten times*, that is frequently, as hath been declared; and now *your Day* is come. You might have considered before, that I would not always thus bear with you. Hath God then born with you in one and another Provocation, Temptation, Backsliding, take heed left the great sin lyes at the door, and be ready to enter upon the next occasion. As God told *Cain*; *Gen.* 4. 7. if thou dost not do well רבץ לפתח חטאת; *peccatum ad ostium cubat. Sin lys down at the door*, as a beast ready to enter on the next occasion, the next opening of it. After former Provocations so lieth that which shall fill the *Ephah*, and have the *Talent of lead* laid upon it. Take heed, *Gray hairs are sprinkled upon you* though you perceive it not. Death is at the door. Beware lest your next Provocation be your last. When your Transgressions come to *three* and *four*, the punishment of your Iniquities will not be turned away. When that is come, you may sin whilst you will or while you can; God will have no more to do with you but in a way of Judgment.

Secondly; When Repentance upon Convictions *of Provocations lessens or decays*, it is a sad Symptom of an approaching Day, wherein *Iniquity* will be compleated. Useful Repentance, that is, that which is of any use in this World for the deferring or retarding of Judgment, is commensurate unto God's Dispensations of Patience. When the fixed bounds of it (as it hath fixed bounds) are arrived at, all springs of *Repentance* are dryed up. When therefore persons fall into the guilt of many Provocations, and God giving in a Conviction of them by his Word or Providence, they are humbled for them according to their Light and Principles; if they find their *Humiliations* upon their renewed *Convictions*, to grow weak, decay and lessen in their effects; they do not so reflect upon themselves with *Self-displicency* as formerly, nor so stir up themselves unto *Amendment* as they have done upon former warnings or Convictions, nor have in such Cases their accustomed sense of the Displeasure and Terrour of the Lord; Let them beware; evil is before them, and the fatal Season of their utmost Provoking is at hand, if not prevented.

Thirdly; When *Various Dispensations of God towards men have been useless and fruitless*, when Mercies, Judgments, Dangers, Deliverances, signally stamped with a respect unto the sins of men, but especially the warnings of the Word, have been multiplied towards any Persons, Churches or Nations, and have passed over them without their *Reformation* or *Recovery*, no doubt but *Judgment* is ready to enter, yea if it be into the House of God it self.

Is it thus with any, is this their Estate and Condition; let them please themselves while they please, they are like *Jonah* asleep in the Ship, whilest it is ready to be cast away on their account. Awake and tremble; you know not how soon a great vigorous prevalent *Temptation* may hurry you into your *last Provocation*. And this is the first Head of *Sin* instanced in.

Secondly; They are said also to have *tempted God. In the Temptation; When your fathers tempted me.* Wherein their *provocation* did consist, and what was the sin which is so expressed we have declared. We must now inquire what was their *Tempting of God*, of what nature was their sin therein, and wherein it did consist. To *Tempt God* is a thing frequently mentioned in the Scripture and condemned as a provoking sin. And it is generally esteemed to consist in a *venturing on, or an ingaging into any Way, Work or Duty, without* sufficient Call, Warrant or Rule, upon the Account of *trusting God therein*; or in the neglect of the use of *ordinary means* in any Condition, desiring, expecting, or trusting unto any extraordinary Assistances or supplies from God. So when men seem rashly to cast themselves into Danger, out of a confidence in the Presence and Protection of God, it is said that they *Tempt God*. And Sundry Texts of Scripture seem to give Countenance to this Description of the sin of *tempting God*. So *Isaiah* 1. 11, 12. When the Prophet bid *Ahaz* ask a sign of the Lord in the *depths* or in the *heights* above, he replyed, *I will not ask neither will I tempt the Lord.* That is, I will rest in what thou hast said, and not *tempt God* by seeking any thing extraordinary. And so when Satan tempted our Saviour to shew his Power by casting himself down from a *pinacle of the Temple* which was none of his wayes *Mat.* 4. 7. he answers him by that saying of *Deut. 6.* 16. *Thou shalt not tempt the Lord thy God.* To venture therefore on any thing unwarrantably trusting unto God for protection is to *tempt him*. And this is usually and generally allowed as the *nature of this sin*, and sense of this Expression.

But yet I must needs say, that upon the Consideration of all the places where mention is made of *tempting the Lord*, I am forc'd to embrace an other sense of the meaning of this Expression, which if it be not utterly exclusive of that already mention'd, yet it is doubtless more frequently intended, and doth more directly express the sin here condemned. Now this is *A distrust of God whilst we are in any of his wayes, after we have received sufficient Experiments and Instances of his Power and Goodness to confirm us in the Stability and Certainty of his Promises.* Thus to do is to *tempt God*. And where this frame is found in any, they are said to *tempt* him; that is to provoke him by their unbelief. It is not barely and nakedly to *disbelieve the Promises*, it is not Unbelief in *general*, but it is to *disbelieve* them under some peculiar Attestation and Experience obtained of the Power and Goodness of God in their pursuit, and towards their Accomplishment: When therefore men are ingaged into any Way of God according to their *Duty*, and meeting with Oppositions and Difficulty therein, if they give way to Despondencies and Unbelief, if they have received any signal Pledges of his Faithfulness in former Effects of his Wisdom, Care, Power and Goodness, they *tempt God*, and are guilty of the Sin here branded and condemned. The most eminent Instances of tempting God in the Scripture, and which are most frequently mentioned, are these of the *Israelites* in the Wilderness. As they are here represented in the Story, so they are called over again both in the Old Testament and the New. *Psal.* 78. 41. *Yea they turned back and tempted God, and limited the Holy One of Israel.* And 1 *Cor.* 10. 9. They *tempted Christ*. And wherein did this *Temptation* consist? It was in this and no other; They would not believe, nor trust God when they were in his way, after they had received many Experiences of his power and presence amongst them. And this is directly expressed, Exod. 17. 7. *They tempted the Lord, saying, Is the Lord among us, or not.* They doubted of, and questioned his presence, also all the Pledges and Tokens which he had given them of it. And this sin of theirs the *Psalmist* at large pursues shewing wherein it did consist, Psal. 78. 22, 23. *They believed not in God, and trusted not in his Salvation; though he had commanded the clouds from above, and opened the doors of Heaven;* ver. 32. *for all this they sinned still, and believed not for his wondrous works*: ver. 42, 41. *They turned back and tempted God, and limited the holy one of Israel, they remembred not his Hand nor the Day when he delivered them from their Enemies.* Thus plain doth he make the nature of their sin in *tempting of God*. It was their distrust and disobeying of him, after they had received so many incourageing Evidences of his Power, Goodness, and Wisdom amongst them. This and this alone is in the Scripture called *tempting of God*. For that of our Saviour Matth. 4. 7. *Thou shalt not tempt the Lord thy God*; It is taken as was observed from *Deut. 6.* 16. where the following words are, *as thou didst tempt him in Massa*; Now this tempting of God at *Massa*, was that which we have declared; namely the disbelieving of him after many *Evidences* of his Power and Faithfulness. And this directly answers the End for which our Saviour made use of these words; which is to shew that he was so far satisfied of God's presence with him, of his being the Son of God, that he would not *tempt him*, by Desiring other Experiments of it; as though what he had already were not sufficient. And the Reason why *Ahaz* said he would *not tempt the Lord in asking a sign*, was no other but because he *believed not*, either that he would give him a sign, or that he would deliver; and therefore he resolved to trust to himself, and with his money to hire the *Assyrians* to help him, which he did accordingly, 2 *Kings* 16. 7, 8, 9.

And *this sin* is called *tempting of God*, from its *Effect*, and not from its *formal nature*. They *tempted God*, that is by their Unbelief they provoked him and stirred him up to Anger and Indignation. And from the discovery of the Nature of this sin, we may observe; That

To distrust God, to disbelieve his Promises; whilst a way of Duty lies before us, after we have had Experiences of his Goodness, Power and Wisdom in his dealing with us, is a tempting of God, and a greatly provoking Sin. And a truth this is that hath ציר בפיר meat in its mouth, or Instruction ready for us that we may know how to charge this Aggravation of our Unbelief upon our Souls and Consciences. Distrust of God is a Sin that we are apt upon sundry perverse Reasonings to indulge our selves in, and yet is there nothing wherewith God is more provoked. Now it appears in the *Proposition* laid down, that sundry things are required that a Person, a Church, a People may render themselves formally guilty of this sin: As Ob. XVII

1. That they be called unto or engaged in some *especial Way* of God. And this is no Extraordinary thing. All *Believers* who attend unto their Duty will find it to be their State and Condition. So were the *Israelites* in the Wilderness. If we are out of the wayes of God, our sin may be *Great*, but it is a sin of another Nature. It is in *his Wayes* that we have his *Promises*; and therefore it is in them, and with reference unto them that we are bound to believe and trust in him; and on the same account in them alone can we *tempt God by our Unbelief.*

2. That in this way they meet with Oppositions, Difficulties, Hardships, Temptations; and this whilest Satan and the World continue in their power they shall be sure to doe. Yea God himself is pleased oft-times to exercise them with sundry things of that nature. Thus it befel the people in the Wilderness. Sometimes they had no *bread*, and sometimes they had no *water*; sometimes *Enemies* assaulted them, and sometimes *Serpents* bit them. Those things which in Gods design are Tryals of Faith, and Means to stir it up unto a diligent Exercise in their own natures are grievous and troublesome, and in the management of *Satan*, tend to the producing of this Sin, or *tempting* of God.

3. That they have received former *Experiences* of the Goodness, Power and Wisdom of God in his dealings with them. So had this people done; and this God chargeth them withall when he reproacheth them with this sin of *Tempting him*: and this also all *Believers* are or may be made partakers of. He who hath no *Experience* of the especial Goodness and Power of God towards him, it hath been through his own Negligence and Want of Observation, and not from any defect in God's Dispensations, As he leaveth not himself without Witness towards the World, in that he *doth them good sending them rain from Heaven, and fruitful Seasons, filling their hearts with food and gladness*; no more is he wanting towards all *Believers* in giving them especial tokens of his Love, Care and Kindness towards them; for he is the *Saviour of all men, but especially of them that do believe*, 1 *Tim.* 4. 10. But as the most in the world take no notice of the Effects of his Care and Goodness towards them; so many Believers are negligent in treasuring up Experiences of his especial Care and Love towards *them*.

Yet

Yet this hinders not, but that the Wayes and Dealings of God are indeed ſuch as have been declared.

Now where theſe things concurr, the Diſtruſt of God is an high Provocation of him. It is *Unbelief* the *worſt of Sins*, expreſſing it ſelf to the greateſt diſadvantage of God's Glory, the height of Aggravations. For what can God do more for us; and what can we do more againſt him? Surely when he hath revealed his wayes unto us, and made known unto us our Duty, when he hath given us pledges of his Preſence with us, and of his owning of us, ſo as to ſeal and aſcertain his Promiſes unto us; then for us, upon the *Oppoſition* of Creatures, or worldly difficulties, about outward temporary periſhing things (for their power and Efficacy extends no farther) to disbelieve and diſtruſt him, it muſt needs be an high provocation of the Eyes of his Glory. But alas, how frequently do we contract the guilt of this Sin both in our perſonal, family and more publick concernments? A due Conſideration hereof layes without doubt matter of deep of *Humiliation* before us.

And this is the Second *General Head*, inſiſted on by the Apoſtle in the Example propoſed, namely the *nature of the Sin* or Sins which the people fell into, and which he intends to dehort his *Hebrews* from.

Thirdly; The third *General* Head of this diſcourſe, contains a *Triple Aggravation* of the Sin of the People in their *provoking* and *tempting* of God. (1.) From the *Place* wherein they ſo ſinned; it was *in the Wilderneſs*. (2.) From the *Means* they had to the contrary; *They ſaw the Works of God*. (3.) From the *Continuance* of the uſe of thoſe *Means*, and the Duration of their Sin under them; it was thus for *forty years*; They *ſaw my Works forty years*. For theſe as they are *Circumſtances* of the Story, ſo they are *Aggravations* of the Sin mentioned in it.

Firſt, They thus dealt with God *in the Wilderneſs*: what *Wilderneſs* is intended, we ſhewed before in the Expoſition of the words. And however there may be a peculiar reſpect unto that part of the *Wilderneſs* wherein the definitive ſentence of their Excluſion from the Land of *Canaan* was given out againſt them, which was in the Wilderneſs of *Paran*, *Num.* 12. 16. at the very borders of the Land that they were to poſſeſs, as appears *Chap.* 14. 40. yet becauſe the time of *forty years* is mentioned, which was the whole time of the peoples Peregrination in the *Deſerts of Arabia*, I take the word to comprehend the whole. Here, *in this wilderneſs* they provoked and tempted God. And this contains a great Aggravation of their Sin. For

1. This was the *place* wherein they were brought into *Liberty*, after they and their Forefathers had been in ſore Bondage unto the *Ægyptians* for ſundry Ages. This was a Mercy promiſed unto them, and which they cryed out for in the day of their oppreſſion. *They eryed, and their cry came up unto God by reaſon of their bondage*; *Exod.* 2. 23. Now to hanſel their Liberty, to make an Entrance into it, by this Rebellion againſt God, it was a *provoking* Circumſtance.

2. It was a *place* wherein they lived ſolely and viſibly upon God's daily extraordinary Proviſion for them. Should he have *with-held* a continual *working of Miracles* in their behalf, both they and theirs muſt have utterly periſhed. This could not but have affected them with *Love* and *Fear*, great Preſervatives of Obedience, had they not been extreamly ſtupid and obdurate.

3. They were in a *Place* where they had *none to tempt* them, to provoke them, to entice them unto ſin, unleſs they wilfully ſought them out unto that very end and purpoſe, as they did in the *Caſe of Midian*. *The People now dwelt alone, and were not reckoned among the Nations*. Afterwards indeed when they dwelt among other Nations, they learned their Manners; But as that was no *Excuſe* for their ſin, ſo this was a great *Aggravation* of it, that here it ſprung merely from themſelves and their own evil Heart of Unbelief, continually prone to depart from the living God.

4. It was a place wherein they continually *ſaw the Works of God*, which is the Second general Head mentioned in the *Aggravation* of their Sin, *They ſaw my Works*. And this did *Aggravate* their Sin on many accounts.

1. From the *Evidence* that they had that ſuch Works were wrought and that they were wrought of God. *They ſaw them*. This *Moſes* laid weight on; *Deut.* 5. 3, 4. *The Lord made not this Covenant with our Fathers, but with us, even us*, (אתנו אלה) *who are all of us alive this day*; *The Lord talked with you face to face in the Mount out of Fire*. Not with our Fathers, that is, ſay ſome, our Forefathers who dyed in *Egypt*, and heard not the Voice of God in *Horeb*. Or, not with our Fathers,

athers, that is *only*; their *Fathers* were alive at the giving of the Law; but the Covenant was not made with them only, but with us alſo. So *Raſhi* in the place, לא את אבותינו בלבד: *Not with our Fathers only*. And then כי אתנו is as much as כי גם אתנו as *Aben Ezra* obſerves; with us alſo. And he confirms this kind of ſpeech, from that of God to Jacob, *Thy name ſhall no more be called Jacob*, but *Iſrael*: that is, Thou ſhalt not be called *only* ſo; for he was frequently called *Jacob* afterwards. Others ſuppoſe that by the Fathers, *Abraham*, and *Iſaac* and *Jacob*, are intended, who were the eſpecial Fathers of the people; now they received the Promiſe, and therein had the Covenant of Grace confirmed unto them; but had no ſhare in the ſpecial Covenant which was made, in, by and at the giving of the Law. And in this ſenſe, the Emphaſis is on the word הזאת; ברית הזאת *This Covenant*, this which is now made in the giving of the Law. For my part, I am apt to think, that God doth in theſe words of *Moſes* ſhew his Indignation againſt all that *Provoking* Generation of their Fathers in that Wilderneſs; and affirms his Covenant was not made with them becauſe they *deſpiſed* it and received no benefit by it; for it had a peculiar reſpect unto the Land of *Canaan* concerning which God ſware that they ſhould not enter into it. It was not with *them* ſaith he, whom God deſpiſed and regarded not, but with you who are now ready to enter into the promiſed Land, that this Covenant was made. See *Hebr.* 8. 9. The Ground why I produced this place, is to ſhew what weight is to be laid on immediate Tranſactions with God, perſonal *ſeeing of his Works*. Herein they had an Advantage above thoſe who could only ſay with the Pſalmiſt, *Pſalm.* 44. 1. *We have heard with our ears, O God, Our Fathers have told us what work thou didſt in their dayes in the times of old*. They *ſaw* with their own eies, what was but *told* or reported unto others. And herein they had a double Advantage.

1. In point of *Evidence*; They had the higheſt and moſt unqueſtionable Evidence that the Works mentioned were *wrought*, and wrought of God, They *ſaw them*. And this is clearly the moſt ſatisfactory Evidence concerning miraculous Works. Hence our *Saviour* choſe thoſe to be the Witneſſes of his Miracles who had been αὐτόπται *Spectators* of them.

2. In point of *Efficacy* for their End. Things *ſeen* and beheld have naturally a more effectual Influence on the minds of men, than thoſe which they only hear of, or are told them.

Segnius irritant animos demiſſa per aures,
Quam quæ ſunt oculis ſubjecta fidelibus.

This therefore greatly aggravates their ſin; that *they themſelves ſaw* theſe Works of God, which were ſignal means of preſerving them from it.

Secondly; from the *Nature of the Works* themſelves which they ſaw. They were ſuch as were eminent *Effects* of the Properties of God, and means of their Demonſtration, and therein of the Revelation of God unto them. Some of them were Works of *Power*, as his dividing of the Sea whoſe Waves roared. Some of *Majeſty* and *Terrour*, as the dreadful Appearances in Thunders, Lightnings, Fire, Smoak and Earthquake at the giving of the Law. Some of *Severity* and *Indignation* againſt Sin, as his drowning the *Ægyptians*, the opening of the Earth to ſwallow up *Corah*, *Dathan* and *Abiram*, and the Plagues that befell themſelves. Some of *Priviledge*, Favour, Love and Grace; as the Giving of the Law, entruſting them with his Oracles, and Forming them into a Church and State. *Iſa.* 57. 16. Some of *Care* and *Providence* for their continual ſupply in giving water from the Rock, and bread from Heaven, and preſerving their Garments from waxing old. Some of *Direction* and *Protection*, as in the Cloud and Pillar of Fire, to guide, direct and refreſh them night and day in that waſte howling Wilderneſs. In all which Works God abundantly manifeſted his Power, Goodneſs, Wiſdom, Grace, Faithfulneſs, tendring them the higheſt Security of his accomplishing his Promiſes, if they rejected not their Intereſt in them by their Unbelief. And it is a matter well worthy Conſideration, how excellently and Patheticallly *Moſes* pleads all theſe Works of God with them in the Book of *Deuteronomy*. And all theſe *Works of God* were excellent means to have wrought up the Hearts of the People unto Faith and Obedience; and unto that end and purpoſe were they wrought all of them. This he frequently declared whileſt they were under the Accompliſhment; and thereon afterwards reproacheth them with their Unbelief. What could be more

suited to beget in the minds of men a due Apprehension of the Greatness, Goodness, and Faithfulness of God, than they were? And what is a more effectual motive unto Obedience than such *Apprehensions?* The neglect of them therefore carries along with it a great Aggravation of sin. To tempt God, to murmure against him, as though he could not, or would not provide for them, or make Good his Word unto them, whilst they *saw*, as it were every day, those great and marvelous Works which had such an Impression of his glorious *Image* upon them, it made way for their *irrecoverable destruction.*

Thirdly; The Third Aggravation of the sin of this people is taken from the *Time of their continuance in it*, under the use of the means to the contrary before insisted on, *it was forty years.* The patience of God was extended towards them, and his works were wrought before them, not for a week, or a month, or a year, but for *forty years* together. And this increaseth the Greatness and Strangeness of this Dispensation, both on the part of God, and theirs also. On *the part of God* that he should bear with their manners so long, when they had so often deserved to be destroyed as *one man*, and which he had threatned often to doe. And on *their part*, that so long a Course of Patience accompanied with so many works of Power and Mercy all of them for their Instruction, most of them unto their present Benefit and Advantage, should have no Effect upon them to prevent their continuance in their sin unto their Ruine.

And these are the *Aggravations* of their sin, which the *Psalmist* collects from the Circumstances of it, and which the Apostle repeats for our Warning and Instruction; and this we shall draw out in the ensuing Observations.

XVIII. *No Place, no Retiredness, no solitary Wilderness will secure men from Sin or Suffering, Provocation or Punishment.*

These persons were in a *Wilderness*, where they had many Motives and Incouragements unto Obedience, and no means of Seduction and outward Temptation from others; yet *there* they sinned and *there* they suffered. They sinned in the Wilderness and their Carcasses fell in the Wilderness. They filled that Desert with Sins and Graves. And the Reason hereof is, because no place as such can of it self exclude the Principles and Causes either of Sin or Punishment. Men have the *Principle* of their Sins in themselves, in their own hearts, which they cannot leave behind them, or yet get off by *shifting* of places, or *changing* their stations. And the *Justice* of God which is the principal Cause of punishment, is no less in the *Wilderness* than in the most populous Cities. The Wilderness is no Wilderness to him. He can finde his paths, in all its intricacies. The *Israelites* came hither on *necessity*, and so they *found* it with them. And in after-Ages some have done so by choice, they have retired into Wildernesses for the furtherance of their Obedience and Devotion. In this very Wilderness on the top of *Sinai*, there is at this day a *Monastery* of persons professing themselves to be religious, and they live there to increase Religion in them. I once for some dayes conversed with their *Chief*, they call him, *Archimandrite*, here in *England*. For ought I could perceive, he might have learned as much elsewhere. And indeed what hath been the issue of that undertaking in general? For the most part unto their old Lusts men added new *Superstitions*, until they made themselves an Abomination unto the Lord, and utterly useless in the world, yea burdensome unto humane Society. Such persons are like the men of *Succoth* whom *Gideon* taught with *the thorns and briers of the Wilderness*: Judg. 8. 16. They learned nothing by it but the sharpness of the thornes, and the greatness of their own folly. No more did they at best learn any thing from their Wilderness-Retirements, but the sharpness of the place, which was a part of the punishment of their sin, and no means sanctified for the furtherance of their Obedience. These two things then are evident.

1. That the *Principle* of mens Unbelief and Disobedience is in *themselves*, and in their own Hearts, which leaves them not upon any change of their outward Condition.

2. That no *outward state of things*, whether voluntarily chosen by our selves, or we be brought into it by the Providence of God, will either cure or conquer, or can restrain the inward Principles of Sin and Unbelief; I remember old *Jerome* somewhere complains, that when he was in his horrid Cave at *Bethelem*, his mind was frequently among the delicacies of *Rome*. And this will teach us;

First; In every outward Condition to look principally *to our own hearts*. We may

may expect great *Advantages* from various conditions, but shall indeed meet with none of them, unless we fix and water the Root of them in our selves. *One* thinks he could serve God better in *Prosperity*, if freed from the perplexities of Poverty Sickness or Persecution. *Others* that they should serve him better if called unto Afflictions and Trials. *Some* think it would be better with them if *retired* and solitary; *others* if they had more Society and Company. But the onely way indeed to *serve God better* is to abide in our station or condition, and therein to get better Hearts. It is Solomons Advice מכל משמר נצר לבך: *Prov.* 4. 23. *Above* or before every *Watch* or *Keeping*, *Keep thy heart*. It is good to keep the *Tongue*, and it is good to keep the *Feet*, and it is good to keep the *Way*, as he farther declares in that place; but saith he, Above all *keepings*, *Keep thy heart*; And he adds a great Reason for his Caution; for, saith he, *Out of it are the issues of Life.* Life and Death, in the Means and Causes of them do come out of the *Heart*. So our Saviour instructs us, that in our *Hearts* lye our Treasures; What they are, that are we and nothing else. Thence are all our Actions drawn forth, which not only smell of the Cask, but receive thence principally their whole Moral Nature, whether they are Good or Bad. Secondly, Look for all *relief and for help against sin, merely from Grace.*

A *Wilderness* will not help you, nor a *Paradise*. In the one *Adam* sinned, in whom we all sinned: in the other all *Israel* sinned, who were an Example unto *us all.* Men may to good purpose go into a Wilderness to exercise Grace, and Principles of Truth, when the acting of them is denyed elsewhere. But it is to no purpose to go into a Wilderness, to seek for these things: their dwelling is in the *Love* and *Favour* of God, and no where else can they be found. See *Job* 28. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. Do not expect that Mercies of themselves will do you *good*, or that Afflictions will do you *good*; that the City or the Wilderness will do you *good*; It is Grace alone that can do you *good.* And if you finde *inward Benefits* by *outward Things*, it is merely from the Grace that God is pleased to administer and dispense with them. And he can *separate* them when he pleaseth. He can give *Mercies* that shall be so *materially*, but not *eventually*: like the *Quails* which fed the Bodies of the People whilst *Leanness* possessed their Souls. And he can send *Affliction* that shall have nothing in it but *Affliction*; present Troubles leading on to future Troubles. Learn then in all Places, in every State and Condition to live in the Freedom, Riches, and Efficacy of Grace; for other *Helps* other *Advantages* have we none.

Thirdly; Let us learn, *That whithersoever sin can enter Punishment can follow. Culpam sequitur pœna pede claudo.* Though Vengeance seems to have a *lame foot*, yet it will hunt *sin* until it overtake the Sinner. Psal. 140. 11. *Evill shall hunt the violent man to overtake him.* Go where he will, the fruits of his own Evil and Violence, the punishment due to them shall hunt him and follow him; and though it should sometimes appear to be out of *sight*, or off from the *Scent*, yet it will recover its view and chase, until it hath brought him to Destruction; למרחפרת, to *thrustings down*; until he be utterly thrust down; saith the *Targum*, *The Angel of Death shall haunt him, until he thrust him down into Hell.* The Heathen owned this;

Quo fugis Encelade, quascunque acceſſeris oras,
Sub Jove ſemper eris.

Punishment will follow Sin into the *Wilderness*, where they are separated from all the world; and climb up after it to the top of the *Tower of Babel*, where all the world conspired to defend it. It will follow it into the *dark*, the dark corners of their hearts and lives; and overtake them in the light of the world. God hath ἔνδικον ὄμμα, an eye of Revenge that nothing *can* escape. *Can any hide himself in secret places, that I shall not see him, saith the Lord? Do not I fill Heaven and Earth, saith the Lord? Jerem.* 23. 24. God declares whence it is, that none can hide from his presence, or escape his Justice. It is from his *Omnipresence*: He is every where, and all *places* are alike unto him. *Adam* when he had sinned went behind a Tree. And others, they would go under Rocks and Mountains; but all is one, *Vengeance* will find them out. This is that Δίκη which the *Barbarians* thought would not let a *Murderer* live, however he might escape for a Season, *Acts* 28. 4.

Great Works of Providence are a great means of Instruction; and a neglect of them XIX.

as to their Instructive end, is a great Aggravation of the Sin of those who live when and where they are performed. They saw my Works saith God; Works great and wonderful, and yet continued in their sin and Disobedience. This *heightned* their sin, and *hastned* their punishment.

We shall take an Instance in *One* of the Works here intended; which will acquaint us with the Design, End, and Use of them all; And this shall be the *Appearance* of the *Majesty* of God on Mount *Sinai* at the giving of the Law. The Works accompanying it consisted much in things Miraculous, Strange and Unusual; As Thunder, Lightning, Fire, Smoke, Earthquakes, the sound of a Trumpet and the like. The *usual* working of the minds of men towards these *unusual* Effects of the Power of God, is to *gaze* on them with Admiration and Astonishment. This God forbids in them: *Exod.* 19. 21. *Charge the people lest they break through unto the Lord to gaze.* This is not the End or Design of God in these Works of his Power, in these Appearances and Evidences of his Majesty, that men should gaze at them to satisfy their Curiosity. What then was aimed at in and by them? It was to *instruct* them unto a *due Fear* and *awful Reverence* of God, whose Holiness and Majesty was represented unto them; that they might know him as a *Consuming Fire.* And this was declared in the issue. For the people coming up unto a *due Fear* of God for the *present*, and promising Obedience thereon, God took it well of them, and approved it in them, as that which answered the design of his Works, Deut. 5. 23, 24, 25, 26, 27, 28, 29. *And it came to pass, when ye heard the voice out of the midst of the Darkness, (for the Mountain did burn with fire) that you came near unto me,* (they are the words of *Moses* to the people) *even all the heads of your Tribes and your Elders. And ye said, Behold the Lord our God hath shewed us his Glory and his Greatness, and we have heard his voice out of the midst of the fire; Now therefore why should we dye, for this great fire will consume us. Go thou near and hear all that the Lord our God shall say, and speak thou unto us, all that the Lord our God shall speak unto thee and we will hear it, and do it. And the Lord heard the voice of your words when you spake unto me; and the Lord said unto me, I have heard the voice of the words of this people which they have spoken unto thee: They have well said all that they have spoken. Oh that there were such an heart in them that they would fear me, and keep all my Commandments always, that it might be well with them and their Children for ever.* God never casts *brita fulmina*; all his works are *vocal.* They speak or rather he speaks in them. Now that they may be instructive unto us, sundry things are required.

First; That we take *notice of them*; and notice of them to be *his.* Some are so stayed, or so obstinate, or so full of self and other things that they will take no *notice* at all of any of the Works of God. *His hand is lifted up, and they will not see,* they will not behold it. He passeth by them in his Works on the *right hand,* and on the *left,* but they perceive it not. Others though they take notice of the *Works themselves,* yet they will not take notice of them to be *his,* like the *Philistines* they knew not whether the strange Plague that consumed them and destroyed their Cities were God's hand or a chance. But until we seriously consider them, and really own them to be the Works of God, we can make no improvement of them.

Secondly; We are to *inquire into the especial meaning* of them. This is *wisdome*; and that which God requireth at our hands: So *Micah* 6. 9. *The voice of the Lord cryeth unto the City, the man of Wisdom shall see thy Name, hear ye the Rod, and who hath appointed it,* קול יהוה: the *Voice of the Lord* is often taken for the Power of God manifesting it self in its Effects, and mighty Works. In this sense it is repeated six or seven times in one Psalm; *Psal.* 29. 3, 4, 5, 6, 7, 8, 9. The Voice of God here then is the works of God; and what do they do? they have a voice, they *Cry to the City*; The voice of God in his Rod doth so; that is his Afflicting and Correcting Works, as in the end of the Verse. It cryes; לעיר to the *City*; that is the City of God, *Jerusalem* or the Church. Though some think that לעיר is put for להעיר *ad excitandum*; it cries to excite or stir up men; that is to Repentance and Amendment. And what is the issue? תושיה; The *man of Wisdom* say we. It is *Wisdom*, or rather *Substance*; that is, the *Substantial wise man*, who gives no place to Vanity and Lightness; He shall see the *Name of God*; that is, he shall discern the Power and Wisdom of God in his Works; and not onely so but the *mind* of God also in them, which is often signified by his Name. See *John* 17. 6. And so it follows, *Hear ye the Rod*; they are works of the Rod or Correction that he speaks of. This he commands us to *hear*, that is, to understand. So שמע frequently signifies.

So

So speak the servants of *Hezekiah* to *Rabshakeh*, Isai. 36. 11. *Speak we pray thee unto thy Servants* in the *Syrian Language*, כי שמעים אנחנו: *for we hear it*, that is can understand it. So are we to *hear the Rod*; that is to learn and understand the mind of God in his works. This is required of us. And that we may do so, two things are necessary.

1. That we consider and be well acquainted with *our own Condition.* If we are ignorant hereof we shall understand nothing of the mind of God in his Dispensations. Security in sin will take away all understanding of Judgments. Let God thunder from Heaven in the Revelation of his Wrath against Sin, yet such persons will be secure still. God doth not often utterly destroy men with great and tremendous Destructions, before he hath given them previous Warnings of his Indignation. But yet men that are secure in sin will know so little of the Sense of them that they will be crying Peace and Safety when their final Destruction is seising upon them, 1 *Thess.* 5. 3. God speaks out the Curse of the Law in his works of Judgment. For thereby is the *wrath of God revealed from Heaven against the Ungodliness of men*, Rom. 1. 18. But yet when men *hear the voice* of the Curse so spoken out, if they are secure they will *bless themselves* and say, They shall have Peace, though they adde *Drunkenness to thirst*, *Dent.* 29. 19. And this for the most part blinds the eyes of the *wise men* of this World. They neither see nor understand any of the Works of God, though never so full of Dread or Terrour; because being secure in their sin, they know not that they have any concernment in them. If they do at any time attend unto them; it is as the people did to the *voice that came from Heaven unto our Saviour*; some said it *thundred*, others that an *Angel spake*; One sayes one thing of them, another, another thing, but indeavour not to come unto any Certainty about them. This is complained of *Isa.* 26. 11. *Lord, when thy hand is lifted up they will not see.* The *lifting up of the hand* in general is to *work*, or to effect any thing; in particular to correct, to punish; it being the posture of one ready to strike, or redoubling his blows in striking, as *God doth when his Judgments are in the Earth*, ver. 9. In this state of things, saith the Prophet, *They will not see*; they will neither consider, nor endeavour to understand the mind of God in his Works and Judgments. And how doth God take this of them? Saith he, *The fire of thine adversaries shall devour them.* That is, either their own *fiery envy* at the people of God mentioned in the foregoing words, shall consume themselves; They shall be eaten up and consumed with it, whilst they will not take notice of the mind of God in his Judgments towards them; or the *fire* wherewith at length thou wilt consume all thine Adversaries shall fall upon them; or Lastly, Thou wilt turn in upon them a wicked furious people, who shall destroy them, as it befell the *Jews* to whom he speaks in particular. One way or other God will severely revenge this Security, and neglect of his Works thereon. But they who will wisely consider their own condition, how it is between God and them, wherein they have been faithful, wherein false or backsliding, what Controversy God hath, or may justly have with them, what is the Condition of the State, Church or Nation whereunto they do belong, will discern the Voice of God in his great Works of Providence. So is the matter stated, *Dan.* 11. 10. *Many shall be purified, and made white and tryed; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.* And when shall this be? *When there is a time of great trouble*, ver. 1. When God's Judgments are greatly in the world, The end of these Troubles is to *purify men*, to cleanse them by the removal of all *filth of flesh and spirit* that they may have contracted, as dross is taken away from silver in the Furnace; and to make them white, by causing their Sincerity, Constancy and Perseverance in their holy Profession to appear in their *trials.* But the wicked men secure in their sins shall yet continue in their wickedness; and thereby shall be so blinded that none of them shall understand the mind of God in his great Works and tremendous Dispensations. But המשכילים; They that have an understanding in their own state and Condition, and in the State of things in the Church of God, (as it is said of the men of *Issachar* that they were יודעי בוכרה לעתים *knowing in the Seasons*) they shall understand or come to the Knowledg of the Will of God and their Duty in those things. And of a Failure herein, see how God complains, *Deut.* 32. 28, 29.

2. That we consider what *peculiar Impressions* of his Will God puts upon any of his Works. Hereby we may know much of his Mind and Design in them. All the Works of God if duely considered, will be found to bear his *Image and Superscription.* They are all like him, were sent by him, and are becoming of him. They have on

them *Tokens* and Marks of Infinite Wisdom Power and Goodness. Those of Providence which he intends to be *instructive* have a peculiar Impression of the Design of God upon them; and a wiseman may see the Eye of God in them. So he speaks in the Psalmist, *I will guide thee with mine Eye*, Psalm 32. 8. He would make him see the *way* and *paths* that he was to walk in, by that respect which he would have unto them in the Works of his Providence. This then I say we should enquire after and wisely consider; Because

XX. (1.) *The greater Evidence that God gives of his Power and Goodness in any of his Works, the lowder is his voice in them, and the greater is the sin of them that neglect them*; which also is another Proposition from the words. God made then his *Works evident* unto them, so that they *saw* them, *They saw my Works*: so they could not deny them to be his. And if men will shut their Eyes against the *Light* they justly perish in their *darkness*: God sometimes *hides his Power*, *Hab.* 3. 4. *That was the Hiding of his Power*: That is as the *Targumist* adds, was *laid open*; His Power that before was *hid* from the People was now manifested. But sometimes he causeth it to shine forth. As in the same place, he had *Horns coming out of his hand.* קרנים מידו לו: *Horns* or shining Beams, Rayes of Glory, arose from his hand, or his Power in the manifestation of it in his *Works*. He caused his Wisdom and Power to *shine* forth in them, as the Sun gives out *light* in its full strength and beauty. Then for men not to take notice of them will be a signal Aggravation of their Sin and hastening of their Punishment. Now we can never know what appears of God in his Works, unless by a due consideration of them we endeavour to understand them or his mind in them. Again,

XXI. *Because the End of all God's Works, of his mighty Works of Providence towards a Person, a Church, or Nation, is to bring them to Faith and Dependence*; which is also another Observation that the words afford us. This *End* he still declared in all his dealings with this people. And it is the principal design of the Book of *Deuteronomy* to improve the Works of God which they had seen unto this End. And *who is wise, and he shall understand these things; prudent, and he shall know them; for the wayes of the Lord are right, and the just shall walk in them, but the Transgressors shall fall therein*, Hos. 14. 9. And herein lies a great *Aggravation* of the Misery of the *Daies* wherein we live: The Works the great Works of God are generally either despised or abused. Some account all that is spoken of them ὡσεὶ λήρων, as a mere *Fable*, as some did of old the things concerning the *Resurrection of Christ* upon the first report of it, *Luke* 24. 11. And if they are not so in themselves, but that such things as are spoken of are done in the World, yet as to their Relation unto God they esteem it a Fable. *Chance*, natural Causes, *Vulgar Errours*, popular Esteem, were the *Originals* with such persons of all those great Works of God which our eyes have seen or our ears heard, or which our Fathers have reported unto us: *Brutish persons and unwise*. There is scarce a leaf in the Book of God, or a Day in the course of his Providence, that doth not judge and condemn the Folly and Stupidity of their Pride. The very Heathen of old, either by *Reason* scorn'd, or by *Experience* were made afraid to give Countenance unto such *Atheisme*. Nor do I esteem such persons who live in an open Rebellion against all that is within them or without them, against all that God hath done or said, worthy any consideration. *Because they regard not the works of the Lord, nor the operations of his hands, he shall destroy them and not build them up*, *Psal.* 25. 5. *Others* will not deny God to be in his Works, but they make no use of them but to *gaze*, admire and talk. There is somewhat less evil in this than in the former Atheism, but no good at all. Yea where God multiplies his Calls by his Works, men by this slight Consideration of them insensibly harden their hearts into security: *Others* abuse them, some by making them the Rise of their vain and foolish *Prognostications*: there is such a *Prodigie*, such a strange work of God, such a *blazing star* or the like; what then? such or such a thing shall follow this or that year, this or that month: This is a specious way whereby Atheism exalts it self: For nothing can give Countenance to these *Presumptions* but a *Supposition* of such a Concatenation of Causes and Effects, as shall exclude the Sovereign Government of God over the World. *Others* contend about them; some whose lives are profligate and whose wayes are wicked, are afraid lest they should be look'd on as pointed against them, and their sins; and therefore they contend that they have no determinate Language, no signification in them. *Others* are too

too forward to look upon them, as sent or wrought to countenance them in their desires wales and aims. Amongst *most* by these and the like means the true design of God in all his great and strange Works is utterly lost, to the great *Provocation* of the Eyes of his Glory. This, as I have shewed, is every mans Faith Repentance and Obedience; which how they have been improved in us by them, we may do well to consider. Again, observe from the words that

XXII. *God is pleased oft-times to grant great outward means unto those in whom he will not work effectually by his Grace.* Who had more of the first then these *Israelites* in the Wilderness: As the works of God amongst them were the greatest and most stupendous that ever he had wrought from the foundation of the world; So the *Law* was first vocally given unto them and promulgated amongst them; and not only so, but they had the *Gospel* also *preached* unto their ears as we; not so *clearly* indeed, but no less truly; *Heb.* 4. 1. See their Priviledges and Advantages as they are enumerated by our Apostle; *Rom.* 3. 2. chap. 9. ver. 4, 5. God might well say of them as he did afterwards of their Posterity; what could *have been done more to my Vineyard, that I have not done in it*: Isa. 5. 3. for *fencing* and *planting* and *stoning* nothing more could have been done. Outward means, Ordinances Afflictions Mercies they wanted not; and yet all this while, God did not *circumcise their hearts to love him with all their heart, and all their Soul, that they might live*, as he promiseth at other times to do: *Deut.* 30. 6. yea, it is said expressly that he gave them not *Eies to see, or Ears to hear*, that they might know him and fear him. He did not put forth or exercise an effectual work of inward *Grace* during their enjoyment of the *outward Means* before mentioned. And therefore when God promiseth to make the Covenant of Grace under the Gospel *effectual* unto the Elect, by writing his Law in their Hearts, and putting his Fear into their inward parts: he sayes expressly and *emphatically* that he will not make it as he made that with the people in the Wilderness; and that for this Reason; because they, that is, the Generality of them had only the outward *Administration* of it, and did not enjoy this effectual Communication of Saving Grace, which is there called a *writing of the Law in our Hearts and putting of the Fear of God in our Inward parts*, *Hebr.* 8. 8, 9, 10. from *Jeremiah* 31. 31. 32, 33, 34. In like manner when our Lord Jesus Christ preached the Gospel unto all; yet it was to some only to whom it was *given to know the Mysteries of the Kingdom of God*, *Matth.* 13. 11, 12, 13, 14, 15, 16. I know some are displeased at this; but for the most part they are such as will be pleased with nothing that God either doth or saith, or can do or say, unless he would give them a Law or a Gospel to save them *in and with their sins*. They are ready to dispute that God is *unjust* if he give not grace to every man to use or abuse at his pleasure, whilst themselves hate Grace and despise it, and think it not worth *Acceptance* if laid at their doors. But thus God dealt with this people in the Wilderness. Yea they had means of Obedience granted them after he had sworn they should dy for their Disobedience; And *who art thou, O man, that disputest against God?* Nay the *Righteousness* of God in this matter is clear and conspicuous: For,

1. God is not obliged to grant any *especial priviledge, even as unto the outward means of Grace, unto any of the sons of men.* And to shew his Soveraignty and absolute freedom herein he alwaies granted them with great variety in a distinguishing manner. So he did of old; *He shewed his Word* (דבריו) his Words, that is his Institutions) *unto Jacob, his Statutes and his Judgments unto Israel. He hath not done so unto any Nation, and as for his Judgments they have not known them*, *Psa.* 147. 19, 20. These outward means themselves were their peculiar Priviledge and Inclosure. This was the Advantage of the *Jews*, that unto them (and unto them alone) *were committed the Oracles of God*, Rom. 3. 2. And God as he gave and granted these Outward means of Grace to them alone, so he might have justly denyed them unto them also; or else he might have granted them unto all others and withheld them from them. For he dealt not thus with them because they were in and of themselves in any thing *better* than those who were excluded from their Priviledges; *Deut.* 7. 6, 7, 8. *Chap.* 9. And thus God dealeth still even unto this day with the Nations of the World: Some he entrusteth with the Gospel, and some have not the sound of it approaching unto them. Man would not abide in the *Condition* wherein God made him, *Eccles.* 7. 29. And God may justly leave him in the *Condition* whereinto by sin he hath cast himself. That he will afford outward means unto any, is of meer Grace. Liberality and

and Bounty; and shall we say he is unjust if he give *no more*, when no Rule or Law of Justice obligeth him unto what he doth? Men may by such Means and Apprehensions sooner provoke God to take away what they have, than to add to them what they have not. A *beggars* murmuring as though he had not his *due*, when any thing is given him, is the worst way of getting his *Almes* increased.

Secondly; Even *outward Means* themselves when *singly dispensed* have many *blessed Ends* which shall be effected by them; for they all tend variously to the Glory of God. This I acknowledg is despised by men of prophane and wicked Principles who have no concernment therein. Men whom nothing will satisfy but the making of all Grace so common as that it should be prostituted unto the corrupt wills of men to be used or abused at their pleasure, as indeed they utterly evert all effectual Grace, so they must find another Scripture to countenance them in their Opinion. The Book of God will not do it. They measure things meerly by their own Advantage. But to those that know God and love him this is of great weight. That the Wisdom Holiness Goodness Righteousness and Severity of God be *exalted* and *glorified*, as they are in the Dispensation of the Outward Means of Grace, though *eventually* not effectual unto the Salvation of some, is a matter of great rejoycing unto all that do believe. Again they may redound unto the great Advantage of men and that both in this World and unto Eternity. So saith our Saviour; *Matth.* 11. 23. *And thou Capernaum which art exalted unto Heaven shalt be brought down to Hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day.* The Exaltation of *Capernaum* consisted in its enjoyment of the outward Means of Grace, in the Preaching and Miracles of our Saviour. And although the End of all was that she was to be brought down to Hell for her obstinacy in Unbelief; yet whileſt she enjoyed these things, she had a real priviledge, and was much *exalted* thereby. And there might have been an Use of these Means, which although it would not have delivered *Capernaum* from hell at last, because not prevalent against final impenitency, yet it might have delivered it from that *Hell of Temporal* Destruction which befell it not long after, as prevailing against their open and professed Obstinacy. And so *Sodom* had she been intrusted with the like means of Instruction, might have continued in her Outward state and Condition by such an use of them unto *that* or unto *this* Day. For there may be such a Conviction of sin, as may produce that Repentance and Humiliation which will avert *Temporal Judgments*; which will not produce Repentance unto Salvation and Deliverance from *Judgments eternal*. And this renders the Gospel the greatest Priviledge and Advantage of any Kingdom or Nation in the World; and their *principal Interest* to maintain it. Whatever work God is pleased to do secretly and effectually on the Hearts of *any*, to bring them to the *eternal enjoyment* of himself; the very outward Dispensation of the Gospel it self is suited to bring forth that Profession and Amendment of life in all, which shall secure unto them the Enjoyment of *Peace and Tranquillity* in this World. Besides the taking off of men from their present sinful Courses, will tend to the mitigation of their future Punishment or a Diminution of their stripes. There are then many *Mercies* in this one of the outward means of Grace, considered absolutely and in it self.

Thirdly; Where God grants the Use of the *Outward Means* of Grace to any, ordinarily if not alwaies he hath a Design to communicate by them especial Saving Grace unto some. These means granted unto the People in the Wilderness, where they seem to have had as sad an Event as ever they had any where in the World, yet were not lost as to their End and Use of the Conveyance of especial Grace towards some; *Some*, yea doubtless *many* were converted unto God by them and made *Obedient*. That they died in the Wilderness, is no Argument as unto *Individuals* that they dyed in final Unbelief; no though we should conclude that they dyed all *penally*. For they did so as they were members and parts of that People, that provoking Generation which God dealt withall according to the demerit of the Community. And so many men may fall and be cut off *pœnally* in national Desolationsas those Desolations are just punishments for the sins of that Nation, though they themselves were not personally guilty of them. So the daughters of *Zelophehad* state the matter, *Num.* 27. 3. *Our Father dyed in the Wilderness, and he was not in the company of them who gathered themselves together against the Lord; but dyed in his own sins.* He was a Sinner as all men are, and so on his own personal Account there was no reason to complain of his dying in the Wilderness; but yet he had no hand in those especial Provocations for which God was so displeased as that he cut them off signally in his wrath and finally.

nally. But he, it may be, and many others of them doubtless had the spiritually efficacious benefit of the means of Grace which they enjoyed. The matter is plain in *Caleb, Joshuah*, and others; and a great multitude of their now-Generation who believed and entred into Rest. Now the *saving of one Soul* is worth the preaching of the Gospel to a *whole Nation*, and that for many years. And whilst God carries on his work *visibly*, he will take care *secretly* that not one *hidden* grain of his *Israel* shall fall unto the Ground.

To summe up this whole matter: These *Outward means* are granted unto men in a way of Grace Favour and Bounty. Their Ends singly considered are Good Holy and Righteous. Moreover they are all of them *properly* effectual in that they alwaies attain the end whereunto they are designed. And that men are not bettered by them or more advantaged than they are, is merely from their own *Pravity* and *Obstinacy*. And those who approve not of this Dispensation seem to have a great minde *to contend with him who is mightier than they*.

Furthermore from the *Exposition* before premised, we may observe; that

XX. *No Priviledge, no Outward Means of Grace, no other Advantage whatever will secure men in a course of sinning from the Wrath and Justice of God.* Who could be made partakers of more things of that kinde than were this people at that time. Besides the great Priviledge *derived* unto them from their Fathers, in that they were the Posterity of *Abraham* the Friend of God, and had the Token of his Covenant in their flesh; they had newly erected amongst them a glorious *Church-State*, wherein they were intrusted with all the Ordinances of Gods Worship. These Priviledges the Apostle sums up, *Rom.* 9. 4, 5. *Who are Israelites; to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God; and the Promises; whose are the Fathers.* The *Adoption* was theirs; God had no other Children or *Family* in the world but them. They were his *Family* when his Curse was upon all other *Families* of the Earth. And the *Glory* was theirs; it was unto them and amongst them that God so manifested his Glory, as that it became their Glory; their Glory above all the Nations of the World. And the *Covenants* were theirs; both the *Covenant* that was made with *Abraham* in all the Benefits of it, and the especial *Covenant* that God made with them at *Sinai*. There also was the Law given unto them, and the Solemn Worship of God in all the Law and *Ordinances* thereof made their *Peculiar*. What Works of Providence God wrought amongst them we have declared. Doubtless they *bare themselves high* on these things. So when they contended with *Moses and Aaron* their Plea was, That all *the People was Holy*, So that they saw no Reason for their peculiar *preheminence*. And who also amongst the Sons of men is not ready on far less occasions so to doe. Some cry *They are the Church*, and some boast of other things; But be men *what they will*, their *Priviledges* and Advantages what they can desire, if they are secure and obstinate sinners, the *Wrath* of God at one time or other will overtake them. And some will one day find to their Sorrow what their *Boasting* will cost them. *Laodicea* hath done so long ago; and so in due time will she, who sayes, *I sit as a Queen, and shall see no sorrow*. For although the *hand of Church-Priviledge* should joyn in with the *hand of Secular Advantage*, yet the guilty shall not go unpunished. And one *Reason* hereof lies in another Proposition that ariseth from the Words; namely that,

XXI. *There are determinate bounds fixed unto God's Patience and Forbearance towards obstinate Sinners*: So here he assigned the space of *forty years*, for the consumption of this provoking Generation. And as in the point of *Promise* it is observed that the very *same night* wherein the time limited was accomplished, the people were delivered out of *Ægypt*; so, in the point of Threatning it is remembred, that at the End of *forty years* wherein the people wandred in the Wilderness, there was not one remaining of those who were first numbred in *Horeb*. However men may flatter and please themselves, nothing can secure Sinners from punishment in the appointed Season. See 2 *Pet.* 3. 8, 9.

WE shall now proceed to the last thing contained in the *Example* insisted on by the Apostle; and that is the *Consequent of the Sins of the people in their punishment*. And this is expressed first in the *procuring cause* of it; that in the sense God had of

their sin, *It grieved him. Wherefore I was grieved with that Generation.* The meaning of the words both in the Psalm and in this place hath been before declared. It expresseth how God *stood affected* towards the people as to the inward frame of his Heart. For these *Affections* doth God take upon himself for our Instruction. He saies that he will rejoyce over his people assuredly with his *whole Heart and his whole Soul*, Jer. 32. 41. And upon the account of their sin, it is said, That it *grieved him at his heart that he had made man on the Earth*, Gen. 6. 6. And those Expressions where-ever they are used, are *signs* of great and signal *Actions*. So in the last Case mentioned, God said *it grieved him at his heart*, because he was going to do that which could proceed from no Principle that we can apprehend, but great Trouble and Molestation. That then which is here intended, is such a ἕξις such a *frame* or habit of Mind or *Heart* in God, as had the people of that Generation for its Object. It is not then λύπη *dolor*, or Grief properly so called that is here intended; neither do either of the words here used, the one by the Psalmist the other by the Apostle, express that Passion. For although God ascribes it often unto himself, yet it is not here intended; but rather *Indignation* and *Trouble*. He was burdened vexed displeased beyond what Patience or Forbearance could extend unto. In brief, It includes these two things; (1.) *The Judgment or Mind of God* concerning the Greatness of their Sin with all its Aggravations: And (2) his determinate *Will* of punishing them. Hence we may observe that;

XXII. *The heart of God is greatly concerned in the Sins of men; especially of those who on any account are his people, and so esteemed.* Men live and act and speak, as if they thought God very little concerned in what they do, especially in their Sins; that either he takes no notice of them, or if he doe, that he is not much concerned in them. That he should be grieved at his heart, that is, have such a deep sense of mens sinful Provocations, they have no mind to think or believe. They think that as to thoughts about sin, *God is altogether as themselves*, *Psal.* 50. 21. But it is otherwise. For God hath

(1) A *Concernment of Honour* in what we do. He made us for his Glory and Honour; nothing whereof can we any way assign unto him but by our Obedience. And what ever is contrary hereunto tends directly to his dishonour. And this God cannot but be deeply sensible of. He cannot deny himself. If men loose the Rent which they expect from their Tenants, and have obliged them to pay, and which they refuse upon meer Will and Stubbornness, they will find themselves to have a concernment therein: And shall God lose all the Revenue that is due unto him, without expressing an Indignation against the guilt of men who deal so unjustly and fradulently with him? Nay, he is deeply concerned in this matter, as he is our *Sovereign Lord*.

(2) He is concerned in *point of Justice* also as he is the Supream Ruler and Governour of all the Works of his own hands. He is God to whom *Vengeance* doth belong: who hath said, Vengeance is mine and I will recompence. And he needs no other Reason to induce him to punish Sin but himself, His *Holiness* and his Justice being his Nature. And this he expresseth after the manner of men; affirming that he is grieved or vexed and provoked to Indignation with the sins of men. How this *Provocation* is heightned by this Aggravation of sin, that it is committed by his own people, under unspeakable peculiar Obligations unto Obedience, hath been declared before.

Proceed we with the *Exposition of the words*. There is Secondly in them the *Judgment* that God made and gave concerning this people and their Sin, which is expressed as the Reason why he was grieved with them; He said, *They do always erre in their hearts, and they have not known my wayes.*

He said: Not that God expressly used these words; but he made this *Judgment concerning them*; This was the sense he had and conceived of them. So the Word is most frequently used for the conception of the mind. It is the λόγος ἐνδιάθετος or sense of the mind, not the λόγος προφορικός, or outward Expression that is intended.

And in this Judgment which God passed on that sinful *Generation*, He declares three things.

1. The Principle of all their Sins; *They did erre in their Hearts.*
2. Their Constancy in, or Obstinacy unto this Principle; They did so *always*.
3. The

3. The Consequent or rather *Concomitant* Evil unto or with these; They knew not the wayes of the Lord, *And they have not known my wayes.*

First; God placeth the Original of all their Miscarriages in their Errour; *the Errour of their Hearts.* An Errour of the heart in things Moral is a practical misjudging of what is Good or Evil unto men. So this people through the power of their Lusts and Darkness, their Temptations and Obstinacy did in many Instances wherein they were tryed, judge that Sin and Rebellion were better for them than Faith, Submission and Obedience. They did not so *notionally* in general, and *formally* judge that Sin, as sin was better than Obedience, which no creature is capable of doing; but *practically* and *particularly* they judged that it was better for them to do the things wherein their sin consisted, then to omit or forgoe them, *so they erred in their hearts.* There the seat of their errour is fixed. Now besides that the *Heart* is here as in sundry other places taken for the *Practical Understanding*, or for the whole Principle of all our Moral *Actions*, as it regards both the Mind Will and Affections; the Expression seems to intend a further Discovery of the *Nature* of their sin with a further *Aggravation* of it. They sinned *from and with their Hearts.* And God lets them know that he doth not so much insist on their *Outward Actions*, as that he took notice that their Hearts were not right with him: That was the Principle of all their Rebellions for which he abhorred them. As he spake in another place of the same people, when their Hearts went after their Idols he regarded *them not.*

Secondly; The *Adjuncts* of this their Errour is their *Constancy* unto it or persistency in it, They did *Always erre.* Two things may be denoted hereby. (1) That in all *Instances* when ever it came to a Tryal, they *practically* chose the wrong side. It may be they did not so *Universally* but they did so *generally*, which warrants the Denomination. (Or 2*ly*) it denotes the continuance in their Errour, ἀεὶ is not to cease or give over. Though God had exercised great Patience and Forbearance towards them for a long Season, yet they would never change their Minds or Hearts at any time.

Thirdly; There is the *Consequent* of this great Principle of their Sin; or rather an other *Concomitant* principle of their miscarriages; *They knew not the waies of God: And they have not known my wayes.* This may be *exegetical* of the former, and declare wherein their Errour consisted; namely in this, that they knew not, they judged not aright of the Wayes of God. But as I said, I shall rather look upon it as another Principle of their Miscarriages. As they erred in their Hearts because they liked the Wayes of Sin, so they disliked the wayes of God because they knew them not; and from both rushed into all manner of Miscarriages and Provocations. We are hence instructed first, That

In all the Sins of men God principally regards the Principle; that is the *Heart*, or what is in it. They do erre, saith he, in their Hearts. The Heart he principally requires in our Obedience, and this he principally regards in mens Disobedience. *My Son* saith he, *Give me thine heart*; and, *O that there were such an heart in them* that they would fear me. When the Heart is upright, as to its general frame, design and principle, God will bear with many *failings*, many miscarriages. And when it is false and gone off from God, thousands of Duties are of none esteem with him. We know *little*, yea directly *nothing* of the Hearts of men. And a man would therefore think, that we should little concern our selves in them or not at all, but meerly rest satisfied in outward Acts and Effects wherein our Concernment lies. But yet even amongst us it is quite otherwise. If once a man begins justly to suspect that the Hearts of them with whom he hath to do be not upright with him, but *false and guileful*, let them pretend what they will, and act what they please, all is utterly disregarded and despised, so saith he, XXIII.

Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς, Ἀΐδαο πύλῃσιν,
Ὅς τις χὠ ἕτερον μὲν κεύθει, ἐνὶ φρεσὶν ἄλλο δὲ βάζει.

I hate him like the Gates of Hell who pretending fairly to me, reserves other things in his mind. And if it be thus with men who judge of the hearts of others only by effects, and that with a Judgment liable to be inflamed by groundless suspicions and corrupt imaginations; how much more must it be so with God, before whose Eyes all the

Hearts of men lye *open and naked*; whose Glory and Property it is to be καρδιογνώστης, the Judge, Searcher, Knower of all Hearts: Again,

XXIV. *The Errour of the Heart in the preferring the wayes of Sin, before Obedience with its Promises and Rewards, is the Root of all great provoking Sins and Rebellions against God:* Many Sins are the Effects of mens impetuous Lusts and Corruptions. Many they are hurried into by the power and efficacy of their Temptations. Most are produced by both these in conjunction. But as for great *provocations* such as carry in them Apostacy or Rebellion against God, they proceed from a deceiving and a deceived Heart. There are many noysom and hurtful Errours in the world; but this is the great Soul-ruining Errour, when the Heart is practically corrupted to prefer *Sin and its wages* before Obedience and its Reward. It seems indeed an hard and difficult thing to do this notionally especially for such as admit of any sense of Eternity. But yet the contrary hereunto, namely to prefer Obedience with its Promises and Rewards consisting in things *future and invisible*, unto Sin and its present waies, is expressed as an Act or Fruit of *Faith*; and which nothing else will enable us unto. This was the Evidence of the Faith of *Moses*, that *he chose rather to suffer Affliction with the people of God than to enjoy the pleasures of sin for a Season; esteeming the reproach of Christ greater Riches than the Treasures of Ægypt; for he had respect unto the Recompence of Reward, Hebr.* 11. 25, 26. And so the Apostle expresseth the working of Faith in this matter, 2 Cor. 4. 18. *Whilst we look not at the things that are seen, but at the things that are not seen; for the things that are seen are Temporal, but the things that are not seen are eternal.* It is the work of Faith so to look into, so to see and discern invisible and eternal things, as on their account to prefer Obedience unto God with Afflictions Temptations and Persecutions, unto sin with all its present Pleasures and wages. But *practically* this is frequently found amongst men. And how this is brought about, or effected how the mind is prejudiced and obstructed as to its making a right judgment concerning its rules; how it is diverted from a due consideration of the things and Reasons that should influence it and lead it thereunto; how it is intangled and seduced unto a present Approbation of appearing Satisfactions; and how the Will is thereby deceived into a consent unto sin, I have declared in a *particular Discourse* to that purpose. In brief, when the directive part of the mind is diverted from attending unto the Reason of things proposed unto it; when it is corrupted by false pretences imposed on it by the outrage of corrupt Lusts and Affections, which have possessed the Imagination with their Objects and their present deceivableness; when the accusing judging faculty of it is baised slighted and at best partially silenced as wearied with doing its work in vain, and accustomed to repulses; when in its *Reflective Acts* whereby it should receive impressions from its own self accusations and reproofs it is made obtuse hard and senseless, not regarding what is spoken in it or to it; and when by these means *Carnal Affection* bear sway in the Soul impetuously inclining it to seek after their satisfaction, then is the Heart under the power of the Errour we speake of, that Errour which is the Principle of all great Provocations and Apostasies from God.

For (1) This sets all the *Lusts* of the Soul at liberty to seek after their Satisfaction in sin; (2) Makes it slight and contemn all the Promises annexed unto Obedience: and (3) Disregard the Threatnings that lye against sin; and so prepares it for the utmost Rebellion.

And of all Errours let us take heed of this *practical Errour* of the Heart. It is not mens being Orthodox or sound in their Opinions that will relieve them if they are under the Power of this great *fundamental Errour*. And it is a matter to be lamented to see how men will contest for their Opinions under the *Name of* TRUTH, and cast all manner of severe Reflexions on those that oppose them, whilst themselves *err* in their hearts and know not the waies of God. And this is a frame which of all others God most abhorreth. For when men pretend to be for him, and are really against him, as all such are, shall not the *Searcher of Hearts* find it out? *Orthodox* Lyars, Swearers, Drunkards, Adulterers, Oppressors, Persecuters are an unspeakable burden unto the Patience of God. Again,

XXV. *A Constant Persistency in a Course of Sin is the utmost, highest and last Aggravation of Sin.* They do erre *always* in every Instance of Obedience and that *continually*. This filled

filled up their measure. For herein consists that *finishing of Sin* which *brings forth death*, Jam. 1. 14. Sin may be conceived and brought forth, and yet *Death* not ensue. Bet if it be *finished*, if men *erre in their hearts always*, inevitable Destruction will be the consequent of it. This, as was said, is the highest and last Aggravation of of Sin. For,

First; It includes a *Neglect and Contempt* of all *Times and Seasons* of *Amendment*. God gives unto men, especially those who live under the Dispensation of the Word, many *peculiar Times* or *Seasons* for their Recovery. They have their *Day*, their *especial* day wherein they ought in an *Especial* manner to look after the things of their peace, as hath been declared. It may be this *Day* is often revived to the persons spoken of, and often returned upon them; but it is as often despised and neglected by them.

Secondly; It includes a *Rejection*, *and Disappointment of the means of Repentance* which God is pleased graciously to afford unto them. During the season of his Patience towards Sinners, God is pleased to grant unto them, sundry Means and Advantages for their Amendment, and that in great variety. But they are all rejected and rendred fruitless in an *unchanged Course* of sinning.

Thirdly; It includes a *Contempt of the whole Work of Conscience* from first to last: Many Assistances Conscience doth receive in its work. Convictions from the Word, Excitations by Judgments, Mercies, Dangers, Deliverances; but yet in this condition all its actings are baffled and despised. And what can be more done against God? what can add to the guilt of such sins and sinners?

And this may serve to *Justifie God in his Severity* against persons that *always erre in their hearts*, that continue in a course of sinning. In the day when the Secrets of all hearts shall be disclosed, and all Transactions between God and the Souls of men laid open, the Holiness, Righteousness and just Severity of God against impenitent sinners, will on these and other accounts be gloriously displayed.

Non despise or desert the wayes of God but those that know them not. Or, whatever XXVI. they may profess, yet indeed profligate sinners know neither God nor his wayes. *They erre in their hearts and have not known my wayes.* Who would seem *more fully to have known* the wayes of God than this people? The *wayes of his Providence* wherein he walked towards them; and the *wayes of his Law* wherein they were to walk towards him were all before them. They saw the former themselves; and that *Appearance* of the Power, Wisdom and Greatness of God in them, as never had any Generation of *men* from the foundation of the World. And for the Ways of his Law and Worship who should know them if they did not? They heard God himself proclaiming his *own Law* on Mount *Sinai*; had it afterwards *written by him* in Tables of Stone. And for the Residue of his Institutions they received them by fresh Revelation, seeing them all exemplified in the Erection of the Tabernacle and practise of the Service of it. And yet all this while being Unbelieving, and Obdurate, *they knew not the wayes of God*; nay, though they professed that they knew them, and that they would observe them, yet in truth *they knew them not*. And such were their Posterity and Successours in Unbelief and Disobedience, of whom the Apostle speaks, *Titus* 1. 16. *They profess that they know God, but in Works they deny him, being abominable and disobedient, and unto every good work Reprobate*; So was it with this people: So it is with all that despise the wayes of God. Whatever they profess, as some of them will be forward enough to profess much, yet indeed they know not *God* or his wayes. So our Saviour tells the *Pharisees* that notwithstanding all their boasting of their Wisdom Skill and Knowledg of the Law, and of God himself, yet being as they were, proud, hypocritical self-Justitiaries, that they had not indeed *heard his voice at any time, nor seen his shape*, *John* 5. 37. that is, that they had no real acquaintance with him or knowledge of him.

What ever notion such persons have or may have of the Wayes of God, what ever skill in the *Outward Letter* of his Laws and Institutions, yet they know neither the Righteousness, nor the Holiness, nor the Grace, nor the Efficacy, nor the Usefulness, nor the Beauty of any of them. These things are spiritually discerned, and they are spiritually blind; These are *spirit* and *life*, and they are *flesh* and *dead*. And all this is evident from mens despising of the ways of God or their dereliction of them. This none can do but those that know them not. *For they that know the Name of the Lord*, that is, any of the wayes whereby he reveales himself, *will put their*

trust in him, Psalm 9. 10. They will forsake neither him nor them. What *Paul* speaks in a way of Extenuation as to some of the Jews; *had they known it they would not have crucified the Lord of Life*; We may by way of *Exprobration* unto some; had they known the Wayes of God, as once they professed they did, they would not have forsaken them. And this may support us against the offences and scandals that are in the world upon the account of the Apostasies of Professors. Some that have professed Religion in its *Power*, turn sensual worldlings; some who have professed it in its *Truth*, as Protestants turn Papists and Idolaters. Shall any Reflection be taken from hence, or be cast on the right Wayes of God as though they were such as deserved to be deserted? Whatever men, such men have pretended or professed, the Truth is they never knew the wayes of God in their Light, Power, Efficacy or Beauty. *Julian* that infamous Apostate was wont to boast concerning the Scriptures, that he *had read them, known them, and condemned them*: unto whom it was truly replyed, That if he had *read them*, yet he *understood* or *knew them not*, of which there needed no other Evidence but that he *condemned* them.

Unto whom I sware in my Wrath that they should not enter into my Rest.

This is the last thing that remaineth to be considered; and it is the Issue or Event of the sin before declared, what it came to in the Holiness and Righteousness of God, and what was the *punishment* that was inflicted on the offenders. And in this *Decretory Sentence* of God concerning this People after all their Temptations and Provocations there is considerable,

First; The *Irrevocableness of the Sentence denounced against them*. It is not any longer a mere *Threatning* but a *Sentence* irreversibly past, and enrolled in the Court of Heaven, and committed for Execution unto the Honour Power and Veracity of God; for he sware unto it or confirmed it by his oath. All mere Promises or Threatnings whatever about Temporal things have a *tacit Condition* included in them. This as occasion requires is drawn forth so as to alter and change the Event promised or threatned. But when God interposeth with his Oath, it is to exclude all reserves on such *tacit Conditions*; It is to shew that the time wherein they might take place or be of use, is elapsed. And the Threatning so confirmed becomes an absolute Sentence. And untill it comes unto this, the State of sinners is not absolutely deplorable. But when the *Oath* of God is gone out against them, all *Reserves* for Mercy, all former Allowances of Conditions are utterly cut off. And this is not the state only of them concerning whom it is recorded in an especial manner that he did so swear; but in such Instances God shews what is the way of his Holiness and Severity with all Sinners who fall into the like Provocations with them. For hereon doth the Apostle ground his Exhortation and Caution, *Chap.* 4. *ver.* 11. *Let us labour therefore to enter into that Rest, lest any man fall after the same Example of Unbelief.* For if the *Tenor* of God's Dealings with such Unbelievers were not absolutely the same, if the *Oath* of God extended only unto that Generation; though they fell, yet others might stand under the same Guilt with them, which the Apostle hence demonstrates to be otherwise.

Secondly; The Greatness of their Sin in the great Offence that God took at it, and the Provocation which as it were befell him thereon; He *sware* in his *Wrath*, that is, with great *Indignation*. Let the place be read as before set down, where the frame of the Heart of God towards them is express'd, and the greatness of his Wrath and Indignation will appear. Now whereas the Holy Nature of God is not in it self capable of such *Commotions*, of such *smoaking Wrath* and Anger as are therein described and represented, the sole end of these expressions must needs be to shew the *Heinousness* of the Sin that the people were guilty of. And herein lies an infinite *Condescention* of God, in taking Care to instruct some in and by his *deserved Wrath* against others. For such weak and mean Creatures are we, that we have need thus to be instructed in the *Holiness of God's Nature* and the Severity of his Justice against Sin. For whatever we may ween concerning our selves, we are not indeed capable of any *perfect Notions*, or direct Apprehensions of them: but stand in need to have them represented unto us by such Effects as we can take in the *species* of into minds.

Thirdly; There is in the Words, the *punishment it self* denounced against this *provoking People*; That they should not *enter into the Rest of God*. And there is a double *Aggravation* of the punishment in the manner of the Expressing of it.

(1.) In the *Act* denyed; They shall not *enter*; no not so much as *Enter* into it. Doubtless many of the people during their wandering in the Wilderness, had great desires that they might at least see the place promised for an habitation to their Posterity and wherein all their *future Interests were to be stated*. So in particular had *Moses*. He prayed, saying, *I pray thee let me goe over and see the good Land that is beyond Jordan, that goodly Mountain and Lebanon, Deut.* 3. 1. 5. So doubtless did many others of them pray and desire. But the Sentence is past, they shall not now *so much as enter* into it, nor set one foot within its Borders.

(2.) In the *Expression* of the *Object* denyed there lyeth another Aggravation. He doth not say That they shall not *enter into the Land of Canaan*; no nor yet into the promised Land; but he describes it by such an *Adjunct* as may let them see the *Greatness* of their Sin and their punishment, and of his Displeasure. They shall not saith he *enter into my Rest*. It is *my Rest*, the place where I will *dwell*, where I will fix my Worship and make my self known; you shall not enter into *my Rest*.

And so have we passed through this *passage* of this Chapter, on which though it may be we have seem'd to dwell somwhat *long*, yet as I suppose not longer than the matter doth require; nor indeed so long as we should and would have done, but that sundry concerns of it will again occur unto us, both in this and the next Chapter; some few *Observations* from the last Clause of the words we may yet touch upon, as,

XXVII. *When God expresseth great Indignation in himself against Sin, it is to teach men the greatness of Sin in themselves.* For that end is he said here, to *swear in his wrath*. There are Expressions in Scripture about Gods respect unto the sins of men that are strangely emphatical. As sometimes he is said to be *pressed under them as a Cart is pressed that is laden with sheaves*: sometimes, that he is *made to serve with sin and wearied with Iniquity*: sometimes to be *broken* with the whorish heart of a people: and *grieved at the heart* that he had ever made such a Creature as man; sometimes that the sins of men are a *fume in his nostrils*, that which his Soul loatheth; commonly to be *angry, vexed* and *grieved*, to be *wrathful, stirred up to fury*, and the like.

Now all these things taken *properly* do include such Alteration, and consequently Imperfections and Weaknesses as the pure holy perfect Nature of *God* can by no means admit of. What is it then that God intends by all these Expressions, by these *Ascriptions* of that unto himself which really is not in him, but might indeed justly befall that *Nature* whereof we are partakers, on the supposition of the like occasions? As was said, it is all to express what indeed *sin doth deserve*, and that a Recompence of Revenge is to be expected, or that it is of so great a demerit as to excite all the *perturbations* mentioned in the nature of God, were it any way capable of them. So doth he make use of all ways and means to deter us from Sin. And there is much of Love Tenderness and Care in all these Expressions of Anger Wrath and Displeasure. So is he pleased to teach *us*; and *such Teachings* do we stand in need of. Again

XXVIII. *God gives the same Firmitude and Stability unto his Threatnings that he doth unto his Promises.* He *swears* to them also as he doth in this place. Men are apt secretly to harbor a supposition of a Difference in this matter. The *Promises* of God they think indeed are firm and stable; but as for his *Threatnings* they suppose one way or other they may be evaded. And this *Deceit* hath greatly prevailed in and inflamed the minds of men ever since the *first Entrance* of sin. By this deceit Sin came into the World; namely that the *Threatnings* of God either would not be accomplished, or that they were to be understood after another manner than was apprehended. *Hath God said So That you shall dye if you eat?* mistake not; that is not the meaning of the *Threatning*; or if it be, God doth not intend to execute it; it will be otherwise, and God knows it will be otherwise. This gave Sin its first entrance into the World. And the same *Deceit* still prevails in the minds of men. Hath God said that *Sinners shall dye, shall be cursed, shall be cast into Hell?* nay but sure enough it will be otherwise, there will be one way or other of escape; It is good to affright men with these things, but God intends not so to deal with them. Whatever the *Threatning* be, many things may intervene to prevent their Execution. What God *promiseth* indeed that shall come to pass, we may expect it and look for it. But as for these *Threatnings* they depend on so many Conditions, and may so easily at any time be evaded, as that there is no great fear of their Execution. But what is the Ground of this feigned

feigned difference between the *Promises* and *Threatnings* of God as to their Stability, Certainty and Accomplishment? Where is the difference between the two *Clauses* in that Text; *He that believeth shall be saved, and he that believeth not shall be damned?* Is not the Holiness of God and his Faithfulness as much concerned in the *Comminatory* part, as in the *Promissory* part of his Word? Would not a failure in the *one* be as Prejudicial to his Glory as in the other? The *Principles* from which his *Threatnings* proceed, are no less Essential Properties of his Nature, than those which are springs of his *Promises*. And his *Declaration* of them is no less accompanied with the Engagement of his *Veracity* and *Faithfulness* than that of the other. And the *End* aimed at in them is no less necessary to the Demonstration of his Glory, than that which he designeth in his *Promises*. And we see in this particular Instance, that they are also confirmed with the *Oath* of God even as his Promises are. And let none think that this was an Extraordinary case, and concerned only the men of that Generation; This *Oath* of God is part of his Law, it abides for ever; and all that fall into the like sin with them, attended with the like Circumstances, do fall under the same *Oath of God*; He swears concerning them, *that they shall not enter into his Rest*. And we little know how many are even in this World overtaken in this Condition; the Oath of God lying against them for their *punishment* and that eternal. Let men take heed of this great self-*deceiving*; and let not men be mockers in this matter lest their bonds be made strong; For,

XXIX. *When men have provoked God by their Impenitency, to decree their punishment irrevocably, they will find severity in the Execution.* They shall not enter, no not *so much as enter*. Behold saith our Apostle *the severity of God, towards them that fell, Severity*. Rom. 11. 22. Men will find that there is severity in the Execution who despised the Threatning; And that it is a fearful thing *to fall into the hands of the living God*. When Sinners shall see the whole Creation on fire about them; Hell open under them, and the Glorious Dreadful Judge of all over them, they will begin to have a due apprehension of his Terrour. But then Cryes, Outcryes, Repentings and Waylings will be of no use. This is the Time and place for such Considerations, not when the sentence is executed, no not when it is irrevocably confirmed.

XXX. *It is the presence of God alone that renders any Place or Condition good or desirable. They shall not* saith God *enter into my Rest*. This makes *Heaven* to be *Heaven*, and the *Church* to be the *Church*; Every thing answers the manner and measure of the Presence of God. And without this *Moses* expresly preferred the Wilderness before *Canaan*.

Verse, 12, 13, 14.

IN the Close of this Chapter, the *Apostle* makes Application of the *Example* which he had produced out of the *Psalmist* unto his present purpose; namely to dehort the *Hebrews* from that sin which in them would answer unto the *Unbelief* and *Disobedience* of their Forefathers, from the pernicious and *destructive Event* which befell them thereon. And it must be still remembred that he presseth on them the Consideration of that Season of Tryal which they were then under, and which directly answered unto that time of Tryal which *their Fathers* had in the *Wilderness*. And there are three parts of that Discourse of the Apostle which ensueth unto the End of this Chapter.

First; An *Exhortation* built upon what he had before laid down and given Evidence of, with confirmation unto by the *Example* produced out of the *Psalmist*, ver. 12, 13, 14.

Secondly; An especial *Consideration* and improvement unto the End aimed at of sundry parts of the *Example* insisted on, *vers.* 15, 16, 17, 18. and therein many *Enforcements* of the Exhortation laid down are contained.

Thirdly; A general Conclusion is drawn out of his whole previous Discourse, and laid down as the ground of his future progress, ver. 19.

The first part of this Discourse comes now under Consideration in the ensuing words.

Verse

Vers. 12, 13, 14.

Βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος, ἀλλὰ παρακαλεῖτε ἑαυτοὺς, καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον καλεῖται; ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας· μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, ἐὰν περ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν.

μήποτε

Μήποτε; πότε is omitted or neglected in many Translations; as the *Syriack Arabick Ethiopick*; *ne sit*, that there be not, let there not be. Vulg. Lat. *ne forte, lest haply*; with respect unto the *uncertainty* of the *Event*: some, *ne quando, ne ullo tempore*, lest at any time, that at no time; with respect unto the *Season* of such Events.

ἐν τινι ὑμῶν

Ἐν τινι ὑμῶν; *in aliquo vestrum*. So the Vulg. Lat. *An. in ullo vestrum, Beza*; more properly: So we, *in any of you*: באיש מכון *in homine ex vobis*, in a man, in any man of you. *Arab. in corde ullius vestrum*; *in the heart of any of you*; taking in the word HEART out of the next clause, which there it supplies by adding *Wickedness*. *The wickedness of Unbelief*.

καρδία πόνηρα ἀπιστίας

Καρδία πόνηρα ἀπιστίας, *cor malum incredulitatis*: So the Vulg. Lat. *An evil heart of Unbelief*. לבא בשא רלא מהיזן: *Cor malum quod non fidele sit. An evil heart that is not faithful or believing*: others, *cor malum & incredulum*; *an evil and unbelieving heart*.

τῆ ἀποστῆναι

Ἐν τῷ ἀποστῆναι· *An*: *in discedere*. Vulg. Lat. *discedendi*; *Beza, ut desciscatis*; properly *desciscо* is to *depart unlawfully*, to withdraw wickedly; that is, to *Apostatize* from an Engagement of Duty. Syr. יתפר קרן: and you should *withdraw* or *draw back*.

παρακαλεῖτε ἑαυτούς

Παρακαλεῖτε ἑαυτούς; Vulg. Lat. *adhortamini vosmetipsos*. *Exhort your selves*. Eras. *nos invicem*; to the same purpose: Beza, *Exhortamini alii alios, exhort one another*; as *We* also. Syr. אלא בעו מן כפשכון: *sed postulate ab anima vestra*; but *ask* or *require it of your Soul*; that is of *your self*. Tremel. *Sed examinate vos ipsos, but examine your selves*; that is by inquiry: this expresseth somewhat another duty as to the manner of its performance, but to the same purpose.

καθ' ἑκάστην ἡμέραν

Καθ' ἑκάστην ἡμέραν, *Arias, per unumquemque diem*: Vulg. Lat. *per singulos dies, every day*; that is, *sigillatim*; *separately* and distinctly considered: Syr. בלהון יומתא: *omnibus diebus, always*. Beza, *quotidie*; that is, as *Ours, dayly, every day*.

ἄχρις οὗ τὸ Σήμερον

Ἄχρις οὗ τὸ Σήμερον καλεῖται, Vulg. Lat, *Donec hodie cognominatur*. Arias. *usque quo*. Beza. *quoad dies appellatur hodiernus*. whileft it is called the present day; *to day*. ערמא ליומא דמתקרא יומא: *until the Day which is called to Day*; or this Day. It is uncertain what day is intended by that Translator. It seems to be the day of death; which answers the *omnibus diebus* before, that is, *hujus vitæ*; all the dayes of this life.

ἵνα μὴ σκληρυνθῇ τις

Ἵνα μὴ Σκληρυθῇ τις ἐξ ὑμῶν· *ut non induretur quis ex nobis*. Bez. ne quis ex vobis; *lest any of you be hardned*. The Æthiopick addes; *that there be none that may say, that any one of them is hardned in any sin*.

τῆ ἀπάτῃ

Ἀπάτῃ; is rendred by some *deceptio*, by some *seductio*; a seducing Deceit: *Rhemist*: *That none of you be obdurate with the fallacy of Sin*: most darkly and corruptly.

μέτοχοι

Μέτοχοι γεγόναμεν τοῦ Χριστοῦ· Christi participes facti, effecti sumus; Beza, *Consortes*. Syr. אתהלשן *commixti sumus Christo. We are immixt with Christ*; that is as I suppose, *united unto him*. Æthiop, *we are as Christ*.

ἐαν περ

Ἐανπερ· Vulg. Lat. *Si itamen*; but περ is not exceptive. *Si modo* Beza; *If so be* The Syriac takes no notice of it; nor we in our Translation; *if*.

ἀρχὴν τῆς ὑποστάσεως

Ἀρχὴν τῆς ὑποστάσεως. Vulg. Lat. *Initium substantiæ ejus*: adding *ejus* to the Text and corrupting the sense. Beza; *Principium illud quo sustentamur*; that *beginning* or *the beginning* of that, *whereby we are supported*. We the beginning of our Confidence. Rhemist. *Yet so, as if we keep the beginning of his Substance firm*. Castalio. *Hoc Argumentum ab initio ad finem usque*; This Argument or Evidence from the beginning unto the End. Syr. *If from the beginning unto the end we abide in this firm* sub-

Subsistance or foundation. Æthiop. *if we persevere to keep this new Testament.* All to the same purpose.

Ver. 12. *Take heed, Brethren, lest there be in any of you an evil heart of Unbelief in departing* (wickedly) *from the living God.*

Ver. 13. *But exhort one another* (your selves) *daily* (every day) *whilst it is called to day, lest any of you* (among you) *be hardned through the* (seducing) *deceitfulnesse of sin.*

Ver. 14. *For we are made partakers of Christ, if so be we hold the beginning of our confidence stedfast unto the end.*

IN these three Verses there are three things in general proposed by the Apostle.

First, *An Exhortation unto the avoidance of an Evil*, even that which it is his principal design to caution them against, and to dissuade them from, *ver.* 12.

Secondly; A Proposal of one usefal means whereby they may be assisted in its Avoidance. *ver.* 13.

Thirdly; An *Enforcement of the Exhortation from that evil* and unto the use of *that means*, from sundry Considerations, is added *ver.* 14.

In the *first* of these we may consider; (1.) what is included in it, namely the Dependance of this Exhortation on the discourse foregoing. (2.) The *Compellation* used by the Apostle in this Renovation of an especial address unto the *Hebrews*; *Brethren.* (3.) The *Duty* he exhorts them unto, and that; (1) As to the *Act* of it; *Take heed.* (2) As to the *Persons* concern'd; *lest there be in any of you.* (3) As to *Object* of it, or the Evil dehorted from; *An evil heart of Unbelief*, which is further described by its Effects, *in departing from the living God.*

Secondly; The means of the prevention of the *Evil dehorted from* is presented *v.*13. and this in general is by *Exhortation* against it, *Exhort.* which hath a treble Qualification; (1.) As to the persons by whom it is to be performed or the means used; *one another.* (2) The *Season* of its performance which also includes the manner of it, *every day.* (3) With a limitation of that season; *whilst it is called to day.* (2) An especial enforcement of this *preventive Duty* from the *Danger* of their condition, which would be increased by a neglect thereof. And this is described, (1) From the Cause of it; the *Deceitfulnesse of Sin.* (2) From its tendency and Effects; *lest any be hardned* by the deceitfulness of sin.

Thirdly; There is a general Enforcement of the whole both as to the *Evil* to be avoided and the *means* to be used to that purpose: and this is taken from their state and condition, on supposition of the Avoidance of the *one* and observance of the other; *ver.* 14. And this is (1) *expressed*; for we are partakers of Christ, and (2) declared as to its dependance on the preceeding Exhortation; *if so be we hold fast the beginning of our confidence stedfast unto the end.*

In the Exhortation proposed, in the first place there is included a Dependance on the Discourse foregoing. Some suppose an *Hyperbaton* in the words, and that this *Take heed*, depends immediately on the *Wherefore* which is in the beginning of *ver.* 7. as was intimated on that place. So the following words are introduced only as an Instance to enforce the Exhortation by. In this sense the reference here is to be taken immediately from the *Authority of Christ over his House*, and the necessity of our perseverance to the securing of our Interest in that *House*; as *ver.* 5, 6. *Wherefore take heed Brethren.* But the Truth is, the matter of this Exhortation is educed so directly and immediately out of the foregoing Example, that we must in it own a respect thereunto: for the words are a plain Inference from that Discourse though the note of *Illation* be omitted. As if the Apostle had said; Seeing it is thus; Seeing our Forefathers who were our Types and are proposed for an *Example* unto us, did so miscarry under a Dispensation of God representing that which he exerciseth now *towards us*; Let us take heed: This is the dependance of the Words.

Ἀδελφοὶ *Secondly*; The Apostle returning unto the *Hebrews* with an especial Address and Exhortation, renews his former *affectionate compellation*; *Brethren.* This hath been spoken unto *ver.* 3. of this Chap. where the Reader may find the Reason of it, and what is contained in it. Onely the cause wherefore he repeats it again, seems to be that it might appear that he had no commotion of spirit upon him, in his pressing the severe

severe Instance and Example insisted on. A Minister must be ἤπιος 1 *Tim.* 3. 3. meek, *patient*, not easily provoked; μὴ ὀργίλον *Tit.* 1. 7. not *soon angry* with his flock or any of them. And Tenderness, Gentleness, Demonstrations of Love and Care towards them with whom we have to do, secretly softens them, and opens their Ears and Hearts to let in a word of Instruction and Exhortation. ὁ ἥλιος τὸν ἄνεμον ἐνίκησε. Besides; he obviates any suspicion that might arise as though he insinuated a fear of such an evil in them as might make them think that he had hard thoughts of them. By this Appellation he removes all such Jealousies; and lets them know that the best of Saints had need be cautioned sometimes against the *worst* of evils.

Thirdly; The *manner* of the Performance of the Duty exhorted unto, and the Act of it is expressed in the first word βλέπετε, *Take heed*: βλέπω, is firstly and properly to *see* and *behold*, as that is an *Act of Sense*, then to *take heed* or beware, an Act of the mind; by an easy Translation, first *video* then *caveo*; And when it is used for to *see* as an *Act of sense*, it commonly hath respect unto *Expectation*; either of some Good to be received, or of some Inconvenience to be watched against. And because men *look out* or about them to beware of dangers, the word is used for to *take heed* or beware. In this sense it is often used in the *New Testament*, yea so far as I have observed, it is peculiar unto the *Sacred Writers*; especially it is frequently used by our Apostle, as 1 *Cor.* 1. 26. Chap. 10. 10. *Phil.* 3. 2. *Eph.* 5. 18. *Col.* 2. 8. And sometimes it is used *transitively* affecting the *Object*, meerly for to consider, 1 *Cor.* 1. 26. βλέπετε τὴν κλῆσιν ὑμῶν, *Consider your Calling.* Chap. 10. 18. βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα; *Consider Israel according to the flesh.* Sometime it hath a *Reciprocal Pronoun* joyned with it; βλέπετε ἑαυτούς, 2 *John* 8. *Consider* or look well to your selves. Sometimes it is used absolutely as here, and signifies to *beware* of somewhat. But in this sense, it hath often ἀπὸ joyned with it; as *Mark* 8. 15. βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων; which in *Matth.* 16. 61. is προσέχετε; Take heed of, *Beware of the leaven of the Pharisees.* And ἀπὸ is sometimes omitted; as *Phil.* 3. 2. βλέπετε τοὺς κύνας; βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν; that is ἀπὸ τῶν κύνων, and so of the rest. *Take heed of Dogs, take heed of evil workers, take heed of the Concision*, that ye neither joyn with them nor be hurt by them. This is here the use of the word Care. Heedfulness Circumspection with respect to Danger and Opposition, and those imminent or near, is that which the word imports: whence observe that,

There is need of great Care Heedfulness, Watchfulness, and Circumspection for a due continuance in our Profession to the Glory of God and Advantage of our own Souls. A careless Profession will issue in Apostasy open or secret; or great distress: *Matth.* 13. 4. *Cant.* 3. 1. 5. Our course is a *Warfare*, and those who take not heed who are not *circumspect in war*, will assuredly be a prey to their Enemies. Be their strength never so great, one time or other they will not avoid a fatal surprizal. Obs. 1.

And there is a Necessity of this *heedful Attendance* in us, from the *manifold Duties* that in all things and at all times are incumbent on us. Our whole life is a life of Duty and Obedience. God is in every thing to be regarded by us. So that we are to be attentive unto our duty on all occasions. *Psalm* 16. 8. *Gen.* 17. 1. If we fail in matter or manner, what lies in us we spoil the whole, for *bonum oritur ex integris, malum ex quolibet defectu.* Any one defect is enough to denominate an Action evil; but unto that which is Good there must be a concurrence of all *necessary Circumstances.* See *Ephes.* 5. 15, 16. And who is sufficient for these things? God alone by his Spirit and Grace can enable us hereunto. But he works these things *by us* as well as *in us*, and gives *heedful Diligence* where he gives Success.

But it is with especial Reference unto Difficulties, Oppositions, Dangers, Temptations that this *Caution* is here given us to be *cautious.* And who can reckon up the number, or dispose into order these things? and that whether we consider those that constantly attend us or those that are *occasional.* Among Oppositions Snares and Dangers, that we are constantly exposed unto, and which without *Heedfulness* we cannot avoid, the Apostle here instanceth in One, namely that *of an evil heart of Unbelief*, which must be spoken unto. And he giveth an Instance in those that are occasional; *Ephes.* 5. 15, 16. *Walk circumspectly because the dayes are evil.* There is an especial evil in the dayes wherein we live which we cannot avoid without great *Circumspection*: Now this *taking heed* consisteth,

(1.) In a due *Conſideration of our Dangers*: He that walks in the midſt of Snares and Serpents and goes on confidently without Conſideration of his Danger, as if his Paths were all ſmooth and ſafe, will one time or other be *intangled* or *bitten*. Blind Confidence in a courſe of profeſſion as if the whole of it were a dangerleſs road, is a ruining Principle; 1 *Pet.* 1. 17. *Prov.* 28. 14. *A prudent man foreſeeth the evil and hideth himſelf, but the ſimple paſs on and are puniſhed.* Prov. 22. 3. It is the higheſt folly not to look out after Dangers, and which uſually ends in Sorrow, Trouble and Puniſhment. Fear is neceſſary in continual Exerciſe. Not a Fear of Diſtruſt or Diffidence, of anxious Scrupuloſity, but of Care Duty and Diligence. Continually to fear Dangers in all things, brings an uſeleſs perplexing Scrupuloſity, where mens Principle of Duty is only an harraſſed convinced Conſcience, and the Rule of it is the Doctrines and Traditions of men. But where the Principle of it is the Spirit of Grace, with all this fear there is *Liberty*; and where the Rule of it is the Word, there is Safety Peace and Stability. Men at Sea that are in the midſt of Rocks and Shelves and conſider it not, will hardly avoid a Shipwrack. *Livy* tells us that *Philopœmenes* that wary *Grecian* Commander, wherever he went though he were alone, he was ſtill conſidering all places that he paſſed by, how an Enemy might poſſeſs them and lay Ambuſhes in them to his Diſadvantage if he ſhould Command an Army in thoſe places. Hereby he became the moſt wary and expert Captain of his Age. So ſhould a *Chriſtian* do: He ſhould alwayes conſider how, where by what means his Spiritual Adverſaries may enſnare or engage him; and ſo either avoid them or oppoſe them; and not like the ſimple paſs on heedleſly and be puniſhed: *Epheſ.* 6. 11, 12. *&c.*

(2.) In a due *Conſideration of the eſpecial nature of thoſe Snares and Dangers that we are expoſed unto.* It is not enough that in general we know and reckon on it, that we are obnoxious unto Dangers, but we muſt learn what are the eſpecial Dangers, as things are circumſtantiated in our Lives, Callings, Wayes, Times and Seaſons, that are apt eaſily to *beſet us.* To know and continually ponder their Nature and Advantages, this is *Wiſdom*; the greateſt *Wiſdom* we can exerciſe in the whole Courſe of our Walking and Profeſſion, 1 *Pet.* 5. 8. He that *takes heed* in this will not likely fail in any other Inſtance. But here Cuſtome, Security, falſe pleaſing Confidence of our own Strength, Negligence and Sloth all put in to delude us. And if we are here impoſed on, that we weigh not aright the Nature and efficacy of our own peculiar Snares and Temptations, we ſhall aſſuredly at one time or another fail and miſcarry in the Courſe of our Obedience. This was *David's* Wiſdom *when he kept himſelf from his own Iniquity*, Pſalm 18. 23. God would have us caſt all our Care about earthly things on him; but be watchful our ſelves through his Grace about ſpiritual. But we are apt to fail on both hands.

(3.) It is ſo to *heed them* as to indeavour to *avoid* them: and that in all their Occaſions, Cauſes and Advantages, in their whole Work and Efficacy. We are not only to conſider them when they aſſault us, but to watch againſt all wayes whereby they may ſo doe. This is the Duty of a man that ſtands armed on his guard. He is very regardleſs of his *Enemy* who never ſeeks to avoid him but when he ſees him or feels him. Men will conſider the *Lyons walk* ſo as not without good means of Defence to be found in it. The *Lyon* is in all the eſpecial oppoſitions we are exerciſed with. We had need continually to be fenced with Iron and the ſtaff of a Spear, as 2 *Sam.* 23. 7. and yet to avoid them what we are able. God expreſſeth his great diſlike of them that walk contrary to him, as we have rendred the words; *Gen.* 26. 21. ואם תלכו עמי קרי: if you walk wth me at *peradventure* or at *all adventures*, careleſly, negligently, without due Conſideration of your Duty and your Danger; This God will not bear.

(4.) *Conſider them ſo as to oppoſe them*; And this conſiſteth in theſe things. (1.) In being alwaies ready armed and ſtanding on your guard, *Epheſ.* 6. 13. *Mark* 13. 36. 2 *Sam.* 23. 7. (2.) In calling in *Help and Aſſiſtance*, Hebr. 2. 18. and 4. 16. (3.) In improving the Supplies granted us with Faith and Diligence, *Hebr.* 12. 1. And theſe are ſome of the things that belong unto this Duty; and they are but ſome of them; for it is diffuſed through the whole courſe of our *Profeſſion*, and is indiſpenſibly required of us if we would abide in the Beauty and Glory of it unto the End. And therefore the negligence and ſloth of *many Profeſſors* can never enough be bewailed. They walk *at all adventure*, as if there were no *Devil* to tempt them, no *world* to ſeduce inſnare or oppoſe them, no treachery in their own hearts to deceive

ceive them. And hence it is *that many are ſick, and many are weak, and ſome are fallen aſleep in ſin.* But what our Saviour ſaid to *all* of old, he ſayes ſtill to us all, *Watch*, *Mark* 13. 37.

Thirdly; There are the *perſons* concerned in this Duty, Μήποτε ἔσαι ἔν τινι ὑμῶν· *Leſt there be in any of you.* Μήποτε is ſomewhat more emphatical than the *Leſt*, whereby alone we render it. *Ne forte*, ſay ſome Tranſlations, *leſt perchance*, with reſpect unto a dubious Event. Others, *ne quando*; *leſt there be at any time*: leſt ſo, that *there ſhould be*; ἔν τινι ὑμῶν, *in any of you.* The Apoſtle doth not ſeem in theſe words ſtrictly to intend every *Individual perſon*, as if he had ſaid, *let every one of you* look to himſelf and his own heart, leſt it be ſo with him; but he ſpeaks unto, them *collectively*, to take care that there be none ſuch amongſt them; that none be found *amongſt them* with ſuch an heart as he cautions them againſt. And this conſequentially falls on every *Individual*, for where all are ſpoken unto, every one is concerned. The ſame kind of Expreſſion is uſed to the ſame purpoſe: *Chap.* 12. 15, 16. ἐπισκοποῦντες μή τις ὑςερῶν; *watching, overſeeing mutually with Diligence, leſt any* (among you) *fail of the Grace of God, leſt any root of bitterneſs ſpringing up trouble you, and thereby many be defiled; leſt there be any fornicator or prophane perſon as Eſau.* Here the Caution is evidently given unto the whole Church, and the Duty of the whole is expreſſed thereon. So is it likewiſe in this place, as appears from the Direction that he gives for the right performance of this Duty, in and by *mutual Watchfulneſs* and *Exhortation* in the next verſe. This then is propoſed firſt to the whole Church, to the whole Society, and conſequentially to every member thereof; So that we may hence obſerve;

Μήποτε

ἔν τινι ὑμῶν

Obſ. II. *Godly Jealouſie concerning, and Watchfulneſs over the whole Body; that no beginnings of Backſliding from Chriſt and the Goſpel be found amongſt them, is the duty of all Churches of Believers.* He that firſt put in an Exception to this Rule, was the firſt Apoſtate from God, who did it to cover a former ſin. השמר אחי אנכי ſayes *Cain*, *Gen.* 4. 9. *Am I my Brothers Keeper?* Is it my Duty to look after him to take care of him, or what becomes of him? God propoſed the Queſtion ſo unto him, as it was apt in its own nature to lead him to Confeſſion and Repentance. But he was now hardned in Sin, and having quarrelled with God and ſlain his Brother, he now caſts off all the remaining Dictates of the Law of Nature, accounting that *one Brother* is not bound to take care of the welfare of another. Mutual watchfulneſs over one another by perſons in any Society is a prime dictate of the Law of our Creation, which was firſt rejected by this firſt Murtherer; and every neglect of it hath ſomething of murther in it, 1 *John* 3. 11, 12, 15. In a Church-Relation the Obligation unto this Duty is ratifyed by *Inſtitution.* Upon the Officers of the Church it is incumbent by the Way of *Office*; on all Believers, as members of the Church in a way of Love, Levit. 19. 17. *Thou ſhalt not hate thy Brother in thine heart; thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.* He that doth not watch over his Brother to prevent his Sin, or recover him from it, as much as lies in him, he hates him, and is ſo far a murderer. And the neceſſity of this duty is expreſſed in the word uſed to declare it, and the manner of its uſage. הוכח תוכיח; *rebuking thou ſhalt rebuke him*, that is plainly, and effectually: And that with ſuch Rebukes as conſiſt in *arguings*, reaſonings and pleadings to bring on a Conviction. So the word ſignifies, and is uſed as to the Pleadings or Reaſonings of men with God to prevail with him; *Job* 13. 3. Surely I would ſpeak to the Almighty, I deſire הוכח אל אל, to reaſon, argue, plead with God, until I can prevail with him. And it is uſed of Gods pleading with men, to bring them to conviction, *Iſai.* 1. 18. לכו נא ונוכחה, *Goe to, or come now, and let us plead together*; So that an effectual dealing with a Brother about ſin is included. And this is inforced in the latter clauſe of the words; ולא תשא עליו חטא which may well be rendred, *and thou ſhalt not bear iniquity for him*; that is, make thy ſelf guilty of his ſin, by not reproving him. And for that jealouſie which is to accompany this watchfulneſs and the effects of it, our Apoſtle gives in an Example in himſelf, 2 *Cor* 11. 2, 3. *I am jealous over you with a godly jealouſie, for I fear* μήπως (as here μήποτε) *leſt by any means your minds be corrupted from the ſimplicity of the Goſpel.* This belongs to their watch; as they watch for the Souls of their people, *as thoſe who muſt give an account*, Hebr. 13. 17. The diſcharge of this Duty will be required of them on the Account of their Office; and that when I fear ſome will be hard put to it for an Anſwer. For the Scripture is

is full of Threatnings and Denuntiations of sore Judgments against those that shall be found neglective herein. But doth this excuse other Believers, members of Churches, from a share and interest in this Duty? no doubtless unless it renders them *Cains*, that is *Transgressors* against the Light of Nature, and as to the Institutions of Christ, manifest themselves not to be members of the same mystical Body with them that really believe. For in the observation of this and the like Duties of their common Interest, doth the preservation of that Body consist. Christ is the Head *from whom the whole Body fitly joyned together and compacted, by that which every joynt supplyeth, according unto the effectual working in the measure of every part, maketh increase of the Body unto the edifying of it self in Love*, Ephes. 4. 16. Every joynt, every part in this mystical Body that receives influences of Life from Christ the Head, and so holds of him, is to work effectually, and to give out the Supplies which it receives from Christ unto the preservation increase and edification of the whole.

There is indeed a *Carefull Suspicion* that some are apt to indulge unto, instead of this *Watchful Jealousie*. But this is the Bane of Churches and of Love, as that is the preservation of them both. The Apostle placeth κακόνοιας πονηρὰς *evil surmises* or suspicions among the works of men of corrupt minds, 1 *Tim.* 6. 4. and that deservedly; But this *Godly watchful jealousie*, is that which he commends unto others in the example of himself. And whatever Appearance they may have one of the other, they may be easily distinguished. *Jealousie* is a sollicitous care proceeding from *Love*; *Suspicion* a vain conjecturing proceeding from Curiosity, Vanity or Envy. He that hath the former, his heart is ruled by *Love* towards them concerning whom he hath it. From thence he is afraid lest they should miscarry, lest any evil should befall them; for *Love* is the *willing of all good unto others* that they may prosper universally; *Suspicion* is an effect of Curiosity and Vanity of mind; whence commonly there is somwhat of Envy and secret self-pleasing in the miscarriages of others mixed with it; a fault too often found amongst Professors. And this Vice puts forth it self in vain babling and unheedful defamations; whereas the other works by Love, Tenderness, Prayer, and mutual Exhortation, as in the next Verse. Again; this *jealous watchfulness* hath for *its End* the Glory of Christ and his Gospel: with the good of the Souls of others. This is that which the Apostle aims to ingenerate, and stirs up in the Hebrews, as is evident from his Discourse; when *vain suspicion* hath *no end*, but the nourishing of the Lusts from whence it doth proceed. The Foundation whereon this Duty is built, is the common concernment of all Believers, in the same good or evil, which are the consequents of mens abiding in Christ or departing from him, in reference whereunto this *jealous Watch* is to be ordered. *Take heed lest there be among you an evil heart of Unbelief in departing from the living God.* The Good that will ensue on the avoidance of this evil is twofold. The Glory of Christ; and the Salvation of the Souls of them who make profession of his Name. And have we not a *Concernment* in these things? Is it not our concernment that Christ be glorified by the professed subjection of the Souls of men unto him, and their perseverance therein? that his Name his Grace his Power *be glorified* in the Holiness, Fruitfulness and Stability in profession of all that are called by his Name? If we are not concern'd in these things, if we are not deeply concerned in them, we are none of his.

In like manner, are we not concerned that the members of the same Body with us should be kept alive, kept from putrifying, from being cut off and burned before our eyes? Are we not concerned that an *Eye* doth not go out, that an *Arm* do not wither, that a *Leg* be not broken, yea that a *finger* be not cut? If it be so, we are not our selves *members of the Body*. The like may be said of the Evil that ensues on the *Sin of Apostasie* which in this Duty we labour to obviate and prevent: That which principally of this kind might be insisted on, is the *troublesom defiling Infection* wherewith Apostasie in any is attended, which our Apostle speaks unto *Chap.* 12, 15. The falling of one is commonly the Infection and defiling of many. There is a filthy Leaven in Apostasie which if not carefully heeded may *leaven the whole lump*. Oft-times also it springs from or is accompanied with some word of Errour that eats like a Gangrene. *Principiis obsta* is the *Great Rule* in these cases. And the Duty spoken unto is one signal means of the prevention of this Evil. And herein lies our concernment; as also in the preventing of that punishment that may befall the whole for the sins of some. *Josh.* 22. 18, 20. And it is the defect which is in this and the like kind of Duties, which manifests and makes naked that miserable degeneracy which Christians in General, in these latter evil dayes are fallen into. Who almost hath any regard

regard unto them? In stead of these fruits of spiritual Love, men for the most part *follow divers Lusts and Pleasures, living in Envy and Malice, hateful and hating one another*. The practical Duties of Christianity are amongst many derided. To watch over one another, to warn, to exhort one another, are looked on as things, if possible, beneath contempt. And it is a shame to mention or report the wayes and means of dealing with and about the sins of men, which by some are substituted in the room of those appointed in the Gospel unto their utter exclusion. But the Rule is stable and will in due time through the strength of Christ prevail against the lusts of men.

Secondly; *It is the Duty of every individual Believer to be intent on all occasions left at any time, or by any means, there should be found in him an evil heart of Unbelief.* Obs. III. This as was shewed follows on the former, and is a necessary Consequence of it. But this so directly falls in with what will be offered from the next clause that thereunto we refer it.

The Evil thus earnestly cautioned against is expressed;

(1.) In the *Principle* of it; and that is καρδία πονηρὰ τῆς ἀπιστίας; and

(2.) In the work or effect of that principle in those words, ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος. καρδία πονηρὰ τῆς ἀπιστίας,

The Principle of the Evil is *an evil heart of Unbelief*. What was meant by καρδία the *Heart* in the sense wherein it is here used, was declared on the verses preceeding: What is meant by πονηρὸν *evil* shall be shewed in its proper place. In special, it is said to be *an evil Heart* τῆς ἀπιστίας of Unbelief: that is, say most, ἄπιστος, *Cor malum & incredulum*, An *Evil Heart and incredulous or unbelieving*. An evil and unbelieving Heart. So the *Genitive Case* of the *Substantive* is put for the *Adjective*, ἀπιστίας for ἄπιστος by an *Hebraism* not unusual. In this sense *Unbelieving* is either *exegetical*, declaring what is meant by an *evil Heart* in this place, even an *Unbelieving Heart*; or it is *additious*; and so an Heart is signified which in general is *evil*, and in particular *unbelieving*:

But there seems to me to be more in this Expression; and that ἀπιστίας here is *Genitivus efficientis*, denoting the principal *efficient Cause*, rendring the Heart so evil, as that it should depart from the Living God. Καρδία ἀπιστίας then, an heart of Unbelief is more than καρδία ἄπιστος an *Unbelieving Heart*. For this latter word is sometimes used to express a Defect in Believing, and not *Unbelief absolutely*. So Jo. 20. 27. μὴ γίνου ἄπιστος ἀλλὰ πιστός; Be not *Unbelieving but believing*. They are the words of Christ unto *Thomas*, who though he failed in his Faith yet was not absolutely without Faith. I confess the word is generally used in Scripture to express a *Negative Unbeliever* or an Infidel; But there is something peculiar in this Expression an *Heart of Unbelief*; that is under the power of it, principled by it in its actings. What this Unbelief is, and how the Heart is rendred πονηρὰ, *evil* thereby, we must now enquire,

First, for *Unbelief*; it is usually distinguished into that which is *negative* and that which is *privative*. Negative Unbelief is where-ever any man or men believe not, or have not Faith, although they never had the means of Believing granted unto them. For where men believe not, they are Unbelievers, whether they have had any means of Believing or no, or whether their Unbelief be culpable or no, what ever may be the nature or degree of its demerit. So the Apostle calls him an *Unbeliever* who comes in accidentally to the Assemblies of the Church, who never heard the Word preached before, 1 *Cor.* 14. 23, 24. In this sense all those Persons and Nations who never had as yet the Gospel preached unto them, are *Infidels* or *Unbelievers*; that is, they are so negatively, they believe not; but yet cannot be said to have in them an *Evil Heart of Unbelief*.

Secondly, it is *privative*; when men believe not, although they enjoy the means of Faith or Believing. And herein consists the highest Acting of the depraved nature of man. And it is on many Accounts the greatest Provocation of God that a creature can make himself guilty of. For it is, as might be manifested, an Opposition unto God in all the Properties of his *Nature*, and in the whole Revelation of his *Will*. Hence the Gospel which is a Declaration of Grace Mercy and Pardon, though it *condemn* all sin, yet it denounceth the final condemnation of persons only against this Sin. He that *Believeth shall be saved, and he that believeth not shall be damned*, Mark 16. 16.

Now

Now this *Privative Unbelief* is twofold. First in *refusing to believe* when it is required: Secondly, in *rejecting the Faith* after it hath been received. The first is; when the *Object of Faith* or that which is to be believed is according unto the mind of God, and in the wayes of his Appointment propoſed unto men; when ſufficient *Evidence* is given unto the Truth and Goodneſs of what is ſo propoſed, and the Authority is made known on which Faith is required, yet they refuſe to believe. For theſe three things, *a Revelation of the things to be believed* made known in the way of God, *Sufficient Evidence* given unto the Truth propoſed, and a *Juſt Aſſertion* of the Authority of God requiring Faith and Obedience, do render the *Unbelief* of men *privative*. Now as this hath its root in the *natural darkneſs* blindneſs and depravedneſs of the minds of men, ſo it is educed and acted not without new ſinful *prejudices*, and ſtubbornneſs of the *Will* refuſing to attend unto and conſider the *Evidences* that are given unto the Truth propoſed, or the *Goodneſs* and *Excellency* of the things themſelves conteyned in the propoſitions of Truth; or without ſignal effects of *Hardneſs of Heart*, Love of Sin and Pleaſure, keeping men off from the Obedience required. Some *Inſtances* may clear theſe particulars.

Firſt; The Root of this Unbelief is in the Original Depravation of our Natures with that Spiritual *Impotency*, and Enmity to God wherein it doth conſiſt. There is ſuch an *Impotency* in us by nature, that no *man* of himſelf by his own ſtrength can believe, can come to Chriſt; ſo himſelf informs us, *John* 6. 44. *No man*, ſaith he, *can come unto me, except the Father draw him*; That is, none can believe unleſs they are in an eſpecial manner *taught of God*, as he explains himſelf *ver.* 45. Again by nature that *Carnal mind* is in all men, which is *Enmity againſt God*, which is *not ſubject unto his Law, nor can be ſo*, *Rom.* 8. 7. Hereunto may be referred all that is ſpoken about the Death of men in Sin, their blindneſs and diſtruſt, their alienation from God and obſtinacy therein: This is the Root and remote cauſe of all Unbelief: Men in the *State of Nature* neither can nor will believe the Goſpel; but,

Secondly; Beſides this *General Cauſe of Unbelief*, when it comes unto particular Inſtances, and the Goſpel is propoſed unto this or that man for his Aſſent and ſubmiſſion unto it, there is alwayes ſome *eſpecial corruption of Mind* or Will, voluntarily acted, if the Soul be kept off from Believing; and on the account thereof principally and not merely of Original impotency and Enmity againſt God, is the Guilt of Unbelief reflected upon the Souls of of the Sinners. There is the ſame *Fundamental remote cauſe* of Unbelief in all that refuſe the Goſpel; but the next *immediate proper* Cauſe of it is peculiar to every individual Believer.

(1.) Some are kept off from believing the Goſpel by *inveterate prejudices in their minds*, which they have taken in upon corrupt Principles and Intereſts. This ſhut up of old moſt of the *Jews* under their Unbelief. They had received many *Prejudices* againſt the *perſon of Chriſt*, which on all occaſions they expreſſed, and ſo were *offended at him* and believed not. That he was *poor*, that he came out of *Galilee*, that the Rulers and Teachers of the Church rejected him, were their pleas againſt him. So alſo they had againſt his Doctrine, and that principally on two falſe Principles; one of *Juſtification* by the Works of the Law; as our Apoſtle directly declares; *Rom.* 9. 31, 32. Chap. 10. 3. the other of the Perpetuity or Unchangeableneſs of the Inſtitution of *Moſes* with which the Apoſtle deals in this Epiſtle. And theſe *Prejudices* aroſe partly from their *Pride* in ſeeking after *Righteouſneſs by the works of the Law*, and partly from a corrupt deſire of Earthly things, Riches, Dominion and Wealth, which they expected with and by their *Meſſiah*, whereof I have treated elſwhere at large. Theſe were in many the *immediate Cauſes* of their Unbelief, as is every where manifeſt in the Goſpel. And ſo is it with many at all times. Prejudices againſt the Preachers of the Goſpel on ſundry Accounts and againſt their Doctrine, as either *uſeleſs* or *falſe* or *unintelligible*, or ſomewhat they know not what which they do not like, keep them off from attending to the Word and believing. See *John* 5. 44.

(2.) An *eſpecial Obſtinacy of Will* from thoſe *Prejudices* offereth it ſelf in this matter. So our Saviour tells the Phariſees *Joh* 5. 40. *Ye will not come to me that ye might have life*. It is not the perverſneſs and obſtinacy that is in the *Wills* of all men by Nature that our Saviour here intendeth; but an eſpecial perverſneſs in them ariſing out of an eſpecial *Envy* unto and *Hatred* of him and his Doctrine. Hence they did not only not receive him, which might be charged on their *natural Impotency*, but they put forth a *poſitive Act* of their Wills in *refuſing* and *rejecting* him. And on this account the guilt of mens Unbelief is abſolutely reſolved into their own Wills. And whether it be diſcovered or no, this is the condition with many in all times and ſeaſons.

(3ly.) *Love of Sin*, is with ſome the immediate Cauſe of their actual Unbelief; *John* 3. 19. *This is the Condemnation, that light is come into the world, and men love darkneſs rather than light becauſe their Deeds are evil*. The light of the Goſpel is brought unto any place or people; They come ſo near it as to diſcover its *End* and Tendency: But ſo ſoon as they find that it aims to part them and their ſins, they will have no more to do with it. And on this account doth *Condemnation* follow the Preaching of the Goſpel, though its own proper End be *Salvation* and that onely. And this is the common way of the ruine of Souls. They like not the Terms of the Goſpel becauſe of their Love of Sin, and ſo periſh in and for their Iniquities.

(4thly.) *Stupid Ignorance* ariſing from the poſſeſſing of the minds of men with other things inconſiſtent with Faith and Obedience of the Goſpel through the craft and Subtilty of Satan, is another cauſe hereof. So our Apoſtle tells us, 2 Cor. 4. 4. *That the God of this World hath blinded the Eyes of them that believe not, leſt the Light of the Glorious Goſpel of Chriſt who is the image of God ſhould ſhine unto them*; When the minds of men are beamed with the Light of the Goſpel, it is that they do believe. For by that light is Faith produced. How is this hindred, how is it obſtructed? it is by the *Darkneſs* and *Blindneſs* of their minds. What *Darkneſs* is this, that which is natural and common unto all? no, but that which is in a peculiar manner brought and reflected on the *minds of ſome men*, by the Crafts and deceits of the God of this world; That is, through his Temptations and Suggeſtions, he ſo fills and poſſeſſes their minds with the things of this World, (whence he is here peculiarly called the *God of this World*) that they are kept in a ſtupid and brutiſh *Ignorance* of Spiritual things. And this keeps them off from believing. Theſe are a few of the many Inſtances that might be given of the immediate Cauſes of their *privative Unbelief*, which conſiſts in the rejecting or not receiving the Truths of the Goſpel, when they are propoſed in a due manner unto the minds of men.

And this fully clears the Holineſs and Righteouſneſs of God in his Judgments againſt final and impenitent *Unbelievers* to whom the Goſpel is preached: For as that *Impotency* which is in them naturally, is culpable: and it is no excuſe for them for not believing, becauſe of themſelves they could not ſo do; ſeeing it is by their own default that they are brought into that Condition: So every one in his own perſon who believeth not doth by a voluntary *Act of his Will* reject the Goſpel, and that on ſuch *corrupt Principles* as none can deny to be his ſin.

Secondly; There is an Unbelief that conſiſts in a *Rejection of the Truth of the Goſpel* after that it hath been *admitted, acknowledged* and *profeſſed*. Some after they have been convinced of the Truth, and made profeſſion of it, yet through the *Temptations of the World*, the *Corruption* of their own hearts, *Love* of ſin, or *Fear* of Perſecution, do ſuffer their Convictions to wear off, or do caſt them out, and reject the faith they have owned. Hereof is frequent mention made in the Goſpel, and no leſs frequent caution given againſt it. And this in general is the higheſt Aggravation of this Sin. For although the former kind of *privative Unbelief* will certainly prove *deſtructive* to them that continue in it, and it may be ſaid that this can do no more, yet this hath *two great Evils* attending it that the other hath no concernment in. The firſt is the *Difficulty that there is in being recovered out of this Condition*. He who hath already withſtood the Efficacy of the only *Remedy* for his Diſtempers, who hath rejected and deſpiſed it, what can cure him? This, he who never received the Goſpel, be he never ſo bad or ſinful, is not obnoxious unto. He hath not as yet as it were, made a tryal of what it is; and is free from that contempt caſt upon it, which is done by the other who declares that he hath made Tryal of it, and valueth it not. This on many Reaſons renders his *Recovery difficult*, almoſt impoſſible.

Again; There is a degree of this Unbelief which puts a Soul abſolutely into an irrecoverable Condition in this World. For wherein ſoever the formality of the Sin againſt the Holy Ghoſt that ſhall not be pardoned doth conſiſt, yet this is the matter of it, and without which it is impoſſible that any one ſhould be guilty of that ſin. There muſt be a *Renunciation* of Truth known and profeſſed, or the guilt of that Sin cannot be contracted. Now this, be they never ſo wicked, they are free from who never received admitted or profeſſed the Truth. The Sin againſt the Holy Ghoſt

is a ſin peculiar unto them who have made Profeſſion. And from theſe ariſeth an eſpecial Aggravation of the Puniſhment at the laſt day. So the Apoſtle determines this matter, *It had been better for men not to have known the way of Righteouſneſs, than after they have known it, to turn from the Holy Commandment delivered unto them*, 2 *Peter* 2. 21

Again; this *Unbelief* in rejecting the Goſpel is either *notional* and *practical*, or *practical* only. If it be *notional* it will alſo be *practical*. If men once reject their Profeſſion of the Truth of the Goſpel, quenching their Light into it, and Underſtanding of it, their practiſe of Sin will be anſwerable thereunto. Renegadoes from the Goſpel are the greateſt *Villains* in the World. Neither do men voluntarily renounce the Light, but to give themſelves up to the deeds of Darkneſs.

Secondly; It may be *practical* only: So is it in them *who profeſs that they know God, but in works they deny him, being abominable, diſobedient and unto every good work reprobate*, *Tit.* 1. 16. men who walk in ſome kind of *Profeſſion*, yet their End is *deſtruction*, and that becauſe *their God is their Belly, and their glory is their ſhame, who mind earthly things*, *Phil.* 3. 19. The *Corruptions* of ſuch men do abſolutely prevail over their Convictions, and the power of Sin in their Wills and Affections caſts off all influencing Light from their Minds or Underſtandings. Such men as theſe although they do not in words deny the Truth of the Goſpel, yet they yield no Obedience unto it; They neither expect any Good from its Promiſes, nor fear any great Evil from its Threatnings which formerly have made ſome more effectual Impreſſions upon them. And this is the Condition of unſpeakable multitudes in the world.

Now the Unbelief here intended by the Apoſtle is this *privative Unbelief* conſiſting in the *rejection* of the Truth of the Goſpel, after it hath been received and profeſſed. And this alſo may be conſidered two wayes; firſt *Initially*, as to ſome degrees of it: Secondly, as it may be *finiſhed and compleated*. Of theſe our Apoſtle treateth ſeverally and diſtinctly. Of the former in this place, and Chap. 4. ver. 12, 13. chap. 12. ver. 10, 16. of the latter, Chap. 6. 4, 5, 6. Chap. 10. 26, 27. The firſt conſiſts in any *Declenſion* of Heart from Chriſt and the Goſpel. This may be in various *Degrees*, and on ſeveral *Accounts*. The latter is a total *Renunciation* of the Goſpel, of which we ſpake before. It is the former that the Apoſtle here intends, and therein a prevention of the latter: and therefore concerning it we muſt conſider two things: (1) Wherein it conſiſts; or what are the wayes of its entrance into, and prevailing upon the minds of men. (2.) By what means it renders the *heart Evil* when it is brought under the power thereof.

Firſt; It conſiſts in the *Souls receiving impreſſions from Arguments and Reaſonings againſt Profeſſion* in the whole or any degrees of it. Satan is and will be caſting *fiery darts* at the Soul, but where the *Shield of Faith* is held up conſtantly and ſtedfaſtly they are immediately quenched, *Epheſ.* 6. 16. yea it is the work of Faith to arm the Soul on all hands that aſſaults make no impreſſion upon it, If that fail, if that faint, more or leſs they will take place. And when or wherein the Soul is brought but to parly with an Objection, then and therein Unbelief is at work; whether it be as unto a particular fact or as unto our ſtate. It was ſo with our firſt Parents in the very entry of their Treaty with Satan, in giving a *conſidering Audience* unto that one Queſtion; *Hath God ſaid ſo?* Our great Patern hath ſhewed us what our deportment ought to be in all *Suggeſtions and Temptations*. When the Devil ſhewed him *all the Kingdoms of the World and the glory of them* to tempt him withall, he did not ſtand and look upon them, viewing their Glory, and pondering their Empire, though he was fully aſſured that after all he could deſpiſe and trample upon the offer, and him that made it; but inſtantly without ſtay he cryes *Get the hence Satan*, and further ſtrengthens his own Authority with a word of Truth which was his Rule, *Matth.* 4. 10. Innumerable are the Inclinations, Objections, Temptations, that lye againſt the Profeſſion of the Goſpel, eſpecially in times of Difficulty, particularly againſt Stedfaſtneſs and Preciſeneſs in Profeſſion. That the whole of it be laid aſide or the *Degrees* of it be remitted, is the great deſign of Satan, the World and the Fleſh. To hearken unto what Satan ſuggeſts, though but under a pretence of ſeeing what is in it, to reaſon with the World, to conſult with Fleſh and Blood, contains the firſt actings of *Unbelief* towards corrupting the Heart in order unto a departure from God.

Secondly; It conſiſts in, or acts it ſelf by a ſecret diſlike of any thing *notionally* or *practically* in the Goſpel: This was a Common thing in the Hearers of our Saviour. They

They *diſliked* this or that in his Doctrine or Teaching, and that ſometimes in things concerning *Faith*, ſometimes in things concerning *Obedience*. So did thoſe with whom he treated *John* 6. Whilſt he taught them in General of the *Bread of God that came down from Heaven*, they were pleaſed with it, and cryed, *Lord, give us evermore of this Bread*, ver. 34. But when he began to acquaint them in particular that he *himſelf was that Bread, that his fleſh was meat, and his blood was drink*, that is, that they were the Spiritual nouriſhment of the Souls of men, eſpecially as given for them in his death; they began to be offended and to murmur, they diſliked it, crying, *This is an hard ſaying, who can hear it?* ver. 60, 61. And what was the Effect of this diſlike? plain and open *Apoſtaſy*. ver. 66. *From that time many of his Diſciples went back and walked no more with him*. And whence did this diſlike and murmuring ariſe? It was meerly the acting of their *Unbelief*, as our Lord declared, ver. 63, 64. *my words*, which you ſo diſlike, are Spirit and Life, *but there are ſome of you that believe not*. You pretend exceptions againſt my words apprehended in your groſs and carnal manner: but the true Reaſon of the diſlike of them is your own Unbelief. God, ſaith he, hath not as yet given Faith unto you, for I told you before, *that no man can come unto me* (that is, believe in me and the Goſpel) *except it were given unto him of my Father*, ver. 65. and in this doth your Unbelief act it ſelf. This was in *matter of Faith*; and we have an Inſtance unto the ſame purpoſe in the *matter of Obedience*. The *young man* mentioned, Matth. 19. had a great reſpect unto the Teachings of the Lord Chriſt, for he comes unto him to be inſtructed in the way to eternal Life. And this he did with ſo much Zeal and Sincerity according to his preſent Light, that our Saviour approved them in him; for it is ſaid, *he looked on him and loved him*: *Mark* 10. 47. And he likes his firſt Leſſon or Inſtruction, according to his underſtanding of it, very well. But when the Lord Jeſus proceeded to make a particular Tryal of him in an *eſpecial Inſtance*, bidding him, *Sell what he had and give it to the poor, and follow him*; this he liked not, but *went away ſorrowful*, ver. 21, 22.

Now there are three things in the Goſpel and the Profeſſion of it, about which Unbelief is apt to act it ſelf, by this *diſlike*, which if not obviated, will prove a beginning of *turning away* from the whole.

(1.) The *Purity* and Spirituality of its *Worſhip*. (2.) The *Strictneſs* and Univerſality of its *Holineſs* or Obedience: and (3.) The Grace and Myſtery of its *Doctrine*.

Firſt; It acts it ſelf in *Diſlike* againſt the *Purity* Simplicity and Spirituality of its Worſhip. This was that wherein our *Apoſtle* had principally to do with the *Jews*. They were apt all of them to admire the old glorious pompous Worſhip of the Temple, and ſo to diſlike the naked Simplicity of Goſpel-Inſtitutions. And in like manner was he jealous over the *Corinthians*, leſt they ſhould be corrupted *from the ſimplicity that is in Chriſt*, 2 Cor. 11. 3. that is, in the *Worſhip* of God, as inſtituted and appointed by him. This was alwaies a great *offence* unto all *Unbelievers*. Hence the *Pagans* of old objected unto the Chriſtians, that they had a Religion or a worſhip of God without *Temples, Altars, Images* or *pompous Ceremonies* whence they looked on them as meer *Atheiſts*. And this diſlike of the Purity & Simplicity of the Goſpel-Worſhip is that which was the Riſe, and gave increaſe or progreſs unto the whole *Roman Apoſtaſy*. And this is that which through the Unbelief of men keeps the Goſpel in other Nations under ſo much Reproach, Contempt and Perſecution at this day. Men like not the plain unſpotted Inſtitutions of Chriſt, but are pleaſed with the meretricious *Roman* paint, wherewith ſo great a part of the World hath been beguiled and infatuated.

Secondly; The *Severity* and *Univerſality* of *Obedience* which it requireth, is another thing that *Unbelief* prevails to put forth diſlike againſt. It makes uſe of the *fleſh* to this purpoſe. Something or other it would be gratified in, within doors or without, or at leaſt be ſpared and not in all things purſued, as the Goſpel requires. To be alwayes and in all things private and publick, perſonal and in all Relations mortified, crucified and denyed, to have no reſt given unto it, the fleſh likes it not; and Unbelief makes uſe of its *Averſation* to bring the whole Soul into a diſlike of that Doctrine whereby all this is required. Thus *Peter* tells us of ſome that turn aſide from the *Holy Commandment*, that was given unto them, 2 *Pet.* 2. 21. He gives us not only the nature of the ſin of them whom he blames, that they turn away from the *Commands of Chriſt in the Goſpel*; but he gives us alſo the Reaſon, why they do ſo, it is becauſe of their *Holineſs*; They turn aſide from the *Holy Commandment*:

Many Professors have been wearied out with an *Observance of that Holiness* which this Profession doth require. Thence commonly there are most *Apostates* from the strictest wayes of Profession. The more universally Holiness is pressed, the more weary will prevailing Unbelief make men of their wayes.

Thirdly, It worketh accordingly, with respect unto the *Grace* and *Mysteries* of the Gospel. Of old time it prevailed with many, to look upon the whole of it *as folly*; The *Preaching of the Cross* was *foolishness* unto them that believed not. That is, the saving of Sinners by the substitution of Christ in their *room*, and the Atonement he made by his death and blood-shedding, was so. Now this being a matter of great Importance, I shall crave a little to digress from our immediate work and design, whilst I demonstrate that a secret dislike of the principal Mysteries of the Gospel, is the original and cause of most of the degeneracies, backslidings, and Apostasies that are found amongst Professors in these latter dayes.

Our *Apostle* tells us that the *Preaching of the Cross was foolishness to them that perished*, 1 Cor. 1. 18. And they perished meerly on that account: It was foolishness unto them; they liked not the Mystery of it; they saw no Wisdom in it. And this he did with respect unto *Jews and Gentiles*, and is manifest in that place.

To confirm this, I shall instance in some of the principal *Heads* of the Doctrine of the Gospel, and shew how Unbelief prevails with men to *dislike* them, to *reject* them, and to look on them as *folly*.

And the first is this;

That Jesus of Nazareth, poor and contemptible as he was in the World, generally esteemed by the men of those dayes wherein he lived, to be a Seducer, a Glutton, a Blasphemer, a turbulent Person, hated of God and Man, being taken as a Thief, and hanged upon a Tree, and so slain by the consent of the World, Jews, and Gentiles, as a Malefactor, was the Son of God, the Saviour of the World, and is both Lord and Christ.

This is the beginning of the Gospel, which the Apostle preached to the *Jews* and *Gentiles*, Acts 2. 22, 23, 24. *Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by Miracles, and Wonders, and Signs, which God did by him in the midst of you, as ye your selves also know. Him being delivered by the determinate Counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, whom God hath raised up.* That is, This *Jesus of Nazareth* which we Preach; Him whom you *remember* well enough, he was among you but the other day, and Preached unto you, and wrought Signs and Miracles among you. And you may further remember him by an infallible token; for with *wicked hands you crucified and slew him.* Well! and what of this *Jesus* whom *we slew and crucified?* Why saith the Apostle ἀσφαλῶς γινωσκέτω, *Let all the house of Israel know assuredly that God hath made him both Lord and Christ*, vers. 36. *Him*, who is that, an Appearance of the Eternal Word? A Dispensation of Grace appearing in him; the sight of God in man? No, no; but τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε: *That same Jesus whom ye crucified.* That same man whom about *eight weeks* ago you crucified; him hath he *made both Lord and Christ*; or in his Resurrection and Exaltation declared so to be. And this the Holy Ghost layes a sure foundation of in his Expression of his *Incarnation* and Birth. The Angel tells *Mary* his Mother, συλλήψῃ ἐν γαστρί, καὶ τέξῃ υἱόν; *Luke* 1.31. *Thou shalt conceive in thy womb and bear a Son*; conceive him by the Power of the Most High, and bear him after the manner of Women. And then, *vers.* 35. τὸ γενώμενον ἅγιον, *That holy thing that shall be born of thee, shall be called the Son of God.* That Holy Thing, was the Child which she conceived, afterwards called *Jesus of Nazareth*. And it was termed an *Holy Thing*, because it was ἀνυπόστατον, not a Person of it self, as conceived by her; had not a *Personal subsistence* in, by, and of it self, but subsisted in the Person of the Son of God; on which account it was called the Son of God. And when he was born, the Angel tells the Shepherds, that that day was born *the Saviour Christ the Lord*, Luk. 2. 11. who he tells them in the next verse was βρέφος σπαργανωμένον, καὶ κείμενον ἐν φάτνῃ, *the Infant that was wrapped in swadling clouts, and placed in the manger.* To this purpose do the *Apostles* declare themselves again: *Acts* 3. 13, 14, 15. *The God of Abraham and of Israel and of Jacob, the God of our Fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go: But ye denied the Holy One and the Just, and desired a Murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead.* Still they direct them to the man whom they saw, and knew, and dealt wickedly, and injuriously

injuriously withal. And this man he tells them, this Christ, must be received in the Heavens, until the *Restitution of all things*, when he shall come again, *vers.* 19, 20, 21. So himself layes this as the foundation of all his Preaching, *Joh.* 8.24. *If* (saith he) *ye believe not that I am he, ye shall die in your sins*; That I *Jesus of Nazareth*, that speak unto you, and converse with you, am the Messiah, the Saviour of the World, you shall die and perish for evermore. This I say is one, and one of the first *Fundamental Principles* of the Gospel; and I shall a little manifest how *Unbelief dislikes* this Principle, and by that *dislike* prevails with men unto an *Apostacy* from the Gospel it self.

I might insist upon the great Instance hereof in the *Nation of the Jews*, unto whom he was sent first, and in an especial manner; but I have done this at large in the first *Part of our Prolegomena* unto this Work, whereunto I refer the *Reader*. Only we may mind how this was fore-expressed concerning them by the *Prophet*, Isa. 53. 2. *He hath no form nor comliness; and when we shall see him, there is no beauty that we should desire him.* They could not see or discern any thing in him, for which they should receive him, or believe in him, as to the *End* for which he was sent of God. As *Hiram King of Tyre*, when he saw the Cities which *Solomon* had given him, they *displeased* him, and he called them *Cabul*; and so he rejected them, 1 *King.* 12. 13. So did the *Jews*, when they came to see the Lord Christ, they were displeased with him, and reproaching him with many opprobrious terms, utterly rejected him; under the power of which Unbelief, they yet reject him. I might also insist on the *Pagans* of old, who derided the *Crucified God of the Christians*. But I will leave them under the *Conquest* which the Gospel obtained against them. Mention also might be made of the *Gnosticks*, and other ancient *Hereticks*, with their endless *Genealogies* and *Fables*, making him to be only an *Appearance of a man*; and though himself said he was a man, and his Friends said he was a man, and that God himself said he was a man, and that he sent forth his Son, *made of a Woman, made under the Law*, though he lived and died a man, yet they would not acknowledge him so to be. But these are long since gone off the Stage, although we have yet to do with their Offspring, under several forms and shapes. The *Popish* figment also of *Transubstantiation*, springing from the same Root, utterly overthrowing the *Humane Nature* of Christ, and our Salvation wrought therein, might be on this account remarked. And so also might the imagination of the *Meimonites*, who will not grant that the man of whom we speak, took flesh of the substance of the *Virgin*, but that his flesh was spiritual, as they speak, brought from Heaven, and only passing through the *womb of the Virgin*, that he might appear to be a man. And so said some of old; concerning whom *Tertullian* sayes, that according to their Opinion, *Maria non filium gestabat in utero sed hospitem. Mary* bare not her Son in her womb but a guest. For they utterly dislike it, that one partaker of flesh and blood like our selves, should be this Son of God. And therefore this *figment* which overthrows the Covenant of God with *Abraham*, and all the Promises of the *Messiah*, that he should be of his seed, and of the seed of *David*, at once rejecting the *whole old Testament*; and turning the stories of the *Genealogie* of Christ, recorded to manifest the faithfulness of God in his Promises, into Fables, must be exalted in the room and place of that Truth which is so fully, so frequently asserted in the Gospel, and which is the prime foundation of all our Profession. All these *Oppositions* unto, and *Apostasies* from the Gospel, sprang from this especial Cause; or the dislike of Unbelief against this Principle of its Mystery and Doctrine. But I shall particularly instance in *two sorts of Persons*, that are of neater concernment unto us than any of these.

And the *first* is of them whom they call *Quakers*. It is strange to think into how many *forms* and *shapes* they have turned themselves to darken the *Counsel of God* in this matter, and to hide their own Apprehension from the Light. At their Beginning in the World, they made (many of them) no scruple plainly to affirm, That all that is spoken concerning Christ, was a meer *Dispensation of God*, and an appearance of the *Light*; but as for such a man as we have described, they had no regard of him. This at first served their turns, and they intended no more *by Christ*, but that which they call the *Light of God* within them. But what shall we say unto these things? If all the Testimonies that we have given unto the Man-Christ-Jesus, if all that is spoken of him in the Gospel, all that he did, all that he suffered, which he now doth in Heaven by Intercession, what he shall do at the day of Judgement, all that is required of us towards him, in Faith, Love, and Obedience, be not enough to prove him a real individual

individual Man, we may certainly be all of us in a miſtake as to what we our ſelves are in this World, we may be all Diſpenſation; who have hitherto taken our ſelves to be the *Sons* and *Daughters* of Men. But it is ſomewhile ſince they ſeem to have forſaken this Imagination, being driven from it by the common Expoſtulations of every ordinary Chriſtian; *What do you think of Jeſus that died at Jeruſalem?* They have begun in words to acknowledge his Perſon; but yet continue ſtrangely to obſcure their thoughts concerning him; and to confound it or the Preſence of God in and with him, with their own pretended Light. And whence doth this ariſe? It is meerly from the ſecret *diſlike* that *Unbelief* hath of this Myſtery of God. Hence they cannot ſee that *form and comlineſs* in him for which he ſhould be deſired.

Again, Others there are who grant, That all we have ſpoken concerning the Humane Nature of Chriſt is true. That he was ſo *born*, that he ſo *died*, that he was ſo a Man as we have declared. And this Man, ſay they, was juſtly called and is ſo, the *Son of God*, becauſe God employed and exalted him unto all Power in Heaven and Earth. But that he ſhould be the *Eternal Son* of God, that the Eternal Word ſhould be made Fleſh; that a *Divine Perſon* ſhould receive the *Humane Nature* into *Subſiſtence* with it ſelf, this they utterly reject. This is the way of the *Socinians*. The Teſtimonies being ſo many, ſo plain, ſo *uncontroulable* that are given in the Scripture unto this Truth, what is it that can carry men to advance a contradiction unto them, to their own ruine? Why *Unbelief* doth not like this Myſtery of *God manifeſted in the Fleſh*; this inſenſibly alienates the Soul from it; and what men pretend to receive by the conduct of Reaſon and Argument, is indeed nothing but *prejudices* impoſed on their minds by the power of Unbelief.

Secondly, Another main Fundamental Principle of the Goſpel is, *That by the Obedience unto God, death and blood-ſhedding of this ſame Jeſus, who was crucified and ſlain, is Redemption, forgiveneſs of ſins, deliverance from the wrath to come, Righteouſneſs, and Acceptation with God to be obtained, and by him only.*

The other *Propoſition* reſpected the *Perſon* of Chriſt, this doth his *Mediation*; And this in the ſecond place was inſiſted on in the firſt preaching of the Goſpel. That this was the ſumme of the Doctrine of the Scriptures concerning him, himſelf taught his Diſciples, *Luke* 24. 45, 46, 47. *Then opened he their underſtanding that they might underſtand the Scriptures; and ſaid unto them, Thus it is written, and thus it behoveth Chriſt to ſuffer, and to riſe from the dead the third day, and that Repentance and Remiſſion of ſins ſhould be preached in his Name.* And this the Apoſtles joyntly expreſs excluſively unto all other mediums as to the end propoſed. *Acts* 4. 12. *There is no Salvation in any other, for there is none other Name under Heaven given amongſt men whereby we muſt be ſaved.*

The great inquiry of men in the World, convinced of an Immortal condition, is that which we have expreſſed, *Acts* 16. 30. *What muſt we do to be ſaved?* This lyes in their thoughts more or leſs all their dayes, and is rolled in their hearts under that ſevere Notion, *Iſa.* 33. 15. *Who among us ſhall dwell with that devouring fire? Who amongſt us ſhall inhabite with everlaſting burnings?* And of this inquiry there are Two parts.

1. How they may obtain *forgiveneſs of Sin*; Micha 6. 6. *Wherewith ſhall I come before the Lord, and bow my ſelf before the High God? Shall I come before him with burnt Offerings, and Calves of an year old? Will the Lord be pleaſed with thouſands of Rams, or ten thouſands of Rivers of Oyle? Shall I give my firſt-born for my Tranſgreſſion, the fruit of my Body for the ſin of my Soul?* When a real ſenſe of the guilt of ſin is by any means brought upon the Soul, it is vehement and urgent, and will give them, in whom it is, no reſt, until they can fix on ſome way of relief.

2. What they ſhall do for a *Righteouſneſs*, upon the account whereof they may obtain *Acceptance* with God. For it is not enough that men be one way or other *acquited* from ſin, but they muſt be made *Righteous* alſo. In this Caſe, the *Jews* ſought for *Righteouſneſs as it were by the works of the Law*, Rom. 9. 32. For a *Righteouſneſs* they knew they muſt have, and *being ignorant of the Righteouſneſs of God, they went about to eſtabliſh their own Righteouſneſs*, Rom. 10. 3.

Now this Head of the Goſpel that we mentioned, is a direct *Anſwer* unto theſe *two Queſtions*. For in anſwer unto the firſt, it declares, that by this *Jeſus Chriſt* alone is forgiveneſs and remiſſion of ſins to be obtained. *In him we have Redemption through his blood the forgiveneſs of ſins*, Eph. 1. 4. See *Heb.* 9. 12, 13, 14. This was as the Goſpel declares, the deſign of God the Father, *Rom.* 3. 24, 25; and of his own Love and

and good will, *Rev.* 1. 5. And this the Apoſtles preached ἐν πρώτοις *amongſt the chiefeſt things* of their meſſage to the World, 1 *Cor.* 15. 3. And to the ſecond, it anſwers, that by the Obedience and Suffering of Chriſt alone, is the *Righteouſneſs* inquired after to be obtained. *For by his Obedience*, the Obedience of *one* are *many made righteous*, Rom. 5. 19. For not only by him is preached unto us the forgiveneſs of ſins, but by him *all that believe are juſtified*, Acts 13. 38, 39. See *Phil.* 3. 8, 9. 1 *Cor.* 1. 30.

This is another important part of the *Myſtery of the Goſpel*, and that which Unbelief greatly *diſlikes*; that is, it is apt to beget in the Soul a diſlike of it. And a great inſtance we have in the World, of its power and efficacy to draw men off from the Goſpel. For *Unbelief* in this matter is the real foundation of the whole *Papacy*. They cannot reſt in Chriſt alone for Righteouſneſs and forgiveneſs of ſins. Hence hath ſprung their *Sacrifie of the Maſs* for the quick and dead; Hence their *Indulgences* from the Treaſures of the Church; Hence their *Pennances* and Works ſatiſfactory for ſin; Hence their *Purgatory*, Religious Houſes, Pilgrimages, Interceſſion of Saints and Angels, Confeſſions and Abſolutions, with the remainder of their Abominations. All theſe things ſpring from no other Root but this; namely, that from the power of their *Unbelief*, men think it a fooliſh thing to look for Pardon and Righteouſneſs ſolely from another, and not to truſt to themſelves in any thing. And the reaſon why they have multiplied Inſtances to the ſame purpoſe is, becauſe they can indeed find reſt and ſatisfaction in none other, and do therefore *pleaſe* and *deceive* their Souls with this variety. And what is it that hath driven a company of poor deluded Souls amongſt our ſelves, to truſt unto a fancied *Light within them*, and a *feigned perfection* in their wayes? They cannot think it wiſe, prudent, ſafe, they like it not, to reſt, to truſt for their All, upon one who lived and died ſo long ago. Men make ſundry pretences, uſe diverſe arguings and pleas for their turning aſide unto their crooked paths, endeavour by all means poſſible to juſtifie themſelves; but the *bottom* of all lyes here, That this *Doctrine of the Croſs* is *fooliſhneſs* unto them; and they are under the power of their *Unbelief* which diſlikes the Myſteries of it.

Thirdly, Another Principle of the ſame Myſtery is, *That the way and means whereby forgiveneſs of ſin, righteouſneſs, and acceptance with God for ſinners, is attained by this Jeſus Chriſt, is, that by the Sacrifice of himſelf, his death and blood-ſhedding, with the puniſhment for ſin which he voluntarily underwent; God was atoned, his Juſtice ſatisfied, and his Law fulfilled; and that becauſe he had ordered in his infinite Wiſdom and Soveraignty, with the Will and Conſent of Chriſt himſelf, to charge all the ſins of all the Elect upon him, and to accept of his Obedience for them, he undertaking to be their Surety and Redeemer.* To clear this Principle, the Goſpel teacheth,

(1.) That notwithſtanding all that was viſibly done unto *Jeſus*, by the *Jews* and others, yet the *hand and Counſel of God* was in the whole buſineſs, deſigning him thereunto. See *Acts* 2. 22, 23. *Rom.* 3. 2.

(2.) That his own *Merciful and Gracious Goodneſs* concurred herein. However the *Jews* ſeemed to hale him up and down as a *Malafactor*, and violently to ſlay him; yet if his own *Will* had not been in the Work, unto another End than what they had in deſign, they had had *no power over him*, *Joh.* 10. 18. But he came on ſet purpoſe to lay down his life a *Ranſom*, *Matth.* 20. 28, and to offer himſelf a Sacrifice for ſinners, which he performed accordingly, *Eph.* 5. 2. *Gal.* 2. 20. *Rev.* 1. 5. *Heb.* 1. 3.

(3.) That the *End* of all this, was that which we before laid down, namely; that *he might be made ſin for us, that we might become the Righteouſneſs of God in him*, 2 Cor. 5. 21. So alſo, *Gal.* 3. 13. *Iſa.* 53. 4, 5, 6, 10. 1 *Pet.* 1. 18, 19.

And this Principle alſo *Unbelief* riſeth up with great *power and efficacy* againſt in many; and that on ſundry accounts: For,

1. That God ſhould comply as it were, and have *an hand in that work* for any End of his, wherein *Satan* and men as *wicked as ever the Sun ſhone upon*, did execute the fulneſs of their rage and villany, and for which he afterwards utterly and miſerably deſtroyed thoſe Murderers, is *folly* to ſome. Hence were a thouſand Fables raiſed of old about the *Paſſion of Chriſt*. Some turned the whole ſtory into an *Allegory*; ſome ſaid, it was acted only in ſhew and appearance, and not in reality and Truth. Some, that he was conveyed away, and *Barabbas* crucified in his ſtead, with ſundry other ſuch fooliſh Abominations.

2. Some of late refuſing to ſee the *Wiſdom*, *Holineſs*, and *Righteouſneſs* of God in this matter, in bringing about his own Counſels, and doing his own Work, notwith-

withstanding the interposition of the sins of the worst of men, deny that God *determined any thing* herein; but left it wholly unto the Liberty of the *Jews*, on the determination of whose Wills the whole work of Salvation was suspended.

3. Some reject the whole matter it self. That the *Just* should suffer for the *Unjust*; the *Innocent* undergo the punishment due to the *Guilty*; that *one* should sin, and another *suffer*; That he whom *God loved* above all, should undergo his Wrath for them and their *Deliverance* whom he had grounds of Righteousness to hate and destroy, is a foolish thing unto them. This all the *Socinians* in the World despise. And it is rejected by the *Quakers* amongst our selves, and variously corrupted by the *Papists* and others. And there is none of all these, but will plead Reasons and *Arguments* for their Opinions. But this that we insist on, is the true and real ground of their miscarriages. They are under the power of that Unbelief, which acts it self by a *dislike* of the Mysteries of the Gospel. Pretend what they will, it is *Unbelief* alone that is the cause of their *Apostacy*. I might instance in other Principles of the like Nature and Importance, but I should dwell too long on this *Digression*.

Thirdly, It works by, and consists in, a *growing Diffidence of the Promises and Threatnings of the Gospel*. The great Work and Duty of Faith is to influence the Soul unto universal Obedience, and an Abstinence from all sin, out of a regard unto the Promises and Threatnings of God. So our Apostle directs in 2 *Cor.* 7. 1. And when the Efficacy of this Influence begins to wear off and decay, it is from the prevalency of *Unbelief*. And there are many wayes whereby it works and produceth this effect, to take off the Soul from a due regard to the *Promises and Threatnings* of the Gospel. A sense, liking, love of, and satisfaction in present things, with carnal Wisdom, arising from an observation of strange promiscuous Events in the World, give a principal contribution hereunto; but these things are not here to be insisted on.

And these things have been spoken to discover the Nature, and the Work of that *Unbelief*, which the Apostle here warns and cautions all Professors concerning; and we have especially considered it, as to its *entrance* towards a departure from God. And hence we may observe, That;

Obs. IV. *The Root of all Back-sliding, of all Apostacy, whether it be Notional or Practical, Gradual or Total, lyes in Unbelief.*

I have dwelt long already on this matter of *Unbelief*; and I had reason so to do; For this is the hinge on which the *discourses of the Apostle* in this *Chapter* and the *next* do turn. The Nature of it, with its Causes, Wayes and Means of prevalency, with its danger and means of prevention, are the things which he layes before them. But I shall confine my discourse within due bounds; and therefore speak unto this *Proposition* only, with reference unto that Influence which Unbelief hath on the *Heart* to render it *Evil*. Take heed lest there be in you an *evil heart of Unbelief*. καρδία πόνηρ., *Cor malum*. This is the only place in the New Testament, where a *disapproved Heart* hath this Adjunct of *Evil*; an *Evil Heart*, that is in other places termed σκληρὸς, *hard*; and ἀμετανόητ@-; *impenitent*, 1 *King.* 2. 5. but here only *Evil*. In the Old Testament it is sometimes said to be רַע *Evil*; as *Jer.* 3. 14. *chap.* 7. 28. *chap.* 11. 8. *chap.* 16. 17. *chap.* 18. 12. This the LXX renders by πόνηρ@-; that is, *malus*, *perversus*, *sceleſtus*, *improbus*; one that is *wicked* and *flagitious*. The original of the word would denote one that is industriously wicked; for it is from πένω, by πονέω; to labour diligently, and with industry, though conflicting with difficulties. Hence the Devil, because he is industriously and maliciously wicked, is called ὁ πόνηρ@-, the *wicked one*: *When any one heareth the Word of the Kingdom, and understandeth it not; then cometh* ὁ πόνηρ@-, *the wicked one*, *Matth.* 13. 19. So are we taught to pray; ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, *Matth.* 6. 13. deliver, or rescue us *from that evil one*. And it is said, that the whole World, lyeth ἐν τῷ πονηρῷ, 1 *Joh.* 5. 19. under the power of that wicked one. When therefore any Heart is said to be πονηρὸ, an evil, wicked, flagitious frame is intended.

Our present enquiry is only how the Heart is gradually brought under this *Denomination* by the Power and Efficacy of *Unbelief*; and that with especial respect unto that particular sin of *departing from God*. And this is done several wayes.

(1.) *Unbelief* sets all the corrupt Lusts and Affections of the Heart at liberty, to act according to their own perverse *nature* and Inclination. The Heart of man is by nature

nature Evil; *All the thoughts and Imaginations of it are onely evil continually*, Gen. 6. 5. It is full of all *Corrupt affections*, which act themselves, and influence men in all they doe. The Gospel cometh in a direct Opposition unto those Lusts and corrupt Affections, both in the Root and in the Fruit of them. For this Grace of God, which bringeth Salvation hath appeared unto us, *teaching us that denying all ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world*, 2 *Tit.* 11. 13. There is no greater Duty that it chargeth our Souls withall, than the mortification, crucifying and destruction of them, and this indispensibly, if we intend to be made partakers of the Promises of it, *Col.* 3. 5, 6, 7, 8. *Rom.* 8. 13. Moreover, it is the first proper work of that *Faith* whereby we believe the Gospel, in and upon our own Souls, to cleanse them from these Lusts and Affections. It is the work of Faith to purify the *Heart*, being the great Means or Instrument whereby God is pleased to effect it; *purifying our Hearts by Faith* Acts, 15. 9. For receiving the Promises it teacheth, perswadeth, and enableth us to *cleanse our selves from all uncleannesses of flesh and spirit, perfecting Holiness in the Fear of God*, 2 Cor. 7. 1. Now these two Faith and the Gospel make up our *Profession*; the one being that wherewith or whereby we profess, the other that which we do profess. And they both concurre in this designe; namely the *purifying of the Heart*. So far as these prevail upon us or in us, that work is useful. And where there is no weakning of the Lusts of the heart, no restraint laid upon them, no resistance made unto them, there is no profession at all, there is nothing of Faith or Gospel, that takes place. *For they that are Christs have crucified the flesh with the Affections and Lusts*, Gal. 5. 24. They have done so actually in some measure or degree. All then who have taken upon them the Profession of the Gospel in reality, although it be onely upon the Account of *Light* and *Conviction*, have restrained, and have curbed them, and taken upon themselves a *Law of Resistance* unto them. Hence all of them proceed so far at least, as *to escape the pollutions that are in the world, through the knowledg of God and our Saviour Jesus Christ*, 2 *Pet.* 2. 20. Those who attain not hereunto, are in no sense to be esteemed such as profess the Gospel. But now where-ever Unbelief beginneth to influence the *Heart* towards the frame described, it sets in the first place these corrupt Lusts and Affections at Liberty to act themselves according to their own Nature. And this it doth two wayes:

First; with respect unto the *Gospel* and its Efficacy for the Mortification of them. For it takes off, weakens and disarms those Considerations which the Gospel tenders unto the Souls of men for that end. The Way and Means whereby the Gospel of it self worketh towards the *Mortification* of the lusts of the Heart, is by the Proposition of its *Promises* and *Threatnings* unto the minds of men. These work *morally* upon them; for the Consideration of them causeth men to set themselves against all those things which may cause them to come short of the one, or make them obnoxious unto the other, 2 *Cor.* 7. 1. Now all Influence upon the Soul unto this End from hence is intercepted by Unbelief. Its proper nature and work lies in begetting a disregard of Gospel-*Promises* and *Threatnings* through a Diffidence of them. And hereof we have Examples every day. Men are in a constant way wrought upon by the preaching of the Word: that is, their *minds* are influenced by a Tast of the Good things proposed and promised in it; and are brought under a sense of the *Terror* of the Lord in its *Threatnings*. The first proper effect hereof in themselves is the Resistance of their Lusts and the Reformation of their Lives thereon. But we see that many of these losing through *Unbelief* a sense of that impression that was on them from the Word, have all their Lusts let loose unto Rage and Violence, and *so return* again with the *dog to his vomit*, and the sow that was washed, to her wallowing in the mire, as 2 *Pet.* 2. 22.

Secondly; with respect unto *Faith* it self. This is evident from the nature of the thing. For where *Unbelief* thrives or grows, there *Faith* must decay and wax weak. But especially it impedes and hinders Faith in the *work* before described, by depriving it of the Means and Instruments whereby it works, which are *Care*, *Watchfulness* or *Vigilancy* against sin. For its great design lies in making the Soul Negligent, Careless, and Slothful in the *Opposition* of sin. Where this is attained the whole work of Faith is defeated, and *lust* is set at Liberty. And where this is so, it immediately returns to act according to its own corrupt and perverse nature, which as we have elsewhere at large declared, is enmity *against God*. And this consists both in an *Aversation* from God, and an *Opposition* unto him. Look then whatever *Ap-*

proaches a man in his profeſſion hath made towards God, the work of theſe *Luſts and Corruptions* now at Liberty is to incline him to withdraw and depart from them. This renders the Heart *Evil* and diſpoſeth it unto an *utter departure* from the *Living God.*

Secondly ; It renders the Heart *evil* by debaſing it, and caſting all Good, Honeſt, Ingenious and Noble Principles out of it. The *Goſpel* furniſheth the *Mind* of man with the beſt and higheſt Principles towards God and man that in this World it is receptive of. This might eaſily be evinced againſt all the falſe and fooliſh pretences of the old *Philoſophy* or preſent Atheiſm of the World. Whatever there is of Faith, Love, Submiſſion or Conformity unto God that may *ingenerate* a Return into that Image and likeneſs of him which we fell from by Sin and Apoſtacy ; what ever is of Innocency, Righteouſneſs, Truth, Patience, Forbearance that may render us fruitful and uſeful in, or needful unto the community of mandkind ; what ever is pure, comely, peaceable, praiſe-worthy in a mans own Soul, and the *Retirements* of his mind, is all propoſed, taught and exhibited by the Word of the Goſpel. Now *Principles* of this nature do lively enoble the Soul , and render it Good and Honourable. But the work of *Unbelief* is to caſt them all out, at leaſt as to their eſpecial nature communicated unto them by the Goſpel, which alone brings with it an Impreſs of the *Image* and *Likeneſs* of God. And when this is ſeparated from any of the things before mentioned, they are of no value. This then renders the Heart *baſe* and *evil*, and gives it an utter diſlike of Communion or Entercourſe with God.

Thirdly ; It accumulates the Heart with a dreadful guilt of *Ingratitude againſt God* ; which before Profeſſion it was incapable of. When a perſon hath been brought unto the knowledge of the Goſpel; and thereby vindicated out of *Darkneſs*, and delivered from the *Senſuality* of the World, and hath moreover, it may be, *taſted* of the Good Word of God, and of the *Power of the World to come*, for ſuch a one to draw back, to forſake the Lord and his wayes, through the power of Unbelief, there is a great Aggravation attending his ſin, 2 *Pet.* 2. 1. And when once the Heart is deflowred by this horrible ſin of *Ingratitude*, it will proſtitute it ſelf of its own accord unto all manner of Abominations. And for us, it is good to have this Spring of all our danger in the Courſe of our Profeſſion, continually in our eye. Here it lies, the root of it is here laid open ; and if it be not continually watched againſt, all other our Endeavours to perſevere blameleſs unto the End, are and will be in vain.

The next thing in the words is that *Eſpecial Evil* which the Apoſtle cautions the *Hebrews* againſt ; as that which an heart made *evil* by the prevalency of *Unbelief* would tend unto ; and which is like to enſue, if not prevented in the cauſes of it ; and that is, *Departing from the living God* : ἐν τῷ ἀποςῆναι ἀπὸ Θεοῦ ζῶντ☉.

Ἐν τῷ — Ἐν τῷ ; That is, ſay ſome ; εἰς τὸ ; The ſenſe whereof would be, *So that you ſhould depart.* But ἐν τῷ is more *ſignificant* and no leſs *proper* in this language. And the Article thus varied with the Infinitive Mood denotes a continued Act ; That it *ſhould be departing* ; That the *evil heart* ſhould work and operate in a *courſe of departing from God.*

ἀποςῆναι — Ἐν τῷ ἀποςῆναι · Ἀφίςημι is a word ἐκ τῶν μέσων , of an indifferent ſignification in it ſelf ; and is uſed to expreſs any kind of *departure Phyſical* or Moral , from a perſon or thing, a place or a principle. Sometimes it is expreſſive of a Duty, 2 *Tim.* 2. 19. Whoſoever nameth the name of Chriſt, ἀποςήτω ἀπὸ ἀδικίας , *let him depart from Iniquity.* So alſo 1 *Tim.* 5. 6. Sometimes it denotes the higheſt ſin ; 1 *Tim.* 4. 1. The Spirit ſpeaketh expreſly that in the latter ſeaſon , ἀποςήσονταί τινες τῆς πίςεως, *that ſome ſhall depart from the Faith.* And the departure here propheſied of is ſignally termed, ἡ ἀποςασία, the *Departure* or Apoſtaſy, 2 *Theſſ.* 2. 3. So that the Word is to be expounded from the Subject-matter treated of, and the eſpecial object of it. And it is a Word in its *moral Senſe* oftner uſed by our Apoſtle, than all the other Sacred Writers beſides. Once in the Goſpel it is uſed abſolutely for a ſinful falling away, *Luke* 8. 13. They believe for a Seaſon, καὶ ἐν καιρῷ πειρασμοῦ ἀφίςανται ; *In the time of Perſecution they fall away* , they turn Apoſtates. And from this word are the common names of Apoſtates and Apoſtaſy taken ; that is, the great Sin of forſaking or departing from the *Profeſſion* of the Goſpel. In *Diſcedendo* ſay Interpreters ; *Beza*, in *deſciſcendo, properly.* It is in an evil ſenſe, a *revolting* , *a treacherous defection* from Truth and Duty. It anſwers unto סור, which is uſed in an indifferent ſenſe to depart from any thing Good or Evil ; and ſometimes is applyed unto a perverſe departure from God ; as *Hoſ.* 7. 14. And in this eſpecial ſenſe it expreſſeth סרר, which is to be *perverſe*, ſtubborn and contumacious in turning away from God, or that which is Good and Right in any kind, ſo as to include a Rebellion in it, as the Departure here intended doth ; that is, to revolt.

The *Object of this Departure* is by our Apoſtle in this place particularly expreſſed ἀπὸ Θεοῦ ζῶντ☉ ; from the *living God.* It is plain that it is *Apoſtaſy* from the Profeſſion of the Goſpel which is intended ; and we muſt enquire into the Reaſons why the Apoſtle doth thus peculiarly expreſs it by a *Departure from the living God.* I ſhal propoſe thoſe which to me ſeem moſt natural.

ἀπὸ Θεοῦ ζῶντ☉ — (1.) It may be that theſe *Hebrews* thought nothing leſs than that their *Departure* from the Profeſſion of the Goſpel was a departure *from the living God.* Probably they rather pretended and pleaded, That they were returning to him. For they did not fall off unto Idols or Idolatry, but returned to obſerve as they thought the Inſtitutions of the Living *God* ; and for a relinquiſhment whereof the blaſpheming and perſecuting part of them traduced our Apoſtle himſelf as an *Apoſtate*, Act. 21. 28. To obviate this Apprehenſion in them, and that they might not thereby countenance themſelves in their Defection , which men are apt to doe with various pretences, the Apoſtle lets them know that after the Revelation of Chriſt and Profeſſion of him, there is no departure from him and his Inſtitutions, but that men do withall depart from the *Living God.* So *John* poſitively declares on the one hand and the other, 2 Epiſt. 9. *Whoſoever tranſgreſſeth and abideth not in the Doctrine of Chriſt, hath not God* ; *but he that abideth in the Doctrine of Chriſt, he hath both the Father and the Son.* In a receſſion from the Goſpel or Doctrine of Chriſt, God himſelf is forſaken. He that hath not the Son, he hath not the Father ; as on the other ſide, Continuance in the Doctrine of the Goſpel ſecureth us an Intereſt not in the Son onely, but in the Father alſo, He then that rejects Chriſt in the Goſpel , let him pretend what he will of adhering unto *one God*, he hath forſaken the *Living God*, and cleaves unto an Idol of his own heart. For neither is the Father without the Son, nor is he a God unto us but in and by him.

Secondly ; It may be he would mind them of the *Perſon* and nature of him *from whom* he would prevent their departure ; namely, that however in reſpect of his *Office*, and as he was *Incarnate*, he was our *Mediator*, our Apoſtle, and high Prieſt ; yet in his own Divine Perſon he was *One* with his Father and the Bleſſed Spirit, the *Living God.*

Thirdly ; (Which either alone or in concurrence with theſe other Reaſons, is certainly in the words) that he might deter them from the Sin he cautions them againſt by the *pernicious Event* and conſequent of it. And this is, that therein they would depart from him who is the Great, Terrible and Dreadful God ; the *Living God* who is able to puniſh and revenge their Sin and that to all Eternity. And this appears to be in the words, in that he again inſiſts on the ſame Argument afterwards. For to the ſame purpoſe he tells them that it is *a fearful thing to fall into the hands of the Living God* , ch. 10. 31. And as this property of *Life* as it is in God *Eſſentially* and *Cauſally*, whence he is called the living God, is exceedingly and eminently accommodated to encourage us unto Faith, Truſt, Confidence and Affiance in him, in all ſtreights and difficulties, whilſt we are in the way of our Duty, as our Apoſtle declares 1 *Tim.* 4. 10. *For therefore we both labour and ſuffer reproach, becauſe we truſt in the Living God* ; or, this is that which encourageth us unto, and ſupporteth us in all our labourings and ſufferings, namely becauſe he whom we truſt in, whom we expect *Aſſiſtance* from here and a *Reward* hereafter, is the *Living God* ; ſo it is that which deſervedly caſts the greateſt Awe and Terrour upon the minds of Men in their Sins and Rebellion againſt him. For as this *Life of God* includes in it the Notions and Conſiderations of all thoſe Properties which hold out encouragements unto us in things preſent and to come ; ſo it doth alſo that of thoſe dreadful *Attributes* of his Power, Holineſs and Eternity which Sinners have Reaſon to bethink themſelves of, in their provocations of him. Thus he frequently *prefaceth* expreſſions of his Severity againſt ſtubborn ſinners with חי אני ; I *live* ſaith the *Lord* ; as it were bidding of them to conſider , what thence they were to expect. And this ſeems to me the principal *Reaſon* why the Apoſtle thus ſtates the Sin of their *Apoſtaſie* , that it is a departure from the *Living God.*

Fourthly ; He may alſo ſo expreſs it, at once to intimate unto them the Greatneſs

neſs and Folly of their Sin. They thought, it may be, it was but the leaving of theſe or thoſe *Obſervances* of the Goſpel; but ſaith he, it is a departure, a flagitious defection and revolt from the *Living God*. And who knows not this to be the greateſt ſin and higheſt folly imaginable. To depart from him who will be *ſo great a Reward* unto them that obey him, and ſo *ſevere a Judge* of them that forſake him; what greater *Guilt* or *Folly* is the Nature of man capable of?

And this is the *Evil* which the Apoſtle here cautions Profeſſors againſt, which I have inſiſted on the longer, becauſe it is *directly oppoſite* unto that *great Duty* which it is the general deſign of the *Epiſtle* to preſs them unto. And we ſhall take ſuch obſervations from this laſt clauſe of the verſe, as the *Words* and the Reaſons of uſing them do preſent unto us. And the firſt is, That

Obſ. IV. *The malignity and venome of ſin, is apt to hide it ſelf under many, under any ſhades and pretences.* I ſpeak not of the Evaſions and Pretexts wherewith men endeavour to cover or *countenance* themſelves in their miſcarriages in the World, and unto others; but of thoſe Pleas and Pretences which they will admit of *in their own minds*; partly to induce their Wills and Affections unto ſin, and partly to relieve and countenance their Conſciences under ſin. Amongſt thoſe Reaſonings which theſe *Hebrews* had in themſelves about a Relinquiſhment of the *Goſpel* and its *Inſtitutions*, they never conſidered it as an *Apoſtacy* from the *Living God*. They looked upon it, as a peculiar way of Worſhip, attended with Difficulties and Perſecutions, which perhaps they might pleaſe God as well in the Omiſſion of. By this means did they hide from themſelves that mortal *malignity and poyſon* that was in their ſin. And ſo it is in every ſin. The Subtility and deceit of Luſt, doth ſtill ſtrive to conceal the true and proper nature of ſin whereunto it enticeth, or is enticed. When *Naaman the Syrian* would, notwithſtanding his conviction, abide in his *Idol-Worſhip*, becauſe of his Secular Advantage, it is but a going with his Maſter into the Houſe of *Rimmon*, and bowing there; not that he intended to have any other God, but the God of *Iſrael*, 2 *King.* 5. 18. So long ago had he *practically* learned that Principle which men had not until of late the impudence Doctrinally to advance in the World; namely, that an *Arbitrary rectifying of mens Intentions* alters the nature of their Moral and Spiritual Actions. Hence they ſay, That if one man *kill* another, not with an intention to *kill* him, but to *vindicate his own honour by his ſo doing*; it is no ſin, or at leaſt no great ſin, or much to be regarded. And what is this but directly to comply with the *deceitfulneſs of ſin*, which we have laid down. For none ſure is ſo flagitiouſly wicked as to make the *formal nature of Sin*, their Object and End. Nor it may be is Humane Nature capable of ſuch an Exceſs and Exorbitancy from it ſelf, and its concreated Principles. But ſtill ſome other End is propoſed by a corrupt deſign and *incitation* of the mind, which is a blind unto its wickedneſs. But of this *Deceit of ſin* I have treated at large in another diſcourſe. Therefore,

Obſ. V. *The beſt way to Antidote the Soul againſt Sin, is to repreſent it unto the mind in its true nature and tendency.* The hiding of theſe was the *way and means* whereby ſin firſt entered into the World. Thereby did Satan draw *our firſt Parents* into their Tranſgreſſion. Hiding from them the Nature and End of their Sin, he enſnared and ſeduced them. In the ſame way and method doth he ſtill proceed. This cauſed our Apoſtle here to rend off the covering and vain pretences which the *Hebrews* were ready to put upon their relinquiſhment of the Goſpel. He preſents it here naked unto them as a fatal *Defection and Apoſtacy from the Living God*. And therein gives them alſo to underſtand its End, which was no other but the caſting of themſelves into his *Revenging hand unto Eternity*. So dealt *Samuel* with *Saul* in the matter of *Amalek*. *Saul* pretended that he had only brought *fat Cattel* for Sacrifice; but *Samuel* lets him know that there was *Rebellion* in his Diſobedience, abhorred of God like the ſin of *Witchcraft*. Indeed, if not all, yet the principal Efficacy of Temptation conſiſts in *hiding the nature and tendency of ſin*, whilſt the mind is exerciſed with it. And therefore the diſcovery and due conſideration of them muſt needs be an effectual means to counter-work it, and to obviate its prevalency. And this is the principal deſign of the Scripture in all that it treats about *ſin*. It eſtabliſheth the Command againſt it, by ſhewing what it is, the Iniquity, Folly, and Perverſity of it; as alſo what is its End, or what in the *Righteouſneſs* of God it will bring the Sinner unto. Hence the great Conteſt that is in the Mind, when it is hurried up and down with any

any Temptation, is whether it ſhall fix it ſelf on theſe Right Conſiderations of ſin, or ſuffer it ſelf at the preſent to be carried away with the vain pleas of its *Temptation* in its attempt to palliate and cover it.

And on this Conteſt depends the final Iſſue of the matter. If the *Mind* keep up it ſelf unto the true notion of the *Nature and End of Sin*, through the ſtrength of Grace its Temptation will probably be evaded and diſappointed. So it was with *Joſeph*. Various Suggeſtions he had made to him, but he keeps his Mind fixed on that, *How can I do this great wickedneſs and ſin againſt God?* Which preſerved him, and delivered him; *Gen.* 39. 9. But if the mind be prevailed with to admit of thoſe *Repreſentations of ſin*, which are made unto it in its Temptations, ſin in the perpetration of it will enſue. And this is the principal part of our Wiſdom about Sin and Temptations; namely, that we always keep our minds poſſeſſed with that *notion* and ſenſe of *the Nature and End of Sin*, which God in his Word repreſents unto us, with a compleat watchfulneſs againſt that which the deceit of Luſt and the crafts of Satan would ſuggeſt. Again,

Obſ. VI. *Whoever departs from the obſervation of the Goſpel and the Inſtitutions thereof, doth in ſo doing depart from the Living God*; Or, an *Apoſtate* from the Goſpel is an abſolute *Apoſtate* from God. This the Apoſtle expreſly teacheth the *Hebrews* in this place. Men think it almoſt a matter of nothing to play with *Goſpel-Inſtitutions* at their pleaſure. They can obſerve them, or omit them as ſeems good unto themſelves; Nay, ſome ſuppoſe they may utterly relinquiſh any regard unto them, without the leaſt *forfeiture* of the Favour of God. But this will appear to be otherwiſe. For,

Firſt, In their ſo doing, *the Authority of God* over their Souls and Conſciences is *utterly rejected*, and ſo conſequently is God himſelf. For where his *Authority* is not owned, his *Being* is deſpiſed. Now there are various wayes whereby God puts forth and manifeſts his Authority over men. He doth it in and by his *Works*, his *Law*, by the *Conſciences*, or inbred Notions of the minds of men. Every way whereby he reveals himſelf, he alſo makes known his *Soveraign Authority* over us. For Soveraign Power or Authority is the very firſt Notion that a Creature can have of its Creator. Now all theſe wayes of Revealing the Authority of God, are *recapitulated* in the Goſpel; God having brought *all things unto an Head in Chriſt Jeſus*, Eph. 1. 10. *All Power in Heaven and Earth*, that is, as to the actual Adminiſtration of it, is given into his hand, *Matth.* 28. 18. And he is given or appointed to be *Head over all things*, Eph. 1. 20, 21, 22; as we have at large declared on the *third verſe* of the *firſt Chapter*. God therefore doth not put forth, nor exerciſe the leaſt of his Power, but in and by Chriſt. For the *Father Judgeth no man, but hath committed all Judgment unto the Son*, Joh. 5. 22. Now the Lord Chriſt exerciſeth this Power and Authority principally by the Goſpel, which is the *Rod of his Power*, Pſal. 110. 2. Hereunto then are reduced all other wayes whatever, whereby the *Authority* of God is exerted over the Souls and Conſciences of men. And if this be rejected, the whole *Authority* of God is utterly caſt off. This therefore is done by all who reject, relinquiſh, or deſpiſe the Goſpel; they forſake God himſelf, the *Living God*, and that abſolutely and utterly. God is not owned where his *Monarchy* is not owned. Let men deal ſo with their Rulers, and try how it will be interpreted. Let them pretend they acknowledge them, but reject the only Way, all the wayes they have for the exerciſe of their Authority, and it will doubtleſs be eſteemed a revolt from them.

Secondly, There is no other way or means whereby men may yield any *Obedience* or *Worſhip* unto God, but only by the Goſpel; and ſo no other way whereby men may expreſs their *Subjection* unto him, or dependence upon him. And where this is not done, he is *neceſſarily* forſaken. Whatever men may ſay or do, or pretend as to the Worſhip of God, if it be not in and by the Name of Chriſt, if it be not appointed and revealed in the Goſpel, it is not performed unto the *Living God*, but to an *Idol* of their own hearts; For the *only true God*, is the *God and Father* of our Lord Jeſus Chriſt. And therefore by what *Act* or *Acts* ſoever men may deſign to give Honour unto God, and to own their dependence on him, if it be not done in Chriſt according to the Goſpel, it is all an Abomination unto him. He ſayes of all *ſuch Worſhip*, as he did of the Sacrifices of the *Iſraelites*, when their hearts went after their *Idols*, Amos 5. 26. It is all to *Moloch* and *Chiun*, and not to him. Such, I ſay, is all the Worſhip that men deſign to offer unto the *Living God*, but not according to the

Goſpel.

Gospel. Such was the *Worship* of the *Samaritans* of old, as our Saviour testified; and such is the Worship of the *Jews* and *Mahumetans* at present; Their pretence of owning *one God*, will not free them from offering their sacred Services to *Moloch* and *Chiun*, Images and Stars of Gods which they have framed unto themselves. When therefore any depart from the Gospel, they depart from the Living God, because they have no way left unto them whereby they may glorifie him as God, and he that doth not so, renounceth him. And therefore our Apostle speaking of those *Heathens* who had those Notions of *one God*, which some boast of at this day and choose to rest in, affirms plainly that they were ἄθεοι ἐν τῷ κόσμῳ, *Eph.* 2. 12. *Atheists whilest they were in the World*. They knew not how to *Glorifie God* by any acceptable Worship; and as good not to own God at all, as not to glorifie him as God. For after God in the *first Precept* hath required that we should have him for our God, and none else; that we may do so, and know how to do so, he required in the *Second*, with the same Authority, that we worship and glorifie him according unto his own mind and prescription.

Thirdly, There is no other way whereby we may obtain the least incouraging *Intimation of the Favour or Good Will of God* towards us; no way whereby his Grace or his Acceptance of us may be firmed and assured unto us but this only. And where there is not a sufficient Ground hereof, no man can abide with God in a due manner. If men have not a stable foundation to apprehend God to be *Good and Gracious* and willing to receive them, they will no otherwise respect or esteem him, but as the poor *Indians* do the Devil, whom they worship that he may do them no harm. I do know that men have strange presumptions concerning the Goodness and Inclination of God unto Sinners, and according unto them they pretend highly to love God, and delight in him, without respect unto the Lord Christ or the Gospel. But it were an easie thing to divest their Notions of all those swelling words of Vanity wherewith they dress them, and manifest them to be mere *presumptions*, inconsistent with the Nature of God, and all the Revelation that he hath made of himself. Whatever may be apprehended in God of this Nature, or to this Purpose, is either his χρηστότης, his natural *Goodness*, *Kindness*, *Benignity*, and Love; or his φιλανθρωπία, which includes all the free Acts of his Will towards mankind for Good: And our Apostle affirms that the ἐπιφανεία, the *Revelation*, Declaration and *Appearance* of both these, is meerly from and by the Gospel, or the Grace of God by Jesus Christ, *Tit.* 3. 4, 5, 6, 7. And without this it is impossible, but that men will abide in their Apostasie from God, or return unto it.

Fourthly, There is no other way wherein we may look for a *Reward* from God, or hope to come unto the *Enjoyment* of him; but only by the Gospel. And this also is necessary that we may honour him as God, as the *Living God*. This is the End whereunto we were made; and if we leave the pursuit hereof, we cast off all regard unto God. For if God be not considered as a *Rewarder of them that diligently seek him*, as in himself an exceeding great Reward; he is not considered as God. And whoever doth not pursue a design of coming to the *Enjoyment of God*, he hath forsaken him. Now there is no direction herein, or hereunto, but the Gospel, as *Acts* 4. 12.

And this will discover the great multitude of *Practical Atheists* that are in the World. Many there are who have been *Educated* in some observance of the Gospel, and some who have been brought under great Conviction by the *Word* of it; who do yet by the Power of their Lusts and Temptations in the World, come to renounce and despise all the Institutions, Ordinances, and Worship of the Gospel; and consequently the *Author* of it himself. For it is a vain thing to pretend Love or Honour unto Christ, and not to *keep his Commandments*. However they would not be reckoned among *Atheists*, for they still acknowledge, *One*, or the *one God*. But they do herein but industriously deceive their own Souls. Then they *forsake the Living God*, when they forsake the *Gospel of his Son*.

And let us all know what Care and Reverence becomes us in the things of the Gospel. God is in them, even the Living God. Otherwise he will be neither known nor worshipped. His Name, his Authority, his Grace is enstamped on them all.

OBS. VII. *When an Heart is made evil by Unbelief, it is engaged in a course of sinful defection or revolt from the Living God.* So that word imports, ἐν τῷ ἀποστῆναι; the sense whereof was explained before.

Verse

Verse 13.

But exhort one another (every day) *daily*, *whilst it is called to day*, *lest any* (among you) *of you be hardned by the Deceitfulness of Sin.*

Here lies one means of preventing the *Evil* mentioned in the Verse foregoing. And we have in it, as was shewed, the *Duty* it self, and the persons concerned in it, the *manner* and Season of its performance, with a *limitation* of that Season, and an especial enforcement from the *Danger* of its neglect, as we shall see in our opening of the words.

First, the *Duty* intended is expressed in the first word παρακαλεῖτε · παρακαλῶ, is to *exhort*, *intreat*, *beseech*, and also to *Comfort*, to *refresh* to *relieve*; and παρακαλέομαι is constantly to *receive Comfort* or *consolation*, to be comforted: παράκλησις is used in the same variety, Sometimes for *Comfort* or *Consolation*; as Luke 1. 25. Acts 9. 31. chap. 15. 31. Rom. 15. 5. 2 Cor. 1. 3, 4, 5. Sometimes for *Exhortation*, Acts 13. 15. Rom. 12. 8. 1 Tim. 4. 13. 2 Cor. 8. 4, 17. Sometimes Interpreters are at doubt whether to render it by *Exhortation* or *Consolation*, as Acts 15. 31. 1 Thess. 4. 18. In this very Epistle it is used in both these senses; for *Consolation*, Chap. 6. 18. for *Exhortation*, Chap. 12. 5. Chap. 13. 22. Hence the Holy Ghost in the Writings of *John* the Apostle is called ὁ παράκλητος in the Gospel, Chap. 14. 16, 26. Chap. 15. 26. Chap. 16. 7. And the Lord Christ himself, 1 *Joh.* 2. 1. And this from the Ambiguity of the Application of the Word, we render in the first place a *Comforter*, in the later an *Advocate*.

The First and principal Signification of παρακαλῶ, is to *exhort*, to *desire*, to *call* in, and so it is constantly used in *Greek* Authors, and scarce otherwise; and it is Secondarily only to *Comfort*. But there is a near Affinity between these things. For the way of Administring Consolation is by Exhortation; 1 Thess. 4. 18. *Comfort you one another with these words*, παρακαλεῖτε ἀλλήλους, that is, exhorting and perswading with one another, by these Words administer unto each other mutual *consolation*. And all *Exhortation* ought to be only by *consolatory words* and wayes, to render it acceptable, and so effectual. So it is observed of *Barnabas* who was a *Son of Consolation*, that he had a great Excellency in *Exhorting* men also: *Acts* 11. 23, 24. *When Barnabas came and had seen the Grace of God, he exhorted them all that with purpose of Heart they would cleave unto the Lord; for he was a good man and full of the Holy Ghost and of Faith.* The word intimates a very prevalent way of Exhorting in *Barnabas*; and that because he was ἀνὴρ ἀγαθὸς, a *Good man*; not in the ordinary sense, an *holy just man*; but one that was benign, kind, condescending, apt to comfort and refresh them with whom he had to doe. In this sense is ἀνὴρ ἀγαθὸς used Rom. 5. 7. παρακαλεῖν therefore to *exhort*, is to perswade with good, meek and comfortable words upon Grounds of Consolation, and unto that end that men may be *comforted*. This is incumbent on some by virtue of *Office*; Rom. 8. 12. *He that exhorteth,on Exhortation*; and on all *Believers* as occasion doth require: as the next word manifests, declaring the persons concerned in this Duty.

Ἑαυτοὺς · *Vosmetipsos*; Vulg. Lat. and the Rhemists, *Your selves*; improperly; For the Apostle doth not require of every one to *Exhort himself*, nor will the word bear that sense, But ἑαυτοὺς, your selves, is put for ἀλλήλους, that is, *one another*; as also it is *Col.* 3. 16. *Eph.* 4. 32. 1 *Thess.* 5. 13. *Vos invicem*; *alii alios*. This is incumbent on all *Believers*, mutually to Exhort, and to bear the word of Exhortation.

The *Season* of the performance of this Duty is adjoyned, which includeth also the *manner* of it, καθ' ἑκάστην ἡμέραν, *Daily* say we, or *every day*. A *Day* is often taken for a Season. So that to do a thing *daily*, is to do it in its Season. To do it seduloufly, heedfully, in every proper season, is to doe it dayly. For although the expression denote *every day* distinctly and separately, yet the sense is not, that no *natural day* be omitted wherein we do not actually discharge this Duty towards one another. But plainly two things are intended. First, a *Constant Readiness of mind* inclining, inducing and preparing any one for the discharge of this Duty. *Secondly*; An *actual discharge* of it, on all *just Occasions*, which are to be watched for and willingly imbraced. So we are commanded to *pray* ἀδιαλείπτως, 1 *Thess.* 5. 17. *indefinenter*; that is, without *remitting* the habitual Inclination of the mind unto Prayer; or omitting any meet occasion or oportunity for it. So also it is said that we

we ought πάντοτε προσεύχεσθαι Luke 18. 1. to pray always; which is interpreted *Col.* 4. 1. by τῇ προσευχῇ προσκαρτερεῖτε, abide or persevere in Prayer against all Opposition. In Hebrew תמיד כל היום: as *Isa.* 51. 13. *continually every day.* Καθ' ἑκάστην ἡμέραν, is sedulously and constantly, both as to the frame of our hearts, and opportunities of actual performance of this Duty. And this these *Hebrews* now stood in an especial need of, because of the manifold *Temptations* and Seductions wherewith they were exercised.

ἄχρις οὗ τὸ Σήμερον καλεῖται

Hereunto is added a Limitation of the Season of this Duty as to its continuance, ἄχρις οὗ τὸ Σήμερον καλεῖται, *whilst it is called to day:* That is, be sedulous in the discharge of this Duty whilst the Season of it doth continue. The Occasion of this expression is taken from what was before discoursed of. There was a *Day* proposed unto the people of old; a *Season* that was called היום or Σήμερον; *to day.* And two things are included in it. (1.) An *Opportunity* as to Advantage, (2.) A *Limitation* of that Opportunity as to duration or continuance. First, a *day of Opportunity* is intended: the word in the Psalm היום had, as was judged on Good ground, respect unto some *Solemn Feast* wherein the people assembled themselves to celebrate the Worship of God; it may be the Feast of Tabernacles, which was a great *Representation of the dwelling of the Lord Christ* amongst us; *John* 1. 14. This was a Season which they were to improve, whilst they did injoy it. But it was *Typical* only. The *Apostle* now declares to these *Hebrews*, that the *Great day*, the great Season of old shadowed out unto their Forefathers was now *really* and *actually* come upon them. It was justly called to *Day* with them whilst they enjoyed the Gospel. Secondly, There is a *Limitation of this day of Opportunity* included in the words, *whilst it is called to Day:* whilest the Time wherein you live is such a Season as to be called a *Day*, that is a *Day of Grace*, whilst that Season was continued unto them which was prefigured in the Day before mentioned. The Apostle saw that the *Day* or Season of these *Hebrews* was almost ready to expire. It continued but a few years after the writing of this *Epistle*. This he secretly minds them of; and withall exhorts them to improve their present *Advantages*, and that especially in and unto the discharge of the great Duty of mutual Exhortation, that so they might prevent among them the great evil of *departing from the Living God*, and that which tends thereunto in the *hardning of their hearts through the Deceitfulness of Sin.* For herein lies the Enforcement of the Exhortation unto the Duty insisted on, namely from the *pernicious consequent* of its neglect; wherein *first occurs.*

τίς ἐξ ὑμῶν,

The persons concerned, τίς ἐξ ὑμῶν, *Any of you*, any among you; any one that is of your Society, that is ingaged in the same profession with you, and Partaker of the same Priviledges; Any of you believing *Hebrews.* And herein the Apostle extends his Direction unto mutual *Watchfulness* and *Exhortation* unto all, even the *meanest of the Church.*

ἁμαρτίας

Secondly, The Spring or Cause of the *Evil* that is to be feared in the neglect intimated, and that is *Sin.* ἁμαρτία. חטאת: A general name for all or any Sin. Our Apostle constantly useth it to express *Original Sin*, the sin of our Nature, the Root on which all other sins do grow. And this is the sin here intended; the sin that by Nature *dwelleth in us*, that is, *present with us*, when we would do Good, to hinder us; and is continually working to put forth its *venomous* nature in actual sins or Transgressions. This he calls elsewhere a *Root of bitterness*, which springs up unto defilement, *Chap.* 12. 15.

τῇ ἀπάτῃ

Thirdly, There is the Way or Means, whereby this sin worketh to produce the Effect expressed, and that is by *Deceit.* τῇ ἀπάτῃ τῆς ἁμαρτίας. *Vulg. Lat. Fallacia Peccati*; and the *Rhemists* thence; the *fallacy* of Sin: somewhat improperly, considering the ordinary use of that word, being taken only for a *Caption* or deceit in Words. But yet there is a *fallacy* in every sin; it imposeth *Paralogisms*, or false arguings on the Mind to seduce it. Ἀπάτη is deceit; and signifies both the *faculty* of Deceiving, the *Artifice* used in deceiving, and *actual Deceit*, or deceiving it self. The Derivation of the word, gives some light unto the Nature of the thing it self. Ἀπατάω, is from ἀ *privative*, and πάτος, as *Eustachius* and the *Etymologist* agree. πάτος is *via trita*, a beaten-way, *a Path.* So that ἀπατάω, is to draw any one out of the right way, the proper *beaten Path.* And it is well rendred by *Seduco*, that is *seorsum duco*, to lead aside, to seduce. But it is of a larger sense, or by any wayes or means to *deceive.* And ἀπάτη principally denotes an innate *faculty of deceiving*, rather than Deceit it self, ἀπάτη τοῦ πλούτου, *Mat.* 13. 22. the *Deceitfulness of Riches*, and ἀπάτη τῆς ἀδικίας, 2 *Thess.* 2. 10. The *Deceitfulness of Unrighteousness*, is that Aptitude that is in *Riches and Unrighteousness*, considering the state and condition of men in this world and their Temptations, to deceive them with vain hopes and to seduce them into crooked paths. Once it is put for sin it self, *Ephes.* 4. 22. κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, according to the *Lusts of Deceit*; that is, of sin which is deceitful; unless it may be rendred by the Adjective ἀπατηλὰς or ἀπατήσας; as it is done by ours, deceiving or *deceitful lusts.* See 2 *Pet.* 3. 13. Here as it is joyned with sin, as an *Adjunct* of it, it denotes not its acting primarily, but that *habitual deceit* that is in indwelling sin, whereby it seduceth men and draweth them off from God.

σκληυνθῇ

Lastly, The evil it self particularly cautioned against is expressed in that word Σκληυνθῇ; *should be hardned*; of the sense and importance whereof we have spoken fully on the foregoing Verses. The design then of this Verse is to prescribe a *Duty* unto the *Hebrews*, with the *manner* of its performance, and the *Season* they had for it; which might prevent their departure from God, through an *evil heart of Unbelief*, by preserving it from being *hardned* by the deceitfulness of sin; Our concernment wherein will be manifest in the ensuing deductions from it.

Obs. 1. *Sedulous mutual Exhortation is an eminent means to obviate and prevent the design of the Deceitfulness of Sin.* The Apostle having declared the pernicious consequence of departing from God through the *Deceitfulness of Sin*, and the Danger that Professors are in of so doing, singles out this Duty as a signal means of its prevention. And hereby as great *Weight* is laid upon it, so great *Honour* is done unto it. We may therefore do well to consider both the *Nature* of it, and the manner of its performance; for its Efficacy unto the End proposed depends meerly on its Institution. There are many practical *Duties* that are neglected because they are not understood, and they are not understood, because they are supposed to have no difficulty in them, but to be exposed to every lazy and careless Inquiry. High *Notions*, curious *Speculations*, with knotty *Controversies* are thought to deserve mens utmost diligence in their Search and Examination. But for these *practical* Duties it is generally supposed that they are known sufficiently at a words speaking, if they were but *practised accordingly.* Yet it will be found that the great Wisdom of Faith consists in a spiritual acquaintance with the true nature of these Duties, which indeed are therefore *practically* neglected because they are not *doctrinally* understood. I shall therefore offer somewhat here briefly towards the right Understanding of the nature of this Duty, and the manner of its Performance; And to this purpose some things we are to observe with respect unto the *Persons* that are to perform it, and some things with respect unto the *Duty* it self.

First, For the *Persons* concerned; This Duty of *Exhortation* is incumbent on some by virtue of especial *Office*; and on others by virtue of especial *Love.*

(1.) Some it is expected from upon the Account of *their Office*; So it is of all Ministers of the Gospel. The Duty of *Constant Exhortation*, that is, of perswading the Souls of men unto constancy and growth in Faith and Obedience, unto Watchfulness and Diligence against the deceitfulness of Sin, and that from the *Word of Truth*, in the Name and Authority of Christ, is the most important part of their *Ministerial Office.* This are they diligently to attend unto. ὁ παρακαλῶν, ἐν τῇ παρακλήσει, Rom. 12. 8. *Let him that Exhorteth* (his Office taketh name from this part of his work,) *attend unto* or abide *in Exhortation.* This is it which is required of him, and will be expected from him. So our Apostle distributes the whole ministerial work into three parts, injoyning their observance unto his Son *Timothy.* 1 *Tim.* 4. 13. *diligently attend*, saith he, τῇ ἀναγνώσει *to reading*; that is, studying and meditating on the Holy Scriptures for his own Information and Growth, which Ministers ought to do all their daies, and not to sit down lazily with a pretence of their attainments; And Secondly, τῇ παρακλήσει, to *consolatory Exhortation*, the Duty before us; and lastly τῇ διδασκαλίᾳ, *to doctrinal Instruction* for the enlightning and informing of the minds of his Disciples. These are the Principal Duties of an *Evangelical Minister.* So he again conjoynes *Teaching* and *Exhortation*, as the two main parts of Preaching, 1 *Tim.* 6. 2. And these he would have a Minister to be instant in; or insist upon, ἐπαίρως, ἀκαίρως; *in and out of Season*; 2 *Tim.* 4. 2. A Proverbial Expression denoting frequency and diligence. Where this is neglected by any of them, they deal treacherously with God, and the Souls of men.

But this *Miniſterial Work* is not that which is here intended. But (2.) There is that which is *mutual* among Believers founded in their *Common Intereſt*, and proceeding from *eſpecial Love*. And this eſpecial Love is that which diſtinguiſheth it from another Duty of the ſame *Nature* in general with this, which we ow unto all mankind. For the eternal Law of Nature binds us to *Love our Neighbour* as our ſelves. Now we neither do, nor can *love* any without endeavouring of their *Good*, and effecting of it according to our Power. And herein is comprized a perſwading of men unto what is good for them, and a dehorting them from that which is morally evil and pernicious as occaſions and opportunities are offered. Thus dealt *Lot* with the *Sodomites* whom the Holy Ghoſt therefore commends, though they reviled him as a pragmatical Intruder into their Concernments. So God and the World have very different *meaſures* and *touch-ſtones* of Moral Duties. But there is ſomewhat ſpecial in the Duty here intended. For it is confined unto them who are *Brethren* in the ſame *Fellowſhip* of Profeſſing the Goſpel. *ver.* 1. And proceeds from that mutual Love which is wrought in them by the Spirit of Chriſt; and required in them by the Law of Chriſt. And this differs from that *Philanthropy* or *Love to Mankind* in general, which ought to be in us. For they have different *Principles*, different *Motives*, different *Effects*, and different ways of expreſſion. The one is an *inbred principle* of the Law of Nature, the other an *implanted Grace* of the Holy Ghoſt. The one required from a *common Intereſt* in the *ſame Nature*, the other from an *eſpecial Intereſt* in the ſame *New Nature*. In brief the one is a general Duty of the Law; the other an eſpecial Duty of the Goſpel. I ſay this *eſpecial Love* is the ſpring of this mutual Exhortation. And to the right performance of it, the things enſuing do appertain.

(1.) That they who perform it, find in themſelves an eſpecial concernment in the *Perſons* and *Things* with whom and about which they treat in their *Exhortations*. It will not admit of any *pragmatical Curioſity* leading men to interpoſe themſelves in matters wherein they are no way concerned. Knowing, ſaith the Apoſtle, τὸν φόβον τοῦ κυρίου, εἰδότες τὸν φόβον, 2 *Cor.* 5. 11. The Reaſon why we exhort men or perſwade them to their Duty, is becauſe of our Compaſſion towards them, in as much as we know the *Terrour or Dread of God* with whom in this matter they have to doe; and that it is φοβερὸν, a very *fearful thing* to fall into his hands when he is provoked. *Heb.* 10.31. If men find not themſelves really concerned in the Glory of God, and their hearts moved with Compaſſion towards the Souls of men, whether they are in Office in the Church or not, it will be their Wiſdom to abſtain from this Duty, as that which they are no way fitted to diſcharge.

(2.) An *Eſpecial Warranty* for the particular Exerciſe of this Duty is required of us. Our duty it is in general to *Exhort one another* by virtue of this and the like Commands. But as unto the *eſpecial Inſtances* of it, for them we muſt look for *eſpecial Warranty*. Thoſe who ſhall ingage into this or any other Duty at *adventures*, will but expoſe themſelves and it to contempt. Now this *eſpecial Warranty* ariſeth from a due Coincidence of Rule and Circumſtances. There are ſundry particular Caſes wherein direct and expreſs *Rule* requires the diſcharge of this Duty. As (1. in *Caſe of Sin*, Levit. 19. 17. *Thou ſhalt not hate thy Brother in thy heart, thou ſhalt in any wiſe rebuke thy neighbour and not ſuffer ſin upon him.* For even *rebukes* belong to this general head of *Exhortation*, nor are they ever to be without it. (2.) *Of Ignorance in the Truth*, ſo dealt *Priſcilla* and *Aquila* with *Apollos* when they inſtructed him in the way of God, *Acts* 18. 24. And many the like caſes are inſtanced in. Add unto ſuch Rules a due conſideration of Circumſtances relating unto Times, Seaſons, Perſons and Occaſions, and it will firm the Warranty intended.

(3.) *Eſpecial Wiſdom, Underſtanding* and *Ability* are hereunto required. It is an eaſie thing to ſpoil the beſt *Duty* in the manner of its performance. And as other things may ſpoil a Duty, ſo a defect in ſpiritual skill for the performance of it, can never ſuffer it to be right. If men then have not a ſound Judgment and Underſtanding of the Matter about which this *mutual Exhortation* is to be exerciſed, and of the Way whereby it is to be managed, they may do well to leave it unto them who are better furniſhed with the Tongue *of the Learned* to know how to ſpeak a Word in Seaſon, I mean as to the ſolemn diſcharge of it; otherwiſe occaſional mutual Encouragements unto Faith and Obedience are the common and conſtant Duties of all Believers. And the Apoſtle ſpeaks of the generality of Chriſtians in thoſe primitive times, that they were ſo *filled with Knowledg as that they were able to admoniſh one another*, Rom. 15.14. Wherein as he requires an *Ability* for it, ſo he aſcribes it unto them. And unto them it belongs to ſee. (1.) That it be *done with words of Truth*. It is Truth alone that in things of this nature is accompanied with *Authority*, and attended with *Efficacy*. If there be any failure in this *Foundation* the whole ſuperſtructure will ſink of it ſelf. Thoſe then who undertake this duty muſt be ſure to have a *Word of Truth* for their Warrant; that thoſe who are *exhorted* may hear Chriſt ſpeaking in it, for whatever Influence other words or reaſonings may have on their *Affections*, their Conſciences will be unconcerned in them. And this ſhould not onely be virtually *included* in what is ſpoken, but alſo formally *expreſſed*, that it may put forth its Authority immediately and directly. As Exhortations that fail in Truth *materially* as they may, (for men may exhort and perſwade one another to errour and falſe Worſhip) are pernicious; ſo thoſe which are not formally ſpirited or enlivened by an expreſs word of Scripture, are languid, weak and vain. (2.) That it may be managed, unleſs eſpecial *Circumſtances* require ſome variation, with words Good and Comfortable, words of *Conſolation* and Encouragement. The word here uſed, as hath been ſhewed ſignifies to *comfort* as well as to *Exhort*. Moroſe, ſevere Expreſſions become not this Duty, but ſuch as Wiſdom will draw out from Love, Care, Tenderneſs, Compaſſion, and the like compliant Affections. Theſe open and ſoften the Heart and make the entrance of the things inſiſted on ſmooth and eaſie into it. (3.) That it be accompanied with care and diligence for a ſuitable Example in the practice and walking of the *perſons Exhorting*. An obſervation of the contrary will quickly fruſtrate the *weighteſt words* that look another way. Exhortation is nothing but an incouragement given unto others to *walk with us* or after us, in the wayes of God and the Goſpel. *Be followers of me*, ſaith our Apoſtle, *as I am of Chriſt*. And theſe are ſome of the *Heads* on which we might diſcourſe this Duty; which in that great Degeneracy of Chriſtianity whereunto the world is fallen, were not neceſſary to doe; but I muſt not too much enlarge upon particulars.

Goſpel-Duties have an eſpecial Efficacy attending them in their eſpecial Seaſons. Whilſt it is called to day. Every thing hath its Beauty, Order and Efficacy from its proper Seaſon. Again, *Obſ.* II.

We have but an uncertain Seaſon, for the due performance of moſt certain Duties. How long it will be called *to day*, we know not. The *Day* of our lives is *uncertain*, So is the day of the Goſpel as alſo of our Opportunities therein. The preſent Seaſon alone is ours; and for the moſt part, we need no other Reaſon to prove any time to be a Seaſon for Duty, but becauſe it is *preſent*. *Obſ.* III.

The Deceit which is in ſin, and which is inſeparable from in it, tends continually to the hardning of the Heart. This is that which is principally taught us in theſe Words; and it is a truth of great importance unto us, which might here be properly handled. But having at large diſcourſed the whole of the *Deceitfulneſs of Sin* in another Treatiſe, I ſhall not here reaſſume the diſcuſſion of it. *Obſ.* IV.

Verſ. XIV.

For we are made partakers of Chriſt, if we hold the beginning of our Confidence firm unto the end. *Ver.* XIV.

This is the laſt part of this Fourth κεφάλαιον or *Section* of this Chapter. As to its Coherence with the Verſes foregoing, it containeth an Enforcement of the general Exhortation unto Perſeverance, and the avoidance of back-ſliding or *Apoſtaſie* in all the cauſes and tendencies unto it; as alſo of the particular Duties which the Apoſtle had now propoſed as effectual means unto thoſe Ends. For he lets them know that all their Intereſt in Chriſt, and all the Benefits they did expect, or might be made *partakers* of by him, did depend upon their anſwering his Exhortation unto Conſtancy and Perſeverance in their Profeſſion. And moreover that whereas men are apt to wax *weary and faint*, or to grow ſlowthful in the Courſe of their Profeſſion, ſometimes ſo ſoon almoſt as they are entred into it, unleſs they continue the ſame diligence and earneſtneſs of endeavours as at the firſt, ſo as to abide ſtedfaſt unto the end, they would have no benefit either by Chriſt or the Goſpel, but rather fall aſſuredly under that Indignation of God which he had newly warned them off. This in general is the deſign of the Words. In the particulars there are (1.) A ſtate and condition expreſſed from whence the force of the Argu-

ment is taken. *We are made partakers of Chriſt.* (2.) An Application of that condition unto our ſelves as to the way whereby it may be declared and evidenced. *If we hold faſt the beginning of our confidence ſtedfaſt unto the End.*

γὰρ. The cauſal connexion; γὰρ, *for*; ſhews the *reſpect* of theſe words unto thoſe foregoing according as we have declared it. And it manifeſts that the Apoſtle induceth an enforcement of his preceeding *Exhortation.*

γεγόναμεν. The State and Condition intimated is expreſſed in thoſe words; μέτοχοι γεγόναμεν τοῦ χριστοῦ· γεγόναμεν denotes ſome time paſt; *We have been made*; which excludes one Application of the words; namely unto a future participation of Chriſt in Glory, which here ſhould be promiſed, but ſuſpended upon the condition of our holding ſtedfaſt the *beginning of our Confidence unto the End.* As if it were ſaid, *We are made partakers of Chriſt*, that is, we ſhall be ſo hereafter in caſe we continue conſtant and perſevere; which ſenſe (if it be ſo) is imbraced by thoſe who are ready to lay hold on all appearing advantages of oppoſing the Aſſurance and Perſeverance of Believers. But a *preſent State* is here declared, and that which is already wrought, and partaken of. And indeed the conſideration of this *word* doth rightly ſtate the Relation of the ſeveral parts of the words mentioned: We are *made partakers of Chriſt, if we hold faſt the beginning of our confidence*; that is, we are ſo thereby, either *cauſally* and *formally*; or *interpretatively* and *declaratively*. If in the firſt ſenſe, then our *participation of Chriſt* depends on our Perſeverance unto the End; nor can we come unto the one, until we have attained the other. But this is contrary to the Text, which ſuppoſeth us actually inſtated in that Participation, as the words neceſſarily require. If it be in the latter ſenſe, then our Perſeverance is injoyned as an Evidence of our Participation of Chriſt; that whereby it may be tryed whether it be true and genuine, which if it be, it will be producing this Effect. As *James requires* that we ſhould try, or evidence, and manifeſt our *Faith* by our Works, of what ſort it is.

μέτοχοι τοῦ χριστοῦ. We are made μέτοχοι τοῦ χριστοῦ, *partakers of Chriſt.* This expreſſion is no where uſed but only in this place. The word μέτοχος it ſelf, is but once uſed in the New Teſtament, but only by our Apoſtle: and μετέχω from whence it comes not at all but by him. And he interprets it by κοινωνία, Communion or Participation. For affirming that the Bread which we break is κοινωνία τοῦ σώματος τοῦ χριστοῦ, the Communion of the Body of Chriſt, 1 *Cor.* 10. 16. he adds πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. verſ. 17. *We all partake of that one Bread*; which is a Sacramental Expreſſion of the ſame thing here intended. Moſt Expoſitors ſuppoſe the Name *Chriſt* to be here taken *Metonymically*, for the Benefits of his Mediation; in Grace here, and right to future Bleſſedneſs. Some ſuppoſe it to be only an expreſſion of being a *Diſciple of Chriſt*, and ſo really to belong unto him. But the true and preciſe importance of the words may be learned from the Apoſtle in his uſe of thoſe of an alike ſignification with reference unto Chriſt himſelf, *Chap.*2. 14. Becauſe the Children were *Partakers of fleſh and blood*; that is, becauſe thoſe whom he was to redeem were *Men*, partakers of *Humane Nature*, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν; *He himſelf in like manner took part of the ſame.* He was *Partaker* of us; partook of us; how? By taking fleſh and blood; that is, entire Humane Nature, *Synecdochically* ſo expreſſed to be his own, as he expreſſeth it, *verſ.* 17. *He took not on him the Nature of Angels, but he took the Seed of Abraham*; that is, the Nature of man derived from the Loyns of *Abraham* according to the *Promiſe* made unto him. How then are we partakers of him, Partakers of Chriſt? It is by our having an intereſt *in his Nature*, by the Communication of *his Spirit*, as he had in *ours* by the Aſſumption of *our fleſh.* It is then our Union with Chriſt, that is intended, whereby we *are made members of his Body, of his Fleſh, and of his Bones*, Eph. 5. 30. A participation of the Benefits of the Mediation of Chriſt is included in theſe words, but not firſtly intended, only as a conſequent of our intimate Union with him. And this the Syriack Tranſlation ſeems to have underſtood, reading the words by אחולטך גין לכם משיחא, *We are mingled, or mixed with Chriſt:* that is joyned with him, united unto him. And this is that which the Apoſtle puts to the tryal, as the hinge on which their preſent Priviledges, and future Happineſs did intirely depend. And this is the ſenſe which *Chryſoſtom* and the *Greeks* that follow him do fix upon. Saith he, τί ἐστι μέτοχοι γεγόναμεν τοῦ χριστοῦ, μετέχομεν αὐτοῦ, φησὶν, ἓν ἐγενόμεθα ἡμεῖς καὶ αὐτὸς, εἴπερ αὐτὸς μὲν κεφαλὴ, σῶμα δὲ ἡμεῖς; συγκληρονόμοι καὶ σύσσωμοι. ἓν σῶμά ἐσμεν, ἐκ τῆς σαρκὸς αὐτοῦ, φησὶ, καὶ ἐκ τῶν ὀστέων αὐτοῦ. *What is it to be partakers of Chriſt? He and we are made one. He the head, we the body; Co-heirs, and incorporated with him. We are one body with him, as he ſpeaks, of his fleſh and bones.* So He. The Tryal and Evidence hereof is declared in the laſt words, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν. *If ſo be that we hold faſt or ſtedfaſt, the beginning of our confidence unto the End.* So we. It is by all agreed that for the Subſtance of it, the ſame matter is here intended as in *ver.*6. and that that which is there called καύχημα τῆς ἐλπίδος, *the Glorying of hope*, is here termed ἀρχὴ τῆς ὑποστάσεως; *the beginning of confidence*; becauſe it is ſaid of each of them, that they are to *be kept ſtedfaſt unto the End.* But the Expreſſion here uſed is ſingular, and hath left an impreſſion of its difficulty on moſt Tranſlations and Expoſitions. Hence hath aroſe that great variety that is amongſt them in rendring and expounding of theſe words. *Initium ſubſtantiæ ejus*, ſaith the *Vulgar*: and the *Rhemiſts* from thence, The *beginning of his Subſtance*; adding *his* to the Text. *Arias Montan.* and *Eraſmus*, *Principium ſubſtantiæ.* The *beginning of ſubſtance.* Beza, *Principium illud quo ſuſtentamur*; *That Beginning or Principle whereby we are ſuſtained.* Caſtalio, *Hoc Argumentum ab initio ad finem uſque*; *This Argument from the beginning to the end.* Syriack, *From the beginning unto the end if we abide in this ſubſtance, or foundation.* Ethiopick, *If we perſevere to keep this new Teſtament.* We, *The Beginning of our Confidence.* By which variety it appears that ſome knew not how to expreſs the words, as not well underſtanding of them; and that others were not ſatisfied with the conjectures of their Predeceſſors. Neither are Expoſitors more agreed about the meaning of the Words. Some by ἀρχὴ τῆς ὑποστάσεως, underſtand the *Goſpel*; ſome *Faith*, ſome *Hope*, ſome *Confidence*, ſome *Chriſt* himſelf. Moſt fix on *Faith* to be intended, which they ſay is termed ὑπόστασις or *ſubſtance*, becauſe it is that which ſupports us, cauſeth us to *ſubſiſt in Chriſt*, as the *Juſt doth live by Faith.* But it may not be amiſs to enquire a little more exactly into the proper *Emphaſis* and importance of this Expreſſion.

ἀρχὴ τῆς ὑποστάσεως.

τῆς ὑποστάσεως. ὑπόστασις properly ſignifies, *Subſtance.* It is applyed unto ſomewhat diſtinct in the *Being of the Deity*, Heb. 1. 3. where it is ſaid, that the Son is the expreſs image of the Father's *Hypoſtaſis.* And there it can ſignifie nothing but an eſpecial manner of Exiſtence or *Subſiſtence* in the Divine Nature, that is, a Perſon. Whence the *Eaſtern* Church firſt, and after the *Weſtern* agreed in three *Hypoſtaſies* in the Divine Nature; that is, as we ſpeak *three Perſons*; or three different manners of the Subſiſtence of the ſame *individual Being.* In things Humane, it denotes *Acts* and not *Subſtances*; and as it is uſed *only* by our Apoſtle, ſo it is uſed by him *variouſly.* As for *Confidence*, 2 Cor. 9. 4. ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, *In this Confidence of boaſting.* Whence ours have tranſlated it in this place, Confidence. And it may be the rather, becauſe as it is there joyned with καύχησις, ſo he maketh uſe of καύχημα in the ſame ſubject with this, *verſ.*6. But the ὑπόστασις of the Apoſtle in that place, was not a *Confidence of boldneſs*, but that Infallible *Certainty* which he had of his *Apoſtleſhip*, wherein he gloried. That was it which he ſtood firmly on. *Chap.*11. *verſ.*1. of this Epiſtle, the Apoſtle maketh uſe of it in the deſcription he gives of *Faith*; yet ſo as to denote an *Effect* of it, and not its *Nature.* ἔστι δὲ πίστις ἐλπιζομένων ὑπόστασις, Faith is the *Hypoſtaſis of things hoped for*; *Illud quo extant quæ ſperantur* That whereby the things that are hoped for do exiſt. Things that are abſolutely in themſelves *future*, abſent, unſeen, are as unto their Efficacy, uſe, benefit, fruits and Effects, made by Faith preſent unto the Soul, and have a *ſubſiſtence* given them therein. It is not then Faith it ſelf, but an Effect of it that is there deſcribed by the Apoſtle.

If then by the Beginning of our Subſtance, Subſiſtence, or Confidence, *Faith* is intended, it is becauſe it is that which gives us all theſe things by our intereſt in Chriſt and the benefits of his Mediation. But I confeſs, the expreſſion is abſtruſe in this ſenſe, and difficult to be underſtood.

It may therefore be underſtood of the *Goſpel it ſelf*, which is called the *Beginning of our Confidence*, becauſe it is the means of begetting Faith in us, and producing that *Profeſſion* wherein we are to perſevere; and this ſenſe is embraced by ſome Expoſitors.

There ſeems yet to me that there is another more genuine ſenſe of the word, ſuted to the ſcope of the place, and deſign of the Apoſtle, without wreſting it from its native ſignification. We have ſhewed that our Partaking of Chriſt, is our being *united* unto him, and the ὑπόστασις *Hypoſtaſis*, which on that Union we are bound,

to

to preſerve and maintain, is our *ſubſiſtence* in Chriſt, our abiding in him, as the *Branches in the Vine*; ſo the word ſignifies, and ſo it is here uſed. And although *Chryſoſtom* ſuppoſes, that it is *Faith* which is intended, yet it is on the Account of this Effect of our Subſiſtence in thoſe things,that he ſo judgeth. Τί ἐστιν ἀρχὴ τῆς ὑποστάσεως; τὴν πίστιν λέγει; δι᾽ ἧς ὑπέστημεν, καὶ γεγενήμεθα καὶ συνουσιώθημεν, ὡς ἄν τις εἴποι. *He ſpeaks of Faith, by which we ſubſiſt* (in Chriſt) *and are begotten, and as I may ſo ſay Conſubſtantiated with him*; that is, ſolidly, ſubſtantially united unto him. Now our *ſubſiſtence* in Chriſt is twofold. (1.) By *Profeſſion* only, which is the condition of the *Branches in the Vine* that bear no fruit, but are at length cut off and caſt into the fire. (2.) By *real Union*, and the Trial of which of theſe it is that we are partakers of, depends on our Perſeverance.

Τὴν ἀρχὴν. Τὴν ἀρχὴν τῆς ὑποστάσεως. *Beza, Principium illud quo ſuſtentamur*, That Principle, or *Beginning whereby we are ſuſtained.* But this I do not underſtand. For it makes ἀρχὴ the *Beginning*, to denote the thing it ſelf recommended unto us, and which we are to preſerve, whereof the *Hypoſtaſis* mentioned is only an Effect, or that whereby the work of the *Beginning* is expreſſed. But ἀρχὴ is no where uſed in any ſuch ſenſe, nor doth it *appear* what ſhould be intended by it. Beſides it is plainly here an Adjunct of our *ſubſiſtence in Chriſt*. The *Beginning* of it. And this may be conſidered two wayes, (1.) *Abſolutely*, it is *begun* in Profeſſion or Reality, and it is to be continued. (2.) *Emphatically*, For the uſual Attendencies of our Faith and Profeſſion at their Beginning. The Beginning of our Ingagements unto Chriſt, is for the moſt part accompanied with much Love, and other choice Affections, Reſolution and Courage, which without great care and watchfulneſs, we are very ready to *decay* in, and fall from. And in this ſenſe it is here uſed.

The remainder of the words. μέχρι τέλους βεβαίαν κατάσχωμεν, *Hold ſtedfaſt unto the End*, have been opened on *verſ. 6.* and we need not again inſiſt upon them.

I ſhall only add, That the Apoſtle joyning himſelf here with the *Hebrews* in this matter, *We* are partakers, if *We* hold faſt, he ſhews that this is a general and perpetual Rule for Profeſſors to attend unto, and the *Touch-ſtone* of their Profeſſion, by which it may be tryed at the laſt day. And hence are the enſuing Obſervations.

Obſ. I. *Union with Chriſt is the Principle and Meaſure of all Spiritual Enjoyments and Expectations.* The Apoſtle ſums up all, both what we do enjoy by the Goſpel at *preſent*, and what *Right* unto, or expectation we have of future Bleſſedneſs and Happineſs, in this one Expreſſion, *We are partakers of Chriſt.* That our *Union with him* is thereby intended hath been declared in the Expoſition of the words. The Nature of this *Union*, and wherein it doth conſiſt, I have elſewhere manifeſted and vindicated. I ſhall therefore here only confirm the *Propoſition* laid down. It is the *Principle and Meaſure* of all Spiritual Enjoyments. For as Chriſt is unto us, *All, and in All*, Col. 3. 11. So without him we can do nothing, we are nothing, *Joh.* 15. 5. for whereas we live, *It is not we, but Chriſt liveth in us*, Gal. 2. 20. And the Truth hereof appears,

Firſt, Becauſe it is it ſelf in the Order of Nature, the firſt truly ſaving Spiritual Mercy, the firſt *Vital Grace* that we are made partakers of. And that which is the *firſt* of any kind, is the *Meaſure* and *Rule* of all that enſues in that kind. As is the *Root* ſo are the *Branches* and the *Fruit*. They do not only follow the *Nature* of it, but live upon its Supplies. All our Grace is but a *Participation of the Root*, and *therein of the fatneſs of the Olive-tree*; *and we bear not the Root, but the Root bears us*, Rom. 11. 17, 18. Whatever preceeds this, is not true ſaving Grace; and whatever follows it, proceeds from it. (1.) Whatever work of *Exciſion* or cutting off there may be of a branch from the wild Olive, it is its Inſition into the *true Olive*, which communicates unto it, life and fruit-bearing. For after it is cut off from the *Wild-Olive* and dreſſed, it may either be caſt away, or left to wither. Whatever work of *Conviction* by the Word of the *Law*, or of *Illumination* by the Word of the *Goſpel*, or of *Humiliation* from both by the Efficacy of the Spirit in all,there may be wrought in the Minds and Souls of Men; yet there is nothing truly ſaving, vital, and quickning in them, until they be implanted into Chriſt. Under any other preceeding or preparatory work, however it be called, or whatever may be the Effects of it, they may wither, die, and periſh. Men may be ſo cut off the old ſtock of Nature, as not to have ſin grow or flouriſh in them, not to bear its bloſſoms, nor viſible fruit; and

and yet have no principle of Grace to bring forth fruit unto Holineſs. And (2.) That whatever Grace follows it proceeds from it, is evident from the nature of the thing it ſelf. For our *Uniting unto Chriſt*, conſiſteth in, or immediately ariſeth from the *Communication of his Spirit* unto us. For *he that is joyned to the Lord is one Spirit*, 1 *Cor.* 6. 17. Our Conjunction unto him conſiſts in our participation of the ſame Spirit with him. And by this Spirit is Chriſt himſelf, or the nature of Chriſt *formed in us*, 2 Pet. 1. 4. And if all the Grace that we are, or can be made partakers of in this World, be but that Nature, in the ſeveral Parts and Acts of it, that from whence it proceeds, whereby it is *formed* in us, muſt needs in *Order of Nature* be *antecedent* unto it. No Grace we have, or can have, but what is wrought in us by the Spirit of Chriſt: Whence elſe ſhould we have it? Doth it grow naturally in our own Gardens? Or, can other men plant, and water it, and give it life and increaſe? Nay, but all Grace is the Fruit and Effect of the Spirit, as the Scripture everywhere declares; See *Gal.* 5. 22, 23. It implyes then a Contradiction, that any one ſhould have any lively ſaving Grace, and not *antecedently* in *order of nature*, receive the Spirit of Grace from Chriſt. For he is the Cauſe, and Grace is the Effect; or as he is ſavingly beſtowed according to the Promiſe of the Covenant, he is the Spring and Fountain, or Efficient Cauſe of All Grace whatever. Now our *Union with Chriſt*, our participation of him, conſiſts in the *Inhabitation* of the ſame Spirit in him and us. And the firſt work of this Spirit given unto us, beſtowed upon us, is to *form Chriſt* in us, whereby our *Union* is compleated. But it will be asked, whether the Spirit of Chriſt doth come into a Soul that hath no Grace? if ſo, then he may be in a graceleſs Perſon. I anſwer that, although this in Order of Nature is conſequent unto the Comunication of the Spirit unto us, as the Effect is, and muſt be to the Cauſe, as light and heat in the beam is unto the Sun; ſo it hath a *ſimulty* of time with it. As *Auſtin* ſpeaks well of the original of the Soul, *Creando infunditur, & infundendo Creatur.* God doth not firſt create a Soul, giving it an exiſtence of its own, without union with the body; but creates it in and by its infuſion. So the Spirit doth not come unto us, and afterward quicken or ſanctifie us; but he doth this by his coming unto us, and poſſeſſing our hearts for, and with Chriſt. This the Apoſtle calls the *Forming of Chriſt in us*, Gal. 4. 19. ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν, until Chriſt be formed or faſhioned in you, as a Child is faſhioned or formed in the womb; that is, until the whole Image and likeneſs of Chriſt, be imparted unto, and implanted upon your Souls. This is the *New Creature* that is wrought in every one that is in Chriſt; that every one is, who is in Chriſt; for the Introduction of this new *Spiritual Form* gives denomination unto the Perſon; *He that is in Chriſt Jeſus is a new Creature*, 2 Cor. 5. 17. And this is *Chriſt in us, the hope of Glory*, Col. 1. 27.

Firſt, It is Chriſt in us. For (1.) it is from him, he is the Author of it, and thence he is ſaid to be our *Life*, Col. 3. 3. (2.) It is like him, it is his Image, and by and through him the Image of God, 2 *Cor.* 3. 18. *Eph.* 4. 23, 24. (3.) It is that which gives us a Spiritual Continuity unto Chriſt. For being united unto him as members unto the Head, there muſt be a conſtant communicative motion of Blood and Spirits, between him and us; which is hereby, *Eph.* 4. 16. *Col.* 2. 19. And without this, we are without Chriſt, or ſo ſeparated from him, as that *we can do nothing*, Joh. 15. 5. For ſuppoſe a Believer to ſtand *Seorſim*, alone by himſelf, χωρὶς Χριστοῦ, at a diſtance from Chriſt, without a courſe and recourſe of Spiritual ſupplies from him, and he can do nothing but die. Cut off a member from the body, diſſolve its natural continuity to the Head, and all the World cannot fetch life into it. Take a member, ſuppoſe an hand, lay it as neer the head as you will, bind it to it, yet if it hath not a natural continuity with the head, it will not live. It is ſo here. A member ſeparated from Chriſt, hath no life. Let it ſeem to lye near the Head by Profeſſion and many ingagements, if it have not this ſpiritual continuity unto Chriſt, it hath no life in it. Secondly, it is the Hope of Glory. (1.) As the Kernel is the hope of Fruit. (2.) As a pledge or earneſt is the hope of the whole contract. In this forming of Chriſt in us, are we made partakers of all Grace and Holineſs in the principle and root of them, for therein doth this Image of God in Chriſt conſiſt. Now this proceeding from our Union, that is and muſt be before it in Order of Nature, and ſo be the Rule, Meaſure, and Cauſe of all that enſues.

Secondly,

Secondly, It is the *first in Dignity*; it is the greatest, most honourable and glorious of all Graces that we are made partakers of. It is called *Glory*, 2 Cor. 3. 18. The greatest Humiliation of the Son of God consisted in his taking upon him of our Nature, *Heb.* 2. 8, 9. And this was *the Grace of our Lord Jesus Christ, that though he was rich*, rich in eternal Glory, the Glory that he had with the Father before the World was, *Joh.* 17. 5. as being in himself God over all blessed for ever, *Rom.* 9. 5. *For our sakes he became poor*, 2 Cor. 8. 9. by taking on him that Nature which is poor in it self, infinitely distanced from him, and exposed unto all misery, which our Apostle fully expresseth, *Phil.* 2. 5, 6, 7. *Let this mind be in you which was in Christ Jesus, who being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a Servant, and was made in the likeness of men.* There was indeed great Grace and Condescention in all that he did, and humbled himself unto in that Nature, as it follows in that place, *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross*, vers. 8. But his Assumption of the Nature it self, was that whereby most signally, ἑαυτὸν ἐκένωσε, he emptied and humbled himself, and made himself of no Reputation. On *this* all that followed did ensue, and on this it did depend. From hence all his Actings and Sufferings in that Nature received their Dignity and Efficacy. All, I say, that Christ as our *Mediator* did and underwent in our Nature, had its worth, merit, use, and prevalency from this his first Condescension in taking our Nature upon him, for from thence it was that whatever he so did, or suffered, it was the doing and suffering of the Son of God. And on the contrary, our *Grace of Union with Christ*, our Participation of him and his Nature, is our highest Exaltation, the greatest and most glorious Grace, that we can be made partakers of in this World. *He became poor for our sakes*, by a participation of our Nature; that we through his poverty may be rich in a participation of his, 2 *Cor.* 8. 9. And this is that which gives worth and excellency unto all that we may be afterwards entrusted with. The Grace and Priviledges of Believers are very great and excellent; but yet they are such as do belong unto them that are made partakers of Christ; such as are due to the quickning and adorning of all *the members of his body*; As all Priviledges of Marriage after Marriage Contracted, arise from and follow that Contract. For being once made *Co-heirs with Christ*, we are made *Heirs of God*, and have a right to the whole Inheritance. And indeed what greater Glory or Dignity can a poor sinner be exalted unto, than to be thus intimately and indissolubly united unto the Son of God; the perfection whereof is the Glory which we hope and wait for? *Joh.* 17. 22, 23. Saith *David* in an Earthly temporary concern, *What am I, and what is my Fathers Family, that I should be Son-in-law unto the King, being a poor man, and lightly esteemed?* How much more may a Sinner say, What am I poor sinful dust and ashes, one that deserves to be lightly esteemed by the whole Creation of God, that I should be thus *united unto the Son of God*, and thereby become his Son by Adoption? This is Honour and Glory unparallel'd. And all the Grace that ensues, receives its Worth, its Dignity and Use from hence. Therefore are the Graces and the Works of Believers excellent, because they are the Graces and Works of them that are *united unto Christ*. And as without this, men can have no inward effectual saving Grace; so whatever outward Priviledges they may lay hold of or possess, they are but stollen ornaments, which God will one day strip them naked of unto their shame and confusion.

Thirdly, It is the first and principal Grace, in respect of *Causality* and *Efficacy*. It is the Cause of all other Graces that we are made partakers of; They are all communicated unto us by vertue of our *Union with Christ*. Hence is our *Adoption*, our *Justification*, our *Sanctification*, our *Perseverance*, our *Fruitfulness*, our *Resurrection*, our *Glory*. Hence is our *Adoption*; for it is upon our *receiving* of him, that this Right and Priviledge is granted unto us, of *becoming the Sons of God*, Joh. 1. 12. No man can be made the Adopted Son of God, but by an *implantation* into him who is the *Natural Son* of God, *Joh.* 20. 17. *Chap.* 11. 16. And thence also are the consequent Priviledges that attend that estate; *For because we are Sons, God sends forth the Spirit of his Son into our hearts, crying, Abba, Father*, Gal. 4. 6. that is, to own God, and address our selves unto him, under the consideration of the Authority and love of a Father. And hence is our Justification. For (1.) being united unto Christ, we are interested in that acquitment from the condemning sentence of the Law, which was granted unto himself when he satisfied it to the utmost, *Rom.* 1. 3, *Isa.* 50. 8, 9.

Isa. 50. 8, 9. for he was *acquitted* as the Head and Surety of the Church, and not on his own personal account; for whereas he did no sin, he owed no suffering nor satisfaction to the Law. But as he suffered for us, the just for the unjust, so he was acquitted as the Representative of his whole Church. By our Union therefore unto him, we fall under the sentence of acquitment, which was given out towards whole Christ Mystical, Head and Members. (2.) Our Union with him, is the ground of the *actual imputation* of his Righteousness unto us; For he covers only the members of his own body with his own Garments; nor will cast a *Skirt over any, who is not bone of his bone, and flesh of his flesh.* And so he is of *God made unto us Righteousness*, 1 Cor. 1. 30. Hence also is our *Sanctification*, and that both as to its *Principle* in a new spiritual Nature, and as unto its *Progress* in *Fruitfulness* and Holiness. The Principle of it, is the *Spirit* it self of Life, Holiness and Power. This God *sheds on us, through Jesus Christ*, Tit. 3. 6. Or, on the account of our Interest in him, according to his Promise, *Joh.* 7. 38, 39. And for this cause is he said to be *our Life*, *Col.* 3. 3. because in him lye the Springs of our spiritual Life, which in and by our Regeneration, Renovation and Sanctification is communicated unto us. And its progress in Fruitfulness is from thence alone. To teach this, is the design of the Parable used by our Saviour concerning the *Vine* and *its branches*, Joh. 15. For as he sheweth our abiding in him to be as necessary unto us that we may bear fruit, as it is unto a *Branch* to abide in the *Vine* to the same purpose; so that without our so doing we are of no more use in the wayes of God, than a Branch that is cut off and withered, and cast aside to burn. And men do but labour in the fire, who in the pursuit of their Convictions, endeavour after Holiness or the due performance of good Works, without deriving strength for them from their Relation unto Christ; for all that they do is either nothing in it self, or nothing as unto Acceptation with God. *We are the Workmanship of God created in Christ Jesus unto good Works*, Eph. 2. 10. Becoming New Creatures by our *In-being* in him, 2 *Cor.* 5. 17. We are thereby enabled unto those good Works, or fruits of Holiness, which God hath ordained, that we should walk and abound in. And hence on many accounts is our *Perseverance*; For (1.) by vertue hereof, we are interested in the Covenant, which is the great means of our Preservation; God having ingaged therein so to write his Law in our *Hearts, as that we shall not depart from him*, Jer. 31. 32. Now this Covenant is made with us under this formal Consideration, that we are the Children and Seed of *Abraham*, which we are not but by our Union with Christ, the one Seed to whom the Promises of it are originally made, as our Apostle declares, *Gal.* 3. 16. (2.) His Care is peculiar for the members of his Body. For as no man hateth his own flesh, but loveth and cherisheth it, nor will suffer any of his members to perish, if by any means he can prevent it; so is the Heart of Christ towards those that are united to him, and therein are members of his Body, of his Flesh, and of his Bones, *Eph.* 5. 29, 30. And therefore (3.) the Care of giving out Supplies unto us, for Assistance against Opposition and Strength for Duties which is the Grace of Perseverance, is incumbent on him. Our Resurrection also depends on this Union; I mean a blessed *Resurrection* in Joy and Glory, unto Light and Life Eternal. For this Resurrection is nothing but the entire gathering up together of the whole Body of Christ unto himself, whereof he gave us a Pledge, Example, and Assurance in his own Person. So the Apostle assures us, *Rom.* 8. 11. *If the Spirit of him that raised up Jesus from the dead dwell in you*, (which, as hath been shewed, is the means of our Union with him) *He that raised up Christ from the dead, shall quicken your mortal bodies by his Spirit that dwelleth in you.* And this he expresly proveth at large, 1 *Cor.* 15. And this lands us in Eternal Glory; which as was observed before, is nothing but the Consummation and Perfection of this Union with Christ. And hence it appears on how many accounts it is the Principle and Measure of all other Graces and Priviledges whatever.

And we may see hence how great our concernment is to enquire diligently into this *Foundation of all Grace, Mercy, and Glory*. If we fail here, as too many seem to do, we do but run in vain, and build in vain, and boast in vain, for all will be lost and perish. We may do well to remember what became of the *House* that was built on the *Sand*, when its tryal came; It *fell*, and its fall was great and irreparable. Such will be the End of the *Profession of men*, that doth not spring and arise from *Union with Christ*. Many wayes there are whereby this may be put to the tryal, on which all our Peace, Satisfaction and Assurance of Spirit in the things of God doth depend. I shall only consider that which our Apostle here proposeth, and that in the ensuing Observation.

Constancy and Stedfastness in believing is the great Touch-stone, Tryal and Evidence of Union with Christ, or a Participation of him. So it is here proposed by the Apostle. We are *partakers of Christ*, that is, declared, manifested and evidenced so to be; if we *hold fast the beginning of our subsistence in him firm unto the End.* So our Saviour describing the great Tryals of mens Faith that shall befall them, adds that in the close as the certain note of discrimination; *he that endureth to the End shall be saved*, Matth. 10. 22. It is enduring Faith that is *true Faith*, and which evidenceth us indeed to be partakers of Christ. And he gives it as a Mark of a false Profession, that it dureth but for a while; *Matth.* 13. 21. Further to explain, evince and improve this Truth, it may be observed,

First; *That there are many appearing Evidences of Union with Christ* that *may and do fail.* The Blade is an *appearing Evidence* of well rooted Corn, but it often fails, and that for want of root, *Matth.* 13. 12. Now by such an Appearance, I do not intend a Pretence; or that there is therein a shew made of what is not: Only there is something which appears to be that which it is not. Or it is somewhat, but not what it *appears* to be. And so it is a *failing sign*, not a τεκμήριον, or assured infallible token. Things of this nature may be such as to *satisfie* them in whom they are, that they are really united unto Christ; but this through their own Darkness and mistakes. And they may be such as others may, nay ought to be satisfyed in, to the same purpose concerning them, as not being able to evince them to be otherwise by any Rule or Word of Truth. So was it with many that are mentioned in the Gospel, they professed themselves to belong unto Christ. This they did on some grounds that were satisfactory to themselves. They were also accepted by others as such, and that judging according to Rule and as they ought. And yet after all they were either discovered to be *Hypocrites*, or declared themselves *Apostates*. Now these kind of signs must extend so far, as there is nothing whereby Union with Christ may be evidenced, nothing that is required according to Rule thereunto, but there must be something in those who are thus deceived and do deceive, that shall make an appearance and resemblance thereof. They must have μόρφωσιν τῆς ὁσιότητος, 2 *Tim.* 3. 5. a compleat *delineation* of *Holiness* upon them, or they can have no pretence unto any such Plea. They must be able to give an Account of a work of *Conviction, Humiliation, Illumination, Conversion*, and of closing with Christ, as also of Affections someway suitable unto such a work. If they utterly fail herein, however any out of darkness and self-love may flatter and deceive themselves; yet others have a Rule to judge them by. But this now we have in daily experience, as there was the same also from the first preaching of the Gospel; Men may give such an account of the Work of Grace of God in them, as themselves may believe to be *saving*, and such as others who have reason to be concerned in them, may rest in and approve. In this Apprehension they may walk in a course of Profession many dayes, it may be all their dayes; and yet at last be found utter Strangers from Christ. But yet this happens not from the nature of the thing it self, as though our Union with Christ in this life were absolutely indiscernible; or at least attended with such darkness and inextricable Difficulties, as that it is impossible to make a true and undeceiving Judgment thereof; but mistakes herein proceed from the blindness of the minds of men, and the deceitfulness of Sin, with some secret inclination to rest in Self or Sin that is in them. And these are such effectual causes of *Self-deceivings* in this matter, that the Scripture abounds in Commands and Cautions for our utmost diligence in our search and inquiry, whether we are made partakers of Christ or no, or whither his Spirit dwell in us or no; which argue both the difficulty of attaining an assured Confidence herein, as also the danger of our being mistaken, and yet the certainty of a good Issue upon the diligent and regular use of means unto that purpose. For,

Secondly; *There may be certain and undeceiving Evidences of a present Participation of Christ*; or which is all one; men may have a Certainty sufficient at present to support and comfort them in their Obedience, and which in the Issue will neither fail them nor make them ashamed, that they are partakers of Christ. And this in our passage must necessarily be briefly confirmed. We speak of them who are really Believers, who have received saving Faith as a Gift from God. Now Faith is ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων, *Hebr.* 11. 1. It is that which gives *Subsistence* unto the things believed in our minds, and is such an *Argument* of them as will not deceive. There is nothing can possibly give the mind a more *undeceiving*

ceiving Assurance than that which causeth its Object to subsist in it, which unites the mind and the Truth believed in one subsistence. This Faith doth in spiritual things. Hence our Apostle ascribes unto it, as its Effect, πεφορίαν καὶ προσαγωγὴν ἐν πεποιθήσει · *Eph.* 3. 12. A *grounded Boldness* with a *confident Trust*, which are the highest Expressions of the minds Assurance. And if this be not enough, he asserts a πληροφορία, as that which it may be regularly improved into; *Hebr.* 6. 11. *Chap.* 10. 22. that is such a Perswasion as fills the mind with all the Assurance that the nature of it is capable of. For as a *ship* can have no impression from the *wind* farther than it is able to receive in its sails, no more are we capable of any impression of the certainty of divine Truths or things believed, other than the nature of our minds can admit of; which is that there must still be an allowance of some doubts and fears by reason of its own Imperfection. But if the Expressions before used may fail us, it is certain, that we can be certain of nothing; no not of this that we are *certain of nothing.* For they are expressions of the highest Certainty and Assurance that the mind of man is capable of. It is then in the nature of Faith it self rightly exercised and improved to evidence this matter unto our souls. Again; The Holy Ghost himself, who neither can deceive nor be deceived, gives peculiar Testimony to our *Sonship* or *Adoption*, which is a consequent of our *Union with Christ*; for none have any power to become the Sons of God, but such as are united unto him, *John* 1. 12. This Testimony is asserted; *Rom.* 8. 15. 16. *Ye have received the Spirit of Adoption, whereby we cry Abba, Father; The Spirit it self beareth witness with our Spirits, that we are the Children of God.* And wherein soever this Testimony doth consist, or by what means soever it be granted unto us, concerning which I shall not here dispute, it is a Testimony sure and infallible in it self, and bringing Assurance to the mind to which it is granted, sealing unto it its Sonship, Adoption and Union. And when the Holy Spirit giveth this *New Name* of a Son of God unto any Believer, he knows it, though others understand it not. *Revel.* 2. 17. For he makes his own Testimony evident unto us, without which his Care and Love towards us would be lost, and the End of our Peace and Comfort be frustrated. Hence we are said to *receive the Spirit of God, that we may know the things which are freely given unto us of God:* 1 *Cor.* 2. 12. It is the Spirit of God whereby the Good things mentioned are bestowed on us, and wrought in us; but this is but part of his Work and Office towards us; he doth moreover distinctly satisfy and assure us that we are indeed made partakers of those Good things.

Moreover, we have in this matter the Examples of those who have gone before us in the Faith, proposed unto our Imitation, and for our Consolation. They had that Evidence and Assurance of an Interest in Christ which we insist upon. So our Apostle declares in the name of all Believers. *Rom.* 1. 38. 39. *I am perswaded*, saith he, *that nothing shall separate us from the love of God which is in Christ Jesus our Lord.* And the rejoycing yea triumphant manner wherein he expresseth this his perswasion, manifests his full satisfaction in the Truth which he proposed. And so the Apostle *John* tells us, that we both *perceive the love of God towards us*, and that we know *that we are passed from death to Life*, 1 Epist. 3. 14. 16. both which depend on our Union with Christ, and which by them is made evident and sure unto us. See *Psal.* 23. 6. Hereon is founded that great Command, that we should give Diligence to make our *Calling and Election sure*; 2 *Pet.* 1. 10. that is unto our own Souls; for in themselves they are unalterable. And if this in the use of means may be not effected, there were no room left for this Precept or Exhortation.

This is also confirmed unto us from the nature and *Use of the Sacraments*; which I know not what they think of, who deny this Truth. In the one of them God sets his seal unto our Initiation into Christ. For it is as Circumcision was of old, the seal of the Righteousness of Faith, *Rom.* 4. 11. which, as I have shewed, we obtain not, but by a *Participation of Christ* and Initiation into him. And therefore is there required in us the *Stipulation of a good Conscience*, to answer the Testimony of God therein, 1 Pet. 3. 21. The other expressly confirms our *Participation of Christ*, and our interest in the pardon of sins, through his blood; being appointed of God as the way whereby mutually is testifyed his Grace unto us, and our Faith in him. See 1 *Corinth.* 10. 16, 17. And if we may not, if we ought not to rest assured of what God testifies unto us and sets his Seal unto, it cannot but be our Duty sometimes to make God a *Lyar*; for so we doe when we believe not his Testimony, *Joh.* 5. 10. But to prevent an hesitation in this matter, he hath not left this under a bare Testimony,

but hath also confirmed it by his Oath; and that to this End, that we might have *strong Consolation*, which without an *undeceiving Assurance* we cannot obtain, Hebr. 6. 17, 18. It is therefore certain that there may be, and there are, *infallible Evidences* of a present *Participation of Christ*. But yet observe further; that

Thirdly; *No Grace, no sign or mark will any longer or any further be an Evidence or Testimony in this matter, but onely as the Soul is effectually influenced unto Perseverance thereby.* If any Grace whatever once lose its *efficacy* in or upon the Soul, unto all such Acts of Obedience as are required unto Constancy and Persistency in our Profession, it loseth all its *evidencing Power* as to our present state and condition. For instance, Faith, as unto the nature of it, and as unto its main effect of our *Adherence unto Christ*, may abide in us, when yet by reason of the Power of Temptation or Prevalency of Corruptions, it may not act *effectually* unto spiritual Experience, for the constant Performance of all such Duties as are required unto our *Persistency in Christ* in a due manner, nor as unto such an *Abstinence from all sin* as is required thereunto. But when it doth so fail, it can no longer evidence our *Union with Christ*; but the Soul wherein it is, will be left unto many disquietments and uncertainties. It is Faith only that is *effectual by Love* and in Universal Obedience, and onely as it is so, will give in this Evidence. Although therefore Perseverance is not of the Essence of Faith, but it is a Grace superadded thereunto, yet the Evidencing power of Faith in this case is taken from its efficacy towards that End; namely, as it is experimentally subservient unto the *power of God to preserve us unto Salvation.* Hence before the Compleating of our Perseverance, which is not to be before the full End of our course, it is the Principal Evidence of our Union with Christ, in the wayes and means whereby it self is continued and preserved.

Fourthly; It is an *Evidence of Union*, in that it is an *Effect* of it; and there is a good Demonstration of a Cause from its proper and peculiar Effect. Where an Effect is produced that cannot be wrought but by such a Cause, it is declared and manifested thereby. As even the Magicians concluded from the miracles of *Moses*, that the *finger of God* was in them. Now our Constancy and Perseverance as I have shewed, are an Effect of our Union with Christ, and from no other Original can they be educed. And this doth most eminently appear in the time and case of Trials and *Oppositions*, such as was the *Season and Condition* that the *Hebrews* were under at present. When a Believer shall consider what Difficulties, Distresses and Spiritual Dangers he hath passed through, and been delivered from, or hath prevailed against; and withall that he hath in himself no Power, Strength or Wisdom that should procure for him such a Success, but rather that on the contrary he hath been often ready to faint, and to let goe the *Beginning of his Confidence*, it will lead him to a discovery of those secret springs of supplies that he hath been made partaker of; which are nothing but this Union with Christ, and participation of him. Besides, this *Perseverance* is the due Issue and Exurgency of Grace constantly exercised, with an improvement and growth thereby. And all growth in Grace, in what kind soever it be, is an emanation from this one foundation of our Union with Christ, which is therefore manifested thereby.

Fifthly; This also may be added; whatever *Profession* hath by any been made, whatever *fruits* of it have been brought forth, whatever *continuance* in it there hath been, if it fail totally, it is a sufficient Evidence that those who have made it, were never partakers of Christ. So our Apostle having declared that some of great name and note were *Apostatized* and fallen off from the Gospel, addes that yet the *Foundation of God standeth sure, that God knoweth who are his*; 2 Tim. 2. 17,18. 19. manifesting that those who did so, notwithstanding their Profession and Eminency therein, were never yet owned of God as his in Christ. And another Apostle tells us, that *those who went out from them*, by a defection from the Faith, *were in truth* none of *them*, or really united unto Christ with them, *Jo. 2. 19.* And where there are partial Decays in Faith and Profession, it gives great ground of suspition and jealousie that the *root of bitterness* is yet remaining in the heart, and that Christ was never formed in it. Let not men therefore please themselves in their present attainments and condition, unless they find that they are thriving, growing, passing on towards perfection, which is the best Evidence of their Union with Christ.

Obs. III. *Persistency in our Subsistence in Christ unto the End, is a matter of great Endeavour and diligence, and that unto all Believers.* This is plainly included in the Expression here

here used by the Apostle, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως βεβαίαν μέχρι τέλους κατάσχωμεν; The words denote our utmost endeavour to hold it fast, and to keep it firm and stedfast. Shaken it will be, opposed it will be, *kept* it will not, it cannot be, without our utmost diligence and endeavour. It is true our *Persistency in Christ*, doth not as to the Issue and Event depend absolutely on our own diligence. The *unalterableness of our Union with Christ* on the account of the faithfulness of the Covenant of Grace, is that which doth and shall *eventually* secure it. But yet our own diligent endeavour is such an indispensible means for that end, as that without it, it will not be brought about. For it is necessary to the continuance of our Subsistency in Christ, both *Necessitate præcepti*, as that which God hath Commanded us to make use of for that End; and *Necessitate medii*, as it is in the Order and Relation of Spiritual things one to another, ordained of God to Effect it. For our Persistence in our *subsistence* in Christ, is the emergency and effect of our acting Grace unto that purpose. Diligence and Endeavours in this matter, are like *Paul's Mariners*, when he was Shipwrackt at *Melita*. God had before-hand given him the Lives of all that fayled with him in the Ship, *Acts* 27. 24. And he *believed that it should be even as God had told him*, *vers.* 25. So now the Preservation of their lives depended absolutely on the *Faithfulness and Power* of God. But yet when the *Mariners* began to fly out of the Ship, *Paul* tells the *Centurion and the Souldiers, that unless those men stayed, they could not be saved*, vers. 31. But what need he think of Ship-men, when God had promised and taken upon himself the preservation of them all? He knew full well that he would preserve them; but yet that he would do so, in and by the use of means. If we are in Christ, God hath given us the *lives of our Souls*, and hath taken upon himself in his Covenant the Preservation of them. But yet we may say with reference unto the means that he hath appointed, when storms and tryals arise, unless we use our own diligent endeavours, we *cannot be saved*. Hence are the many Cautions that are given us not only in this *Epistle* wherein they abound, but in other places of Scripture also, that we should take heed of Apostacy and falling away; as, *Let him that thinketh he standeth, take heed lest he fall*; and, *take heed that we lose not the things which we have wrought*; and, *hold fast that thou hast, lest another take thy Crown*; with the like innumerable.

These Warnings are not given meerly to Professors in general whose condition is dubious, whether they are true Believers or no; nor unto those that are entring only on the wayes of Christ, lest they should recoyle and desert them; but they are given unto all *true Believers*, those of the greatest growth and attainments, *Phil.* 3. 11, 12, 13. that they may know how indispensibly necessary from the Appointment of God, and the nature of the thing it self, our watchful diligence and endeavours are unto our abiding in Christ. And they are thus necessary.

First, Upon the account of the Opposition that is made thereunto. In this one thing, namely, to *separate us from Christ*, is laid out all the skill, power, and craft of our *spiritual Adversaries*. For this End are the *Gates of Hell*, that is the Power, Counsel, and Strength of Satan, peculiarly ingaged. His great design is to cast them down and prevail against them who are built upon the Rock; that is, who are united unto Christ. Our Saviour indeed hath promised, *That he shall not prosper*, Matth. 16. 15. But it is that he shall not *prevail*; which argues a disappointment in a fight or contest. So the Gates of Hell shall not prevail; but we are to watch and contend that they may not. This also is the principal Design of the *World* upon us and against us. It sets all its Engines on work to *separate us from Christ*. Our Apostle reckons them up, or at least gives a Catalogue of the principal of them, *Rom.* 8. 35, 36. and gives us Assurance that they shall never be able to attain their End, or to dissolve the *Union* between Christ and us. But yet he lets us know that our Success is a Conquest, a Victory, which is not to be won without great care and watchfulness, undergoing many difficulties, and going through many hazards, *vers.* 37. And which is worst of all, we fight against our selves; We have *Lusts* in us that *fight against our Souls*, 1 Pet. 2. 11. and that in good earnest. Yea, these are the worst Enemies we have, and the most dangerous, as I have elsewhere declared. This Opposition to our Persistency in Christ, makes our Diligence for the continuance and preservation of it necessary.

Again, It is necessary upon the account of our *Peace*, *Consolation*, and *Fruitfulness* in this World. And these belong to our Subsistence in Christ. Without the two former, we have no satisfaction in our selves, and without the latter, we are of *no Use*

to

to the Glory of God, or Good of others. Now as our eternal Happiness depends on this *Diligence* as the *means* of it, so do these things as their *Condition*; which if we fail in, they also will fail and that utterly. It is altogether in vain to expect true Peace, solid Consolation, or a thriving in Fruitfulness, in a slothful Profession. These things depend *wholly* on our spiritual Industry. Men complain of the *Fruit*, but will not be perswaded to dig up the *Root*. For all our Spiritual Troubles, Darkness, Disconsolations, Fears, Doubts, Barrenness, they all proceed from this *bitter Root* of negligence, which springs up and defiles us. Those then that know how to value these things, may do well to consider how the loss of them may be obviated. Now this Spiritual Diligence and Industry consisteth;

First, In a *watchful fighting* and contending against the whole work of Sin, in its deceit and power, with all the Contribution of Advantage and Efficacy that it hath from Satan and the World. This the Apostle peculiarly applyes it unto, in the Cautions and Exhortations given us, to take *heed* of it, that we be *not hardened by* it; seeing its whole design is to impair or destroy our *Interest and Perstitency in Christ*, and so to draw us *off from the Living God*.

Secondly, In a *daily constant cherishing*, and labouring to improve and strengthen every Grace by which we abide in Christ. Neglected Grace will wither, *and be ready to die*, Rev. 3. 2. yea, as to some degrees of it, and as to its work in evidencing the Love of God unto us, or our Union with Christ, it will utterly decay. Some of the Churches in the *Revelation*, had lost their *first Love*, as well as left their *first Works*. Hence is that Command that we should *grow in Grace*, and we do so when Grace grows and thrives in us. And this is done two wayes. First, when any *Individual Grace* is improved. When that *Faith* which was weak, becomes strong; and that *Love* which was faint and cold, becomes fervent and is enflamed; which is not to be done but in and by the *sedulous exercise* of these Graces themselves, and a constant *Application* of our Souls by them to the Lord Christ, as hath been before declared. Secondly, by adding one Grace unto another. 2 Pet. 1. 5. *And besides this giving all diligence, add to your Faith Vertue, to Vertue Knowledge:* This is the proper work of *Spiritual Diligence*, namely, to *add one Grace unto another*. This is the nature of Gospel-Graces, because of their concatenation in Christ, and as they are wrought in us by one and the self-same Spirit, that the *exercise* of *one* leads us to the stirring up and bringing in the *exercise of another* into the Soul. And the Graces that in order of Practice lye as it were behind, will not be taken notice of or known, but by the due improvement of those whose practice is antecedaneous unto them. Hence some good men live all their dayes, and never come to the *actual Exercise* of some Graces, although they have them in their Root and Principle. And the reason is, because way is not made unto them by the constant improvement of those other Graces from out of whose Exercise they do spring.

And is it any wonder if we see so many either decaying or *unthrifty Professors?* and so many that are utterly turned off from their first Engagements? For consider what it is to abide in Christ; what *watchfulness*, what diligence, what endeavours are required thereunto. Men would have it to be a Plant that needs neither watering, manuring, nor pruning; but that which will thrive alone of it self. But what do they then think of the Opposition that is continually made unto it, the endeavours that are used utterly to root it out? Certainly if these be not watched against with our utmost industry, decayes, if not ruine will ensue. We may also add here; That,

Obs. IV. *Not only our Profession and Existence in Christ, but the Gracious beginnings of it also, are to be secured with great spiritual care and industry.* The substance whereof, may be spoken unto in another place.

Verse, 15, 16, 17, 18, 19.

THere is some difficulty about these Verses; namely, whether they appertain unto, and depend upon the *Discourse foregoing*; or whether they are the *Beginning* of another, on which the Exhortation in the *first Verse of the next Chapter* doth depend. *Chrysostome*, with the *Greeks* that follow him, as *Theophylact* and *Oecumenius* assert

assert the latter. And therefore they suppose an *Hyperbaton* in the words; and that all that discourse which is between the 15th verse of this *Chapter*, and the 1st of the next, is an occasional digression. As if the sense of the Apostle ran to this purpose: *Seeing it is said, To day if you will hear his voice, harden not your hearts as in the Provocation; let us therefore fear lest a Promise being left us of entring into his rest, any of you should seem to come short of it.* But there is no necessity of such a long *Trajection of the sense*, nor of feigning the *Hyperbaton* intimated. The genuine sense and proper Contexture of the Apostles discourse, requires their Connexion with what went before. And the Exhortation in the *first verse* of the next Chapter, is taken from what he immediately after argueth and proveth. And I shall not insist upon the Division of the Chapters, which is *Arbitrary* and of no *Authority*. I shall therefore in the first place rightly state the Coherence of these Discourses, and then proceed to the *Exposition* of the Words.

Three things the Apostle hath stated in his preceding arguing and *Exhortation*. First, The *Evil* which he would have the *Hebrews* carefully to avoid under the Preaching of the Gospel unto them, or their *hearing of the Voice of God*; and that is the *hardning of their hearts*. Secondly, The *Cause* hereof, which he perswades them diligently to obviate; which is the *Deceitfulness of Sin*. Thirdly, The Effect and Consequent of that *Evil* which is *Apostacy*, or *a departing from the Living God*. Hereunto he subjoyns One special means for the Prevention of this Evil in its Causes and Consequents; and that is *mutual Exhortation*. Now whereas he had drawn all the Parts of his Discourse, from an Example recorded in *Moses*, and re-assumed by *David* in the *Psalms*, with an intimation that it was by the Holy-Ghost in him, put over unto the use of the *Church* under the *Gospel*, and therein in an especial manner of the present *Hebrews*; He returns to shew, that his Discourse was fully warranted from that *Example* as recorded originally by *Moses*, and repeated by the *Holy-Ghost* in the *Psalms*. Moreover, there were yet remaining some *Circumstances* of the Example insisted on, which the Holy-Ghost would have us observe for our Instruction, which lay not in the way of his *former Discourse* to collect and observe; These here he gathereth up, and in them gives a great Confirmation to the Grounds and Reasons of his Exhortation. This is his *general* Design; The parts of his Discourse are as followeth.

(1.) He calls over the Example and his own improvement of it summarily again, to lay it as a Foundation of what he had further to infer from it, *verse* 15.

(2.) He makes a tacit *comparison* between them who came out of *Egypt* under the Conduct of *Moses*, which part of it is expressed, and those who were then called to the Profession of the Gospel, which is implyed *verse* 16.

(3.) The former sort he expresly distributes in two kinds; The first whereof he describes, First, By their Sin; (1.) In general, they *hardened their hearts and provoked God*, verse 16. (2.) In *particular*; this their Sin was their *Unbelief*, vers. 18, 19. Secondly, By the Respect that God had towards them; which also is twofold: (1.) That he *was grieved with them*. (2.) That he *sware in his wrath* against them, *vers.* 17, 18. Thirdly, By their *Punishment*; which in like manner is expressed two wayes: (1.) *Positively*, That their Carcasses fell in the Wilderness, *verse* 17. (2.) *Negatively*, That *they did not enter into God's rest*, verse 18, 19. By all which Instances, the Apostle manifests that his *Exhortation* of them from this *Example* was well founded therein; especially seeing the *Psalmist* had in a Spirit of Prophesie prepared it for the *use* of those dayes and these. For justly ought they to be jealous over themselves, lest any of them should fall *into* the like sin, and fall *by* the same Perinishment.

(4.) He manifests that he doth not insist only on the *danger of the sin* dehorted from, and the penalty annexed unto it, as though the nature of this Example was meerly comminatory or threatning; but he declares also partly *expresly*, and partly by *just consequence*, the blessed success which they obtained who fell not into the sins of Infidelity and Apostacy from God; and so strengthens his *Exhortation* from the Promises of God, and his faithfulness in them. This he doth in these words; *Howbeit, not all that came out of Egypt*, verse 16. that is, did not provoke God; which is but one head of the *Antithesis* between the two several sorts mentioned, which is to be understood and preserved in all the other *Instances*. As if he should have said, Some on the other side, *hardened not their hearts, provoked not God*, but believed and obeyed his

his voice; hence God was *not angry with them, ſware not againſt them*, their *Carcaſes fell not in the Wilderneſs*, But they *entred into the Reſt of God*. And thus will it be with them, who ſhall continue to believe and obey the Goſpel.

(5.) He adds a general *Concluſion* as the Summ of what he had evinced out of the words of the Pſalm, which alſo he intended farther to improve, as he doth in the next Chapter, *ver.* 19.

Verſ. 15, 16, 17, 18, 19.

Ἐν τῷ λέγεσθαι, Σήμερον ἐὰν τῆ φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν; ὡς ἐν τῷ παραπικρασμῷ.

Τινὲς γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' ὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωυσέως.

Τίσι δὲ προσώχθισε τεσσαρακονθέτη; ὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ.

Τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασι;

Καὶ βλέπομεν ὅτι οὐ δι' ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

Some few Differences there are amongſt Tranſlations; ſuch as may, ſome of them, give light into the ſenſe of the words, may be remarked.

Verſe 15.

Ἐν τῷ λέγεσθαι; Beza, *Interdum dum dicitur*: *in the mean time, while it is ſaid*. *Interdum, dum*, are not amiſs ſupplyed, if that be the ſenſe of the words, which generally is ſuppoſed ſo to be. Eraſmus, *In hoc quod dicitur*; *in this, that is ſaid*; or, *whereas it is ſaid*. Which is ſuited unto the *Trajection* of the words ſuppoſed by the *Greeks*, before mentioned. *Syriac* איפיא ואמיר *ſicut dictum eſt, as it is ſaid*; reſpecting a repetition of the Teſtimony, *again*. Arias; *in dici*, that is, *in dicendo*; in *ſaying*; ſo the *Arabic*. *Vulgar Lat. dum dicitur*; and ſo we; *while it is ſaid*. I had rather, for Reaſons after to be mentioned, render the words, *whereas it is ſaid*; which alſo is the proper ſenſe of ἐν τῷ λέγεσθαι. The Infinitive with a Prepoſition being often to be conſtrued by the *Subjunctive Mood*.

Ἐν τῷ λέγεσθαι

Ἐν τῷ παραπικρασμῷ. Beza, and the Vulg. Lat. *quemadmodum in illa exacerbatione, as in that Provocation*: expreſſing the *Article* which *Eraſmus* and moſt Tranſlators omit. Neither is it needful to be expreſſed; it being a meer Repetition of the words, and not a Reference unto them that the Apoſtle hath in hand. *Syriack*; harden not your hearts, *to provoke him*, or *that you ſhould provoke him* to anger, exaſperate him: reſpecting the Sin *feared* in them, when it is the *paſt Sin* of their Forefathers that is intended. Æthiopick. Becauſe he ſaith, *to day if you will hear his voice, harden not your hearts, for they provoked him who heard.*

Ἐν τῷ παραπικρασμῷ

Verſe 16.

Τινὲς γὰρ ἀκούσαντες παρεπίκραναν; The *Syriack* begins here the Interrogatory part of this Diſcourſe. *For who are they that when they have heard provoked, him*, But τίνες is Indefinite and not Interrogative, as the following words manifeſt, for the proceſs is not by a *redditive Pronoun*, but an *exceptive Adverb*.

Τινὲς γὰρ

Διὰ Μωυσέως. ביד משה *By the hands of Moſes*; a frequent Hebraiſm for guidance or conduct.

Διὰ Μωυσέως.

Verſe 17.

Τίσι δὲ προσώχθισε; Beza. *quibus infenſus fuit*: with whom was he angry or provoked. Vulg. Lat. *Infenſus eſt*: in the Preſent Tenſe; which is blamed by *Eraſmus*, and corrected by *Vatablus* and *Arias*: as that which regards what was long ſince paſt. *Arabick*, as before, *whom did he curſe? Syr. who were a wearineſs to him?* Of the ground of which variety we ſpake before; on ver. 10.

Τίσι δὲ προσώχθισε;

Ὧν τὰ κῶλα ἔπεσεν; Beza, *quorum artus conciderant; whoſe members fell*: Vulg. Lat. *quorum cadavera proſtrata ſunt*; *whoſe carcaſes were caſt down*. Eraſmus, *quorum membra*. Syr. וגרמשון *and their bones*; whoſe members, bodies, bones, carcaſes fell in the wilderneſs; of the proper ſignification of the word I ſhall ſpeak afterwards.

Ὧν τὰ κῶλα ἔπεσεν;

Verſe 18.

Verſe 18.

Εἰ μὴ τοῖς ἀπειθήσασι; *Beza* and *Eraſmus*; *niſi iis qui non obedierunt*; *But unto them, who obeyed not*. *Arias*; *ſi non incredulis*; *if not unto the Unbelievers*. Vulg. Lat. *iis qui increduli fuerunt*; which our *Rhemiſts* render; *But unto them which were incredulous*. Syr. דלא. אלטביסו *qui non acquieverunt*; *qui aſſenſum non præbuerunt*; *who gave not aſſent*, that is, to the Word or Voice of God which they heard.

Εἰ μὴ τοῖς ἀπειθήσασι.

Verſe XV.

The Introduction unto the enſuing Diſcourſe is in theſe firſt words, ἐν τῷ λέγεσθαι, *Whilſt it is ſaid*; ſo we after the *Vulgar Latine*, and ſundry other Interpreters; *dum dicitur* or to that purpoſe, as was obſerved. Thus theſe words are a Reintroduction of the *former Exhortation*; and therefore ſome ſupply ὑμῖν or ἡμῖν unto them; *to you* or *to us*; *Whilſt it is ſaid to you*, (or *us*) *to day, if you will hear his voice harden not your hearts*: and ſo this Exhortation is reinforced with new conſiderations unto the end of the Chapter. But this ſeems not to be the meaning of the Apoſtle, and ſo not the due Connexion or Conſtruction of the words. For the ſame Exhortation being before laid down from the *Pſalmiſt*, and applyed unto the *Hebrews*, verſe 7. 8. with a full improvement of it in the verſes following, it is not reaſonable to think that he ſhould immediately again repeat it, and that in the ſame words, onely ſomewhat more obſcurely expreſſed. For in this way the meaning of the words muſt be; *While it is day with you, while you enjoy the Seaſon that is ſo called, harden not your hearts*. But this is far more clearly expreſſed, *ver.* 13. *Exhort one another DAILY while it is called to day*, with reſpect to what was before ſpoken; *ver.* 7. 8. Others therefore, as *Eraſmus*, render the words by *in hoc quod dicitur*; *In this that*, or, *whereas it is ſaid*. And ſo a new Exhortation ſhould be intended, whoſe Application after a *Digreſſion* in a long *Hyperbaton* unto the End of this Chapter, is laid down in the firſt verſes of the next. But this ſenſe alſo we rejected in opening the general Deſign of theſe Verſes. The words therefore are to be taken ſimply and *abſolutely* ſo as to indicate a Repetition of the former Teſtimony, and its improvement unto ſome further Ends and Purpoſes. Ἐν τῷ λέγεσθαι מאמור, *whereas it is ſaid*; whereas theſe words are uſed in the *Pſalmiſt*, and are recorded for our Inſtruction. And herein the Apoſtle intends, (1.) Not onely the *Repetition* of the preciſe words here mentioned, but by them calls over again the whole ſtory that depends upon them, which is uſual in ſuch *Quotations*. Out of the whole, he intends now to take New Obſervations unto his purpoſe in hand. For there are yet remaining ſome particular Circumſtances of the *matter of Fact* inſiſted on of great importance, and much conducing unto his Deſign, and to the eſtabliſhment of the Concluſion that he layes down, *ver.* 19. which the Apoſtle in his firſt view of the words, had not yet conſidered nor improved, as not lying in the way of his Diſcourſe then in hand. For their ſakes doth he give this Review unto the whole. (2.) As of the Story, ſo of his own Exhortation upon it, the Apoſtle layes down theſe words as a Recapitulation; which gives influence unto the proceſs of his Diſcourſe; *for ſome*, ſaith he, *when they had heard did provoke*, verſe 16. As if he had ſaid, Conſider what hath been ſpoken, that the ſame befall not you as did the m who provoked and periſhed.

Ἐν τῷ λέγεσθαι

Obſ. And we may ſee hence. *That every Circumſtance of the Scripture is Inſtructive.* The Apoſtle having before urged the Authority of the *Pſalm*, and the Example recorded in it unto his Purpoſe, here he again reaſſumes the words before inſiſted on, and from ſundry Circumſtances of them, with the mattter contained in them, further argues, reaſons and carrieth on his Exhortation. For (1.) He conſiders *who* they were that ſinned and provoked God, wherein he obſerves that it was *ſome of them*, and not abſolutely *all* who came out of *Egypt*; which how uſeful it was unto his Purpoſe, we ſhall afterwards declare. (2.) What became of them who ſo ſinned, *Their Carcaſes*, ſaith he, *fell in the Wilderneſs*; which Circumſtance doth not a little ſet forth the *Indignation* of God againſt their Sin, and his *Severity* againſt their Perſons. (3.) He preſſeth in particular the Conſideration of the *Oath of God*, and manifeſts its exact Accompliſhment; that none who ſhall fall under the ſame Condition may ever expect or hope for an *Eſcape*. Laſtly, From the Conſideration of the *whole*, he collects evidently what was the direct and eſpecial Sin, that procured ſo great a De-

ſtruction, and peremptorily excluded that People out of that Reſt of God; namely their *Unbelief.* Theſe are the παραλειπόμενα that the Apoſtle gathers up in theſe Verſes, which belonging unto the Subject he inſiſted on, fell not before orderly under his Conſideration.

God hath filled the Scripture with Truth. Whence one ſaid well, *Adoro plenitudinem Scripturarum*; *I reverence the fulneſs of the Scripture.* Pſal. 138. 2. *He hath magnified his Word above all his name*; or made it more inſtructive than any other way or means whereby he hath revealed himſelf. For not only doth the whole Scripture contain the whole Counſel of God, concerning his own Glory and Worſhip, our Faith, Obedience and Salvation; but alſo every parcel of it hath in it ſuch a Depth of Truth as cannot by us be perfectly ſearched into. *Pſalm.* 119. 18. *Open thou mine Eyes*, ſaith the Pſalmiſt, *that I may behold wondrous things out of thy Law.* There are wonderful things in the Word, if God be pleaſed to give us light to ſee it. It is like a Cabinet of Jewels, that when you pull out one box or drawer and ſearch into it, you find it full; pull out another, it is full; and when you think you have pull'd out all, yet ſtill there are ſome ſecret Receſſes in the Cabinet, that if you ſearch further, you will find more. Our Apoſtle ſeems to have drawn out all the Boxes of this Cabinet, but making a Second Search into the Words he finds all theſe things treaſured up which he hath not before intimated nor touched upon. It was ſaid by ſome of old, that the Scripture hath Foords where a *Lamb may wade*, and Depths where an *Elephant may ſwim.* And it is true in reſpect of the perſpicuity of ſome Places, and the Difficulty of others. But the Truth is alſo, that God hath in his Grace and Wiſdom ſo ordered its concernments, that what (1.) From the Nature of the Things themſelves which are ſuited unto the various States, Conditions and Apprehenſions of the minds of Men. (2.) What from the manner of their Expreſſion, on which a Character of Divine Wiſdom is impreſſed. (3.) What from the Authority of God putting it ſelf forth in the whole and every particular. (4.) What from its being not onely *Propoſitio Veritatis*, but *Vehiculum Gratiæ*; many, moſt, yea, all the particular places of it, and paſſages in it, are ſuch as through which a *Lamb* may *wade ſafely*, and an *Elephant ſwim* without danger of ſtriking againſt the Bottom. Let any Lamb of Chriſt come in that Order, with that Reverence unto the Reading or Hearing the Word of God, the Scripture it ſelf I mean, which is required, and he will find no place ſo dark or difficult, but that it will yield him that refreſhment which is ſuited unto him, and ſafe for him; and ſomething of God he will obtain; For either he will finde his Graces excited, or his Mind enlightned, or his Conſcience peculiarly brought into a Reverence of God. And let the wiſeſt, the moſt learned and experienced Perſon, that ſeems like an *Elephant* in ſpiritual skill and ſtrength amongſt the flock, come to the plaineſt place to ſearch out the Mind and Will of God in it, if he be humble as well as learned, which if he be not he is not wiſe, he will ſcarce boaſt that he hath been at the bottom of it, and hath perfectly comprehended all that is in it; ſeeing whatever we know, we know but in part. And they may all of them, *Elephants* and *Lambs*, meet at the ſame paſſages of this *River* that makes glad the City of God, theſe waters of reſt and quietneſs, *Pſa.* 23. 2. where the Lambs may wade ſafely, and the Elephants ſwim together. The pooreſt of the flock in the right uſe of Means may take enough for themſelves, even ſuitable Direction and Refreſhment, from thoſe very places of Scripture whoſe Depths the Learnedſt Guides of the Church are not able to ſound or fathom. Not only in ſeveral Places, but in the *ſame Place*, Text, or Teſtimony of Scripture there is food meet for the ſeveral Ages of Chriſtians, whether Babes and Children, or ſtrong Men; with Light and Direction for all ſorts of Believers, according to the Degrees of their own inward Light and Grace. It is like *Manna* which though men gathered variouſly according to their Strength and Appetite; yet every one hath that Proportion which ſuited his own eating. When a Learned man, and one mighty in the Scriptures, undertakes the Conſideration of a place of Scripture, and finds it may be in the iſſue, that with all his Skill and Induſtry, with all his Helps and Advantages, though attended in the uſe of them with fervent *Prayer* and Holy Meditation, that he is not able to ſearch it out unto Perfection, let him not ſuppoſe that ſuch a place will be of no Advantage unto them who are not ſharers in his Advantages, but rather are mean and unlearned. For they may obtain a uſeful portion for themſelves, where he cannot take down all; If any one look on this River of God like *Behemoth on Jordan, truſting that he can draw it up into his mouth*, or take up the whole ſenſe of

of God in it, he of all others ſeems to know nothing of its Worth and Excellency. And this ariſeth, as was obſerved, principally from the things themſelves treated of in the Scripture. For divine and ſpiritual Truths, having God not onely as their immediate Fountain and Spring, but alſo as their proper and adequate Object; there is ſtill ſomewhat in them that cannot be ſearched out unto Perfection. As he ſaid, *Canſt thou by ſearching find out God? canſt thou find out the Almighty to Perfection? Job* 11. 7. עַד תַּכְלִית שַׁדַּי תִּמְצָא: find him out to a perfect Comprehenſion; or to a Conſummation of Knowledge, that it ſhould be perfect. This neither the Nature of God, nor our condition will admit of. We do at beſt but follow after, that we may in our meaſure *Apprehend that*, for which *we alſo are apprehended of Jeſus Chriſt*, *Phil.* 3. 12. And theſe things are ſo tempered by Divine Wiſdom unto the Faith and Light of Believers, and therein unto the uſes of their Conſolation and Obedience; that ſomething hereof is plainly exhibited to every ſpiritual Eye. Alwayes provided that their ſearch and inquiry be regulated according to the Will of God, in a due uſe of the Means. For to this purpoſe, not only the private endeavours of men are required, but the uſe alſo of the Publick Miniſtry, which is ordained of God to lead men gradually into continual further acquaintances with the Will of God in the Scripture.

Some think that it belongs unto the *Fulneſs of the Scripture* that each place in it ſhould have various ſenſes, ſome ſay three, ſome four. But this indeed is to empty it of all fulneſs. For if it have not every where one proper determinate ſenſe, it hath none at all. This it hath; but the things which the words of it are ſigns of and are expreſſed by, are ſo great, deep and myſterious, and have ſuch various reſpects unto our Light, Faith and Obedience, as that it is unſearchably inſtructive unto us. *The Commandment is exceeding broad*, Pſal. 119. 96. רְחָבָה מְאֹד; The word uſed to expreſs the wideneſs of the Sea; *Pſal.* 104. 25. הַיָּם גָּדוֹל וּרְחַב יָדַיִם: *The great Sea* that hath *wide and large arms* which it ſtretcheth out to comprehend the whole Earth: ſo doth the Command widen and ſtretch out its Arms to comprehend the whole Church of God to water it and to make it fruitful. God having enſtamped his Authority and Wiſdom upon it, every concernment of it, every conſequence from it, every circumſtance reported in it, hath its Authority in and upon the Conſciences of men for the End whereunto it is deſign'd. Hence we may obſerve that in the *Quotations* of Teſtimonies out of the Old Teſtament in the New, it is very ſeldom that the principal aim and intendment of any place is inſiſted on, but rather ſome peculiar ſpecialty that is either *truly included* in the words or *duely educed* by juſt Conſequence from them.

And this may teach men what *Diligence* they ought to uſe in ſearching and ſtudying of the Scripture. Slight inadvertent Conſiderations will be of little uſe in this matter. Eſpecially is this incumbent on them, whoſe Duty and Office it is to declare and expound them unto others. And there is amongſt many a great miſcarriage in theſe things, and that both in ſome that *teach*, and ſome that only privately read or *meditate* on the word. Some men preach with very little regard to the Scripture, either as to the *Treaſure* and *promptuary* of all the Truth they are to diſpenſe, or as to the *Rule* whereby they are to proceed. And ſome are ready to *coin Notions* in their own minds or to learn them from others, and then attempt to put them upon the Scripture, or obtain countenance from thence unto them. And this is the way of men who invent and vent falſe Opinions and groundleſs Curioſities, which a *previous* due reverential Obſervance of the Word might have delivered them from. And ſome again, and thoſe too many, *ſuperficially* take up with that ſenſe of the words which obviouſly preſents it ſelf unto their firſt Conſideration, which they improve to their own Purpoſe as they ſee cauſe. Such perſons as theſe ſee little of the Wiſdom of God in the Word; They enter not into thoſe Mines of Gold; They are but *Paſſengers*, they do not ſtand in the *Counſel of God, to hear his Words*; *Jerem.* 23. 22. It is certain that the Diligent ſearch into the Scriptures which is commended unto us, which the Worth of them, and the things contained in them requires, and which that fulneſs and Comprehenſion of Truth that is in them doth make neceſſary, is by moſt neglected. And the ſame may be obſerved in multitudes of *Commentators* and *Expoſitors.* They expreſs things otherwiſe one than another, but for the moſt part directly the ſame. Seldome any one ventures into the deep one ſtep beyond what he ſees his way beat before him and as he ſuppoſes his ground ſecure; though a diligent enquirer may often find the moſt beaten path either to turn away

from

from the Fountain, or at least to end and fail before it comes there. I would not speak any thing to incourage men in bold Adventures, groundless Conjectures, and curious pryings into things hidden, secret and marvellous. But it is humble diligence, joyned with Prayer, Meditation, and waiting on God for the Revelation of his Will in the study of the Scriptures, upon the Account of the fulness of its Treasury, and the guiding, instructive Vertue wherewithal its *concerns are accompanied*, that I would press after. And hence I am perswaded that the Church of God, hath through his Care and Faithfulness, had great Advantage from their Opposition unto the Truth, who to countenance their own Errours have searched curiously into all the Concernments of the Words of many Testimonies given unto the Truth. For though they have done this to their own Destruction, yet out of this *Eater there hath* come *forth* meat. For they have not only given an occasion unto, but imposed a necessity upon us to search with all Diligence into every concernment of some most material passages in the Scripture, and that to the clearing of the Truth, and the stablishing of the mindes of many. That which I would press from these Considerations grounded on the President before us, wherein the Apostle from sundry *latent Circumstances* of the Text, draws out singular useful Observations in reference unto our *Faith and Obedience*, is, that our utmost Diligence, especially in them who are called unto the Instruction of Others, is required in this neglected, yea despised work of *Searching the Scriptures*. And as a consequent of the Neglect hereof, I cannot but say, that I have observed a threefold defect amongst sundry Teachers, that were in general intimated before. As first, when men scarce at any time make use of the Scripture in their Preaching any farther, than to make remarks and observations on the obvious sense of any place, neither entring themselves, nor endeavouring to lead their Hearers into the secret and rich Recesses of them. And Secondly, which is worse; when men without the Scripture design their subjects, and project the handling of them, and occasionally onely take in the words of the Scripture, and that guided more by the *Sound* then the *Sense* of them. And Thirdly; which is worst of all, when men by their own Notions, Opinions, Curiosities, and Allegories, rather draw men from the Scripture, than endeavour to lead them unto it. The Example of our great Apostle will guide us unto other wayes of proceeding in our Work.

Vers. 16.

Ver. 16. *For some when they heard* (the Word) *provoked; howbeit not all who came out of Ægypt by Moses.*

The Intention of the Apostle in this and the ensuing Verses, as hath been observed, is to confirm his preceeding *Exhortation* from the Example proposed unto them, and that on the Consideration of the various Events that befell their Forefathers in the Wilderness, with respect on the one hand, unto the *Promises* and *Threatnings* of God, and on the other, to their *Faith* and *Disobedience*. To this End, in this Verse he makes a Distribution of the Persons, who came forth of *Ægypt* under the Conduct of *Moses*, and heard the Voice of God in the Wilderness. They All came out of Ægypt, they *All* heard the Voice of God; Howbeit All did not *provoke*, but only some. Two things then are affirmed of them All in general; First, that they All *came out of Ægypt by Moses*; Secondly; That they *All* heard the Voice of God. And the Distribution respects one Instance onely; *Some* of these *All* provoked, and some did not. The first thing in general ascribed unto them is, that they *came out of Ægypt by Moses*. A few words, but comprehensive of a great Story; a Work wherein God was exceedingly glorified, and that People made partakers of greater Mercies and Priviledges than ever any before them from the Foundation of the World: the pressing whereof upon the minds and Consciences of the people is one main End of the Book of *Deuteronomy*. *Moses* summs up much of it, chap. 4. 34. *Did ever God assay to go and take him a Nation from the midst of another Nation, by Temptations, by Signes and Wonders, and by a mighty hand, and by an out-stretched Arm, and by great Terrours, according to all that the Lord your God hath done for you?*

Tantæ Molis erat Judæam condere Gentem.

And

And besides the other Circumstances that the Apostle expresly insists upon, this is mentioned here, to intimate what Obligation was on this People to attend unto the Voice of God, in that he brought them up out of *Egypt*; and therefore it pleased God to preface the whole Law of their Obedience with the Expression of it; *I am the Lord thy God which brought thee out of the Land of Egypt*, Exod. 20. 2. διὰ Μωϋσέως, By *Moses*; By the hand of *Moses* saith the *Syriack*. That is, either under his *Conduct* and *Guidance*, or through the Prevalency of the *Miraculous Works* which God wrought by him. Both these senses the Prophet expresseth, *Isa.* 63. 11, 12. *Then he remembred the dayes of old, Moses and his People, saying, Where is he that brought them up out of the Sea, with the Shepherd of his flock? Where is he that put his Holy Spirit within him? That led them by the right hand of Moses with his glorious Arm, dividing the Water before them, to make himself an everlasting Name?* Both the Conduct of *Moses*, and the Miracles that God wrought by him, are comprized in their coming up by *Moses*. And by the way it may be observed, That in this Preparation and Consultation as it were about new Mercies to be bestowed on that People; there are several Persons in the Deity introduced treating about it, and calling to remembrance their former actings towards them. He that speaks is the *Person of the Father*, whose Love and Compassion are celebrated, *vers.* 7, 8, 9. as they are every where peculiarly ascribed unto that Person. And he that is *spoken of*, and as it were enquired after to appear again in the work of their Salvation which peculiarly belongs unto him, he is called the Angel of his Presence, *vers.* 9. and the *Lord* himself, *vers.* 14. that is, the *Person of the Son*, unto whom the actual deliverance of the Church in every streight doth belong; and he is therefore here as it were enquired after. And with reference unto this work by *Moses* it is said, *And by a Prophet the Lord brought Israel out of Egypt, and by a Prophet was he preserved*, Hos. 12. 13. And this belongeth unto the whole People, none excepted. Secondly, This also is ascribed to them, *that they heard*; for whereas it is said, *Some when they heard, provoked*; it is not meant, that *some only heard*, and provoked; but of *them that heard, some only provoked*. What they *heard* was declared before; the *Voice of God*, as it is said, *To day if you will hear his Voice*. And this may be taken either strictly, for the hearing of the Voice of God at the giving of the *Law on Mount Sinai*, when the whole Congregation heard קוֹלוֹת those *Voices* of God in *Thundring* and dreadful *Agitations of the Mount* wherewith it was accompanied, and the Voice of God himself whereby the Law was pronounced, that is, an audible Voice framed for that purpose by the Ministry of Angels: Or it may be taken more largely for a Participation in all those Instructions which God granted unto them in the Wilderness. There seems indeed to be an especial respect unto the *giving of the Law*, though not meerly the Promulgation of the *Ten words on Sinai*, but the whole *Systeme* of Precepts and Ordinances of Worship that attended; for therein they were *Evangelized even as we*, Chap. 4. 2. And also their *hearing* is spoken of as that which was past; *When they had heard*; before their Provoking, which yet figurally happened in the *second year* after their coming out of *Egypt*. This then was the *Voice of God* which they heard.

διὰ Μωϋσέως.

The Sin which is appropriated unto some of them who thus came out of *Egypt* and *heard*, is that παρεπίκραναν, they *provoked*; that is, God, whose Voice or Word, or Law they heard. The meaning of this word, and the nature of the Sin expressed by it, have been spoken to before. I shall add one place that explains it, *Hos.* 12. 13. הכעיס אפרים תמרורים, *Ephraim hath provoked bitternesses*; that is, very *bitterly*. Great provocations have a *bitterness* in them, as the word here denotes, which causeth God to loath the Provokers.

παρεπίκραναν.

By these Considerations doth the Apostle enforce his *Exhortation* before insisted on; and shew the *necessity* of it. This is, that they would diligently attend unto the *Word of the Gospel*, and stedfastly continue in the Profession thereof. For, saith he, when the People of old heard the *Voice of God* in that Dispensation of his *Law and Grace* which was suited unto their Condition, Some of them *provoked God*; whereas they may do so also who hear his Voice in the *Dispensation of the Gospel*, therefore doth it highly concern them to take care, that this be not the Event of their mercy therein.

Lastly, The Apostle adds expresly a Limitation, with respect to the Persons who heard and provoked; *Howbeit not all*. In his preceding Discourse he had expressed the Sin and Punishment of the People indefinitely, so as at first View to include the *whole Generation* in the Wilderness without exception of any. Here, out of the story, he

he puts in an Exception of some even of them who came up out of *Egypt* under the Conduct of *Moses*. And there are three sorts of Persons who lay claim to an Interest in the Priviledge. First, those who being under *twenty years of Age*, were not Numbred in the Wilderness of *Sinai*, in the second year after their coming up out of *Egypt*, *Numb.* 1. 1, 3. For of those that were then Numbred, there was not a man left save *Caleb* and *Joshua*, when the People was Numbred again in the Plains of *Moab* by *Moses* and *Eleazer*, Chap. 26. 63, 64. These were they who died because of their Provocation; those who before were under twenty years old being now the Body of the People that was Numbred. Secondly, The *Tribe of Levi*; For the Threatning and Oath of God was against all of them that were *Numbred* in the Wilderness of *Sinai*, Numb. 14. 29. and the Account is accordingly given in of the Death of the Numbred ones only, *Chap.* 26. 63, 64. Now in the taking of that first *Muster-Roll*, *Moses* was expresly Commanded not to take the *Number of the Levites*, Chap. 1. 47, 48, 49. However I much fear, by the course of the story, that the generality of this Tribe fell also. Thirdly, *Caleb* and *Joshua*, and it is certain that these are principally, if not solely intended. Now the reason why the Apostle expresseth this Limitation of his former general Assertion, is, That he might inforce his Exhortation, with the *Example of them who believed* and obeyed the Voice of God, and who thereon both enjoyed the Promises, and entred into the *Rest* of God; so that he takes his Argument not only from the severity of God, which at first view seems only to be represented in his *Instance* and *Example*, but also from his *Faithfulness* and Grace which are included therein. And we may now alittle further Consider what is contained in these words for our *Instruction*, As

Obs. I. First, *Many hear the Word or Voice of God to no advantage, but only to aggravate their Sin.* Their *hearing* renders their Sin provoking unto God, and destructive to their own Souls. *Some, when they heard, provoked.* Daily Experience is a sufficient Confirmation of this Assertion. The Word of God is Preached unto us; the Voice of God sounds amongst us. As our Apostle speaks, *Chap.* 4. 2. *Unto us was the Gospel Preached as well as unto them*; and that with many Advantages on our part. They heard the Gospel indeed, but obscurely and in *Law-Language* hard to be understood; We have it plainly, openly and without *Parables* declared unto us. They heard the Voice of him that spake on Earth, We his, who speaks from Heaven. But what is the Issue of God's thus dealing with us; plainly some neglect the Word, some corrupt it, some despise it, few mix it with Faith, or yield Obedience unto it. The Dispensers of it may for the most part take up the Complaint of the Prophet, *Who hath believed our Report, and to whom is the Arm of the Lord revealed?* Isa. 53. 1. And unto many after their most serious and sedulous dealing with them in the name of God, they may take up the Apostle's close with the unbelieving *Jews*, Acts 13. 41. *Behold ye despisers, wonder and perish.* Most of them unto whom our Saviour Preached, perished. They got nothing by hearing his Doctrine through their Unbelief, but an Aggravation of their Sin, and the Hastening of their Ruine. So he told *Capernaum* and the rest of the *Towns* wherein he had wrought his Miracles, and to whom he Preached the Gospel. His Presence and Preaching for a while, brought them into a Condition above that of *Jerusalem*; they were *lifted up* unto *Heaven*; but their Unbelief under it, brought them into a Condition worse that that of *Sodom*, they were brought down to *Hell*, Matth. 11. 21, 22, 23, 24. It is I confess a great *Priviledge* for men to have the Word Preached unto them and to hear it, *Psal.* 147. 19, 20. But Priviledges are as men use them. In themselves they are of Worth and to be prized. But unto us, they are as they are used. Hence the Gospel becomes unto some, *A savour of death unto death*, 2 Cor. 2. 16. Yea, Christ himself in his whole Ministry was a *stone of stumbling and rock of offence to both the houses of Israel, a gin and a snare to the Inhabitants of Jerusalem*, Isa. 8. 14. Luk. 2. 34. And the *Enjoyment* of any part of the *means of Grace*, is but a *Tryal*. And when any rest therein, they do but boast in the putting on of their Harness, not knowing what will be the End of the Battel. And let none mistake unto whom the Word of God comes, as it did unto this People in the Wilderness. They are engaged; and there is no coming off but Conquerors, or ruined. If they receive it not, it will be the Aggravation of their Sins, the eternal destruction of their Souls. The Reasons why it will do so, I have insisted on, in the Expolition of *Chap.* 2. *vers.* 1, 2, 3.

In

Obs. II. *In the most general and visible Apostasies of the Church, God still reserves a Remnant unto himself, to bear witness unto him and for him, by their Faith and Obedience. They Provoked; howbeit not all.* They were indeed many who provoked, but not all. A few they were, but yet some there were, who inherited the Promise. The Professing Church in the World was never nearer Ruine than at this time. Once had *Moses* stood out of the way, had he not with all his might of Faith and Zeal abode in the Breach, God had disinherited them all, and utterly destroyed them, and reserved him only for a new Stock or Spring, *Exod.* 32. 9, 10, 14. *Psal.* 106. 23. God had indeed at this time a great secret People in the Children of that Generation. But the *Visible Professing Church*, consisted principally in the men that were numbred, and it is not to be supposed that their Wives were much behind their Husbands in their Murmurings, being more naturally than they in streights and difficulties prone to such miscarriages, by reason of their fears. And *Quantillum absuit*; how near was this whole Church to destruction? How near to Apostacy? How many soever retained their Faith, only *Caleb* and *Joshuah* retained their Profession. When God of old brought a Flood upon the World for their wickedness, the *Professing Church* that had been very great and large in the Posterity of *Seth* was reduced to *Eight Persons*, and one of them a *cursed Hypocrite*. And once *Elijah* could see no more in *Israel* but himself. There were indeed then seven thousand *Latent Believers*, but scarce another *visible Professor*. And it is not hard to imagine how little true Faith regularly professed there was in the World, when Christ was in the Grave. And under the fatal Apostacy foretold in the *Revelation*, those that kept the *Testimony of Jesus* are reduced to so small a Number, as that they are spoken of under the name of *two Witnesses*. But yet in all these hazardous Trials and Reductions of the numbers of *Professors*, God alwayes hath maintained, and ever will, a Remnant, true, faithful, pure and undefiled unto himself. This he hath done, and this he will do.

(1.) *To maintain his own Kingdom* in the World. Satan by his Temptations and the Entrance of Sin, had greatly defaced the Beauty, Glory, and Order of that Kingdom which God first erected in the World, to be governed by the Law of Creation. But God still retains his Soveraignty and Authority, in it and over it, in all its disorder by his all-disposing Providence. But that he might lose nothing by this Attempt of his Adversary, as not in Power or Interest, so neither in Honour or Glory, he erected in the first Promise a *new Kingdom* of Grace. Unto this Kingdom he gives his Son to be *the Head*; *the Head over all things unto the Church*, Eph. 1. 22. and it unto him, to have therein an everlasting Dominion, enduring through all Ages, so that of the encrease of his *Rule and Government therein, there should be no End*, Isa. 9. 7. Now this Kingdom cannot be thus preserved, unless some be alwayes by real saving Grace, and the Profession of it, kept and maintained as Subjects thereof. The *Kingdom of Providence* indeed under all its Alterations is natural unto God, and necessary. It implyes a Contradiction that there should be a Creature, and God not the *Sovereign Lord* of it. But this *Kingdom of Grace* depends on the Purpose and Faithfulness of God. He hath taken upon himself the Continuance and Preservation of it unto the End. Should it at any time totally fail, Christ would be a King without a Kingdom, an Head without a Body, or cease to be the one or the other. Wherefore God will secure some, that neither by *the Abuse of their own Liberty*, nor by the endeavours of the *Gates of Hell*, shall ever be drawn off from their Obedience. And this God in his Grace, Power and Faithfulness will effect to make good his Promises unto Christ, which he multiplied unto that purpose from the foundation of the World.

(2.) Should all Faith *utterly fail in the Earth*, should all Professors Provoke God and *Apostatize* from him, all gracious Entercourse between the *Holy Spirit* and Mankind in this World, would be at an End. The Work of the Spirit it is to convert the Souls of men unto God, to sanctifie them to be Temples for himself to dwell in, to guide, teach, lead and comfort them by supplies of his Grace. Suppose then that no saving Faith or Obedience should be left in the Earth, this Work of the Spirit of God must utterly fail and cease. But this consisteth not with his glorious Immutability and Power. He hath undertaken a Work and he will not faint in it, or give it over one moment until it be accomplished, and all the Elect brought unto God. If therefore the natural Children of *Abraham* fail, he will out of the *stones and rubbish of the Gentiles*, raise up a living Temple unto God, wherein he may dwell, and provide a Remnant for him on the Earth.

(3.)

(3.) God will do this for *the work that he hath for some of his in all Ages* and Seasons to do in the World. And this is great and various. He will have some always to conflict *with his Adversaries* and overcome them; and therein give Testimony to the Power of his Grace and Truth. Could Sin and Satan drive all true Grace, Faith and Obedience out of the World, they would compleat their Victory. But so long as they have any to conflict withall, against whom they cannot prevail, themselves are conquered. The Victory is on the other side; and Satan is sensible that he is under the Curse. Where-ever true Faith is there is a *Victory*, 1 John 5. 4. By this doth God make his Remnant as a *Brazen Wall* that his *Enemies shall fight against in vain*, Jer. 15. 20. Be they therefore never so few they shall do the work of God, in conquering Satan and the World through the *blood of the Lamb*.

(4.) God will always have a Testimony given to his Goodness, Grace and Mercy. As in the Wayes of his *Providence* he *never left himself without Witness*, Acts 14. 17. No more will he in the Wayes of his *Grace*. Some he will have to give Testimony to his Goodness, in the *Calling*, *Pardoning* and *Sanctifying* of Sinners, which who shall do, if there be none on Earth made Partakers of that Grace? They are proper Witnesses who testify what they know and have Experience of.

And Lastly; God will always have a Revenue of especial Glory out of the World, in and by his Worship. And this also must necessarily cease and fail, should not God preserve to himself a Remnant of them that truly fear him.

And if this be the Way of Gods dealing, we may see what becomes sometimes of that which the *Papists* make a *Note of the Church*; namely *Number* and *Visibility*. He that would choose his Party by *tale* would scarce have joyned himself with *Caleb* and *Joshuah* against the Consent of about six hundred thousand men, who cryed out to stone them because they were not of their mind. Gods way indeed is always to preserve some; but sometimes his way is to reserve but a few; as we have seen in sundry Instances before mentioned.

Again; It is evident from whence it is, that the Church of God hath passed through so many Tryals, Hizards and Dangers, and yet hath not to this day at any time utterly been prevailed against. It escaped of old, when *Cain* slew *Abel*; *When all flesh had corrupted its wayes*, and God brought the Flood upon ungodly men: it escaped then in the Family of *Noah*; as it did afterwards in that of *Abraham*; so it did in the Wilderness by the Fidelity of *Moses*, *Caleb* and *Joshuah*. Since the establishment of the *Christian Church*, it is known what dreadful Oppositions it hath been exercised withall. Once the world groaned admiring to see it self surprized into *Arianism*. Afterwards all *wondered after the Beast*; And none suffered to live that received not his mark; an high Renunciation of the Authority of Jesus Christ. Yet from the Jaws of all these Hazards, these Deaths, hath the Church been reserved, and triumphed against all Oppositions. God hath undertaken its Preservation, and he will make it good to the uttermost. He hath given the Lord Christ Power and Authority to secure his own Interest and Concerns in the Earth. And he sends the Spirit to Convert and Sanctify his Elect; and will so doe unto the consummation of all things. A Thread of infinite Wisdom, Care and Faithfulness hath run along in this matter from the Beginning hitherto, and it shall not be cut off or broken. And this may also give us Satisfaction and Security for the Future, as to that Remnant of *Jacob* which lies in the midst, in the Bowels of many Nations; it shall be preserved. He spake proudly who incouraged the *Pilot* in a storm, with *Cæsaris fortunam vehis*; fear not, thou *carriest the fortune of Cæsar*: which though not then, yet soon after failed him. Believers are ingaged in a *Bottom*, that hath Christ in it, and his Interest, and the Faithfulness of God to secure its safe arrival in the harbor of eternal Rest and Peace. There is at this day a dreadful Appearance of an Opposition to the City of God. *Paganisme*, *Mahumetanism*, *Popery*, *Atheism* with sundry gross Heresies are in Combination as it were against it. The Contribution also of Strength and Craft which they have from the Lusts and worldly Interest of Men, is incredible. But yet we see that in the midst of all these storms and Fears the Lord is pleased to preserve a Remnant to himself, neither themselves nor their Adversaries knowing how: and upon the Grounds mentioned he will assuredly continue to do so to the End.

Obs. III. *God laies a few, a very few oft-times of his secret ones in the Ballance against the greatest multitude of Rebels and Transgressors.* They that provoked God were about six

six hundred thousand men; and upon the matter *two* onely opposed them. But in the Language of the Holy Ghost, all that great multitude were but *some*, some not All; The principal part was preserv'd in those who were obedient. They are his Portion, his Inheritance, his Jewels, dear to him as the *Apple of his Eye*; and deservedly preferred unto the greatest heap of Chaff and Rubbish.

Verse 17, 18.

In the two next Verses, the Apostle proceedeth to evince the necessity, and enforce the use of his preceeding Exhortation, from the *Circumstances* of the Example insisted on; And this he doth by way of *Interrogation*. He proposeth in them Questions on the matter of fact, and answers them from what is either directly expressed, or undeniably included in the words insisted on. *Ver.* 17, 18

> *But with whom was he grieved forty years? was it not with them that had sinned, whose Carcases fell in the Wilderness? And to whom sware he that they should not enter into his Rest, but unto them that believed not?*

The kind of arguing here used by the Apostle is not simply *Interrogatory*: but it is that which is said to be by *Interrogation* and *Subjection*; that is, when a Question is drawn, and an Answer substituted out of the same matter; which hath such an Efficacy for Conviction and Perswasion, that the great *Roman Orator* seldom omits it in any of his Orations. And it is so especially when the Question proposed is *Interrogatio Rei*, an Enquiry into a matter of Fact, and the Answer returned is *Interrogatio* λέξεως, in form of speech an *Interrogation*, but really an *Answer*. Such is the Apostle's manner of arguing here; The Interrogation, *ver.* 17. *with whom was he grieved forty years*; is *Interrogatio Rei*; and the Answer returned is in an Interrogatory form of Speech; *was it not with them that sinned, whose Carcases fell in the Wilderness?*

The words of the Interrogation were explained on *ver.* 10. whereunto the Reader is referred. In this Repetition of them the design of the *Apostle* is to fix on the minds of the *Hebrews* the Consideration of the Peoples sin, and God's dealing with them thereon.

The Answer unto this first *Enquiry* consists in a double Description of them with whom God was so long *grieved* or displeased; first, by their Sin, *Was it not with them that sinned*; Secondly, by their Punishment, *Whose Carcases fell in the Wilderness*.

And we may consider first what is *included*, and then what is *expressed* in this Answer. For the first; It is plainly *included* that God was not thus displeased with them *All*. Let not any apprehend that God took a Causeless Distaste at that whole Generation, and so cast them off and destroyed them promiscuously without Distinction. As they were *some* onely and not *all* that provoked, so it was with *some* only and not *all* that God was displeased. And two things do thence necessarily ensue to his purpose and Advantage. First, that his *Exhortation* is enforc'd by shewing that it was not an ordinary *promiscuous Event* that befell their fathers in the Wilderness, but that they passed under a *distinguishing Dispensation* of God towards them, according to their Deportment, as they also were like to doe. Secondly, That they might also consider that with those who sinned not, who *provoked not*, God was not displeased, but according to his Promise they *entred into his Rest*, which Promise in a more excellent sense still remains for their Benefit, if they were not disobedient.

The first thing expressed in the words, or the first part of the Description of them with whom God was displeased, is their *Sin*; *was it not with them that sinned?* Their *Sin* is first mentioned in general, and then the particular nature of it is afterwards declared. There were three sorts of *Sins* that the people were guilty of in the Wilderness. First, they were universally guilty of *personal Sins* in their distinct *Capacities*. And these may justly be supposed to be great and many. But these are not they which are here intended. For if in this sense *God should mark Iniquity, none could stand*. Psal. 130. 3. Neither were they free from sins of this Nature, who τοῖς ἁμαρτήσασι.

are here exempted from being Objects of Gods Diſpleaſure. Secondly, *Eſpecial Provocations* wherein great numbers of the People were ingaged,but not the whole Congregation. Such was the Rebellion of *Corah, Dathan* and *Abiram* with their *Complices*, who were many and great, even *two hundred and fifty Princes, famous in the Congregation, men of Renown.* Numb. 15. 2. The Idolatry and Adulteries of *Peor*, which infected many of the Princes and People,with the like Inſtances. Thirdly. *General Sins* of the whole Congregation; which conſiſted in their frequent *Murmurings* and Rebellions, which came to an Head as it were in that great Provocation upon the return of the Spies, *Numb.* 14. when they not onely provoked God by their own Unbelief, but encouraged one another to deſtroy thoſe two Perſons *Joſhuah* and *Caleb* who would not concur in their Diſobedience; *All the Congregation bade ſtone them with ſtones*, ver. 10. This diſtinction was obſerved by the Daughters of *Zelophehad* in their Addreſs for an Inheritance among their Brethren. *Our Father*, ſay they, *dyed in the Wilderneſs, and he was not in the Company of them that gathered themſelves together againſt the Lord in the Company of Corah, but dyed in his own Sin*; Num. 27. 3. They acknowledge him guilty of *Perſonal Sins*, and deny not but that he joyned in the General Provocation of the whole Congregation; but only that he had an hand in thoſe eſpecial Provocations, which God fixed an eminent mark of his diſpleaſure upon, by cutting off the Provokers with fearful, ſuddain, and ſignal Judgments; whereas others were gradually conſumed by death in a natural way. But it was this laſt kind ofSin, in the guilt whereof the whole Congregation was equally involved, that the Apoſtle intends in this Expreſſion; *was it not with them that ſinned?* Obſerve,

Obſ.I. *God is not diſpleaſed with any thing in his people but Sin.* Or, Sin is the onely proper Object of Gods diſpleaſure, and the Sinner for ſins ſake. *With whom was he diſpleaſed, but with them that ſinned?* I need not ſet up my *Candle* in the *Sun* of this Truth. I wiſh it were as ſeriouſly conſidered *practically*, as it is confeſſed and acknowledged notionally. Every Revelation of God by his Word or works bears witneſs hereunto. And every man hath that Witneſs hereof in himſelf, as will not admit him to doubt of it. The Nature of God, the Law of God, the Light of Conſcience, the ſenſe that is in all of a Judgment, at preſent fixed, and certainly future, teſtify unto it. And doubtleſs great is the power of Sin, and the craft of Satan which prevail with moſt to continue in ſin, notwithſtanding this uncontrolable Conviction.

Obſ.II. *Publick ſins, ſins in Societies are great Provocations of God.* It was not for their private and perſonal ſins that God was thus provoked with this People, but for their *Conſpiracy*, as it were, in ſin. The Reaſons hereof are manifeſt, and I ſhall not inſiſt upon them. God help Cities and Nations, eſpecially ſuch as hear the Voice of God, well to conſider it; and all of us to take heed of National prevailing ſins.

κῶλα Secondly; The Apoſtle deſcribes theſe Perſons by their Puniſhment. *Whoſe Carcaſes fell in the Wilderneſs.* κῶλα. How variouſly this word is rendred by Tranſlators, I have ſhewed before. That which the Apoſtle intendeth to expreſs, is the words of God unto the People, *Num.* 14. 29. במדבר הזה יפלו פגריכם: *in this Wilderneſs ſhall your Carcaſes fall.* Which is emphatically repeated, *ver.* 32. פגריכם אתם יפלו במדבר הזה *your carcaſes, you ſhall fall in this Wilderneſs. Attem, You*, is emphatically added, as to apply the Threatning to their Perſons immediately, ſo to ſhew them, it ſhould be their Lot and not their Childrens as they murmured; as alſo to expreſs a πάθος and Indignation in the Delivery. פגר is from פגר to be *weary, faint, cold, frigore enecari,* (whence is that word) ſlothful. Thence is פגר peger, a *dead Carcaſe*, a thing *cold*, without life, *heat* or *motion.* It is uſed ſometime for the Carcaſe of a Beaſt commonly called נבלה: *That which is fallen*; So *Gen.* 15. 11. moſt frequently for the *Carcaſes of men.* *Elias Levita* ſuppoſeth that it denotes only the *Carcaſes of wicked men.* And indeed it is moſt commonly, if not alwaies ſo uſed. See *Amos* 8. 3. *Iſai.* 14. 17. *Jerem.* 33. 5. *Ezek.* 43. 9. *Iſa.* 34. 3. Chap. 66. 24. There ſeems to be an Exception unto this Obſervation of *Elias*, from *Jere.* 41. 9. *And the pit whereinto Iſhmael caſt*, את כל פגרי האנשים: *All the Carcaſes of the men whom he ſlew.* But whether this be of force againſt the obſervation of *Elias* I know not. Thoſe men might be wicked for ought appears in the Text. Now this Word the LXX. render ſometimes

times by ζῶμα a *body*; Gen. 15. 11. ζῶμα νεκρὸν, a *dead body*, Iſa. 37. 36. Sometimes by νεκρὸς, *a dead perſon*, 2 Chron. 20. 25. Jerem. 33. 5, πτῶμα, *cadaver, a Carcaſe*, Ezek. 6. 5. but moſt frequently by κῶλον, the Word here uſed by the Apoſtle; as, *Numb.* 14. 29. 32. 33. the place here referred unto. Κῶλον is a *member, membrum* or *artus*; which words are of the ſame importance and ſignification; and the whole *compages* of them is the ſame with the Body. As *Tydeus* in *Stadius*,

Odi hos artus, fragilemque hunc corporis uſum.

And the ſame Author again of *Agylleus*

Luxuriant artus, diffuſaque ſanguine laxo
Membra natant.

Hence Interpreters promiſcuouſly render the word here by *membra* or *artus.* Κῶλα are principally *crura & lacerti*; the greater *members of the Body, Arms, Legs* and *Thighs*; whoſe *bones* are greateſt and of longeſt duration. In the *ſingular Number* therefore it ſignifies not the *whole Body*, but ſome diſtinct *Member* of it; and thence it is tranſlated into the uſe of Speech, and denotes a part of a ſentence, a *ſubdiſtinction.* But κῶλα in the plural number may denote the whole Carcaſe. I ſuppoſe the פגרים or *carcaſes* of the People may here be called their κῶλα, their members or their *bones* as *Suidas* renders the Word, becauſe probably in thoſe great Plagues and Deſtructions that befel them, their rebellious Carcaſes were many of them left on the Ground in the Wilderneſs, where conſuming, their greater bones lay ſcattered up and down. So the Pſalmiſt complaines that it befell them at another Seaſon. *Pſal.* 141. 7. *Our bones are ſcattered at the graves mouth, as when one cutteth and cleaveth Wood on the Earth.* In ſuch a work, pieces of the hewed or cleft wood will lye ſcattered up and down, here and there, in ſome places covering the earth; ſo did their bones; and ſaid to be at the *mouth of the Grave*, becauſe the opening of the Earth, is that which gives a Grave to the Carcaſes of men. The Appearance and Spectacle hereof, The Roman Hiſtorian repreſents in the Carcaſes or Bones rather of the Legions cut off by *Harminius* in *Germany* with *Quintilius Varus* and left in the open field, when ſix years after *Germanicus* brought his Army to the ſame place. *In medio campi albentia oſſa* (κῶλα) *ut fugerant, ut reſtiterant, disjecta vel aggerata; adjacebant fragmina telorum, equorumque artus*; Tacit. *Ann. lib.* 1. *In the midſt of the field, bones grown white, ſcattered or heaped, as they had fled, or reſiſted; by them lay pieces of broken weapons, with the members of Horſes.* A great and ſore Deſtruction or Judgment this is accounted amongſt men; and therefore is it made a Repreſentation of Hell, *Iſa.* 66. 24. They *ſhall go forth and look upon the Carcaſes of the men that have tranſgreſſed againſt me; for their worm ſhall not die, neither ſhall their fire be quenched; and they ſhall be an abhorring unto all fleſh.* Some of the *Jews* refer theſe words to the Victory they fancy that they ſhall have againſt *Gog* and *Magog*, when they come to fight againſt their *Meſſiah.* It is literally much more true concerning the *Believing Gentiles*, whoſe *calling* is expreſly foretold and propheſied of in the foregoing Verſes, who ſaw the ſevere Judgment of God on the Unbelieving *Jews*, when in the fatal Deſtruction of their City and Temple, their Carcaſes were truly caſt out on the Earth, *and were an abhorring unto all fleſh.* But here is alſo a Repreſentation of the final Judgment of the laſt Day, and everlaſting Puniſhment of the wicked, whereunto ſome of the words are applyed, *Mark* 9. 44. which the *Targum* on the place alſo applies them unto. The caſting therefore out of Carcaſes to be beheld and abhorred, is a ſore Judgment. And the Jews ſuppoſe that all thoſe who dyed under God's diſpleaſure in the Wilderneſs, were ſhut out of Heaven or the world to come; Tractat. Saned. Perek. 10. They enquire expreſly who ſhall and who ſhall not be ſaved; and at once they deal pretty liberally with themſelves: כל ישראל יש להם חלק לעולם הבא: *All Iſrael ſhall have a part in the world to come*; which they prove out of thoſe words of the Prophet, *and thy people ſhall be all Righteous.* Iſa. 60. which indeed would do it to the purpoſe, could they prove themſelves all to be the People there intended. But afterwards they lay in many Exceptions to this Rule; and among the reſt דור המדבר אין להם חלק לעולם הבא: *The Generation in the Wilderneſs have no portion in the world to come*; and they adde their Reaſon שכא במדבר הזה יתמו ושם

ושם ימותו : *Because it is said, in the Wilderness shall ye be consumed and there shall ye dye.* The redoubling of the Expression, ye *shall be consumed*, ye *shall die*, they would have to signifie death first *temporal*, then *eternal*.

Their Carcases πτῶσιν; *prostrata sunt*, say some; were *cast down*: properly *ceciderunt*; *fell*, that is, *pœnally*; an aggravation of their Destruction. He doth not say, they *died*; but their Carcases *fell*, which intimates *Contempt* and *Indignation*; and so do the words denote in the story it self. And this is the Second part of the Description that is given of those with whom God was displeased for their Sin; *Their Carcases fell in the Wilderness*; the Use whereof to the Apostles purpose hath been declared. And we may see; that

Obs. I. *God sometimes will make men who have been wickedly exemplary in sin, righteously exemplary in their Punishment. They sinned*, saith the Apostle, *and provoked God, and their Carcases fell in the Wilderness.* To what End is this reported? it is that we might take heed, that we fall not after the *same Example of Unbelief*; Chap. 4. 11. There is an Example in *Unbelief*, and there is an Example in the Fall and Punishment of *Unbelievers*. This Subject our Apostle handles at large, 1 *Cor.* 10. 5, 8, 9, 10, 11. The substance of his Discourse in that Place is, that God made the *people in the Wilderness* upon their sinful Provocations, *Examples* of his Severity unto them that should afterwards live Ungodly. And the Apostle *Peter* declares the same Truth in the Instances of the *Angels* that *sinned*, the *old World*, *Sodom* and *Gomorrah*, 2 *Pet.* 2. 4, 5, 6. God made them ὑπόδειγμα an express *Example* and Representation of what should he done in others. And in the Law of old, the Reason why Punishment was to be indispensibly inflicted on *Presumptuous Sinners*, was that others might hear and fear and do so no more. Besides in that *Government of the World* by his Providence which God is pleased to continue, all Ages and Stories are full of Instances of exemplary Judgments and Punishments, befalling and inflicted on such as have been notorious in their Provocations; He thereby *revealing his Wrath from Heaven against the Ungodliness of men*, Rom. 1. 18. And often-times those Judgments have had in them a direct Testimony against, and discovery of the nature of the Sins revenged by them. Our Saviour indeed hath taught us that we are not to fix particular demerits and sins by our own surmises, on Persons that may be overtaken with dismal Providences in the World, merely because they were so overtaken. Such was the Condition of the *Galileans whose blood Pilate mingled with their Sacrifices*, and the *eighteen* upon whom the Tower of *Siloam* fell and slew them; of whom he denies, that from what befell them we have any Ground to judge to have been *greater sinners* than others, *Luke* 13. 3, 5. This onely in such cases may be concluded; namely, that such Persons were Sinners as all are, and therefore righteously obnoxious at any time unto any severe Judgment of God.

And the Reason of Gods *singling* them out in such a manner, is that mentioned in the same place by our Saviour; namely, to declare and proclame unto others in the like condition with themselves, that *unless they repented, they should all likewise perish*. And so it befell this People who neglected these Instructive Examples; Within a few years, thousands and ten thousands of them had their blood as it were mingled with their Sacrifices, being slain by multitudes in the Temple, the Place of their Offerings, and no less Number of them perishing in the fall and ruine of their *Walls* and buildings battered down by the *Romans*. But in such Cases God takes out men to be *instructive* in their Sufferings unto others in a way of Soveraignity, as he caused the man to be *born blind*, without any respect unto particular demerit in *himself or his Parents*, John 9. 2, 3. But yet this hinders not, but that when mens sins are visible, they are, as the Apostle speaks, *open before hand and going before to Judgment*, 1 Tim. 5. 24. They are πρόδηλοι, *manifest* to the Judgment of all men, before they come to be laid open at the last day. And they *go to Judgment before* the Sinners themselves are brought thither. And with respect unto such as these, God may and doth oftentimes so connect Provoking Sins, and extraordinary Judgments or Punishments, that men cannot but see and own the Relation that is between them. Such were the Sins of the old *World*, and the *flood*, of *Sodom*, and the fire, of *Dathan* and the Earth opening its mouth to receive him, with the rest of the Instances frequently enumerated in the Scripture. Such are all Stories and reports of time in the World filled withall; and our own dayes have abounded with pregnant Instances to the same purpose. And God will do thus;

First,

First; *To bear witness to his own Holiness and Severity.* In the ordinary Course of the Dispensation of his Providence, God gives constant Testimony unto his Goodness and Patience. *He causeth his Sun to rise on the evil and on the good, and sendeth Rain on the just and on the unjust*, Matth. 5. 45. He never left himself *without Witness in that he did men Good, and gave them rain from Heaven, and fruitful Seasons, filling their hearts with food and gladness*, Acts 14. 17. This constant Testimony doth God give unto his Goodness and Patience amongst men; and his Design therein is to bring them to an acknowledgment of him, or to leave them in their wickedness utterly without excuse. For under the Enjoyment of these things he leaves the Generality of Mankind; by whom for the most part they are abused, and God in them is despised. But things will not end so. He hath appointed a day wherein he will call them over again; and will require his *Corn* and *Wine* and *Oyle*, his Health, his Peace, his Plenty, his Prosperity, at the hands of men. Yet, though this be his ordinary way of proceeding, he doth not absolutely commit over his Severity and Indignation against Sin to be manifested and asserted by his written Threatnings and Comminations of things future. He will *sometimes rise up to his Work, his strange Work, his Act, his strange Act*, Isa. 28. 21. That is, to execute great and fearful present Judgments on Sinners; which though it be, and seem a *strange Work*, seldom coming to pass or effected; yet it is his *Work*, a work that becomes him, and whereby he will manifest his *Holiness* and *Severity*. He *reveales his Judgments from heaven against the ungodliness of men*; Rom. 1. 18. And this he doth by *Exemplary Punishments*, on *Exemplary Sinners*.

Secondly; God doth this to check and controll the *Atheism* that is in the Hearts of men. Many whilst they see wicked men, especially open and profligate sinners, prospering in a constant Course, are ready to say in their Hearts, that there is no God, or that he hath forsaken the Earth; or with them, *Job* 9. 24. *The Earth is given into the hand of the wicked, if not where and who is he:* Where is he, or who is he, that should punish them in or for all their enormous Provocations: or, as they *Mal.* 2. 17. *Where is the God of Judgment?* And this encourageth men in their wickedness, as the Wise man expressly tells us. *Because sentence against an evil Work is not executed speedily; therefore the heart of the Sons of men is fully set in them to do evil*, Eccles. 8. 11. The consideration hereof, makes them cast of all regard of God, and to pursue the Lusts of their hearts according to the power of their hand. To stay men in this Course, God sometimes hurls a Thunderbolt amongst them; casts out an amazing Judgment, in a way of Vengeance on some notable Transgressors. When men have long travelled, or have been long upon a Voyage at Sea, if they meet with nothing but smiles of Sun and Wind, they are apt to grow careless and negligent, as though all must needs be smooth to their journeys end. But if at any time they are surprised with an unexpected clap of Thunder, they begin to fear left there be a storm yet behind. The Language of *Nature* upon such Judgments as we speak of is, *Est profecto Deus, qui hæc videt & gubernat*; or as the Psalmist expresseth it, *verily there is a Reward for the Righteous, verily there is a God that judgeth in the Earth*. And were it not that God did sometimes awe the world with his strange Works of Vengeance which he executes at his Pleasure, so that great Sinners can never be secure one moment from them; it is to be feared that the Atheism that is in the hearts of men would bring them every where to the condition of things before the Flood; when the *whole Earth was filled with Violence, and all flesh had corrupted its wayes*. But these Judgments do secretly influence them with that Dread and Terrour, which prescribe some bounds to the lusts of the worst of men.

Thirdly; God will do thus for the *Incouragement of them whom he hath designed to bear Witness to himself* in the World against the Wickedness of men. The principal Work of the Servants of God in the World, is to *bear Witness* unto God; his Being, his Holiness, his Righteousness, his Goodness, his Hatred of Sin. For this Cause are they for the most part mocked, despised, and persecuted in the World. So saith our Apostle. *For therefore we both labour and suffer reproach, because we trust in the living God*, 1 *Tim.* 4. 10. And sometimes they are ready to faint in their Tryals. It is unto them *like a Sword in their bones; while their Enemies say unto them, Where is your God?* Psal. 42. 10. They have indeed a sure word of Promise to trust unto, and to rest upon; and that which is able to carry them safely and quietly through all Temptations and Oppositions. But yet God is pleased

sed sometimes to relieve and refresh their spirits by confirming their Testimony from Heaven, bearing Witness to himself and his Holiness by his Visible tremendous Judgments upon openly notorious Provokers. So saith the Psalmist; *God shall take them away as with a Whirlwind, both living and in his Wrath*; In the midst of their dayes he shall bring Judgment and Destruction upon them, fearfully, suddenly, unexpectedly, unavoidably, like a Whirlwind. And what then; *The righteous shall rejoyce when he seeth the Vengeance; he shall wash his feet in the blood of the wicked*, Psal. 58. 9, 10. That is Gods executing of dreadful Judgments on wicked men to their Destruction, shall justify them in their Testimony and Profession, and *wash off all Aspersions* cast upon them; which shall cause them to rejoyce or cleanse their own wayes upon the Example set before them, and the mouth of Iniquity shall at least for a Season be stopped.

The *Use* hereof is that which *Hannah* proposeth, 1 *Sam.* 2. 3. *Talk no more so exceeding proudly; let not Arrogance come out of your mouth, for the Lord is a God of Knowledge; and by him actions are weighed.* Let men take heed how they arrogantly boast themselves in their sin and wickedness; which is too common with provoking Sinners; for God is a God of Knowledg and Judgment. If they regard not the Judgment that is for to come, but put the evil day far a way from them, yet let them take heed lest God single them out unto some signal Vengeance in this World; to make them Examples unto those that shall afterwards live ungodly. It is to me strange that some men considering their Course and Wayes, should be so stupidly secure, as not to fear every moment, lest the Earth should open and swallow them up, as it did *Dathan* and *Abiram*, or that Thunder or Lightning from Heaven should consume them as it did *Sodom*, or that one Judgment or other should overtake them as they are acting their Villanies. But they are secure, and will cry Peace, untill they are surprised with sudden Destruction.

(2.) Let us learn to glorify God because of his Righteous Judgments. The Saints in Heaven go before us in this work and Duty. *Revel.* 11. 15, 16, 17, 18. chap. 15. 3, 4. chap. 19. 1, 2. So they did of old in the Earth; as in that signal instance of the Song of *Moses* upon the Destruction of the *Ægyptians* in the red Sea: *Exod.* 15. from verse 1. to the 20. And God requires it at our hands. Not that we should rejoyce in the misery of men; but we should do so in the Vindication of the Glory of God, which is infinitely to be preferred before the Impunity of profligate Sinners.

Obs. II. *Great Destructions in a way of Judgment and Vengeance, are instituted Representations of the Judgment and Vengeance to come.* I dare not say with the *Jews*, that all this provoking Generation perished eternally; and that none of them shall have a blessed lot or portion in the world to come. They might repent of their sins and Provocations. The Oath of God was to their temporal Punishment, not to spiritual Impenitency. There is a *Repentance* which may prevail for the removal or at least deferring of a temporal Judgment threatned and denounced, if not confirmed by *Oath*; which yet is not prevalent to free the Sinner from eternal Ruine. Such was the Repentance of *Ahab*; and probably that of *Nineveh*. And there is a Repentance and Humiliation that may free the Soul from eternal Ruine, and yet not take off a *temporal Judgment* threatned against it. Such was the Repentance of *David* upon his *Adultery*. The Lord put away the guilt of his Sin, and told him that he should not dye penally, but would not be entreated to spare the life of the Child, nor him in those other sore Afflictions which afterwards befell him on the same Account. And thus might it be with some, yea, with many of these *Israelites*. God might give them Repentance to make way for the Pardon and Forgiveness of their Persons: nevertheless he would so far take Vengeance *on their Inventions* as to cause their Carcases to fall in the Wilderness. But yet this must be acknowledged, that their *Punishment* was a great *Representation of the future Judgment*; wherein ungodly Unbelievers shall be cast off for ever. For, as they fell visibly under the *Wrath and Displeasure of God*, and their *Carcases were cast out in the Wilderness* as a loathsome Abomination; so their Judgment overtook them under this formal Consideration, that they were *excluded out of the Rest of God*. And these things together give an evident *Resemblance* of the Judgment to come; when sinners shall perish eternally under the Wrath of God, and be for ever excluded out of his Rest. So *Jude* affirms the same of the Destruction of *Sodom* and *Gomorrah*: *ver.* 7. And hence many of Gods great Judgments in this world are set out under such

such Expressions, as that the teaching of the dread of the final Judgment at the last day seems principally to be intended in them. See *Isa.* 34. 1, 2, 3, 4, 5. *Dan.* 7. 9, 10, 11. *Matth.* 24. 29. *Heb.* 10. 26, 27. 2 *Pet.* 3. 5, 6, 7. *Revel.* 6. 13, 14, 15, 16, 17.

Verse 18.

The Apostle pursues his Design yet further, in making Application of the Example laid down and insisted on unto the *Hebrews*, by way of *Interrogation*, as to one Circumstance more. And hereunto an *Answer* is returned by him, and that such as is evidently supplyed out of the story it self. Here also he discovers what was that *particular sin*, which was the Ground of all their other Transgressions and Miscarriages, the Declaration of the danger and guilt whereof he principally intends. *Ver.* 18.

And to whom sware he that they should not
enter into his Rest, but to them that
believed not?

The Question proposed is annexed unto that foregoing, and declared to be designed unto the same Purpose by the respective copulative which we render, *And.* *And to whom.* The words of this Question have been explained before on *Verse.* 11. Only here is one thing added. For whereas it is there said only that *God sware in his Wrath, that they should not enter into his rest*; that is, he sware so *concerning them*; it is here intimated that for their greater terror, and the manifestation of his Wrath and Indignation, he sware so *to them*. *To whom did he swear*; and so it appears to have been from the story. For though the *Words of the Lord* were repeated unto the People by *Moses* and *Aaron*, yet the People themselves are proposed as they unto whom he spake and sware; *As you have spoken, so will I do unto you*; *your Carcases shall fall in this Wilderness*, Numb. 14. 28, 29. This Enquiry the Apostle makes upon that Typical Example, wherein the present condition of the Church of the *Hebrews* was represented. Τίσι ὤμοσε.

The *Answer* which he returns hereunto, which is evidently collected from the whole matter, contains the Instruction intended by him: εἰ μὴ τοῖς ἀπειθήσασι. This word as I have shewed is variously rendred; by some, *obeyed not*; by some, *believed not*; by some, *assented not, acquiesced not.* Πείθω, is to *perswade*, by words or any other means. And ἀπειθέω, is properly, *not to be perswaded*, so as to do the thing that the perswasion leads unto. And if that *Perswasion* be with *Authority*, that *dissent* is to be disobedient, or *contumacious*. And these are varied according as the *Proposal* of the *Perswasion* which they respect hath been. For it may sometimes be by an *Exhortation* in General; and sometimes it may be attended with Commands, Promises and Threatnings, which vary if not the *kind* yet the *degree* of the Sin intended. Ἀπείθεια is usually *Inobedientia, Contumacia*, and sometimes *Rebellio*; *Disobedience, Stubbornesse*, or *Rebellion*. But the same words are often in the New Testament rendred by *Unbelief, Infidelity, Incredulity*, not to believe. As indeed the word πίστις it self, or *Faith*, is from πείθω to *perswade*. And in other Authors is nothing but that Perswasion of mind which is begotten in any man by the Arguments and Reasons that are proposed unto him, for that purpose. But the promiscuous rendring of that word by *Disobedience* or *Unbelief*, seeing these things formally differ, is not so safe, and ought to be reduced unto some certain Rule. This for ought I can perceive *Interpreters* have not done, but have indifferently rendred it, by the one Word or the other. Ἀπείθεια, we render *Unbelief*, Rom. 11. 30, 32. Heb. 4. 11. and by Disobedience, *Eph.* 2. 2. & 5. 6. *Col.* 3. 6. but for the most part place the other word in the margent. Ἀπειθέω, commonly by, *Believe not*, Rom. 11. 30, 31. *Chap.* 15. 31. *Acts* 14. 2. *Chap.* 17. 5. *Chap.* 19. 9. *Chap.* 11. 31. sometimes by *Obey not*, *Rom.* 2. 8. *Chap.* 10. 21. 1 *Pet.* 2. 7, 8. *Chap.* 3. 20. *Chap.* 4. 17. And ἀπειθὴς every where by *Disobedient*, *Luke* 1. 17. *Acts* 26. 19. *Rom.* 1. 20. 2 *Tim.* 3. 2. *Tit.* 1. 16. *Chap.* 3. 3. And the like variety may be observed in other *Interpreters*. I suppose, as was said, that the *Translation* of this Word may be reduced unto some certain Rule. Ἀπείθεια and ἀπειθέω do certainly denote a denial of the proper effect of πείθω; the Effect of *Perswasion* is not produced. Now this *Perswasion* is not meerly and solely an *Exhortation by Words*; but whatever it is that hath, or ought to have a moral Power τοῖς ἀπειθήσασι.

Power to prevail with the mind of a man to do or not to do any thing, it hath the Vertue of a Perfwafion. Thus in *Commands*, in *Promifes*, in *Threatnings* there is a Perfwafion. This is common to them all, that they are fitted and fuited to prevail with the minds of men, to do or not to do the things which they do refpect. But there is fome peculiar *Adjunct*, whereby they are diftinguifhed as to their Perfwafive Efficacy; as *Authority* in Commands, *Faithfulnefs* in Promifes; *Severity* in Threatnings, *Power* and *Holineß* in all. That which is *Perfwafive* in *Commands* as formally fuch, is *Authority* and Power. That which is fo in *Promifes*, is Faithfulnefs and Power; and fo of Threatnings. Look then in any place what is the formal Reafon of the *Perfwafion* whofe difappointment is expreffed by ἀπειθέω and ἀπειθεία, and we fhall underftand what it is that firftly and directly is intended by them. That whereby we anfwer a *Command* is *Obedience*, becaufe of the Authority wherewith it is attended, and our not being perfwaded or prevailed on thereby is *Difobedience*; That whereby we Anfwer a *Promife* is *Faith* or Truft; or Believing; and our failing herein is Unbelief. Not that thefe things can be *feparated* one from another, as though we could *obey* and not *believe*, or *believe* and not *obey*; but that they are thus diftinguifhed one from another. Where-ever then thefe Expreffions occur, we muft confider whether they directly exprefs the neglect of the *Command* of God or of his *Promife*. If it be of the former, they are duly rendred by *difobeying* and *difobedience*; if the latter, by *Unbelief*, *Incredulity* and the like. Now becaufe thefe things are of a near Alliance and cannot be feparated; where-ever one is expreffed, the conjunction of the other is alfo underftood. As in this place their ἀπειθεία did principally refpect the *Promife* of God to give them the Land of *Canaan*, and his Power to effect it; fo that *Unbelief* is firftly and principally intended. They would *not believe* that he would or could bring them into that Land. But yet becaufe they were alfo under the Command of God to go up and poffefs it, their Unbelief was accompanied with *Difobedience* and *Rebellion*. This then is the meaning of thefe *Words* in this place. *To whom did he fwear, that they fhould not enter into his reft?* It was unto them to whom the *Promife* of it being made, and a *Command* given that they fhould be *ready* to go up and poffefs it, they would not, they did not acquiefce in the Faithfulnefs and Power of God, believed not his Word, and thereupon yielded not Obedience unto his Commands; and this was fufficient both to provoke and juftifie the *Severity* of God againft them, in his *Oath*, and the Execution of it.

Obf. *All Unbelief is accompanied with Contumacy and Rebellion*; it is ἀπειθεία; and thofe in whom it is are not perfwaded to comply with the Mind and Will of God. I intend that *privative Unbelief* which hath been before explained. When the Object or Thing to be believed is fufficiently propofed and made known unto any Perfon, which renders it his Duty actually to believe, efpecially when it is propofed in the way and manner prefcribed by God in the *Gofpel*, that is, with the higheft Reafons, Motives and perfwafive inducements conceivable; if fuch a Perfon mix not the Word fpoken with Faith, his Unbelief is *privative* and ruinous to his Soul; and that becaufe it hath Contumacy and Rebellion accompanying of it. Now two things concur in Difobedience, Contumacy, and Rebellion; (for I ufe them in the fame general fenfe, as thofe which agree in the fame general nature, for they denote only diftinct Aggravations of the fame fin.) Firft, an *unperfwadableneß of mind*, and that againft evident convincing Reafons. When a man is perfwaded by fuch as have Right, or whofe Duty it is fo to deal with him unto the doing of any thing, or the belief of any Truth, with and by the Ufe of fuch *Arguments* as are fuited in fuch cafes to work and prevail with the minds of men, and he have nothing to object to what is propofed unto him, and yet *complyeth not* in a way of *Obedience* or *Affent*, we fay fuch an one is obftinate and perverfe; one not perfwaded by Reafon; He is *Contumax*. See *Prov.* 1. 23, 24, 25.

Secondly; *A pofitive Act of the Will* in oppofition unto, and the Rejection of the things propofed unto it as thofe which it likes not, it approves not of, but rather defpifeth, *Ifa.* 30. 15. Now if among the Arguments ufed to prevail with the mind, that of *Supream Authority* be one, then *Rebellion* is added unto *Difobedience* and Stubbornnefs. *Rom.* 10. 21. And both thefe concur in *Unbelief*. Unbelievers may pretend, may plead other things, why they do not believe; or they may profefs that they do believe when they are utter ftrangers from it; but the true Reafon of this abode in their State and Condition is the *unperfwadableneß* of their Minds, and the difobedience

difobedience of their Wills, both attended with *Contumacy* and *Rebellion* againft God. To evince this we may Confider;

Firft, That the Gofpel *requiring Faith* in the Promifes, doth obviate or take away all *Objections* that can be made againft it, on any account whatever. *Objections againft Believing* may arife either, (1.) On the part of him who is the Author of the things propofed to be believed; and that either, 1. As unto his *Power* and Faithfulnefs, Or, 2. As unto his *Will*, Goodnefs, and Grace; Or, (2.) They may arife on the part of the *things themfelves* propofed to be believed; as that they are not 1. either *Good* and defireable in themfelves, or, 2. not needful; or, 3. not *Adequate* or fuited unto the End for which they are propofed; Or, (3.) on the part of the *Perfons themfelves* required to believe; as that they are not things for them; but that they are either (1.) too *hard* and difficult for them to attain; or (2.) too *good* for them to expect; or (3.) too *far above them* to underftand. But now all *thefe Objections* are obviated and prevented in the Gofpel. And no ground is left unto any Sinner whereon he may manage any of them againft the *Exhortations* and *Commands* of it to believe. This hath been fo well evidenced in particular by fundry Holy and Learned Perfons, as I fhall not need to infift thereon.

Secondly, The Gofpel makes it appear that its Commands and Exhortations to believe are moft *reafonable in themfelves*, and moft *reafonably* to be accepted by finners; and that on all accounts of *Reafon* whatever. As (1.) Upon the account of *Righteoufneß* in him that requires Faith or Belief of men. He that doth fo, *may do fo*, and that juftly. He requires no more but what is *due* unto him; and which cannot be denied him without the higheft fin, folly, and diforder. This the Gofpel fully declares. It is *God* who requires *Faith* in us; And it is fo far from being unrighteous that he *fhould* fo do, that it is of infinite Grace, and Love that he *will*. (2.) On the Account of *Neceffity*, on the part of them who are required to believe. This alfo the Gofpel layes open and naked before the eyes of men. It doth not leave them to flatter themfelves with vain hopes, as though they might do well enough without anfwering the Command of God in this matter, or might find out fome other way for their help and relief; but it plainly and frequently declares that without the due performance of this Duty, they muft perifh, and lie under the wrath of God to Eternity. (3.) On the Account of the *Goodneß*, *Grace*, and *Condefcention*, that is in the Propofal of the *Object* of Faith, and the Command of Believing. The things themfelves are excellent and precious, and our Advantage by an intereft in them fo great and unfpeakable, as that they are every where in the Gofpel manifefted to be the Effects of *infinite Grace* and Love. (4.) Of Safety: An End is propofed to be aimed at; and that *Deliverance* from Sin, Death, Hell, and Vengeance everlafting; with the *Attainment* of Reft, Peace, and Bleffednefs in the Enjoyment of God. This End all *convinced Perfons* aim at; and there is a fecret Preparation in the feeds of natural Light to encline the minds of men to feek after this End. Now the Gofpel propofeth the things which it requires to be believed, as the only Way and Means for the attaining of this End. And that this Way is fafe, and fecure, that never any one mifcarried in it, or fhall do fo for ever, it gives all the Affurance that the Word, Promife, Covenant and Oath of God, can yield or afford. On all which it follows, that it is a reafonable thing that we fhould believe.

Thirdly, Confider the *Manner* how the Gofpel propofeth unto us the Object of Faith, or the things which it requireth to believe. It doth not do this by a meer naked *Revelation* or Declaration of them unto us, attended with a fevere Command. It adds Intreaties, Exhortations, Reafonings, Encouragements, Promifes, Threatnings; every way it proceedeth, that is, meet and fuited to prevail on the minds of rational Creatures. All the things of our own *Eternal Concernment* are propofed unto us, with that Gentlenefs, Tendernefs, Condefcenfion, that Love, that Earneftnefs, that Evidence of an high concern in us, and our Good, that *Patheticalnefs* and Compaffionate Affection, as will affuredly aggravate the *Guilt of rejecting* the Tender which it makes.

Fourthly, All thefe things the Gofpel propofeth, urgeth, preffeth upon us in the *Name and Authority of God*. It requireth, exacteth, and commandeth Faith in men, in a way of *Obedience* unto the Supream Authority of God.

Now if thefe things, and fundry others of the like Confideration, do concur in the Propofals and Commands of the Gofpel, it is evident that finners *Unbelief* muft have Difobedience, Contumacy, and Rebellion accompanying of it. For can a man refufe

refuse that which is so Proposed unto him, upon such Reasons and Considerations, in the way and manner intimated, all enforced with the Authority of God, but that he must contract the Guilt of the highest Rebellion against him? And hence it is that the Scripture everywhere layeth the Cause of mens Unbelief on their *Wills*, their Love of sin, their Obstinacy and hardness of heart, as hath been before declared. And hence it will follow; That,

Obs. II. *Unbelief not only Justifies, but Glorifies, the greatest Severities of God against them in whom it prevails.* The Apostle having declared the Severity of God towards the People in the Wilderness, adds this as the Reason of it; *It was because of their Unbelief.* They provoked him by their *Unbelief*, and therefore were so severely destroyed as he had declared. And besides, his principal Intention is to manifest, That those who follow them in the same sin, now under the Gospel, should in like manner perish, and that eternally; and that in their *Destruction* God will glorifie himself. The Truth of this *Proposition* is sufficiently evinced from what hath been discoursed on that foregoing. For if there be that *Contumacy* and Rebellion attending *Unbelief* which we have manifested, it will undeniably follow that God is exceeding Righteous and Glorious in his greatest *Severities* against them who abide in the Guilt of it; in this, that *he who believeth not the Son, shall not see life, but the Wrath of God abideth on him*, Joh. 3. 36. I shall add only one Consideration more, for the further evidencing of this Truth. The Design of God in the Gospel, in and by the things proposed unto our Faith, is to glorifie himself and all the holy *Attributes* of his Nature. And this is the Effect of his Counsel and Wisdom, after that many of them were, as it were, obscured by sin, unto the eternal ruine of sinners. God, I say, in the Gospel, through the Mediation of Christ, the principal Subject of all the Promises, and immediate Object of our Faith, designeth to manifest and *glorifie* his *Righteousness* and *Holiness*, Rom. 3. 24, 25, 26. His *Power* and *Wisdom*, 1 Cor. 1. 18, 23, 24. His *Mercy*, *Grace*, and *Goodness*, Eph. 1. 6. His *Patience* and *Forbearance*, 2 *Pet.* 3. 9. His *Faithfulness* and *Bounty* in rewarding Believers with Eternal Life, *Rom.* 6. 23. In sum, by this way and means, he hath designed that Manifestation of Himself, his Nature, his Will, his Goodness, his Wisdom and Counsel, wherein he will be *admired*, *adored*, and *glorified* by Angels and Men unto Eternity, 2 *Thess.* 1. 10. This is the *Design* of God in and by the Gospel. And it is that which *becomes him*, because it is natural and necessary unto him in all things to will his own Glory. Now Unbelief is nothing but the Attempt of Sin and Satan to frustrate the whole Design of God, to make him *a Lyar*, 1 Joh. 1. 10. 5. to keep him from being known, owned, acknowledged, and worshipped, as God only Wise, Infinitely Righteous, Holy, Faithful, Gracious and Bountiful. And this upon the matter is to oppose the *Being* of God. It is to deny that he was *Righteous and Holy* in requiring the Punishment due to Sin of our *Sponsor* or Mediator, that is, in punishing sin, to deny that he was infinitely *Wise* and *Gracious*, in sending his Son to *save that which was lost*; to deny that the *Way* which he hath provided for the Salvation of Sinners is good, sufficient and safe; to deny his *Faithfulness* in the accomplishment of his Promises; and his Truth and Veracity about what he hath affirmed concerning the Salvation of Sinners by Jesus Christ. And where then is the Glory of God? Or what is left unto him for which he should be Glorified or Worshipped? And can this Atheistical Rebellious Attempt be too severely revenged? Is not God not only justified in that *Decretory Sentence*, *He that believeth not, shall be damned?* but doth it not in the Hearts of all the Creation call aloud for the Vindication of his Glory, from this great contempt cast upon it, and horrible attempt to frustrate his Design for the Advancement of it? As sure as God is God, Unbelief shall not go unpunished. Yea, from the gracious Salvation of Believers, and righteous Condemnation of them who will not believe, doth arise that great and triumphant Glory, wherein God will be admired and adored by the whole rational Creation unto Eternity. And this further appears; For,

Obs. III. *The Oath of God is ingaged against no Sin but Unbelief.* As God hath given his *Oath* for the Confirmation and Consolation of Believers, both as to the things which they are to believe, and as to their assured Safety on their believing, and to nothing else directly in a way of *Grace*, for it is annexed unto his Covenant; so he hath in a way of *Justice* ingaged his Oath against no Sin but that of Unbelief, and to the exclusion

exclusion of *Unbelievers* from Eternal Rest. *To whom sware he that they should not enter into his Rest? but unto them that believed not.* Other Sins there are that have great Provocations in them. So had the Murmurings of the People in the Wilderness. But it is their Relation unto *Unbelief*, their growing upon that Stock or Root that gives them such an height of Provocation, as that God at any time enters a Caveat against them by his Oath. And in this sense it is not said amiss, that UNBELIEF is the onely Damning Sin; because as there is no other sin but may be, but shall be remitted or pardoned unto men upon believing, so the formal Consideration on which other sins fall under Judgment in them to whom the Gospel is preached, is Unbelief.

These things I shall put together, to represent the Apostles Exhortation with the Grounds and Reasons of it, as unto our own concernment therein. For these things belong unto us, and they may be improved unto the *Use* of all sorts of Persons. As,

(1.) Unto them who have never *much considered* their Duty or concernment in this matter. I intend not open and profligate Sinners, though the terrour hereof will one day reach them in particular. *This is their Condemnation, that Light is come into the World, and they love Darkness more than Light, because their Deeds are evil.* But it is them whom I aim at, whose Consciences are so far awaken'd, as that *they would abstain from Sin, and do good, with respect unto their latter End*: They would be saved from the Wrath to come, but as to Believing, or mixing the Promise of the Gospel with Faith, they have not endeavoured after it, or do not at all understand it. But this is the hinge on which their Eternal Condition doth turn. They may do well therefore to consider what hath been said from the Apostle in this matter, and what is their Concern therein, to examine their hearts what hath passed between God and them. For with whom is God provoked? concerning whom doth he thus swear that they shall not enter into his Rest? Is it not against you, and such as you are who believe not, whilst you continue in that State and Condition?

(2.) Unto those who are in Doubt whether they should believe or no; not *notionally* and *indefinitely*, but *practically* and in particular. This is the State of many in their Minds and Consciences which causeth them to fluctuate all their dayes. But what is it that they doubt of in this matter? Is it whether it be their Duty to believe or no? It is indispensibly required of them by the Command of God; So that not to do so, is the greatest height of Disobedience that they can make themselves guilty of. Is it whether they may do so or no, and whether they shall find Acceptance with God in their so doing? This calls the Righteousness and Faithfulness of God in question. It is no otherwise, where *to believe is our Duty* by Vertue of his Command, to question our Acceptance in the Performance of that Duty. Is it because of the many *Objections* which they find arising up in themselves against themselves, which leave them no hope of a *Personal Participation* of the Good things promised? But what are all their Objections, before those Evidences that are tendred in the Gospel unto the contrary, which we have touched upon? The truth is, if men will not believe, it is out of love to Sin, and a dislike of the *Design* of God to glorifie himself by JESUS CHRIST; and what will be the Issue thereof hath been declared. If then it be a Question with you, whether you shall believe or not, consider if you do not, what will be the Event. The demerit of your Sin is such, as that it will justifie, yea and glorifie God in his greatest Severity against you; and his OATH is ingaged that you shall never enter into his Rest. What like this can you fear on the other hand; and why do you doubt what course to take?

(3.) Unto Believers. *Meat* may be taken for them out of this *Eater*. All this Terrour and Dread of God's Severity, speaks Peace and Consolation unto their Souls. For as the Oath of God is ingaged against the Entrance of Unbelievers into Rest, so also is it for the eternal Security of them that do believe.

Vers. 19.

Ver. 19.

So we see that they could not enter in because of Unbelief.

This Verse contains in a *Summary Conclusion* what the Apostle had evinced by all his former arguings from the *Example of their Forefathers* as recorded by *Moses*, and the renewed Representation of it for their Use by *David*. And he layes it down as the

the especial Foundation of that Exhortation which he intends to pursue in the next Chapter.

βλέπωμεν. *And we see*; That is, it is evident from what hath been laid down and proved. Or this we have evinced; given an *Ocular Demonstration* of it.

Now we see; And this evident *Conclusion* consists of two parts. (1.) An Assertion; *That they could not enter in.* (2.) The Reason of it; *Because of Unbelief.* In the first the Apostle doth not only declare the *factum* and Event, they did not enter, they dyed in the Wilderness, there their Carcases fell: but the *Jus*, also in a negation, οὐκ ἠδυνήθησαν: they *could not enter*. That is, they lost all Right unto an *Entrance* by Virtue of any Promise of God. Whatever desire they had so to do, as they manifested their desires by their murmuring at the heavy Tidings brought them by *Moses* concerning their Exclusion; *Numb.* 14. 39. Whatever attempts they made for that End, as they got themselves up and fell upon the *Canaanites* and *Amalekites* that were next them, so to begin their Conquest, by whom they were defeated, *ver.* 40, 44, 45. having lost all right unto the Promise, *They could not enter. Illud possimus, quod jure possumus.* In things Moral our *Ability* is commensurate unto our *Right*. This being lost, *They could not enter.* The Expression is *Eliptical*, and *Gods Rest* is to be supplyed from the foregoing Verses. He sware they *should not enter* into *his Rest*. And his Determination is the *Rule of our Right*.

εἰσελθεῖν.

δι' ἀπιστίαν. The Reason and Cause hereof is expressed in the last words; *Because of Unbelief.* They that shall look over the whole story of the sins of the People, and of Gods dealing with them, would perhaps of themselves fix upon other Causes of their Exclusion from the Rest of God, as the *Jews* their Posterity do to this day. Might not they say, It was because of their *Idolatry* in making the *Golden Calf*, which became a Reproach unto them in all Ages. So great a sin this was, that when God passed it by, as to their present Destruction, he reserves as it were Liberty to himself to remember it in after-Visitations. *Exod.* 32. 34. *Go*, saith he, *lead the people to the Place of which I have spoken unto thee, nevertheless in the day when I visit, I will visit their sin upon them.* Hence the Jews have a saying, that *no trouble befalleth Israel but there is in it an ounce of the Golden Calf.* Or, they might think the *Cause* of it, was their abominable mixture of all sorts of sins, in their Conjunction with the *Midianites* and *Moabites*, worshipping *Baal-Peor*, eating the Sacrifices of the dead, and giving themselves up unto uncleanness. Their frequent *Murmurings* also would occur unto their minds. But our Apostle layes it here absolutely and wholly on their *Unbelief*, and evidently proves it so to have been. A Sin this is that men are very unapt to charge themselves withall; but that which above all others will be charged on them by God. And this is here charged on this people most rightcously.

(1.) Because the Name which God was then designing to glorify among them, and himself thereby, was that of JEHOVAH. Exod. 6. 3. *I will now be known by my Name* JEHOVAH. And his Purpose by the renewed *Revelation* and Ingagement of that Name, was to teach them that he would now manifest the Stability of his Promises in their Accomplishment. By their *Unbelief* therefore did they rebell against God, and oppose his design in the especial Revelation of himself whereby he would be glorified.

(2.) Because their *Unbelief* was the Spring and Cause of all their other Sins. Hence were their Idolatries, and Adulteries, and Murmurings, and all their other Provocations.

(3.) Because they had herein often broken with God from under great *Convictions*. For oftentimes upon his mighty Works their minds had been Conquered to the Profession of Faith and Confidence. *The People feared the Lord, and believed the Lord, and his Servant Moses, Exod.* 14. 31. But immediately on the next Tryal they met withall, they renounced their own Experiences, and despised the Faithfulness and Power of God, which before they acknowledged, Chap. 15. 24.

(4.) Because their last Provocation was with direct respect unto the Promise, which we have at large insisted on from *Numb.* 14. *So we see that they could not enter in because of Unbelief.*

There are sundry things that these Words present unto us, for our *Instruction*. But as this Verse is but a Recapitulation of, and Conclusion from what was before disputed and confirm'd; so the *Practical Truths* contained in it, have formerly occurred unto us as to the substance or main design of them; and some of them we shall be again minded of in the Beginning of the next Chapter. Here therefore I shall only briefly propose them: and they are these that follow.

First,

First; *Whatever we consider in Sin, God principally considers the Root and Spring of it in Unbelief, as that which maketh the most direct and immediate Opposition unto himself.* The People in the Wilderness were guilty of many provoking sins before God *entred the Caution* mentioned against their *Entrance into his Rest*. Yet the Holy Ghost summs up all here in their *Unbelief*. This was that which God regarded and which he would not pass by without a severe Animadversion upon it. For indeed,

(2.) *Unbelief is the immediate Root and Cause of all provoking Sins.* As *Faith* is the Spring and Cause of all *Obedience* (for without Faith it is impossible to please God, and the Obedience that is accepted with him is the Obedience of Faith) so is *Unbelief* of all Sin. All Sins of flesh and Spirit have no other Root. Did men believe either the Promises or Threatnings of God, they would not by *their sins* so despise him and neglect him as they doe. And as this is so with respect unto the *total prevalency* of *Unbelief*, so it is as to its partial Efficacy. As our Obedience follows in proportion to the Operation of our Faith; so doe all our Sins and *Irregularities* answer the Working and Prevalency of *Unbelief* in us.

(3.) *To disbelieve God with respect unto any especial design of glorifying himself, is the greatest and highest Provocation.* Thus was it with this *Wilderness-Generation*. God in his dealings with them had a great Design in hand. He was now about to glorifie himself by his *Faithfulness* in his Promise and Oath unto *Abraham*; his Power in the Deliverance of the People, and his Grace in bringing of them into a *Typical Rest*. This Design of God did they as much as lay in them indeavour to *frustrate* by their Unbelief. This therefore God will not bear withall in them. The especial Design of God under the Gospel is to glorifie himself in JESUS CHRIST, by the Deliverance of his Elect according to his Promise and Covenant from Hell and Death, and the bringing of them unto eternal Rest. Unbelief in this matter lies against this great and glorious Design of God; and it is evident what will be the End thereof. For,

(4.) *Unbelief deprives men of all interest in, or Right unto the Promises of God.* There was a Promise given unto this People of their being brought into the Land of *Canaan*; but yet they entred not into it, they dyed in the Wilderness. How came this to pass? The Apostle here declares that they *disinherited themselves* and lost all their Interest in the Promise by their *Unbelief*. And let not others entertain better hopes of their Condition hereafter whilst here they follow their Example: For

(5.) *No Unbeliever shall ever enter into the Rest of God*; which, ἐὰν ὁ ἀνέλεγκτος σκληρὸν ᾖ ζήτημα, shall be confirmed in our Consideration on the next Chapter.

Μόνῳ τῷ Θεῷ δόξα.

Chap.

CHAP. IV.

THIS Chapter is of the same *Nature* and carrieth on the same *Design* with that foregoing. That contained an *Exhortation* unto Faith, Obedience and Perseverance enforced by an Instance in the *permitions* Event or Punishment which befell them who were guilty of Sin contrary unto those Duties. And this was done by the Exposition and Application of a *Prophetical Testimony*, suggesting an Example of Gods dealing with Unbelievers formerly. Now whereas in the words of the Psalmist there is not onely a *Moral Example* proposed unto us, but a *Prophesy* also is enterwoven therein concerning the *Rest of God in Christ* by the Gospel, and our Duty thereon; The Apostle proceeds to Expound, Improve and Confirm his Exhortation from the Scope, Design and Words of that Prophesie. Wherefore in the beginning of this Chapter he *reassumes* his Exhortation, in an immediate Coherence with and Dependance upon what he had before discoursed. Hence some think that the *first Verse* of this Chapter is unduly cut off, and separated from that foregoing, whereunto it doth belong. Yea, some, as we intimated before, that this Discourse of the Apostle doth immediately succeed unto the 14th verse of the preceeding Chapter, that which ensueth being a Digression to be included in a *Parenthesis*. But, as was said, the Words of the *Psalmist* containing a Representation of a Moral Example from things past in the Church, and a Prophetical Prediction of the future State and Condition of the Church; the Apostle having made use of the former or moral Example in the preceeding Discourses, Arguings, Expostulations, and Exhortations, here entreth upon the Exposition and Improvement of the latter, or the words of the Psalmist with reference unto their *Prophetical Prospect* towards the times of the Gospel, and the Instruction which was laid up for the *Use of those times* in the Example that he had insisted on. Herein,

(1.) He proposeth the Duty which he aimeth to press upon those *Hebrews*, as that which is required in the words of the *Psalmist*, from the Example represented in them, with an especial Enforcement of it, from the Consideration of the *Sin* and *Punishment* of them whose Example is proposed, which followeth thereon, *verse* 1, 2.

(2.) He vindicates the Foundation of his *Exhortation*, by shewing that the *Rest* which the Psalmist speaks of, and which he perswades them to endeavour an Entrance into, and to take heed that they fail not, or come not short of, was yet remaining to be enjoyed, *ver.* 3. as being neither the *Rest of God* from the Works of Creation, and the *Sabbatical Rest* which ensued thereon; *ver.* 4, 5, 6. nor yet

yet the Rest of *Canaan*, which *Joshuah* brought the people into; *ver.* 7, 8. but a *Spiritual Rest*, which remained for Believers to enjoy, *ver.* 8, 9, 10.

(3.) Hence he reassumes his *Exhortation* with respect unto his Explication and Vindication of the Prophetical Testimony by him produced; *ver.* 11.

(4.) This he again strengthneth by a double Argument or Consideration; (1.) In a way of Caution, by proposing unto them the Nature of the Word of God wherein they were concerned, *ver.* 12, 13. (2.) In a way of Incouragement from the *Priesthood of Christ*, whereby this Rest was procured for Believers; and therein makes a Transition to the Declaration and Exposition of that *Priesthood*, with the Effects and Consequents of it, in the six ensuing Chapters.

VER. 1, 2.

Φοβηθῶμεν οὖν μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι· *Ver.* 1, 2.
Καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι; ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκραμένους τῇ πίστει τοὺς ἀκούσασιν.

Φοβηθῶμεν οὖν. *Timeamus ergo*; *Metuamus igitur*; more properly, *Let us fear therefore.* Φοβηθῶμεν οὖν.

Μήποτε· Vulg. Lat. *Ne forte*. Rhem. *Lest perhaps*; as though it intended the uncertainty of the Event. B. Erasm. *Ne quando, Lest at any time.* Ours omit the force of ποτε, *lest.* If it have an especial Signification, it respects the several Seasons or Occasions which in the *Fear* injoyned we ought to have regard unto. Μήποτε.

Καταλειπομένης ἐπαγγελίας· Vulg. Lat. *relicta policitatione*, *Policitatio* being an improper word in this matter, all modern Translations have changed it into *Promissio*. Rhem. *Forsaking the Promise.* But the words in the V. L. are capable of another sense; namely, *a Promise being left.* Be. and Eras. *derelicta promissione*; which determines the sense; *the Promise being left forsaken, neglected*; accordingly the Æthiopick, *Let us not reject his Command.* The Syriack otherwise, with respect to the continuance of a Promise, רלמא כד קים מולבנא: *ne forte stante Promissione, ne forte dum stat Promissio: lest whilst the Promise standeth, continueth or is firm*; namely of entring into Rest. This is followed by the Arabick; *Whereas a certain Promise remaineth.* Of this difference in sense, we must treat in our Exposition of the words. Καταλειπομένης ἐπαγγελίας. Λείας.

Εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ· See Chap. 3. ver. 11, 18.

Δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι· Vulg. Lat. *Existimetur aliquis e vobis deesse.* Rhem. *Some of you be thought to be wanting: deesse*, neither expresseth the meaning of the Original word, nor hath any proper sense in this place; as both *Erasmus* and *Beza* observe. *Arias, Defici, fail.* Δοκῇ; *Erasm.* Bez. *videatur*; *should seem or appear*; more properly than *existimetur*, it referring to the persons spoken unto, and their deportment, not the Opinion or Judgment of others concerning them: ὑστερηκέναι, Erasm. *frustratus fuisse*; to have *been frustrated*; that is in his Hopes, Expectations, Profession, or of entring. Men will be deceived, if they hope to enter into God's Rest, and yet neglect his Promise; which is the sense he takes the words in. Beza, *fuisse per tarditatem exclusus*; indeavouring to express the precise signification of the word, he somewhat obscures the sense. *To have been excluded from it by keeping behind*; by slowness in not going forward. Δοκῇ τις ἐξ ὑμῶν. The *Syriack*, משתכח אנש בכון, *a man should be found amongst you*; omitting that sense of the word Δοκῇ, which many Expositors insist on, as we shall see. Arab. *Any one of you should think.* ὑστερηκέναι; Syr. fills up the sense, דפאש מן רלמעל: *that should cease from entring*, or, *fail of entring.* Ours, *seem to come short of it*, properly. Δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι.

Ver. 2.

Καὶ γάρ ἐσμεν εὐηγγελισμένοι· Vulg. Lat. *Etenim & nobis nuntiatum est.* Erasmus, *annuntiatum est.* Rhem. *for unto us it was denounced*; improperly all of them: nor is *denounce*, any way significant in this matter. Beza. *Etenim nobis evangelizatum est.* Ours, *For unto us was the Gospel preached*; and so the word signifies, *Etenim sumus evangelizati*; *for we are evangelized*; of which Construction afterwards. Syr. אסתברן: *nuntiatim est*; more properly, *evangelizatum est*, the Gospel is, & was preached. Εὐηγγελισμένοι.

ὁ λόγος τῆς ἀκοῆς

ὁ λόγος τῆς ἀκοῆς. Vulg. Lat. *Sermo auditus.* Rhem. *The word of hearing*; taking *auditus* for a Substantive and not a Participle, which also the Original requireth: Erasm. *non profuit illis audisse sermonem*; *it profited them not to have heard the Word.* Ours, *the Word preached.* Syr. מלתא דשמעו: *the Word which they heard.* Of the meaning of the Phrase of Speech used in the Original we shall treat afterwards.

μὴ συγκεκερασμένος.

Μὴ συγκεκερασμένος. The *Complutensian Copy*, which is followed by sundry Vulgar Editions reads συγκεκερασμένος, making this word agree with ἀκοήν, *those that heard*; and not with λόγος *the word that was heard.* And this reading is followed by the *Arabick* and *Æthiopick Translations.* Συγκεκερασμένος; Vulg. Lat. *admistus*: Erasm. *cum fide conjunctus*; Beza. *contemperatus*; all to the same purpose; *mixed, joyned, tempered* with Faith.

τῇ πίστει. τοῖς ἀκούσασιν.

Τῇ πίστει; *Fide, cum fide, fidei*; with Faith; unto the Faith.

Τοῖς ἀκούσασιν; Vulg. Lat. *fidei ex iis quæ audiverant.* Rhem. *with Faith of those things which they heard*; referring τοῖς to the things heard; and not to the persons hearing; but that ἀκούσασιν will not bear.

Verse 1, 2.

Let us therefore fear, lest a Promise being left of entring into his Rest, any of you should seem at any time to come short, (to fail.)

For unto us was the Gospel preached, even as unto them, (we were evangelized even as they) *But the Word of hearing did not profit them, being not mixed with Faith in them that heard.*

These two Verses, as they may and do contain an improvement of the *Example* and Inferences made from it as expressed in the preceeding Chapter, so withall and principally the Apostle gives the *Hebrews* a further Demonstration that what he had insisted on was of near concernment unto them, and that their Condition was therein represented. For they might be apt to say, What have we to do with the *People in the Wilderness*, with the Promise of entring into *Canaan*; or with what the *Psalmist* from thence exhorted our Fathers unto of old, who were still held under the same Dispensation. But saith the Apostle, these things belong unto you in an especial manner: For besides that you may in the *Example* proposed see evidently what you are to look for and expect from God, if you fall into the same Sins which he therein expresseth his Severity against: so the things treated of in the *Psalm* are a prophetical Direction designed for your especial use in your present Condition.

The Way in particular which the Apostle insists on to press these things upon them, is, (1.) By *Exhorting* them to that Duty, and those Considerations, which are the just Consequents of the things by him proposed unto them: (2.) By *Manifesting* that their concernment in those things, did afford him a just foundation of his Exhortation. The Exhortation is contained in the *first Verse*, and the Confirmation of it in the *second*.

Verse 1.

And there is, *Vers.* 1. (1.) The *Frame of Spirit* expressed which the Apostle exhorts the *Hebrews* unto, on the Consideration of what he had minded them of, and of their Interest therein, *Let us therefore Fear.* (2.) A Supposition on which the Exhortation to this Duty and Frame is founded; *A Promise being left of entring into Rest.* (3.) The Evil to be prevented by attendance unto the Duty proposed, *Lest any of you should seem to come short of it*; Whether this be an Evil of Sin or of Punishment shall be afterwards inquired into.

Verse 2.

There ensues in the *second Verse* a Confirmation of what is in the *First* proposed, and that (1.) on the Account of a *Parity in Condition* between us, and those from whom the Example is taken; *Unto us was the Gospel preached even as unto them.* (2.) On the Account of the Evil Success of them in that Condition, with the Reason thereof, *But the Word preached did not profit them, because it was not mixed with Faith in them that heard.*

Our

Our Way being thus prepared, we may open the Words in particular as they lie in the Context.

οὖν.

Φοβηθῶμεν οὖν. οὖν, *Therefore.* An *Illative*, manifesting the Deduction of the present Exhortation, from the preceding Discourse and Example. We have now several times observed that the Apostle is constant unto this method; namely of educing new Exhortations immediately out of Arguments Doctrinally proposed and confirmed. This makes his Discourse nervous, and his Exhortation efficacious; shutting up the minds of them with whom he deals, leaving them no place unto evasion or tergiversation. And herein, unto the Weight and Authority of his Words, he adds the reasonableness of his Inferences, and from both concludes the necessity of the Duty which he proposeth.

φοβηθῶμεν

Φοβηθῶμεν; *Let us Fear.* The Noune φόβος, and the Verb φοβέομαι, are used in the New Testament to express all sorts of *Fears*, and fearing; such are, Natural, Civil, Sinful, and Religious Fear. They are therefore of a larger extent, and more various use than any one *radical word* in the old Testament.

The Fear here intended is Religious, relating to God, his Worship, and our Obedience. And this is fourfold. (1.) Of *Terror.* (2.) Of *Diffidence.* (3.) Of *Reverence.* (4.) Of *Care*, Sollicitousness and Watchfulness. And concerning these, I shall first shew what they are, or wherein they consist; and then inquire which of them it is that is here intended.

First, There is a *Fear of Dread and Terror*; and this respecteth either God or other things wherein we may be concerned in his Worship. (1.) Of *God*; and this is either expressive of the *Object*, the thing feared, or God himself. Or, (2.) the *Subject* or Person fearing; the frame of heart in him that feareth.

1. Fear respects the *Object* of Fear; that which we do fear. *Knowing therefore* יראת יהוה φόβον κυρίου; 2 Cor. 5. 11. *The fear of the Lord*, or the *Terror* as we render it; that is, how great, dreadful, holy, and terrible he is. Hence *Jacob* calls God, פחד יצחק *Gen.* 31. 42. & 53. the *fear of Isaac*, or him whom *Isaac* served, worshipped, feared. And פחד when it respects the Subject, denotes that kind of fear which hath Greatness, Dread, and Terror for an Object; Whereas they express a Reverential fear by יראה. This Fear the Apostle hath respect unto, *Heb.* 12. 28, 29. *Let us serve God acceptably with Reverence and Godly Fear*; *For our God is a consuming Fire.* The fear of Dread and Terror in God, requires the Fear of Reverence in us, in all that we have to do with him. A respect hereunto is expressed by Sinners, *Isa.* 33. 14. and *Micah* 6. 6, 7.

2. Fear expresseth that frame of Heart and Spirit, which is in men towards an Object, apprehended Dreadful and Fearful And this also is Twofold.

(1.) A *Consternation* and Dread of Spirit on the Apprehension of God as an Enemy, as one that will punish and avenge sin. This is רעד which is joyned with פלצות; Psalm 55. 5. a *trembling Horrour.* This befell *Adam* upon his Sin, and that Inquisition that God made about it, *Gen.* 3. 10. and *Cain*, Gen. 4. 13. Such a Consideration of God, as would beget this frame in him, *Job* often deprecates, chap. 9 34. & 23. 6. And the same is intended in the places above-cited. *Isa.* 30. 14. *Micha*, 6. 6, 7. Something hereof befell them of old, who upon the Apprehension that they had seen God, concluded that they should dye. They had a dread fell on them from an Apprehension of his Excellency and Holiness, which *terrified* them with thoughts that they should be consumed. And this Fear in its latitude is a *Consternation of Spirit* on an Apprehension of God's Greatness and Majesty, with respect unto present or future Judgments, when the mind is not relieved by Faith in the Reconciliation made by Jesus Christ, weakening, disheartning and alienating the Heart from God.

(2.) *An Awful Fear* of God's Greatness and Holiness, with respect unto deserved and impendent Judgments in this World. This Fear may befall Believers, and be at some seasons their especial Duty. This *David* expresseth, *Psal.* 119. 120. *My flesh trembleth for fear of thee, and I am afraid of thy Judgments.* And elsewhere on the same account he declares that *Fearfulness and trembling laid hold on him*, Psalm 55. 5. So *Habakkuk* expresseth his Condition under the like apprehension, chap. 3. 16. *When I heard, my belly trembled, my lips quivered at the voice, rottenness entred into my bones, and I trembled in my self.* And this fear of Dread or Terrour thus qualified is both

good and useful in its kind. And this is that which *Joshua* labours to ingenerate in the minds of the People; *Josh.* 24. 19, 20. And of great use it is to the Souls of men both before and after their Conversion unto God. Of a Fear of Awe and Reverence in general, with respect unto the Greatness and Holiness of God, we shall treat afterwards.

Secondly, There may be a Fear of Dread and Terror in our way of Obedience, which may respect *other things*. Such are the Oppositions and Difficulties, which we do or may meet withal, either from within or without in our Course, which may incline us to despondency and despair. This in particular befel *David*, when notwithstanding the Promise of God to the contrary, he concluded that he *should one day perish by the hand of Saul*, Sam. 27. 1. This the Scripture expresseth by חתרתי, which we render to be *dismaied*. Josh. 1. 9. *Be not terrified nor be thou dismaied.* The word signifies to be *broken*; and when applyed unto the mind, it denotes to be sore terrified, so as to sink in Courage and Resolution; which we well express by being *dismaied*; to be *broken and weakned* in mind, through a Terror arising from the Apprehension of Oppositions, Difficulties, & Dangers. It is ascribed unto men, when God strikes a terror into them; or when they are terrified with their own Fears, *Isa.* 30. 21, 31. *Jer.* 10. 2. A Consternation and Horror of mind; and ערץ a word of the same signification is often joyned with it. This Fear therefore, arising from a discouraging terrifying Apprehension of Dangers and Oppositions, weakning and disenabling the Soul to make use of due Means vigorously in the discharge of its Duty, can have no place here. Yea, it is directly contrary to, and inconsistent with the End aimed at by the Apostle. And this is the first sort of Fear that any way respects our Religious Obedience unto God. See *Isa.* 8. 12, 13. *Chap.* 15. 12, 13. *Matth.* 10. 28.

Secondly, There is a *Fear of Distrust* and Diffidence; or a Fear arising from, or accompanied with a Distrust of the Accomplishment of God's Promises, at least as to our Interest in them. This is a defect in Faith, and opposite unto it. This was the Fear which ruined *the Israelites* in the Wilderness. Being discouraged through their Difficulties, *They believed not in God, and trusted not in his Salvation*, Psal. 78. 22. And this cannot be here charged on us as our Duty. A fluctuation and hesitation of mind about the Promises of God, or the Event of our Condition in a course of sincere Obedience, is not required of us, nor accepted from us. For no Duty is acceptable with God, but what is not only consistent with Faith, but also proceedeth from it. The same Faith that works by Love, works also by Delight; and it casts out this fear of Bondage and Diffidence. And no fear can be our Duty, but what is a fruit and effect of it. Believers do not receive *again the Spirit of Bondage to Fear*, *Rom.* 8. 15. Nay it is that which Christ died to deliver us from, *Heb.* 2. 14. But it may be considered two wayes. (1.) As it partakes of the Nature of *Diffidence* in Opposition to Faith and Liberty; and so it is utterly to be rejected. (2.) As it partakes of the Nature of *Godly Jealousie*, and is opposed to Security, and so it may be cherished, though it be not here intended.

Thirdly, There is a *Fear of Reverence*, a Reverential Fear of God. This is that which most commonly is intended by the Name of the *Fear of God* both in the Old Testament and the New. And it is not an especial Duty suited unto some Seasons and Occasions, but that which concerns us in our whole course, in all our ways and actings. Sometimes it is taken *Subjectively* for the internal Reverential Frame of our Hearts in all wherein we have to do with God; and sometimes *Objectively* for the Worship of God it self. So is the Nature of it expressed, *Deut.* 28. 58. *Observe the words of this Law, that are written in this Book, that thou mayest fear this Glorious and Fearful Name, The Lord thy God.* The Glorious and Dreadful Majesty of God, is the Object of it, and Motive unto it, which gives it the Nature of Reverence. And the way whereby it is exercised and expressed, is a due observation of the Worship of God according to the Law. But neither is this that which is peculiarly intended, as not being more incumbent on us, in one season than another, on one account than another.

Fourthly, There is a *Fear of Circumspection*, Care, and Diligence, with respect unto the due use of the Means that we may attain the End proposed unto us. This some

some would confound with a Fear of Diffidence, Dread and Terror, with respect unto the Uncertainty of the End, but it is quite of another Nature. And as that is every where condemned in us, so this is no less frequently commended unto us. *Rom.* 11. 20. *Be not high-minded, but fear.* Phil. 2. 12. *Work out your own Salvation with fear and trembling.* 1 Pet. 1. 17. *See that you pass the time of your sojourning here in fear.* Prov. 28. 14. *Happy is the man that feareth always:* that is, with this Fear of Watchfulness, Diligence, and Spiritual Care. But unto the other it is affirmed, that *God hath not given us the Spirit of Fear*, 2 Tim. 1. 7. Or, of Bondage through Diffidence and Uncertainty of the Event of our Obedience. Now the Acting of the Soul in and about the use of Means, is ascribed unto Fear, when the mind is influenced by a due Apprehension of the Threatnings and Severity of God against sin, they being the way whereby we are delivered from being obnoxious unto them. Thus *Noah* when God had denounced his *Judgments against the Old World*, although they were not yet seen, did not appear in any preparation made for them, yet believing that they would be inflicted accordingly, εὐλαβηθεὶς, *Being moved with fear, he prepared an Ark*; Heb. 11. 7. Apprehending the Severity of God, believing his Threatnings, his mind was influenced into that *Fear*, which put him with diligence on the use of those means whereby he and his Family might be saved and preserved.

It will from these Considerations be plainly evidenced what that *Fear* is, which is here enjoyned and prescribed unto us. An Instance and Example of God's Severity against *Unbelievers* is laid down and proposed unto our Consideration by the Apostle in his preceding Discourse. In this Example of God's dealing with them of old, he declares also that there is included a Commination of dealing with all others in the same manner, who shall fall into the same sin of *Unbelief* with them. None may flatter themselves with vain hopes of any Priviledge or Exemption in this matter. Unbelievers shall never enter into the *Rest of God*. This he further Confirms in these two Verses; though his present Exhortation be an immediate Inference from what went before; *Wherefore let us Fear.* How must we do this, with what kind of Fear? not with a *Fear of Diffidence*, of Doubting, of Wavering, of Uncertainty as to the Event of our Obedience. This indeed may, this doth befal many, but it is injoyned unto none; it is a fruit of Unbelief, and so cannot be our Duty. Neither can it be that which was intimated in the second place under the first Head; namely, a *Dread and Dismaiedness of mind* upon a prospect of Difficulties, Oppositions, and Dangers in the way. This is the *Sluggards Fear*, who cryes there is a Lion in the streets, I shall be slain. To expel and cast out this Fear, as that which weakens and disheartens men in their Profession, is one of the especial Designs of the Apostle in this Epistle. Nor is it that *general Fear of Reverence* which ought to accompany us, in all wherein we have to do with God. For this is not particularly influenced by Threatnings and the Severity of God; seeing we are bound always so to *fear the Lord and his Goodness*. Nor is this Fear required of us, as was said, more at one season than another. It remains therefore that the *Fear* here intended, is mixed of the First and the Last of those before mentioned. And so two things are included in it. First; An *Awful Apprehension* of the Holiness and Greatness of God with his Severity against sin, ballancing the Soul against Temptation. Secondly; A *Careful Diligence* in the Use of Means to avoid the Evil threatned unto Unbelief and Disobedience. And the right stating of these things, being of great Moment in our Practice, it must be further cleared in the ensuing Observations. As,

Obs. I. 1. *The Gospel in the Dispensation thereof, is not only attended with Promises and Rewards, but also with Threatnings and Punishments.* This for the substance of it hath been already spoken unto, on *Chap.* 2. *vers.* 2.

Obs. II. 2. *Gospel-Comminations ought to be managed towards all sorts of Professors promiscuously, be they true Believers, Temporary, or Hypocrites.* So they are here proposed by the Apostle unto the *Hebrews* without exception or limitation; and amongst them were of all the sorts mentioned. But this also will be comprised under the Third Proposition; namely, That,

Obs. III. 3. *Fear is the proper Object of Gospel-Comminations, which ought to be answerable to our several Conditions, and grounds of obnoxiousness unto those Threatnings.* This is that which the Apostle presseth us unto, on the Consideration of the Severity of God

against Unbelievers, peremptorily excluding them out of *his Rest*, after they had rejected the Promise; *Let us*, saith he, *fear therefore*. What Fear it is, that in respect unto Believers is here intended, hath been declared. We shall now inquire how far and wherein the minds of men, ought to be influenced with *Fear from Gospel-Threatnings*, and of what Use that is in our Walking with God.

For there is, as was said a *Threatning* included in the Example of God's Severity towards Unbelievers before insisted on. And unto that the Apostle hath a *retrospect* in this Exhortation: as well as he hath also a regard to the *present Promise*, whose consideration ought to have the same influence on the minds of men, as shall be declared.

Gospel-Threatnings are distinguished first with respect to their *Objects*, or those against whom they are denounced or to whom they are declared, and with respect to their own Nature or the *Subject matter* of them. Of the *Persons* intended in them there are three sorts. First, such as are yet *open* or professed Unbelievers. (2dly.) Such as make *Profession* of the Faith, profess themselves to believe, but indeed do not so in a due and saving manner; who also admit of many respective considerations. (3dly.) *True Believers*.

For the *Subject matter* of them they may be referred unto these two general Heads. First, Such as express *Displeasure* to be exercised in *temporary things*. 2dly. Such as denounce *everlasting Wrath* and Punishment. According to this Distribution we may consider what is and ought to be their *Influence* on the minds of men with respect unto the Fear which we inquire about.

First, Some *Gospel-Comminations* respect, firstly, properly and directly, professed *Unbelievers*, as such, and so continuing. As the sum of all Promises is enwrapped in those Words, *He that believeth shall be saved*, Mark 16. 16. So that of all these Threatnings is in those that follow; *He that believeth not shall be damned*. An alike summary of Gospel-Promises and Threatnings we have, *John* 3. 36. *He that believeth on the Son hath everlasting Life, and he that believeth not the Son shall not see Life; but the Wrath of God abideth on him*. And Threatnings of this Nature are frequently scattered up and down in the New Testament. See *Rom.* 2. 8. 9. 2 *Thess.* 1. 6, 7, 8, 9, 10. 1 *Pet.* 4. 17, 18. And these Threatnings may be so far called *Evangelical*, in as much as they are proper to the Gospel, and distinct from all the Threatnings of the Law. The Law knows no more of Gospel-Threatnings than of Gospel-Promises. The Threatnings of the *Law* lye against Sinners for Sins committed; The Threatnings of the *Gospel* are against Sinners for refusing the Remedy provided and tendred unto them. They are superadded unto those of the Law, and in them doth the Gospel when rejected become *Death unto Death*; 2 *Cor.* 2. 16, by the Addition of that Punishment contained in its Threatnings, unto that which was contained in the Threatnings of the Law. Now the End of these Threatnings, (I.) On the part of Christ the Author of the Gospel, is the Manifestation of his Power and Authority over all Flesh, with his Holiness, Majesty and Glory, 2 *Thess.* 6, 7, 8, 9, 10. (II.) On the Part of the Gospel it self; (1) A *Declaration* of the Necessity of Believing. (2) Of the Worth and Excellency of the things proposed to be believ'd. (3) Of the Price and Esteem which God puts upon their Acceptance or Refusal; and in all, the certain and infallible Connexion that is between Unbelief and Eternal Destruction. (4) The Vindication of it from contempt. 2 *Cor.* 10. 6. (III.) On the part of *Unbelievers*, to whom they are denounced, the End and Design of them is to ingenerate Fear in them. (1) A *Fear of Dread and Terrour* with respect unto the Authority and Majesty of Christ their Author; (2) A *Fear of Anxiety* with respect unto their present State and Condition. (3) *A Fear of the Punishment*, it self to be inflicted on them. And these things do well deserve a more full handling, but that they are not here directly intended.

Secondly, *Gospel-Threatnings* may be considered with respect unto all sorts of *unsound and temporary Believers*. For besides that this sort of persons continuing such, do and will finally fall under the *general Threatnings* against Unbelief and Unbelievers, there are peculiarly Two sorts of Threatnings in the Gospel that lye against them.

(1.) Such as respect their *present*, and (2.) Such as respect their *future* Condition. Of the first sort are those severe Intimations of Anger and Displeasure which our Lord Jesus Christ gave out unto sundry Members of the Churches in the *Revelation*, notwithstanding the Profession that they made. He discovers their Hypocrisy and falsness under all their Pretences, and threatens to cut them off if they repent not.

Chap.

Chap. 2. 16, 20, 21, 22. Chap. 3. 13, 15, 16, 17, 18. And this Duty is always incumbent on them to whom the Dispensation of the Gospel is committed; namely, to declare these Threatnings unto all that may be found in their Condition. For not only may they justly suppose that such there are, and always will be, in all Churches, but also many do continually Declare and Evidence themselves to be in no better State. And the Discovery hereof unto them by the Word is a great part of our Ministerial Duty.

(2.) There are such as respect their *future Condition*; or Threatnings of Eternal Wrath and Indignation, with especial regard unto that Apostasy whereunto they are lyable. It is manifest that there are such Comminations denounced against Desertors, Apostates, such as forsake the Profession which they have made; which we shall have occasion to speak unto in our progress, for they abound in this Epistle. Now these in the first place respect these unsound Professors of whom we speak. And this for two Ends. First; to deter them from a *Desertion* of that Profession wherein they are ingaged, and of that Light whereunto they have attained. For although that Light and Profession would not by and of themselves eternally save them; yet, (1.) They lye in order thereunto, and ingage them into the use of those means which may ingenerate that Faith and Grace which will produce that Effect. (2.) The *Deserting* of them casts them both meritoriously and irrecoverably into destruction. Secondly, To stir them up unto a Consideration of the true state and condition wherein at present they are. Men may as well fail *in their Profession*, or come short of that Grace which they own, *Hebr.* 12. 15. as fall from that Profession which they have made. And these threatnings are denounced against the one Miscarriage as well as the other.

The General End of these Gospel-Comminations with respect unto these unsound Professors, is *Fear*. Because of them they ought to Fear. And that (1.) With a *Fear of Jealousy* as to their present Condition. The consideration of the *Terrour of the Lord* declared in them ought to put them on a trembling Disquisition into their State, and what their Expectations may be. (2.) A *Fear of Dread* as to the Punishment it self threatned, so far as they fall under Conviction of their being obnoxious thereunto.

Thirdly; *Gospel-Threatnings* may be considered as they respect Believers themselves, and in that sense we way consider what respect they have unto God; and what unto Believers, with what is the proper Effect of them designed of God to be accomplished in their spirits.

There is a Difference between *Promises* and *Threatnings* of the Gospel. For the Promises of God are declarative of his Purposes unto all Believers that are *called according to his purpose*, Rom. 8. 28, 29, 30, 31. The Threatnings are not so to all *Unbelievers*, much less to Believers. But they are means to work the one sort from their Unbelief, and to confirm the other in their Faith. Onely they are *Declarative of God's Purposes* towards them who have contracted the Guilt of the *Unpardonable Sin*; and declare the Event as to all finally impenitent Sinners.

First; They have a respect unto the Nature of God and are *Declarative* of his condemning, hating, forbidding that sin which the *Threatning* is denounced against. It is an effectual way to manifest God's Detestation of any sin, to declare the punishment that it doth deserve, and which the Law doth appoint unto it, *Rom.* 1. 32.

Secondly, They have respect unto the Will of God, and declare the *Connexion* that is by God's Institution, between the Sin prohibited and the Punishment threatned. As in that Word, *He that Believeth not shall be damned*. God by it declares the infallible *Connexion* that there is by virtue of his Constitution, between Infidelity and Damnation. Where-ever the one is final, the other shall be inevitable. And in this sense they belong properly to *Believers*; that is, they are to be declared and preached unto them, or pressed upon their Consciences: For,

First; They are annexed to the *Dispensation of the Covenant of Grace*, as an instituted means to render it effectual, and to accomplish the Ends of it. The *Covenant of Works* was given out or declared in a Threatning; *The Day that thou eatest, thou shalt dye*; But in that Threatning a *Promise* was included of Life upon Obedience. And the *Covenant of Grace* is principally revealed in a Word of Promise; but in that Promise a *Threatning* is included, in the sense, and to the purposes before mentioned. And as we have shewed before, these Threatnings are variously expressed in the Go-

spel. And they are of two sorts; (1.) Such as whose *Matter* in the Event hath no absolute inconsistency with the Nature and Grace of the Covenant. Such are all the intimations of God's Severity to be exercised towards his own Children, in Afflictions, Chastisements, Tryals and Desertions. For although these things and the like, in respect of their *Principle* and *End* belong unto Love and Grace, and so may be promised also, yet in respect of their *matter*, being *grievous* and not *joyous*, afflictive to the inward and outward man, such as we may and ought to pray to be kept or delivered from, they are proposed in the *Threatnings* annexed to the Dispensation of the Covenant. See *Psalm* 89.30, 31,32,33. *Revel*. 2. and 3. And this sort of *Threatnings* is universally and absolutely annexed to the Dispensation of the Covenant of Grace; both as to the *manner* of this giving, and the *matter* or *Event* of them. And that because they are every way consistent with the Grace, Love and Kindness of that Covenant, and do in the Appointment of God tend to the Furtherance of the Obedience required therein.

(2.) Such, as in respect of the Event are inconsistent with the Covenant, or the Faithfulness of God therein; as the *Comminations* of eternal Rejection upon Unbelief or Apostasy which are many. Now these also belong to the Dispensation of the Covenant of Grace, so far as they are declarative of the Displeasure of God against sin, and of his annexing punishment unto it; which Declaration is designed of God, and sanctified for one means of our avoiding both the one and the other. And whatever is sanctified of God for a means of Delivery from Sin or Punishment, belongs to the Dispensation of the Covenant of Grace.

Secondly; This denouncing of *Threatnings unto Believers* is suited unto their Good and Advantage in the State and Condition wherein they are in this World. For Believers are subject to Sloth and Security, to wax dead, dull, cold, and formal in their Course: These and many other evils are they liable and obnoxious unto whilst they are in Flesh. To *awake* them, warn them, and excite them unto a renewal of their Obedience, doth God set before them the Threatnings mentioned. See *Revel*. 2. & 3.

Thirdly; The proper *Effect* of these Threatnings in the Souls of Believers, whereby the End aimed at in them is attained and produced is *Fear, Let us therefore fear*. Now what that *Fear* is, and therein what is the especial Duty that we are exhorted unto, may briefly be manifested from what hath been already laid down.

First; It is not an anxious, doubting, *sollicitous Fear* about the Punishment threatned, grounded on a Supposition that the person fearing shall be overtaken with it; That is, it is not an abiding perplexing Fear of *Hell-fire* that is intended. We are commanded indeed *to fear him who can cast both body and Soul into Hell, Luke* 12.4, 5. But the Object assigned unto our *Fear* is God himself, his Severity, his Holiness, his Power, and not the Punishment of *Hell* it self. It is granted that this *Fear* with a bondage-frame of spirit thereon, doth and will often befall Believers. Some deserve by their *Negligence*, Slothfulness, Unfruitful walking and sinful wayes, that it should be no better with them. And others also walking in their Sincerity, yet by reason of the weakness of their Faith, and on many other accounts are oft-times detain'd in such a bondage-State and Condition, as to *Fear* with Dread and Terrour all the day long. This therefore is oft-times a Consequent of some of Gods Dispensations towards us, or of our own sins; but it is not any where prescribed unto us as our Duty; nor is the ingenerating of it in us the Design of any of the Threatnings of God. For,

First; This is contrary unto the End of *all other Ordinances of God*; which are appointed to enlighten, strengthen, and comfort the Souls of Believers; to bring them to constant, solid, abiding Peace and Consolation: It cannot be therefore, that at the same time God should require that as a Duty at their hands, which stands in a full *Contrariety* and Opposition to the End assigned by himself unto all his Ordinances whereby he communicates of himself and his mind unto us; See *Rom*. 8. 15. 2 *Tim*. 1. 7.

Secondly; This *Fear* is no Effect, or Fruit of that *Spirit of Life* and Holiness which is the Author of all our Duties, and all acceptable Obedience unto God. That this is the *Principle* of all New-Covenant-Obedience, of all the Duties which according unto the Rule and Tenour thereof we do or ought to perform unto God, is evidently manifest in all the Promises thereof. Now this *Fear of Hell*, that is as that

that Punishment lyes in the Curse of the Law, neither is nor can be a *Fruit of that Spirit*, given and dispensed in and by the Gospel. For where the Spirit of God is, there is Liberty, 2 *Cor*. 3. 17.

Thirdly; This kind of *Fear* is not *useful* unto the Confessed End of God's Threatnings; namely to excite and incourage men unto diligence and Watchfulness in Obedience. For if this were its *Nature* and Tendency, the more it is heightned as to its *Degrees* the more effectual would it be unto its proper End. But we see on the Contrary, that in those in whom it hath been most prevalent, it hath produced *Effects* utterly of another nature. So it did in *Cain* and *Judas*, and so it doth constantly where it is absolutely prevalent. It appears then that its own *proper Effect* is to drive them in whom it is from God; and where it befalls any Believers in any Degree, it is the Efficacy of the Spirit of Grace in other Fruits of it which prevents its dangerous Effects. We may adde unto what hath been spoken, that this *Fear* is directly opposite to the Life of Faith; being indeed that *Bondage for fear of Death*, which the Lord Christ dyed to deliver Believers from; *Hebr*. 2.15. This is that Fear which perfect Love casts out, 1 *John* 3.

Secondly; There is a *Watchful, Careful Fear* with respect unto the use of Means; and this is that which is here intended; and which is our Duty on the Consideration of the Threatnings of God, and Instances of his Severity against Sinners. And this will appear by the Consideration of what is required unto this *Fear*, which are the things that follow.

(1.) There is required hereunto a serious *Consideration of the due Debt of Sin* and the necessary Vindication of God's Glory. This is that which is directly in the first place presented unto us in the *Threatnings of the Gospel*, and ought in the first place to be the object of our Faith and Consideration. This we have evinced to be the Nature of Divine Comminations; Namely, to declare that it is the *Judgment of God, that they who commit such sins are worthy of Death*, Rom. 1. 32. That *the Wages of Sin is Death*; and that this depends on the Holiness of God's Nature, as well as on the Constitution and Sanction of his Law. Here may we see and know the Desert of Sin, and the Concernment of the Glory and Honour of God in its punishment; the End why God originally gave the Law with Fire and Thundrings and Terrour. An Instance hereof we have in *Noah*; when he was warned of God concerning the *Deluge* that he was bringing on the World for Sin, *Being moved by Fear he prepared an Ark*, *Hebr*. 11.7. A due Apprehension of the approaching Judgment due unto sin, and threatned by God, made him wary; εὐλαβηθεὶς; he was moved from hence by this *Careful Fear*, to use the means for his own Deliverance and Safety. This therefore is the first Ingredient in this Fear.

(2.) There belongs unto it a due *Consideration of the Greatness, Terrour and Majesty of God*, who is the Author of these Comminations, and who in them and by them doth express unto us those glorious Properties of his Nature. So our Apostle adviseth us to *serve God with Reverence and Godly Fear, because he is a consuming Fire*; *Hebr*. 12.29. The Consideration of his infinitely pure and holy Nature ought to influence our Hearts unto Fear; especially when expressed in a way, meet to put a peculiar impression thereof upon us. Threatnings are the Beamings of the Rays of the Holiness of God in them. And this the same Apostle intends, when he gives an account of that *Terrour of the Lord* which he had regard unto, in dealing with the Souls of men; 2 *Cor*. 5. 11. That is, *how dreadful a thing it is to fall into the hands of the living God*. This also influenceth the Fear required of us.

(3.) *A Conviction and Acknowledgment that in the Justice and Righteousness of God, the Punishments threatned might befall us*. So was it with the Psalmist, *If*, saith he, *thou Lord, shouldst mark iniquities who should stand?* Psal. 130. 3. And again, *Enter not into Judgment with thy Servant, for in thy sight shall no man living be justified*. Without a due Consideration hereof, the mind will not be subdued into that contrite and humble frame which in this matter is required.

(4.) *An Abhorrency of Sin, as on other Reasons, so also with respect unto its proper End and Tendency represented in the Threatnings of God*. There are many other Reasons whereon Sin is and ought to be everlastingly abhorred: But this is one, and that such a one, as ought never to be neglected. God hath, as we have shewed, declared in his Threatnings what is the desert of Sin, and what will be its event in the Sinner, if continued in. This ought alwaies to be believed and weighed; so that the minde

may

may be conſtantly influenced unto an abhorrency of Sin on that account,namely, that it ends in Death, in Hell, in the eternal Indignation of God.

(5.) The *Nature of this Fear*, as diſcovering it ſelf in its Effects, conſiſts principally in a *Sedulous watchfulneſs againſt all Sin*, by a diligent uſe of the means appointed of God for that purpoſe. This is the direct Deſign of God in his Comminations; namely, to ſtir up Believers unto a diligent *Uſe of the Means* for the avoidance of the Sin declared againſt: And to this purpoſe are they ſanctified and bleſſed, as a part of the holy ſanctifying Word of God. This therefore is that which the Fear preſcribed unto us, is directly and properly to be exerciſed in and about. What is the mind, aime and intention of God in any of his *Comminations*, either as recorded in his Word, or as declared and preached unto us by his Appointment? It is this and no other, that conſidering the *Terrour of the Lord*, and the deſert of Sin, we ſhould apply our ſelves unto that Conſtancy in Obedience, which we are guided unto under the Conduct of his good Spirit, whereby we may avoid it. And hence followeth;

(6.) A Conſtant *Watchfulneſs againſt all Carnal Confidence and Security: Thou ſtandeſt by Faith*, ſaith the Apoſtle, *be not high-minded, but fear*, Rom. 11.20. And whence doth he derive this Caution? From the ſeverity of God in dealing with other Profeſſors, and the virtual threats contained therein. *For if God ſpared not the natural Branches, take heed leſt alſo he ſpare not thee, ver.*21. This fear is the great preventive of Carnal Security; it ſtands upon its watch to obviate all influencing of the mind by the ſloth or negligence or other luſts of the fleſh; or by Pride, Preſumption, Elation of heart, and other luſts of the Spirit. And therefore this Fear is not ſuch a dread as may take a *ſuddain Impreſſion* on Believers by a ſurprizal, or under ſome eſpecial guilt contracted by them, but that which ought to accompany us in our whole Courſe, as the Apoſtle *Peter* adviſeth us; *See*, ſaith he, *that you paſs the time of your ſojourning here with fear*, 1 Pet. 1. 17. And it being undoubtedly of great importance unto us, I have the longer inſiſted on it; and ſhall now proceed with the remaining words.

καταλειπομένης τ῀ ἐπαγγελίας. Μήποτε καταλειπομένης τῆς ἐπαγγελίας; The Intention of theſe words is variouſly apprehended By Interpreters. Neither will they of themſelves abſolutely conſidered, give us a preciſe and determinate Senſe. By ſome it is reported to this purpoſe; *Seeing God hath left a Promiſe unto us now under the Goſpel.* And this ſenſe is followed by our Tranſlators, who to make it plain, ſupply *to us*, into the Text. This way, the Caution intended in the words, expreſſed in μήποτε, *leſt*, or *leſt at any time*, is transferred to the end of the Sentence, with reſpect unto the Evil of Sin that we are cautioned againſt. And this muſt be ſuppoſed to be the natural Order of the Words. *Seeing there is a Promiſe left unto us of entring into the Reſt of God, let us fear leſt any of us ſeem to come ſhort*; And this ſenſe is embraced by ſundry Expoſitors. Others take the words to expreſs the Evil of Sin that we are cautioned againſt, whereof the following Clauſe expreſſeth the puniſhment; or what will befall men on a ſuppoſition thereof. As if the Apoſtle had ſaid; *We ought to fear, leſt the Pr miſe being left, or forſaken, we ſhould ſeem to come ſhort of entring into the Reſt of God.* For this was the Puniſhment that befell them of old who rejected the Promiſe: And this way the ſenſe is carried by moſt Expoſitors. The Difference comes to this, whether by καταλειπομένης the *Act of God* in giving the Promiſe, or the *neglect of men* in refuſing of it be intended.

Καταλείπω is of an ambiguous ſignification. Sometimes it is uſed for *deſero, negligo*, to *deſert, neglect*, or *forſake* in a culpable manner. Frequent Inſtances of this Senſe occur in all Authors. And if that ſenſe be here admitted, it confines the meaning of the words unto the latter Interpretation. Leſt the Promiſe being forſaken or neglected. And the Sin intended is the ſame with that, Chap. 2. 3. τηλικαύτης ἀμελήσαντες σωτηρίας· *neglecting* ſo great Salvation. Sometimes, it is no more than *relinquo*, which is a word ἐκ τῶν μέσων of a *middle or indifferent* ſignification, and is oft-times uſed in a Good ſenſe. To *leave Glory*, Riches, or Honour to others that come after us, is expreſſed by this Word. Καταλίπειν τὴν δόξαν is to leave Glory unto Poſterity, So *Demoſthen. in Mid.* εἰσφέρων ἀπὸ τῆς δόξης ὧν ὁ πατήρ μοι κατέλειπε· *The Glory of the things which my Father left unto me.* And *Budæus* obſerves that καταλείπειν abſolutely, is ſometimes as much as *hæredem inſtituere*; to make or leave an Heir: oppoſed to παραλείπειν· for παραλείπειν ἐν ταῖς διαθήκαις *is to paſs any one by in a Teſtament* without a Legacy or ſhare in the Inheritance. Hence κα-

καταλείμμα, is *reſiduum, quod reliquum eſt, reliquiæ*, Rom. 9. 27. So is λεῖμμα *a Remnant*, Rom. 11. 5. Thus the Apoſtle renders, השארתי 1 Kings 19. 18. which is to leave a *Remnant*, to leave ſome remaining; by κατέλιπον, Rom. 11. 4. *See* Acts 15. 17. In this ſenſe the Word may here well denote the Act of God, in leaving or propoſing the Promiſe unto us. *A Promiſe remaining* for us to mix with Faith.

I ſee not any Reaſon ſo cogent as ſhould abſolutely determine my Judgment to either of theſe ſenſes with a *Rejection* of the other. For whether ſoever of them you embrace, the main deſign of the Apoſtle in the whole Verſe is kept entire, and either way the Reſult of the whole is the ſame. Each of them therefore gives a ſenſe that is true and proper to the matter treated of, though it be not evident which of them expreſſeth the peculiar meaning of the words. I ſhall therefore repreſent the Intention of the Apoſtle according to each of them.

In the firſt Way, This is the Summ of the Apoſtle's Exhortation. The *Promiſe* that was made unto the people of old as to their *Entrance into the Reſt of God*, did not belong abſolutely and univerſally unto them alone, as is manifeſt from the *Pſalm* where it is called over, and as will afterwards be made to appear. This Promiſe for their parts, and as to their concern in it, they disbelieved, and thereby came ſhort of entring into the promiſed REST. The ſame Promiſe, or rather a Promiſe of the ſame Nature, of *Entring into the REST of God*, remaining, continuing, and being propoſed unto us, the ſame Duties of Faith and Obedience are required of us as were of them. Seeing therefore that they miſcarried through Contumacy and *Unbelief*, let us fear leſt we fall into the ſame Sins alſo, and ſo come ſhort of entring into the Reſt now propoſed unto us.

In the Second Way; what is ſaid in the Former Expoſition to be expreſſed in the Words is taken to be granted, ſuppoſed, and included in them. Namely, that a Promiſe of Entring into the Reſt of God is given unto us, no leſs than it was to them of old; which is farther alſo confirmed in the next Verſe. On this Suppoſition, Caution is given to the preſent *Hebrews*, leſt *neglecting*, rejecting, deſpiſing that Promiſe through Unbelief, they fall ſhort of the Reſt of God, under his Righteous Indignation and Judgments. As if the Apoſtle had only ſaid; Take heed leſt by your Unbelief rejecting the Promiſe, you fall ſhort of the *Reſt* of God.

I ſhall not abſolutely determine upon either ſenſe, but do encline to embrace the *former* upon a Three-fold Account. (1.) Becauſe the Apoſtle ſeems in theſe Words to lay down the Foundation of all his enſuing Arguments and Exhortations in this Chapter. And this is, that a *Promiſe of entring into the REST of God* is left unto us now under the Goſpel. On this ſuppoſition he proceeds in all his following Diſcourſes, which therefore ſeems here to be aſſerted. (2.) The laſt Clauſe of the words, *Leſt any of you ſhould ſeem to come ſhort of it*, do primarily and directly expreſs the ſin and not the puniſhment of Unbelievers, as we ſhall ſee afterwards; the Promiſe and not the Reſt of God, is therefore the object in them conſidered. (3.) The Apoſtle after ſundry Arguments gathers up all into a Concluſion, *v.*11. *There remaineth therefore a Reſt for the people of God*; Where the Word ἀπολείπεται, of the ſame Root with this, is uſed in the ſenſe contended for in the firſt Interpretation.

This therefore I ſhall lay down as the import of theſe words; *There is yet on the part of God a PROMISE left unto Believers of entring into his Reſt.*

Of Entring into his Reſt: What is this Reſt, this Reſt of God, the Promiſe whereof is ſaid to be left unto us, that is unto them to whom the Goſpel is preached, is nextly to be enquired into. εἰσελθεῖν εἰς τὴν καταπαύσιν αὐτοῦ.

Expoſitors generally grant that it is the *Reſt of Glory* which is here intended. This is the *ultimate Reſt* which is promiſed unto Believers under the Goſpel. So they who are in Glory are ſaid to *Reſt from their Labours*; Rev. 14. 13. and *to have Reſt*: 1 *Theſſ.* 1. 7. The *Reſt of Believers* in Heaven, after they have paſſed through their courſe of Tryals, Sufferings, Faith and Obedience in this World. This Reſt they take it for granted that the Apoſtle inſiſts on throughout this Chapter, and they make a Suppoſition thereof the Ground of their Expoſition of the ſeveral parts of it, regulating the whole thereby. But I muſt take the Liberty to diſſent from this Suppoſition, and that upon the Reaſons following.

Firſt; The Reſt here propoſed is *peculiar to the Goſpel* and the Times thereof; and contradiſtinct unto that which was propoſed unto the people under the *Oeconomy of Moſes*. For whereas it is ſaid that the People in the Wilderneſs failed and came ſhort of

tring into Rest, the Rest promised unto them; the Apostle proves from the Psalmist that there is *another Rest*, contradistinct unto that, proposed under the Gospel. And this cannot be the Eternal Rest of Glory, because those under the Old Testament had the Promise thereof, no less than we have under the Gospel. For with respect thereunto doth our Apostle in the next Verse affirm that the *Gospel was preached unto them, as it is unto us*; no less truly, though less clearly and evidently. And this Rest multitudes of them entred into. For they were both *justified by Faith*, Rom. 4. 3, 7, 8. and had the *Adoption of Children*, Rom. 9. 5. And when they dyed entred into Eternal Rest with God. They did, I say, enter into the Rest of God; that is at their death they went unto a *Place of Refreshment* under the Favour of God. For whatever may be thought of any Circumstances of their Condition, as that their Souls were onely in *loco refrigerii*, in a place of Refreshment, and not of the enjoyment of the immediate presence of God, yet it cannot be denied but that they entred into Peace and rested, *Isa.* 57. 2. This therefore cannot be that other *Rest* which is provided under the Gospel, in Opposition to that proposed under the *Law* or to the people in the Wilderness.

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Thirdly; The Apostle plainly affirms this to be his Intention; for *ver.* 3. he saith; *For we which have believed do enter into Rest*; It is *such* a Rest, it is *that Rest* which true Believers do enter into in this World; and this is the Rest which we have by Christ in the Grace and Worship of the Gospel and no other. And thus the Rest which was proposed of old for the People to enter into, which some obtained, and others came short of by Unbelief, was a Rest in this world, wherein the Effects of their Faith and Unbelief were visible; and therefore so also must that be wherewith it is compared. And this consideration we shall strengthen from sundry other Passages in the *Context*, as we go through with them in our Way.

Fourthly; Christ and the Gospel were promised of old to the People as a *Means* and *State of Rest*; and in answer unto those Promises they are here actually proposed unto their Enjoyment. See *Isa.* 11. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Chap. 28. 12. Psal. 72. 7, 8. &c. Isa. 9. 6, 7. Chap. 2. 2, 3, 4. Gen. 5. 29. Matth. 11. 28. Isa. 6. 6. Luke 1. 70, 71, 72, 73, 74, 75. This was the principal Notion which the Church had from the Foundation of the World, concerning the *Kingdom of the Messiah*, or the state of the Gospel, namely that it was a *State of Spiritual Rest* and Deliverance from every thing that was grievous or burdensome unto the Souls and Consciences of Believers. This is that which the people of God in all Ages looked for, and which in the Preaching of the Gospel was proposed unto them.

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are free indeed; and do by the Spirit of that Son, receive ſpiritual Liberty, Boldneſs, Enlargedneſs of Mind, and plainneſs of Speech, in crying *Abba, Father.*

Thirdly; *Evangelical Reſt* conſiſts in a Delivery from the Yoke and Bondage of *Moſaical Inſtitutions.* For as the People of old had a *Spirit of Bondage* within them, ſo they had without upon them ζυγον *a Yoke*; and that not only in it ſelf δυσβάστακτον, *heavy and grievous to be born*; but ſuch as eventually they could not bear, *Acts* 15. 10. They could never ſo bear or carry it, as to make comfortable work under it: Ὁ νόμος τῶν ἐντολῶν ἐν δόγμασι, *The Law of Commands*; that principally conſiſted in Commandments, and thoſe greatly multiplied as we have ſhewed elſewhere, being alſo *poſitive*, abſolute, ſevere, or dogmatical, was burdenſom unto them, *Eph.* 2. 15. This *Yoke* is now taken away, this *Law* is abrogated, and Peace with Reſt in Chriſt, in *whom we are compleat*, Col. 2. 10. and who *is the End of the Law for Righteouſneſs*, are come in the room of them. And this Reſt in the Conſciences of men from an Obligation unto an anxious ſcrupulous Obſervation of a multitude of carnal Ordinances, and that under moſt ſevere revenging penalties, is no ſmall part of that Reſt, which our Saviour makes that great encouragement unto Sinners to come unto him, *Matth.* 11. 28, 29, 30.

Fourthly; This Reſt conſiſts in that *Goſpel-Worſhip* whereunto we are called. This is a bleſſed Reſt on manifold accounts. (1.) Of that *Freedom* and Liberty of Spirit which Believers have in the Obedience of it. They obey God therein not in the *oldneſs of the Letter*, ἐν παλαιότητι γράμματος; in that old Condition of Bondage wherein we were when the Law was our Husband, that rigorouſly ruled over us; but ἐν καινότητι πνεύματος, in the *newneſs of the Spirit*, or the ſtrength of that renewing Spirit which we have received in Chriſt Jeſus, *Rom.* 7. 6. as was before declared. (2.) Of the *Strength and Aſſiſtance* which the Worſhippers have for the performance of the Worſhip it ſelf in a due and acceptable manner. The Law preſcribed many Duties, but it gave no ſtrength to perform them ſpiritually. Conſtant ſupplies of the Spirit accompany the Adminiſtration of the Goſpel in them that believe. There is an ἐπιχορηγία τοῦ πνεύματος, *Phil.* 1. 19. *a ſupply of the Spirit*, continually given out to Believers from Chriſt their head, *Eph.* 4. 16. χορηγία or χορήγημα is a *ſufficient proviſion* adminiſtred unto a Perſon for his work or buſineſs. And ἐπιχορηγία is a continual Addition unto that proviſion for every particular Act or Duty of that work or buſineſs; *Prioris ſuppeditationis corolarium*; A complemental Addition unto a former Supply or Proviſion. This Believers have in their Obſervance of Goſpel-Worſhip. They do not only receive the Spirit of Chriſt fitting and enabling their Perſons for this work in general; but they have continual Additions of Spiritual ſtrength, or ſupplies of the Spirit, for and unto every ſpecial Duty. Hence have they great Peace, Eaſe, and Reſt in the whole courſe of it. (3.) The *Worſhip* it ſelf, and the Obedience required therein is not *grievous*; but eaſie, gentle, rational, ſuited unto the principles of the new Nature of the Worſhippers. Hence they never more fully partake of ſpiritual Reſt, nor have clearer Evidences of their intereſt and entrance into eternal Reſt, than in and by the performance of the Duties of it.

Fifthly; This alſo is *God's Reſt*; and by entring into it, Believers enter into the Reſt of God. For (1.) God *reſteth ultimately and abſolutely* as to all the Ends of his Glory in Chriſt, as exhibited in the Goſpel; that is, he in whom *his Soul delighteth*, *Iſa.* 42. 1. and in *whom he is well pleaſed*, Matth. 17. 5. In him his Wiſdom, Righteouſneſs, Holineſs and Grace do reſt, as being exalted and glorified according to his purpoſe. (2.) Through him he *reſts in his Love* towards Believers alſo. As of old in the Sacrifices which were Types of him, it is ſaid that he *ſmelled a ſavour of Reſt*, *Gen.* 8. 21. ſo that on his account he would not deſtroy men though ſinners; ſo in him he is expreſly ſaid to *reſt in his Love* towards them, *Zeph.* 3. 17. (3.) This is that Worſhip which he ultimately and unchangeably requires in this World. He always gave out *Rules* and *Commands* for his Outward Worſhip from the Foundation of the World. But he ſtill did ſo with a Declaration of this Reſerve, to add what he pleaſed unto former Inſtitutions, and did accordingly, as we have declared on the firſt Verſe of the Epiſtle. Moreover he gave intimation that a time of *Reformation* was to come, when all thoſe Inſtitutions ſhould expire and be changed. Wherefore in them the Reſt of God could not abſolutely conſiſt, and which on all Occaſions he did declare. But now things are quite otherwiſe with reſpect unto Goſpel-Worſhip. For neither will God ever make any Additions unto what is already Inſtituted and Appointed

Appointed by Chriſt, nor is it liable unto any Alteration or Change unto the Conſummation of all things. This therefore *is God's Reſt and Ours.*

Obſ. *It is a matter of great and tremendous Conſequence to have the Promiſes of God left and propoſed unto us.* From the Conſideration hereof, with that of the Threatnings included in the Severity of God towards Unbelievers, before inſiſted on, doth the Apoſtle educe his Monitory Exhortation; *Let us fear therefore.* He knew the concernment of the Souls of men in ſuch a Condition, and the Danger of their Miſcarriages therein. When *Moſes* had of old declared the LAW unto the People, he aſſured them that he had ſet LIFE and DEATH before them, one whereof would be the unqueſtionable Conſequent of that propoſal. Much more may this be ſaid of the Promiſes of the Gopel. They are a *Savour of Life unto Life*, or of *Death unto Death unto all* to whom they are revealed and propoſed. In what ſenſe the Promiſe is or may be left unto any hath been declared before in general. That there is a Promiſe of Entring into the Reſt of God yet *remaining*; that this Promiſe be made known and *propoſed* unto us in the Diſpenſation of the Word; that a Day, Time or Seaſon of Patience and Grace be left unto us, are required hereunto. When theſe things are ſo, it is a *Trembling concern* unto us to conſider the Iſſue; For;

Firſt; The *Matter of the Promiſe* is about the *Eternal Concernments* of the Glory of God, and the Good or Evil ſtate of the Souls of men. The matter of the Promiſe of old was in part *Typical*, and related immediately to things temporal and carnal, a Reſt from Bondage in the Land of *Canaan.* But even this being neglected by them to whom it was left and propoſed, expoſed them to the high diſpleaſure and Indignation of God. And what will be the Event of the neglect of *ſuch a Promiſe*, whoſe *matter* is high above the other, as Heaven is above the Earth, excelling it as things Spiritual and Eternal do things Temporary and Carnal? God will have a ſtrict account of the Entertainment that is given unto *Goſpel-Promiſes* amongſt the ſons of men. This is no ſlight matter, nor to be ſlighted over, as is the manner of the moſt that are dealt withal about it. An *Eternity* in *Bleſſedneſs* or *Miſery* depends ſingly on this Treaty that God hath with us in the Promiſes. Hence are thoſe frequent intimations of Eternal Severity which are recorded in the Scripture againſt thoſe who reject the Promiſe that is left unto them. As *Hebr.* 2. 3. *How ſhall we eſcape if we neglect ſo great Salvation?* 1 *Pet.* 4. 17. *What ſhall be the End of them who obey not the Goſpel of Chriſt?* And the like every where.

2. The whole *Love*, *Goodneſs* and *Grace* of God towards mankind, the infinite Wiſdom of the Counſel of his Will about their Salvation, are contained and exhibited unto us in the Promiſe. This is the way that God from the Beginning fixed on, to propoſe and communicate the Effects of theſe things unto us. Hence the Goſpel which is an Explication of the Promiſe in all the Cauſes and Effects of it, is termed ἐπιφάνεια τῆς χάριτος τοῦ Θεοῦ, Tit. 2. 11. The *illuſtrious Appearance of the ſaving Grace of God*; and ἐπιφάνεια τῆς χρηστότητος καὶ τῆς φιλανθρωπίας τοῦ Σωτῆρος ἡμῶν Θεοῦ· chap. 3. 4. *The glorious manifeſtation of the Goodneſs, Kindneſs, Benignity and Love of God our Saviour.* And διαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, 1 Tim. 1. 11. As alſo διαγγέλιον τῆς δόξης τοῦ Χριστοῦ, 2 Cor. 4. 4. That is either by an Hebraiſm, διαγγέλιον ἔνδοξον the *Glorious Goſpel*, ſo called from the Nature and Effects of it; or the Goſpel which reveales, declares, makes known the great and ſignal Glory of God, that whereby he will be exalted upon the account of his Goodneſs, Grace, Love and Kindneſs.

Now even amongſt men it is a thing of ſome Hazard and Conſequence for any to have an Offer made them of the Favour, Love and Kindneſs of Potentates or Princes. For they do not take any thing more unkindly, nor uſually revenge more ſeverely than the neglect of their favours. They take themſelves therein, in all that they eſteem themſelves for, to be neglected and deſpiſed; And this they do though their *favour* be of little worth or uſe, and not at all to be confided in; as *Pſal.* 146. 3, 4. And what ſhall we think of this Tender of all that Grace, Love, and Kindneſs of God? Surely we ought well to bethink our ſelves of the Event, when it is made unto us. When our Saviour ſent his Diſciples to *tender the Promiſe* unto the Inhabitants of any City or Houſe, he ordered them that upon its refuſal they ſhould *ſhake off the duſt of their feet*, Matth. 10. 14. *for a Teſtimony againſt them*; Mark 6. 11. Shake off the duſt off their feet as a token of God's Dereliction and Indignation; A *natural Symbol* to that purpoſe. So *Nehemiah* ſhook his lap againſt them that would not

not keep the Oath of God, ſaying; *So God ſhake out every man from his houſe, that performeth not this Promiſe*, Nehem. 5. 13. As it was the Cuſtom of the Romans when they denounced War and Deſolation to any Country, they *threw a ſtone into their Land*. So *Paul* and *Barnabas* literally practiſed this Order; *Acts* 13. 51. They *ſhoke off the duſt of their feet againſt them*: and what they intended thereby they declared in their Words unto them that refuſed the Promiſe; *ver. 46. Seeing you put the Word from you, and judge your ſelves unworthy of Everlaſting Life, loe, we turn unto the Gentiles*; that is, we leave you to periſh everlaſtingly in your ſins. And this they did for a Teſtimony againſt them; a ſign and witneſs to be called over at the laſt day, that the Promiſe had been tendred unto them, and was rejected by them. And that this is the meaning of that *Symbol*, and not a mere Declaration that they would *accept of nothing from them*, nor carry away ought of them, not ſo much as the *Duſt of their feet*, as ſome ſuppoſe, is evident from the Interpretation of it, in the following words of our Saviour; *ver.* 15. *Verily, I ſay unto you, It ſhall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment than for that City*. That is, by ſo doing you ſhall give them an infallible ſign of that certain and ſore Deſtruction which ſhall befall them for their Sins. Severe therefore will be the Iſſue of ſo much deſpiſed Love and Kindneſs as is exhibited in the Promiſe. See more hereof on Chapter 2. *ver.* 2, 3.

3. This Propoſal of the Promiſe of the Goſpel unto men is *decretory* and *peremptory* as to God's Dealings with them about their Salvation. *He that believeth not ſhall be damned*, Mark. 16. 16. There is no other way for us to eſcape the Wrath to come. God hath indiſpenſibly bound up mankind to this Rule and Law: here they muſt cloſe or periſh for ever. From all which it appears what Thoughts men ought to have of themſelves and their Condition when the Goſpel in the Providence of God is preached unto them. The *Event* one way or other will be very great. Everlaſting Bleſſedneſs or Everlaſting Woe, will be the Iſſue of it one way or the other. *Let us therefore fear leſt a Promiſe being left unto us, &c.* Again,

Obſ. *The Failing of men through their Unbelief doth no way cauſe the Promiſes of God to fail or ceaſe.* Thoſe to whom the promiſe mentioned in this place, was firſt propoſed *came ſhort of it*, believed it not, and ſo had no Benefit by it. What then became of the *Promiſe* it ſelf? did that *fail* alſo, and become of none Effect? God forbid; it *remained* ſtill, and was *left* for others. This our Apoſtle more fully declares, *Rom.* 9. 4, 5, 6. For having ſhewed that the Promiſes of God were given unto the *Iſraelites, the Poſterity of Abraham*; He foreſaw an Objection that might be taken from thence againſt the Truth and Efficacy of the Promiſes themſelves. This he anticipates and anſwers; *ver. 6. Not as though the Word of God*, that is the Word of Promiſe, *hath taken none Effect*; and ſo proceedeth to ſhew, that whoſoever and how many ſoever reject the Promiſe, yet they do it onely to their own Ruine; the Promiſe ſhall have its Effects in others, in thoſe whom God hath graciouſly ordained unto a Participation of it. And ſo alſo Chap. 3. 3. *For what if ſome did not believe, ſhall their Unbelief make the Faith of God of none effect? God forbid.* The Faith of God, that is his Glory in his Veracity, as the Apoſtle ſhews in the next words, (*Yea, let God be true, and every man a Lyar,*) is ingaged for the Stability and Accompliſhment of his Promiſes: Men by their Unbelief may diſappoint themſelves of their Expectation, but cannot bereave God of his Faithfulneſs. And the Reaſon on the one hand is, that God doth not give his Promiſes unto all men, to have their gracious Effect upon them, whether they will or no, whether they believe them or reject them. And on the other, he can and will raiſe up them who ſhall through his Grace *mix his Promiſes with Faith* and enjoy the benefit of it. If the *natural ſeed of Abraham* prove obſtinate, he can *out of ſtones raiſe up Children unto* him, who ſhall be his Heirs and inherit the Promiſes. And therefore when the Goſpel is preached unto any Nation, or City, or Aſſembly, the Glory and Succeſs of it do not depend upon the Wills of them unto whom it is preached: neither is it fruſtrated by their Unbelief. The Salvation that is contained in it ſhall be diſpoſed of unto others, but they and their houſe ſhall be deſtroyed. This our Saviour often threatned unto the obſtinate *Jews*, and accordingly it came to paſs. And God hath bleſſed Ends in granting the *outward diſpenſation of the Promiſes* even unto them by whom they are rejected, not here to be inſiſted on. Hence our Apoſtle tells us that thoſe who preach the Goſpel *are a ſweet ſavour of Chriſt unto God, as well in them that periſh, as in them that are ſaved*, 2 Cor. 2. 15. Chriſt is glorified,

rified, and God in and by him, in the diſpenſation of it, whether men receive it or no. Again it follows from theſe words, that

Obſ. III. *The Goſpel-State of Believers is a State of aſſured Reſt and Peace*; It is the *Reſt of God*. But this will more properly fall under our Conſideration on *ver.* 3. as to what is needful to be added to the preceeding Diſcourſe.

The Caution enforcing the Exhortation inſiſted on, remains to be opened, in the laſt words of the firſt Verſe; *leſt any of you ſhould ſeem to come ſhort of it.*

Τίς ἐξ ὑμῶν. Τίς ἐξ ὑμῶν, *Any one of you*, Any one from amongſt you. This Expreſſion the Apoſtle uſed before Chap. 3. 12. ἐν τίνι ὑμῶν, *in any of you*. He reſpected them *all* ſo in general, as that he had a regard *to every one of them* in particular. Some here read ἡμῶν, *of us*. And this ſeems more proper, for it both anſwers the preceeding Caution, *Let us fear*; viz. *Leſt any one of us*; and continues the ſame Tenor of ſpeech unto what enſues, *for unto us was the Goſpel preached*. If we read ἡμῶν, the ſenſe of the Caution is, that *every one of us ſhould take heed to our ſelves*; if we retain ὑμῶν with the moſt Copies and Tranſlations; the intendment is, that we all ought to take care of one another, or fear the Dangers and Temptations of one another, laboring to prevent their Efficacy by mutual brotherly Care and Aſſiſtance. And this is moſt anſwerable unto the Apoſtles treating of them in ſundry other places of this Epiſtle; as Chap. 3. 12, 13. & 10. 23, 24. & 12. 15.

Δοκῇ. Δοκῇ, *ſhould ſeem*. It refers unto μήποτε *leſt at any time*. There is a threefold probable ſenſe of this Word or Expreſſion. (1.) Some ſuppoſe it to be added merely to give an *Emphaſis* to the Caution. And ſo there is no more intended, but that *none of you come ſhort of it*. And this manner of ſpeech is not unuſual: Leſt any ſeem to come ſhort, that is, leſt any do ſo indeed: *See* 1 Cor. 11. 16. & 12. 22. 2 Cor. 10. 9. (2.) Some ſuppoſe that by this word the Apoſtle mitigates the Severity of the Intimation given them of their Danger; by a kind and gentle Expreſſion; leſt any of you ſhould ſeem to incur ſo great a penalty, fall under ſo great a Deſtruction, or fall into ſo great a Sin as that intimated; without this the Admonition ſeems to have ſome *Harſhneſs* in it. And it is a good Rule, that all ſuch Warnings as have Threatnings for their Motive or any way included in them, ought to be expreſſed with Gentleneſs and Tenderneſs, that the Perſons warned take no occaſion of being provoked or irritated. *A ſoft anſwer*, and ſo a ſoft Admonition, *turneth away Wrath, but grievous words ſtir up Anger*, Prov. 15. 1. See the Proceeding of our Apoſtle in this Caſe; *Chap.* 6. 7, 8, 9, 10. with what Wiſdom he alleviates the appearing ſharpneſs of a ſevere Admonition. But (3.) The Apoſtle rather intends to warn them againſt all *Appearance* of any ſuch failing or falling as he cautioneth them againſt. He deſires them to take heed that none of them do by forgoing their former zeal and diligence, give any umbrage or *Appearance* of a Declenſion from or deſertion of their Profeſſion. This is his Intention. Let there be no ſemblance or Appearance of any ſuch thing found amongſt you.

ὑςερηκέναι. *To come ſhort*, ὑςερηκέναι, *To be left behind*; To have been left behind, that is, in the Work of firſt receiving the Promiſe when propoſed. If men fail in the beginning, probably they will quite give over in their Progreſs. Ὑςερέω, is, *poſterior ſum, to be behind* in time, in place, in progreſs. Vulg. Lat. *deeſſe, to be wanting*; which renders not the Word, nor gives any direct ſenſe. Syr. דפאש *qui ceſſet, qui fruſtretur, qui deficeret*, ſo is it variouſly rendred; any one that ſhould ceaſe, fail, be fruſtrated, give over; whereunto it addes; מן דלמעל *ab ingreſſu*; *from entring in*; that is, into the Reſt contained in the Promiſe, making that and not the Promiſe it ſelf to be intended; and ſo the Dehortation to be taken from the puniſhment of Unbelief, and not the Nature of the Sin it ſelf. Ὑςερέω alſo ſignifies *fruſtrari, non aſſequi*; to be diſappointed, and not to attain the thing aymed at. So *Thucydid.* lib. 3. ἐπειδὴ τῆς Μετυλήνης ὑςερήκει; *after that he miſſed of Mitylene*; or was diſappointed in his deſign of putting in there. And in *Iſocrates*, ὑςερεῖν τῶν καιρῶν, ἐν πραγμάτων; is to be diſappointed, or to fail of occaſions, for the management of Affairs. The Word alſo ſignifies *to want*, or to be wanting. Τῷ ὑςεροῦντι περισσοτέραν δοὺς τιμήν. 1 *Cor.* 12. 24. *Giving Honour to that which wanteth*, is wanting. Ὑςερήσαντος οἴνου, John 2. 3. *When wine failed*, was wanting, when they lacked wine. So alſo to be *inferiour*; ὑςερηκέναι τῶν ὑπὲρ λίαν ἀποςόλων, 2 *Cor.* 11. 5. *To come behind the chiefeſt Apoſtles*; that is, be inferiour unto them in any thing.

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Generally, Expositors think here is an *Allusion* unto them who run in a Race. Those who are not speedy therein, who stir not up themselves, and put out their uttmost Ability and Diligence, *do fail*, come behind, and so fall short of the prize. So ὑστερεῖν, is *ultimus esse*, *deficere in cursu*, *à tergo remanere*; to be cast, to faint or fail in the Race, to be cast behind the backs of others. And this is a thing which our Apostle more than once alludes unto; and explains, 1 *Cor.* 9. 24, 25.

But the Allusion is taken from *the people in the Wilderness*, and their passing into the Land of *Canaan*. Most of them were *heavy* through Unbelief, laggered in their progress, and were, as it were, *left behind* in the Wilderness, where they perished and came short of entring into the promised Land. These Words therefore, *lest any of you should come short of it*, are as if he had said; Lest it fall out with you in Reference unto the Promise *left unto you*, as it did with the people in the Wilderness, with respect unto the Promise as proposed and preached unto them. For by Reason of their Unbelief they *fell short*, and enjoyed not the Promise, nor did enter into the Land promised unto them, or the Rest of God. And take you heed lest by the same means you fall short of the Promise, now preached unto you, and of entring into the Rest of God in the Gospel. The Word therefore directly respects the Promise, fall short of the Promise; Consequentially the *things promised*, or the Rest of God in the Gospel. The Scope and Intention of this latter part of the Verse, may be sum'd up in the ensuing Observations.

Obs. I. *Many to whom the Promise of the Gospel is proposed and preached, do, through their own Sins, or may, come short of the Enjoyment of the things promised.* The Caution here given unto the *Hebrews*, with the Foundation of it in the Example of those who did so miscarry, not only warrants, but makes necessary this Observation from the Words. And I wish it were a matter of difficulty to confirm the Truth of what is here observed. But what is affirmed, is but expressive of the State and Condition of most of those in the World to whom the Gospel is preached. They come short of all Benefit or Advantage by it. If ever was so, and it may be, for the most part, ever will be so in this World. That sentence of our Saviour contains the Lot and State of men under the Dispensation of the Gospel. *Many are called, but few are chosen.* It is true, *Faith cometh by hearing*, but bare hearing will denominate no man a Believer; more is required thereunto. Men indeed would probably much esteem the Gospel, if it would save them, merely at the cost and pains of others in preaching it. But God hath otherwise disposed of things: their own Faith and Obedience are also indispensibly required hereunto. Without these, the Promise considered in it self will not profit them: and as it is proposed unto them it will condemn them. What are the waies and means whereby men are kept off from enjoying the Promise, and entring by Faith into the Rest of God, hath been declared on Chap. 3. 12. Again,

Obs. II. *Not only Backsliding through Unbelief, but all Appearances of Tergiversation in Profession, and Occasions of them in times of Difficulty and Tryals, ought to be carefully avoided by Professors: Lest any of you should seem.* Not only a Profession, but the Beauty and Glory of it is required of us.

We have often observed that it was now a time of great *Difficulty* and of many Tryals unto these *Hebrews*. Such seasons are of great concernment to the Glory of God, the Honour of the Gospel, the Edification of the Church, and the Welfare of the Souls of Men. For in them all the things of God, and the interests of Men in them, have a publick and as it were *a visible Transaction* in the World. *Now* therefore the Apostle would not have the least Appearance of *Tergiversation*, or drawing back in them that make Profession of the Truth. So he gives us Caution elsewhere with the same respect; *Eph.* 5. 16. *Walking circumspectly, redeem the time, because the dayes are evil.* The Reason of both the Duties enjoyned, is taken from the Consideration of the *Evil of the Dayes*, filled with Temptations, Persecutions, and Dangers. *Then* in all things Professors are to walk ἀκριβῶς, *exactly*, circumspectly, *accurately*. And there are two Heads of *Circumspect Walking* in Profession during such a season. The first is, to *adorn the Doctrine of God our Saviour in all things*, Tit. 2. 20. Κοσμῶντες τὴν διδασκαλίαν, rendring *beautiful*, lovely, comely, the Doctrine of Truth which we profess: κοσμέω is *so to adorn* any thing, as a *Bride* decketh or adorneth her self with Ornaments to appear lovely and desireable; an Allusion which the Scripture elsewhere

elsewhere maketh use of, *Isai.* 61. 10. and by which *Solomon* sets out the Spiritual Glory and Beauty of the Church, in his *Mystical Song*. This is a Season wherein by all *accurate circumspection* in their Walking and Profession, Believers ought to render what they believe and profess glorious and *amiable* in the Eyes of all. And this for two Ends; (1.) That those who are of *the contrary part*, those that trouble and persecute them, may have μηδὲν φαῦλον to say of them, *Tit.* 2. 8. *Nihil improbum aut stultum*; *no wicked, no foolish matter* to lay to their Charge. And though the Conviction that falls upon ungodly men have no Effect upon them, but a secret shame that they should pursue them with Wrath and Hatred, against whom they have no *evil or foolish matter to say*, but are forced openly to fall upon them in things only *concerning the Law of their God*, as *Dan.* 5. 6. yet God makes use of it to check and restrain that Wrath, which if it brake forth would not turn to his praise, 1 *Pet.* 3. 16. (2.) That others who by their *Tryals* may be occasioned to a more diligent consideration of them than at other times, may by the *Ornaments* put upon the Truth be wrought over to a liking approbation and profession of it. In such a Season Believers are set upon *a Theatre* and made a spectacle to all the World, 1 *Cor.* 4. 1. All eyes are upon them to see how they will acquit themselves. And this is one Reason whence Times of Trouble and Persecution, have usually been the seasons of the Churches *growth and increase*. All men are awakened to serious thoughts of the Contest which they see in the World. And if thereon they find the Wayes of the Gospel rendred glorious and amiable by the Conversation and Walking of them that do profess it, it greatly disposeth their minds to the acceptance of it. At such a Season therefore above all other, there ought to be no Appearances of Tergiversation or Decayes. (3.) The next Head of Circumspect Walking in such a Condition, that no semblance of *coming short* may be given, is, a diligent endeavour to avoid all *Appearance of Evil*, 1 *Thess.* 5. 22. Every thing that may give occasion unto any to judge that we are fainting in our Profession. Things that it may be are *lawful* or indifferent at another time; things that we can produce probable and pleadable Reasons for, yet if through the Circumstances that we are attended with, they may be looked on by Persons of Integrity, though either weak or prejudiced, to have an eye or shew of Evil in them, are carefully to be avoided.

Now there are two Parts of our *Profession* that we are to heed, lest we should *seem to fayl* when times of Difficulties do attend us. The first is *Personal Holiness*, Righteousness, and upright universal Obedience. The other is the *due Observance of all the Commands*, Ordinances, and Institutions of Christ in the Gospel. The Apostle *Peter* joyns them together, with respect unto our accurate attendance unto them in such seasons, 2-*Epist.* 3. 11. Seeing that all these things shall be dissolved, what manner of Persons ought we to be, ἐν ἁγίαις ἀναστροφαῖς, καὶ εὐσεβείαις, *in Holy Conversations*; that is, in every instance of our converse or walking before God in this World. Herein we meet with many Changes, many Temptations, many Occasions, Duties and Tryals, in all which there ought a *thread of Holiness* to run through in our Spirits and Actings. Hence it is expressed by *Holy Conversations*, which we have rendred by supplying *all* into the Text; καὶ εὐσεβείαις and *Godlinesses*. The word principally respects the Godliness that is in *Religious Worship*, which constitutes the second Part of our Profession. And although the Worship of God in Christ be one in general, and no other Worship are Christians to touch upon, yet because there are *many Duties* to be attended unto in that Worship, many *Ordinances* to be observed, and our diligent care is required about each particular Instance, he expresseth it in the plural Number, *Godlinesses* or Worships; or, as We, *all Godliness*. About both these Parts of Profession is our uttmost endeavour required, that we seem not to fail in them. Men may do so, and yet retain so much integrity in their Hearts, as may at last give them an entrance *as it were through fire* into the Rest of God; but yet manifold evils do ensue upon the appearance of their failings, to the Gospel, the Church of God, and to their own Souls. To assist us therefore in our Duty in this matter, we may carry along with us the ensuing Directions.

1. *Have an equal Respect always to both the parts of Profession mentioned*, lest failing in one of them we be found at length to fail in the whole. And the Danger is great in a neglect hereof. For Example; it is so, lest whilst we are sedulous about the due and strict Observance of the *Duties of Instituted Worship*, a neglect or decay should grow upon us, as to *Holiness*, *Moral Righteousness*, and Obedience. For:

1. Whilst the mind is deeply ingaged and exercised about those Duties, either out of a peculiar bent of Spirit towards them, or from the *Opposition* that is made unto them, the whole man is oftentimes so taken up therewith, as that it is regardless of Personal Holiness and Righteousness. Besides the innumerable Instances we have hereof in the Scripture, wherein God chargeth men with their *Wickedness*, and rejects them for it, whilst they pretended highly to a *strict Observance* of Oblations and Sacrifices, we have seen it manifoldly exemplified in the dayes wherein we live. Whilst men have contended about Ordinances and Institutions, Forms and Wayes of Religion, they have grown careless and regardless as unto Personal Holy Conversation, to their Ruine. They have seem'd *like Keepers of a Vineyard, but their own Vineyard they have not kept*. How many have we seen withering away into a dry sapless Frame, under an hot contending disputing Spirit about wayes and differences of Worship? Whilst they have been intent on one part of Profession, the other of more importance hath been neglected.

2. Corrupt Nature is apt to *Compensate in the Conscience* the neglect of one Duty with diligence in another. If men ingage into a present Duty, a Duty as they judge exceeding acceptable with God, and attended with Difficulty in the World, they are apt enough to think that they may give themselves *a Dispensation* in some other things; that they need not attend unto *Universal Holiness* and Obedience with that strictness, circumspection, and accuracy, as seems to be required. Yea, this is the ruine of most Hypocrites and false Professors in the World.

Let it therefore be always our care, especially in difficult seasons, in the first place to secure the first part of Profession, by a diligent attendance unto all manner of Holiness, in our *Persons*, *Families*, and all our whole Conversation in this World. Let Faith, Love, Humility, Patience, Purity, Charity, Self-denyal, Weanedness from the World, Readiness to do good to all, Forgiving of one another, and our Enemies, be made *bright* in us, and shine in such a season, if we would not seem to come short. And this,

1. Because the Difficulties in, and Oppositions that lie against the other part of our Profession, with the Excellency of the Duties of it in such a season, are apt to surprise men into an Approbation of themselves in a neglect of those more important Duties as was before observed: It is a sad thing to see men *suffer* for *Gospel-Truths* with *worldly carnal Hearts* and corrupt Conversations. If we give *our bodies to be burned, and have not Charity*, or are defective in Grace, it will not profit us, we shall be but as sounding *Brass or tinkling Cymbals*; 1 Cor. 13. 13. (2.) God hath no regard to the Observance of Ordinances, where Duties of Holiness, Righteousness and Love are neglected, *Isa.* 1. 13, 14, 15, 16, 17, 18. And in this state whatever use we may be of in the World, or unto others, all will be lost as to our selves, *Mat.* 7. 21, 22, 23. (3.) We can have no Expectation of Strength or *Assistance* from God, in cleaving to the Truth and Purity of Worship against Oppositions if we fail in our diligent attendance unto universal Holiness. Here hath been the *Original* of most mens Apostacy. They have thought they could abide in the Profession of the Truths whereof they have been convinced. But growing cold and negligent in *Personal Obedience*, they have found their Locks cut, and they have become weak and unstable as Water: God for their sins justly with-holding the Assistances of his Spirit, they have become a prey to every Temptation. (4.) What is it that we *intend and aim at in our Profession* and our Constancy in it; is it not that therein and thereby we may give Glory unto God, and to honour the Lord Jesus Christ and his Gospel? If this be not our aim, all our Religion is in vain: If it be so, we may easily see that without *Personal Universal Holiness*, we do on many accounts dishonour God, Christ, and the Gospel, by our Profession, be it what it will. Here therefore let us fix our principal Diligence that there be no Appearance of any failure, lest we should seem to come short of the Promise.

Secondly, The other part of our Profession consists in our *Adherence unto a due Observation of all Gospel-Institutions and Commands*, according to the charge of our Lord Jesus Christ, *Matth.* 28. 20. The necessity hereof depends on the *importance* of it, the *danger* of its omission unto our own Souls, the dependance of the *visible Kingdom of Christ* in this World upon it, which things may not here be insisted on.

Obs. *They who mix not the Promises of the Gospel with Faith, shall utterly come short of entring into the Rest of God.* And this the Apostle further demonstrates in the next Verse which follows.

VER.

VER. 2.

For unto us was the Gospel preached even as unto them (we were Evangelized even as they) *but the Word of hearing* (the Word which they heard) *did not profit them being not mixed with Faith in them that heard.*

The signification of the Original Words, as rendred by Translators, hath been already considered.

In this Verse the Apostle confirms the *Reasonableness* of the Exhortation drawn from the Instance before insisted on. And this he doth on two Grounds or Principles. First, the *parity of Condition* that was between them of old represented in the Example, as to Priviledge and Duty, and those to whom now he wrote in the first words of the Verse; *For we were evangelized even as they*. Secondly; the Event of that Priviledge and Call to Duty which befel them of old, which he would dehort the present *Hebrews* from; the *Word which they heard profited them not, because*, &c.

His first ground must in the first place be opened and improved.

Καὶ γὰρ; *Etenim*; The conjunction of these Particles, manifests a Relation unto what went before, and the Introduction of a new Reason for its Confirmation. And, γὰρ in this place, is not so much a Copulative, as usually it is, as an Illative Particle. So is it used *Mark* 10. 26. καὶ τίς δύναται σωθῆναι, *and who can be saved?* which we render rightly, *who then can be saved?* for an inference is intended from the former words, expressed by way of Interrogation. And the same Particle is sometimes *causal*; not respecting a Conjunction with what went before, nor an Inference from it, but is introductory of an ensuing Reason. *See* Luke 1. 42. *and* Joh. 6. 54. Here as having γὰρ, *for* or *because*, joyned unto it, it signifies the induction of a Reason for the confirmation of what was spoken before. Καὶ γὰρ

Ἐσμὲν εὐηγγελισμένοι· εὐαγγελίζομαι is of a various *Construction* in the New Testament. It is mostly used in an *active sense*, and when spoken with respect unto *Persons*, it hath a Dative Case signifying them, annexed unto it. *Luke* 4. 18. εὐαγγελίσασθαι πτωχοῖς, *to preach the Gospel to the poor*, Rom. 1. 5. τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι, *To preach the Gospel to them at Rome*; so frequently. Sometimes it hath the Subject of it joyned unto it in the Accusative Case, Acts 5. 42. They ceased not preaching from House to House, καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν, *And preaching Jesus to be the Christ*. So also Chap. 8. 4. Ephes. 2. 17. And sometimes the Object is expressed by the same Case. εὐηγγελίζετο τὸν λαόν, *he evangelized the people*, preached unto them: So *Acts* 8. 25. And commonly it is used *neutrally* or absolutely, to *preach the Gospel*, without the Addition either of Subject or Object. Sometimes it is used *passively*; and that either absolutely, as 1 *Pet.* 4. 6. or with the Nominative Case of those that are the Object of it; *Matth.* 11. 5. πτωχοὶ εὐαγγελίζονται, *the poor are evangelized*, or have the Gospel preached unto them. And in this sense and Construction is it here used. For the *Nominative Case* ἡμεῖς is included in the Verb Substantive ἐσμὲν, *We are evangelized*, we have the Gospel preached unto us. And in what way or sense soever the word is used, it doth no where denote the *receiving* of the Gospel in the Power of it, by them who are *Evangelized*; that is, it includes not the Faith of the Hearers, but only expresseth the Act of Preaching, and the outward Enjoyment of it. The Gospel, and therein the Promise *of entring into the Rest of God* is preached unto us. Ἐσμὲν εὐηγγελισμένοι

Καθάπερ κἀκεῖνοι, *Even as they*: It is plain from the Context, who are those whom this Relative κἀκεῖνοι directs unto; namely the *Fathers* in the *Wilderness*, who were before treated of. Those who *had*, those who *disbelieved*, and rejected the Promise of God, and came short of Entring into his Rest. And three things are to be inquired into for the opening of these Words. Καθάπερ κἀκεῖνοι.

(1.) Wherein consists the Comparison expressed in the word καθάπερ, *even as*.

(2.) How was the Gospel preached unto them.

(3.) How unto us.

First; The Comparison is not between the Subject of the Preaching mentioned, as though they had *one Gospel preached* unto them and we another: as if he had said, We have a Gospel preached unto us, as they had one before us. For the Gospel is one and the same unto all, and ever was so from the giving out of the first Promise.

Nor, Secondly, is the Comparison between two *several waies*, modes or manners of preaching the Gospel. For if so, the preaching of the Gospel unto them, hath the pre-eminence above the preaching of it unto us; in asmuch as in the Comparison it should be made the Rule and Patern of ours: *The Gospel was preached unto us as unto them.* But the preaching of the Gospel by the Lord Jesus Christ and his Apostles, which the *Hebrews* now enjoyed, (if that be here understood) was far more excellent, as to the manner of it, than that which their Forefathers were made partakers of. The Comparison therefore intended, is merely between the Persons, THEY and WEE. As they enjoyed the Gospel; so do we; as it was preached to them so to us: that it is in a far more excellent and eminent manner declared unto us, than unto them, he farther declares afterwards; yet, as I shall shew, though this be true, yet probably it is not the sense of this place.

Secondly; It is supposed and granted that the Gospel was preached unto the *People in the Wilderness.* The Apostle doth not here directly assert it, it is not his Intention to prove it, It was not the design or subject matter that he had in hand; nor would the confirmation of it have been subservient unto his present purpose. It is our *Priviledge* and *Duty*, and not theirs which he is in the immediate consideration of. But the matter being so indeed, a *supposition* of it, namely that the Gospel was preached unto them, was necessary to his purpose. How this was done we must now enquire; and concerning it observe;

(1.) That the Promise made unto *Abraham* did contain the Substance of the Gospel. It had in it the Covenant of God in Christ, and was the confirmation of it; as our Apostle disputes expressly, *Gal.* 3. 16, 17. He says, that the Promise unto *Abraham* and his Seed, did principally intend CHRIST the *promised Seed*; and that therein the Covenant was confirm'd of God in Christ. And thence it was attended with Blessedness and Justification in the pardon of Sin, *Rom.* 4. *Gal.* 3. 14, 15. So that it had in it the Substance of the Gospel, as hath been proved elsewhere. (2.) This *Covenant*, or *Promise* made unto *Abraham* was confirmed and established unto his seed, his posterity, as the Scripture every where testifieth. And hereby had they the substance of the Gospel communicated unto them. Therein were they *Evangelized.* (3.) All the *Typical Institutions* of the Law that were afterwards introduced, had in themselves no other End but to instruct the People, in the Nature, Meaning and Manner of the Accomplishment of the Promise. To this purpose they *served until the time of Reformation.* They were indeed by the Unbelief of some abused unto a contrary End. For men cleaving to them as in themselves the *means of Righteousness*, Life, and Salvation, were thereby in their minds diverted from the Promise and the Gospel therein contained, *Rom.* 9. 31, 32. Chap. 10. 3. But this was but an accidental Abuse of them, properly and directly they had no other End but that expressed. Nor had the whole Law it self, in its *Mosaical Administration* any other End, but to instruct the people in the Nature, Meaning and Manner of the Accomplishment of the Promise, to lead them to the injoyment of it, *Rom.* 10. 4. and to *compel* them to betake themselves unto it for Life and Rest, *Gal.* 3. 18, 19, 20. (4.) With the Spiritual part of the Promise made unto *Abraham* there was mixed or annexed unto it a Promise of the Inheritance of the *Land of Canaan*, *Gen.* 12. 3, 7. And this,

(1.) That it might instruct him and his seed in the Nature of Faith, to live in the Expectation of that which is not theirs in possession, *Hebr.* 11. 8, 9.

(2.) That it might be a Visible *Pledge* of the Love, Power and Faithfulness of God in performing and accomplishing the spiritual and invisible part of the Promise; or the Gospel in sending the *Blessing and Blessed Seed* to save and deliver from Sin and Death, and to give Rest to the Souls of them that do believe, *Luke* 1. 72, 73, 74.

(3.) That it might be a *Place of Rest* for the Church, wherein it might attend solemnly unto the Observance of all those Institutions of Worship, which were granted unto it, or imposed upon it, to direct them unto the Promise. Hence (5.) The Declaration of the Promise of Entring into *Canaan*, and the Rest of God therein, became in an especial manner, the Preaching of the Gospel unto them, Namely, (1) Because it was appointed to be the great visible Pledge of the performance of the whole Promise or Covenant made with *Abraham.* The Land it self and their Possession of it was Sacramental. for (2.) It had in it self also a *Representation* of that blessed Spiritual Rest which in the Accomplishment of the Promise was to be asserted. (3.) Because by the *Land of Canaan* and the Rest of God therein, not so much the Place,

Place, Country or Soil was intended or considered, as the Worship of God in his Ordinances and Institutions therein solemnly to be observed. And by these Ordinances, or through Faith in the use of them, they were led unto a participation of the Benefits of the Promise of the Gospel.

From what hath been spoken it appears how the *Gospel was preached unto the Fathers in the Wilderness*; or how they were *evangelized.* It is not a *Typical Gospel*, as some speak, that the Apostle intends, nor yet a mere Institution of Types; but the Gospel of Jesus Christ, as it was in the Substance of it, proposed unto them in the Promise; the Entring into the *Land of Canaan*, being the especial Instance wherein their Faith was to be tried.

Thirdly; We may enquire how the Gospel is said to be *preached unto us*, which is the thing that is directly asserted. And first, by *V S* in the first place the *Hebrews* of that time were principally intended. But this by due *Analogie* may in the Application and Use of it be extended unto all others who hear the Word. (2.) The Apostle had before declared, that the Gospel in the full, free, open and clear Dispensation of it had been preached unto them and confirmed with *Signs and Wonders* amongst them; so that no Doubt can be made of the Gospel's being preached unto them. And with respect unto this Sense and Interpretation of the Words, were the Cautions given at the Entrance about the terms of Comparison which seem to be in them. Notwithstanding this I do at least doubt whether that were the preaching intended by the Apostle. The same *Declaration* of it to them of old, and these present *Hebrews* their Posterity, seems rather to be intended. The words, *for unto us was the Gospel preached even as unto them*, seem to be of this importance, that we are no less concerned in the Declaration of the Gospel made to them, and the Promise proposed unto them, than they were. Otherwise the Apostle would have rather said, *The Gospel was preached to them even as to us*; seeing of its preaching unto the present *Hebrews* there could be no doubt or question: and as we have now often declared, He is pressing upon these *Hebrews* the Example of their Progenitors. Therein he minds them that they had a Promise given unto them of *entring into the Rest of God*, which because of Unbelief they *came short of*, and perished under his Displeasure. Now whereas they might reply, What is that unto us, wherein are we concerned in it, can we reject that Promise which doth not belong unto us? the Apostle seems in these words to obviate or remove that Objection; To this purpose he lets them know, that even *unto us*, that is, to themselves, to all the *Posterity of Abraham* in all Generations, the Gospel was preached in the Promise of Entring into the Rest of God; and may no less be sinned against at any time by Unbelief, than it was by them unto whom it was at first granted. This sense the words, as was said, seem to require, *To us was the Gospel preached even as unto them*; that is, wherein and when it was preached unto them, therein and then it was preached unto us also. But it may be said, that these *Hebrews* could not be concerned in the Promise of Entring into the Land of *Canaan*, whereof they had been now possessed for so many Generations? I answer, they could not do so indeed, had no more been intended in that Promise, but merely the Possession of that Land. But I have shewed before, That the Covenant-Rest of God in Christ was in that Promise. Again, it might concern them as much as it did those in the time of *David*, who were exhorted and pressed, as he manifests out of the *Psalm*, to close with that Promise, and to enter into the Rest of God, when they were in a most full and quiet Enjoyment of the whole Land. And if it be said that the Promise might belong unto those in the Dayes *of David*, because that Worship of God, which had respect unto the Land of *Canaan*, was in all its Vigour; but now as unto these *Hebrews* that whole Worship was vanishing and ready to expire. I answer, that what-ever *Alterations in outward Ordinances and Institutions of worship*, God was pleased to make at any time, the Promise of the Gospel was still one and the same; and therein Jesus Christ *the same yesterday, to day, and for ever*, Hebr. 13. 8. This then I take to be the sense of the Words; namely, that as the first Preaching of the Gospel unto their forefathers, belonged in the privilege of it unto those *Hebrews* by Vertue of the Covenant of God with them; So the Obligation to Faith and Obedience thereon, was no less on them, than on those to whom it was first preached. And the present Dispensation of the Gospel was but the carrying on of the same Revelation of the Mind and Will of God towards them. And we may now take some Observations from the Words.

It

Obj. I. *It is a signal Priviledge to have the Gospel preached unto us; to be Evangelized.* As such it is here proposed by the Apostle; and it is made a Foundation of inferring a necessity of all sorts of Duties. This the Prophet *Emphatically* expresseth, *Isa.* 9. 1, 2. *Nevertheless the dimness shall not be such as was in her Vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphthali, and afterwards did more grievously afflict her by the way of the Sea beyond Jordan in Galilee of the Nations; The people that walked in Darkness, have seen a great Light; they that dwelt in the land of the shadow of death, upon them hath the Light shined.* The Connexion of this prophetical Discourse is judged by many obscure and difficult; but the general Design of it as applyed by the Evangelist, *Matth.* 4. 16. is not so. For reckoning the various Afflictions and Distresses that God at several times brought upon the *Galilean*-parts of the Land, which lay exposed in the first place to the incursion of their Enemies, and whose people were first carried away into Captivity, whereby outward *Darkness* and *Sorrow* came upon them; He subjoynes that consideration which though future, and for many Ages to be expected, should recompence and out-ballance all the Evil that had in an especial manner befallen them. And this consisted in that great Priviledge; that these people were the *first* that had the *Gospel preached unto them*; as the Evangelist manifests in his Application of this Prophesy.

Hereunto he adds the *Nature of this Priviledg*, and sheweth wherein it doth consist, in a Description of their *Condition* before they were partakers of it, and in the *Relief* which they had thereby. Their State was *that they walked in darkness, and dwelt in the Land of the shadow of Death*; than which there can be no higher Description of a condition of Misery and Disconsolation. When the *Psalmist* would express the utmost Distress that could befall him in this World, he doth it by this Supposition, *Though I walk through the valley of the shadow of death*, Psalm. 23. 4. And these persons are said to *dwell* in that Land which he thought it so dreadful and horrible to *walk* through. And it denotes the utmost of temporal and spiritual misery. And these people are but occasionally singled out as an instance of the Condition of all men without the Light of the Gospel. They are in *hideous darkness*, under the shades of Death, which in its whole power is ready every moment to seise upon them. Unto these the Gospel comes as אור גדול *a great Light*, as the light of the Sun called המאור הגדל the *great Light* in its first Creation, *Gen.* 1. 16. In Allusion whereunto, the Lord Christ in the preaching of the Gospel is called שמש צדקה: *Matth.* 4. 2. the *Sun of Righteousness*, as he who brings Righteousness, Life and Immortality *to light by the Gospel*. Now what greater Priviledge can such as have been kept all their dayes in a dungeon of *Darkness* under the sentence of Death be made partakers of, than to be brought out into the Light of the Sun, and to have therewith a tender of *Life*, Peace and Liberty made unto them? And this is so much more in this matter, as *spiritual Darkness* in an inevitable tendency to *eternal Darkness*, is more miserable than any outward temporal Darkness whatever; and as spiritual light, the *light of the knowledge of the Glory of God in the face of JESUS CHRIST*, excelleth this outward light directing the body in the things of this world. Hence *Peter* expresseth the Effect of the Gospel by this, that God by it, *calleth us out of Darkness into his marvelous Light*, 1 Pet. 2. 9. And this is but one Instance of the Greatness of this Priviledge, for men to be Evangelized. It is the Gospel alone that brings the *Light of God*, or Life and Blessedness unto men, who without it are under the Power of Darkness here, and reserved for everlasting Darkness and Misery hereafter. And more I shall not add; let them consider this, by whom it is not prized, not valued, by whom it is neglected, or not improved.

Obj. II. *Barely to be Evangelized, to have the Gospel preached unto any, is a Priviledge of a dubious Issue and Event.* All Priviledges depend as to their Issue and Advantage on their usage and improvement. If herein we fail, that which should have been for our good will be our snare. But this hath in part been spoken to before.

Obj. III. *The Gospel is no new Doctrine, no new Law.* It was preached unto the people of old. The great prejudice against the Gospel at its first Preaching, was, that it was generally esteemed to be καινὴ διδαχὴ, a *new Doctrine*; Acts 17. 19. a matter never known before in the world. And so was the preaching of Christ himself charged to be, *Mark* 1. 27. But we may say of the whole Gospel what *John* sayes of the Commandment

mand of Love. It is a *New Commandment*, and it is an *old one which was from the Beginning*, 1 *John* 2. 7, 8. In the preaching of the Gospel by the Lord Jesus himself and his Apostles, it was *new* in respect of the manner of its Administration, with sundry Circumstances of Light, Evidence and Power wherewith it is accompanied. So it is in all Ages in respect of any *fresh discovery of Truth* from the Word, formerly hidden or eclipsed.

But as to the Substance of it, the Gospel is that *which was from the Beginning*, 1 Joh. 1. 1. It is the first great *Original Transaction* of God with sinners, from the Foundation of the World. Hence the Lord Christ is said to be a Lamb slain, ἀπὸ καταβολῆς κόσμου, Rev. 13. 8. *from the Foundation of the World*. It is not of the Counsel and Purpose of God concerning him that the words are spoken; for that is said to be, πρὸ καταβολῆς κόσμου, *Ephes.* 1. 4. *Before the Foundation of the World*, that is from Eternity. And 1 *Pet.* 1. 20. He is said expretly to be fore-ordained, πρὸ καταβολῆς κόσμου, *before the Foundation of the World*, that is, eternally in the Counsel of God. But this ἀπὸ καταβολῆς κόσμου, is as much as *presently after* or from the Foundation of the World. Now how was the Lord Christ a Lamb slain *presently upon the Foundation of the World?* Why this καταβολὴ κόσμου, the Foundation of the World, contains not only the *Beginning*, but also the Compleating and Finishing of the whole Structure. So is the whole Creation expressed, *Psalm* 102, 25, 26. *Hebr.* 1. 10. *Gen.* 2. 2, 3. Now upon the day of the finishing the World, or of compleating the Fabrick of it, upon the Entrance of Sin, the Promise of Christ was given; namely, *That the seed of the Woman should break the Serpent's head*, Gen. 3. 15. In this Promise the Lord Christ was a *Lamb slain*, though not actually, yet as to the Virtue of his Incarnation whereby he became a *LAMB*, the *LAMB* of God, and of his Death, wherein he *was slain* to take away the sins of the World. Now the Declaration of the *Lord Christ* as *the Lamb of God* slain to take away the sins of the World, is the Summe and Substance of the Gospel.

This then having been given out and established ἀπὸ καταβολῆς κόσμου, *from the very Beginning of the World*: This was the Rise of the Gospel which ever since hath been the Ground, Rule and Measure of all God's Transactions with the Children of men. Whatever new Declarations have been made of it, whatever means have been used to instruct men in it, yet the Gospel was still the *same* throughout all Times and Ages. The Gentiles therefore had no true Ground to object against the Doctrine of it that it was *New*. For though by the Sin and Unbelief of themselves and their forefathers, who had lost, despised, and totally rejected the *first Revelation of it*, it was *new to them*; yea and God in his just and righteous Judgments had hid it from them, and rendered it at length, μυστήριον χρόνοις αἰωνίοις σεσιγημένον, *Rom.* 16. 25. *A Mystery*, the Declaration whereof was *silenced from the past Ages of the World*, or all the *Secula* that had passed from the Beginning; yet in it self it was not *new*, but the same that was revealed from the Foundation of the World, by God himself. And this is for the Honour of the Gospel. For it is a certain Rule; *quod antiquissimum id verissimum*; that which is most antient is most true. Falsehood indeavours by all means to countenance it self from *Antiquity*, and thereby gives Testimony to this Rule, that *Truth's most antient*. And this discovers the Lewdness of that Imagination, that there have been several Wayes in several Seasons, whereby men came to the Knowledg and Enjoyment of God. Some they say did so by the *Law*, some by the *Light of Nature*, or the *Light within them*, or by *Philosophy* which is the improvement of it. For God having from the *Beginning*, from the *Foundation of the World*, declared the Gospel in the manner before proved, as the Means whereby Sinners might know him, live unto him, and be made Partakers of him; shall we think that when *this Way* of his was despised and rejected by men, he himself would do so also, and follow them in their wayes, indeed their Delusions which they had chosen, in opposition to his Truth and Holiness? It is fond and blasphemous once so to imagine.

The *Jews* with whom our Apostle had to do peculiarly, derived their Priviledges from the *giving of the Law*, and concluded that because the Law was given unto them of God, that according to the LAW they were to worship him, and by the LAW they were to be *saved*. How doth he convince them of their Error and Mistake in this matter: He doth it by letting them know, that the *Covenant*, or *the Promise of the Gospel* was given unto them long before the Law, so that what-ever the End and Use of the Law were, (which what they were, he there declares); It did not, nor could disanul the Promise; that is, take its work away, or erect a new way of Justification and Salvation. *Gal.* 3. 17. *And this I say, That the Covenant that was* con-

confirmed before of God in Chriſt, (that is, the Promiſe given unto *Abraham*, ver. 16.) *The Law which was four hundred and thirty years after, cannot diſanul, that it ſhould make the Promiſe of none Effect.* As if he had ſaid, God made a Promiſe to Abraham, or made a Covenant with him, whereby he was *evangelized*, and the way of Life and Salvation by Chriſt made known unto him. Now if the End of the Law was to juſtifie ſinners, to give them Life and Salvation, then the Way of the Promiſe and Covenant inſtituted by God *four hundred and thirty years before* muſt be diſannull'd. But this the Faithfulneſs and Unchangeableneſs of God will not admit. And the Apoſtle inſiſts only on the *precedency* mentioned, and not that *Priority* which it had of the *Law of Moſes* in that it was preached from the Foundation of the World; becauſe dealing with the *Jews*, it was ſufficient for him to evince that even in *their* Relation unto God, and God's eſpecial dealings with them, the Goſpel had the *Precedency* of the Law. What then *John the Baptiſt* ſaid of the Lord Chriſt and himſelf, *He that cometh after me, is preferred before me, for he was before me*; *Jo.* 1. 15. Though he came after him in his *Miniſtry*, yet he was above him in *Dignity*, becauſe he had a *Pre-exiſtence* in his Divine Nature unto him. The like in another ſenſe, may be ſaid of the *Law* and the *Goſpel* as preached by Chriſt and his Apoſtles; Though it came *after the Law*, yet it was *preferred above it* or before it, becauſe it was before it. It was in the Subſtance and Efficacy of it, revealed and declared long before the giving of the Law, and therefore in all things was to be preferred before it.

It appears then that from firſt to laſt, *the Goſpel is and ever was the onely way of coming unto God*; and to think of any other way or means for that End, is both highly vain, and exceedingly derogatory to the Glory of God's Wiſdom, Faithfulneſs and Holineſs.

And theſe things have we obſerved from the firſt part of the Confirmation of the preceeding Exhortation taken from the Parity of State and Condition between the *preſent Hebrews* and thoſe of old, in as much as they had both the ſame Goſpel preached unto them. The *latter part* of it is taken from the eſpecial Event of giving the Promiſe unto the *Fathers*: And hereof alſo there are two parts. Firſt; an *Abſolute Aſſertion* that the Word that was preached unto them did *not profit them*. Secondly, that there might be no Semblance of reflecting diſreſpect on the Promiſe of God, as though it could not profit men, not them that heard it, to whom it was preached, the Reaſon of this Event and miſcarriage is ſubjoyn'd in thoſe words, *not being mixt with Faith in them that heard.*

ὁ λόγ⊕ τῆς ἀκοῆς — The *ſubject* ſpoken of in the firſt Propoſition is, ὁ λόγ⊕ τῆς ἀκοῆς, the *Word of Hearing*; which Expreſſion being general is limited by ἐπαγγελία the *Promiſe* in the Verſe foregoing. Some would have the *Report of the Spies*, eſpecially of *Joſhua* and *Caleb*, to be intended in this Expreſſion. The People believed not the *Report* which they made, and the Account which they gave of the Land that they had ſearched. But, as was ſaid, it is plainly the ſame with the ἐπαγγελία, or the *Promiſe* in the other Verſe, as the coherence of the words do undeniably evince; The *Word of Hearing*. *Hearing* is the only way and means whereby the Benefits contained in any word, may be conveyed unto us. The intendment then of this Expreſſion is that which is declared, *Rom.* 10. 17. ἄρα ἡ πίςις ἐξ ἀκοῆς; ἡ δὲ ἀκοὴ διὰ ῥήματ⊕ Θεοῦ· *Wherefore Faith is from Hearing, and Hearing is by the Word of God.* This is the Series of theſe things. The End of the Word of God is to ingenerate Faith in the Hearts of men: This it doth not immediately and abſolutely, but by the means of *Hearing*; men muſt hear what they are to believe, that they may believe. Hence although the term of *Hearing* be in it ſelf indifferent, yet in the Scripture it is uſed ſometimes for the *Effect* of it in Faith and Obedience, as was obſerved on the laſt Chapter; and ſometimes for the proper cauſe of that Effect, whereof it ſelf is the means; that is, the Word it ſelf. So ἀκοὴ expreſſeth שְׁמוּעָה: So *Jerem.* 10. 22. קוֹל שְׁמוּעָה: *vox auditus*, the *Voyce of hearing*; that is, of the Word to be heard. And *Iſa.* 53. 1. מִי הֶאֱמִין לִשְׁמֻעָתֵנוּ: *Who hath believed our hearing*; That is, the Word which we propoſe to them to be heard and believ'd. Neither doth ἀκοὴ barely ſignify *auditus* the *Hearing*, or the ſenſe of it, which is all that properly is denoted by that Latine Word. But it is uſed ſometimes for the *Reports* or Words themſelves which are heard, *Matth.* 24. 6. μελλήσετε ἀκούειν πολέμους, καὶ ἀκοὰς πολέμων· *You ſhall hear of Wars, and* (not hearings but) *reports and rumers of Wars.* And our Tranſlators have made uſe of a good word in this matter; namely

namely *Report*; which may denote either what is ſpoken *by* men, or what is ſpoken *of* them.

And ſo theſe words may be diſtinguiſhed; ὁ λόγ⊕ is the Word *materially*, that is here *the Word of Promiſe*, namely of entring into the Reſt of God: and ἡ ἀκοὴ *expreſſeth the manner of its declaration* unto men according to the Appointment of God; namely by preaching, ſo as that it may be heard. And hereon depends our Concernment in it. The Word ὁ λόγ⊕ may be ἐπαγγελία, a *Promiſe* in it ſelf, but if it be not ὁ λόγ⊕ τῆς ἀκοῆς, the *Word of Hearing*, that is, ſo managed by the Appointment of God as that we may *hear it*, we could have no Advantage thereby: in ſumme ὁ λόγ⊕ τῆς ἀκοῆς, is ἐπαγγελία εὐαγγελιζομένη, *the Promiſe preached*, and as preached.

Of this Word it is ſaid οὐκ ὠφέλησεν ἐκείνους, *it profited them not*, they had no Advantage by it. For we find that notwithſtanding the Promiſe given of entring into the Reſt of God, they entred not in. And there ſeems to be a μείωσις in the Words alſo. It was ſo far from benefiting of them, that occaſionally it became their Ruine. As if he had ſaid, Conſider what befel them, how they *periſhed in the Wilderneſs* under the Indignation of God, and you will ſee how far they were from having any Advantage by the *Word which they heard.* And ſuch will be the iſſue with all that ſhall neglect the Word in like manner. — οὐκ ὠφέλησεν ἐκείνους.

The Account of this Event cloſeth the Words: Μὴ συγκεκραμένος τῇ πίςει τοῖς ἀκούσασι· I obſerved before that there is ſome *difference*, though onely in one Letter in ſome Copies, about theſe Words: The *Complutenſian*, with the Editions that follow it, read συγκεκραμένους, the moſt συγκεκραμένος which is followed by our Tranſlation. And this now Tranſlators and Expoſitors do generally embrace, though *Chryſoſtome*, *Theophylact* and *Oecumenius* are on the other ſide. — Μὴ συγκεκραμένος.

The Vulgar Latine renders the laſt words, *Fidei ex iis quæ audiverunt*, as though its Author had read τοῖς ἀκουσθεῖσιν, *the things that were heard.* It did not profit them becauſe they believed not the things which were heard. This though it much change the words, yet it makes no great Alteration in the ſenſe. I ſhall conſider what proper ſenſe the Words will bear, take them either way, according to the Difference of the Reading, and then ſhew that which is moſt proper according to the mind of the Holy Ghoſt.

If we read συγκεκραμένους, it refers to ἐκείνους, and is regulated thereby; *Thoſe who were not mixed with the Faith of them that heard.* And this ſeems to exclude the Interpretation of *Chryſoſtome*, which *Theophylact* who not only follows him almoſt conſtantly, but alſo tranſcribes from him, profeſſeth that he could not underſtand. For he would have thoſe *who were not mixed*, for he refers it to the perſons of men, and not the Word preached, to be *Caleb* and *Joſhua*; who, ſaith he, mixed not themſelves with the Company of the rebellious and diſobedient upon the return of the Spies. And this, he ſaith, *they did by Faith*; they kept themſelves from the Company of them *who heard the Word and were diſobedient.* But this Interpretation overthrows it ſelf. Becauſe if συγκεκραμένους be regulated by ἐκείνους, it is evident that thoſe who did not ſo mix themſelves had no profit by the Word. For the Word preached did not profit them who were not mixed; which could not be ſpoken of *Joſhua* and *Caleb*. But it may not be amiſs to conſider the Words themſelves of theſe Authors, which yet I do not uſually. Thus therefore treats *Chryſoſtome* on the place. Ἤκουσαν κἀκεῖνοι, φησὶν, ὥσπερ ἡμεῖς ἀκούομεν, ἀλλ' οὐδὲν ὄφελος αὐτοῖς γέγονε· μὴ τοίνυν νομίσητε ὅτι ἀπὸ τοῦ ἀκούειν τοῦ κηρύγματος ὠφεληθήσεσθε· ἐπεὶ κἀκεῖνοι ἤκουσαν ἀλλ' οὐδὲν ἀπώναντο ἐπειδὴ μὴ ἐπίςευσαν· οἱ οὖν περὶ Χάλεβ καὶ Ἰησοῦν ἐπειδὴ μὴ συνεκράθησαν τοῖς ἀπιςήσασι· τουτέςιν, οὐ συνεφώνησαν, διέφυγον τὴν κατ' ἐκείνων ἐξενεχθεῖσαν τιμωρίαν· καὶ ὅρα τι θαυμαςόν; οὐκ εἶπεν οὐ συνεφώνησαν ἀλλ' οὐ συνεκράθησαν; τουτέςιν ἀςασιάςως διέςησαν, ἐκείνων πάντων μίαν καὶ τὴν αὐτὴν γνώμην ἐσχηκότων. *They alſo heard even as we hear. But it profited them not: do not therefore ſuppoſe that you ſhall have any benefit from a mere hearing of Preaching: For they alſo heard, but it profited them not, becauſe they believed not. But Caleb and Joſhua becauſe they conſented not unto them who believed not, eſcaped the puniſhment which was inflicted on them. And this is admirable: he ſaies not, they did not conſent, but they were not mixed; that is, without Sedition, they ſeparated themſelves from them who were of one and the ſame mind.* It is evident that he refers *mixed* to *perſons* not things, and ſo ſeems to have read συγκεκραμένους. But thoſe who were not *ſo mixed* he makes to be *Caleb* and *Joſhua*; when it is plain that the Word profited not them — συγκεκραμένους; who

who were not ſo mixed, if that term be to be applyed to perſons. Hence was the modeſt Cenſure of *Theophylact* upon this Paſſage: for having repeated it, he addes, τοῦτο δὲ κατὰ τὴν μεγάλην αὐτοῦ, καὶ βαθεῖαν Σοφίαν ὁ ἅγιος οὗτος εἶπεν· ἐμοὶ γοῦν ἀναξίῳ οὐκ ἔδωκε νοῆσαι πῶς αὐτὸ εἶπε. *Thus ſpeaks that holy man, according to his great and deep Wiſdom; but to me unworthy, it is not given to underſtand in what ſenſe he ſpake it.* His own ſenſe he otherwiſe expreſſeth; ſaith he, Μὴ Συγκεκερασμένους τῇ πίστει τοῖς ἀκούσασι, τοῦτ᾽ ἔστι μὴ ἑνωθέντας, μὴ συμφρονήσαντας περὶ τῆς πίστεως τοῖς ἀκούσασιν, ἀλλ᾽ ἀποῤῥαγέντας αὐτῶν· *That is, they were not united, they agreed not in Faith with them which heard, but were divided from them.* Sundry others follow this Interpretation. And according to it, τοῖς ἀκούσασι denotes the *obedient Hearers*. Thoſe who ſo heard the Word of Promiſe as to *believe* it, and to yield Obedience unto God on that account. According to which conſtruction this muſt be the importance of the Words. *The Word preached profited them not, becauſe they did not aſſociate or joyn themſelves to, or mix themſelves with thoſe who hearing the Word, believed and obeyed the Voice of God.*

If this be the ſenſe of the Words, the whole Congregation is blamed for a *wicked Separation from two ſingle Perſons*, who abode conſtant in the Faith of the Promiſe of God. They ſinned in that they would not *joyn themſelves* unto them, nor unite with them in that Profeſſion of Faith and Obedience which they made. Neither their *Number* nor their *Agreement* among themſelves could free them from *Schiſm*, Sin and Puniſhment. They would not unite themſelves unto thoſe two Perſons who abode in the Truth; and ſo periſhed under the Indignation of God thereon.

And theſe things are true: but I judge them not to be directly intended in this place. For the Reading before mentioned of Συγκεκερασμένος which muſt refer to ὁ λόγος τῆς ἀκοῆς, *the Word preached*, and not to any perſon or Perſons, is confirmed by moſt antient Copies, and followed by moſt antient Tranſlations. Beſides the ſenſe of the words, which in the other way is dark, and involv'd, in this is full, clear and proper. For,

(1.) The other Senſe binds up the Intention of the Words unto that *particular Time*, Seaſon and Action, when the people murmured upon the return of the Spies that went to ſearch the Land. This indeed was a *ſignal Inſtance* of their Unbelief, yet the whole of it in refuſing the Promiſe is not to be reſtrained unto that Inſtance. For our Apoſtle is declaring that in their whole Courſe, they did totally and finally reject the Promiſe.

(2.) If the *Perſons* ſpoken of be to be underſtood; the Text doth not ſay they were *not mixed* with them that believed, were not united unto them or conjoyned with them, but not mixed τῇ πίστει *to the Faith*. Now there are two difficulties not eaſily removeable, that do attend this ſenſe and conſtruction of the Words. (1.) How men can be ſaid to be *mixed with the Faith of others?* *Camero* anſwers, That it may be underſtood to be joyned with them in the Communion of the ſame Faith. I acknowledg this is a good and fair ſenſe; but ſuch as plainly makes the *Perſons* and not their Faith to be the immediate object of this Conjunction, which the words will not allow. (2.) How harſh is this Conſtruction, Συγκεκερασμένους τῇ πίστει, τοῖς ἀκούσασι· Two Dative caſes joyned in *Appoſition* without the Intervention of any Prepoſition, the one denoting the *Act*, the other the *Perſons*. *Joyned to the Faith to them that heard it.* But as we ſhall ſee in the other more uſual and approved Reading, referring the Word mixed to the *principal Subject* of the whole Propoſition, or the Word preached, the ſenſe will appear full and ſatisfactory.

Μὴ Συγκεκερασμένος, Μὴ Συγκεκερασμένος, The Word *not being mixed*. Συγκεράννυμι, is ſometimes taken in a natural ſenſe, for to *mix* or *mingle* one thing with another, as water and Wine; or to mix compoſitions in Cordials, or in Poyſons, *Herod.* l. 1. ἐμβαλοῦσα ἐς κύλικα τοῦ φαρμάκου οἴνῳ τε κεράσασα δίδωσι· *gave him poyſon mixt with moſt ſavoury wine.* So *Plutarch. Sympoſ.* ὅμου μεταλλικὰ καὶ βοτανικὰ, — εἰς τὸ αὐτὸ Συγκεραννύντας. This *Mixture* which was properly of a Cup to drink, was ſometimes ſo made to give it Strength and Efficacy, to inebriate, or give it any pernicious Event. Hence a *Cup of mixture* is expreſſed as an Aggravation, *Pſal.* 75. 8. *For in the hand of the Lord there is a Cup, and the Wine is red,* מלא מסך, *full of mixture.* A *Cup* ſometimes ſignifies divine Vengeance; as *Jerem.* 51. 7. and Wine often. The Vengeance here threatned being to ariſe unto the utmoſt Severity it is called *Cup*, and that of *Wine*, of *red Wine*; that *full of mixtures* with all ingredients of Wrath and Indignation. Sometimes the *Mixture* was made to *temperate*

rate and alleviate, as water mixed with ſtrong inebriating Wine. Hence a *Cup without mixture* is an expreſſion of great Indignation, *Revel.* 14. 10; nothing being added to the *Wine of Fury* and aſtoniſhment to take off its fierceneſs. Amongſt *Phyſicians* Συγκερασμα is a *mixed Potion.* The word therefore ſignifies to mix two or more things together ſo as they may inſeparably incorporate, for ſome certain Ends, Acts or Operations; as Wine and Water to drink: ſeveral ingredients to make an uſeful Cordial.

This being the Importance of the Word, Expoſitors illuſtrate the whole ſenſe by various Alluſions, whence they ſuppoſe the expreſſion to ariſe. Some to the *Mixture* of things to be *eat and drank*, that they may be made ſuitable and uſeful to the nouriſhment of the Body. For ſo are the Promiſes made by *Faith* to the nouriſhment of the Soul. Some to the mixture of the *natural Ferment* of the Stomach with meat and drink cauſing Digeſtion and Nouriſhment thereby. And this laſt Alluſion ſeems well to repreſent the nature of Faith in this matter. The Word of God, eſpecially the Word of Promiſe, is the *Food of the Souls of men:* ſo is it often called, and thereunto frequently compared. Our Apoſtle diſtributes the whole Word with reſpect unto them that hear it, or receive it, into *ſtrong meat* and *milk*, Chap. 5. 13, 14. The whole is *Food*, and in the whole, is ſuited to the various Conditions of Believers in this world, whether ſtrong and encreaſed in ſpiritual Light and Experience, or whether young and weak. And ſo the ſame word is by *Peter* called *ſincere milk*, which thoſe who are *born again* ought to deſire and make uſe of as their principal Food. 1 *Pet.* 2. 1, 2. And with reſpect hereunto is *Faith* ſometimes expreſſed by *Taſting* which is the ſenſe exerciſed about our *Food*; which manifeſts, it may be, that more of Experience is included in it, than ſome will allow, 1 *Pet.* 2. 3. *If ſo be ye have taſted that the Lord is gracious*; and wherein do we *taſte* of the Grace of God? in his Word, as the Pſalmiſt declares, *Pſal.* 119. 103. *How ſweet are thy Words unto my taſte?* and in purſuit of the ſame Metaphor, the Word is ſaid to be ſweet; *ſweet as honey or the honey-comb, Pſalm* 19. 10. & 119. 103. And frequently it is expreſſed by *Eating*, wherein conſiſts the Life of the ſacramental Notion, of *eating the fleſh and drinking the Blood of Chriſt*, whereby the eſpecial actings of Faith on that peculiar ſubject of the Promiſe *Chriſt Crucified* for us, is expreſſed. The Summe is, *Spiritual Truths*, being ſavingly believed, are united with that Faith which receives them; ſo incorporated with it, as that they come to be realized in the Soul and to be turned into the *principle* of that new Nature whereby we live to God. Want hereof is charg'd on the People to whom the Goſpel was declared in the Wilderneſs. The Word which they heard was not ſo really and ſavingly received by Faith as to be *incorporated* therewith, and to become in them a *living Principle* inabling and ſtrengthning them unto Obedience. It is not the Intention of the Words to declare barely and nakedly that they did not believe in any ſort or ſenſe; but that theſe Hearers did not *receive* and *improve* the Word of Promiſe in ſuch a way and manner, as to obtain the full benefit and Advantage of it. They had, as we find, an Apprehenſion of the Truth of the Promiſe, which did ſo far prevail upon them, that ſometimes they profeſſed that they would place their Confidence in it, and regulate their Obedience accordingly. But they were not ſtedfaſt herein; becauſe notwithſtanding all their Profeſſion, their Faith and the Word of God were never ſolidly united, mixed, and incorporated in their Souls. They *taſted* ſometimes a little ſweetneſs in it, but took it not *down to digeſt it*, that it might have a Subſiſtence, Power and Efficacy in them. This cauſed the Word to fail of its End towards them, it did not profit them; and them to fail of their End by it, *they entred not into the Reſt of God.* And with the Conſideration hereof doth the Apoſtle preſs the *Hebrews* and *Us* with them. And it is of great weight. The ſame Promiſe being left unto us as to them, and this being the way whereby they *came ſhort of it*, we have Reaſon to be watchful againſt the like Miſcarriages in our ſelves. And the Truths doctrinally declared in this latter part of the verſe may be comprized in the enſuing Obſervations.

God hath graciouſly ordered that the word of the Goſpel ſhall be preached unto men, whereon depends their Welfare or their Ruine. Obſ. 1. To them and to us was the Word preached. And this as a great Effect of the Love, Care, Grace and Goodneſs of God towards them and us. The Word is like the *Sun in the Firmament.* Thereunto is it compared at large, *Pſalm* 19. It hath virtually in it all ſpiritual Light and Heat. But the *Preaching* of the Word is as the *Motion* and *Beams* of the Sun, which *actually* and *effectually* com-

communicates that light and heat unto all creatures which is *virtually* in the Sun it ſelf.

The Explanation of this ſimilitude is expreſly inſiſted on by our Apoſtle, *Rom.* 10. 18. And becauſe of this Application doth the Apoſtle make that *Alteration in the Expreſſion*. For whereas in the Pſalm it is ſaid קוםּ *their Line* is *gone forth into all the Earth*, with reſpect in the firſt place and literally to the *Line* or orderly coarſe of the *Sun* and other Cœleſtial Bodies, he renders that word by φθόγγος, their *ſound*, voice or ſpeaking, reſpecting the *Myſtical Senſe* of the place, and Application of the Words to the preaching of the Goſpel which was principally intended in them. And this is the true Reaſon of that Variety which many *Criticks* have troubled themſelves and others about to little purpoſe. What then the *Motion* and *Beams* of the Sun are to the World natural, that is the *Preaching* of the Goſpel to the Spiritual World: to all who intend to live unto God here, or to enjoy him hereafter: Of old the *Preaching of* the Goſpel was by many wiſe men, or thoſe that thought or boaſted themſelves ſo to be, eſteemed *folly*, 1 Cor. 1. that is, a thing needleſs and uſeleſs. And the Wiſer any one would have himſelf eſteemed to be, the more vehemently would he condem *Preaching*, *for Folly*. But notwithſtanding all their Pride, Scorn and Oppoſion, it proved the *Fooliſhneſs of God which was wiſer than all their Wiſdom*; that is, what God choſe to compaſs his End by, which ſeemed unto them *fooliſhneſs*, but was indeed the *Wiſdom and Power of God*. And it is that which the eternal Welfare or Ruine of men depends upon: as the Apoſtle in this place declares, and as the Scriptures teſtify every where. And this may direct us, to make a right Judgment both of that Contempt and neglect of it which are found amongſt many who ought to have other thoughts about it: the whole work is by ſome deſpiſed and decryed: and few there are who labour in it with Diligence as they ought. But they ſhall all bear their own Judgment.

Obſ. II. *The ſole Cauſe of the Promiſe being ineffectual unto Salvation in and towards them to whom it is preached, is in themſelves and their own Unbelief.* This the Apoſtle expreſly aſſerts. It is granted that the *Word did not profit them*. But what was the Reaſon of it? Was it weak or inſufficient in it ſelf? Was it like the Law, that made nothing perfect? that could not take away Sin, nor juſtifie the Souls of men? No, but the ſole Cauſe hereof was, that it was not *mixed with Faith*. God hath not appointed to ſave men whether they will or no: nor is the *Word of Promiſe* a means ſuited unto any ſuch End or Purpoſe. It is enough, that it is every way ſufficient unto the End whereunto of God it is deſigned. If men believe it not, if they refuſe the Application of it to themſelves, no wonder if they periſh in their Sins.

Obſ. III. *There is a failing temporary Faith, with reſpect to the Promiſes of God, which will not advantage them in whom it is.* It is known how often the people of old profeſſed that they *did believe*, and that they *would obey* accordingly; but, ſaith the Apoſtle, notwithſtanding all their Pretenſions and Profeſſions; notwithſtanding all the Convictions they had of the Truth of the Word, and the Reſolutions they had of yielding Obedience, wherein their temporary Faith did conſiſt, yet they periſhed in their Sins, becauſe the *Word was not mixed with Faith in them*, that is, truly and really believed.

Obſ. IV. *The great Myſtery of uſeful and profitable believing conſiſts in the Mixing or Incorporating of Truth and Faith in the Souls or Minds of Believers.* This being a Truth of much importance, I ſhall a little inſiſt on the Explanation and Improvement of it; and that in the enſuing Obſervations.

1. There is a great Reſpect, Relation and *Union* between the Faculties of the Soul and their proper objects, as they act themſelves. Thus *Truth* as Truth is the proper Object of the Underſtanding. Hence, as it can aſſent unto nothing but under the Notion and *Apprehenſion of Truth*, ſo what is ſo indeed, being duely propoſed unto it, it embraceth and cleaveth unto neceſſarily and unavoidably. For *Truth* and the *Underſtanding* are as it were of the ſame nature, and being orderly brought together do abſolutely *incorporate*. Truth being received into the Underſtanding, doth no way affect it, nor alter it, but only ſtrengthen, improve, enlarge, direct and confirm it in its proper Actings. Onely it implants a Type and Figure of it ſelf upon

upon the Mind. And hence thoſe things or Adjuncts that belong unto one of theſe, are often aſcribed unto the other. So we ſay ſuch a Doctrine or Propoſition is *certain*, from that *certainty* which is an Affection of the Mind: and our Apprehenſion of any thing to be *true*, from the Truth of that which we do apprehend. This is that which we call Knowledge, which is the Relation, or rather the Union that is between the Mind and Truth, or the things that the mind apprehends as true. And where this is not; when men have only fluctuating Conceptions about things, their minds are filled with Opinions, they have no true *Knowledge* of any thing.

2. The *Truth of the Goſpel*, of the Promiſe now under eſpecial Conſideration, is peculiar, divine, ſupernatural; and therefore for the receiving of it God requireth in us, and beſtoweth upon us, a peculiar, divine, ſupernatural Habit, by which our Minds may be enabled to receive it. This is FAITH which is *not of our ſelves, it is the Gift of God*. As the mind acts naturally by its Reaſon to receive Truths that are natural and ſuited to its Capacity; ſo it acts ſpiritually and ſupernaturally by Faith to receive Truths ſpiritual and ſupernatural. Herewith are theſe Truths to be *mixed* and *incorporated*. Believing doth not conſiſt in a mere Aſſent to the Truth of the things propoſed to be believed, but in ſuch a Reception of them, as gives them a real *Subſiſtence* and *Inbeing* in the Soul by Faith. We ſhall make things more fully to appear, and the better explain it, if We ſhew (1.) *How* this is expreſſed in the Scripture, with reſpect to the Nature, Acts and Effects of Faith. (2.) By what *Means* it comes to paſs that Faith and the Promiſe do ſo *Incorporate*.

Firſt, For *Faith* it ſelf; it is by our Apoſtle ſaid to be ἐλπιζομένων ὑπόστασις, Chap. 11. 1. *The Subſtance of things hoped for*. Now the ἐλπιζόμενα here, *the things hoped for*, are ſo termed with reſpect unto their *Goodneſs*, and their Futurition, in which reſpects they are the Objects of Hope. But they are propoſed unto Faith and reſpected by it, as *True* and *Real*. And as ſuch it is the ὑπόστασις or Subſtance of them. Not abſolutely and *phyſically*, but *morally* and in reſpect of Uſe. It brings them into, makes them preſent with, and gives them a *Subſiſtence*, as to their Uſe, Efficacy and Comfort in the Soul. This Effect of Faith, is ſo far of the nature of it, that the Apoſtle makes uſe of it principally in that *Deſcription* which he gives us of it. Now this giving a *Subſiſtence in the Mind* unto the things believed, that they ſhall really operate and produce their immediate Effects therein, of *Love*, *Joy* and *Obedience*, is that ſpiritual *Mixture* and Incorporation whereof we ſpeak. And here lies the main difference between Saving Faith, and the temporary Perſwaſion of Convinced Perſons. This latter gives no ſuch *Subſiſtence* unto the things believed in the minds of men, as that they ſhould produce their proper Effects therein. Thoſe in whom it is, *believe the Promiſe*, yet not ſo, as that thereby the things Promiſed ſhould have ſuch an Exiſtence in their minds, as to produce in them and upon them their proper Effects. It may be ſaid of them, as it is of the *Law* in another ſenſe; *They have the Shadow of Good things to come, but not the very Image of the things*. There is not a real reflection of the things they profeſs to believe, made upon their minds. For Inſtance, The Death of Chriſt, or *Chriſt crucified* is propoſed unto our Faith in the Goſpel. The genuine proper Effect hereof is to deſtroy, to crucifie or mortifie Sin in us. But where this is apprehended by a *temporary Faith* only, this Effect will not at all be produced in the Soul. Sin will not be mortified but rather ſecretly incouraged; for it is natural unto men of corrupt minds to conclude that they may *continue in Sin becauſe Grace doth abound*. On the other ſide where Faith gives the *Subſiſtence* mentioned unto the Death of Chriſt in the Soul, it will undoubtedly be the death of Sin. *Rom.* 6 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

Secondly; Faith in its *Acting* towards and on the Promiſe is alſo ſaid to *Receive it*. By it we receive the Word, that is, it takes it into the Soul and incorporates it with it ſelf. There is more herein than a mere Aſſent to the Truth of what is propoſed and apprehended. And ſometimes we are ſaid by it to *receive the Word* it ſelf, and ſometimes to *receive the things themſelves* which are the ſubject matter of it. So are we in the firſt way ſaid to *receive the ingrafted word* with meekneſs, Jam. 1. 21. to *receive the Promiſes*; Hebr. 11. 13. *Having received the Word*, 1 *Theſſ.* 1. 6. & 2. 13. In the latter way to *receive Chriſt himſelf*, John 1. 12. and the *Atonement* made by him, *Rom.* 5. 11. which are the principal ſubjects of the Goſpel. And herein lies the Life of Faith; ſo that it is the proper deſcription of an Unbeliever, that he doth *not receive the things of the Spirit of God*, 1 Cor. 2. 14. And Unbelief is, the not *receiving of Chriſt*, Joh. 1. 11. There may be a tender made of a thing, which is not *received*.

A man may think well of that which is tendred unto him, and yet not *receive* it. But what a man doth receive duly and for himself, it becomes properly his own. This work of Faith then, in receiving the Word of Promise with Christ, and the Atonement made by him therein, consists in its giving unto them a *real Admittance* into the Soul, to abide there as in their proper place; which is the *Mixture* here intended by the Apostle.

Thirdly; Hence and hereon the Word becomes an *ingrafted Word*, James 1.21. *Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with Meekness the ingrafted Word, which is able to save your Souls.* The Exhortation is unto Reality and growth in believing. To this End the *Word* is proposed as that which is to be brought into the Soul. And to that purpose room is to be made for it, by the casting out of such things as are apt to possess the mind, and leave no Admittance for the Word. Now the ῥυπαρία and περισσεία κακίας, *Filth and superfluity of evil*, here intended, are those corrupt carnal Lusts which by Nature possess the minds of men, and render them *Enmity against God*, Rom. 8. 7. These are so fixed in the mind, so incorporated with it, that from them it is denominated *fleshly* and *carnal*. And they are to be put away, cast out, separated from the mind, unrooted and rejected that the Word may be brought in and received. And how is that to be received? As a Word that is to be ἔμφυτον, *implanted* or *ingrafted* into the mind. Now we all know that by *ingrafting* there becomes an Incorporation, a *mixture* of the natures of the *Stock* and *Graft* into one common principle of Fruit-bearing. So is the Word received by Faith, that being mixed with it self, both of them become one common principle of our Obedience. And on this account doth our Saviour compare the Word of the Gospel unto *Seed*, Matth. 13. Now *seed* brings forth no fruit or encrease, unless falling into the Earth, it *incorporate* with the fructifying virtue thereof. And with respect hereunto is it said that God *writes his Law in our hearts*, Jerem. 31. 32. As our Apostle expounds it, 2 *Cor.* 3. 3. The *Word of the Gospel is by the Spirit of the living God written not in Tables of Stone, but in the fleshly tables of the heart.* So is it *ingrafted*, when it is as really by the help of Faith communicated unto, and implanted on the heart, as *Written Words* are in their engravement on Tables of *Stone*.

Fourthly, The Effect of this *ingrafting of the Word*, which belongs also to this spiritual *Incorporation*, is the casting of the Soul into the *Mould*, Type, *Image* or Figure of the Doctrine of it, as our Apostle expresseth it, *Rom.* 6. 17. *Ye have obeyed from the Heart*, εἰς ὃν παρεδόθητε τύπον διδαχῆς, *that form of Doctrine that you have been delivered up unto:* that you have been cast into. This is that *Transformation* of mind which we are exhorted to look after in the *Renovation* that it receives by believing, *Rom.* 12. 2. As the *Scion*, being *grafted* or *inoculated* into the Stock, turns and changes the natural juyce of the Stock into another kind of *fructifying nutriment* than it had before: So the Word being by its *Mixture with Faith* ingrafted into the Soul, it changeth the natural Operation of it, to the production of spiritual Effects, which before it had no virtue for. And it *transforms* also the whole mind, according to the *Allusion*, Chap. 6. 17. into a new shape, as Wax is changed by the impression of a Seal into the likeness of it.

Fifthly; The Expression of Faith by *Eating* and *Drinking*, which is frequent in Scripture, as before intimated, gives further light into the Spiritual Incorporation that we enquire after. Thus the Word is said to be *Food*, *strong Meat* and *Milk*, suited to the respective Ages and Constitutions of Believers. And the Lord Christ the principal Subject of the Word of the Gospel, sayes of himself, That he is *the Bread that came down from Heaven*, that his *Flesh is Meat indeed, and his Blood Drink indeed*. Faith is the eating of this Food, this Milk, this Meat, this Flesh. Now in eating, when *Food* is prepared, it is received, and by a due *Digestion* turn'd into the very Substance of the Body of him that eats. Supplies proceed from thence, unto the Flesh, Blood and spirits of the Eater, according as the principles of Nature require and direct. So also must it be in this matter spiritually. This the *Capernaites* not understanding of old, but taking the Words of our Saviour in a carnal manner, thinking he would have them *eat his flesh with their teeth, and powr his blood down their throats*, were offended at him, and perished in their Unbelief, *Joh.* 6. 52, 59. But he lets his Disciples know, that the whole mistake lay in the *Carnal imagination* of those wretches. He understood no more, but the *Spiritual Union* of himself unto the Souls of Believers by Faith, which is no less real and sure, than the Union that is between the Body and the Meat it receives, when duely

duely digested, *ver.* 56. *that the Flesh* in the carnal Sense, *was of no use or profit*, but that his Words *were Spirit and Life*, *ver.* 63. From an Ignorance also of this spiritual Incorporation of Christ in the Promise and Faith, is it, that the Church of *Rome* hath feigned their monstrous *carnal eating with their teeth of the* FLESH or *Body of Christ*, though he had foretold them that it should profit them nothing. Wherefore the Word being prepared as spiritual Food for the Soul; Faith receives it, and by a spiritual *Eating* and Digestion of it, turns it into an Increase and strengthning of the vital Principles of Spiritual Obedience. And then doth the *Word profit* them that hear it.

Hence is the Word of Christ said to *dwell* or *inhabit* in us: *Col.* 3. 16. *Let the Word of Christ dwell richly in you in all Wisdom.* This *Inhabitation* of the Word whereby it makes its residence and abode in the Souls of men, is from this Spiritual *Incorporation* or mixing with Faith. Without this it may have various Effects upon the Mind and Conscience, but it comes to no abiding *Habitation*. With some it casts its *Beams* and Rayes for a Season into their minds; φαίνει; but is not *received* nor comprehended, Joh. 1. 5. and therefore οὐκ αὐγάζει, *it doth not enlighten* them, though it *shines* into them, 2 Cor. 4. 4. It comes and departs almost like *Lightning*, which rather amazeth than guideth. With some it makes a transient Impression upon the *Affection*; so that they hear it and admit of its dispensation with Joy and some present Satisfaction, *Matt.* 15. 20. But it is but like the stroke of a skilful hand upon the strings of a *Musical Instrument*, that makes a pleasant sound for the present, which insensibly sinks and decayes, until a new stroke be given; it hath no abode nor residence in it self or the strings. No more hath the Word that strikes on the *Affections* only, and causing a various motion and sound in Joy, or Sorrow, or Delight, vanisheth and departeth. With some it layes hold on their *Consciences*, and presseth them unto a Reformation of their Conversation, or Course in this World, until they *do many things gladly*, *Mark* 6. 20. But this is by an efficacious impression from without. The Word doth not *abide*, *inhabit*, or *dwell* in any, but where it hath a *Subsistence* given unto it in the Soul by its Incorporation with Faith, in the manner described.

This then is savingly and profitably to believe. And thus is it with *very few* of the *many* that make profession so to do. It is but in *one* sort of *ground*, where the *Seed incorporates* so with the Earth, as to take root and to bring forth fruit. Many pretend to believe, few believe indeed, few *mix* the Word preached with Faith; which should give us all a Godly Jealousy over our hearts in this matter, that we be not deceived.

It is therefore worth our Enquiry, *how*, or by *what Means* Faith is assisted and strengthned in this Work of *mixing the Word* with it self, that it may be useful and profitable unto them that hear it. For although it is in and of the nature of Faith thus to do; yet of it self it doth but begin this Work, or lay the Foundation of it; there are certain wayes and means, whereby it is carried on and increased. And among these,

(1.) Is constant *Meditation*, wherein it self is exercised, and its acts multiplyed takes place. Constant *fixing the mind* by Spiritual *Meditation* on its proper Object, is a principal means whereby Faith mixeth it, with it self. This is κατοπτρίζεσθαι *to behold stedfastly* the Glory of God in Jesus Christ, expressed in the Gospel, *as in a Glass*, 2 Cor. 3. 18. For the Meditation of Faith is an *Intuition* into the things that are believed, which works the *Assimilation* mentioned, or our being *changed into the same Image*, which is but another expression of the Incorporation insisted on. As when a man hath an *Idea* or Projection of any thing in his Mind that he will produce or effect, he casteth the Image framed in his Mind upon his *Work* that it shall exactly answer it in all things: so on the other side, when a man doth diligently *contemplate* on that which is without him, it begets an *Idea* of it in his mind, or casts it into the same Image. And this Meditation which Faith worketh by, for to compleat the *mixture* or composition intended, is to be *fixed*, *intuitive*, *constant*, looking into the nature of the things believed. *James* tells us, that he who is a mere hearer of the Word is like a man considering his *natural face in a glass*, *who goeth away and immediately forgetteth what manner of man he was*, chap. 1. 24. It is so with a man that takes but a *slight view of himself*: so is it with men that use a slight and perfunctory consideration of the Word. But saith he, ὁ παρακύψας εἰς νόμον τέλειον, *he that diligently bows down, and inquires into the Law of Liberty*, or the Word, that is, by the Meditation

tation and enquiry mentioned, that *man is blessed in all his wayes*. So doth that Word signify, 1 *Pet.* 1. 12. where alone again it is used in this Moral Sense, of *diligent Enquiry*; it signifying properly to bow down. This is that which we aim at. The Soul by Faith *meditating* on the Word of Promise and the subject matter of Christ and his Righteousness, Christ is thereby *formed* in it, *Gal.* 4. 19. and the Word it self is *inseparably mixed with Faith*, so as to subsist with it in the Soul, and to produce therein its proper Effects. This is to be *spiritually minded*; and φρονεῖν τὰ ἄνω, *Col.* 3. 2. to *mind the things that are above*, as those which yield the best relish and savour to the Soul, which being constant will *assert* a mixture, incorporation and mutual Conformity, between the mind and the object of it.

(2.) Faith sets *Love* at work upon the *Objects* proposed to be believed. There is in the Gospel, and the Promises of it, not only the *Truth* to be considered which we are to believe and assent unto, but also the *Goodness*, Excellency, Desirableness and Suitableness unto our Condition of the things themselves which are comprized in them. Under this consideration of them, they are proper Objects for *Love* to fix on, and to be exercised about. And *Faith worketh by Love*, not onely in Acts and Duties of Mercy, Righteousness and Charity towards men, but also in Adhæsion unto, and Delight in the things of God which are revealed to be lovely. *Faith* makes the Soul in love with spiritual things. *Love* engages all other Affections into their proper exercise about them; and fills the mind continually with thoughtfulness about them and desires after them. And this mightily helps on the Spiritual *Mixture of Faith and the Word*. It is known that Love is greatly effectual to work an *Assimilation* between the Mind and its proper Object. It will introduce its *Idea* into the mind, which will never depart from it. So will carnal Love, or the impetuous working of mens Lusts by that Affection. Hence *Peter* tells us that some men have ὀφθαλμοὺς μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας, 2 Epist. Chap. 2. 14. *Eyes full of an Adulteress*. Their Lust hath so wrought by their Imagination, as to introduce a constant *Idea* of the Object into their minds, as if there were an *Image* of a thing in their Eye, which continually represented it self unto them as seen, whatever they looked on. Therefore are they constantly unquiet and *cannot cease to sin*. There is such a mixture of Lust and its Object in their Minds, that they continually commit *Lewdness* in themselves. Spiritual Love set on work by Faith will produce the like Effect. It will bring in that *Idea* of the *beloved Object* into the mind, until the Eye be full of it, and the Soul is continually conversant with it. Our Apostle expressing his great *Love* unto Christ above himself and all the World, as a fruit of his Faith in him, *Phil.* 2. 8, 9. professeth that this was that which he aimed at; namely, that *he might know him and the Power of his Resurrection, and the fellowship of his sufferings, being made conformable unto his death*: ver. 10. The Resurrection, with the Sufferings and Death of Christ which preceeded it, he knew before, and believed: but he aims at more, He would have a farther inward Experience of the *Power of his Resurrection*; that is, he would so *mix* it with Faith by Love to Christ, as that it might produce in him its proper Effects, in an encrease of his spiritual Life, and the quickning of him unto all Holiness and Obedience. He would also be yet farther acquainted with the *Fellowship of his Sufferings*; or obtain communion with him in them; that the sufferings of Christ *subsisting* in his Spirit by Faith, might cause Sin to *Suffer* in him, and crucify the World unto him, and him unto the World. By all which he aimed to be made compleatly *conformable unto his death*; that is, that whole Christ, with his Life, Sufferings and death, might so *abide* in him, that his whole Soul might be cast into his Image and Likeness. I shall adde no more concerning this Truth; but onely that it is best manifested, declared and confirmed in the *Minds* and *Consciences* of them who know what it is really to believe and to walk with God thereon.

VERSE

VERSE III.

Εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν, Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. *Verse* 2.

MAny have variously reasoned and *conjectured* about the Coherence of this part of the Apostles Discourse, with that which immediately goeth before. It is not my way to propose the Interpretations or *Analyses* of others; much less to contend about them, unless necessity for the *Vindication* of some important Truth do require it of me. That therefore which in the Words and Design of the Apostle seems to be most natural and genuine, as to the *Coherence* of his Discourse, I shall alone explain and confirm.

The Work here ingaged in is evidently to explain and improve the Testimony cited out of *David* in the foregoing Chapter. His purpose also is to draw out of it whatever was enwrapped in it by the Wisdom of the Holy Ghost, for the Instruction of these *Hebrews*, which could not be clearly understood by them under the Old Testament, as designed for their peculiar Use and Direction now under the Dispensation of the Gospel. Having therefore declared unto them the *Danger of Unbelief*, by laying down *graphically* before them the Sin and Punishment of others, in and from the Words of the *Psalm*, He proceeds from the same Words and Example to give them incouragements unto *Faith* and *Obedience*. But withall foreseeing that an *Objection* might be raised against the very Foundation of his Arguments and Exhortation; he diverts to the removal of it, and therein wonderfully strengthens, carrieth on, and confirmeth his whole Purpose and Design.

The *Foundation* of the whole ensuing Discourse lies in this, that there *is a Promise left unto us of entring into the Rest of God*: *ver.* 1. This therefore we ought to take heed, that we come not short of by Unbelief. Hereunto the *Hebrews* might object (as was before observed) that they were not now any way concerned in that Promise. For, Consider whatever is said of the *Rest of God* in the Scripture, and it will appear that it doth not belong unto us, especially not what is said of it in the *Psalm* insisted on. The Rest of the Land of *Canaan*, and the Rest of the *Sabbath* are so called; but these are already past; or we are in the present Enjoyment of them, so that it is to no purpose to press us to *enter into Rest*. The removal of this *Objection* the Apostle here designs from the Words of *David*, and therein the establishment of his present Exhortation. He manifests therefore, that besides those mentioned, there was yet another *Rest* remaining for the People of God, and that directed unto in the words of the *Psalmist*. This he proves and evinceth at large; namely that there was a *Spiritual Rest* yet abiding for Believers, which we are called and obliged to seek an Entrance into. This in general is the Design and Method of the Apostles Discourse in this place.

In this third Verse *Three things* are laid down.

First, An *Assertion* comprizing the whole intendment of the Apostle, in those Words, *For we which have believed do enter into Rest*.

Secondly, A *proof* of that Assertion from the Words of the Psalmist, *As he said, As I have sworn in my wrath, if they shall enter into my Rest*.

Thirdly, An *Eliptical* Entrance into a full Confirmation of his Assertion, and the due *Application* of his Proof produced unto what he had designed it. *Although the works were finished from the Foundation of the world.*

The Words need little Explication. εἰσερχόμεθα γάρ· One old Manuscript reads εἰσερχώμεθα οὖν, of which afterwards. Vulg. Lat. Ar. *Ingrediemur*. Rhemist. *Shall enter*. Eras. Beza, Syr. *Ingredimur, introimus*; *do enter*. The word is μέλλω. in the Present Tense: and though in that form it may sometimes be rendred by the Future, yet here is no necessity why it should so be. *Do enter*.

οἱ πιστεύσαντες· Vulg. Lat. *qui credidimus*. Arias. *credentes*. Syr. *qui credimus*, *Who do believe*, *who have believed*. οἱ πιστεύσαντες.

Of the following Words, *See* Chap. 3. ver. 11, 18.

Καίτοι. Καίτοι, *Et quidem, and truly.* Beza, *quamvis, although.* Erafm. *quanquam:* fo the Syriack.

Ἀπὸ καταβολῆς κόσμου. Ἀπὸ καταβολῆς κόσμου· Ar. *A fundatione mundi: from the foundation of the World.* Syr. *from the beginning of the world.* Beza, *A jacto mundi fundamento*; properly; which we can no way render but by, *from the foundation of the world.*

γενηθέντων. γενηθέντων· *genitis, factis, perfectis, made, finifhed, perfected.*

For we do enter into Reft who have believed, as he faid, As I have fworn in my wrath; if they fhall enter into my Reft; although the workes were finifhed from the Foundation of the World.

THe *Affertion* laid down in the entrance of the Verfe is firft to be confidered: and therein,

γὰρ. Firft; The *caufal Connexion*, γὰρ, *For.* Now this, as we have fhewed, doth not refer precifely to any particular Paffage foregoing. Onely it makes way to the farther improvement of the whole Defign of the Apoftle, which ufe of that *Particle* we have before obferved. The Promife, Threatning, Example, Duty treated of, belong unto us; and this appears from hence, that we are entred into Reft who have believed.

οἱ πιστεύσαντες. Secondly; The *Subject of the Propofition* or Perfons fpoken of; are οἱ πιστεύσαντες, *who have believed.* The *Perfons* included in the *Verb* εἰσερχόμεθα regulating alfo this *participle* is transferred over unto it in the Tranflation, *we who have believed.* Believing, in general is only mentioned, the *Object* of it, or *what* we believe is implyed, and it is to be taken from the fubject matter treated of. Now this is the Gofpel, or Chrift in the Gofpel. This is that which he propofeth unto them, and which he incourageth them in from his own *Example.* With refpect hereunto men in the New Teftament are every where termed πιστεύοντες, πίστοι, or ἄπιστοι, Believers or Unbelievers. *We who have believed in Jefus Chrift through the preaching of the Gofpel.*

Εἰσερχόμεθα. Εἰσερχόμεθα, We obferved before that one old Manufcript reads εἰσερχώμεθα οὖν, *let us therefore enter*; making it anfwer unto φοβηθῶμεν οὖν, *ver.* 1. *Let us fear therefore*; and σπουδάσωμεν οὖν, *ver.* 11. *Let us therefore labour.* But the fenfe in this place will not admit of this Reading becaufe of the Addition of οἱ πιστεύσαντες, who have believed. The *Vulg. Lat.* renders it *ingrediemur* in the Future tenfe, which fenfe is allowed by moft Expofitors. But that which induced them to embrace it, was a miftake of the *Reft* here intended. The Word expreffeth a prefent Act, as a Fruit, Effect or confequent of Believing. That it is which in a fpiritual way anfwers unto the *Ifraelites* entring into the Land of *Canaan* under the Conduct of *Jofhua.* Wherefore this *Entring*, this going in, is an *Allufion* taken both in general from the Entrance that a man makes into his *Land* or *Houfe* to take poffeffion of; and in particular unto the Entrance of the *Ifraelites* which were not rebellious or difobedient into the Land of *Canaan.*

Εἰς τὴν κατάπαυσιν. Εἰς τὴν κατάπαυσιν; *Into that Reft*, the promifed Reft. What the Reft here intended is, hath been declared on the firft Verfe of this Chapter. But becaufe the Right ftating hereof is the *Bafis* on which the whole enfuing Expofition of the Apoftles difcourfe is founded, and the *Hinge* on which it turns, I fhall further confirm the Interpretation of it before laid down, principally with fuch Reafons as the prefent Text doth fuggeft. This Reft then we fay, firftly and principally, is that *fpiritual Reft of God, which believers obtain an Entrance into by Jefus Chrift, in the Faith and Worfhip of the Gofpel*; and is not to be reftrained unto their Eternal Reft in Heaven. Suppofing then what hath been argued on the firft Verfe, I adde

Firft; That the exprefs Words here ufed do affign a *prefent Entrance* into Reft, unto them that do believe, or have believed: εἰσερχόμεθα, we *do enter in.* It may be faid, and it is confeffed that the Prefent Tenfe doth fometimes exprefs that which is *inftantly future*, as fome think it may be proved from, *Luk.* 22. 20. *This cup is the New Teftament in my blood*, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον, *which is fhed for you.* So alfo is the fame Word ufed, *Matth.* 26. 28. The Vulg. Lat. renders the word in each place *effundetur, fhall be fhed*, or powred out for you, with refpect unto the death of Chrift which was fhortly to enfue. I will not deny, as was faid, but that the Prefent Tenfe is fometimes put for the Future when the thing intended is immediately to enfue; but yet it is not proved from this place. For our Saviour fpeaks of the *Virtue* of

of his Blood, and not of the *Time* of fhedding it. It was unto them in the participation of that Ordinance, as if it had been *then fhed*, as to the Virtue and Efficacy of it. But ἔρχεται feems to be put for ἐλεύσεται, *John* 4. 21. *is come*, for *fhall come* fpeedily; and ὁ ἐρχόμενος is fometimes *he that is to come.* But when ever there is fuch an *Enallage of Tenfes*, the inftant accomplifhment of the thing *fuppofed Future* is intended, which cannot be faid with refpect unto *Eternal Reft* in Heaven. So this change is not to be fuppofed or allowed but where the nature of the thing fpoken of doth neceffarily require it. This fenfe is not to be impofed on the places where the *proper fignification* of a word fo timed is natural and genuine, as it is in this place. It is here then plainly affirmed that Believers do here in this world *enter into Reft* in their Gofpel-ftate.

Secondly; The Apoftle is not primarily in this place exhorting *fincere Believers* unto Perfeverance that fo at laft they may be faved or enter into Eternal Reft; but *Profeffors*, and all to whom the Word did come, that they would be *fincere* and found in believing. He confiders them in the fame State with the people in the Wildernefs when the Promife was propofed unto them. Their Faith then in it, when they were tryed, would have given them an immediate Entrance into the Land of *Canaan.* Together with the Promife there was a *Reft* to be on their believing inftantly enjoyed. Accordingly confidering the *Hebrews* in the like Condition, he exhorts them to clofe with the Promife, whereby th y may *enter into the Reft* that it propofed unto them. And unto Perfeverance he exhorts them as an Evidence of that Faith which will give them an affured Entrance into this Reft of God; as Chap. 3. 14. *We are made partakers of Chrift, if we hold the Beginning of our Confidence ftedfaft unto the End.*

Thirdly; The Reft here intended is that whereof the *Land of Canaan* was a Type. But there were no *Types of Heaven* abfolutely as a future ftate of Glory. But both the Land and all the Inftitutions to be obferved in it were *Types of Chrift*, with the Reft and Worfhip of Believers in and by him. They *were fhadows of things to come, the Body whereof was CHRIST.* Col. 2. 17. The whole Subftance of what was intended in them and reprefented by them was in Chrift Myftical, and that in this World, before his *giving up the Kingdom* unto the Father at the End; that God may be all in all. Our Apoftle indeed declares that the moft Holy place in the *Tabernacle and Temple* did reprefent and figure out *Heaven* it felf, or the *Holy Places* not made with hands, as we fhall fee at large afterwards, *Heb.* 9. 8, 9, 10. But then Heaven is not confidered as the place of Eternal Reft and Glory to them that dye in the Lord, but as the place wherein the Gofpel-Worfhip of Believers is celebrated and accepted under the Conduct and Miniftration of *our High Prieft*, the Lord Jefus Chrift; which Office ceafeth when his Saints are brought into Glory. The *Reft* therefore here intended being that which was typed out and reprefented by the *Land of Canaan*, is not the *Reft of Heaven*, but of that *Gofpel-State* whereunto we are admitted by Jefus Chrift. Hereof, and not of Heaven it felf was the whole Mofaical Oeconomy typical, as fhall elfewhere be at large demonftrated.

This therefore is the fenfe and importance of the Apoftles Affertion in this Verfe; *We who have believed in Jefus Chrift, through the Gofpel, have thereby an Admittance and Entrance given unto us, into that bleffed ftate of Reft in the Worfhip of God which of old was promifed*, Luke 1. 69, 70, 71, 72, 73. It remains only that we enquire into the *Nature of this Reft*; what it is, and wherein it doth confift. Now this we have done alfo already on the firft Verfe; but the whole matter may be farther explained, efpecially with refpect unto the principal Confideration of it. And this is, on what account this Gofpel-ftate is called *Gods Reft*, for fo it is in this Verfe, If they fhall enter into *my Reft.*

Firft, It is the *Reft of God* upon the account of the *Author* of it, in whom his *Soul doth Reft.* This is Jefus Chrift his Son. *Ifa.* 42. 1. *Behold*, faith God the Father of him, *my fervant whom I uphold* בחירי רצתה נפשי *mine Elect, my Soul delighteth, refteth in him*, Matth. 3. 17. *This is my beloved Son*, ἐν ᾧ εὐδόκησα. אשר חפצי בו: both the Words contain more than we can well exprefs in our Language. The full fatisfaction of the mind of God, with that *Delight* and *Reft* which anfwers the propenfity of the Affections towards a moft fuitable object is intended in them. The fame with that of *Prov.* 8. 30. *I was by him, as one brought up with him, and I was dayly his delight, rejoycing alwaies before him.* In which words the infinite, intimate affection and mutual fatisfaction between the Father and the Son are expreffed. Now God is faid to *reft in Chrift* on a twofold Account.

Firſt; Becauſe in Him, in the glorious Myſtery of his Perſon as GOD and MAN he hath *ſatisfied* and *glorified* all the Holy Properties of his Nature in the Execution and manifeſtation of them. For all the Effects of his Wiſdom, Righteouſneſs, Holineſs, Grace and Goodneſs do center in him, and are in him fully expreſſed. This is termed by our Apoſtle, ἡ δόξα τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ, 2 Cor. 4. 6. *The Glory of God, in the Face or Perſon of Jeſus Chriſt*; That is, a glorious Repreſentation of the Holy Properties of the Nature of God, is made in him unto Angels and Men. For ſo it *pleaſed the Father that in him all fulneſs ſhould dwell*; Col. 1. 19. that he might have *the pre-eminence in all things*, ver. 18. eſpecially in the perfect Repreſentation of God unto the Creation. Yea the *fulneſs of the Godhead dwelt in him bodily*, Col. 2. 9. in the Union of his Perſon, the higheſt and moſt myſterious Effect of Divine Wiſdom and Grace. 1 *Tim.* 3. 16. 1 *Pet.* 1. 11, 12. In this ſenſe is he ſaid to be the *Image of the Inviſible God*, Col. 1. 15. which though it principally reſpect his Divine Nature, yet doth not ſo abſolutely, but as he was incarnate. For an Image muſt be in a ſort *Aſpectable*, and repreſent that which in it ſelf is not ſeen, which the Divine Nature of the Son eſſentially the ſame with the Fathers doth not do. God doth, maketh, worketh all things for himſelf, *Prov.* 16. 4. that is, the ſatisfaction of the Holy Perfection of his Nature in *Acts ſuitable* unto them, and the Manifeſtation of his Glory thereon. Hence in them all, God in ſome ſenſe doth reſt. So when he had finiſhed his Work in the Creation of the World, he ſaw *that they were Good*, that is that they anſwered his *Greatneſs*, *Wiſdom* and *Power*, and he reſted from them, *Gen.* 2. 2. Which Reſt as it doth not include an Antecedent *Laſſitude* or Wearineſs, as it doth in poor finite Creatures, ſo it doth more than a mere *Ceſſation* from Operation; namely Complacency and ſatisfaction in the Works themſelves. So it is ſaid, *Exod.* 31. 17. *That on the ſeventh day God reſted and was refreſhed*, which expreſſeth the complacency he had in his Works. But this Reſt was but partial, not abſolute and compleat. For God in the works of Nature had but partially acted and manifeſted his Divine Properties, and ſome of them, as his Grace, Patience and Love not at all. But now in the perſon of Chriſt the Author of the Goſpel, who is the *Brightneſs of his glory, and the expreſs Image of his perſon*, God doth abſolutely and ultimately Reſt, and that in the Manifeſtation of all his Glorious Properties, as hath been declared. Hence, in the Sacrifices that were Typical of him, it is ſaid וירח יהוה את ריח הניחח; *Gen.* 8. 20. *God ſmelt a ſavour of Reſt*; as prefiguring that and foregoing it, wherein he would alwayes reſt: For

Secondly; As in the *Perſon*, ſo alſo in the *Work* of Chriſt doth God perfectly reſt: namely in the Work of his Mediation. He ſo reſts in it, that as it needeth not, ſo he will never admit of any *Addition* to be made unto it, any Help or Aſſiſtance to be joyned with it, for any Ends of his Glory. This is the Deſign of our Apoſtle to prove; *Hebr.* 10. 5, 6, 7. God had deſigned the *Sacrifices of the Law* for the great Ends of his Glory in the *Typical* Expiation of Sin. But he manifeſted by various means that he did never abſolutely *reſt* in them. Oft-times he preferred his Moral Worſhip before them: Oft-times he rebuked the People for their *Carnal Truſt* in them, and declared that he had appointed a time when he would utterly take them away, *Hebr.* 9. 10. But as to the Mediation and Sacrifice of Chriſt, things are abſolutely otherwiſe. Nothing is once named in *competition* with it; nay the adding of any thing unto it, the uſing of any thing with it to the ſame End and Purpoſes, is, or would be ruinous to the Souls of Men. And as for thoſe who will not take up their *Reſt* herein, that accept not of the Work that he hath wrought and the Atonement that he hath made, by Faith, there remains *no more Sacrifice for their Sin*, but periſh they muſt, and that for ever. Two wayes there are whereby God manifeſteth his *Abſolute Reſt* in the Perſon and Mediation of Chriſt.

(1.) By giving unto him *all Power in Heaven and Earth* upon his Exaltation This Power and the Collation of it, we have diſcourſed on the firſt Chapter. It was as if God had ſaid unto him, *My Work is done, my Will perfectly accompliſhed, my Name fully manifeſted, I have no more to do in the world, take now then Poſſeſſion of all my Glory, ſit at my Right Hand, for in Thee is my Soul well pleaſed.*

(2.) In the Command that he hath given unto Angels and Men, to Worſhip, Honour and Adore him, even as they Honour the Father, whereof we have elſewhere treated. By theſe wayes, I ſay doth God declare his plenary Reſt and [illegible]ſatisfaction in Jeſus Chriſt the Author of this Goſpel-Reſt, and as he is ſo.

Secondly; It is God's Reſt, becauſe he will never *inſtitute any ne*[illegible]

of Worſhip amongſt men, but only what is already ordained and appointed by him in the Goſpel. God *dwells* among men in and by his ſolemn Worſhip, *Exod.* 25. 8. *Let them make me a Sanctuary that I may dwell amongſt them.* God dwells in the place of his Worſhip, by it. Hence when he fixed his Worſhip amongſt the people for a Seaſon in the *Land of Canaan*, he called it *his Reſt*. Thence was that Prayer on the Motions of the Ark, *Ariſe, O Lord, into thy Reſt, thou and the Ark of thy Strength*, Pſalm 132. 8. 2 *Chron.* 6. 41. which was the principal thing aimed at in all God's Dealings with that People, the end of all his Mighty Works, *Exod.* 15. 17. And in this Worſhip of the Goſpel, the *Tabernacle* which he hath made for himſelf to *dwell in*, the Sanctuary which his hands have eſtabliſhed is again with men, *Revel.* 21. 3. He hath in it ſet up again the *Tabernacle of David*, that it ſhall fall no more, *Acts* 15. 16. This Worſhip he will neither add to, nor alter, nor take from, but this *is his Reſt*, and his Habitation amongſt men for ever. He is pleaſed and Satisfied with it by Chriſt.

Thirdly; God alſo is at Peace with the *Worſhippers*, and Reſts in them. He ſets up his Tabernacle amongſt men, that he may dwell *amongſt them, and be their God, and that they may be his people*; Revel. 21. 3. and wherein he rejoyceth over them with joy, and *reſteth in his Love*, *Zeph.* 3. 17. Thus the whole Work of God's Grace in Chriſt being accompliſhed, *he ceaſeth from his Labour, and entreth into his Reſt.*

I have added theſe things to ſhew that it is *God's Reſt* which Believers do enter into; as it is here declared. For the Nature of the Reſt it ſelf, as it is by them enjoyed, it hath fully been opened on the firſt Verſe, and need not here to be again inſiſted on. And this is *that Reſt* which is principally intended both here and in the whole Chapter. It is not indeed abſolutely intended, or excluſively unto all other *Spiritual Reſts*, or to an increaſe and progreſs in the ſame kind; but it is *principally* ſo. For this Reſt it ſelf is not abſolute, ultimate and compleat, but it is *initial* and ſuited to the State of Believers in this World. And becauſe it hath its fulneſs and perfection in Eternal Reſt, in the immediate Enjoyment of God, that alſo may ſeem to be included therein, but conſequentially only.

There remains for the *full Explication* of this Aſſertion of the Apoſtle, onely that we ſhew what it is to *Enter* into this Reſt. And theſe two things may be obſerved to that Purpoſe. (1.) That it is *an Entrance* which is aſſerted. (2.) That it is *but an Entrance*.

(1.) It is *an Entrance*, which denotes a Right executed. There was a *Right propoſed* in the Promiſe, and ſerved therein for Believers indefinitely. But it is not executed, nor is *Poſſeſſion given* but by Believing. A Reſt *remains for the People of God*, that is, in the Promiſe, and we who have believed do enter into it. It is *Faith* which gives us *Jus in re*, a Right in Poſſeſſion, an actual, perſonal Intereſt, both in the Promiſes and in the Reſt contained in them, with all the Priviledges wherewith it is attended.

(2.) It is *but an Entrance* into Reſt. (1.) Becauſe the Reſt it ſelf is not abſolute and compleat, as we have declared. Look to what is paſt, what we are delivered and ſecured from, and it is a glorious *Reſt*. Look unto what is to come, and it is it ſelf but a *Paſſage* into a more *glorious Reſt*. It is an *Abundant Miniſtration of an Entrance into the Everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*, 2 *Pet.* 1. 11. (2.) Becauſe we meet with *Conteſts* and *Oppoſitions* in this State. As the *Iſraelites* after they had paſſed over *Jordan* and according to the Promiſe were entred into the *Reſt of God*, yet had great Work to do, in ſecuring and preſerving the Poſſeſſion which they had taken by Faith. Yea they had great *Enemies* to contend withall and to ſubdue. Much Diligence and Wiſdom was yet to be uſed for their Settlement. And it is not otherwiſe with us as to our *Entrance* into the *Reſt of God* in this World. We have yet Spiritual Adverſaries to conflict withal; and the utmoſt of our Spiritual Endeavours are required to ſecure our *Poſſeſſion*, and to carry us on to Perfection.

The State of Believers under the Goſpel is a State of bleſſed Reſt; It is God's Reſt and theirs. So much was neceſſary to be ſpoken concerning the Nature of this Reſt in the opening of the Words, that I ſhall treat but briefly on this Obſervation, though the matter of it be of great importance. God created Man in a ſtate of preſent Reſt. This belonged unto that *Goodneſs* and Perfection of all the Works of his hands *Obſ.*

which

which God saw in them, and blessed them thereon. And as a Token of this Rest did God institute the *Rest of the Seventh Day*, that man by his Example and Command, might use and improve the state of Rest wherein he was made, as we shall see afterwards. Now this Rest consisted in three things. (1.) *Peace with God.* (2.) *Satisfaction and Acquiescency in God.* (3.) *Means of Communion with God.* All these were lost by the Entrance of Sin, and all Mankind was brought thereby into an estate of Trouble and Disquietment. In the *Restauration* of these, and that in a better and more secure Way and Manner doth this Gospel-State of Believers consist.

First, Without it our *Moral State* in respect of God, is an Estate of *ENMITY* and Trouble. There is no Peace between God and Sinners. They Exercise an *Enmity* against God by Sin, *Rom.* 8. 7. And God executeth an Enmity against them by the Curse of the Law, *John* 3. 36. Hence nothing ensues but Trouble, Fear, Disquietment, and Anguish of Mind. The Relief that any find, or seem to find, or pretend to find, in Darkness, Ignorance, Superstition, Security, Self-Righteousness, false Hopes, will prove a *Refuge of Lyes*, a Covering too short and narrow to hide them from the Wrath of God, which is the principal Cause of all Trouble to the Souls of men. All this is removed by the Gospel: *For, being justified by Faith, we have Peace with God*, Rom. 5. 1. Jesus Christ therein is *our Peace*, who *hath reconciled us unto God by the Cross, having slain the Enmity thereby*; Ephes. 2. 14, 16. And as for the *Law* which is the means and Instrument whereby God gives in trouble to the Souls of men, the Power and Curse whereof constitutes them in a State of *Unrest* and Trouble, he hath undergone the *Curse of it*, Gal. 3. 13. and fulfilled the *Righteousness* of it, *Rom.* 8. 3. Whence the Covenant of it is abolished, *Hebr.* 8. 12, 13. and the *Condemning Power* of it is taken away, 1 *Cor.* 15. 58, 59. The Benefit of all which Grace being communicated to Believers in and by the Gospel, they are instated in *Peace with God*, which is the Foundation and first part of our Rest, or our interest in this Rest of God.

Secondly, There is in all men before the coming of the Gospel, a Want of an *Acquiescency and Satisfaction in God.* This is produced by the corrupt Principle and Power of Sin, which having turned off the Soul from God, causeth it to wander in Endless Vanities, and to pursue Various Lusts and Pleasures, seeking after Rest which always flies from it. This is the great real active principle of *Unrest* or Disquietment unto the Souls of Men. This makes them like a troubled *Sea* which cannot Rest. The Ignorance that is in them *alienates them from the Life of God*, Ephes. 4. 18. And their *Fleshliness* or Sensuality fills them with a Dislike and Hatred of God; For *the carnal mind is Enmity against God*, Rom. 8. 7, 8. And the Vanity of their minds leads them up and down the World after *divers Lusts and Pleasures*, Ephes. 4. 17. And is there, can there be any Peace, any Rest in such a Condition? But this also is removed by the Gospel. For its work is to destroy and ruine that *Power of Sin*, which hath thus turned off the Soul from God, and so again to renew the Image of God in it, that it may make him its Rest. This is the *Effect* of the Gospel, to take men off from their principle of Alienation from God; to turn their minds and Affections unto him as their Rest, Satisfaction and Reward, and other Way for these Ends under Heaven there is none.

Thirdly; Unto Peace with God, and Acquiescency in him, a Way of *Entercourse* and Communion with him is required, to compleat a State of Spiritual Rest. And this also as it was lost by Sin, so it is restored unto us in and by the Gospel. This our Apostle discourseth at large in the *ninth* and *tenth Chapters* of this Epistle, whither we refer the Consideration of it.

But yet I must acknowledg that the Truth insisted on, is liable to some important *Objections*, which seem to have Strength communicated unto them both from the Scriptures, and from the Experience of them that do believe. Some of the principal therefore of them, as Instances of the rest must be removed out of the Way. And it will be said.

(1.) That the Description given us of the *State of Believers* in this World, lyes in direct Contradiction to our Assertion. For doth not our Saviour himself foretell all his Disciples that in *this World they shall have Trouble*; *that they should be hated and persecuted, and slain?* See *John* 14. 15, 16. And did not the Apostles assure their hearers, that *through much Tribulation they must enter into the Kingdom of God?* Acts 14. 22. Hence it is the notation of Believers, *them that are Troubled*, to whom *Future*

ture Rest is Promised: 2 *Thessal.* 1. 7. And when they come to Heaven they are said to *come out of great Tribulation*, Rev. 7. 14. yea, they are warned not to *think strange of fiery Tryals*, the Greatest, the Highest imaginable, as that which is the common Lot and Portion of all that believe in JESUS, 1 *Pet.* 4. 18. And do not, have not Believers in all *Ages* found this in their own Experience to be their State and Condition? And is it not the very first *Lesson of the Gospel*, for men to *take up the Cross*, and to deny themselves in all their desires and Enjoyments? And how can this be esteemed to be an *Estate of Rest*, which being denominated from the greater part of its concernments and occurrences, may be called a *State of Trouble*, or Tribulation; which is directly contrary to a State of Rest.

It is not difficult to remove this Objection. Our Lord Jesus Christ hath done it for us, in those words of his to his Disciples, *In the World you shall have Trouble, but in Me you shall have Peace*, John 16. 33. The Rest we treat of is spiritual; God's Rest, and our Rest in God. Now *Spiritual* inward Rest, in and with God, is not inconsistent with outward temporal Trouble in the World. We might go over all those things wherein we have manifested this Gospel-Rest to consist and easily evince that no one of them can be impeached by all the Troubles that may befall us in this World. But our Apostle hath summarily gone through with this work for us; *Rom.* 8. 35, 36, 37, 38, 39. *Who shall separate us from the Love of Christ? shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword; nay, in all these things we are more than Conquerours, through him that loved us: For I am perswaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God which is in Christ Jesus our Lord.* The summ of all is this, that no outward thing, no possible Opposition shall prevail to cast us out of that *Rest*, which we have obtained an Entrance into, or impede our future Entrance into *Eternal Rest* with God.

(2.) Moreover, one part of this Rest whereunto we are entred consists in that *Perswasion* and Assurance which it gives us of Eternal Rest, wherewith Believers may support their Souls under their Troubles, and ballance all the Persecutions and Afflictions that they meet withal in this World. And this also our Apostle directs us unto, 2 *Cor.* 4. 16, 17, 18. *For which Cause* (saith he) *we faint not, but though our outward man perish, yet the inward man is renewed day by day; For our light affliction which is but for a Moment, worketh for us a far more exceeding and eternal weight of Glory; while we look not at the things which are seen, but at the things which are not seen: for the things that are seen are temporal; but the things which are not seen are eternal.* That perswasion which we have in this Gospel-State of an assured Enjoyment of *eternal invisible things*, an eternal Weight of Glory, casts out of Consideration all the momentany sufferings, which in this world we may be exposed unto: As our peace with God by Christ, our Interest in him, our Communion with him, and Acceptance in our Worship through the Blood of Jesus, the spiritual freedom and liberty of Spirit which we have through the Holy Ghost in all that we have to do with him, and the like spiritual mercies wherein this *Rest* doth consist, can neither be weakned nor impaired by outward Troubles; so it supplies us with such present Joyes, and infallible future Expectation, as inables us both to glory in them, and triumph over them, *Rom.* 5. 3, 4, 5. Yea,

(3.) Farther, God is pleased so to order and dispose of things, that this *Rest* is never more assured, more glorious and conspicuous, than when those who are *entred* into it, are under Reproach, Trouble and Sufferings upon the Account of their profession of it. So saith the Apostle, 1 *Pet.* 4. 14. *If ye be reproached for the Name of Christ, happy are ye; for the Spirit of Glory and of God resteth upon them.* What ever may befall us of evil and trouble upon the Account of the Gospel, it adds unto that blessed State of Rest whereinto we are entred. For therein the *Spirit of Glory*, and of *God* resteth on us. There is more in the Words, than that one Expression should serve merely to explain the other; as if he had said, the *Spirit of Glory*, that is, *of God*; nor is it a mere Hebraism for the *Glorious Spirit of God.* But the especial Work of the Spirit of God in and upon Believers in such a Season is intended. He shall work gloriously in them, and by them; supporting, comforting and powerfully enabling them to maintain and preserve their Souls in that Rest whereunto they are called. This *State of Rest* therefore, cannot be impeached by any outward Troubles.

But it seems not inwardly and spiritually to answer the Description that hath been

been given of it. For (1.) There are many *true Believers* who all their dayes never come to any abiding sense of *Peace with God*; but are filled with Trouble, and exercised with Fears and Perplexities, so that they goe mourning and heavily all their dayes. These find it not a place of Rest. (2.) There are no Believers, but are exercised with continual Troubles from the *Remainders of Sin* yet abiding in them. These keep them in a continual conflict, and makes their lives a *Warfare*, causing them to cry out and complain because of their Trouble, *Rom.* 7.24. And it may be said, How can these things consist with a state of Rest?

Some few *Distinctions* will clear our way also from the Cumbrance of this Objection. As

(1.) It is one thing to be in a *State of Rest*; another to *know* that a man is so. Believers are by Faith *instated* in Rest, and have every one of them peace with God, being reconciled unto him by the blood of the Cross; but as to what shall be their measure of their *own Understanding* of their Interest therein, this is left to the Sovereign Grace and pleasure of God.

(2.) There is a Difference between a *State of Rest* in general, and actual Rest in all particulars. A *State of Rest*, denominated from all the principal Concernments of it, may admit of much actual disquietment; whereby the state it self is not overthrown or changed, nor the interests of any in it disanulled. And the contests of *indwelling Sin* against our Spiritual Rest are no other.

(3.) There is a Difference between a *State it self*, and mens *participations* of that State. This *Gospel-State* in and of it self, is an estate of compleat Peace and Rest, but our participation of it is various and gradual. Rest in it is provided, prepared and exhibited; this we receive according to our several Measures and Attainments.

(4.) Let it be remembred that our whole Interest in this Rest, is called our *Entrance*; we do enter, and we do *but enter*: we are so possessed as that we are continually *entring* into it; and this will admit of the difficulties before insisted on without the least impeachment of this State of Rest.

Obs. *It is Faith alone which is the only Way and Means of entring into this blessed State of Rest. We who have believed do enter.* This is that which all along the Apostle both asserteth and proveth. His whole design indeed is to manifest by Testimonies and Examples, that *Unbelief* cuts off from, and *Faith* gives an Entrance into the Rest of God. Onely whereas it is evident that the *Unbelief* which cut them off of old, did produce and was attended with *Disobedience*, whence as we observed, the Apostle expresseth their Sin by a Word that may signify either the one or the other, the Cause or the Effect, Unbelief or Disobedience, so the *Faith* which gives us this Admission into the Rest of God, is such as produceth, and is accompanyed with the *Obedience* that the Gospel requireth. But yet neither doth this Obedience belong to the *Formal Nature* of Faith, nor is it the Condition of our Entrance, but only the *due manner of our Behaviour* in our Entring. The Entrance it self depends on Faith alone; and that both *negatively*, so that without it no Entrance is to be obtained, whatever else men may plead to obtain it by; and *positively*, in that it alone effects it, without a contribution of aid or strength in its so doing, from any other Grace or Duty whatever. This is not a purchase for *Silver and Gold* to prevail for, as men may buy a Rest from Purgatory; Works of the Law, or Supererogation if they might be found, will not open this way unto us: It is *Faith* alone that gives this Entrance; we which have believed do enter into Rest; which is the Apostles Assertion in this place.

The Second thing in these Words is the *Proof* produced by the Apostle in the Confirmation of the foregoing Assertion. And this lyes in the next part of the Verse. As he said; *As I have sworn in my wrath, if they shall enter into my Rest.* The Exposition of these Words absolutely considered we have passed through on the former Chapter. Our present enquiry is only into their *Use* in this place. And it is evident that they are intended by the Apostle for a Confirmation of what he had before affirmed. But yet it is certain, that this at the first view they do not seem to do. For how is it proved that *we who believe do enter into Rest*; because God sware concerning others, that *they should not so do?* This Difficulty we must remove by a due Application of these Words unto the Apostles purpose.

The Words may be considered two Wayes. (1.) *Logically*, merely as to the rational and *Artificial* form of the Argument in them. (2.) *Theologically* as to their force

force and intention according to the *Analogie* of Faith. And both wayes we shall find the Apostles Intention and Assertion evinced by them.

For the First, the Apostles Argument depends upon a known Rule; namely, that *unto immediate Contraries*, or things immediately contrary one to another, *contrary Attributes may be certainly ascribed*: so that he who affirmes the one, at the same time denyes the other; and on the contrary he that denyes the one affirmes the other. He that sayes, *It is Day*, doth as really say, *it is not Night*, as if he had used those formal Words. Now the Proposition laid down by the Apostle, in proof of his Assertion is this; *They who believed not, did not enter into God's Rest*; for God sware that they should not, and that because they believed not. Hence it follows inevitably in a just *Ratiocination*, that they *who do believe do enter into that Rest*. Supposing what he hath already proved and intends farther to confirm; namely that the Promise belongs unto us, as well as unto them: the Promise is the same, only the *Rest* is changed; and supposing also what he hath already fully proved, namely, that the injoying of the Promise or entring into Rest, depends on the mixing of it with *Faith* or believing; and his Proof that those who *do believe do enter into rest*, because *God hath sworn that those who believe not shall not enter*, is plain and manifest. For the Promise being the same, if Unbelief exclude, Faith gives Entrance: for what is denyed of the one, is therein affirmed of the other. Some Expositors of the *Roman Church*, do greatly perplex themselves and their *Readers* in answering an Objection which they raise to themselves on this place. For say they; by the Rule and Reason of *Contraries*, if *UNBELIEF* alone exclude from the Rest of God, that is, the Glory of God in Heaven, then *FAITH* alone gives admission into Glory; this they cannot bear, for fear they should lose the Advantage of their own Merits. And they are incompetent to salve their own Objection. For the *Rule* they respect will inevitably carry it, that in what sense soever Unbelief *excludes*, Faith *gives admission*. But the Truth is, That both their Objections and their Answers are in this place importune and unseasonable. For it is not the *Rest of Glory* that is here intended; and that Faith alone gives us Admission into a *Gospel-State of* Rest, they will not deny.

And here by the way we may take notice of the use of *Reason*, or *Logical Deductions* in the proposing, handling, and confirming of sacred supernatural Truths, or Articles of Faith. For the Validity of the Apostles proof in this place depends on the certainty of the *Logical Maxime* before mentioned, whose consideration removes its whole difficulty. And to deny this Liberty of deducing Consequences, or one thing from another, according to the just Rules of due *Ratiocination*, is quite to take away the use of the Scripture, and to banish *Reason* from those things wherein it ought to be principally employed.

Secondly; The words may be considered *Theologically*: that is, by other Rules of Scripture, according to the *Analogie* of Faith. And thus the force of the Apostles proof springs out of another Root; or there lyes a Reason in the Testimony used by him taken from another consideration. And this is from the *nature of Gods Covenant* with us, and the End thereof. For whereas the Covenant of God is administred unto us in *Promises* and *Threatnings*, they have all of them the same End allotted to them, and the same grace to make them effectual. Hence every Threatning includes a Promise in it, and every Promise hath also the Nature of a Threatning in its proposal. There is a *natural Inbeing of Promises and Threatnings* in reference unto the Ends of the Covenant. God expressing his mind in various wayes, hath still the *same End* in them all. The first Covenant was given out in a mere Word of *Threatning*: *The day thou eatest thou shalt dye.* But yet none doubteth but that there was a Promise of Life upon Obedience included in that Threatning, yea and principally intended. So there is a Threatning in every Promise of the Gospel. Whereas therefore there is a great *Threatning* confirmed with the Oath of God in these Words, that those *who believed not, should not enter into his Rest*; there is a Promise included in the same words, no less solemnly confirmed; that those who *do believe, should enter into Rest*: and thence doth the Apostle confirm the Truth of his Assertion. From what hath been discoursed, we may observe that

Obs. *There is a mutual Inbeing of the Promises and Threatnings of the Covenant, so that in our Faith and Consideration of them they ought not utterly to be separated.* Wherever there is a Promise, there a Threatning in Reference unto the same matter is ta-

citly underſtood. And where-ever there is a *Threatning*, that is no more than ſo, be it never ſo ſevere, there is a gracious *Promiſe* included in it. Yea, ſometimes God gives out an expreſs Threatning for no other End but that men may lay hold on the Promiſe tacitly included. The Threatning that *Nineveh* ſhould periſh, was given out that it might not periſh. And *John Baptiſt*'s preaching that the *Ax* was laid to the Root of the Tree, was a Call to Repentance, that none might be *cut down* and caſt into the Fire. And the Reaſons hereof are,

(1.) Becauſe they have both of them the ſame *Riſe* and Spring. Both Promiſes and Threatnings do flow from, and are expreſſive of the Holy Gracious Nature of God, with reſpect unto his actings towards men in Covenant with himſelf. Now though there are diſtinct Properties in the Nature of God, which operate, act, and expreſs themſelves diſtinctly, yet they are all of them eſſential Properties of one and the ſame Nature: and what proceeds from them hath the ſame Fountain. So declaring his Nature by his Name, he aſcribes that unto his one Being, which will produce contrary Effects, *Exod.* 34. 6, 7. That he *is gracious, long ſuffering, abundant in Goodneſs and Truth, keeping Mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin*, he expreſſeth in and by his Promiſes; that *he will by no means clear the guilty, but viſit ſin and iniquity*, he expreſſeth by his Threatnings. They do both of them but declare the actings of the one Holy God according to the diſtinct Properties of his Nature upon diſtinct Objects. This is the Foundation of that *mutual Inbeing* of Promiſes and Threatnings whereof we diſcourſe.

(2.) Both of them as annexed to the Covenant, or as the Covenant is adminiſtred by them, have the *ſame End*. God doth not deſign one *End by a Promiſe*, and another by a *Threatning*; but only different wayes of compaſſing or effecting the ſame End. The End of both is, to increaſe in us Faith and Obedience. Now this is variouſly effected according to the Variety of thoſe Faculties and Affections of our Souls which are affected by them, and according to the great Variety of Occaſions that we are to paſs through in the world. Faith and Obedience are principally in our Minds and Wills. But they are excited to act by our Affections. Now theſe are differently wrought upon by Promiſes and Threatnings; yet all directing to the ſame End. The uſe of Divine Threatnings is to make ſuch a Repreſentation of *Divine Holineſs and Righteouſneſs* to men, as that being *moved by Fear*, an Affection ſuited to be wrought upon by the Effects of them, they may be ſtirred up unto Faith and Obedience; So *Noah* upon God's Warning, that is, his *Threatning the World with Deſtruction*, being *moved by fear*, prepared an Ark, *Hebr.* 11. 7. which our Apoſtle inſtanceth in, as an Effect of his Faith, and Evidence of his Obedience. The Threatnings of God then are not aſſigned unto any *other End*, but what the Promiſes are aſſigned unto; only they work and operate another way. Hereon Faith coming unto the Conſideration of them, finds the ſame *Love* and Grace in them as in the Promiſe, becauſe they lead to the ſame End.

(3.) Again; Threatnings are *conditional*; and the Nature of ſuch Conditions is, not only ſomewhat is affirmed upon their ſuppoſal, and denyed upon their denyal; but the contrary unto it, is affirmed upon their denyal; and that becauſe the denyal of them doth aſſert a contrary Condition. For Inſtance; the Threatning is that *he who believeth not, ſhall not enter into the Reſt of God.* Upon a ſuppoſition of Unbelief, it is affirmed herein, that there ſhall be no Entrance into Reſt. Upon the denyal of that ſuppoſal, not only, it is not averred that *there ſhall be no ſuch Entrance*, but it is alſo affirmed that men *ſhall enter into it.* And this becauſe the denyal of Unbelief doth include and aſſert Faith it ſelf, which plainly gives the Threatning the nature of a *Promiſe*; and as ſuch may it be uſed and improved.

(4.) The ſame Grace is adminiſtred in the Covenant to make the one and the other effectual. Men are apt to think that the Promiſes of the Goſpel are accompanyed towards the Elect with a ſupply of *Effectual Grace* to render them uſeful, to enable them to believe and obey. This makes them hear them willingly, and attend unto them gladly. They think they can never enough conſider or meditate upon them; but as for the *Threatnings* of the Goſpel they ſuppoſe that they have no other end but to make them afraid. And ſo they may be freed from the evil which they portend, they care not how little they converſe with them. As for any *Aſſiſtance* in their Obedience to be communicated by them, they do not expect it. But this is a great Miſtake. Threatnings are no leſs *ſanctified* of God for the Ends mentioned than Promiſes

ſes are; nor are they when duely uſed and improved, leſs effectual to that purpoſe. God leaves no part of his Word, in its proper place, unaccompanied with his Spirit and Grace; eſpecially not that which is of ſo near a concernment unto his Glory. Hence many have had Grace adminiſtred unto them by *Threatnings*, on whom the Promiſes have made no impreſſion. And this not onely Perſons *before Converſion* for their Conviction and Humiliation; but even Believers themſelves, for their awakening, Recovery from Backſliding, Aw and Reverence of God in ſecret Duties, Encouragements in Sufferings, and the like. Now from what hath been ſpoken it follows; that Faith being duely exerciſed about and towards Goſpel-Threatnings, yea the moſt *ſevere* of them, may find the ſame Love and the ſame Grace in them as in the moſt *ſweet and gracious Promiſes*. And there can be no Reaſon why men ſhould diſlike the Preaching and conſideration of them, but becauſe they too well like the ſins and evils that are the Condition of their Execution.

We ſhall now proceed to the opening of the *Laſt Clauſe* of this Verſe, wherein the Apoſtle illuſtrates and confirms the Truth of the *Proof* he had produced, by evincing that he had made a right Application of the Teſtimony uſed to that Purpoſe. For proving that thoſe *who believe under the Goſpel do enter into Reſt*, from thoſe words of the *Pſalmiſt*, *if they ſhall enter into my Reſt*; it was incumbent on him to maniſeſt that the Reſt intended in thoſe Words, had reſpect unto the *Reſt of the Goſpel* which was now preached unto all the *Hebrews*, and entred into by all that believed. Whereas therefore a *Reſt of God* is mentioned in that Teſtimony, he proceeds to conſider the *various Reſts* that on ſeveral Accounts are ſo called in the Scripture; *the Reſts of God*. From the Conſideration of them he concludes, that after all other *Reſts* formerly enjoyed by the People of God were paſt, there yet *remained a Reſt* for them under the *Meſſiah* which was principally intended in the Prophetical Words of *David*. This is the Deſign of his enſuing Diſcourſe; which here he makes an Entrance into with ſome ſeeming *abruptneſs* or at leaſt with an *eliptical Phraſe* of ſpeech, in theſe Words, *Although the works were finiſhed from the foundation of the World.*

Καίτοι; Some render it; *& quidem, and truely.* ſome, *quamvis*, and *quanquam*, *Although.* Some, *ſed, But.* The *Syriac.* והא: *quia ecce*; or, *& ecce*; *and behold.* The addition of the Particle τοι, to the Conjunction cauſeth this Variety. And καίτοι is variouſly uſed and variouſly rendred out of other Authors, which I ſhould not mention, as ſeeming too *light a matter* here to be inſiſted on, but that various Interpretations do often depend on the different Acceptation of theſe Particles. The common uſe of it is, *quamvis:* So is it here rendred by *Eraſmus* and *Beza*, who are followed by Ours, *Although.* So *Demoſthenes*; Καίτοι τόγε αἰσχρὸν ὁμοίως, *quamvis & id ſimiliter turpe*; *although that be diſhoneſt in like manner.* What this Exception intends, ſhall be afterwards declared. — Καίτοι

Τῶν ἔργων, *the Works*; that is, of God's Creation: The Works of the Creation. So the Syriac. עבדוהי דאלהא: *The Works of God himſelf*, That is, כל מלאכתו אשר ברא אלהים לעשות: *All his Work that God created and made*; or, that he deſigned to make in that firſt Creation. — τῶν ἔργων

Γενηθέντων, *Perfectis*; were *perfected*, or *finiſhed*. Syr. הוו: *fuerunt*, or *facta ſunt*; *were*, or *were made. genitis, being born:* from אלה תולדות: Gen. 2. 4. or *created:* finiſhed, perfected, from ויכלו, Gen. 2. 1. *were finiſhed.* The End of עשה *he made.* There was in the Creation, God's Deſign לעשות to *make all things*; according thereunto ברא or עשה he *created* or *made:* the End whereof was, יכלו they *were finiſhed.* For the Apoſtle in theſe words applies the three firſt Verſes of the Second Chapter of *Geneſis* to his own purpoſe. — Γενηθέντων

The Seaſon of the whole is added, ἀπὸ καταβολῆς κόσμου, *à jacto mundi fundamento: à jactis mundi fundamentis: ab inſtitutione mundi: à conſtitutione mundi:* from the foundation of the World. *Syr.* מן שוריה דעלמא from the Beginning of the World. Καταβολὴ is properly, *jactus ex loco ſuperiore*, a *caſting of any thing* from above, thither where it may abide. Hence *Chryſoſtome* on *Epheſ.* 1. 3. on the ſame word; ὡς ἀπὸ τινος ὕψους καταβεβλημένον μεγάλως αὐτὸν δεικνύς· The *founding of the World* comes from above, from the Power of God over all. The Word is but once in the New Teſtament applyed unto any other purpoſe, *Hebr.* 11. 11. But frequently in that conſtruction here uſed, καταβολὴ κόσμου. See *Matth.* 13. 15. *chap.* 25. 34. *Luke* 11. 50. *Joh.* 17. 24. *Epheſ.* 1. 4. *Hebr.* 9. 26. 1 *Pet.* 1. 20. *Revel.* 13. 8. *chap.* 17. 8. Twice with πρὸ; that is, before. *Epheſ.* 1. 4. 1 *Pet.* 1. 20 — ἀπὸ καταβολῆς κόσμου.

1. 20. Before the foundation of the World; else with ἀπὸ, from it, denoting the *beginning of time*, as the other doth *Eternity*.

Although the Works were finished from the Foundation of the World.

I do acknowledge that these Words, as they relate to the preceeding and ensuing Discourses of the Apostle, are attended with great Difficulties. For the manner of the *Ratiocination* or arguing here used seems to be exceedingly perplexed. But we have a Relief against the Consideration of the obscurity of this and the *like Passages* of Holy Writ. For the things delivered *obscurely* in them, as far as they are needful for us to know or practise, are more fully and clearly explained in other places. Nor is there the least semblance that any thing contained in this place, should have an *inconsistency* with what is elswhere declared. The principal difficulties lye in the Discovery of the especial *Design* of the Apostle, with the Force of the Arguments, Reasons, and Testimonies whereby he confirmeth his purpose; that is, that we may clearly discern, both *what* it is which he intends to prove, and how he proves it. For the sense of the words is obvious. These are the things that we are to inquire into, with what spiritual Skill and Diligence God is pleased to impart. And here, because the words under consideration do give an Entrance into the whole ensuing Discourse, I shall on them, lay down the general Principles of it, which I would desire the *Reader* a little to attend unto, and afterwards to consider how they are severally educed from the *particular* passages of it.

First; It is evident that the Apostle here ingageth into the confirmation of what he had laid down and positively asserted in the *foregoing Verses*. Now this is, *That there is yet under the Gospel, a Promise of entring into the Rest of God left or remaining unto Believers, and that they do enter into that Rest, by mixing the Promise of it with Faith.* This he declares, and the Declaration of it was useful unto, and necessary for these *Hebrews*. For he lets them know, as hath been shewed, that notwithstanding their Injoyment of the Rest of *Canaan* with the Worship and *Rest* of God therein, which their Forefathers *fell short* of by their Unbelief, they were now under a new Tryal; a *new Rest* being proposed unto them in the Promise. This he proves by a Testimony out of the *ninety fifth Psalm*. But the Application of that Testimony unto his Purpose, is obnoxious unto a great Objection. For the Rest mentioned in that Psalm seems to be a Rest long since *past* and enjoyed, either by themselves or others; so that they could have no concernment in it, nor be in any danger of coming short of it. And if this were so, all the Arguments and Exhortations of the Apostle in this place might be rejected as groundless and incogent, as drawn from a mistaken and misapplyed Testimony.

To remove this Objection and thereby confirm his former Assertion and Exhortation is the present design of the Apostle.

Secondly; To the End mentioned, he proceeds unto the Exposition and Vindication of the Testimony which he had cited out of the *Psalm*. And herein he shews from the *proper Signification* of the Words, from the Time when they were spoken, and the *Persons* to whom, that no other Rest is intended in them, but what was now by him proposed unto them; or the *Rest of God and of his People in the Gospel*. This he proves by various Arguments, laying singular weight upon this matter. For if there was a *new Rest* promised and now proposed unto them, if they *mixed* not the Promise of it with Faith during the time of their *Day*, or continuance of God's Patience towards them, they must perish, and that eternally.

Thirdly; The general Argument to his purpose which he insists on, consists in an *Enumeration* of all the *several Rests of God* and his People which are mentioned in the Scripture. For from the Consideration of them all, he proves that no other *Rest* could be principally intended in the Words of *David*, but only the Rest of the Gospel whereinto they enter who do believe.

Fourthly; From that Respect which the Words of the *Psalmist* have unto the other *Foregoing Rests*, he manifests that those also were Representations of that Spiritual Rest, which was now brought in and established. These things comprize the Design of the Apostle in General.

In pursuit hereof he declares in Particular, (1.) That the *Rest* mentioned in the *Psalm*

Psalm, is not that which ensued immediately on the Creation. This he evinceth, because it is spoken of afterwards, a long time after, and that to another purpose, *v.* 4, 5. (2.) That it is not the *Rest* of the *Land of Canaan*, because that was not entred into by them unto whom it was promised, for they came short of it by their Unbelief, and perished in the Wilderness. But now this Rest is offered afresh, *ver.* 6, 7. (3.) Whereas it may be objected, that although the *Wilderness-Generation* entred not in, yet their Posterity did under the Conduct of *Joshua*, *ver.* 8. He answers, that this Rest in the *Psalm* being promised and proposed by *David* so long a time (above 400 years) after the people had quietly possessed the Land whereunto they were conducted by *Joshua*, it must needs be, that another Rest yet to come was intended in those words of the *Psalmist*, *ver.* 9. And (4.) to conclude his Arguments, he declareth that this *New Rest*, hath a *New peculiar* Foundation that the other had no Interest or Concernment in; namely his *ceasing from his own work, and entring into his Rest*, who is the Author of it, *ver.* 10. This is the way and manner of the Apostle's arguing, for the proof of what he had said before in the beginning of the Chapter; and which he issueth in the Conclusion expressed *ver.* 9.

But we are yet further to enquire into the nature of the *several Rests* here discoursed of by the Apostle, with their Relation one to another, and the especial concernments of that Rest which he exhorts them to enter into, wherein the principal Difficulties of the place do lie. And some Light into the whole may be given in the ensuing Propositions.

(1.) *The Rest of God*, is the Foundation and principal Cause of our Rest: so it is still called *God's Rest*; if they shall enter into *my rest*. It is on some account or other *God's Rest* before it is ours.

(2.) God's Rest is not spoken of absolutely with Respect unto himself only; but with reference to the *Rest* that ensued thereon for the Church to rest with him in. Hence it follows that the *Rests* here mentioned are as it were double; namely, the *Rest of God*, and the *Rest* that ensued thereon for us to enter into. For Instance, at the finishing of the Works of Creation, which is first proposed, *God ceased from his work and rested*; this was his own Rest. He *rested on the Seventh day*. But that was not all; he *blessed it for the Rest of man*; a Rest for us, ensuing on his Rest; that is, an expressive Representation of it, and a Figure or Means of our entring into, or being taken into a Participation of the *Rest of God*. For the sum of all that is proposed unto us, is an Entrance into the Rest of God.

(3.) The Apostle proposeth the *Threefold State of the Church* of God, unto consideration. (1.) The State under the *Law of Nature* or Creation. (2.) The State of it under the *Law of Institution* and carnal Ordinances; (3.) That now introducing under the Gospel. To each of these he assignes a distinct *Rest of God*; a *Rest of the Church* entring into God's Rest: and a *Day of Rest* as a Means and pledge thereof. And withall he manifests, that the former Two were ordered to be previous Representations of the latter, though not equally nor on the same account.

First. He considers the Church and the State of it under the *Law of Nature* before the Entrance of Sin. And herein he shews first, That there was a *Rest of God. For the Works* (saith he) *were finished from the Foundation of the World*, and God did rest from all his Works, *ver.* 3, 4. This was God's *own Rest*, and was the Foundation of the Church's Rest. For (1.) It was the Duty of man hereon to *enter into the Rest of God*, that is, to make God his Rest, here in Faith and Obedience, and hereafter in immediate fruition; for which End also he was made. (2.) *A day of Rest*, namely the *Seventh Day* was blessed and sanctified for the present means of entring into that Rest of God, in the performance of his Worship, and a pledge of the Eternal Fulness and continuance thereof, *ver.* 3, 4. So that in this State of the Church there were three things considerable. (1.) *God's Rest*. (2.) *Mens Entring* into God's Rest by Faith and Obedience. (3.) A *Day of Rest*, or a Remembrance of the one, and a Pledge of the other. And in all this there was a Type of our Rest under the Gospel (for which End it is mentioned) wherein he *who is God doth cease from his work*, and therein lay the Foundation of the Rests that ensued as we shall see.

Secondly; He considers the Church under the *Law of Institutions*. And herein he representeth *the Rest of Canaan*; wherein also the three *distinct Rests* before mentioned do occur. (1.) There was in it a *Rest of God*; this gives Denomination to the whole; for he still calls it *My Rest*. For God *wrought* about it works great and

mighty, and ceased from them when they were finished. And this work of his, answered in its greatness unto the Work of Creation, whereunto it is compared by himself; *Isa.* 51. 15, 16. *I am the Lord thy God that divided the Sea whose waves roared; the Lord of Hosts is his Name; and have put my Words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the Heavens, and lay the Foundations of the Earth, and say unto Zion, Thou art my People.* The dividing of the Sea whose waves roared, is put by a *Synechdoche* for the whole Work of God preparing a way for the *Church-state* of the People in the Land of *Canaan*; the whole being expressed in one signal Instance, and this he compares unto the Works of Creation in *planting the Heavens and laying the Foundation of the Earth.* For although those words are but a *Metaphorical* Expression of the Church and *Political* State of the People, yet there is an evident Allusion in them, unto the *Original Creation* of all things. This was the Work of God, upon the finishing whereof he entred *into his Rest.* For after the Erection of his Worship in the Land of *Canaan*, he said of it, This is *my Rest, and here will I dwell.* (2.) God being thus entred into his Rest, in like manner as formerly, two things ensued thereon. (1) That the people are invited and incouraged to *enter into his Rest.* And this their Entrance into Rest, was their coming by *Faith and Obedience* into a Participation of his Worship wherein he rested; which though some came short of by Unbelief, yet others entred into under the conduct of *Joshua.* (2.) Both these, God expressed by appointing a *Day of Rest*; for he did so, both that it might be a Token, Sign and Pledg of His *own Rest* in his instituted Worship, and be a means in the solemn Observation of that Worship to farther their Entrance into the *Rest of God.* These were the Ends of Gods Instituting a *Day of Rest* amongst his people, whereby it became a peculiar *Sign* or Token *that he was their God*, and that they were his People. It is true, this Day was the same in order of the Dayes, with that before observed from the Foundation of the World; namely, the *Seventh Day* from the Beginning of the Creation. But yet it was now re-established upon new *Considerations* and unto new Ends and Purposes. The time of the Change and Alteration of the Day it self was not yet come. For this work was but preparatory for a greater. And so whereas both these *Rests*, that of old from the foundation of the World, and this *new instituted* in the Land of *Canaan*, were designed to represent the Rest of the Gospel, it was meet they should agree in the common Pledge and Token of them. Besides the Covenant whereunto the Seventh Day was originally annexed, was not yet abolished, nor yet to be abolished, and so that day was not yet to be changed. Hence the *Seventh Day* became to fall under a double Consideration. First, as it was such a proportion of time as was requisite for the Worship of God, and appointed as a Pledge of his Rest under the Law of Creation; wherein it had respect unto *God's Rest* from the Works of Creation alone; Secondly, as it received a new Institution, with superadded Ends and significations, as a Token and Pledge of *God's Rest* under the Law of Institutions. But *materially* the Day was to be the same, until that work was done, and that Rest was brought in which both of them did signify. Thus *both these States* of the Church had these three things distinctly in them. A Rest of God for their Foundation. A Rest in Obedience and Worship for the people to enter into; and a *Day of Rest* as a Pledge and Token of both the other.

Thirdly; The Apostle proves from the Words of the *Psalmist*, that yet there was to be a *Third State* of the Church, an especial state under the *Messiah*, or of the Gospel; whereof the other were applyed to be Types and future shadows. And thence he likewise manifests that there is yet remaining also *another State of Rest* belonging unto it, which is yet to be entred into. Now to the Constitution of this Rest as before, three things are required.

First; That there be some *signal work* of God which he must have *compleated and finished*, and thereon entred into his Rest. This must be the Foundation of the whole *New Church-State* to be introduced, and of the Rest to be obtained therein.

Secondly; That there be a Spiritual Rest ensuing thereon, and arising thence, for them that believe to enter into.

Thirdly; That there be a new or a *Renewed Day of Rest*, to express the Rest of God unto us, and to be a Means and Pledge of our entring into it.

And that all these do concur in this *New State* of the Church, it is the Apostle's design to demonstrate, which also he doth. For he sheweth, (1.) That there is a *great Work of God*, and that finished, for the Foundation of the whole. This he had

had made Way for, Chap. 3, 4. where he both expresly asserts Christ to be *God who made all things*, and shews the *Analogie* and correspondency that is between the *Creation of all* things, and the *building of the Church.* As God then wrought in the Creation of all; so Christ who is God, wrought in the setting up of this New *Church-State*; and upon his finishing of it entred into his Rest, *ceasing from his Works*, as God also did upon the Creation from his, *ver.* 10. For that the words of that Verse contain the Foundation of the *Gospel-Church-State* in the Work and Rest of Christ that ensued thereon, shall be declared in its proper place. (2.) That there is hence arising a *Rest for the People of God*, or Believers to enter into. This is the main of his Design to prove, and he doth it invincibly from the Testimony of the *Psalmist.* (3.) It remains that there must be a new *Day of Rest* suited and accommodated to this new Church-State. And this new *Day* must arise from the *Rest* that the Lord Christ entred into, when he had finished the *Work* whereby that new Church-state was founded. This is the *Sabbath-keeping* which the Apostle concludes that he had evinced from his former Discourse, *ver.* 9.

And concerning this Day, we may observe, (1.) That it hath this in common with the former Dayes, that it is a *Sabbatism*, or *one Day in seven*; for this Portion of time to be dedicated unto Rest, having its Foundation in the *light and law of Nature*, was equally to pass through all estates of the Church. (2.) That although both the former states of the Church had *one* and the same day, though varied as to some Ends of it in the latter Institution, now the *Day it self* is changed; because it now respects a Work quite of another Nature, as its foundation, than that Day did which went before. And therefore is the *Day* now changed which before could not be so. (3.) That the Observation of it is suited unto the Spiritual State of the Church under the Gospel, delivered from *the Bondage-frame of Spirit*, wherewith it was observed under the Law. These are the Rests the Apostle here discourseth of, or a *threefold Rest*, under a *Threefold State* of the Church; and if any of these be left out of our Consideration, the whole structure of the Discourse is loosened and dissolved.

The *involvedness* of this Context, with the Importance of the matter treated of in it, with the Consideration of the *very little* Light which hath been given unto it, by any *Expositors* whom I could as yet attain to the sight of, hath caused me to insist thus long in the Investigation of the True *Analysis* of it. And if the Reader obtain any guidance by it, into an Understanding of the mind of the Holy Ghost, he will not think it tedious; nor yet the Repetition of sundry things which must necessarily be called over again in the Exposition of the several Passages of the *Context*, whereby the whole will be farther opened and confirmed.

Having taken a *Prospect* into the whole Design of this place, I shall now return to the Consideration of those particular Passages and Testimonies by which the whole of what we have observed from the Context is cleared and established. And first we must view again the *Preface*, or Entrance into the Discourse, as it is expressed in the close of the third Verse.

Although the Works were finished from the Foundation of the World.

In these Words the Apostle begins his *Answer* unto such *Objections* as his former Assertion concerning the Entrance of Believers into God's Rest now under the Gospel seems to be liable unto. And therein he clears it by a farther Exposition of the Testimony produced out of the *Psalmist* unto that purpose, compared with other places of Scripture wherein mention is made of the *Rest of God* in like manner. Now all Rest supposeth Work and Labour. The first notion of it, is a *Cessation from Labour* with the trouble or weariness thereof. Wherefore *every Rest of God* must have some *Work of God* preceeding it. That *Labour* and *Rest* are not properly ascribed unto God is evident. They include that *Lassitude* or weariness upon pains in Labour, that ease and quiet upon a Cessation from Labour, whereof the *Divine Nature* is not capable. But the Effects of God's power in the Operation of outward Works, and an End of *temporary* Operations with the Satisfaction of his Wisdom in them, are the things that are intended in God's Working and Resting. Here the first is mentioned, τὰ ἔργα, the *Works*, מעשיו the Work, that is, *of God.* So he calls the *Effect* of his Creating Powers His Work, yea the Work of his *Hands* and *Fingers*, Psal. 8. 3. in allusion to the

the way and manner whereby we effect our Works. And the Works here intended are expreſſed ſummarily, Gen. 2. 1. *The Heavens and the Earth and all the Hoſt of them*; that is, the whole Creation diſtributed into its various kinds, with reference unto the Seaſon or diſtinct Dayes of their Production, as Gen. 1.

Of theſe *Works* it is ſaid, They were *finiſhed*. The *Works were finiſhed*: that is, ſo *effected* and *perfected*, as that God would work no more in the ſame kind. The Continuation of things made, belongs unto God's effective Providence, from the making more things, kinds of things, new things *in rerum Naturâ*, God nowceaſed. So are the Words uſually interpreted, namely, that God now ſo finiſhed and perfected all *kinds of things*, as that he would never more create any new kind, race, or *ſpecies* of them, but onely continue, and encreaſe thoſe now made by an ordinary work upon them, and concurrence with them, in his Providence. It may be this is ſo; it may be no Inſtance can be given of any abſolutely *new kind of Creature* made by God ſince the finiſhing of his Work at the Foundation of the World. But it cannot be proved from theſe Words. For no more is expreſſed or intended in them, but that at the *End of the ſixth Day*, God finiſhed and put an End unto *that whole Work* of creating Heaven and Earth, and all the Hoſt of them, which he then deſigned, made and bleſſed. Theſe Works therefore, the works of the firſt Creation, were finiſhed, compleated, perfected; and this,

From the Foundation of the Word. The words are a *Periphraſis* of thoſe *ſix original Daies*, wherein Time, and all things meaſured by it, and exſtant with it, had their Beginning. It is ſometimes abſolutely called the Beginning, *Gen.* 1. 1. *John* 1. 1. That is, when a *Beginning* was given unto all Creatures, by him who is without Beginning. And both theſe Expreſſions are put together, *Hebr.* 1. 10. κατ' ἀρχὰς · ſo the Apoſtle renders לפנים, *Pſal.* 102. 25. *In the beginning thou haſt laid the Foundation*. By the Foundation then, is not intended abſolutely the *firſt Beginning* or Foundation of the Work, as we call that the Foundation of an Houſe or Building, which *is firſt laid*, and on which the Fabrick is raiſed. But the Word is to be taken ἐν πλάτει, for the *whole building* it ſelf; or *formally* for the *Building* which extends it ſelf to the whole equally, and not *materially* to any part of it, firſt or laſt. For it is ſaid, that from this laying of the Foundation, the Works were finiſhed. Καταβολὴ κόσμου, is the *erecting of the whole Building* of the Creation on the ſtable Foundation of the Power of God put forth therein.

This is the firſt thing that the Apoſtle fixeth as a Foundation unto his enſuing Diſcourſe; namely, that in the *firſt Erection of the Church* in the *State of Nature*, or under the Law of Creation, the Beginning of it was in the *Work of God*, which he firſt finiſhed, and then *entred into his Reſt*; as he proves in the next Verſe. But we may here reſt, and interpoſe ſome Doctrinal Obſervations: as firſt,

Obſ. *God hath ſhewed us in his own Example that Work and Labour is to preceed our Reſt.* The firſt Appearance of God to any of his rational Creatures, was working, or upon his Works. Had any of them been awakened out of their Nothing, and no Repreſentation of God been made unto them, but of his *Eſſence* and *Being* in his own Eternal Reſt and Self-ſatisfaction, they could have had no ſuch Apprehenſions of him, as might prepare them for that *Subjection* and Obedience which he required of them. But now in the very firſt Inſtant of their *Exiſtence*, they found God glorioully diſplaying the *Properties* of his Nature, his Wiſdom, Goodneſs, and Power in the works of his hands. This inſtructed them into Faith, Fear, and ſubjection of Soul. When the Angels were firſt created, thoſe Creatures of *Light*, they found God as it were laying the *Foundations of the Heavens* and Earth, whereon all thoſe ſons of God *ſhouted for Joy*, Job 38. 7. They rejoyced in the manifeſtation that was made of the Power and Wiſdom of God, in the Works which they beheld. Hence it is juſtly ſuppoſed that they were made the firſt Day, when only the *Foundations* of this glorious Fabrick were laid, *Gen.* 1. 2. wherein they were able to diſcern the Impreſſions of his Wiſdom and Power. Man was not created untill more expreſs *Repreſentations* were made of them in all other Creatures ſuited unto his inſtitution. After God had done that which might ſatisfy them and men, in the contemplation of his works, he *enters into his Reſt*; returns as it were into his own Eternal Reſt, and directs them to ſeek Reſt in himſelf.

And herein the Deſign of God was to ſet us an Example of that courſe which according

cording to the *Counſel of his Will*, he intended by his command to guid us unto; namely, that a courſe of *Work* and Labour might preceed our *full Enjoyment* of Reſt. This he plainly declares in the Fourth *Commandment*, where the Reaſon he gives why we ought, in a returning Courſe, to attend unto *ſix daies of Labour* before we ſanctify a Day of Reſt; is, becauſe he *wrought himſelf ſix dayes*, and then entred into his Reſt, *Exod.* 20. 9, 10, 11. The command inſtructs us in, and gives us the Force and Uſe of the Example he ſets us. Thus he dealt with *Adam*; he ſet him to work ſo ſoon as he was made; *he took the man, and put him into the Garden of Eden, to dreſs it and to keep it*, Gen. 2. 15. And this he was to do antecedently unto the Day of Reſt which was given him, for it was upon the *ſixth day*, yea, before the creation of the *Woman* that he was deſigned unto, and put into his Employment; and the *Reſt* was not ſanctifyed for him until the day following. And this Day of Reſt was given unto him as a Pledge of Eternal Reſt with God. So both the whole *Courſe of his Obedience* and his final Reſt after it, were repreſented by his Dayes of Work and Reſt.

But here now there is an Alteration under the Goſpel. The day of Reſt under the Law, as a Pledge of final Reſt with God, was the *laſt day* of the Seven; the *ſeventh Day*; but under the Goſpel it is the *firſt day* of the Seven. Then the Week of Labour went before; now it follows after. And the Reaſon hereof ſeems to be taken from the different State of the Church. For of old under the Covenant of Works, men were abſolutely to labour and work without any Alteration or Improvement of their Condition before they entred into Reſt. They ſhould have had only a continuance of their State wherein they *firſt ſet out*, but *no Reſt* until they had wrought for it. The *ſix dayes* of Labour went before; and the *Day of Reſt*, the Seventh Day followed them. But now it is otherwiſe. The firſt thing that belongs unto our preſent State, is an *entring into Reſt* initially; for we enter in by Faith. And then our working doth enſue; that is the Obedience of Faith. Reſt is given us to ſet us on work; and our works are ſuch, as for the manner of their Peformance are conſiſtent with a *State of Reſt*. Hence our *Day* of Reſt goes before *our Days of Labour*; it is now the firſt of the week, of the *ſeven*, which before was the laſt. And thoſe who contend now for the Obſervation of the *Seventh Day*, do endeavour to bring us again under the Covenant of Works, that we ſhould do all *Our Work* before we enter into any Reſt at all. But it will be objected, That this is contrary to our Obſervation before laid down: namely, that after the Example of God we muſt *work* before we *enter into Reſt*, for now it is ſaid, that we *enter into Reſt*, antecedently unto our Works of Obedience.

Anſw. (1.) The Reſt intended in the *Propoſition* is abſolute compleat and perfect; the Reſt which is to be enjoyed with God for ever. Now *antecedent* unto the Enjoyment hereof, all our works performed in a State of *initial Reſt* muſt be wrought. (2.) There are *Works* alſo which muſt preceed our *entring into this initial* or Goſpel-Reſt, though they belong not to our ſtate, and ſo go before that *Sabbatical* Reſt which preceeds our courſe of working. Neither are theſe works ſuch as are abſolutely ſinful in themſelves and their own nature: which ſort of works muſt be neceſſarily excluded from this whole Diſcourſe. Thus our Saviour calling *Sinners unto him*, with this incouragement that in him they ſhould *find* Reſt and enter into it, as hath been declared; he calls them that *labour and are heavy laden*, Matth. 11. 28, 29. It is required, that men labour under a ſenſe of their Sins, that they be *burdened* by them and made weary before they enter into this *initial Reſt*. So that in every Condition, both from the Example of God, and the nature of the thing it ſelf, work and labour is to preceed Reſt. And although we are now here in a *State of Reſt*, in compariſon of what went before; Yet this alſo is a *State of working* and labour with reſpect unto that *Fulneſs* of everlaſting Reſt which ſhall enſue thereon. This is the condition, that from the Example and Command of God himſelf all are to accept of. Our works and labours are to preceed our Reſt. And whereas the Divine Nature is no way capable of *laſſitude*, wearineſs, ſenſe of pain or trouble in Operation; it is otherwiſe with us, all theſe things, are in us attended with trouble, wearineſs and manifold perplexities. We are not only to do but to ſuffer alſo. This way is marked out for us; let us purſue it patiently, that we may anſwer the *Example*, and be like unto our Heavenly Father. Again

All the Works of God are perfect. He *finiſhed* them and ſaid that they were Good. Obſ.
He is the *Rock*, and *his Work is perfect*, *Deut.* 32. 4. His Infinite Wiſdom and power

 require

require that it should be so, and make it impossible that it should be otherwise. The conception of them is perfect in the Infinite *Counsel of his Will*; and the Operation of them is *perfect*, through his *Infinite Power*. Nothing can proceed from him but what is so in its own kind, and measure, and the whole of his works is so absolutely. See *Isa.* 40. 27, 28. As when he undertook the Work of *Creation*, he finished it, or perfected it, so that it was in his own eyes *exceeding Good*. So the Works of *Grace* and *Providence* which are yet upon the Wheels, shall in like manner be *accomplished*. And this may teach us at all times to *trust* him with his own Work, and all our concerns in them; whether they be the Works of his *Grace* in our Hearts, or the Works of his *Providence* in the World. He will perfect that which concerneth us, because his Mercy endureth for ever, and will not forsake the *Work of his own hands*, Psalm 138. 8.

Obs. *All the Works of God in the Creation were wrought and ordered in a Subserviency unto his Worship, and Glory thereby.* This we have cleared in our Passage.

VERSE IV.

THe Next Verse gives the Reason of the preceeding mention of the *Works of God* and the finishing of them. Now this was not for their own sakes, but because of a Rest that ensued thereon: The Rest of God; and a *Day of Rest*, as a Token of it, and a Pledge of our interest therein, or Entrance into it. That such a *Rest* did ensue, he proves by a Testimony taken from Gen. 2. 2, 3. *And on the seventh day God ended his Work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the Seventh Day and sanctified it; because that in it he had rested from all his Works which God created and made.* The *Rest of God himself* is intended solely neither in this place of *Genesis*, nor by our Apostle, although he repeat only those Words, *And God did rest the seventh day from all his Works.* But the blessing and sanctifying of the *seventh day*, that is the Institution of it to be a day of Rest unto man, and a Pledge or Means of his entring into the Rest of God, is that which is also aimed at in both places. For this is that wherein the Apostle is at present concerned.

Ver. 4. Εἴρηκε γάρ που περὶ τῆς ἑβδόμης οὕτως, Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.

Εἴρηκε, *dixit, said*, the Nominative Case is not expressed. The Scripture hath said. This is an usual form of Speech in the New Testament, *John* 7. 38. καθὼς εἶπεν ἡ γραφή, *v.* 42. But most frequently the speaking of the Scripture, is expressed by λέγει, *John* 19. 37. *Rom.* 4. 3. & 9. 17. & 10. 11. & 11. 2. *Gal.* 4. 3. *Jam.* 4. 5. Sometimes by λαλεῖ, *Rom.* 3. 19. Here by εἴρηκε; all the Words used in the New Testament to express *speaking* by. For it is not *dead* and *mute*, but living and vocal; even the Voice of God to them who have Ears to hear. And *speaking* is applyed unto it, both in the Preterperfect Tense, *hath said, hath spoken*; as *Joh.* 7. 38, 42. to denote its Original Record; and in the Present Tense, to signify its continuing Authority. Or, It may be that τὶς should be here supplyed, *a certain man*, said, for our Apostle hath already used that form of speech in his *Quotation*, chap. 2. 6. διεμαρτύρατό πού τις; *one testifieth in a certain place*: or, *he hath said*; that is, *God himself*, the Holy Ghost, whose Authority in the Scripture in all this Discourse and Debate, we rely upon. Or it is taken impersonally; for *dicitur*, it is *said*; ὡς, *alicubi*; *in quodam loco*, somewhere, in a certain place. The *Syriack* omits this πού. Arab. in a *certain Section*. περὶ τῆς ἑβδόμης. Translators generally *de die septimo*, of the *seventh day*; the *Syriack* בשבתא concerning the Sabbath, ὅτι or ὅτως; *so, after this manner*. But there is little of Difficulty in, or Difference about the *Translation* of these Words.

Verse

VERSE 4.

For he spake in a certain place (somewhere) *of the seventh day on this manner; And God did rest the Seventh Day from all his Works.*

THe Verse hath two parts; The one expressing the *manner* of the Introduction of an intended Testimony; the other containing the *Testimony* it self: The first in those Words,

For he spake in a certain place concerning the seventh Day.

γάρ, *For*; a note of *Illation*, shewing that in the ensuing words the Apostle designed the proof of what he had *eliptically* expressed in the Verse foregoing: The importance whereof we have before declared. The summ is; That there *was a Rest of God and his People*, and a *Day of Rest* from the Foundation of the World, which was *not the Rest* here mentioned by the *Psalmist*. *For, he saith.* γάρ

Εἴρηκε, he *spake* or *said*; who, or what, this refers unto, hath been shewed already. Εἴρηκε,

Που, *somewhere*; in a certain place: As he alledgeth not his *Author* expresly; no more doth he the particular place where the words are recorded. He only refers the *Hebrews* to the Scripture, which was the common acknowledged principle of Truth between them, which he and they would acquiesce in, and wherein they were expert. Especially were they so in the Books of *Moses*. And particularly in the History of the *Creation* of the World, whence these words are taken. For this was their Glory, that from thence they were in the clear Light of the original of the *Universe*, which was hidden in Darkness from all the World besides. Που,

Περὶ τῆς ἑβδόμης, This is the *Subject* concerning which the ensuing Testimony is produced. Generally the words are rendred, *de die Septima*, or *de septima*; *of the seventh Day*. Only the *Syriack*, as was observed, renders it, *of the Sabbath Day*. And this not unduely; as expressing the Intention of the place. For ἑβδόμη the *seventh*, may be used either naturally and absolutely for the *seventh Day*, ἡ ἡμέρα ἡ ἑβδόμη, as it is expressed in the words following, *the seventh day*, that is from the beginning of the Creation, wherein the first compleat returning course of time was finished; after which, a return is made to the *first Day* again; or, it may be used τεχνικῶς, *Artificially*, as a notation of a *certain Day* peculiarly so called: or, as the name of one day; as *most Nations* have given *Names* to the weekly Course of Dayes. For at that time ἡ ἑβδόμη, *the seventh*, was the name whereby the *Hellenists* called the *Sabbath day*. So it is alwayes termed by *Philo*, as others have observed; which also gives Evidence unto the writing of this Epistle originally in the *Greek Tongue*. So in the Gospel μία Σαββάτων, *one*, or *the first of the Week*, is the notation of the *Lords day*. And it is the *Sabbath* which the Apostle is speaking of. And this respects both the *Rest of God*, and the *Rest* appointed for us thereon. For the proof hereof, is that which he now and in these words designs: He proves that under the Law of Creation, God did Rest when he had finished his Work; made way for his Creatures to enter into his Rest, and gave them a *Day as a pledge* thereof. περὶ τῆς ἑβδόμης

Οὕτως, *On this wise*, or *to this purpose*: so it may be rendred, either as precisely denoting the words reported, or as respecting the *substance* and design of them, thus, or, to this purpose. οὕτως,

Secondly; The *Testimony* it self ensues. *And God rested the seventh day from all his Works.* The Words, as was observed, are taken from *Gen.* 2. 2. But the Apostle intends not only to use the words by him cited, but in them he directs us to the whole *passage* whereof they are a part. For it would not answer his purpose, to shew merely that *God rested from* his Works, which these words affirm; but his aim is to manifest, as hath been now often observed, that thereon there was a *Rest provided* for us to enter in, and a *day of Rest* appointed as a pledge thereof. And this is fully expressed in the place directed unto; For God upon his own Rest, *blessed the seventh Day and Sanctified it.* We shall open the words as far as is needful; and then consider what is confirmed by them.

Κατέπαυσεν ὁ θεὸς; God rested: The Apostle addes, ὁ θεὸς, *God*; from the Begin- Κατέπαυσεν

Beginning of the Verse; ויכל אלהים : *and God finished*; for afterwards it is only, *He rested*. וישבת, *& requievit*. A *Cessation* from Work, and not a *Refreshment* upon Weariness is intended. God is not weary: he was no more so in the Works of Creation, than he is in the Works of Providence; Isa. 40. 20. *The Creatour of the Ends of the Earth fainteth not, nor is weary.* He *laboureth not in working*; and therefore nothing is intended in this Word, but a Cessation from Operation. And this fully satisfies the sense of the Words. But yet *Exod.* 20. 12. it is said, וינח: which signifies such a *Rest*, or resting, as brings *Refreshment* with it, unto one that is weary. There may therefore an *Anthropopathy* be allowed in the Word; and Rest here be spoken of God, with Allusion unto what we find in our selves as to our Refreshment after Labour. This is thus expressed for our Instruction and Example; though in God nothing be intended but the Cessation from exerting his Creating Power to the production of more Creatures; with his Satisfaction in what he had already done. And in this word, וישבת ly's the foundation of the *Sabbath* both Name and Thing. For as the Name שבת, is from this וישבת, here first used; so herein also lay both the Occasion and Foundation of the thing it self. So in the Command; *Remember the Sabbath Day to sanctifie it; six dayes shalt thou labour and do all thy Works*; the Reason of the Command ensues; ויום השביעי שבת ליהוה אלהיך : *for the Seventh Day the Sabbath to the Lord thy God.* That is, *his Rest*, was on that Day, on the Account whereof, he commands us to keep a *Day of Rest*. Hence our Apostle in this place expresseth our Rest, or Day of Rest under the Gospel, by σαββατισμὸς, a Sabbatism, of which afterwards.

ἐν τῇ ἡμέρᾳ ἑβδόμῃ · *on that Seventh Day.* ביום השביעי. The *Translation* of the LXX, hath a notable corruption in it, about the beginning of this Verse in *Genesis*. For whereas it is said, that God *finished his Work on the seventh Day*, it saith, that God did so ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ · *on the sixt Day*; And the mistake is antient, and general in all Copies, as also followed by some antient Translations, as the *Samaritan* and the *Syriack*. The Occasion of this Corruption was to avoid a pretended Difficulty in the Text, seeming to assert that God *rested on the Seventh Day*, and yet that *he finished his Work on that Day*. Besides the Story of the Creation doth confine it to *six Dayes* and no more. But this Expression, *he finished his Work on the seventh Day*, seems to denote the Continuance of his Operation on that Day. And indeed the *Jews* have many odd evasions from an apprehension of a Difficulty in this place. And *Hierom* thinks, though very unduly, that from this Expression in the Original, they may be pressed with an Argument against their *Sabbatical Rest*. But there is a *double Resolution* of this Difficulty, either of them sufficient for its removal, and both consistent with each other. The first is, that the *Hebrew Word* by the *Conversive prefix* having a sense of what is past given unto it, may well be rendred by the *Preterpluperfect Tense*. And so it is by *Junius*; *Cum autem perfeciſſet Deus Die ſeptimo opus ſuum quod fecerat, quievit. And when God had perfected his Work, on the Seventh day he rested.* Thus the Seventh Day is not expressed as a time wherein any Work was done, but as the time immediately present after it was finished. And *finis operis non eſt ipſum opus*: The Term, End or Complement of a Work, is not the Work it self. Again, the word here used כלה doth not properly signify to *work* or *effect*, but to *compleat*, *perfect* or *accomplish*. ויכל מלאכתו אשר עשה : *had perfected his work that he had made.* So that on the *seventh Day* there was no more work to doe.

By this Discourse the Apostle seems onely to have proved, that the works were finished and that *God rested*, or ceased from his Work *on the seventh Day*. But this seemeth not to answer his Intention, for he treats not absolutely about the *Rest of God*, (for that would not have been to his present purpose) but such a Rest as his obedient Creatures might *enter into*, whereof that Rest of God was the Foundation, such as the *Rests* were which he afterwards mentions in the *Land of Canaan*, and under the *Gospel*. Wherefore in this Quotation he includes the sense of the *whole Words* before laid down, namely, that upon, and because of the Rest of God, on the seventh day, he *sanctified and blessed that day to be a Day of Rest* unto them that worship him, and a pledg of their *entring into Rest* with him. Here therefore the Command and appointment of the *seventh Day*, to be a *Sabbath*, or a day of Rest unto men from the Foundation of the World is asserted: as hath been proved elsewhere.

This then is the summ of what is here laid down; namely, that from the Beginning, from the *Foundation of the World*, there was a Work of God, and a Rest ensuing thereon; and an Entrance proposed unto men into that Rest, and a Day of Rest as a Pledge thereof, given unto them; which yet was not the Rest intended by the *Psalmist*, which is mentioned afterwards, as in the next Verse.

Before we proceed, according to our designed method, we may take notice of the ensuing Observations.

Obſ. *What ever the Scripture saith in any place, being rightly understood and applyed, is a firm Foundation for Faith to rest upon; and for Arguments or Proofs in matter of God's Worship to be deduced from.* Thus the Apostle here confirms his own Purpose and Intention. His aym is to settle the Judgment of these *Hebrews* in things pertaining to the Worship of God; and to supply them with a *sufficient Authority* which their Faith might be resolved into. This he doth by referring them to *a certain place of Scripture* where the Truth he urgeth, is confirmed. For, as I have shewed before, he designed to deal with these *Hebrews*, not merely upon his *Apostolical Authority*, and the Revelations that he had received from Jesus Christ, as he dealt with the Churches of the Gentiles, but on the *Common principles of the Scriptures of the Old Testament*, which were mutually acknowledged by him and them. And a great Work it was that he had undertaken; namely, to prove the *abolishing* of the Worship of the Old Testament, and the Introduction of a new kind of Worship in the room of it, from Testimonies of the *Old Testament* it self. A matter as of great appearing Difficulties in it self, so exceedingly suited to the Conviction of the *Jews*, as utterly depriving them of all pretences for the continuance in their *Judaism*. And this through the *especial Wisdom* given unto him and skill in Holy Writ he hath so performed, as to leave a blessed Warranty unto the Church of Christ for the relinquishment of the whole *System of Mosaical Worship*, and a Rock for the *obstinate Jews* to break themselves upon in all Ages. And this should incourage us; (1.) To be diligent in searching *of the Scriptures*, whereby we may have in Readiness wherewith at all times to confirm the Truth and to stop the mouths of Gainsayers; and without which we shall be easily tossed to and fro with *every Wind* of Doctrine. (2.) Not to fear any kind of Opposition unto what we profess in the Ways and Worship of God if we have a *Word of Truth* to secure us; namely, such a word of Prophesy as is more firm then a Voice from Heaven. It is utterly impossible that in things concerning Religion and the Worship of God, we can ever be ingaged in a Cause attended with more Difficulties, and lyable to more *specious Opposition*, than that was which our Apostle was now in the Management of. He had the *practice* and possession of the Church continued from the first Foundation of it, resolved into the Authority of God himself as to its Institution, and attended with his Acceptation of the Worshippers in all Ages, with other seeming Disadvantages and Prejudices innumerable to contend withall; Yet this he undertakes on the sole *Authority of the Scriptures* and Testimonys to his purpose thence taken, & gloriously accomplisheth his Design. Certainly whilst we have the *same Warranty* of the Word for what we avow and profess, we need not despond for those mean Artifices and Pretences wherewith we are opposed, which bear no proportion to those Difficulties which by the *same Word of Truth* have been conquered and removed. For Instance; what force is there in the pretence of the *Roman Church*, in their possession of things found out appointed and commanded by themselves, in comparison of that of the *Hebrews* for theirs, begun and continued by the Authority of God himself? And if this hath been removed and taken away by the *Light and Authority of the Scriptures*, how can the other, *Hay and Stubble*, stand before it?

Obſ. II. *It is to no purpose to press any thing in the Worship of God, without producing the Authority of God for it in his Word.* Our Apostle takes no such course; but still minds the *Hebrews* what is spoken in *this* and *that* place to his purpose. And to what End serves any thing else in this matter? is there any thing else that we can resolve our Faith into? or that can influence our Consciences into a Religious Obedience? and are not these things the life and soul of all Worship, without which it is but a *dead Carcase* and Abomination to God and them that are his?

Obſ. III. *What the Scripture puts an especial Remark upon, is especially by us to regarded, and inquired into.* Here the Apostle refers to what was in a peculiar manner spoken concerning

cerning *the Seventh Day*; and what blessed Mysteries he thence educeth we shall endeavour to manifest in our Exposition of that part of his Discourse wherein it is handled.

These things being thus fixed, we may with much Brevity pass through the remaining Verses, wherein the Apostle treats of the same Subject. Unto what therefore he had affirmed of God's *entring into his Rest*, upon the finishing of the Works from the Foundation of the World, He addes;

VERSE V.

Καὶ ἐν τούτῳ πάλιν, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

And in this again; if they shall enter into my REST.

Καὶ ἐν τούτῳ. Καὶ ἐν τούτῳ· *And in this*; or *here*: ἐν τούτῳ τῷ ψαλμῷ· *in this Psalm*; or τόπῳ, *in this place*. That is in the place of Scripture under consideration and Exposition; namely the *Ninety fift Psalm*, or the Words of the Holy Ghost by *David* therein. The Expression is *Eliptical*, and the sense is to be supplyed from the beginning of the *fourth Verse*. *For he spake in a certain place; and again, he speaks in this place.*

Πάλιν. Πάλιν, *Again*; That is, after he had said before, that *upon the finishing of his Works God rested the seventh Day*, and blessed it for a Day of Rest unto his Creatures: He that is the same *Holy Ghost* sayes *yet again*, upon another Occasion, *if they shall enter into my Rest.*

If they shall enter into my Rest. We have shewed before, that from these Words, not absolutely considered, but as used and applyed in the Discourse of the *Psalmist*, He proveth that there is yet a *Promise of Entring into Rest* remaining to the people of God. This is included in them, as they are taken from their Historical Record in *Moses*, and prophetically applyed in *David*. And this he takes here for granted; namely, that an *Entrance into the Rest of God for some*, is intended in those very Words whereby others were excluded. His present Argument is from the *Time* and *Place when* and *where* these words were spoken which include a Rest of God to be entred into. Now this was in the *Time of Moses*, and in the Wilderness, so that they cannot intend the *Sabbatical Rest* from the Foundation of the World. For the works, saith he, *were finished in six Dayes, and the seventh Day was blessed and sanctified for a Day of Rest*, as *Moses* testifyeth, *Gen.* 2. 1, 2, 3. This Rest was tendred unto and entred in by some from the Foundation of the World. It must therefore on necessity be *another Rest*, that is spoken of by the *Psalmist*, and which the people were afresh invited to enter into, as afterwards he more clearly asserts and proves. And they who deny a *Sabbatical Rest* from *the Beginning*, do leave no Foundation for, nor occasion unto the Apostle's Arguments and Discourse. For if there were no such Rest from the Foundation of the World, what need he prove that this in *David* was not that, which on this Supposition was not at all. This therefore is his purpose in the Repetition of this Testimony; namely, that the Rest mentioned therein, was not that which was *appointed from the Beginning of the World*; but another whose proposal yet remained. So then there was another Rest of God besides that upon the Creation of all, as is evident from this place; which he farther confirmes in the next Verse. And we may hence learn, That

Many important Truths are not clearly delivered in any one singular Testimony or Proposition in the Scripture, but the mind of God concerning them is to be gathered and learned by comparing of several Scriptures, their Order, and Respect unto One Another. Considering as the Apostle here doth, what is said ὡδε, and what again ἐν τούτῳ, what in *one place*, and what *in another*, then comparing them together, with their mutual Respect, with the due use of other means, we shall under the Conduct of his Spirit and Grace, come to an acquaintance with his Mind and Will. The Heathens saw and acknowledged that all *Truth lies deep*. And the Wiseman adviseth us *to dig and search after it*, as after Gold and Silver and Precious stones. Now the deep Mine of all Spiritual Truth is in the *Word of God*: Here must we search for it, if we intend to find it. And

And one principal way and means of our search is, the *comparing together* of Divers places treating concerning the same matter or Truth. This by some is despised; by the most neglected, which causeth them to *know little*, and *mistake much* in the Holy Things of God.

VERSE VI.

Ver. 6.

HAving thus removed an Objection that might arise against the New proposal of a *Rest of God*, from the *Sabbatical Rest* which was appointed from the Foundation of the World; and manifested that although there was in the State of Nature, or under the Law of our Creation, a *Working* and *Rest of God*, and a Rest for men to enter into, and a Day set apart as a Pledge of that Rest; yet this was not the REST which he now enquired after; the Apostle in this and the following Verses, proceedeth to improve his Testimonies already produced to a farther End; namely, to prove that although after the *Original Rest* now mentioned, there was a *Second Rest* promised and proposed unto the People of God, yet neither was that *it* which is proposed in this place of the *Psalm*; but a *Third* that yet remained for them, and was now proposed unto them; and that under the same Promises and Threatnings with the former; whence the carriage and issue of things with that people, with respect thereunto, is greatly by us to be confidered.

Ἐπεὶ οὖν ἀπολείπεταί τινας εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν. Ver. 6.

Ἐπεὶ οὖν· *quoniam igitur*; *seeing therefore*; *whereas therefore*; or, as Beza, *quia, igitur*; *therefore, because*. The Words are the Notes or Signs of an Inference to be made from what was spoken before, or a conclusion to be evinced from what follows after. Ἐπεὶ οὖν.

Ἀπολείπεται, *superest, reliquum est*; impersonally, *it remaineth*. The word may have respect unto the form of the Argument, or to the matter of it. In the first way, it denoteth what he hath evinced by his former Reasonings and Testimonies; namely this; that *some must enter into Rest*, which way the words look, as expressed in our Translation; in the latter, it intendeth no more but that there are some, yet *to enter into that Rest*; or, this Work of entring into the Rest of God yet remaineth. Neither is this Difference so great, as that we need precisely to determine the sense either way. Ἀπολείπεται,

Τινας εἰσελθεῖν εἰς αὐτὴν· *Quosdam introire in eam; ut aliqui introeant in eam*; *That some enter into it*. The *Syriack* changeth both the Words and sense in this place; מטול הכיל דאיתי הוא אתרא דאנש אנש נעול לה׳ : *Seeing therefore there was a place, into which any man might enter*, or every man; *a man, man*; It seemeth precisely to respect the Land of *Canaan*, as that Rest whereunto some may, do, or must enter; whereas the Apostle is proving that it *was not that*, but another. *Arab. Seeing some remain that must enter into it.* Τινας εἰσελθεῖν εἰς αὐτὴν

Καὶ οἱ πρότερον εὐαγγελισθέντες; Vulg. Lat. *Quibus prioribus annuntiatum est*; that is, πρώτοις; it refers the word to the *persons*, and not to the *thing* or the preaching it self. Rhem. *And they to whom first, it was preached*; in stead of, *they to whom, it was first preached*. Πρότερον, *prius, first*, not absolutely, but with respect unto what follows. Καὶ οἱ πρότερον εὐαγγελισθέντες.

The Remainder of the words have been opened before.

VERSE

Ver. 4.

VERSE VI.

Whereas therefore, it remaineth that some enter into it, and those to whom it was first preached (who were first Evangelized) *entred not in, because of Unbelief*, or disobedience.

THe words contain an *Assertion*, and a particular *Assumption* from it. The Assertion is, that *some must or shall enter into the Rest of God*. This he concludes as evinced and proved by his former Arguments and Testimonies; And this is not the Rest of God, and the Sabbath from the foundation of the World. For express mention is made afterwards, and on another occasion of *another Rest* of God, whereinto an *Entrance* was to be obtained. This he proves from those words of the *Psalmist*, as cited out of *Moses*; *if they shall enter into my Rest*. For although he cites the words immediately out of the *Psalm*, yet he argues from them as first recorded in *Moses*. For he proves in the next verse, that *David* intends another Rest, than that which was before spoken of; although *typically* included in the former. So the Words prove that there is yet a *remaining Entrance* into a *Rest of God*. Not as if these particles אם and εἰ used here, had in the same place a contrarie signification, and might be interpreted *negatively* or *affirmatively*, *if they shall*; that is, *they shall not*; For that was the intention of the words towards them concerning whom they were first spoken; *And they shall enter*, some shall, as the Apostle applies them; But that a Promise is included in every *conditional Threatning*, as we have before declared. The sense of these words then is; That from what hath been spoken it is evident, That *some* must yet enter *into another Rest of God*, besides that which was in the *Sabbath* appointed from the Foundation of the World.

Secondly. He assumes, that those to whom that Rest was first preached, *entred not in*, because of their Disobedience: It is manifest whom the Apostle intends in these words, namely, those who came out of *Ægypt* under the *conduct of Moses*, whose Sin and Punishment he had so fully expressed in the foregoing chapter. Now to these was the Rest of God, *first declared*; they were first *Evangelized* with it. And hereby the Apostle shews what Rest it is that he intends; namely, not absolutely the *spiritual Rest of the Promise*, For this was preached and declared unto Believers from the foundation of the World: But it was the *Church-Rest of the Land of Canaan*, that was *first preached* unto them; that is, the *Accomplishment* of the Promise upon their Faith and obedience was first proposed unto them. For otherwise the promise it self was *first given to Abraham*, but the actual accomplishment of it was never proposed unto him on any condition. Into this Rest they *entred not* by Reason of their Unbelief and Disobedience, as hath been at large declared on the *third chapter* which the Apostle here refers unto.

This therefore is the substance of this verse. Besides the Rest of God from the foundation of the world, and the Institution of the *seventh day Sabbath* as a pledge thereof; There was another Rest for men to enter into, Namely, the Rest of God and his Worship in the Land of *Canaan*. This being proposed unto the people of old, they entered not into it by reason of their Unbelief.

And in proportion unto what was declared before concerning *the Rest of God* after the finishing of his Works from the Foundation of the world, we may briefly consider what this Rest was, which these to whom it was first proposed *entred not into*. For it is not observed, That they *entered not into it*, to manifest that the *same Rest* which they entred not into, did still remain for those that now would enter into it by Faith; for the *Apostle* plainly proves afterwards, that it is another Rest that he treats of; and that although some did enter into that Rest under the conduct of *Joshua*, yet there was still another Rest besides that prophesied of in the Psalm; but this is called over in the pursuit of his former *Exhortation*, That we should take heed lest we come short of the *Rest proposed unto us*, as they came short of that which *was then proposed unto them*. We may therefore here consider *what was that Rest* which God calls *his Rest*, and which he invited them to enter into, and what did concur in the Constitution of it. And these things, although they have been mentioned before, must here be laid down in their proper place.

First; this being a *Rest of God*, there must be some *Work of God* preceeding it with respect

respect whereunto it is so called. Now this was the mighty work of God in erecting the Church-state of the *Israelites* compared unto his work in the Creation of Heaven and Earth, whereby he made way for the *first state of Rest*, before mentioned *Is.* 51. 15, 16. And this it every way answered unto. And this Work of God had *two parts* or two sorts of works concurred thereunto. (1.) Such as were *preparatorie* unto it; namely the works that he wrought for the delivery of the people out of *Egypt*. These were effected by *Temptations*, by *Signs* and by *Wonders*, and by *War*, and *by a mighty hand*, *and by a stretched-out arme*, *and by great Terror*; Deut. 4. 34. These things of dread and terror answer the Creation of the *first matter* which was *void and without* form. (2.) *perfective of it*; In the giving of the Law with all it's statutes and ordinances, and the whole Worship of God to be observed among that people. This was the especial and particular *forming the Church* into such a state as wherein God might Rest, *Ezek.* 16. 8, 9, 10, 11, 12, 13. answering the *six days work*, wherein God created and formed all kind of Creatures out of the first created informed Mass. For as on their *finishing* God looked on them and saw that *they were Good*, and declared them so to be, *Gen.* 1. *chap.* so upon the Erection of this Church-state and disposition of the people, he saw that *it was Good*, and declared it so to be; Ezek. 16. 14. *Thy renown went forth among the Heathen for thy beauty: for it was perfect, through my honour that I put upon thee.* So was the work of the Creation of that Church-state, the Generation of these Heavens and Earth and all the Host of them, finished.

Secondly; This thing done *God Rests*, or enters into his own Rest. *He and the Ark of his Strength arose, and entred into his Rest*; in answer to this Rest after his finishing of the Works of the first Creation, *Psalm* 132. 8. The settlement of his Worship, and the Typical Representation of his *Presence* among the People therein, shadowing out his glorious presence in Him in whom the fulness of the Godhead was to dwell bodily, he calls it *his Rest*, and his *own Rest*. And hereon ensued a *double Rest* proposed to the People. One a *spiritual Rest in God*, as having entred into a special Covenant with them. Upon God's Rest on the Creation, men were invited to enter into God's Rest as *the God of Nature*, upon the Terms and according unto the Law of Creation. But by Sin, this Rest was rendred useless and unprofitable unto all Mankind; and the Covenant it self lost all its Power of bringing men unto God. But now in this Erection of a *New Church-State* among the Posterity of *Abraham*, the foundation of it, was the Promise made unto *Abraham*; which contained in it the substance of another Covenant, whereinto God through Jesus Christ would enter, and Rest therein, whereon he invites them by Faith and Obedience to enter into it also, *into the Rest of God*. Secondly, there was a Pledge of this Spiritual Rest proposed unto the people; And this was the *Land of Canaan*, and the quiet Possession thereof, and exercise of the Worship of God therein. By this and their respect unto it, God *tried their Faith and Obedience*, as to that *spiritual Rest*, which as it were, lay hid under it. And herein it was that *they failed*, whose Example is proposed and considered in this Chapter.

Thirdly; God's *Rest* after the Creation of the Work at first, was on the first *Seventh Day*, which he therefore *blessed and sanctified* that it might be a Pledge and Token both of his own Acquiescency in his Works, and in the Law of Obedience that he had assigned unto them all; as also unto men, of that *eternal Rest* which was in himself prepared for them, upon the Observance of that Law whose Institution he himself rested in; and also that they might have an especial time and season solemnly to express their Faith and Obedience. And *this Day* he again for the same Ends renewed unto the people of Israel; and that without any *Change* of it, both because the time was not yet come wherein the *great Reformation of all things* was to be wrought: And because the *first Covenant* whereunto that Day's Rest was annexed, was materially revived and represented anew unto that People. And this day of Rest, or the Institution of the *Seventh Day Sabbath* in the Church of the *Jews* is necessarily included in this *Verse*; for without the Consideration of it, this Rest doth not answer the Rest of God before insisted on, and which is the Rule and Measure of all that follows; for therein there was a *Day of Rest*, which is mentioned *synechdochically*, for the whole Rest of God, in those Words, *for one speaking of the Seventh Day*; And therefore our Apostle in his next review of this Testimony doth not say, there was *another Rest*, but only that *another Day* was determined, which extends both to the general Season wherein the Rest of God is proposed to any, as also to the especial Day, which was

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the Visible Pledge of the Rest of God, and whereby the people might enter into it, as in the ensuing words will be made manifest.

This then is that which the Apostle hath proved, or entred upon the Proof of towards his main Design in *these Verses*; namely, That there being a *Rest of God* for men to enter into, and this not the Rest of the Land of *Canaan*, seeing they who had it proposed and offered *first* unto them, did not enter into it, there must be yet that other Rest remaining which he provokes the *Hebrews* to labour for an Entrance into. And the ground of his Argument lies herein; in that the Rest of *Canaan* although it was a distinct Rest of it self, yet it was *Typical* of that other Rest which he is inquiring after. And the Good things of this New Rest were obscurely represented unto the people therein; so that by rejecting that Rest, they rejected the Vertue and Benefits of this also. And we may hence observe, That

Obs. *The Faithfulness of God in his Promises, is not to be measured by the Faith or Obedience of Men at any one season in any one Generation; or their sins whereby they come short of them, nor by any Providential Dispensations towards them.* The People in the Wilderness having a Promise proposed unto them of Entring into the Rest of God, when they all failed and *came short of it*, there was an appearance of the failure of the Promise it self. So they seem themselves to have tacitly charged God, when he denounced the irrevocable Sentence *against their entring* into the Land of Promise. For after the Declaration of it, he adds; *and ye shall know my breach of Promise*, *Numb.* 14. 34. which is a severe and *Ironical* reproof of them. They seem to have argued, That if they entred not, God failed in his Promise, and so reflected on his Truth and Veracity. That, saith God, shall be known, when you are utterly destroyed; for then it was that it should be accomplished. You shall know that it is your Sin, Unbelief and Rebellion, and not any failure on my part.

Our Apostle manageth a great Argument on this Subject, in another place. Upon the preaching of the Gospel, it was thought that the *Gentiles* being called, the generality of the *Jews* were rejected, and not taken into a participation of the Benefits thereof. Hence there was an *Appearance* that the Promise of God unto the *seed of Abraham*, and the Faithfulness of God therein, were failed. This Objection he proposeth to himself by way of Anticipation, *Rom. 9. 6. Not as though the Word of God hath taken none Effect.* The Word of God intended, is the Word of Promise, as is declared *ver.* 8. This seemed to fail in that the *Seed of Abraham* were not universally, or at least generally made partakers of it. It is not so, saith He; the Promise is *firm* and stable, and hath its Effect, notwithstanding this appearing Failure. Thereon he proceeds at large in the Removal of that Objection, by manifesting that in the *fleshly seed of Abraham*, the Promise was effectual according to the Eternal Counsel of God, and his purpose of Election.

And thus it frequently falls out among the People of God. Having, it may be, made some undue Applications of Promises unto themselves, it may be misinterpreted or misunderstood them: or it may be supposed that they were in a greater forwardness towards their Accomplishment, than indeed they were: upon their own personal trouble, or Calamities of the whole Church, they have been ready at least to expostulate with God about the *Truth* and Stability of his Promises. See *Psalm* 116. 11. 1 *Sam.* 27. 1. *Jerem.* 12. 1. *Hab.* 1. 2, 3, 4, 12. The Greatness of their Troubles, and the Urgency of their Temptations, cast them on such expressions. The *Psalmist* gives one corrective to all such failings, *Psalm* 77. 10. *I said this is my Infirmity, but I will remember the years of the right hand of the most high.* All my troublesom apprehensions of Gods Dispensations, and the Accomplishment of his Promises, are Fruits and Effects of my own Weakness. To relieve me against them for the future, I will consider the *Eternity* and *Power*, and Soveraignity of God, which will secure me from such weak apprehensions. And to help us in the discharge of our Duty herein, we may take the help of the ensuing Observations and Rules.

(1.) *The Promises of God, are such as belong only to the Grace of the Covenant, or such as respect also the outward Administration of it in this World.* Those of the first sort, are always, at all times, actually fulfilled and made Good unto all Believers, by Vertue of their Union unto Christ, whether themselves have the sense and comfort of that Accomplishment in their own Souls at all times or no. But of this sort of Promises, we do not now treat peculiarly. Besides these, there are Promises which respect the outward Administration of the Covenant, under the Providence of God

God in this World. Such are all those which concern the Peace and Prosperity of the Church, its Deliverance out of Trouble, the encrease of Light and Truth in the World, the Joy and Comfort of Believers therein, with others innumerable of the like importance; and it is those of this kind concerning which we speak.

2. *Some, yea many Promises of God may have a full Accomplishment, when very few know or take notice, that so they are; it may be none at all.* And this falls out on sundry Reasons. For (1.) *Such things* may in the Providence of God fall out in, and with the Accomplishment of them, as may *keep men from discerning and acknowledging of it*. Great Wisdom and Understanding were ever required to apprehend aright the Accomplishment of such Promises as is mixed with God's Dispensations in the Affairs of this world, *Revel.* 13. 18. nor was this Wisdom ever attained in any age by the Generality of Professors. Thus when God came to fulfill his Promise in the Deliverance of this People from *Ægypt*, he suffered at the same time their Bondage and Misery to be so encreased, that they could not believe it, *Exod.* 5. 21, 22, 23. See Chap. 4. 31. compared with chap 6. 9. Believers according to their Duty pray for the Accomplishment of the Promise of God, it may be in their great Distress. God answers their desires. But How? By *Terrible things in Righteousness*. Psl. 65. 5. It is in Righteousness that he answers them; that is, the Righteousnes of Fidelity and Veracity in the Accomplishment of his Promises. But withall He sees it necessarie in his Holiness and Wisdom, to mix it with such terrible things in the works of his Providence, as makes their Hearts to tremble, so that at the present, they take little notice of the Love, Grace and Mercy of the Promise. There are many wonderful Promises and Predictions in the Revelations, that are unquestionably fulfilled. Such are those which concern the Destruction of the Pagan-Roman Empire, under the opening of the six Seals, *Chap. 6.* Yet the Accomplishment thereof, was accompanied with such terrible things, in the Ruine of Nations and Familys, that very few, if any one individual Person, took notice of it, at the time when it was under their Completion. (2.) It so falls out from the *prejudicate Opinions* that men may, and often tymes do conceive, concerning the sense and meaning of the Promises, or the Nature of the things promised. They apprehend them to be one thing, and in the event they prove another, which makes them either utterly reject them, or not to see their Accomplishment. So was it in the Exhibition or coming of the Lord Christ in the flesh, according to the Promise. The Jews looked for it, and longed after it continually, *Mal.* 3. 1, 2. But they had framed a Notion of the Promise and the thing promised unto themselves, which was no way answered thereby. They expected he should come in worldly Honour Power and Glory, to satisfie them with Peace, Dominion, Wealth and Prosperity. But he comes quite in another manner, and for other Ends: Hence they received him not, nor would at all believe the Promise to be fulfilled, when it had it's exact and compleat Accomplishment. It may be so with others. They may misunderstand the Promises, and look for such things by them as are not indeed intended in them. So many men miscarry, when they overlook the true Spiritual Importance and Intention of prophetical Promises, to take up with the Carnal things which in the letter they are shadowed out by. (3.) *Unbelief it self* hides the Accomplishment of Promises from the Eys of men. So our Lord Christ speaking of his Coming to avenge his Elect, adds unto it; Nevertheless, when the Son of Man cometh, shall he find Faith on the Earth? *Luke.* 18. 8. Men will not apprehend nor understand his work through Unbelief.

And this one Consideration should teach us great *Moderation* in our Judgments concerning the *Application* of Promises, Prophesies, and Predictions unto their *Seasons*. I am perswaded that many have contended (thereby troubling themselves and others) about the Season and Times wherein some Prophesies are to be fulfilled, which have long since received their principal Accomplishment, in such a way as those who now contend about them, think not of. Such are many of those which are by some applyed unto a future Estate of the *Kingdom of Christ* in this World, which were fulfilled in his Coming and Erection of his Church. And whereas many of that nature do yet doubtless remain upon Record, which shall be accomplished in their proper Season, yet when that is come, it may possibly very little answer the *Notions* which some have conceived of their Sense and Importance. Experience also hath sufficiently taught us, that those *Computations* and Conjectures at the times of fulfil-

ing some Promises which seem to have been most sedate and sober, have hitherto constantly disappointed men in their Expectations. That God is faithful in all his Promises and Predictions, that they shall every one of them be accomplished in their proper Season; that the things contained in them, and intended by them are all of them fruits of his Love and Care towards his Church, that they all tend unto the Advancement of that Glory which he hath designed unto himself by Jesus Christ, are things that ought to be certain and fixed with us. Beyond these we ought to be careful, (1.) That we affix *no sense* unto any Promise which we conceive as yet unaccomplished, That is (1.) In any thing unsuited to the *Analogie* of Faith; like those who dreamed of old, of such a promised Kingdom of Christ as wherein all the *Mosaical Worship* and *Rites* should be restored: (2.) That debaseth spiritual Promises unto *Carnal Lusts* and Interests; like them, who in the foregoing Age under a pretence of filling up Christs promised Kingdom, gave countenance thereby unto their own Violence, Rapine, and Filthiness. (2.) That we be not *peremptory*, troubling our own Faith and others, about the future Accomplishment of such Promises as probably are fulfilled already, and that in a sense suited to the *Analogie* of Faith, and Tenor of the New Covenant. (3.) That in such as wherein we have a well grounded Assurance that they are yet to be fulfilled, we wait quietly and patiently for the Salvation of God; not making our understanding of them the *Rule of any Actions*, for which we have not a plain Warranty in the prescription of our duty in other places of Scripture.

3. *Some Promises of God, as to their full Accomplishment may be confined unto some certain Time and Season, although they may have, and have their Use and Benefit in all Seasons: and until this is come there can be no Failure charged, though they be not fulfilled.* Thus was it with the great Promise of the Coming of Christ before-mentioned.* It was given out from the Foundation of the World, *Gen.* 3. 15. and in the Counsel of God confined to a certain period of time; determined afterwards in the Prophesies of *Jacob*, *Daniel*, *Haggai*, and otherwayes. This all the Saints of God were in Expectation of, from the first giving of the Promise it self. Some think that *Eve* upon the Birth of *Cain*, concerning whom she used these words, *I have obtained a man from the Lord*, which they contend should be rendred, *the Man the Lord*, did suppose, and hope, that the Promise of the exhibiting the blessing Seed was accomplished. And if they looked for him on the Nativity of the *first man* that was born in the World, it is very probable that their hearts were frequently made sick, when their hopes were deferred for *four thousand* years. See *Gen.* 5. 29. & 49. 18. compared with *Luke* 2. 30. *Exod.* 4. 13. And many a time, no doubt, they were ready to call the Truth of the Promise, and therein the Faithfulness of God into Question. Great desires they had, and great Expectations which were frustrated. Hence our Saviour tells his Disciples, that *many Prophets and Righteous men desired to see the things which they saw, and saw them not*, Matth. 13. 17. They desired, hoped, prayed, that the Promise might be fulfilled *in their dayes*, which yet it was not. Hence our Apostle tells us, *that they all dyed in Faith, not having received the Promise*, Hebr. 11. 39. That is, not the Accomplishment of it. Yet this their Disappointment, did not in the least shake the stability of the Promise. For although it was not yet actually fulfilled, yet they had *benefit* from it, yea Life and Salvation by it. And this God hath provided in reference unto those Promises whose *actual Accomplishment* is confined unto a certain Season, which a present Generation shall not be made partakers of. There is that Grace and Consolation in them, for and unto them that do believe, that they have the full *benefit* of the merciful and spiritual part of them, when they are utterly useless to them, who have only a carnal Expectation of their outward Accomplishment. Thus that other Promise made unto *Abraham* for the delivery of his Posterity out of Thraldom, was limited to the space of *four hundred years*, Gen. 15. 13, 14. Very probable it is that the *Israelites* during their Bondage in *Ægypt* were utterly unacquainted with the Computation of this time, although they knew that there was a Promise of Deliverance. For, as it is most likely, they had lost the Tradition of the Revelation it self, or at least knew not how to state and compute the times. So did God order things, that they should depend on his absolute Soveraignty; and neither *make haste*, nor *despond*. And yet doubtless through the *delay* they apprehended in the Accomplishment of the Promise, some of them fell into *one* of these Extreams, and some of them into the *other*. The first way the *Children of Ephraim* seem to have offended, whom the *men of Gath who were born in the Land slew, when they came down to take away their Cattle*, 1 Chron. 7. 21. Probably these *Sons*

Sons of Ephraim would have been entring upon *Canaan*, and spoiling of the *Amorites* before the appointed and full time came, and they perished in their Undertaking. Others again, no doubt in their great Distresses and Anguish of Soul, were exercised with many Fears, lest the *Promise had utterly failed*. But there was no Alteration in God or his Word all this while. This made the Holy Men afterwards have a great respect unto the set time of the fulfilling of Promises, when by any means it was infallibly discovered, and then to fix themselves to such Duties as might be meet for their Season. So the *Psalmist* prays that God would *arise and have mercy upon Zion*, *because the time to favour her, yea the set time*, the time fore-designed and appointed, *was come*; Psalm 102. 13. And when *Daniel* understood by the *Books of Jeremiah* the Prophet, that the time of the fulfilling of the Promise for returning the Captivity of *Judah* was at hand, he set himself to Prayer, that it might be done accordingly, *Dan.* 9. 17, 27. But what shall men do in reference unto such Promises when they know not by any means the set time of their Accomplishment?

Ans. Believe, and Pray. And then take the incouragement given, *Isa.* 60. 22. *I the Lord will hasten it, in its time.* It hath its appointed time which cannot be changed. But if you will consider the Oppositions that lye against it, the unlikelihood and improbability of its accomplishment, the want of all outward means for it, upon Faith and Prayer it shall be hastened. Thus in the Days of the Gospel there are signal Promises remaining concerning the *Calling of the Jews*, the *Destruction of Antichrist*, the Peace and Glory of the Churches of Christ. We know how men have miscarried in these things; some have precipitately *antedated* them; some *unwarrantably* stated the times of them; whose Disappointments, and their own Unbelief and carnal Wisdom have brought the Generality of men to look no more after them; and either to think that the Promises of them are *failed*, or that indeed such Promises were never made, wherein Unbelief hath found very *learned Advocates*. But it is certain that there are *Periods of time* affixed unto these things. The *Vision* of them is yet for an appointed time, but at the End, it shall speak and not lye; though it tarry, and be delayed, beyond the *Computation* of some, and the *Expectation* of all, yet wait for it, because it will surely come; it will not tarry one moment beyond the time of old prefixed unto it; as *Habb.* 2. 3. In the mean time God hath given us certain Directions, in general *Computations of the times* to come, from whence yet the most diligent Enquirers have been able to learn nothing stable and certain, but that the time must needs be long from the first Prediction, and that it is certainly stated for its accomplishment in the Counsel of God. The *Rule* therefore confirmed by these Instances duely considered, may evidence the stability of God's Promises, notwithstanding the intervening of cross providential Dispensations.

4. There are many Promises, whose signal Accomplishment God hath not limited unto any especial Season; but keeps it in his own Will to act accoording to them towards his Church, as is best suited to his Wisdom and Love: Only there is no such Promise made but God will at one time or other verify his word in it; by acting according to it, or fulfilling of it. And God hath thus disposed of things, (1.) That he may always have in a readiness wherewith to manifest his Displeasure against the Sins of his own People. (2.) That he may have wherewith to exercise their Faith. And (3.) to incourage them to Prayer, Expectation, and Crying unto him in their Distresses. Thus, setting aside the Promises that are limited unto a certain period of Time, there are enow of these Promises at all times to satisfy the Desires and Prayers of the Church. When God hath limited his Promises to a certain *season*, and time, let the men of that Age, Time and Season, be what they will, the Decree will bring forth, and the Faithfulness of God requires the exact Accomplishment of such determinate Promises. Thus the Promise of the Coming of Christ, being limited and determined, he was to come, and he did come accordingly, whatever was the state with the Church, which was as bad as almost it could be in this world; so that one of themselves confessed, that if not, long after the *Roman* had not destroyed them, he thought God would have sent *fire upon them from Heaven, as he did on Sodom and Gomorrah*. But then was Christ to come according to the time fore-appointed, and then he did come amongst those Murderers. So God had limited the time of the Bondage of *Abraham's* Posterity unto *four hundred and thirty years*. When that time was expired, the people were wicked, unbelieving, murmuring and no way prepared for such a Mercy; yet in the *very same night* whereunto the Promise was limited, they were delivered. But now as to their Entrance into *Canaan*,

God left the Promife at a greater latitude. Hence they are brought to the very Doors, and turned back again by Reafon of their Sins and Unbelief, and yet the Promife of God failed not, as it would have done, had they not been delivered from the *Ægyptians* at the end of four hundred and thirty years, whatever their Sins or Unbelief were. And of this fort, as was faid, there are Promifes recorded in the Scripture innumerable. And there is not *one of them* but fhall at one time or other be accomplifhed. For although as to to their actual Accomplifhment at this or that Seafon, they depend much upon the *Faith, Repentance* and *Obedience* of the Church; yet they have not abfolutely a refpect unto that *Condition* that fhall or may never be perform'd, that fo they fhould come to be utterly fruftrate. God therefore doth by them try and exercife the Faith of his People in this or that Age, as he did thofe in the *Wilderneft* by the Promife of entring into Reft; but yet he will take care in the *Adminiftrations of his Grace*, that his Church at one feafon or another, fhall be made partaker of them, that his Word do not fall to the Ground.

Fifthly, *Some concerns of the Glory of God in the World, may fufpend the full and outward Accomplifhment of fome Promifes for a Seafon.* Thus there are many Promifes made to the Church of Deliverance out of Afflictions and Perfecutions, and of the Deftruction of its Adverfaries. When fuch Occafions do befall the Church, it may and ought to *plead thefe Promifes* of God; for they are given and left unto it for that purpofe. But yet it often falls out, that the fulfilling of them is for a long time fufpended. God hath other *Ends* to accomplifh by their fufferings than are yet brought about or effected. It is needful it may be, that his Grace fhould be glorified in their *Patience*; and the Truth of the Gofpel be confirmed by their *Sufferings*; and a Teftimony be given to and againft the World. It may be alfo, that God hath fo ordered things, that the Streights and *Perfecutions* of the Church, fhall tend more to the furtherance of the Gofpel and the Intereft of Chrift, than its Peace and Tranquillity would do. And in fuch a Seafon God hath furnifhed his People with other Promifes, which they ought to *mix with Faith*; and which fhall be accomplifhed. Such are thofe of his *Prefence with them*, abiding by them, owning and fupporting of them, comforting them in their Diftreffes, and of ordering all things to their Good and Satisfaction. Befides; they have Relief and Confolation in the Goodnefs, Faithfulnefs and Tendernefs of God in thofe other Promifes, whofe fulfilling and performance he hath referved unto his own Soveraignty. Herein in all their Tribulation do they *rejoyce*, as *Abraham* did in his forefight of the Day of Chrift, then fo many Generations Diftant. And the Confideration of thefe *Rules* will evidence, that neither the Sins of men, nor any other troubling Interventings of Providence, can any way fhake the *Truth and Stability* of the Promifes of God. And we may hence learn;

(1.) In any condition wherein we judge our felves to be called to *plead any Promifes of God*, and to have an Expectation of their Accomplifhment, not to *make hafte*. This is the Great Rule given the Church, in reference unto the Greateft Promife that ever was given unto it; *He that believeth, fhall not make hafte, Ifa.* 28. 16. A Promife of the fending of Chrift is given in the Words foregoing: *Behold, I lay in Zion for a Foundation, a Stone, a tryed Stone, a precious corner Stone, a fure Foundation.* This might well raife up a great Expectation in the hearts of the People in their diftreffed and troublous Condition. But alas, this was not actually fulfilled until many Generations after. Here *Patience* is required; he that *Believeth will not make hafte*; that is, impatiently prefs after the future Accomplifhment of the Promife, unto the neglect of prefent Duties. So are we all apt to doe. When our Condition is grievous and burdenfom, and there are Promifes on record of better things for them that fear God, we are apt to give place to impatient defires after them, unto the neglect of prefent Duties. The fame advice is given us, in reference unto any Providences of God wherein his Church is concern'd, that fall under any Promifes; fuch are thofe before-mentioned about *Antichrift* and his Deftruction; with refpect unto them alfo we are to *wait and not make hafte*, Hab. 2. 3. We fee how many occafions there may be of retarding the actual accomplifhment of Promifes. Our Wifdom and Duty therefore is, to leave that unto his Sovereign Pleafure, and to live upon his Truth, Goodnefs, and Faithfulnefs in them. They fhall all be *haftned in their appointed time.* I could eafily inftance in Evils great and fatal, that would enfue on our mifcarriage in this thing. I fhall name that only which is the greateft amongft them. This is that which puts men upon *irregular Ways* to partake of the Promife, which when they fail in,

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as God will blaft fuch ways, they begin to queftion, yea to disbelieve the Promife it felf.

Again; When the Accomplifhment of Promifes feemeth to be deferred, we are not to *faint* in our Duty. The Benefit and Advantage which we have in and by the *Accomplifhment* of Promifes, is not the fole End why they are given unto us of God. But he intends in and by their propofal unto us, to try and exercife all our Graces; our Faith, Patience, Obedience and Submiffion unto him. So he dealt with thefe *Ifraelites* in the Wildernefs; propofing unto them the Promife of entring into Reft; he *tryed them* how they would truft him, and cleave unto him, and fulfil to follow after him. Failing herein, they alfo came fhort of the Promife. So God deals with us; he will exercife, and prove us, whileft we are waiting for the actual Performance of the Promife. Now if we find this deferred beyond our hopes, and it may be our fears, and we do begin *to faint*, as though the Promife it felf did fail, it is the readieft way to caufe us to come fhort of it. Something of this Nature befell the *Father of the Faithful* himfelf. He had received the great Promife, that *in his Seed* all the Nations of the Earth fhould be bleffed. Many years after this he was *Childlefs*, until his own Body was in a *manner dead*, and fo was *Sarah's Womb alfo*. The Hope that he had remaining was *above Hope*, or all rational appearing Grounds of it. This once put him fo to it, as that he cryed, *Lord, what wilt thou do for me feeing I go Childleft.* All this while God was bringing him to his foot, training him up to Obedience, Submiffion, and dependence upon himfelf. When therefore we confider of any Promifes of God, and do not find that we are actually poffeft of the things promifed, nor do know when we fhall be fo; our Duty is to apply our felves unto what in our prefent Station is required of us. We may fee and learn the *Love* and *Goodneft* that is in every Promife; what Grace and Kindnefs it proceeds from, what Faithfulnefs it is accompanied withal; which is the Sum of what the Saints under the Old Teftament had refpect unto, in the Promife of the *Meffiah.* Moreover, what God requires at our hands, what Patience, Waiting, Submiffion, we muft be fearching into. Thefe, I fay, and the like are our Duties in this Cafe; and not to *faint*, or *charge* the Lord unjuftly, all whofe Wayes are Mercy and Truth, and all whofe *Promifes* are firm and ftedfaft.

VERSE VII.

Πάλιν τινὰ ὁρίζει ἡμέραν, Σήμερον, ἐν Δαβὶδ, λέγων μετὰ τοσοῦτον χρόνον, καθὼς εἴρηται, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν. Ver. vii.

M. S. for εἴρηται, *faid* or *fpoken*, reads προείρηται, *fore-fpoken*, or *foretold*: μετὰ τοσοῦτον χρόνον; *poft tantum tempus*; or *temporis*, as the *Vulg. Lat.* that is, *tantum temporis fpatium elapfum, after fo great a fpace of time paffed.* Syr. *from after fo much time*: and addes, *as it is faid above, that David faid.*

Πάλιν, *Again*; It may denote either the Repetition of an old *Act*, or the Introduction of a *New Teftimony*. Our Apoftle often ufeth this word on this later Occafion. So he doth feveral times, *Chap.* 1. And here it may feem to be fo applyed. Again, to confirm farther what hath been fpoken. But it doth rather exprefs in this place the Repetition of the thing fpoken of, and is to be joyned in Conftruction with *he limiteth*. After the Determination, limiting, or appointing the Day before mentioned, the Day of Reft, that is, the Reft it felf, and a *certain Day* for the Reprefentation of it and entring into it, with all that concerned it, and fell out about it, both at the Beginning of the World, and alfo at the Entrance of the People into *Canaan*; again, he limiteth; or he *limiteth again*. πάλιν.

Ὁρίζει, *He limiteth*; that is, abfolutely God doth fo; whofe Authority alone in thefe things is the Rule of our Faith and Obedience: particularly the *Holy Ghoft*, this Limitation being made in the Scriptures which were given by his immediate and peculiar Infpiration, 2 *Pet.* 1. 21. *Limiteth*, that is either *defcribes*, or defineth it in a *Prophetical prediction*; or determineth and appoints it, by an *Authoritative Inftitution*. He defcribes it in it felf, and appoints it unto us. The Word may comprize both; and we have no ground to exclude either. Ὁρίζει.

Τινὰ

Τινὰ ἡμέραν. Τινὰ ἡμέραν, *A certain Day*; that is, another determinate Day, in answer to the Dayes forementioned, and whose season was now elapsed and past; It is certain that the Apostle doth principally intend to evince the *new Rest of God* under the Gospel, and to perswade the *Hebrews* to secure their Entrance into it, and Possession of it. But he here changeth his terms, and calls it not *a Rest*, but proposeth it from the *Psalmist* under the notion of *a Day*. And this he doth because he had before proved and illustrated the *Rest of God*, from the *Day* that was set apart as a pledge and means of it; as also because he designs to manifest that there is *another Day* determined, as a Pledge and Representation of this *new Rest*, or as an especial season for the enjoyment of the Priviledges thereof.

Σήμερον. Σήμερον; The Day he intends is that which in the Psalmist is called היום or *Cήμερον*, *to Day*. The former Day he called ἕβδομον, *the Seventh* Day. This was the Day of Rest from the Foundation of the World, unto the giving of the Law, as also under the Law it self. But now there is to be *another Day*, expressive of the *other Rest* promised. The *seventh Day* from the Beginning of the Creation was separated to this purpose, with respect unto the *Rest* proposed to man in the State of Innocency, and the Typical *Rest* promised to the people under the Law. But this new Spiritual Rest in Christ by the Gospel is to have *another Day* to express and declare it. Thus is *Cήμερον*, *to day*, in the *Psalmist*, left at liberty to be *any Day* in the Prophesy, but limited to the first by the Resurrection of Christ. Again he limiteth a certain Day, called *Cήμερον*, *to Day*.

Λέγων ἐν Δαβίδ. Λέγων ἐν Δαβίδ, *Speaking in David*; Who was the person by whom this matter was revealed to the Church, in a *Psalm* that he composed by Divine Inspiration, for that purpose. And, *David*, may be here taken properly for the *Person of David* himself; and so this Expression declares the way and manner whereby he came to reveal this thing. It was from the *speaking of the Holy Ghost* in him, whereby he was πνεύματος ἁγίου φερόμενοι, 2 *Pet.* 1. 21. *acted* by him, to receive and deliver his Inspirations. So the Apostle by ἐν renders the Intention of the *Hebrew* ב; He spake in them, as *David* of himself; רוח יהוה דבר בי: 2 *Sam.* 23. 2. *The Spirit of the Lord spake in me.* And so our Apostle in the Beginning of this Epistle, *God spake* ἐν τοῖς προφήταις, and ἐν υἱῷ · *in the Prophets*, and *in the Son*. So, as was said, the words not only express the *Revelation* it self, but the *manner* of it also. The Holy Ghost spake *in them*, whom he employed as his Instruments, using their Minds, Tongues and Pens, for the receiving and declaring his sense and words, without leaving any thing unto their own Inventions and Memorys. So *David* addes in the foregoing place; ומלתו על לשוני; he spake in me, *and his Word was upon my Tongue*. Or, secondly; the name *David*, may be taken by a *Metonymy* for the *Psalm* it self, whereof he was the Pen-man. Speaks in the Psalm which *David* wrote. Thus not his Inspiration of *David* is intended, or his speaking in his person, but the continued speaking of the Holy Ghost unto the Church in that *Psalm*, as in and by all other Scriptures. For the Scripture is the Voice of God, and he always speaks unto us thereby; and it self is said to speak, because of God's speaking in it.

Μετὰ τοσοῦτον χρόνον. Μετὰ τοσοῦτον χρόνον, *After so long a time*; namely, spent and by-gone. The date of this Time is to be taken from the coming of the *Israelites* out of *Ægypt*, or from the second year after, when the Spies were sent to search the Land, and all that ensued thereon which our Apostle hath so considered and improved. From thence to the times of *David*, was about *five hundred years*. So that our Apostle might well call it τοσοῦτον χρόνον, *so long a time*; or so great a space of time.

The remaining Words of this Verse have been opened before.

VER.

VER. VII.

He limited a certain Day again, saying in David, To Day, after so long a time, as it is said, To day, if you will hear his Voice, harden not your hearts. Ver. 7.

THe Design of the Apostle in these words, is to confirm what he had before asserted about a *new Rest*, and *new Day of Rest* now remaining for the people of God to Enter into, and to possess. And there are three things considerable in them. First, the *Proposition* of his Argument wherein its strength lies. Secondly, an *Enforcement* of it from a considerable Circumstance. Thirdly, the *Confirmation* of it, by an Introduction of the Divine Testimony from whence it is taken.

1. His Argument lies in this; that after the Constitution of the *Sabbatical Rest* from the beginning of the world, and the Proposition of the *Rest of Canaan* to the People in the Wilderness; God besides them, hath *limited*, determined, designed *another Certain Day*, which was neither of the Former. This must needs therefore be *Another Day*, and that can be *no other* but the *Day of the Gospel*. And as we observed before, he calls it not merely *a Rest*, but a *Day*, that it may fully and in all Particulars answer the Rests before insisted on that were Types and shadows of it.

2. His *Enforcement* of this Argument is taken from the Circumstance of time when this *Day* was *limited* and determined. Had the words here recorded, been spoken at or neer the time, when the Peoples Entring into the other Typical Rest of *Canaan* was under Consideration, they might have been thought to have pertained thereunto; and to have conteyned an *Exhortation* unto them to make use of their season. But now whereas God speaks these words wherein a *Day of Rest is limited* so long *a space of time* after, *viz.* five hundred years or thereabouts, it cannot be but that another Day of Rest must be intended in them. And therefore there is still a Promise remaining of Entring into the Rest of God, which we must take heed that we come not short of by Unbelief and Disobedience.

3. He confirms his *Proposition* by repeating the *Divine Testimony* which it is built upon; *as it is said, to Day if you will hear his voice*; much use hath the Apostle made of these words in these Chapters. It is only one word of them that he now builds on, namely, *To Day*, whence he educeth the great Mysteries of a Gospel-Rest, and the answering of it, both to the Rests under the Old Testament, and the *Day* whereby it was expressed. Sundry doctrinal Observations may be hence taken; namely, from the manner of the expressions here used; the matter hath been spoken unto already.

1. In *Reading and hearing the Scripture, we ought to consider God speaking in it, and by it unto us. He saith*; that is, God saith; or more especially the Holy Ghost. He both spake *in David* in the Inspiration of that Psalm; and *by David*. Or in the Psalm, he speakes unto us. This alone will give us that Reverence and Subjection of Soul and Conscience unto the Word of God, which are required of us, and which are necessary, that we may have Benefit and Advantage thereby. In that kind of careless and *way-side* deportment, whereby men enjoy or hear the Word, and immediately lose it, this is not the least evil, that they do not sufficiently consider whose word it is, and who speaks immediately unto them. Our Apostle commends the *Thessalonians*, that *they received the Word, not as the Word of man, but as it is in Truth the Word of God*; 1 *Thess.* 2. 13. They considered *whose Word* it was, and whilst the Apostle spake to their outward ears, they attended unto God speaking to their hearts, which made them receive it in a due manner with Faith and obedience. So God promiseth to look graciously unto him that *trembleth at his Word*, Isa. 66. 2. which frame of Heart proceedeth alone from a due Consideration of its being *His*. Customarinesse, Negligence and Sloth, are apt to spoil us of this frame, of this Grace, and so to deprive us of the Benefit of the Word. And to prevent this, God doth not only preface what he speaks with *Thus saith the Lord*; but oft-times adjoyns such of his Attributes and Excellencies, as are suited to beget an *Awe and Reverence* in our Hearts, both of him that speaketh, and that is spoken. See *Isa.* 30. 15. *Chap.* 57. 15. Let a man but consider that it is *God*, the *Great and Holy one*, that speaketh unto him in his Word, and it cannot but excite in him, Faith, Attention, and Readiness unto Obe-

dience; as also work in him that Aw, Reverence and Trembling, which God *delighteth in*, and which brings the mind into a profiting frame.

And this concerns the Word preached as well as read. Provided that (1.) Those that preach it are sent of God. (2.) That what is preached be according to the Analogie of Faith. (3.) That it be drawn from the written Word. (4.) That it be delivered in the Name and Authority of God.

(2.) *Divine Inspiration, or the Authority of God speaking in and by the Pen-men of the Scripture is the Ground and Foundation of our Faith, that which gives them Authority over our Consciences and Efficacy in them.* This hath been argued elsewhere.

(3.) *The Holy Scripture is an inexhaustible Treasury or Repository of spiritual Mysteries, and sacred Truths.* And

(4.) *Many important Truths ly deep and secret in the Scripture, and stand in need of a very diligent search and hard digging in their Investigation, and for their finding out.*

These Propositions are nearly related; and do both arise from the same Consideration of the Text. How many *deep and mysterious Truths*, and those of great importance, and of signal use, hath our Apostle found out in the Words of the *Psalm* produced by him; and how doth he here by stating aright the true Intention of *one single Word or Expression*, and that gathered from the Consideration of all its Circumstances, as, by *whom* it was spoken, *when* it was spoken, and *to what purpose*, make the Eminent Conclusion we have insisted on? And these things are for our Instruction.

First; it is hence collected, *that the Holy Scripture is an inexhaustible Treasury or Repository of spiritual Mysteries and sacred Truths.* We had never known what had been in the *Old* Testament, had it not been for the *New* and the Spirit of it, *Luke* 24. 45. and we should never know fully what is in the *New Testament* were it not for Heaven and Glory, where we shall know as we are known, 1 Cor. 13. 12. It may be some will say, They can see none of *these Stores*, can find little or nothing of the *Riches* pretended here to be laid up. It may be so; for this Treasure is such, as men can see *little* of it if they have not a Guide and a Light. Let a *Treasury* that is made deep, or closely immured, be filled never so full with Gold and precious things, yet if you turn a man into it in the *dark*, he can see nothing that is desireable; but rather feel an horror and a fear come upon him. The *Jews* have at this day the old Testament, wherein a great part of this Treasure is contained. And they have a general Faith that it is full of Mysteries and Truths. But being utterly destitute of the *Spirit*, and all Heavenly Light, they see nothing of it, but search for I know not what *ridiculous fancies* rather than sacred Mysteries in the words and letters of the Book. This Account our Apostle gives, 2 *Cor.* 3. 14. 15. *Their minds are blinded, for untill this day remaineth the vail untaken away in the reading of the old Testament, which vail is done away in Christ. But even to this day when Moses is read, the vail is upon their hearts.* Poor Creatures, they put a *Vail* when they read the Scripture upon their *Hats* or their *Heads*; but there is one indeed upon their *hearts*; whence their minds are blinded, that they can discern no part of the Mysterious Treasures that are laid up therein. It is by the *Spirit of Christ* and Light of the Gospel that this *Vail of Darkness* and blindness is taken away. Wherefore to make the Truth of what we have asserted the more evident, we may consider that the whole *Counsel* of God concerning all his Ways and Works that are outwardly of him, is contained in this Book, *Acts* 20. 27. If a Wise Man and of great Experience in the World, should commit, If *Solomon* had committed all his Counsels, all the Effects of his Wisdom unto writing, it would be, it would have been justly valued, and much enquired into. But here we have *all the Counsel* of the infinitely wise God himself concerning his Wayes and Works. To give some Instances hereof:

(1.) Here is expressed and contained the *Mystery of his Love, Grace, Wisdom, Righteousness*, and *Holiness* in Christ Jesus. Now what Heart can search into the bottom of these things, what Mind can fully receive or comprehend them, what Tongue can express them; the things which God himself delighteth in, and which the Angels desire to bow down and look into? This he calls the *Riches of his Grace*, wherein he *hath abounded towards us*, in all *Wisdom* and *Prudence*, Ephes. 1. 7, 8. the *Mystery of his Will*; *ver.* 9. the *Riches of Glory*, ver. 18. the *exceeding Riches of his Grace*, Chap. 2. 7. *The Mystery which from the beginning of the World was hid in him, but by the Gospel, is manifested unto Principalities and Powers in heavenly places, even the manifold*

fold Wisdom of God, Chap. 3. 9, 10. These Riches, these Treasures, these Mysterious Truths, are rather by us to be *admired* and adored, than *fully comprehended* in this life; yet here are they deposited, revealed, declared, and laid up safe, for the use, Instruction, and Ædification of the Church in all Ages. Some men pass by the door of this Treasury, and scarce deign to look aside towards it. There is nothing tha they do more despise. Some look into it *superficially* and cursorily, and see nothing in it, that they can much delight in or desire to know more of. But *humble believing Souls*, whom God by his Spirit leads into the secret Stores of Divine Truth, they behold the *Riches of God*, admire his Bounty, and take out for their own use continually. Whilst the Mystery of this Love and Grace is contained in the Scripture, it may well be esteemed a *Treasure*, Rich and absolutely inexhaustible. And our beholding of it, our Acquaintance with it, make us partakers of it, 2 *Cor.* 3. 18.

2. There is in it, the whole *Counsel of God*, concerning his *own Worship* and the whole of that *Obedience* which he requires of us, that we may come to be accepted with him here, and the eternal Enjoyment of him in Glory. For *all Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the man of God may be perfect, throughly furnished unto Good Works*, 2 Tim. 3. 16, 17. Here is *All*, say some, here is *enough* say most, and I am sure that whoever *walketh according to this Rule, Mercy and Peace shall be on him, as on the whole Israel of God.* This increaseth the *Riches* of this Treasury. Here we may finde all that God would have us doe, that we may please him; all that he requires of us in this world, our whole Duty with reference unto Eternity. Here is our Guide, our Rule, ready to direct us in all *stated Duties*, on all Occasions and Emergencies, so that nothing can befall us, nothing can be *required* of us in the Worship of God, in the course, wayes, and actions of our Lives, but what we may have here Light, Guidance and Direction for. It is the Word of *his* Wisdom, Will and Grace, who made us these Souls, and who foreknows every thought that would be in them to Eternity, and hath secretly laid up in his Word, that which shall *suit*, and answer unto every occasion of all that believe in him. Whence one cry'd out of old, *Adoro Plenitudinem Scripturarum, I adore the Fulness of the Scripture*; in which posture of holy Admiration I desire my mind may be found, whilst I am in this World.

3. There is in it, a Glorious Discovery of the *Eternal Being* or Nature of God, with its Glorious Essential Excellencies, so far as we are capable of an encouraging Contemplation of them in this World. It is true; that the Being, Nature and Properties of God, may be known by the light of Nature, and from the Consideration of those *Works* which are the certain product of his Power and Goodness. But how dark, weak, obscure, and imperfect is that Discovery, in comparison of that which is made unto us in the Word? Of many things indispensibly necessary to be known of God, it knows *nothing at all*; as of the Eternal Existence of the one Individual Nature of God in *Three Persons*; and what it doth teach, it doth so, marvelously unevenly, unsteadily, and darkly. Consult the Writings of them who have most improved the *Light of Nature* in their disquisitions after the *Being* and *Nature of God*; who have most industriously, and curiously traced the Footsteps of Nature towards its Eternal Spring and Fountain. Men they were, wise, learned, sagacious, contemplative almost to a *miracle*, and wonderfully skilful to express the conceptions of their Minds in Words suited to intimate their senses, and to affect the *Readers*. But when and where they are in the highest improvement of their *Reason*, their *Fancies* most raised, their *Expressions* most reaching, generous and noble, bring it all to one leaf of *Divine Revelation*, expressed by a poor illiterate *shepherd* or a *fisherman*, and you shall quickly find their Candle before this Sun, first to *lose* its *rayes* and lustre; then its light, and lastly utterly to expire as useless. Hence our Apostle fears not to declare, that even in their *Disquisitions after God*, they *waxed vain in their Imaginations, and that their foolish Hearts were darkned*, Rom. 1. But in his *Word* it is, that God hath made that Revelation of himself, wherein the Souls of men may fully acquiesce; upon it hath he left an Impression of all his Excellencies, that we might learn to glorify him as God. And what stores of Truth are needful to this purpose, who can express.

4. The Souls of them that believe, are carried by it out of this World, and have *future Eternal Glories* presented unto them. Here are they instructed in the hidden things of *Immortality*, which is darkness it self unto them who are destitute of this

Guide. It is true, we have but a very low and obscure comprehension of the things of the other world. But this is from our Weakness and Imperfection, and not out of any defect in their Scriptural Revelation. There we are told, that *we shall be ever with the Lord, like unto him, seeing him as he is, beholding his Glory, in Mansions of Rest and Blessedness*, receiving *a Reward in a Crown of Glory that fadeth not*. If we know but little of what is in these things, as we do but very little, if we cannot comprehend them, nor fill our Minds stedfastly with them, it is as was said, from our own *Weakness* and Imperfection; the Truth and Excellency of them are stored in this Sacred Treasury. Now how large, how extensive, and unsearchable must that Repository of Mysterious Truths be, wherein all these things, with all the particulars whereinto they branch themselves, all the whole entercourse between God and man in all Ages, and always, are laid up and stored. O Heavenly, O blessed *Depositum* of Divine Grace and Goodness!

I confess, Some think it strange, that this one Book, and that whereof so great a part is taken up in *Genealogies*, *Histories*, and *Laws* antiquated as to their Original use, should contain all *Sacred Spiritual Truth*; and therefore they have endeavoured to help it, with a supply of their own *Traditions* and *Inventions*. But they do not consider the Hand whereby these things are stored. They are laid up in *God's Method*, wrapped up in his Words, which in infinite Wisdom he hath given a *Capacity* unto, to receive and contain them all. Those *Secrets of Wisdom are double unto what can be comprehended*, Job 11. 6. Hence although *every humble Soul* may learn and receive from it, what is absolutely sufficient for it self on all occasions, with respect to its own Duty and eternal Welfare, yet the *whole Church of God*, neither jointly nor severally from the Beginning to the End of the world, have been, are, or shall be able to examine these Stores to the *bottom*, and to find out perfectly all the Truths in all their Dimensions, Concerns and Extent, that are contained herein.

From hence the Truth of our Second Proposition is evident; namely, *That many important Truths lye deep and secret in the Scripture, standing in need of very diligent Search in their Investigation, and for their finding out.* And the Reason why in this place, I insist on these things, is not so much to explain the sense of it, as to *vindicate* the way of our Apostles arguing, and citing of Testimonies out of the Scripture, with his Exposition and Application of them; which some in our dayes are not afraid nor ashamed to charge with *Obscurity* and *Perplexity*, not understanding what the Nature of these things doth require.

And thus shall we find it in this place. And many Instances of the like nature may we meet withall in this Epistle, wherein the Obscurity of the Apostle is not to be blamed, but his Wisdom admired. Hence is the Direction and Command of our Saviour, *John* 5. 13. ἐραυνᾶτε τὰς γραφὰς, *Search the Scriptures*: dig into them, accomplish a diligent Search; as 1 *Pet.* 1. 11. *Acts* 17. 11. as men *seek after Rubies, Silver and Gold*, as the Wise man expresseth it, *Prov.* 2. 3, 4, 5. & *Prov.* 3. 14, 15. The Summ of these words is; without Humility, Industry, Prayer, and Diligence proceeding from desires, it is in vain to think of obtaining Divine Wisdom. They that search for *Silver* and *hid Treasures*, go about it with inflamed desires, pursue it with unconquerable and unwearied Industry, and rejoice in them when they are found, *Matth.* 13. 44. And *David* describeth his *Blessed Man* to be one that *delighteth in the Law of the Lord, and meditateth in it day and night*, Psalm 1. 2. So God expressly commanded *Joshua*: The *Book of the Law shall not depart out of thy Mouth, but thou shalt meditate therein day and night*; Chap. 1. 8. that is, constantly and diligently; making it manifest, that great and sedulous Enquiry is to be made after the Mind and Will of God therein. And this carried *David* to pray, that God would *open his Eyes, that he might behold wondrous things out of his Law*, Psalm 119. 18. It must be when men take a transient view of the Scripture in their own Light and Strength, they can see no great, nor excellent thing in it, *Hos.* 8. 12. But he who in the Light of God, his *Eyes being opened* thereby, searcheth deeply and attentively into it, shall find *wondrous*, or marvelous things in it; excellent and glorious things, that others are not acquainted withall, and be made wiser than others thereby.

That which we are therefore to enquire into for our own Advantage, is the Ways and Means, whereby a *due search* may be made into the Scriptures, and what is necessarily required thereunto, so that we may not fail of Light and Instruction. And they are amongst others these that follow.

First,

First, A *peculiar humble frame of Spirit, which is teachable*. As there is no Grace that is either more useful unto our own Souls, or more acceptable with God than *Humility*, 1 *Pet.* 3. 4. So it is in an especial manner required as a Qualification in them who would be instructed in the mind of God out of his Word. So the Promise is, *Psalm* 25. 9. *The Meek will he guide in Judgment, the meek he will teach his way.* עניים, that is, the *Humble* and contrite ones. And it is the same that is twice expressed in that *Psalm*, by *Fear*. ver. 12. *what man is he that feareth the Lord, him shall he teach in the way that he shall choose*; and ver. 14. *The secret of the Lord is with them that fear him, and he will shew them his Covenant.* Now these Promises of Instruction in *Judgments*, or the *Ordinances* of God, in his *Way*, his *Covenant*, and the Communication of his *Secret Counsel*, (that is, סוד יהוה, the secret Counsel of the Lord) are not given merely unto such as are *personally meek and humble*, but unto such as bring Meekness and Humility, self-Diffidence and Submission of Soul unto the Word in their studying of it, *Isa.* 28. 9. with *Psalm* 131. 2. *Job* 28. There is a great *Enquiry* made after *Wisdom*; it is sought for amongst *men in the Land of the Living*; by mutual Converse and Instruction; *ver.* 13. and in the *depths of the Sea*, ver. 14. among the *secret works of Nature*; But it is hid close from all *Living*; what then shall a man do, lye down and utterly despair? No, saith he, *ver.* 28. *Unto man, he saith, Behold the Fear of the Lord, that is Wisdom*; This is the only way to attain it, for such only, *God will teach*. Thence are we enjoyned to receive the *ingrafted Word with Meekness*, *Jam.* 1. 21. When men come to the Reading and Studying of the Scriptures in the confidence of their own Skill, Wisdom, Parts, Learning and Understanding, God *scorneth to teach them*, he beholds them *afar off*. The Fruits and Effects of this State of things, in the *Pride* of Men, and the *Severity of God* in giving them up to Darkness and Blindness we may behold every Day. Hence that came to pass of old which is yet observable, mentioned by our Apostle, 1 *Cor.* 1. 26, 27. And sometimes none presume more in this kind than those who have as little Reason as any to trust to themselves. Many an illiterate person, hath an Arrogance proportionable unto his Ignorance, 2 *Pet.* 3. 16. And thence sundry from whom it was expected on the Account of their condition, that they should be *very humble and lowly* in mind, in their Reading of the Word, have been discovered in the Issue, by their being given up to Foolish, and *Corrupt Errours*, to have had their Minds filled with Pride and self-conceit; without which they would have not been so.

This is the great preparation for the Soul's Admittance into the *TREASURY* of Sacred Truths. Go to the Reading, Hearing, Studying of the Scripture with Hearts sensible of your own *Unworthiness* to be taught, of your *Disability* to learn, ready to receive, embrace and submit unto what shall be made known unto you; this is the way to be taught of God. And in this way if you learn not so much as others, yet that which you do learn shall be of as much *Use*, *Benefit* and *Advantage* unto you, as theirs shall be who attain unto the greatest degrees of Spiritual Light and Knowledge. The Word thus enquired into, will be as *Manna* to them that gathered it, Exod. 16. 18.

Secondly; *Earnest Prayer for the Guidance, Direction, Assistance and Illumination of the Holy Ghost, to enable us to find out, discern and understand the deep things of God.* Where this is neglected, whatever we know, we know it not as we ought. *David's* Prayer was, as we observed before; *Open my Eies and I shall see wonderful things out of thy Law*, Psalm 119. 18. This opening of our Eyes is the immediate work of the Holy Ghost. Without this we shall never be able to discern the wondrous *mysterious things* that are in the Word of God, 2 *Cor.* 3. 18. chap. 4. 6. The Lord Christ promiseth that the *Comforter shall teach us all things*; John 14. 26. And as the Spirit of Truth, *guide us into all Truth*, chap. 16. 13. And although there may be somewhat peculiar in these Promises unto the Apostles; namely, to guide them by *Extraordinary Inspiration* and *Revelation*, yet also there is Grace promised in them to all his Disciples, that they also shall be *guided* into the Truth by the *Word* through his Instruction. For, as he tells all Believers, that *his Father will give the Holy Spirit unto them that ask him of him*; so *John* tells them that they have an *Unction from the Holy One*, 1 John 2. 20. *which abideth in them and teacheth them all things*; ver. 27. that is, which God would have them know in their Stations, and which are needful for them. That this is the only way whereby we may come to know the things of God, the great and wondrous things of God laid up in the Word, our Apostle discourseth at large, 1 *Cor.* 2. The *natural man*, he tells us, that is, such an one as *hath not the*

Help and Assistance of the Spirit of God, cannot receive the things that are of God; *ver.* 14. He can neither *find them* out himself, nor *own* them when they are discovered by others. But the Spirit *searcheth the deep things of God*, ver. 10. Many of the things of God in the Scripture are *very deep*, so that they cannot be discovered but by the help of the Spirit of God; as he shews they are to Believers, *ver.* 11, 12, 15, 16. And to this Purpose are we directed to pray by the Example of our Apostle; *Ephes.* 1. 16, 17, 18, 19, 20. chap. 3. 16, 17, 18, 19. *Col.* 2. 2. Now what is the Work of the Holy Spirit in this matter, by what way and means he *leads* us to the knowledg and acknowledgment of Sacred Truths, how he *guides* and directs us, into the Discovery of the sense and meaning of God in his Word; shall, *if God will, and I live*, be handled apart in another Discourse, and shall not therefore be now insisted on. But this is the great and Principal Rule, which is to be given unto those who would find out the Mind of God in the Scripture, who would search out the *Mysterious Truths* that are contained in it, and would be kept from *Errours* in their so doing, and that both to *understand* things aright for their own Advantage, and *interpret* the Word aright for the Advantage and Edification of others. Let them be earnest, diligent, constant, fervent in their Supplications and Prayers, that God according to his Promise, would graciously send his Holy Spirit, to *guide*, lead, instruct and teach them, to open their Understandings, that they may understand the Scriptures, as our Lord Jesus did for the Disciples by the way, and to preserve them from Mistakes and Errours. Unless we have this Guidance we shall labour to little purpose in this matter. Yea, Wo be to him who leans to his own Understanding herein.

Thirdly; *Endeavour in all Enquirings into the Word, to mind and ayme at the same Ends which God hath in the giving and granting of it unto us.* Then do we comply with the Will of God in what we do, and may Comfortably expect his Gracious Assistance. Now in general God had a *fivefold End* in granting this inestimable Priviledge of the Scripture unto the Church.

(1.) That it might be such *a Revelation of himself*, his mind and Will unto us, as that we might so know him, as to believe in him, fear him, love him, trust in him and obey him in all things. This is the great and Principal end of the Scripture, *Deut.* 29. 29. Without this, all things Concerning God and our Duty since the Entrance of sin, are wrapt up in darkness and Confusion; as is manifest at this Day in all Nations and Places left destitute of it. And this therefore is to be our *Principal Aym* in our study of the Scripture. That we may know God, as he hath revealed, and declared himself; that we may come to an Acquaintance with him by a Rule and Light infallible given us by himself for that purpose, that so in all things we may glorify him as God, and live unto him; is the *first thing* which in this matter we ought to aym at. And a due Consideration hereof, will be exceeding useful and Effectual to curb the Vanity and *Curiosity of* our minds, which are apt to turn us aside towards corrupt, unprofitable and sinister Ends.

(2.) Another End of God was, that we might have *a safe Rule* and *infallible Guide* for the due performance of *all the Duties* towards himself and one another, which he requires of us in the whole course of our Obedience. 2 *Tim.* 3. 15, 16, 17. God hath in infinite Wisdom treasured up in this Book, every thing, that either for *the matter* or *manner* of its performance, is any way necessary for us to know or do, that we may be wise unto Salvation, and throughly furnished for every duty that he requireth at our hands. And here lies our next End. We come to the Scripture *to learn* these things, and no where else can we so learn them, as to attain either *Assurance* and Peace in our Souls, or so perform them as that they should be *Acceptable* unto God. This mind therefore ought to be in us, in all wherein we have to do with the Scriptures. We go to them or ought so to do, to learn our own Duty, to be instructed in the whole course of our Obedience, in what God requires of us in particular. With this Design we may go on and prosper.

(3.) God hath given us his Word to guide and direct us in our *Ways* under all Dispensations of his Providence, that we sin not against him, nor hurt or dammage our selves. *Psal.* 119. 24. The *Providences* of God towards us as to our course in this world do oftentimes bring us into great Streights & Difficulties; so that we know not well how to steer our Course, so as neither to sin against God, nor to prejudice or ruine our selves without just and cogent Reasons. God hath given us his *Word*

to counsel us in this matter, and by a diligent attendance unto it, we shall not fail of blessed Guidance and Directions: Here we ought to seek it, and here we may find it if we seek in a due manner.

(4.) The Scriptures are given us of God, to administer unto us *Consolations and Hope* in all our Distresses and Tribulations. *Rom.* 15. 4. *Psal.* 119. 92. In them hath God graciously treasured up whatever is useful or needful to this Purpose. Whatever be our Distresses, Fear, Disconsolations, as to what, hath, doth, or may befal us in this world; God hath designed a Relief under it, and against it in his Word. That we may be always furnished with this blessed and precious Provision, ought to be one End also that we aim at in our Considerations of it.

(5.) God hath done this, that he might give us *infallible Assurance of Eternal Life*, when we shall be here no more, with some prospect into the Glories of it, and foretasts of its Sweetness. 2 *Tim.* 1. 10. This as we stand in need of, so the constant fixing of our Ey upon it, as our utmost End, will be a safe and blessed Guidance unto us in our whole Course. These are the Ends of God, in giving us his Word, and these ought to be ever continually in our search into it. And the want hereof, whilst some have indulged their fancies in the pursuit of unuseful Notions, and speculations, hath caused them to err from the Truth.

Fourthly; *They* that would search the Scriptures to find out the Sacred Truths that lie hid in them, ought to take *care that they entertain no corrupt Lusts in their hearts or minds*, which will certainly refuse to give admittance unto Spiritual Truth when it is tendred unto them. Hence is that Advice of the Apostle, *James* 1. 18. They that will receive the Word, so as to have it an *ingrafted Word*, to effect in them the Work and End whereunto it is designed, must cast out all *filthiness and superfluity of naughtiness*. Fleshly and corrupt Lusts indulged unto in the hearts and minds of men, will make their most industrious search into the Scripture, of no advantage to themselves. Love of Sin will make all Study of the Scripture to be mere lost labour. Hearts pure and *undefiled*, minds *serene and heavenly*, so far as by the Grace of God we can attain them, are required to this work. And it ought to be one great Motive unto an Endeavour after them, that we may be the more able to discern the Mind of God in his Word.

Fifthly; *Sedulity and Constancy in this Duty* are great Helps to a profitable discharge of it. When men read the Word but seldom, so that the things of it are strange to them or not familiar with them, they will be continually at a loss in what they are about. This is that which the wise man directs us unto, *Prov.* 7. 1, 2, 3, 4. Constant reading and Meditation on the Word will create a *familiarity* between our minds and it, when occasional diversions only unto it will make an estrangedness between them. Hence our Apostle commends it in his *Timothy*, that of a child he had known the Scriptures, 2 *Tim.* 3. 15. whereby being made familiar unto him, he was much assisted in the right Understanding and Use of them. And there is not any thing in our walking before God that is more acceptable unto him. For this expresseth somewhat of that *Reverence* which we ought to have of the Greatness and Holiness of him with whom we have to do. The *Jews* Frontispiece to their Great Bible is that saying of *Jacob* upon the Vision of God that he had at *Bethel*; *How dreadful* is this place! *This is none other but the House of God, and this is the Gate of Heaven.* So ought we to look upon the Word with an holy Awe and Reverence of the Presence of God in it. Our Faith and Dependance on him, with our Valuation of the Knowledge of his Mind and Will are hereby expressed; and hereby also do we give glory to him. And these Prayers ought to be, (1.) A *constant part* of our daily Supplications. (2.) *Brief Elevations* of Soul unto God, when ever occasionally or directly we reade the Word, or hear it. (3.) *Solemn* or appointed Seasons.

Sixtly; *In our search after Truth our minds are greatly to be influenced and guided by the Analogie of Faith. He that prophesieth*, that is, interpreteth Scripture, must do it κατὰ τὴν ἀναλογίαν τῆς πίστεως, *Rom.* 12. 6. *According*, say we, *to the Proportion of Faith.* There is an Harmony, an Answerableness, and a *Proportion* in the whole *System* of Faith, or things to be believed. Particular places are so to be interpreted, as that they do not break or disturb their *Order*, or fall in upon their due Relation to one another. This our Apostle calls ὑποτύπωσιν ὑγιαινόντων λόγων, 2 *Tim.* 1. 13. a fixed, and as were an *engraved form of sound*, wholesome, or healing Words or Doctrines; or a summary of Fundamental Truths; ὑγιαινοῦσα διδασκαλία; the *sound Doctrine of the Gospel*

Gospels; 2 *Tim.* 4. 3. And this probably is that which he intends by his μόρφωσιν ὑγιαινόντων, chap. 3. 5. A *form* or Delineation of *Godliness*, in the Doctrines of it, which many may have, who as we say are *Orthodox*, and sound in the Faith, who yet in their hearts and lives deny the Power of it. This *Proportion of Faith*, this form of sound words is continually to be remembred in our enquiry after the Mind of God in any particular place of the Scripture. For all the Scripture is from the same Spring of *Divine Inspiration*, and is in all things perfectly consistent with it self. And the things that are of greatest Importance, are delivered in it plainly clearly and frequently. Unto these the sense of every particular place is to be reduced; none is to be assign'd unto it, none to be pretended from it, that falls in upon any of the Truths elsewhere clearly and fully confirmed. For men to come to a place of Scripture, it may be dark and *obscure in it self*, and through I know not what pretences draw a sense from it, which is inconsistent with other Doctrines of Faith elsewhere plainly revealed, is openly to corrupt the Word of God. And as indeed there is no place which doth not afford a sense *fairly reconcileable* unto the *Analogie* of Faith; so if it do not appear unto us, we must sit down in the acknowledgement of our own *Darkness* and Ignorance, and not admit of any such *sense* as riseth up in contradiction thereunto. Want of a due Attendance unto this Rule, is that which hath produced the most *pestilent Heresies* in the Church. Thus the *Papists* taking up those Words, *This is my Body*, without a due consideration of the *Analogie of Faith*, about the Humane Nature of Christ, the spirituality of the Union and Communion of Believers with him, the Nature of *Sacramental Expressions and Actions*, which are elsewhere evidently declared, by which the Interpretation according to the Apostle's Rule is to be regulated and squared, have from them fancied the monstrous figment of their *Transubstantiation*, absolutely destructive of them all. It is the known way of the *Quakers* amongst our selves; if they can get any one single Text of Scripture, which in the sound of the Words, or on any other Account, seems to favour some Fancy they have a mind unto, instantly they take it up, not once considering whether it do not dissolve the whole *proportion of Faith*, and overthrow the most fundamental Articles of Christianity; So from the outward sound of that one Text, *John* 1. 9. *That was the true Light, which lighteth every man that cometh into the World*; they fear not to take up a pretended sense of them, destructive to what is taught about the *Nature of Christ*, the *Work of the Holy Spirit*, of *Faith*, *Grace*, *Conversion* to God, plainly and evidently in a thousand other places. Our Apostle doth not so. But although he deduce great and Mysterious Truths out of the Scriptures of the Old Testament, yet they are such as answer the whole *System of Divine Revelations*, and have a due place and Order in the *Form of sound Words*.

Seventhly; *A due Consideration of the Nature of the Discourse wherein any words are used*, tends much to give light into their sense and importance. And the Discourses in the Scripture may be referred *materially* to four General Heads. For they are either *Historical*, or *Prophetical*, or *Dogmatical*, or *Hortatory*. And for the way or form of writing used in them, it is in general either *proper* and *literal*; or *figurative* and *allegorical*, as is the whole Book of *Canticles*, and many other parts or passages in the Scripture. Now these things are duely to be weighed by them who intend to *digg deep* into this Mine of Sacred Truth. But particular Directions in reference unto them, are too many here to be insisted on.

Eighthly; The proper *Grammatical Sense* of the words themselves is duely to be inquired into and pondered. This principally respects them who are able to pursue this *Search* after Truth in the *Original Languages*. Others also may have much help by comparing *paralel places*, even in Translations, whence the proper sense or usual Acceptation of any Words may be learned. And of this nature many other particular Rules might be added, which are by others *commonly insisted on*, and therefore may be here omitted.

This that hath been spoken may serve as for *the Reproof* of some, so for the *Direction* of others. Whence is it that some receive so little Benefit by their *Studying* of the Scriptures, at least in their pretending so to do? Alas, their manifold miscarriages are manifest unto all. Without *Diligence*, without *Humility*, without *watching unto Prayer*, they goe in the Confidence of their own strength and Abilities to search and expound it; which is to attempt the opening of Brazen Doors without a Key, and the digging of *Mines* for hid Treasures with mens nailes and fingers

gers. It is true there are sundry things that are common to the Scripture as it is a Writing consisting of Propositions and Reasonings, with all other Writings. An Apprehension and Understanding of many of these, lyeth obvious to every *superficiary Reader*. But to come to a clear understanding of the *Secrets of the mind of God*, and Mysteries of his Will, this is not to be attained without the sedulous diligent Use of the Means before mentioned. And what Guidance lies in them and other *particular* Rules to the same purpose, is, though in great weakness, look'd after in this Exposition.

VERSE VIII.

IN this Verse, the Apostle gives a farther Confirmation unto his *Argument*, by a particular Application of it unto the especial matter in hand. Herewithal he removeth, or preventeth an *Objection*, that might probably be raised against one part of his Discourse. And the *preventing* of such Objections as whereunto, what we affirm and teach, is at first view *lyable*, is as needful, as the *raising* of Objections, which possibly would never come to the minds of our Hearers, or Readers, is *needless* and foolish.

εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας. *Verse 8.*

Εἰ γὰρ, *for if*; αὐτοὺς, that is, the *People of old*, those of whom he hath treated; particularly, the new Generation that entred *Canaan*.

Κατέπαυσεν, The Apostle in this Chapter useth this word both in a *Neutral* and *Active* signification, Ver. 4. κατέπαυσεν ὁ Θεὸς, *God rested*. Here; *caused them to rest*, given them Rest. *Beza*, in *requiem collocasset*: Arias, *Requiem præstitisset*. The word properly, and usually in other Authors signifies *finem imponere, cessare facere*; to put an End, or to *make to cease*; as Rest puts an End to Labour. So the word is used, *ver.* 10. κατέπαυσεν ἀπὸ τῶν ἔργων, *hath ceased from his works*. Ἰησοῦς, *Jesus*; that is, *Joshua*, and by so calling him, the Apostle also declares what was the true *Hebrew Name* of *Jesus* Christ, which the Greeks express by *Jesus*. His Name was originally הושע *Hoshea*, the same with that of *Hosea* the Prophet, *Chap.* 1. ℣. 1. There when he went to espy out the Land, his name was changed by *Moses* into יהושע *Jehoshuah*, Num. 13. 16. It is true, in the writing over the story of those times, he is called *Jehoshua* before, as *Exod.* 17. 9. But it is most probable that *Moses* now by Divine Direction changed his Name, when he went to view that Land whither he was to conduct the people; and writing the Story of things afterwards, he used the *Name* whereby he was then called. Some of those who had most imbibed the *Chaldee* dialect or Tongue, during the *Captivity*, changed this name into ישוע *Jeshua*, *Ezra* 2. 2. *Nehem.* 3. 19. Though the Prophets *Haggai* and *Zechariah* retain the Name of *Jehoshua*, *Hag.* 1. 1, 2, 3. *Zech.* 3. 1. Now all these Names are from the same *Root*, and of the same *signification*. From הושיע in *Hiphil*, (for in *Kal* the Verb is not found,) is ישע, *Jesha*, *salus*, Health, Help, Salvation. Thence are הושע *Hoshea*, יהושע *Jehoshua*, and ישוע *Jeshua*: That is *Cωτὴρ, Salvator, Sospitator, Liberator*; though *Cicero* affirms that the Greek word cannot be expressed by any one proper Latine word. *Salvator*, is coyned for that purpose; *A Saviour*. Now as persons on great Occasions had their names as to their Signification wholly changed, as when in the Old Testament *Jacob* was called *Israel*; and *Solomon*, *Jedediah*: and in the New Testament *Simon* was called *Peter*, and *Saul* was called *Paul*; as divers had double names occasionally given them; as *Hester* and *Hadassa*, *Daniel* and *Balthasar*; so God was pleased sometimes to change *one letter* in a Name, not without a *mystical signification*; so the name of *Abram* was changed into *Abraham*, by the interposition of one *Letter* of the Name of God; and that of *Sarai* into *Sarah*, by an addition of the same, *Gen.* 17. 5, 15. So here the name of *Hoshea*, is changed into *Jehoshua*, by the addition of *one of the Letters* of the Name of God, increasing the signification; And this name was given him, as he was a Type of Christ, and the *Typical Saviour* or Deliverer of the people.

The Name of ישוע *Jeshua* from the *Chaldee* Dialect prevailed at length in common use, being of the same signification with the other, namely, a *Saviour*, one

that saveth. Hence, when they came to converse with the *Greeks* came the Name of Ἰησοῦς or *Jesus*. For the *Greeks* called *Hoshea*, *Ausis*, and *Nun* his Father *Naue*, greatly corrupting the Original Names: But *Hoshea* and *Jehoshua* and *Jeshua* they called *Jesu*. In ישוע *Jeshuah*, they rejected the *guttural* ע, as not knowing its right Pronunciation, whereon ישו *Jesu* remained; and then in their accustomed way they added the terminative *sigma*, and so framed Ἰησοῦς; as of משיח *Messiach* by the Rejection of ח and the supplement of σ, they made Μεσσίας *Messias*. Hence the Name *Jeshua* being in common use for and of the same signification with *Jehoshua*, and that in the *Greek Pronunciation* being turned into *Jesus*, that was the Name whereby the Lord Christ was called, Matth. 1. 21. Καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν· *Thou shalt call his Name Jesus, for he shall save his People from their Sins.* It is plain, that the Reason of the name is taken from its signification of *Saving*; *he shall save*, be the Saviour; so that all the Attempts that some have made, to derive it from other words, are vain and frivolous; and so also are theirs, who would deduce the *Greek* Name Ἰησοῦς, from ἰάω, ἰάσω, *to heal*. For Ἰησοῦς is of no signification at all in the *Greek Tongue*; it being onely their manner of pronuntiation of ישוע *Jeshua*, which is a Saviour; which Name was given to the Lord Christ because of the work he had to doe. So also was it to this *Jesus the Son of Nun*. The wickedness of the perfidious *Jews* in writing his Name ישו, and the horrible abuse they make thereof, are known to the Learned; and there is no need to acquaint others with them.

περὶ ἄλλης ἡμέρας. — οὐκ ἂν περὶ ἄλλης ἡμέρας; *Concerning another Day*. The Apostle having described the *Rest* he discourseth of, by the especial *Day of Rest*, that was in the several Estates of the Church peculiarly to be observed, now by a *Synechdoche* expresseth the whole Rest it self and all the concernments of it by the Name of a *Day*.

Ἐλάλει, — Ἐλάλει, *He would not have spoken*; that is, either God absolutely; or the Holy Ghost, whose immediate Work the Inspiration of the *Psalmist* was, whose Words these are.

Μετὰ ταῦτα. — Μετὰ ταῦτα, *After these things*; The things which *befel the people in the Wilderness*, and what they afterwards attained under the conduct of *Joshua*.

Vers. 8. *For if Jesus had given them Rest, then would he not after these things, have spoken concerning another Day.*

THe Confirmation of his Principal Assertion from the words of *David*, concerning the *Rest* prepared and proposed in the Gospel unto Believers, is that which our Apostle still insists on, as was declared. Hereon was his whole Exhortation of the *Hebrews* founded, and hereinto was it resolved. And on the same Truth depended all the Reasonings and Motives whereby he enforced his Exhortation. This therefore was fully to be established, and clearly vindicated. And that which last of all remained to that purpose, was the removal of an *Objection*, which it was evidently among the *Jews*, liable and obnoxious unto; And this he doth by the due stating of the time when these Words were spoken, which he had pleaded in Evidence of his Assertion. The Objection laid down by way of *Anticipation*, is plain in the Words. And it is this; *Although the people which came out of Ægypt entred not into the Rest of God that was promised, by Reason of their Unbelief and Disobedience, as you have proved; yet the next Generation under the Conduct of Joshua went into and enjoyed the Rest, which they were excluded from; This therefore was the Rest intended, which we being in the Enjoyment of, what ground have you to propose another Rest unto us.* This is the Force of the Objection. And two things are comprized in the Apostle's Answer unto it. First; a *Denyal* of the supposition on which the Objection is founded; this is done *virtually* in the *manner* of the proposal of the Objection it self. *For if Jesus had given them Rest.* That is, whatever be pretended and pleaded, he did not *do so*; that is not that full and *ultimate Rest* which in all these things God aimed at. Secondly he gives the *Reason* of this his Denyal, which is this; that five hundred years after, God in *David* and by him, proposeth *Another Rest* or another *Day of Rest*, and invites the people unto an Entrance; after they were so long fully possessed of all that *Joshua* conducted them into. And whereas there was no new Rest for the People to enter into in the *Days of David*; and the *Psalm* wherein these Words are recorded, is acknowledged to be *Prophetical of the Dayes of the Messiah*, it unavoidably follows, that there is yet a *Rest*, and *a Day of Rest remaining* for the people of God, which he lays down as his Conclusion in the Verse ensuing.

This

This Interpretation of the Words, perfectly satisfyeth the *Argument* in hand; but yet I judge there is more in them, than a meer *Answer* unto the Objections mentioned, though *Expositors* look no farther. And this is, that the Apostle also designes to teach the *Hebrews*, that all those things which were spoken about the *Rest of God* in the Land of *Canaan* and *Mosaical* Institutions, had not the *Reality* or Substance of the things themselves in them, *Heb.* 10. 1. so that absolutely neither did *God Rest*, nor were the people to *look for Rest* in them. They had no other End nor Use, but only to teach them to look out after, and to prepare for *that Rest* which was promised from of Old; so that *Joshua* did not give them *real Rest*, but only that which was a *Typical* Instruction for that season, in what was to come. And therefore in *David* the same matter is carried still on, and Direction is still given to look out after the Rest to come. And we may learn hence principally, that

There is no true Rest for the souls of men but only in Jesus Christ by the Gospel. Notwithstanding all that was done to and for the *Isralites* by *Joshua*, yet he gave them not *Rest*; he brought them not into the full and Compleat Rest of God; God *having provided some better things for us, that they without us should not be made perfect*. And the Reasons hereof are. First, because God himself *resteth not* in any thing else. And in *his Rest* alone it is that we can find Rest. It is in vain for us to seek for Rest, in that wherein God resteth not. We have seen that at the beginning, when He had created man, he entred *into his Rest*; in that Satisfaction which he took in the Effects of his own Power, Wisdom and Goodness. *Exod.* 31. 17. He provided likewise *Rest* in himself for man; and gave him a *Day* as a pledg of his Entrance into it, *Gen.* 2. 2. In this Condition, Trouble and Disquietment entred into the whole Creation, by the sin and Apostasy of *Adam*. God no more rested in the works of his hands; but *cursed the earth*, Gen. 3. 17, 18, 19. made the whole Creation subject to vanity, *Rom.* 8. 20. and *revealed his wrath from Heaven against the Ungodliness of men*, *Rom.* 1. 18. and hereof he hath in all Ages since given signal Instances; as in the *flood* of Waters wherewith he drowned the old world; and the *fire* from Heaven wherewith he consumed *Sodom* and *Gomorrah*. And of the same kind are those severe Judgments by *Pestilences*, Famines, Earthquakes, Inundations, Eruptions of subterraneous vapours, Conflagrations, and the like; all testifying the Indignation of God against the Works of his own hands because of the Sin of man, to whom he had given them for a Possession, and put them in Subjection. For God had decreed from Eternity to permit a disturbance by sin, in the first order of things, that he might *gather all things unto an head*, with durable Rest and peace, in Jesus Christ, *Isa.* 42. 1. *Eph.* 1. 10. Man he hath also utterly *lost his Rest* in that first Rest of God: and though he several ways seek after it, yet like the *unclean spirit* cast out of his Habitation, he can find none. Some seek it in the *World*, the pleasures and profits of it; some in the satisfaction of their *sensual lusts*; some in themselves, their own Goodness and Righteousness, some in Superstition and vain ways of Religious Worship invented by themselves, some of them horrid and dreadful. *Micah.* 6. 6, 7. All in vain. Man hath *lost his Rest* by falling off from God, and nothing will afford him the least Quietness but what brings him to Him again; which none of these ways will do; It is in and by Christ alone whereby our *lost Rest* may be recovered. Obs.

For Secondly, other things will not give Rest to the souls of men. An higher Instance hereof we cannot have than in these *Israelites*. They had been for sundry Ages in *Bondage* unto cruel Oppressors; who ruled over them with unparalelled Severity and Rage. Such besides their hard and continual labour in the *Furnace*, was that of their having their *tender Infants*, the comfort of their lives, and hope of the continuance of their Name and Race on the earth, taken from the womb and cruelly murdered. This they were now delivered from, and all their Enemies subdued under them, until they set their feet upon the necks of Kings. Who would not now think that this would give them *Rest*? And so it did, outward Rest and Peace, until it was said that God gave them *Rest on every hand*. And many yet in the like condition of bondage with themselves, shut up in the hands of *hard and cruel Rulers*, are apt to think that a Deliverance from that condition, would give them perfect Rest and satisfaction. But yet the Holy Ghost tells us, that this did not give them Rest; not *that Rest* wherein they might ultimately acquiesce.

Besides; whereas neither they nor their fore-fathers, for *four hundred and thirty years*, had ever had either House or Land or Possession, but wandred up and

down,

down in those places wherein they were *strangers*, and had not one *foots bredth* that they might call their own, but only a *Cave* or *two*, to bury them when they were dead: they had now a whole *plentiful Countrey* given unto them to inhabit and possess, a fruitful Countrey, *a Land flowing with milk and honey*; and therein *Cities* which they had not walled, *houses* which they had not built, *vineyards* which they did not plant, with all sorts of Riches and Substance unspeakable. This might add unto their former satisfaction, especially being *suddainly given*, and flowing in upon them. And where there is wealth in Abundance, and absolute liberty, what can be desired more to give men Rest: But yet it did not so. Yet farther; whereas before they lived in a *loose scattered Condition*, without Law or Rule of their own, or amongst them; God had now gathered them into a firm well-compacted *political Body*, and given them a great and Righteous Law for the Rule and *Instrument* of their Government, which all Nations did admire, *Deut.* 4. 5, 6. This as it gave them Glory and Honour in the world, so it was a means of securing that *Wealth* and Liberty which they enjoyed. And where these three things are, there a people may be supposed to be at *perfect Rest*. For Liberty, Wealth, and Rule make up a state of Rest in this world. But it was not so with them. *Joshua* gave them not Rest. More than all this, God had established *his Glorious Worship* amongst them, entrusted them with his Oracles and Ordinances, and that whole *Systeme* of Religious Honour which he would then accept in the world. *Rom.* 9. 4. All these things, with other Mercies innumerable, they were made partakers of, by and under the Conduct of *Joshua*. And yet it is here plainly affirmed and proved, that he did not give them Rest, that is, the *ultimate* and *cheifest Rest which God* had provided for his Church and People in this World. Why, what was wanting hereunto? what was yet behind? That the Apostle declares in this place; The Promise was not yet fulfilled, the *Messiah* was not yet come, nor had finished his Work, nor were the Glorious Liberty and Rest of the Gospel, as yet exhibited and given unto them: It were easy to demonstrate how all these things singly and jointly do come short of true Rest. For notwithstanding all these, and in particular the *best* and *highest of them*, namely, the *Law* and Ordinances of Worship, they had not Spiriritual Liberty, Rest and Peace, but were kept in a *bondage-frame of Spirit*, and laid up all their Hopes and Expectations in that which was not yet granted to them. So our Apostle tells us that the *Law made nothing perfect*, & that their Sacrifices could never compleatly pacify their Consciences, and therefore were continually renewed with a Remembrance of Sin. It is Christ then alone, as declared in the Gospel, in whom *God doth Rest*; and in whom our Souls *may find Rest*. The Reasons hereof may be taken from that description which we have given before, of this *Gospel-Rest* which the Apostle insisteth on.

It is surely therefore our Wisdom, in our inquest after *Rest*, which whether we take notice of it or no, is the main *Design* of our Lives, in all that we project, or execute, not to take up in any thing beneath him, or without him. All those things, the *Enjoyments* of the World, the *Righteousness* of the Law, the *outward Ordinances* of Divine Worship, say openly and plainly unto us, that *Rest is not in them*. If all those in Conjunction had been Satisfactory to that End, then had *Joshua* given the People Rest, and there had been no mention of *another day*. Yea whatever lawfully used, they may have of Rest in them, it is *no Rest* in comparison of that which is to be obtained in Christ Jesus. Hence he invites us unto him under this very notion, of *giving Rest unto our Souls*. *Matth.* 11. 28. And here, in him, there is no want, no defect, no disappointment, no fadingness, nothing that hinders those other things from giving compleat Rest unto men. He that *Rests in the world*, or Rests in *himself*, or Rests in his own *Righteousness*, or Rests even in Gods Ordinances, will never come to Rest until he be deprived of all Expectation from them, and Confidence in them.

Obs. *The Gospel-Church-State is a State of Spiritual Rest in Christ.* This, for the Substance of it, hath been handled at large before. I mention it now only for two Ends: First, to shew what we ought to look after in this *Gospel-Church-State*, and under the Enjoyment of Gospel-Priviledges. And then Secondly, to discover a little how men deceive themselves in this matter. For first, this is that which distinguisheth our *present Church-State* from that of theirs under the Old Testament. *Joshua* gave them all other things, only he gave them not Rest, the Rest of God. This is now the Portion of them that believe. This all the Children of the Church are to look after.

What

What is it then that men do seek after, or joyn themselves to the Church of Christ upon the account of? What do they look for in the Worship, in the Ordinances, in the Wayes of the Church? If it be any thing but only to *enter into the Rest of God* through Christ, they do but deceive themselves; whatever they take up in, short hereof, they frustrate the whole Counsel of God towards themselves in the Gospel. Secondly; How many pretend to an Interest in this *Gospel-Church-State*, who plainly, openly, and visibly seek after their Rest in other things. Many in their own Duties, most in their Lusts and the Pleasures of the World. Where is the Priviledge of such persons as these, above that of the *Israelites* under the Conduct of *Joshua*? can they say, That although in and under all the Enjoyments before mentioned, they obtained not Rest, yet the Lord *Christ* hath given Rest unto their Souls in the Gospel? Alas, they have no Rest at all; and that which they do pursue is such as the Gospel hath no concernment in. Did Christ come, think you, to give you Rest in your Lusts, in your Sins, in your Pleasures? God forbid; He came to give you Rest, *from these things*, in Himself, which alone is the Rest here preached unto you.

It is a great Mercy and Priviledge to have a Day of Rest and Worship given unto us. Obs.

The Apostle doth not say here, that after these things, he speaks of *another Rest*, but of *another Day*. For from the Foundation of the World, we were taught our Rest in God, by a *Day of Rest* given unto us. When by Sin we forfeited our Interest in that Rest of God, God might justly have deprived all the World of the knowledge of the *Day of Rest* first appointed. And indeed, whilst he left his Law standing, as a Testimony of his Holiness, and a Rule of his future Judgment, but did not by any outward means press it on the Consciences and Practices of men, all knowledge of a *Day of Rest* was lost from amongst Mankind, some few excepted, whom God took into his especial Care. For to what purpose should they look after a *Day of Rest*, who had utterly lost all desires after; and all Interest in the *Rest of God* it self? But when God would revive in men an Hope and Expectation of returning unto *Rest* in and with himself, he recalls to their *Remembrance* the *Day of Rest* which was at first appointed: But as he led them men into Rest only *Typically*, and in order to the Representation of a future Rest to be brought in; so he renewed unto them the *Remembrance* of the Day of Rest *Typically* also; that it might be a sign between him and them. But now, the Rest of God being again established, he hath appointed unto us, *Another Day*, as it is in the Text; a Day of Rest, for the Ends which have been often mentioned. And this is a great Mercy and Priviledg; For

(1.) It is a *Pledge* of our Rest in God, which is the Life, Happiness and Blessedness of our Souls. It is given us to this End and Purpose, that so it might be; which was the End of a Day of Rest from the Foundation of the World, as hath been declared.

(2.) It is a Pledge of the *Recovery of this Rest* for us, and that it is not absolutely the same Rest in God wherewnto we were made, but another *Rest*, a better and more sure. And therefore it is, *Another Day* that is given unto us, and not the same day as of old. God kept the People under the Law, in an intermediate Estate, between the Duties of the Old *Covenant*, and the Promises of the New. This kept them to the precise Day of the *Old Covenant*. For although virtually they were made partakers of that *Rest of God* which is in Christ Jesus; yet the Foundation and Cause of it being not as yet laid and wrought, they were to content themselves with *Pledges* of it, as a thing to come; such as were their Sacrifices and Ordinances of Worship, with the *Old Day* Typically renewed. But to have *Another Day*, which could not be established, but with respect to the Works of Christ already wrought, and so to be a Pledge of what was done before, this they could not have. This God hath reserved for us; and the Day we now have being another *Day*, is a Pledge of Rest already wrought out, and actually prepared.

(3.) It is given us as a *Means* of entring into the Rest of God. For hereon hath God ordained that the solemn Declaration of his Mind and Will concerning his *Rest*, and our Entrance into it, should be made unto us. Hereon do we celebrate all that *Solemn Worship* of God, whereby we express our Faith concerning our Rest in him, and by which, as means appointed for that End, we are admitted into that Rest, and carried on gradually towards its full and eternal Enjoyment. And these things the Apostle further confirmes.

VERSE IX.

HAving passed through his *Testimonies* and *Arguments*, the Apostle in this and the following *Verse*, layes down both what he hath evinced in his whole Disputation, as also the General *Foundation* of it, in answer to the Principles of his preceding Discourse.

VERSE IX.

Ver. 9. Ἀρα ἀπολείπεται Σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ.

Ἀρα, *itaque*; *igitur*. The common Note of inferring a *Conclusion* from any Argument, whether *Inartificial* or *Artificial*; of both which sorts, the Apostle makes use in this place. Hereby therefore, he would mind the *Hebrews*, to attend both to what he was about to assert, and to the *Dependance* of it, on the former Testimonies and Arguments, that he had pleaded and vindicated.

Ἀπολείπεται, *relinquitur*; *superest*; it is *left*, it *remains*, it is *evinced*. For this word may refer unto ἄρα, *therefore*, and be a part of the *Induction* of the *Conclusion* following. So the Verb is to be taken *Impersonally*; *It remaineth therefore*; or this is that which we have proved; In this sense ἀπολείπεται is the *modification* of the Conclusion, and is not of the Substance of it, or one of the Termes of the Proposition. And this Exposition the *Syriack* Version follows; reading the whole words, מרין בגין הו למשבתו לעמה דאלהא : *Wherefore, it is certain, that the People of God ought to sabbătize, or keep a Sabbath.* This is *certain*, a Truth that is proved and vindicated; so that the People of God may know their Priviledge and their Duty. The *Æthiopick Version* renders the Words somewhat strangely; *is the Priesthood of the People of God abrogated?* that is, it is not; so that standing still in the same peculiar Relation to God, as they did of old, when they were a *Royal Priesthood*, they ought still to attend unto his Worship, and celebrate his Ordinances, the great work of the Day of their Rest. Or, ἀπολείπεται may refer unto Σαββατισμὸς following, and of be a *neutral signification*. A *Sabbatism*, or Rest, *remaineth*. There is yet *another Rest remaining* and abiding for the People of God to enter into, besides those before mentioned and discourfed of. *It remaineth*, that is, God hath prepared it, promised it, and invites us to enter into it.

Ἀπολείπεται

Σαββατισμὸς, This Word is framed by our Apostle from an *Hebrew Originall*, by the addition of a *Greek* Termination; and so becomes comprehensive of the whole sense to be expressed, which no other *single Word* in either would doe. The Original of it, is the Hebrew שבת, which signifies to Rest: And it is *first used* to express the Rest of God after his works of the Creation; Gen. 2. 2. וישבת ביום השביעי : *and he rested, or sabbatized on the seventh Day:* And this being so of old, the Word is used by our Apostle to shew, that the *Rest* which he now asserts for the People of God, is founded in the *Rest of God himself*. If this it had not been, it might have been ἀνάπαυσις a *Rest* in general, it could not have been σαββατισμὸς, a *Sabbatism*, a *Sabbatising Rest*; for there is no Foundation for any such name or thing but in the *Rest of God*. (2.) From the *Rest of God*, this Word came to *give name* unto the *Day of Rest* appointed for men. *Exod.* 20. 10, 11, 12. Because God שבת *Shabbath*, rested from his Works, he blessed יום השבת, *iom hasshabbath*, the Day of Rest, the *Sabbath* which he would have us Remember to keep. Now our Apostle having proved that the Consideration of that *Original Rest* of God, as to its first Ends and purposes is removed, and consequently the *Day it self* founded thereon, and another Rest introduced to be expressed in and by another Day, he calls it a *Sabbatism*; to express both the Rest it self, and the Observation of another Day likewise; as a Pledge and token of that other Rest of God, and of our spiritual Interest therein. The word then doth not precisely intend either a day of Rest or a Spiritual Rest; but the whole of our Rest in God with respect unto his, and that day that is the token thereof, comprized therein.

Σαββατισμὸς,

And hereby the Apostle compleats the Due *Analogie* that is between the *several Rests* of God and his people, which he hath discourfed of in this Chapter. For as at the

the *Beginning* of the World, there was first the *Work of God*, and his *Rest* thereon, which made way for *a Rest* for his People in himself, and in his Worship by the contemplation of his Works which he had made, and on whose finishing he rested; and a *Day* designed, determined, *blessed and sanctified*, to express that Rest of God; whence mention is made of those Works in the Command for the Observation of that Day, seeing the Worship of God in and on that Day consisted principally in the glorifying of God by and for those Works of his; as also to be a means to further men in their Entrance into his *Eternal Rest*, whereunto all these things do tend. This was the Σαββατισμὸς of the People of God from the Foundation of the World. And as at the giving of the Law, there was a great *Work* of God, and his *Rest* thereon in the finishing of his *Work*, and the establishing of his Worship in the Land of *Canaan*, which made way for the Peoples *entring into his Rest*, in that Worship and Country, and had *a Day* assigned them to express the one and the other, and to help them to enter finally into the Rest of God; all which were *Types* and *Shadows* of the Rest mentioned by *David*, and this was their Σαββατισμὸς or Sabbatizing Rest. So now under the *Gospel*, there is a *Sabbatism* comprehensive of all these. For there was, as we shall see, a great *Work of God*, and a *Rest of his own* that ensued thereon. On this is founded the Promise of *Rest Spiritual* and *Eternal* unto them that do believe; and the Determination of a *New Day*, expressive of the one and the other, that is, the Rest of God, and our Rest in him; which is the *Sabbatism* that our Apostle here affirms to remain for the *People of God*. And what day this is hath been declared; namely, the first Day of the Week.

Now besides the Evidence that ariseth from the Consideration of the whole *Context*, there are two things which make it undeniably manifest, that the Apostle here proves and asserts the granting of an *Evangelical Sabbath*, or *Day of Rest* for the Worship of God to be constantly observed. This I say he doth, though he doth not this *only*, nor separately; which whilst some have aimed to prove, they have failed of their Aime; not being able to maintain a *Sabbath-Rest* exclusively, in opposition either to a *Spiritual* or *Eternal Rest*. For so it is not here considered, but onely in the manner and order before laid down.

Now these are first the Introduction of the *Seventh dayes Rest* into this Discourse; and the mentioning of our Gospel-Rest by the Name of a Day. Unless the Apostle had designed the Declaration of *a Day of Rest* now under the Gospel, as well as a real spiritual Rest by Believing, there is no tolerable Reason to be given of his mentioning the *Works of God and his Rest*, and his appointment of the *old Sabbath*; which without respect unto another Day, doth greatly obscure and involve his whole Discourse. Again, his *use of this Word*, framed and as it were coyned to this purpose, that it might both comprize the *Spiritual Rest* aimed at, and also express a *Sabbath-keeping* or observation. When he speaks of our Rest in general, he still doth it by κατάπαυσις; adding there was an especial *Day* for its enjoyment. Here he introduceth Σαββατισμὸς, which his way of arguing would not have allowed, had he not designed to express the *Christian Sabbath*.

Secondly; He shews *Who* they are to whom this *Sabbatism* doth belong, *Who* are to enter into this Rest, to enjoy it with all the Priviledges that do attend it; And these are ὁ λαὸς τοῦ Θεοῦ, *the People of God*. Those of old to whom the Rest of *Canaan* was proposed, were the People of God; and God hath a *People* still; and wheresoever he hath so, *Rest* is promised to them, and prepared for them. These he had before described by their own Grace and Obedience, *ver.* 3. *We who have believed do enter into Rest*. Here he doth it by their Relation unto God, and the Priviledge that depended thereon; They are the *People of God*, that are interessed in this *Sabbatism*. And the Apostle makes use of this Description of them upon a double Account.

(1.) Because their Being of the People of God, that is, in Covenant, (for where a People is God's People, he is their God, *Hos.* 2. 23.) was the greatest and most *comprehensive Priviledge* that the *Hebrews* had to boast of, or to trust in. This was their Glory, and that which exalted them above all *Nations* in the World. So their Church pleads with respect unto all others; *Isai.* 63. 19. *We are thine, thou never bearest Rule over them, thy Name was not called on them.* That is, they were never called the People of *Jehovah*, because never taken into *Covenant* with him. This Priviledge whereunto they trusted, the Apostle lets them know belongs as well to them that believe under the New Testament, as it did to them under the Old. *Abram*

was

was now become *Abraham*; a Father of many Nations. And as those who were his *carnal Seed* of old were the People of God; so God had now a *People* in and of all those who were his *Children according to the Faith*. They may see therefore that they shall lose nothing, no Priviledge, by coming over to the Gospel-State by Faith in Christ Jesus. Upon a new account, they become the People of God; which interests them and their Children in the Covenant, with the *Seals and all the Ordinances of it*, even as formerly. For this Name, *People*, doth not firstly respect *individuals*, but a *collective Body* of men, with and in all their Relations. Believers, not *singly considered*, but they and *their Seed*, or their Children, are this People; and where they are excluded from the *initial Ordinance* of the Covenant, I know not how Believers can be called the *People of God*.

(2.) He proceeds farther, and shews them that indeed this Priviledge is now *transferred over* from the Old Estate and *Canaan-Rest*, unto them that shall and do enter into this Rest of God under the Gospel. Hence in stead of *losing the Priviledge* of being the *People of God* by Faith in Christ, he lets them know that they could no longer retain it, without it. If they failed herein, they would be no longer *the People of God*; and as a signification thereof, they would become *no People* at all. And so hath it fallen out with them. For ever since they ceased to be *Gods People*, they have been *no People*, or enjoy no *Political Rule* and Society in the World. Thus then there remaineth a Rest, or *Sabbath-keeping* for this People of God. But yet there is a considerable Difficulty that ariseth against the whole Design of the Apostle; And this is, that this *Sabbatism* of the People of God wanteth a due Foundation, in an especial *Work and Rest of God*. For, as if God had not done a *New Work*, and *rested* in it at the giving of the Law, and establishment of his Worship, whereby a new *World*, as it were was erected, there could have been no *New Rest* for his People to enter into, but all must have regarded the *Rest* that was from the Foundation of the World; so if there be not a *New Work* and *Rest of God*, now wrought and entred into by him, there cannot be a *New Rest*, and *a new Day of Rest* for the People of God. This Objection therefore the Apostle removes, and manifests that there is a *new blessed Foundation* of that Rest which he now proposeth to the *Hebrews*, *ver.* 10. as we shall see. For the present we may observe, that

Obs. I. *Believers under the New Testament, have lost nothing, no Priviledge that was enjoyed by them under the Old.* Many things they have *gained*, and those of unspeakable Excellency, but they have *lost* nothing at all. Whatever they had of *Priviledge* in any Ordinance, that is continued, and what ever was of *Burden* or Bondage that is taken away: All that they had of old was on this accompt, that they were the *People of God*. To them as *such* did all their Advantages and Priviledges belong. But they were yet *so* the *People of God*, as to be kept like *servants* under the severe discipline of the Law. *Gal.* 4. 1. Into this great *Fountain-Priviledge* Believers under the Gospel are now succeeded. And what was of *Servitude* in reference unto the Law, is removed and taken away. But whatever is of *Advantage* is continued unto them, as the People of God. This I suppose is unquestionable; that God making them to be *his People* who were *not a People*, would not cut them short of any Priviledge which belonged before to *his People* as such. *Rom.* 9. 25, 26. Besides, the state of the Gospel is an estate of *more Grace* and Favour from God, than that under the *Law*, John 1. 18. The whole Gospel is an *Ampliation* of *Divine* spiritual Grace and Favour to *Gods People*. So is it a better Estate than that which went before; accompanied with *better Promises*, more Liberty, Grace, and Priviledges, than it. Nothing then of this *nature* can be lost therein or thereby to Believers, but all Priviledges at any time granted unto the *People of God* are made over to them, that under the Gospel are *so*. Let men but give *one Instance* to this Purpose, and not beg the matter in Question, and it shall suffice. Moreover; God hath ordered all things in the Dispensation of his Grace, and Institution of his Worship, that *Jesus Christ should have the preeminence in all*. All things are *gathered up unto an head* in him. And is it possible that any man should be a loser by the *Coming of Christ*, or by his *own coming* unto Christ? It is against the whole Gospel once to imagine it in the least Instance. Let it now be enquired whether it were not a great *Priviledge* of the *People of God* of old, that their *Infant-seed* were taken into Covenant with them, and were made partakers of the *initial seal* thereof? Doubtless it was the greatest they enjoyed

enjoyed, next to the Grace they received for the saving of their own Souls. That it was so granted them, so esteemed by them, may be easily proved. And without this whatever they were, they were not a People. Believers under the Gospel are as we have spoken the *People of God*; and that with all sorts of Advantages annexed unto that Condition, above what were enjoyed by them who of old were so. How is it then that this *People of God*, made so by Jesus Christ in the Gospel should have their *Charter* upon its renewal *razed* with a deprivation of one of their Choicest Rights and Priviledges? Assuredly it is not so. And therefore if Believers are now, as the Apostle says they are, the *People of God*, their Children have a Right to the *initial Seal* of the Covenant. Again

Obs. II. *It is the People of God alone who have a Right unto all the Priviledges of the Gospel; and who in a due manner can perform all the Duties of it.* The Rest of the Gospel and all that is comprized in it, is for *them*, and for them only. All others who lay hand on them, or use them, are *Agri alieni invasores*; wrongful invadors of the Rights and Enclosures of others; and *Malæ fidei Possessores*; or do but unjustly possess what they have injuriously seized on. And the Reason hereof is; because all Gospel-Priviledges are but Adjuncts of and annexed unto the *Covenant* of Grace, and the Administration of it. Without an Interest in that *Covenant*, none can attain the least Right unto them. And this they alone have who are the People of God; for by that *Interest* they become so. There is therefore great Rapine and *spoyl* committed upon the Gospel and its Ordinances in the world. Every one thinks he is born with a *Right* to the Chiefest of them, and cannot be excluded from them without the Highest Injustice. But ask some whether they are the *People of God* or no, and they will be ready to deride both name and thing. Custom, and an Opinion received by Tradition hath put an Esteem and *valuation* upon the Enjoyment of the Ordinances of the Gospel. These therefore, or their pretended *Right* unto them, men will by no means forego, nor suffer themselves to be divested of them. But for the true, real, spiritual *foundation*, and *use* of them, they are generally despised. But all may know that this is the method of the Gospel. First, become the *People of God* by entring into Covenant with him in Jesus Christ, and all other spiritual mercies will be added unto you.

Obs. III. *The People of God as such, have work to do, and labour incumbent on them.* Rest and *Labor* are correlates; the one supposeth the other. Affirming therefore, that there is *a Rest* for them, it includes in like manner that they have *Work* to do. What this is, cannot here be declared in particular: none that knows in any measure, what is their *Condition* in themselves, what their *station* in the World, what *Enemies* they have to conflict withal, what *Duties* are continually incumbent on them, but knows there is Work and Labour required of them. Thus our Saviour expresseth his Approbation of his Churches, by, *I know thy Works and thy Labours*, Revel. 2. 3. The People of God, dwell not as *Laish* in security; nor are *Sybarites*, spending their time in Sloth, Luxury, and Riot. But they are an Industrious *Working People*; and I wish that those who profess themselves to be so, were *less industrious* in earthly things, and more in Heavenly. Although I must say, that those who are industrious *heavenwards*; will not be altogether *negligent* or slothful in their Stations in this world. But Christ calls them to work; and that our Portion in this World is intermixed withal.

Obs. IV. *God hath Graciously given his People an Entrance into Rest, during their state of work and Labour, to sweeten it unto them, and to enable them for it.* The state of Sin under the Law, is a state of *all Labour* and no Rest. For there is no Peace or Rest to the wicked, saith God, *Isa.* 58. The Future state of Glory is all of Rest, all *Rest*. The Present state of Believing and Obedience is a *mixt state*, partly of Labour, partly of Rest, of *Labour* in our selves, in the World, against Sin, under Affliction and Persecution; of *Rest* in Christ, in his Love, in his Worship, and Grace. And these things have a great mutual Respect unto one another. Our *Labour* makes our *Rest* sweet; and our *Rest* makes our *Labour* easy. So is God pleased to fill us, and exercise us; all to prepare us duly for *Eternal Rest* with himself.

Obs. V. *Believers may and do find assured Rest in a due attendance unto, and performance*

formance of the Duties of the Goſpel. This is that which the Apoſtle aſſerts and proves.

Obſ. VI. *There is a weekly Sacred Day of Reſt appointed for Believers under the Goſpel*; as will appear from the Next Verſe.

VERSE X.

ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός.

THere is no Difficulty in theſe Words, nor Difference in the Tranſlation of them.

VERSE X.

Ver. 10. *For he that is entred into his Reſt, he alſo hath ceaſed from his Works, as God from his own.*

SO are the Words to be read; ſpeaking of the Works of God he calls them his, ἰδία, *his own*; ἀπὸ τῶν ἰδίων, *from his own.* And of the other compared with him, he ſayes only τὰ ἔργα αὐτοῦ, *his Works*; ſomewhat otherwiſe than they are rendred in our Verſion.

Expoſitors generally apply theſe Words unto *Believers*, and their entring into the Reſt of God; whether ſatisfactorily to themſelves or others, either as to their Deſign, Coherence, Scope or ſignification of particular Expreſſions, I know not. Nor is it my way to oppoſe, or confute the *Expoſitions* of others; unleſs they are *of ſuch*, and *ſuch* as wreſt the Scripture to the Confirmation of Errours, and *Hereſies*, or pervert the Teſtimonies which in any Texts or places are given unto important and Fundamental Truths of the Goſpel; ſuch as we have met with many in our paſſage. But where things ſpoken or delivered are *true* with reſpect unto the *Analogie of Faith*, though they may not be rightly or regularly deduced from this or that Text in particular, yet they may have their *Uſe* unto ædification, through their Conformity unto what is taught in other places. In ſuch Caſes I ſhall not contend with any, but with all Humility propoſe my own Thoughts and Reaſons to the Conſideration of them who are Wiſe, Learned and Godly. I am not then ſatisfied with the Expoſition mentioned of this Place; But look upon it as that which neither ſuits the *Deſign of the Apoſtle*, nor can bear a tolerable ſenſe in its particular Application. For firſt ſuppoſing *Believers* to be here intended, what are the Works they are ſaid to reſt from? Their *Sins* ſay ſome; their *Labours*, Sorrows and Sufferings, ſay others; from theſe they *reſt in Heaven.* But how can they be ſaid to *Reſt from theſe Works*, as God *reſted from his own?* For God ſo reſted from his, as to take the greateſt *Delight* and Satisfaction in them, to be *refreſhed* by them. In *ſix Dayes the Lord made Heaven and Earth, and on the Seventh Day he reſted, and was refreſhed*; Exodus 31. 17. He ſo reſted *from them*, as that he reſted *in them*, and bleſſed them, and bleſſed and ſanctified the *Time* wherein they were finiſhed. Indeed Gods Reſt from and upon his Works, beſides a mere Ceſſation of Working, conſiſted principally in the *Satisfaction* and complacency that he had in them. But now if thoſe mentioned be the Works here intended, men cannot *ſo reſt* from them *as God did from his.* But they ceaſe from them with a Deteſtation of them as far as they are *ſinful*: and Joy for their Deliverance from them as far as they are *ſorrowful.* Now this is not *to reſt as God reſted.* Again; When are men ſuppoſed to reſt from theſe Works? it cannot be in this World: For here we Reſt not at all from *Temptations*, Sufferings and Sorrows; and in that Mortification of Sin, which we attain unto, we are to fight continually reſiſting even unto blood. It muſt therefore be in *Heaven* that they ſo reſt, and this is affirmed accordingly. But this utterly excludes the *Reſt* in and of the Goſpel from the Apoſtles Diſcourſe; and enervates it, ſo as that his whole preſent Argument is nothing to his purpoſe; as we have ſhewed before.

It

It appears therefore that it is the *Reſt of Another* that is here intended; even the *Reſt of Chriſt from his Works*, which is compared with the Reſt of God from his at the Foundation of the World. For

Firſt; The Conjunction γὰρ, *for*, which introduceth this Aſſertion, manifeſts that the Apoſtle in theſe words gives an Account whence it is that there is a NEW *Sabbatiſme* remaining for the People of God. He had proved before, that there could be *no ſuch Reſt*, but what was founded in the Works of God, and his Reſt that enſued thereon. Such a Foundation therefore, he ſaith, this *new Reſt* muſt have, and it hath it. Now this is and muſt be, in the *Works* and *Reſt* of him by whom the Church was built, that is Chriſt who is God as it is expreſſly argued. *Chap.* 3. 3, 4. For as that Reſt which all the world was to obſerve, was founded in his *Works and Reſt* who built or made the World and all things in it; ſo the *Reſt of the Church of the Goſpel* is to be founded in *his Works and Reſt*, by whom the Church it ſelf was built, that is Jeſus Chriſt. For he on the Account of his Works and Reſt, is alſo *Lord of the Sabbath*, to abrogate one Day of Reſt, and to inſtitute another.

Secondly; the Apoſtle here changeth the manner of his Expreſſion; from the *plural* abſolutely, *We who believe*, or virtually in the name of a Multitude, the *People of God*, into that which is abſolutely *ſingular*; ὁ εἰσελθών, *he that is entred.* A ſingle perſon is here expreſſed; One on whoſe account the things mentioned are aſſerted. And of this *Change of Phraſe* there can no Reaſon be given, but only to ſignify the Introduction of a *ſingular perſon.*

Thirdly; The Reſt which He is ſaid to enter into, is called *his Reſt*, abſolutely. As God ſpeaking of the former Reſt; calls *it my Reſt.* So this is the *My Reſt* of Another; *His Reſt*, Namely the Reſt of Chriſt. When the Entring of Believers into Reſt is mentioned, it is called either *Gods Reſt*; they ſhall enter into my Reſt; or *Reſt* abſolutely; We that believe do enter into Reſt; but not *their Reſt*, or *our Reſt*; for it is not our *own* but *Gods Reſt* whereinto we enter, and wherein we Reſt. The Reſt here is the Reſt of him whoſe it is, who is the Author of it; that is of Chriſt.

Fourthly; There is a direct *Paralel* in the whole Verſe between the Works of the old Creation and thoſe of the *new*; which the Apoſtle is openly comparing together. (1.) For the Authors of them, of the *One* it is ſaid to be *God*; as God did from his, that is, the Creatour: of the *other* He; αὐτὸς; Who is that *He of whom we ſpeak*, ſaith our Apoſtle; *ver.* 13. For in theſe Words he makes alſo a tranſition to the Perſon of Chriſt, allowing only the Interpoſition of an Applicatory Exhortation, *ver.* 11. (2.) The Works of the *One* and the *Other* are expreſſed. The Works of the Creator are ἴδια ἔργα *his proper Works*, his own Works; the Works of the Old Creation. And there are the Works of him, of whom he ſpeaks; τὰ ἔργα αὐτοῦ, *his Works*; thoſe which he wrought in like manner as God did his own at the Beginning; that is the Work of *Building the Church.* For theſe Works muſt anſwer each other, and have the ſame Reſpect unto their Authors or Workers. They muſt be good and Compleat in their kind, and ſuch as Reſt and Refreſhment may be taken *in* as well as *upon.* To compare the *ſins* or the *ſufferings* of men with the Works of God, our Apoſtle did not intend. (3.) There is the Reſt of the *one* and the *other.* And theſe muſt alſo have their Proportion to one another. Now God reſted from his *own Works* of Creation. (1.) By *Ceaſing from Creating*, only continuing all things by his Power in their Order, and propagating them to his Glory. (2.) By his Reſpect unto them or *Refreſhment* in them, as thoſe which ſet forth his Praiſe, and ſatisfy his Glorious Deſign. And ſo alſo muſt *He Reſt*, who is here ſpoken of.

(1.) He muſt ceaſe from working in the like kind. He muſt *ſuffer* no more, *dye* no more, but onely continue the Work of his Grace, in the Preſervation of the New Creature, and orderly increaſe and propagation of it by the Spirit. (2.) In his *Delight* and ſatisfaction which he taketh in his Works, which Jeſus Chriſt hath to the utmoſt. He *ſees of the travell of his Soul, and is ſatisfied*, and is in poſſeſſion of that Glory which was ſet before him, whileſt he was at his Work.

From what hath been ſpoken, I ſuppoſe it will appear plainly to unprejudiced and impartial minds, that it is the *Perſon of Jeſus Chriſt* that is the ſubject here ſpoken of; and we ſhall confidently allow a ſuppoſition thereof to regulate our Expoſition of this Verſe. As there is conſiderable in it.

Firſt; *The Perſon ſpoken of*; ὁ εἰσελθών, He that is entred into his Reſt; that is the Lord Jeſus Chriſt, *the Builder of the Church*, the Authour of the New Creati-

on. And this gives an Account of the Causal Connexion; *for*; there remaineth a *Sabbatism* now for the People of God: For Christ is entred into his Rest.

ἀπὸ τῶν ἔργων αὐτοῦ. Secondly, There are the *Works* that this Rest of his respects; which it is said he hath *ceased* or rested from. These Works have been fully opened and declared on the 3 and 4 Verses of the third Chapter, whither we refer the Reader. All that he did and suffered from his Incarnation to his Resurrection as the Mediator of the Covenant, with all the Fruits, Effects and Consequents of what he so did and suffered, belong to these *Works*.

εἰς τὴν κατάπαυσιν αὐτοῦ. Thirdly; There is the *Rest* that he entred into to be considered. Hereof we have seen before in general that there are two parts. (1.) A *Cessation* from his Work; He hungred no more, was tempted no more, in a word dyed no more. (2.) A *Satisfaction* in his Works and the Product of them; This Christ had in his; whence he sayes upon a view of their Effects, *the lines are fallen unto me in pleasant places, I have a goodly Heritage*; Psalm 16. 7.

Fourthly; His *Entrance* into his Rest is in like manner proposed unto us. Now this was not his *lying down in the Grave*; His body indeed there rested for a while; but that was no part of his *Mediatory Rest*, as the Founder and Builder of the Church. For (1.) It was a part of his *Humiliation*; not only his Death, but his abode or *continuance* in the state of Death was so; and that a principal part of it. For after the whole *Humane nature* was personally united unto the Son of God, to have it brought into a state of *Dissolution*, to have the Body and Soul separated from each other, was a great *Humiliation*. And every thing of this sort belonged to his Works, not his Rest. (2.) This Separation of Body and Soul under the Power of Death was *pœnal*, part of the Sentence of the Law which he underwent. And therefore, *Peter* declares that the *Pains of Death* were not loosed but in his Resurrection. *Acts* 2. 24. *Whom God*, saith he, *hath raised up, loosing the pains of Death, because it was not possible that he should be holden of it*. Whilst he was *held* of it, he was under it *penally*. This therefore could not be his Rest, nor any part of it, nor did he in it *enter into his Rest*, but continued his Work. Nor secondly; did he first enter into his Rest at his *Ascension*. Then indeed he took actual possession of his Glory, as to the full publick Manifestation of it. But to *enter into Rest* is one thing, and to take *Possession of Glory* another. And it is placed by our Apostle, as a remote consequent of the Lord Christs being *justified in the Spirit*, when he entred into his Rest; 1 *Tim.* 3. 16. But this his Entrance into Rest, was, in, by, and at his *Resurrection* from the Dead. For (1.) Therein, and then was he freed from the Sentence, Power and Stroke of the *Law*, and discharged of all the Debt of our sin, which he had undertaken to make satisfaction for, *Acts* 2. 24. (2.) Then and therein were all *Types*, all Prophesies and Predictions fulfilled that concern'd the Work of our Redemption. (3.) Then indeed his *Work was done*; I mean that which answereth *Gods creating Work*, though he still continueth that which answers his Work of Preservation. Then was the *Law* fully satisfied, *Satan* absolutely subdued, *Peace* with God made, the *Price* of our Redemption paid, and the whole Foundation of the Church gloriously laid in and upon his own Person. Then the *Morning stars sang together, and all the Sons of God shouted for joy*. (4.) Then and therein, was he *declared to be the Son of God with Power*, *Rom.* 1. 4. God manifesting to all that this was he, concerning and to whom he said; *Thou art my Son, this day have I begotten thee*, Acts 13. 33. This might be farther confirmed, but that, as I know, it is not much questioned. Therefore did the Lord Christ enter into his *Rest*, after he had finished, and ceased from his Works, on the *morning of the first Day of the Week*, when he arose from the Dead, the Foundation of the New Creation being laid and perfected.

Here lyeth the Foundation of our *Sabbatizing*, of the *Sabbatism* that remains for the People of God. This Reason doth the Apostle give of it. He had before asserted it; and there remained no more for him to doe, but to manifest, that as those *other Rests* which were passed, the one at the Beginning of the World, the other at the giving of the Law, had their Foundation in the *Works and Rests of God*, whence a Day of Rest was given out to the Church; so had this *New Rest* a Foundation in the Works and Rest of Christ; who built all these things and is God, *determining a Day* for our use, in and by that whereon himself entred into his Rest, that is, the first Day of the Week. See Hence that

The

The Whole Church, all the Duties, Worship and Priviledges of it are founded in the Person, Authority and Actions of Jesus Christ. *Obs.* I.

The first Day of the Week, the Day of the Resurrection of Christ, when he rested from his Works, is appointed and determined for a Day of Rest or Sabbath unto the Church, to be constantly observed in the room of the Seventh Day appointed and observed from the Foundation of the World under the Old Testament. *Obs.* II.

This Proposition containing a Truth of great Importance, and greatly opposed by many on various accounts, that the full discussion of it may not too much interrupt the Course of our Exposition, is handled apart, and at large in *Exercitations* to that Purpose, whereunto the Reader in this Place is remitted.

VERSE XI.

Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκεῖνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. *Verse* 11.

IN this *Verse* we have a Return made unto, and an Improvement of the principal *Exhortation* which the Apostle had before proposed. In the *first Verse* he laid it down in those Words, *Let us fear, lest a Promise being left of Entring into his Rest, any of you should seem to come short of it*. Here he declares, how that *Fear* there recommended, is to act it self, or how it is to be improved and exercised. It appears therefore hence, what we observed before; namely, that it was not a *Fear of Dread*, Terrour or *Doubting* that might weaken, discourage or dishearten them which he injoyned them; but such a *Reverential Respect* unto the Promises and Threatnings of God as might quicken and stir them up unto all Diligence, in seeking to inherit the One and avoid the Other. Here therefore the *same Exhortation* is reassumed and carried on; and that on sundry Suppositions which he had laid down, explained and confirmed in his preceding Discourse, being all of them effectual Enforcements of it. Now these are (1.) That *there is a Rest*, promised unto us, and yet remaining for us, which is foretold and described in the 95*th Psalm*. For he hath shewed that the *Rest* mentioned therein, was not a Rest that was past, or enjoyed by any that went *before us* in any State of the Church from the Foundation of the World; but it is that which is now declared and proposed in the Gospel. (2.) That others had a *Rest Typical* hereof proposed unto them; seeing God never ordained his Church in any State without a *Rest*, and *a Day of Rest* as a token thereof. (3.) That some by Sin, or Unbelief and Disobedience, fell short of *the Rest* proposed to them, and did not enter into it, but were destroyed in the just Indignation of God against them. (4.) That in their Sin, and Gods Displeasure with the Event of the one and Effects of the other, there was an *Example* set forth of what would be the Event with them, and Gods Dealings towards them, who through *Unbelief* should neglect the Rest now declared and proposed unto them. Unto all these *Propositions*, he subjoins a Description of this *new Rest*, in the Cause, Original and Nature of it, with that Day of *Rest* wherein it is expressed. Having therefore proved and confirmed these things in his *Exposition* and *Discourses* upon the 95*th Psalm*, he laies them down as the Foundation of his exhorting the *Hebrews* to Faith and Perseverance, keeping himself unto the *Notion of a Rest*, and *Entring into it*, which the Testimony he had chosen to insist upon lead him unto.

Σπουδάσωμεν. Σπουδάζωμεν. Vulg. Lat. *Festinemus*: And the *Rhemists*; *let us hasten*: that is σπεύδωμεν. The Words are both from the same Original. But σπουδάζω is never used for to *hasten*. nor is σπεύδω for a *rash, precipitate Rest*; such as is condemned by the Prophet in the things of God; *Isa.* 28. 16. *He that believeth shall not make haste*. That is with such a kind of *Haste* as causeth men to miscarry in what they undertake, and gives them disappointment and shame. Hence the Apostle renders those Words המאמין לא יחיש *he that believeth shall not make haste*; by ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ, Rom. 9. 33. *whosoever believeth on him shall not be ashamed*;

expressing the Cause by the Effect. *Syr.* נתחפש : *enitamur, operam demus*, let us *indeavour* it, do our indeavour. Ours, *Let us labour:* Bez. *studeamus*, properly, let us study, or studiously *endeavour*, sedulously apply our minds.

Εἰσελθεῖν εἰς ἐκεῖνον τὸν κατάπαυσιν. These Words have been all opened before; nor do Translators vary in the rendring of them.

Ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. Vulg. Lat. *Ut ne in id ipsum quis incidat incredulitatis exemplum:* Rhem. *That no man fall into the same Example of Incredulity*; somewhat ambiguously. Beza, *Ne quis in idem incidat contumacie exemplum. That ne man fall into the same Example of stubborn Disobedience*; that is, into the *like Sin*. Erasm. *no quis concidat eodem incredulitatis Exemplo*; to the same purpose: as Ours also. *Lest any man fall after the same Example of Unbelief.* Syr. *That we fall not after the manner of them who believed not:* like unto them; *Bidmutha*; *ad similitudinem*. And in all these Translations it is left somewhat ambiguous, whether it be the *Sin* of the People, or their *Punishment* that is proposed to consideration.

Ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

Μή τις πέσῃ; or μὴ τις; *lest any*, and what is therein included, we have spoken before. Πέσῃ, *cadat*; that is *into sin. incidat, into Punishment. concidat, do fall.*

Μή τις πέσῃ·

Τῷ αὐτῷ ὑποδείγματι· ὑπόδειγμα is sometimes as much as παράδειγμα· an *exemplary Punishment*; or an Example Instructive by the Evil which befals others. Of the Sense of the words, afterwards.

Ἐν τῷ αὐτῷ ὑποδείγματι.

VERSE XI.

Vers. 11. *Let us labour therefore* (or diligently endeavour) *to enter into that Rest; lest any should fall in the same example of Unbelief.*

IN the Words three things may be observed: First; the *Illative particle*, οὖν *Therefore*; denoting an Inference from, and dependance upon what was before discoursed. The things he now introduceth, arise from the Consideration of what was before alledged and proved, with an especial Respect unto that part of the *Example* insisted on, which consisted in the *Sin* and *Punishment* of the People of Old. *Therefore*; Secondly, an *Exhortation* unto Duty ensues: Thirdly, a Motive thereunto is proposed. In the Exhortation there is the *Duty* it self exhorted unto, which is to *enter into that Rest*; and the Manner of its performance, it is to be done with Labour and Diligence; *Let us Labour to enter into that Rest.*

The Duty exhorted unto is expressed in Terms whose Use is taken from the *Example* before insisted on, *Entring into Rest.* The things intended may be considered two waies; either as to the *Act* of the Duty, or the Duty it self; and the *Effect* of it, both included in the Words. The Duty it self intended is Faith and Obedience unto the Gospel; these were represented of old, by the Peoples applying themselves *to enter into the Promised Land of Canaan.* Here therefore he exhorts them unto their present Duty, under these Terms. And the *Effect* of this Duty, which is a participation of the Rest of God, is also included.

εἰς ἐκεῖνον τὸν κατάπαυσιν

And indeed glorious Advantages are comprized in all Gospel-Duties. To know God in Christ is *Life Eternal*; Joh. 17. 3. To *believe* is to enter into the Rest of God. Again for the Farther Explication of these words, We may observe that the Apostle changeth his Expression from what it was in the *preceeding Verse.* He tells us, *ver.* 9. that *there remained* σαββατισμὸς, a *Sabbatisme for the* People *of God.* But here he doth not exhort them to enter εἰς ἐκεῖνον τὸν σαββατισμὸν *into that Sabbatism*, but changeth it into κατάπαυσιν, that is שבתון : as the other is מנוחה. And the Reason is, because by that word *Sabbatism*, He intended to express the Rest of the Gospel not absolutely, but with Respect unto the Pledge of it, in *the Day of Rest*, which is given and determined unto them that believe, for the Worship of God, and other Ends before recounted. But the Apostle here returnes to exhort the *Hebrews* to indeavour after an Interest in, and Participation of the *whole Rest of God* in the Gospel, with all the Priviledges and Advantages contained in it; and therefore reassumes the word, whereby he had before expressed the Rest of God in General.

Secondly;

Secondly; for the *Manner of* the Performance of this Duty, the Word σπουδάζωμεν doth declare it. Let us *diligently study, endeavour*, or *labour* to this purpose. If we suppose *labour* in our language to be the most proper word (though I had rather use Indeavour) such a *labouring* is to be understood, as wherein the mind and whole Soul is very intently excercised; and that upon the Account of the *Difficulties* which in the Performance of this Duty we shall meet withal. For the Apostle expressing our Faith and Gospel-Obedience, with the End of them, by *entring into the Rest of God*, a *phrase of speech* taken from the Peoples entring into the Land of *Canaan* of old, he minds us of the great *Opposition* which in and unto them we shall be sure to meet withal. It is known what *Difficulties*, storms, and contrary winds the People met with in their wilderness-Peregrination. So great were they that the discouragements which arose from them, were the Principal occasions of their acting that *Unbelief* which proved their Ruine. Sometimes their want of *Water* and *Food*, sometimes the *Weariness* and tediousness of the way, sometimes the *Reports* they had of Gyants and walled Towns; stirred up their *Unbelief*, to murmurings, and hastned their Destruction. That we shall meet with the like Oppositions in our Faith and Profession, the Apostle instructs us, by his using this *Phrase of speech*, with Respect unto the Occasion of it, Entring into the Rest of God. And we may observe hence,

Obs. That *Great Oppositions will and do arise against men in the work of entring into God's Rest*; that is, as unto Gospel-Faith and Obedience. The very first *Lessons* of the Gospel, discourage many from looking any farther. So when our Saviour entertained the *young man* that came to him for Instruction with the *Lesson of self-Denyal*, he had no mind to hear any more, but went away sorrowful, *Matth.* 19. 22. And the Reasons hereof may be taken partly from the *nature of the Gospel* it self, and partly from our *own natures* to whom the Gospel is proposed. I shall not Instance in that general consideration, which alone would bear the weight of this Assertion. And this is, that in the Gospel there is proposed unto us, *a New Way of entring into the Rest of God*, of Acceptation with him, of Righteousness and Salvation, which is contrary to our natural Principle of *self-Righteousness*, and seeking after it, as *it were by the works of the Law.* For this fills our hearts naturally with an *Enmity* unto it, and contempt of it; making us esteem it *foolish and weak*, no way able to effect what it proposeth and promiseth. But this would be too large a field to enter into at present, and I shall therefore insist only on some particular Instances, giving Evidence to the Proposition as laid down. These I shall take from among the *Precepts of the Gospel*, Some whereof are very difficult unto our *nature* as it is *weak*, and All of them *contrary* unto it as it is *corrupt.*

First, some Gospel-Precepts are *exceeding Difficult* unto our *nature as it is weak.* This our Saviour takes notice of, when exhorting his Disciples to *Watchfulness* and Prayer in an hour of Temptation; he tells them that *the spirit is willing but the flesh is weak*, Matth. 26. 41. Where by the flesh, he intendeth not that corrupt Principle which is in us, that is often called by that name, but our *Nature* in its whole composition with respect unto that *Weakness*, whence it is apt to succumb and sink under difficult Duties. To fix on one Instance among many; of this nature is *Self-denial*, so indispensibly required of all in the Gospel. The *Denyal of our Lusts*, and corrupt Inclinations, fall under another consideration, and must on other Accounts have Violence offered unto them as afterwards. But in the First place we may weigh this Precept as it extends it self unto things in themselves *Lawful*, and which have an exceeding suitableness unto our natures as *weak* and infirm. We are but *Dust*, and God knows that we are but dust, *Psal.* 103. 14. And he hath in his Providence provided many things, and allowed us the use of them, which are fitted and suited to our *Refreshment*, and Relief in our Pilgrimage. Such are *Houses*, *Lands*, *Possessions*, the Comfort of Relations and Friends, which he hath given us a Right unto, and an Interest in. And as we are perswaded that through the weakness and frailty of our natures we do greatly *stand in need* of these things, so it is known how our hearts are apt to cleave unto them. But here this Gospel-precept of *Self-Denial* interposeth it self; and requireth two things of us.

First, it requires an undervaluation of them, or at least introduceth a new Affection over them and above them, which shall put the Heart into a continual Readiness and Preparedness, to part with them at the Call and upon the Occasions of the Gospel.

pel. *Matth.* 10. 37. Our Acceptance of Christ on Gospel-Terms, is like a mans Entrance into a Marriage-Relation: It introduceth a new Affection, that goes above and regulates all former Affections. For a man must forsake both Father and Mother to cleave unto his Wife. All others are to be steered and regulated hereby. And he that by his Acceptance of Christ would enter into Rest, must subordinate all former Affections to Lawful things, unto this new one which will not abide in any Heart but where it is supreme.

2*ly*, on sundry occasions which the Profession of the Gospel will present us withal, *actually to relinquish* & forego them, and to trust our persons, with all their *weaknesses and frailties* to the Provision that Christ will make for them. *Mar.* 5. 34, 35, 36, 37. This is difficult unto our *nature* because of its *weakness*. It is apt to say, let me be spared in *this* or that; to make an Intercession for a *Zoar*, what shall become of me when all is lost and gone? What shall I do for *Rest*, for *Ease*, for *Liberty*, for *Society*, yea for *Food* and *Rayment*? Yet are all these to be conquered by Faith, if we intend to enter into the Rest of God. We condemn them of old who were afraid of *Gyants* and *walled Towns*, which made them murmur, and with-draw from their Duty. These are *our Gyants* and fenced Cities; and alas! how many are hindred by them from inheriting the Promise? the like may be said of that particular branch of the great Duty of Self-denyal, in *taking up the Cross*, or willingness to undergo all sorts of Persecutions for the sake of Jesus Christ. Many of these are exceeding dreadful and terrible to our *nature* as mortal, weak and infirm. *Peter* knew how it was with us all in our natural Principle, when he advised his Lord and Master *to spare himself*, as he was foretelling of his own Sufferings. Here the *Weakness* of our Nature would betake it self to a thousand Pretences to be spared. But the Gospel requires severely, that they be all discarded, and the *Cross* be cheerfully taken up, when ever by the Rule of it we are called thereunto. And they do but deceive themselves who ingage into a Profession of it, without a *Readiness*, and Preparation for these things. It is true; God may spare whom he pleaseth, and when he pleaseth, as to the *Bitterness* of them; and some in his Tenderness and Compassion are little it may be exercised with them all their days. But this is by especial Dispensation and extraordinary Indulgence. The Rule is plain; we must be *all ready* in the School of Christ to say *this Lesson*, and he may call forth whom he pleaseth unto its Repetition. We are it may be *loth to come forth*, loth to be brought to the trial; but we must stand to it, or expect to be turned out of Doors, and to be denyed by the *great Master* at the last day. We are for the most part grown *tender* and *delicate*, and unwilling to come, (in so much as our minds) to a resolved Conversation with these things. Various *Hopes* and Continuances shall relieve our thoughts from them. But the Precept is universal, absolute, indispensible, and such as our *Entrance into the Rest of God* doth depend on its due Observance. By the dread hereof are multitudes kept in the *Wilderness* of the world, wandring up and down between *Ægypt* and *Canaan*, and at length fall finally under the Power of Unbelief. These and the like things are very difficult unto our *Nature as it is Weak*.

Secondly; all the Commands of the Gospel are *Opposite and contrary* to our *Nature as it is corrupt*. And this hath so large an Interest in all men, as to make those things *very difficult* unto them which are wholly opposite thereunto. A sense hereof hath made some endeavour a composition between the *Gospel* and their *Lusts*; so turning the Grace of God into Lasciviousness; by seeking Countenance from thence unto their sins, which hath no Design but to destroy them. From the corruption of our Nature it is, that the things which the Gospel in its *Precepts* requires us severely to cast of and destroy, have a treble interest in us, that is not easy to be overcome. An Interest of *Love*, An Interest of *Usefulness*, and an Interest of *Power*.

(1.) An Interest of Love. Hence we are commanded to *pull out Right Eyes*, if they offend us, *Matth.* 5. 29. Things that are as dear unto us, as *our Eye, as our Right Eye*. And it is a proverbial Expression to set out the high valuation and dear Esteem we have of any thing, to say that it is unto us, *as our Eye*. As God himself to expresse his tender care over his People, say's, he that *toucheth them, toucheth the Apple of his Eye*, Deut. 32. 10. Zech. 2. 8. And such are the lusts of the flesh naturally to men; whence the Precept of the Gospel, if *thy Right Eye offend thee, pluck it out and cast it from thee*, immediately subjoined to that Doctrine of Purity and Chastity; whosoever looketh on a woman to lust after her, *hath commited adultery with her already in his heart*. Matth. 5. 28. Now there cannot but be great Difficulty in cutting off, and casting away from us such things, as have so great an *Interest of Love* in us, as these Lusts have in Corrupted Nature. Every one is unwilling to part with what he loves; and the more he loves it, the less willing is he to part with it; the longer and more earnestly will he hold it. And there is nothing that men naturally love more, than their carnal *Lusts*. They will part with their Names, their Estates, and venture their Lives, all to satisfie them.

(2.) An Interest of *Usefulness*. Nature as corrupt, would perswade a man that he cannot live, nor subsist in this World, without the Help and Advantage of some of those things, which the Gospel forbids to all them that will *enter into the Rest of God*. Hence is the Command to cut off the *Right Hand, if it offend*, Mat. 5. 30. that is, things, apprehended as useful unto us, as a Right Hand is to the common services of Life. Of this kind is that *inordinate Love of the World*, and all the wayes whereby it is pursued, which the Gospel doth so condemn. These things are to many, what *Micah's* gods were unto him; who cryed out upon the loss of them, when they were stolen by the *Danites*, *You have taken away my gods, and what have I more?* Take away from men their Love of this World, and the inordinate pursuit of it, and they think they have no more; they will scarce think it worth while to live in the World any longer. And this Interest also is to be overcome, which it cannot be without great Difficulty, and a cleaving unto it is that which hinders multitudes *from entring into the Rest of God*.

(3.) An Interest of Power. Hence Sin is said to have *strong holds* in us, which are not easily cast down. But hereof I have treated in a peculiar Discourse.

Secondly; Another Reason of the Difficulty of this Work ariseth from the *Combined Opposition* that is made unto it. For as the *Egyptians*, the *Canaanites* and the *Amorites* did all of them their utmost to hinder the *Israelites* from entring into *Canaan*; and what they could not effect *really* by their Opposition, they did *Morally* by occasioning the Peoples Unbelief through their fighting against them, which proved their Ruine; So do our Spiritual Adversaries deal in this matter. If the Work of the Gospel go on, if men endeavour by it to *enter into God's Rest*, *Satan must lose his Subjects*, and the *World* its *Friends*, and Sin its *Life*. And there is not one Instance wherein they will not try their utmost to retain their Interest. All these indeavour to hinder us from *entring into the Rest of God*, which renders it a great and difficult work.

It will be said, That if there be all these Difficulties lying before us, they must needs be so many *Discouragements*, and turn men aside from attempting of it. I answer;

(1.) Of old indeed they did so; The *Difficulties* and Discouragements that lay in the way of the People, quite took off their Hearts and Minds from endeavouring an Entrance into the promised Land. But what was the Event? The Apostle declares at large, that on this Account the *Indignation of God* came upon them, and their *Carcases fell in the Wilderness*. And no otherwise will it be with them who are afraid to ingage in those spiritual Difficulties we have now to conflict withall. They will *dye* and perish under the Wrath of God, and that unto Eternity. He that shall tell men that their *Entring into the Rest of Christ*, is plain, easie, suited to Nature, as it is *weak*, or corrupt, will but delude and deceive them. To *mortifie* sin, *subdue* our Bodies and keep them in Subjection; to *deny our selves* not only in the *crucifying* of Lusts that have the secretest tendency unto things *unlawful*, but also in the use of things Lawful, and our Affections to them, pulling out *right Eyes*, cutting off *right Hands*, taking up the Cross in all sorts of Afflictions and Persecutions, are required of us in this matter; and they are not at present *joyous* but *grievous*, not easy and pleasant, but difficult and attended with many hardships. To lull men asleep with hopes of a Rest in Christ, and in their Lusts, in the World, in their earthly Accommodations, is to deceive them and ruine them. We must not represent the Duties of Gospel-Faith and Obedience, as the *Jesuites* preached Christ to the *Indians*, never letting them know that he was *crucified*, lest they should be offended at it. But we must tell men the plain Truth as it is, and let them know what they are to expect from within and from without, if they intend to enter into Rest.

(2.) Notwithstanding all *these Difficulties*, the *Promise of God* being mixed with Faith, will carry us safely through them all. After the Unbelieving Generation was destroyed in the Wilderness, the Hardships and *Difficulties* still remained; yet their Children believing the Promise, passed through them and entred into Rest. The

Power of God, and his Faithfulness amongst them and unto them, conquered them all. And it will be so with them *infallibly* that shall mix the Promise with Faith in Reference unto this Spiritual Rest. God will both supply them with Strength, and subdue their Enemies, so as that they shall not fail of Rest. Whatever therefore may be pretended, it is nothing but *Unbelief* that can cause us to *come short of Rest*, and this will do it effectually. Faith in the Promise will engage the Power of Christ unto our Assistance; and where he will work, *none shall let him*. To this End we might consider the various wayes whereby he will make *mountaines become plains*, dry up Rivers, yea *Seas* of Opposition, and make all those things light and easy unto us, which seem so grievous and insupportable unto our Nature, either as weak and frail, or as corrupt and sinful. But we must not too far digress into these things. And I say, thirdly, which is a Second Observation from the Words;

Obs. II. *That as the utmost of our Labours and Endeavours are required to our obtaining an Entrance into the Rest of Christ, so it doth very well deserve that they should be laid out therein.* Let us, saith the Apostle, endeavour this Matter with all Diligence, as the word imports. Men are content to lay out themselves unto the utmost for other things, and to spend their Strength for the *Bread that perisheth*, yea, for that which is not Bread. Every one may see how busie and *industrious* the World is in the pursuit of perishing things. And men are so foolish as to think that they deserve their *whole time and strength*, and more they would expend in the same way, if they were intrusted with it. This their way is their Folly. But how easy a thing were it to demonstrate from the *Nature* of it, its *Procurement* and End, with our eternal Concernment in it, that *this Rest*, deserves the utmost of our *Diligence* and Endeavours. To convince men hereof, is one of the chief Ends of the Preaching of the Gospel in general; and so needs not here to be insisted on.

Obs. III. Again; *There is a present Excellency in, and a present Reward attending Gospel-Faith and Obedience.* They are an *Entrance* into the Rest of Christ: or they give us a *present Interest* therein. They are not only a present means of entring into *future Eternal* Rest with God; but they give us a *present Participation of the Rest of Christ*; which wherein it doth consist, hath been before declared.

The latter part of this Verse yet remaineth to be explained and applied. Therein unto the precedent Exhortation a *Motive* is subjoined; *lest any fall after the same Example of Unbelief.* These Words, as was in part before intimated, do express either the *Sin* to be avoided; or the *Punishment* whereby we should be deterred from it.

The Word, *To fall*, is ambiguous, and may be applyed to either sense. For men may *fall into sin*; and they may *fall into the Punishment* due to their Sin; when that Word is used in a *Moral Sense*, *Matth.* 15. 14. *the Blind lead the Blind, ἀμφότεροι εἰς βόθυνον πεσοῦνται; both shall fall into the Ditch*, of sin or trouble. See *Rom.* 11. 22. *Jam.* 5. 12. For the prime Use of the word is in things *natural*, and is only *metaphorically* translated to express things *moral*. And ὑπόδειγμα is most commonly a *Teaching Example*. So ὑποδείκνυμι is to teach, or to instruct by shewing. *Matt.* 3. 7. *O Generation of Vipers, τίς ὑπέδειξεν ὑμῖν; who hath warned, taught, instructed you.* Thence ὑπόδειγμα is Documentum. *ταῦτα ὑποδείγματα ἔχει τοῦ Πολοδάμνη, ὧν δεῖ θεμελιοῦσθαι, these are Instructions for Polodamnes, about the things that are to be provided for.* But it is also often used as ὑπόδειγμα, an *Exemplary Punishment*; As ὑπόδειγμα τοῦ πλήθει τῶν ὅλων; *Making him an Example to the Multitude*; that is, in his Punishment. And so among the *Latines*, *Exemplum* is often put absolutely for *Punishment*, and that of the highest Nature. Now if ὑπόδειγμα in this place, be taken merely for a *Document* or Instruction, which is undoubtedly the most proper and usual Signification of the Word, then the Sense may be; *Lest any of you should fall into that Unbelief, whereof, and of its pernitious Consequents, you have an instructive Example in them that went before*; proposed on purpose unto you, that you might be stirred up to avoid it. If it be taken for ὑπόδειγμα, as sometimes it is, and so include in its signification an *Exemplary Punishment*; then the meaning of the Words is; Lest any of you, through your *Unbelief* fall into that *Punishment, which hath been made Exemplary, in the Ruine of those other Unbelievers who went before you.* And this I take to be the meaning of the Words. You have the Gospel, and the *Rest of Christ* therein, preached and proposed unto you. Some of you

You have already taken upon you the Profession of it, as the People did of old at *Mount Sinai*, when they said, *All that the Lord our God shall Command, that we will do.* Your Condition is now like unto theirs, and was represented therein. Consider therefore how things fell out with them; and what was the *Event* of their sin, and Gods dealing with them. They believed not, they made not good their Ingagement, they persisted not in their profession, but were *disobedient and stubborn*, and God destroyed them. They *fell in the Wilderness* and perished, not entring into Gods Rest, as hath been declared. If now you or any amongst you shall be found guilty of their sin, or the like answering unto it, do not think or hope that you shall avoid the like punishment. An *Example* of God's Severity is set before you in their Destruction. If you would not fall into it, or fall under it, labour by *Faith and Obedience* to Enter into the Rest of Christ. And this I take to be the true sense and importance of the words answering their *Coherence* and Relation unto them that go before. For those words, *let us Labour to enter into that Rest*, are no more, but, let us sincerely believe and obey, wherein we shall find through Jesus Christ, Rest to our Souls. Hereunto this clause of the Verse is a *Motive? lest any of you fall in the same Example of Unbelief.* Now if their sense should be, *lest any of you after their Example should fall into Unbelief*, then that of the whole must be, let us labour to *believe*, that we fall not into Unbelief; which is a meer *Battalogie*, and remote from our Divine Author. Hence observe

Precedent Judgments on others, are Monitory Ordinances unto us. They are so in *general* in all things that fall out in the Providence of God in that kind, whereof we may Judg by a certain Rule. This is the *Use* that we are to make of Gods Judgments, without a Censorious Reflection on them in particular, who fall under them; as our *Saviour* teacheth us in the Instances of the *Galileans whose Sacrifices Pilate mingled with their blood*, and those men *on whom the Tower in Siloe* fell. But there are many things peculiar in the *Examples* of this kind given us in the Scripture. For (1.) we have an *Infallible Rule* therein to judg both of the sins of men and the Respect that the Judgments of God had unto them. Besides (2.) they are designed Instances of the *Love and Care* of God towards us; as our Apostle declares, 1 *Cor.* 10. 11. God suffered their sins to *fall out*, and recorded his own Judgments against them in his Word, on Purpose for our Instruction. So that as he declared his *Severity* in them towards others, he makes known by them his Love and Care towards us. This gives them the nature of *Ordinances*, which all proceed from Love. To this End, and with a sense hereof, are we to undertake the consideration of them. So are they exceedingly instructive; to which purpose we have treated somewhat on the third Chapter whither we refer the Reader. Again *Obs.* I.

(2.) *It is better to have an Example, than to be made an Example of Divine displeasure*; yet this will befall us, if we neglect the former. For *Obs.* II.

(3.) *We ought to have no Expectation of escaping vengeance under the guilt of those sins, which others in a like manner guilty of, have not escaped.* We are apt to flatter our selves, that however it fared with others, it will go well with us; like him who blesseth himself and saies, *he shall have Peace when he hears the Words of the Curse*, This Self-pleasing and Security variously insinuates it self into our minds, and tenaciously cleaves unto us. But as we have any care of our Eternal welfare, we are to look upon it as our greatest Enemy. There is no more certain Rule for us to judg of our *own Condition*, than the *Examples of Gods dealings with others in the same.* They are all Effects of *eternal and invariable Righteousness*; and with God there is no *respect of Persons.* I might here insist on the ways and means, whereby this Self-flattery imposeth false Hopes and Expectations on men; as also on the Duties required of us for to obviate and prevent its actings; but must not too often digress from our main Purpose and Design. *Obs.* III.

VERS. XII, XIII.

THese next Verses contain a new *Enforcement* of the precedent Exhortation taken from the Consideration of the *Means of the Event threatned* in Case of Unbelief: Two things are apt to arise in the minds of men for their Relief against the fear of such *Comminations* as are proposed unto them. (1.) That their Failing in point of Duty, may not *be discerned* or taken notice of. For they will resolve against such Transgressions as are open, gross, and visible to all. For what is *partial* and secret, in a defect of Exactness and Accuracy, that may be overseen, or not be discovered. (2.) That *Threatnings* are proposed *in terrorem* only; to terrifie and aw men, but not with a Mind or Will of putting them into *Execution*. Both these vain pretences, and deceiving *Reliefs*, our Apostle in these Verses obviates the way of, or deprives men of them where they have been admitted. For he lets them know that they are to be tryed by *That*, or have to do with *Him*, who both actually discovers all the secret frames of our Hearts, and will deal with all men accordingly. Moreover, herein he informs them how, and in what manner it is necessary for them to attend unto his Exhortation, in the Performance of their Duty; namely not in or by a mere outward Observance of what is required of them with respect unto Profession only, but with an holy jealousie and watchfulness over their Hearts, and all the *intimate Recesses* of their Souls, the most secret actings of their *Spirits*, and thoughts of their minds; seeing all these things are open unto cognizance, and subject unto Trial.

VER. XII, XIII.

Ver. 12,13. ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.
Καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ· πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

ζῶν γάρ, ZΩΝ γὰρ, *vivus enim.* Syr. חיא הי *vivus est*; it supplyes הי *est*, as do all other Translations, though there be an *Emphasis* oft-times in sundry Languages in the omission of the *Verb Substantive*. Ours *Quick*; improperly; for that Word doth more ordinarily signify *speedy* than *living*; and I doubt not but many are deceived in this *Place* through the Ambiguity of that Word.

ὁ λόγος ὁ λόγος, *Sermo, verbum*; so is that Word promiscuously rendred by Translators, though the first using of *Sermo* in *John* 1. 1. caused some stir amongst them who had been long used to *Verbum*. But these Words are promiscuously used both by the *Antients*, and Learned men of latter Dayes. *The Word.* Syr. מלתהּ the same word that it useth *John* 1. 1. where the Person of the Son of God is spoken of.

ἐνεργὴς καὶ ἐνεργὴς, *& efficax*; so all the Latine Translators, *efficacious*; effectual in operation, *powerful*; but that denotes the Habit; this word intends the Act. Effectually operative. Syr. וברל סערא *& omnino*, or *ad omnia efficax. Altogether efficacious.* For ἐνεργὴς denotes a very intimate, active, powerful operation or Efficacy. Rhem. *Forcible.*

τομώτερος καὶ τομώτερος· *Vulg. Lat. Ari. Mon. penetrabilior*: scarce properly. For *Participles* in *bilis*, are mostly *Passive*; and in our Language, *penetrable*, is the Description of a thing that may be *pierced*, or is easie so to be. Hence the *Rhem.* render it more *pearsing. properly.* Beza, *penetrantior*: as *Erasmus. Valla*, and from him *Erasmus* say they would render it *incidentior*, were that a proper Latine Word. Ours, *sharper*; not so properly, more *cutting*, or more *piercing*. Syr. וחריפא טב *& longe penetrantior*; and much more cutting, sharp or piercing. It addes *Cal*, and *Tab*, to expres the form of the *Comparative Degree*, used in the Original.

ὑπὲρ πᾶσαν μάχαιραν δίστομον, ὑπὲρ πᾶσαν μάχαιραν δίστομον, *super omnem gladium ancipitem, above any two-edged Sword.* ὑπὲρ being added to the preceeding comparative τομώτερος, eminently

nently exalts one of the *comparates* above the other. Syr. רתרין פומיתּ, *before a Sword with two mouths.* Both the *Hebrews* and the *Greeks* call the *Edge* of the Sword its *mouth*, στόμα τῆς μαχαίρας, *the Mouth of the Sword*, it being that wherewith it devours. Beza, *quovis gladio ancipiti.* Erasm. *utrinque incidente.* Arab. *and in cutting sharper than a Sword of two Edges.* Æthiopick, *than a Rasor*: than any two-edged Sword.

καὶ διϊκνούμενος καὶ διϊκνούμενος; *& pertingens*; *& pertinget.* Sy. ועאלא *& ingreditur*, and *entreth*, reacheth unto, cometh into, *pierceth into.* διϊκνούμενος, *penetrans.*

ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, *Usque ad divisionem animæ & spiritus.* Beza, *animæ simul ac spiritus*; *both of soul and spirit*; expressing the Particle τε, which yet in some Copies is wanting. ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, *penetrans usque ad divisionem animæ & spiritus.*

ἁρμῶν τε καὶ μυελῶν, *Compagumque & medullarum.* Of the *joynts and marrow.* The Syriack adds ורבמא *and of the Bones.* Æthiopick, *Et discernit animam ab* ἁρμῶν τε καὶ μυελῶν. *anima, & quod noctescit à nocte: discerneth one soul from another*; *and that which is dark from night*, that is, the most secret things.

καὶ κριτικὸς, *& discretor.* Vulg. Lat. *& judicat*, *& dijudicat*: judgeth, discerneth. *Judex. Criticus.* And is *a discerner.* That is one that discerneth by making a right judgment of things. καὶ κριτικὸς, *& discretor.*

ἐνθυμήσεων, *Cogitationum.* Æthiopick, *Cogitationum desiderabilium*, desireable thoughts, not without Reason, as we shall see. ἐνθυμήσεων

καὶ ἐννοιῶν καρδίας· Vulg. Lat. Ari. Erasm. *Intentionum cordis*: of the Intentions of the Heart. Beza, *conceptuum*; *Conceptionis, intents*; a word of a deeper sense. There may be *conceptus*, where there is not *intentio* or *propositum*. Syr. *The will of the Heart.* See *Ephes.* 2. 3. καὶ ἐννοιῶν καρδίας, *& cogitationum cordis.*

καὶ οὐκ ἔστι κτίσις· *& non est Creatura.* And there is not a Creature. Beza. *nulla est res creata*; and there is no *created thing*, more proper in Latine, but a creature is common with us. καὶ οὐκ ἔστι κτίσις, *& non est creatura.*

ἀφανὴς· Beza, *non manifesta.* Ours, *that is not manifest.* Vulg. Lat. *invisibilis.* And the Rhem. *invisible*, not properly: *not manifestly apparent.* Syr. *that is hid.* ἀφανὴς, *occulta.*

πάντα δὲ γυμνὰ· Beza, *imo omnia nuda: yea all things are naked.* but all things are naked. πάντα δὲ γυμνὰ, *omnia autem nuda.*

καὶ τετραχηλισμένα· Vulg. Lat. *aperta*; open. Beza, *intimæ patentia*; inwardly open. Erasm. *resupinata*; *laid on their backs*, *open.* Syr. וגל and manifest; or revealed. καὶ τετραχηλισμένα, *& revelata.*

πρὸς ὃν ἡμῖν ὁ λόγος· Beza. *quo cum nobis est negotium*; which Ours render; *with whom we have to doe.* Vulg. Lat. *ad quem nobis sermo.* Rhem. *to whom our speech is.* Syr. *to whom they give account.* And the Arabick to the same purpose, *before whom our tryal or excuse must be.* What help we may have in the Understanding of the Words from these Various Translations of them; we shall see in our Consideration of the particulars of the Text. The Difficulty of the Place hath caused me to enquire the more diligently into the *sense of Translators* upon the Words themselves. πρὸς ὃν ἡμῖν ὁ λόγος.

VERS. XII, XIII.

Ver. 12,13. *For the Word of God is living and powerful* (or, effectual) *and sharper*, (more cutting, or cutting more) *than any two-edged sword, piercing even to the dividing asunder of the joynts and marrow*; *and is a discerner* (a discerning Judge) *of the thoughts and intents*, (conceptions) *of the Heart.*
Neither is there any creature that is not (apparently) *manifest in his sight*; *but all things are naked, and opened unto the Eyes of him, with whom we have to doe*; or, to whom we must give an Account.

THe whole Exposition of these Words, depends on the *Subject* spoken of *ver.* 12. That therefore we must first diligently inquire into. This being rightly stated; the things spoken must be duely accommodated unto it, and in these two things doth the due *Exposition* of these Words consist. Now this Subject is ὁ λόγος τοῦ Θεοῦ, *the Word of God.* It is known that this Name sometimes in the Scripture denotes the *Essential Word of God*, sometimes the *Word spoken by him.* Or, λόγος Θεοῦ is either ὁ λόγος τοῦ Θεοῦ, Θεοῦ.

ἐνδιάθετος, that is the *Eternal Son of God*, or, προφορικὸς, his *enunciative Word*, the Word of his Will, his declared, written Word. And the confounding of these is that which so intangleth the *Quakers* amongst us, or rather is that whereby they endeavour to entangle others, and seduce unlearned and unstable Souls. But all sorts of *Expositors* are divided in Judgment about which of these it is that is here intended. Amongst the Antients, *Ambrose* with many others, contend that it is the *Essential and Eternal Word of God* which is spoken of. *Chrysostome* seems rather to encline to the *Written Word*. The Expositors of the Roman Church are here also divided. *Lyra*, *Cajetan*, *Carthusianus*, *A Lapide*, *Ribera*, with sundry others, pleaded for the *Essential Word*. *Gatenus*, *Adamus*, *Hessetius*, *Estius* for the *Word Written*. So do the *Rhemists* in their Annotations, and particularly for the Word of Threatning. Amongst the Protestants, few judge the *Essential Word*, or Son of God Jesus Christ to be intended. *Jacobus Capellus* and *Gomarus* I have only met withall, that are positively of that mind. Among the Rest, some take it for the *Word of God* preached in General, as *Calvin*; some for the *Threatnings* of God with the *Rhemists*; and some peculiarly for the Gospel. *Crellius* waves all these, and contends that it is the *Decree of God* which is designed, which when he comes to the Explanation of, he makes it the same with his *Threatnings*. I shall enquire with what Diligence I can, into the true and direct meaning of the Holy Ghost herein.

First; I grant, that the Name here used, ὁ λόγος τοῦ θεοῦ, *the Word of God*, is ascribed sometimes to the *Essential Word of God*, and sometimes to his *Enunciative Word*, or the Scripture, as inspired and written. That the Son of God is so called we shall shew afterwards: And that the *Declaration* of the Will of God, by the Penmen of the Scripture is so termed, is obvious and acknowledged by all; but only our *Quakers*. But Testimonies are full, many and pregnant to this purpose: Luk. 5. 1. *The multitude pressed on him to hear* τὸν λόγον τοῦ θεοῦ, *the Word of God*; where the Word of God is directly distinguished from him that spake it; which was *Jesus Christ*. Ch. 8. 12. the Seed is ὁ λόγος τοῦ θεοῦ, *the Word of God*; that is, the Word preached by Jesus Christ the *good Sower of that Seed*, as the whole Chapter declares. *Chap.* 11. 28. *blessed are those that hear* τὸν λόγον τοῦ θεοῦ, καὶ φυλάσσοντες αὐτὸν, *the Word of God, and keep it*; that is preserve it in their Hearts, and obey it being heard, *Mark* 7. 13. *making void* τὸν λόγον τοῦ θεοῦ, *the Word of God, by your Traditions*, The Word of God, that is, in his Institutions and Commands, is directly opposed to the Traditions and Commands of men; and so is of the same general Nature. *Acts* 4. 31. *They were filled with the Holy Ghost, and spake out* τὸν λόγον τοῦ θεοῦ, *the Word of God*, the Word which they preached, declaring Jesus Christ to be the Son of God. When *Philip* had preached the Gospel at *Samaria* and many believed, it is said *Acts* 8. 14. that the *Apostle heard that Samaria had received* τὸν λόγον τοῦ θεοῦ, *the Word of God*; or believed the Doctrine of the Gospel preached unto them. Chap. 12. 24. ὁ δὲ λόγος τοῦ θεοῦ ηὔξανε καὶ ἐπληθύνετο, *but the Word of God grew and multiplyed*: that is, upon the death of *Herod* it was more and more preached and received. 1 *Cor.* 14. 36. *Did the Word of God goe out from you, or came it to you alone?* In like manner is it used in many other places. I have instanced in these to obviate the vain Clamors of those men, who will not allow the *Scripture*, or *Gospel* as preached to be called the *Word of God*. So ὁ λόγος absolutely, the Word, and the Word of the Gospel, the Word preached, the Word of Christ, are common notations of this Declared Word of God.

Secondly, It is granted that the *Attributes* and *Effects* that are there ascribed unto the *Word of God*, may in several senses be applyed to the one and the other of the things mentioned. That they are properly ascribed unto the *Eternal Son of God* shall be afterwards declared. That in some sense also they may be applyed unto the Written Word, other places of the Scripture, where things of the same Nature are ascribed unto it do manifest, *Isa.* 49. 2. *Psal.* 45. 6. *Psal.* 105. 9. & 107. 20. & 147. 15, 18. *Isa.* 40. 8. & 55. 11. are cited by *Grotius* to this purpose, whereof yet more do clearly confirm the Assertion. For though the *Word of God* be mentioned in them, yet in some of the places, the *Essential Word of God*, in most of them his *Providential Word*, the Word of his Power is unquestionably intended. But see *Hos.* 6. 5. 1 *Cor.* 14. 24, 25.

Thirdly; It must be acknowledged, that if the things here mentioned be ascribed unto the *Written Word*, yet they do not *primarily* and absolutely belong unto it upon its own account; but by vertue of its *Relation* unto Jesus Christ whose Word it is,

is, and by reason of the *Power and Efficacy* that is by him communicated unto it. And on the other hand; if it be the *Son*, or the *Eternal Word* of God, that is here intended, it will be granted that the things here ascribed unto him, are such, as for the most part he Effects by *his Word* in and upon the Hearts and Consciences of men. Hence the Difference that is between the Various Interpretations mentioned, in the issue concurres in the same things; though the *Subject* primarily spoken of be variously apprehended. Now that this is the *Word of Gods Will*, his *enunciative Word*, his Word *written*, spoken, preached, is by very many contended and pleaded on the ensuing Reasons.

First, From the Subject; Because the *Son of God*, or Christ is no where in the Scripture called ὁ λόγος τοῦ θεοῦ, the Word, or Word of God, but only in the writings of *John the Apostle*; as in his *Gospel* and the *Revelation*. By *Paul* he is every where, and in an especial manner in this Epistle, called the *Son*, the *Son of God*, *Jesus Christ*, and no where is he termed by him the *Word*, or the *Word of God*. This Argument is made use of by all that are of this mind: but that it is not availeable to evince the conclusion intended, shall immediately be made manifest.

Secondly, From its Attributes; They say the things here spoken of, and attributed unto the *Word of God*, as that it is *powerful*, *sharper than a two-edged Sword*, *piercing to the dividing asunder of the soul and spirit*, are not *personal properties*, or such things as may properly be ascribed unto a *Person*, as the Eternal Word of God is; but rather belong unto *Things*, or a thing, such as is the Word preached. Now this must be particularly examined in our Exposition of the Words, wherein it will be made to appear, that the Things here ascribed unto *the Word of God*, taken together, in their *Order* and *Series*, with respect unto the End designed, are such as cannot firstly and properly belong to any thing but a *Person*, or an intelligent *Subsistence*, though not merely as a person; but as a person acting for a certain End and Purpose, such as the Son of God is; and this will also be evinced in our Exposition of the Words.

Thirdly, From the Context; It is objected by *Estius*, that the mentioning or bringing in of Christ the *Son of God* in this place is abrupt, and such as hath no occasion given unto it. For the Apostle in the precedent Verses is professedly treating about the *Gospel*; and the *Danger they were in* that should neglect it, or fall away from the Profession of it. Hence it naturally follows, that he should confirm his *Exhortation*, by acquainting them with the Power and Efficacy of that Word which they did despise. But neither is there any Force in this Consideration. For (1.) We shall see, that there is a very just *Occasion* to introduce here the mention of the *Lord Christ*, and that the Series of the Apostles Discourse and arguing did require it. (2.) It is the Way and manner of the Apostle in this Epistle, to issue his Arguings and Exhortations in considerations of the *Person of Christ*, and the Respect of what he had insisted on thereunto. This we have already manifested in several Instances. Thus (3.) in particular, when he had treated of the *Word of the Law*, and of the *Gospel*, he closeth his Discourse, by minding them of the *Punishment* that should and would befall them by whom they were neglected. Now *punishing* is the Act of a Person and not of the Word; *Chap.* 2. 1, 2, 3. And there is the same Reason, for the Introduction of the Person of Christ in this place. (4.) *Estius* himself doth, and all must confess, that it is either *God* or *Christ* that is intended, *ver.* 13. *with whom we have to do*; and before *whose eyes all things are open and naked*. And if the order of the Discourse admit of the Introduction of the Person of Christ, *ver.* 13. no Reason can be assigned why it may not do so, ver. 12. Yea, it will be found very difficult, if possible, to preserve any tolerable connexion of Speech, and so to separate those Verses, that what is spoken of in the *one*, should not be the *Subject* of the other also.

Fourthly; *Camero* argues from the connexion of the Words to prove the *preaching of the Word*, and not the Person of Christ to be intended. For, saith he, the Conjunction γὰρ, noteth the Reason of the things spoken of before. But that which preceeds is a *Dehortation* from the contempt of the Gospel. And the Reason hereof the Apostle gives in these Verses; in that those who forsake the Gospel which they have once embraced, are wont to be *vexed in their Consciences*, as those who have denyed the known Truth. And although they seem to be quiet for a Season, yet it is *stupidness* and not Peace that they are possessed with. Now his *Judgment* is often ascribed unto the Word of God.

Ans.

Anſw. Theſe things are ſomewhat obſcurely propoſed. The meaning ſeems to be, that the Apoſtle *threatens the Hebrews* with the *judging and diſquieting Power of the Word*, when it is by any rejected. But this is inconſiſtent with the true deſign of the Words, which we before laid down. Having exhorted them to *Perſeverance*, and to take heed that they neglected not the promiſe of Entring into the Reſt of God through *Unbelief*, he preſſeth them farther to Care, *Diligence*, Sincerity and Conſtancy in the Performance of the Duty that he had exhorted them unto. And this he doth from the conſideration of the *Perſon of Chriſt*, the Author of the Goſpel; as his manner is in all his Arguings to bring all to that point and Center. And as to his preſent purpoſe, ſuitably unto his Exhortation and the Duty which he injoyned them, he inſiſts upon his *Ability* to diſcern and diſcover all the ſecret frames and actings of their Spirits, with all the *wayes* and means whereby a *Declenſion* in them, might be begun or carried on.

I do judge therefore that it is the *Eternal Word of God*, or the *Perſon of Chriſt* which is the Subject here ſpoken of; and that upon the enſuing Reaſons.

Firſt; ὁ λόγος, and ὁ λόγος τοῦ Θεοῦ, *the Word*, and *the Word of God*, is the proper Name of Chriſt in reſpect of his Divine Nature, as the Eternal Son of God. So is he called expreſly; *John* 1. 1, 2. *Revel.* 19. 13. καλεῖται τὸ ὄνομα αὐτοῦ, ὁ λόγος τοῦ Θεοῦ, *His Name is called*, or, this is his Name, *the Word of God*. This therefore, being the *Name of Chriſt*, where all things that are ſpoken of it, do agree unto him, and there be no cogent Reaſons in the Context to the contrary, he is preſumed to be ſpoken of; nor will any Rule of Interpretation give countenance to the embracing of another ſenſe.

It is, as we heard before, excepted againſt this *firſt Reaſon*, that Chriſt is called ὁ λόγος the *Word*, only in the Writings of *John* the *Evangeliſt*; and no where elſe in the New Teſtament: particularly, not by our *Apoſtle* in any of his Epiſtles.

Anſw. (1.) This obſervation can ſcarcely be made good, I am ſure not convincingly. *Luke the Evangeliſt* tells us that ſome were ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται τοῦ λόγου, *Chap.* 1. 2. *from the Beginning Eye-Witneſſes and Miniſters of the Word*; that is, of the Perſon of Chriſt. For theſe words are expounded, 1 *Joh.* 1. 1. *That which was from the Beginning, which we have heard, which we have ſeen with our Eies, which we have looked upon, and our hands have handled of the Word of Life:* They were αὐτόπται τοῦ λόγου; *Eye-Witneſſes of the Word*. How they could be ſaid to be Ey-witneſſes of the *Word* preached, is not evident. *Hierom* renders the Words; *Sicut tradiderunt nobis, qui ab initio viderunt ſermonem & miniſtraverunt ei. Præfat. in Evangel. As they delivered unto us, who from the beginning themſelves ſaw the Word, and miniſtred unto him.* And ὑπηρέται, muſt reſpect a *perſon* to whom thoſe ſo called do miniſter, and not the *Word* that is adminiſtred. In the ſame ſenſe the Word is uſed again moſt probably, *Acts* 20. 32. Παρατίθεμαι ὑμᾶς, ἀδελφοὶ, τῷ Θεῷ, καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν· *I commend you, Brethren, to God, and to the Word of his Grace, which is able to build you up, and give you an Inheritance.* To be able to build us up, and give us an Inheritance, is the property of a *Perſon*. Nor can they be aſcribed to the Word preached, without a forc'd *Proſopopæia*, and ſuch as is unuſual in Scripture. Therefore this λόγος τῆς χάριτος τοῦ Θεοῦ, is the *Son of God*. And he is called the *Word of his Grace*, either becauſe he was given unto us of his *mere Grace*, as he is elſewhere called the *Son of his Love*; or τῆς χάριτος may be *Genetivus Effecti*, the *Word* that is the Author and Cauſe of *Grace*; as God himſelf is called the *God of Peace and Love*. 2 *Cor.* 13. 11. To him therefore are Believers committed and commended by the Apoſtle, as a Recommendation is made of one man unto another in or by an *Epiſtle*, See its ſenſe in *Acts* 14. 23. 1 *Tim.* 1. 18. 1 *Pet.* 4. 19. Now the Word of the Goſpel is ſaid to be *committed*, or *commended* unto us, 2 *Tim.* 2. 2. So as we cannot, unleſs it be exceeding *abuſively*, be ſaid to be committed and commended thereunto. And if any will not admit the Perſon of Chriſt to be here intended, by the *Word of Gods Grace*, I would ſupply an *Elipſis*, and read the Text, I commend you to God, and the Word of his Grace, even *to him that is able*, which I acknowledg the manner of the Expreſſion by the Article τῷ δυναμένῳ, will bear.

(2.) But whatever may be ſpoken concerning this *Phraſeologie* in other Places and in other Epiſtles of this *Apoſtle*, there is peculiar Reaſon for the uſe of it here. I

have

have obſerved often before, that in writing of this *Epiſtle* to the *Hebrews*, our Apoſtle accommodates himſelf to the Apprehenſions and Expreſſions that were then in uſe among the *Hebrews* ſo far as they were agreable unto the Truth, rectifying them when under miſtakes, and arguing with them from their own Conceſſions and Perſwaſions. Now at this time there was nothing more common or uſual among the *Hebrews* than to denote the *ſecond ſubſiſtence in the Deity*, by the name of the *Word of God*. They were now divided into two great Parts; Firſt the Inhabitants of *Canaan* with the Regions adjoining and many old Remnants in the *Eaſt* who uſed the *Syro-chaldean Language*, being but one Dialect of the *Hebrew*; And Secondly, the Diſperſions under the *Greek Empire*, who are commonly called *Helleniſts*, who uſed the *Greek Tongue*; And both theſe ſorts at that time did uſually in their ſeveral *Languages* deſcribe the ſecond Perſon in the Trinity, by the name of the *Word of God*. For the former ſort, or thoſe who uſed the *Syro-chaldean Dialect*, we have an Eminent proof of it in the Tranſlation of the Scripture, which, at leaſt ſome Part of it, was made about this time amongſt them, commonly called the *Chaldee Paraphraſe*. In the whole whereof, the *ſecond Perſon* is mentioned under the name of [illegible] *Memra daiya*, or the *Word of God*. Hereunto are all *Perſonal Properties* and all *Divine Works* in that Tranſlation aſſigned, with an illuſtrious Teſtimony to the Faith of the old Church concerning the *diſtinct ſubſiſtence* of a Plurality of Perſons in the Divine Nature. And for the *Helleniſts* who wrote, and expreſſed themſelves in the Greek tongue, they uſed the name of ὁ λόγος τοῦ Θεοῦ, *the Word of God*, to the ſame purpoſe, as I have elſewhere manifeſted out of the writings of *Philo*, who lived about this Time, between the Death of our Saviour and the Deſtruction of *Jeruſalem*. And this one Conſideration is to me abſolutely Satisfactory as to the intention of the Apoſtle in the uſing of this Expreſſion; eſpecially ſeeing that all the things mentioned, may far more properly, and regularly be aſcribed unto the *Perſon* of the Son, than unto the *Word* as written or preached. And whoſoever will take the Pains to conſider, what occurs in the *Targums* concerning their [illegible] the *Word of God*, and compare it with what the Apoſtle here ſpeaks and the manner of its Introduction, will, if I greatly miſtake not, be of the ſame mind with my ſelf. But I ſhall add yet ſome farther Conſiderations.

(3.) The Introduction of the ὁ λόγος, of the *Word* here, is with reſpect unto a Commination, or an *Admonition*. For the Deſign of it, is to beget a *Reverence* or Fear in the minds of men about their *Deportment* in the Profeſſion of the Goſpel, becauſe of the Conſequents of Diſobedience in Puniſhment and Revenge. Now the Lord Chriſt is particularly termed the *Word of God*, with reſpect unto the Judgments that he exerciſeth with regard unto his Church and his Goſpel. *Revel.* 19. 13. That Adminiſtration therefore being here reſpected, gives occaſion unto a peculiar *Aſcription* of that name unto him; The *Word of God*, who will deſtroy all the oppoſers and forſakers of the Goſpel.

(4.) It cannot be denyed, nor is by any, but that it is the *Perſon of the Son*, or of the Father, that is intended; *ver.* 13. Indeed it is directly of the Son, as we ſhall manifeſt from the cloſe of the Words; But all confeſs God to be intended. Nor can theſe Expreſſions, of *all things manifeſt in his ſight, and being open and naked unto his Eyes*, be applyed unto any other, or intend any other but God. And that it is the Son who is eſpecially intended, the Cloſe of the Verſe doth evince, πρὸς ὃν ἡμῖν ὁ λόγος. He ſpeaks of him *with whom we have to do*. Some take πρὸς ὃν here for περὶ οὗ, *concerning whom*, ἡμῖν ὁ λόγος, *noſtra Oratio eſt, our Diſcourſe* is; which muſt needs denote the Son, concerning whom in this whole Epiſtle he treats with the *Hebrews*. Ours, *with whom we have to do*; that is, in this matter, who hath a concernment in us, and our ſtedfaſtneſs or declenſion in Profeſſion. And this alſo properly and immediately deſignes the *Perſon of the Son*. The Preciſe ſenſe of the words is, *Cui à nobis reddenda Ratio eſt*; *to whom we muſt give an account*, both here, and hereafter; ſo *Chryſoſtome*, and the *Syriack Tranſlation* expreſly. Principally this reſpects the laſt days Account, called our λόγος or *Ratiocinium*, Heb. 13. 17. *They watch for your ſouls*, ὡς λόγον ἀποδώσοντες, *as theſe that muſt give an Account.* Luke 16. 2. ἀπόδος τὸν λόγον; *give an Account of thy ſtewardſhip.* Rom. 14. 12. *Every one of us* λόγον δώσει, *ſhall give an Account of himſelf unto God.* 1 Pet. 4. 5. οἳ ἀποδώσουσι λόγον, *who ſhall give an Account unto him who is ready to judg the quick and the dead.* And this Account is certainly to be given up immediately to Jeſus Chriſt. *Acts* 17. 31. *Rom.* 14. 9, 10.

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Nor is it any way obftructive to the embracing of this fenfe that ὁ λόγ@ fhould be taken fo diverfly in the beginning of the *twelfth* and end of the *thirteenth* Verfe, during the Continuation of the fame Difcourfe. For fuch an *Antanaelafis* is not only very frequent, but very Elegant: ὁ λόγ@ τȣ̃ Θεοῦ, πρὸς ὃν ἡμῖν ὁ λόγ@, See *Matth.* 8. 22. 2 *Cor.*5.21. *Joh.*1. 11. It is therefore the *Perfon of Chrift* which is undeniably intended in the 13*th Verfe*; even he to whom we muft give an Account of our Profeffion, of our Faith, and Obedience. And the *Relative* αὐτȣ̃ in the firft claufe of that Verfe in *his* fight, can refer to nothing Properly, but the ὁ λόγ@ or *Word of God*, ver. 12. And its dependance is clear thereon. Is *a difcerner of the thoughts and intents of the heart*, neither is there any Creature, that is not manifeft *in his fight*. So a Reafon is affigned in the Beginning of the thirteenth Verfe, of what was affirmed in the clofe of the twelfth; He is *a Difcerner of the thoughts of the Heart, becaufe all things are manifeft unto him.*

(5.) The *Attributes* here afcribed to the *Word*, ver. 12. do all of them properly belong unto the *Perfon of Chrift*, and cannot firftly and directly be afcribed to the Gofpel. This fhall be manifefted in the enfuing Explication of the words.

Firft it is faid to be, ζῶν, *vivus, vivens*, living; which as was obferved we have tranflated ambiguoufly, *quick*. ζῶν is applyed to God himfelf, as expreffing a Property of his Nature. *Matth.* 16. 16. 1 *Tim.* 4. 10. *Heb.* 3. 12. And it is alfo peculiarly afcribed unto Chrift the Mediator, *Revel.* 1.18. *And he is* ὁ ζῶν, *the Living one.* And two things are intended in it. (1) That he who is fo, hath *life in himfelf.* (2.) That he is the *Lord of Life* unto others. Both which are emphatically fpoken of the Son. (1.) He hath *Life in himfelf*, John 5. 26. And (2.) He is the *Prince of* Life, *Acts* 3. 15. or the Author of it. He hath the difpofal of the life of all, whereon all our Concernments temporal and eternal do depend. See *Joh.* 1. 4. And it is evident how fuitable unto the purpofe of the Apoftle, the mention hereof at this time is. He minds the *Hebrews*, that he with whom they have to do in this matter is the *Living one*; As in like manner he had before exhorted them to take heed of departing *from the Living God*; and afterwards warns them how *fearful* a thing it is to fall into the hands of the *Living* God, *Chap.* 10. 31. So here to diffwade them from the one, and to awe them with the other, he minds them that the *Word of God*, with whom in efpecial manner they have to do, is *Living*. What is contained in this Confideration hath been declared on *Chap.* 3. 13. Now this cannot properly be afcribed unto the *Word of the* Gofpel. It is indeed the Inftrumental means of *quickning* the Souls of men with fpiritual Life. Or it is the Inftrument that the Lord Chrift maketh ufe of to that purpofe. But in it felf it is not abfolutely *Living*; It hath not Life in its felf, nor in its Power. But Chrift hath fo, *For in him is Life, and the Life is the Light of men.* Jo.1.4. And this one *Property* of him with whom we have to do, contains the two great Motives unto Obedience; Namely, that on the one fide he is able to fupport us in it, and *reward* us eternally for it; on the other, that he is able to *avenge* all difobedience. The one will not be *unrewarded*, nor the other *unrevenged*, for he is the *Living one* with whom in thefe things we have to do.

Secondly; it is ἐνεργὴς; *Powerful.* Power for Operation is an Act of Life. And fuch as is the Life of any thing, fuch is its *power* and operation. Thefe things, Life, Power, and Operation anfwer one another. And this word fignifies, *actual Power*, Power acted or exerted, actuated Power; or Power effectual in actual Operation. Having therefore firft affigned *Life* to the Word of God, that is the Principle of all Power, Life in himfelf, as being the Living one, our Apoftle adds that he *exerts that Power of Life* in actual Operation, when, where and how he pleafeth. He is ἐνεργὴς. Ἐνεργέω, I confefs is a common word, fignifying the *Efficacy* of any thing in Operation according to its Principle of Power. But it is that alfo whereby our Apoftle moft frequently expreffeth the almighty, effectual, operating Power of God in and about Spiritual things. 1 *Cor.* 12. 6, 11. *Gal.* 2. 8. *Chap.* 3. 5. *Eph.*1. 11. *Phil.* 2. 13. 1 *Theff.* 2. 13. *Ephef.* 1. 19. *Col.*2. 12. and elfwhere. And this was neceffary to be added to the Property of *Life*, to manifeft that the Lord Chrift, the *Word of God*, would effectually put forth his Power in dealing with Profeffors according to their Deportment, which afterwards is expreffed in fundry Inftances. And herein the Apoftle lets both the *Hebrews* and us know, that the Power that is in Chrift lies not idle, is not ufelefs, but is continually exercifing it felf towards us, as the matter doth require. There is alfo, I acknowledge, an *Energy*, an opera-

operative Power in the Word of God, as written or preached. But it is not in it primarily, by virtue of a *Life* or *Principle of Power* in it felf: but only as a *Confequent* of its being *his Word*, who is the living one, or, as it is indeed *the Word of the Living God.*

The Original of the Power of Chrift in *Life*, and the Efficacy of it in *Operation*, being laid down, he farther declares it, (1.) By its *Properties*. (2.) By its *Effects*.

The *Property* of the Word with refpect unto the exercife of his Power is, that it is τομώτερ@ ὑπὲρ πᾶσαν μάχαιραν δίστομον. From τέμνω to *cut* or *divide* is τομὸς, *fcindens, incidens, cleaving, cutting*, or that which is *vi inciforiâ præditus*, indued with a cutting Power: τομώτερ@ in the Comparative Degree. *Valla* fayes, he would render it *incidentior*, were that word ufed. So in *Phocylides*; τομώτερ@

Ὅπλον τοι λόγ@ ἀνδρὶ τομώτερόν ἐστι σιδήρω.

Telum ferro penetrantius: acutior, penetrantior, (See the different Tranflations of the Word before.) *fharper, more piercing.* ὑπὲρ πᾶσαν μάχαιραν δίστομον. The *Prepofition* added to the *Comparative Degree*, increafeth the fignification. For it might have been faid; τομὸς ὑπὲρ πᾶσαν, or τομώτερ@ πάσης μαχαίρας: but the construction ufed expreffeth the greateft Diftance between the *Comparats*; than any two edged Sword: δίστομ@, that is, ἀμφίστομ@, *gladius biceps, anceps, utrinque incidens*; double-edged or mouthed, cutting every way. פי חרב the *mouth of the Sword*, is an *Hebraifm*; with fuch an Elegance in the Allufion as moft Languages have admitted it. The Metaphor is doubtlefs taken from *wild beafts*, whom mankind firft feared, that devoured with their mouths, which when the Sword began to be ufed for Deftruction, gave them occafion to call its *Edge*, by the Name of its *Mouth*: δίστομ@, *double-mouthed*, cutting each way, that leaves nothing unpierced whereunto it is applyed. Chrift in the excercife of his Power is faid to *be more piercing than any two-edged Sword.* For fo doth God often times fet forth himfelf and his Power, with an Allufion to things fenfible, thereby to convey a Notion and Apprehenfion of them to our Underftandings. So he is faid to be a *Confuming Fire*, and that he will be as a *Lion*; things of great Terrour to men. This of a *Sword* is often mentioned with refpect unto the *Lord Chrift*, Ifa. 49. 2. *Revel.* 1. 16. Out *of his Mouth went a fharp two-edged Sword.* And it is principally affigned unto him with refpect unto the Exercife of his Power in and by his Word, which is called the *Sword of the Spirit*, Ephef. 6. 17. The *fword that is on his Thigh*, Pfal. 45. 5, 6. which he hath in readinefs when he goeth forth to fubdue the Souls of men to himfelf; as it is alfo the *Rod of his Power*, Pfalm 110. 2. But it is Chrift himfelf who makes the Word powerful and fharp, the principal Efficiency is in himfelf, acting in and with it. That then which is here intended, is the Spiritual, Almighty, *Penetrating Efficacy* of the Lord Chrift, in his dealing with the Souls and Confciences of men, by his Word and Spirit. And whereas there is a two-fold ufe of a *Sword*; the one *Natural*, to cut or pierce through all Oppofition, all Armour of Defence, the other *Moral* to execute Judgment and Punifhments, whence the Sword is taken for the Right and Authority of Punifhing, and oft-times for Punifhment it felf, *Rom.* 13. 4. Here is an Allufion unto it in both Senfes. The Lord Chrift by his Word and Spirit, *pierceth* into the Souls of men (as we fhall fee in the next claufe) and that notwithftanding all the Defence of Pride, Security, Obftinacy and Unbelief, which they wrap up themfelves in; according to the *Natural Ufe* of the Sword. Again, he by them executes Judgments on wicked men, Hypocrites, falfe Profeffors and Apoftates. He *fmites the Earth with the Rod of his Mouth, and flaies the wicked with the breath of his Lips*; Ifa. 11. 4. He cuts off the Life of their carnal Hopes, falfe Peace, worldly Security; whatever they live upon, by the *two-edged Sword* that proceeds out of his Mouth. And the minding of the *Hebrews* hereof was exceedingly fuited to his prefent purpofe, as hath been declared. And in the purfuit of this double Allufion, are the enfuing expreffions accommodated to the matter intended.

Secondly; this Power of the Word is defcribed by its Effects: διϊκνȣ́μεν@ ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματ@, ἁρμῶν τε καὶ μυελῶν; καὶ κριτικ@ ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. The *Act* it felf intended, is in the firft word; διϊκνȣ́μεν@. The Object of that Act is doubly expreffed; (1). By *Soul* and *Spirit*. (2.) *joynts* and

and *marrow*. And (3.) There is the Extent of this Act with reference unto that Object; expreffing the Effect it felf; ἄχρι μερισμοῦ: *to the Dividing of* them.

Διϊκνούμενος, Διϊκνούμενος, *perveniens, penetrans*; Piercing, fay we; in anfwer to the fharpnefs before expreffed. The Word in other Authors is varioufly rendred by *pervado, permeo, pervenio, attingo*; to pafs through, to reach unto, to attain an End; from ἵκω *to come*. It is here in the purfuit of the former Allufion ufed elegantly to exprefs the Power of Chrift, as a Sword piercing into the Soul. And the meaning of the following Expreffions is, that it doth fo into the *innermoft Receffes*, and as it were the fecret Chambers of the Mind and Heart. And this word is no where elfe ufed in the Scripture.

ψυχῆς τε καὶ πνεύματος. (2.) The *Object* of this Piercing is the *Soul and Spirit*. Some think that by ψυχὴ the natural and *unregenerate* part of the *Soul* is intended; and by πνεῦμα, that which is in it *renewed* and regenerate. And there is fome ground for that Explication of this Diftinction. For hence is a man wholly unregenerate called ψυχικὸς, 1 *Cor*. 2. 14; fay we the *Natural Man*. And though ψυχὴ abfolutely ufed do denote either the *Being* of the rational Soul, or *Life* which is an Effect thereof; yet as it is oppofed to the *fpirit*, or diftinguifhed from it, it may denote the *unregenerate part*, as σάρξ the *flefh* doth, though abfolutely it fignifies one part of the material fubftance of the Body; From hence is an *unregenerate perfon* denominated ἄνθρωπος ψυχικὸς. So the Spiritual part is frequently called πνεῦμα the Spirit; as *Jo*. 3. 6. and a Regenerate perfon πνευματικὸς, the *Spiritual* man, 1 *Cor*. 2. 15. According to this Interpretation, the Senfe of the Words is, that the *Word of God* the Lord Chrift by his Word and Spirit *pierceth* into the ftate of the Soul, to difcover *who* or *what* is regenerate amongft us, or in us; and who or what are not fo. The Principles of thefe things are varioufly involved in the *Souls* of men, fo that they are not oft-times difcernable unto them in whom they are; as to whether of them is predominant. But the Lord Chrift makes a μερισμὸς, *a Divifion* with a diftribution, referring all things in the Soul to their proper fource and *Original*. Others judge, that whereas our Apoftle makes a Diftinction between *Soul* and *Spirit*, as he doth in other places, he intends by ψυχὴ, the Soul, the *Affections*, the *Appetite* and *Defires*; and by πνεῦμα, the *Spirit*, the mind or Underftanding, the τὸ ἡγεμονικὸν, the conducting part of the Soul. And it is moft probable that he here intends the fame. For fetting out the *penetrating Power* of the Word of God with reference unto the Souls of men, he diftributes the Soul into, as it were, its principal conftituent parts, or Faculties of it; that is, the Mind, that leads, conducts and guides it, and the *Paffions* that fteer and ballance it; wherein all the moft fecret receffes and fprings of all its actings do lie. And this fenfe is confirmed from the following words, wherein the fame thing is afferted under a Different notion, namely of the *joints* and *marrow*; that which in the Soul anfwers the *joints* and *marrow* in the Body, by way of Allufion, is that which is intended. *Joints* and *marrow* in themfelves, are things *fenfual* and flefhly, that have no concern in this matter. But in the Body they are doubly confiderable.

ἁρμῶν τε καὶ μυελῶν.

(1.) Upon the Account of their *Ufe*; and fo they are the *Ligaments* of the whole; the principal and only means of communication to the Members from the Head, and among themfelves. So this ufe of them is tranflated to Spiritual things, *Ephef*. 4. 16. And by a *luxation* or difcontinuation of them the whole Body will be diffolved.

(2.) On the Account of their *Hiddenneff* and Secrecy; They are undifcernable unto the Ey of men, and it muft be a *fharp Inftrument* or Sword that peirceth into them fo as to divide them one from the other, whereby *natural Life* will be deftroyed. As thefe things are in the Body for *ufe*, and *hiddenneff*, with refpect unto their being peirced with a fword; fo would the Apoftle have us to underftand what he fpeaks of in reference unto the Soul; the moft *ufeful* and *fecret* parts whereof, are pierced and divided by the Power of Chrift, whence, if it be in a way of Punifhment, *Spiritual Death* doth enfue. And this is yet farther confirmed in the laft defcription which the Apoftle gives us of the *Word of God* from its actings and Effects; it is a *Difcerner of the thoughts and intents of the Heart*; which yet he more clearly explains in the next Verfe, as we fhall fee in the opening of it. That then which in all thefe Expreffions is intended, is the abfolute Power and Ability of the Son of God, to judg of the *Rectitude* and *Crookedneff* of the wayes and walkings of the Sons of men, under their

their Profeffion, from the inward frames of their minds and Hearts, unto all their outward Duties and Performances, either in Perfeverance or Backfliding.

κριτικὸς. The laft Expreffion κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας: is a *Difcerner of the Thoughts and Intents of the Heart*, is plainly declarative of what is elfewhere afcribed unto him; namely, that he is καρδιογνώστης, He that *knoweth* and *fearcheth the Hearts of men*. This is a peculiar Property of God, and is often affirmed fo to be. *Jerem*. 17. 10. 1 *Sam*. 16. 7. *Pfalm* 7. 9. And this in an efpecial manner is afcribed to the Lord Chrift, *John* 2. 24, 25. & 21. 17. *Revel*. 2. 23. This is eminently expreffed in that Confeffion of *Peter*; *Lord, thou knoweft all things, thou knoweft that I love thee*. By vertue of thy Omnifcience whereby thou knoweft all things, thou knoweft my heart, and the Love which I have therein unto thee. Κριτικὸς, *Judex, Difcretor*; one that upon accurate Infpection and Confideration, judgeth and giveth Sentence concerning Perfons and Things. It differs from κριτὴς a *Judge*, as adding the *Act* of judging unto the *Right* and Power of Judgment. And this Word alone as it is here ufed is fufficient to evince that the *Perfon of Chrift* is here prinly intended; feeing it cannot be accommodated to the Word as written or preached in any tolerable manner.

καρδίας. Καρδίας; By the *Heart*, as I have fhewed before, the whole Soul and all the Faculties of it, as conftituting one rational Principle of *Moral Actions* is intended; and fo includes the Soul and Spirit before mentioned. Here two things are afcribed unto it.

ἐνθυμήσεων. (1.) Ἐνθυμήσεις; *Thoughts, Cogitations*; whatever is inwardly conceived ἐν τῷ θυμῷ, *in the mind*, with a peculiar refpect unto the *irafcible* Appetite. called יצר מחשבת לב, Gen. 6. 5. the *figment of the cogitations of the heart*. The Thoughts which are fuggefted by the Inclinations of the Affections with their commotions and ftirrings in the Heart or Mind.

ἐννοιῶν. (2.) Ἔννοιαι, *Defigns* or Purpofes, inwardly framed ἐν τῷ νόῳ, in the *Underftanding*. Sometimes this word fignifies the *moral Principles* of the Mind, by which it is guided in its actings. Hence are the κοιναὶ ἔννοιαι, or *common Principles* that men are directed by in what they doe. And here it denotes the Principles that men are guided by in their actings, according to which they frame their actual Purpofes and Intentions. Upon the whole matter; the Defign of the Apoftle in thefe Words, is to declare the *Intimate* and *abfolute Acquaintance* that the Word of God hath with the inmoft Frames, Purpofes, Defires, Refolutions, and Actings of the Minds of Profeffors; and the fure unerring Judgment which he makes of them thereby.

VERSE XIII.

Verf. 13.

THE *Thirteenth Verfe* contains a Confirmation of what is afferted in that foregoing. There the Apoftle declared how the *Word of God* pierceth into the Hearts, Minds and Souls of men, to difcern and judg them. That they to whom he wrote, might not doubt hereof, he confirms it by fhewing the *Ground* of his Affertion, which is the Natual *Omnifcience* of this *Word of God*. It cannot be otherwife than as I have declared, feeing *He of whom we fpeak*, with whom we have to do, to whom we muft give an Account, This *Word of God*, feeth and knoweth all things, nor can any thing poffibly be hid from him. This is the natural Coherence of the Words; and upon a Suppofition of a Different *Subject* to be fpoken of in this and the foregoing Verfe, no man can frame a tolerable Tranfition in this Contexture of Words from the one unto the other. I fhall therefore proceed in the Explication of them, as Words of the fame Defign, and ufed to the fame Purpofe.

Καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ· The manner of the Expreffion is by a double *Negation*, the one expreffed, οὐκ ἔστι, *there is not*; the other included in the Privative α in ἀφανὴς. And thefe Expreffions do emphatically affert the contrary to what is denied. *There is not a Creature* that *is not manifeft*; that is, every Creature is eminently, illuftrioufly manifeft. οὐκ.

ἔστι κτίσις. Οὐκ ἔστι κτίσις· *There is not a Creature*; any thing created. That is, every Creature whatever, whether they be perfons or things: Angels, Men, Devils, Profeffors, Perfecutors, all men of all forts; and all things concerning them; Their inward

ward frames of Mind and Heart, their Affections and Temptations, their ſtate and condition, their ſecret Actings, their Thoughts and Inclinations. This confirms and carries on the foregoing Attributions to the *Word of God*.

'Αφανὴς 'Αφανὴς· φαίνω is to *appear*, to ſhine forth; and ἀφανὴς is oppoſed to ἐπιφανὴς, *illuſtrious*, *perſpicuous*, eminently manifeſt. So it is; *hid*, *obſcure*, not openly or evidently appearing. It is more than ἄφαντος which is merely *one out of ſight*; *Luke* 24. 31. This negation, includes a *plain*, *clear*, *illuſtrious Appearance*, nothing ſhrowding, hiding interpoſing it ſelf to obſcure it.

'Ενώπιον αὐτῦ 'Ενώπιον αὐτῦ; *before him*; *in conſpectu ejus*, in his ſight. Every creature is continually under his view. 'αὐτῦ, muſt refer to ὁ λόγος τοῦ Θεοῦ, *the Word of God*, in the beginning of Verſe 12. And cannot reſpect πρὸς ὃν, in the End of this Verſe. For the Interpoſition of the adverſative particle δὲ *but*, and the introduction of the Relative 'αὐτῦ again, do neceſſarily refer this αὐτῦ to ὁ λόγος, and proves the ſame perſon to be all along intended.

γυμνὰ ϗ τετραχηλισμένα. Πάντα δὲ γυμνὰ ϗ τετραχηλισμένα. The unuſual Application of the Word τραχηλίζομαι in this place, hath made work more than enough for *Criticks*. But the Deſign of the Apoſtle is open and plain, however the uſe of the Word be rare, with ſome eſpecial Alluſion. All agree that τετραχηλισμένα is as much as πεφανερωμένα· *abſolutely open or manifeſt*. Onely *Oecumenius* hath a peculiar conceit about it. It is, ſaith he, κάτω κύπτοντα, ϗ τὸν τράχηλον ἐπικλίνοντα; διὰ τὸ μὴ ἰσχύειν ἀτενίσαι τῇ δόξῃ ἐκείνῃ τῦ κριτῦ ϗ Θεοῦ ἡμῶν Ἰησοῦ; *bowing down, and declining or turning aſide the neck, as not being able to behold the Glory of Jeſus Chriſt our Judge and God*. But he gives us another ſignification of the word himſelf. τράχηλος, the *neck*, is a word commonly uſed in Scripture and in all Authors. Thence τραχηλίζωμαι in the ſenſe here uſed, *to be manifeſt*, muſt receive its ſignification from ſome poſture of the *neck*. And as joyned here with γυμνὸς, *naked*, it may have reſpect unto a double Alluſion. Firſt unto *Wreſtlers* and contenders in Games. Firſt, they were made *naked*, or ſtript of their cloaths; whences as it is known, comes γυμνάζω and γυμνάσιον, vigorouſly to exerciſe; and a place of ſuch exerciſe. Then in their contending when one was thrown on his back, when he was *reſupinatus*, he was τραχηλιζόμενος; laid open with his *throat and neck* upwards. Hence the Word comes to ſignify things that are *open*, *naked*, *evident*, *manifeſt*. The face and neck of a naked perſon being turned upwards, it is manifeſt who he is. This is to have *os reſupinatum*; and as he ſpeaks, *aulam reſupinat amici*; of him who ſees what is in it, to the bottom. There is yet another Alluſion that may be intended; and this is taken from *Beaſts* that are ſlain, and being ſtrip'd of their skins, are hanged by the neck; that all may ſee and diſcern them. This is alſo mentioned by *Oecumenius*. And *Varinus* gives us a farther ſenſe; and ſaies that τραχηλίζειν is as much as διχοτομεῖν; to *divide* into parts; or διὰ τῆς ῥάχεως σχίζειν· to cut, cleave or divide, through the back-bone, that all may be diſcovered. And from theſe two ſignifications, I ſuppoſe, the deſign of the Apoſtle in this Alluſion, may moſt probably be collected, It is evident that he hath great regard unto, and doth much inſtruct the *Hebrews*, by and from the Cuſtoms in uſe amongſt themſelves. Unto one of them doth he here ſeem to have reſpect: namely, the *Beaſts* that were ſacrificed. The firſt thing that was done with the Body of it, after it was ſlain, was its being *flayed*. This work was done by the Prieſts. Hereby the Carcaſe of the beaſt was made γυμνὸν *naked*, laid open to the view of all. Then were all its entrails opened from the *neck*, down to the belly; after which the Body was cut into its pieces through the Chine-bone, whereby in both the *ſenſes* mentioned, both of Opening and Diviſion, it became τετραχηλισμένον, *opened and divided*; that every part of it was expoſed to view. Hence the Apoſtle having compared the *Word of God* before in its Operations to a *two-edged Sword*, that pierceth to the dividing aſunder of the joynts and marrow, as did the ſharp knife or Inſtrument of the Sacrificer; here affirms that *all things whatever*, and ſo conſequently the hearts and wayes of Profeſſors, were evident, open, and naked before him, as the Body of the *Sacrificed beaſt* was to the Prieſts, when flayed, opened and cut to pieces: which is the moſt probable account of theſe Expreſſions, in particular, whoſe general deſign is plain and evident. And this appears yet farther from the next Words.

Τοῖς ὀφθαλμοῖς αὐτῦ. Τοῖς ὀφθαλμοῖς αὐτῦ, *to the Eyes of him*. He followeth on his former Alluſion; and having aſcribed the Evidence of all things unto the *Omniſcience* of the Word, by the ſimilitude before opened; in anſwer thereunto, he mentions his *Eyes* wherewith

with he beholds the things ſo naked and opened before him. Both expreſſions are *Metaphorical* containing a Declaration of the *Omniſcience* of Chriſt; whom he farther deſcribes in the laſt words, by our reſpect unto him in all theſe things.

Πρὸς ὃν ἡμῖν ὁ λόγος. How variouſly theſe words are rendred, and thereby what various ſenſes are put upon them, hath been declared. But both the proper ſignification of them, and the deſign of the place direct us to one certain Senſe, namely *to whom we muſt give an Account*: λόγος is an Account; There is no other Word uſed in the New Teſtament to expreſs it: πρὸς ὃν is properly *unto whom*, and not *of whom*, or concerning whom: that is, it expreſſeth the *Object* of the Action here mentioned, and not the *Subject* of the Propoſition. And the whole is rightly rendred, *to whom we muſt give an Account*; or, *before whom our Account is to be made*. And this anſwers the Deſign of the Apoſtle in the place. For evidencing unto them the Efficacy and Omniſcience of the Word of God, trying all things, and diſcerning all things, he minds them of their near concernment in theſe matters, in that he and they muſt all give up their *final Accounts* unto and before him, who is ſo intimately acquainted with what they are, and with whatſoever they ſhall do in this World.

There are many things remaining to be obſerved from theſe Words, which are both of great Importance in themſelves, and do all ſerve to the farther Explanation of the mind of the Holy Ghoſt in theſe Words, as to what of our Inſtruction is particularly intended in them. And from the *Properties* that are aſſigned to the Word of God, *ver.* 12. we may obſerve; That,

It is the way of the Spirit of God, to excite us unto eſpecial Duties, by propoſing unto us, and minding us of ſuch Properties of God, as the Conſideration whereof, may in an eſpecial manner encline us unto them. Obſ. I. Here the *Hebrews* are minded that the Word of God is *Living*; to give unto their Hearts that Aw and Reverence of him, which might deter them from backſliding or falling away from him. Our whole Duty in general reſpects the *Nature* of God; It is our giving Glory to him becauſe he is God, and as he is God, *glorifying him as God*, Exod. 2. 20. Iſa. 42. 8. Deut. 28. 58. Rom. 1. 21. It is our giving him the Honour which is due to his Being. That is the *formal Reaſon* of all Divine Worſhip and Obedience. And as this Duty *in General*, brancheth it ſelf into many *particular Duties* in the kinds of them, all which in various Inſtances are continually to be attended unto; So God hath not only revealed his *Being* unto us in general, but he hath done it by many *diſtinct Properties*, all of them ſuited to promote in our minds our *whole Duty* towards God, and *this or that Duty* in particular. And he often diſtinctly preſſeth upon us the Conſideration of thoſe *Properties*, for to ſtir us up unto thoſe *diſtinct Duties* which they direct unto. God in his Nature exiſts in one *ſimple Eſſence* or Being; nor are there any things *really different* or diſtinct therein. His nature is all his *Properties*; and every one of his Properties are his whole Nature, But in the Revelation of himſelf unto us, he propoſeth his *Nature* under the notion of theſe diſtinct Properties, that we may the better know the nature of the Duty which we ow unto him. *Hoſ.* 3. 5. *Fear the Lord and his Goodneſs.* So in places innumerable doth he mind us of his *Power* and *Greatneſs*, that upon our Thoughts and Apprehenſions of them, we might be ſtirred up to *fear him*, to *truſt* in him, to get our Hearts filled with a due Aw and Reverence of him, with many other Duties of the like nature with them, or evidently proceeding from them. To Truſt, *Iſa.* 26. 4. Fear, *Jerem.* 10. 6, 7. His *Goodneſs*, *Grace*, *Bounty*, *Patience* are all of them diſtinctly propoſed unto us; and they all lead us unto eſpecial Duties, as the Apoſtle ſpeaks; *Rom.* 2. 4. *The Goodneſs of God leadeth to Repentance*: from theſe, or the Efficacy of the Conſideration of them upon our Souls, ought to proceed, our *Love*, our *Gratitude*, our Delight in God, or Praiſe and Thankfulneſs; and by them ought they to be influenced. So his Holineſs ingenerates Terror in the wicked, *Pſal.* 33. 14. and holy Reverence in others *Hebr.* 12. 27, 28. The Like may be ſpoken of the Reſt of the Properties of God, with reſpect unto the Remainder of our Duties. In like manner, and to the ſame Purpoſe, did God of old reveal himſelf by his *Name*. He ſtill aſcribed ſuch a *Name* to himſelf, as might be prevalent on the minds of men unto their preſent Duties. So when he called *Abraham* to walk before him, in the midſt of many Difficulties, Temptations, Hardſhips, and Dangers, he revealed himſelf unto him by the name of *God Almighty*; thereby to encourage him to Sincerity and Perſeverance.

Gen.

Gen. 17. 1. Hence in his greatest Distress he peculiarly acted his Faith on the Power of God, *Heb.* 11. 19. And when he called his Posterity to comply in their Faith and Obedience, with his Faithfulness in the Accomplishment of his Promises, he revealed himself unto them by his name *Jehovah*; Which was suited to their especial Encouragement and Direction, *Exod.* 6. 3, 4. To the same end are the Properties of the *Word of God* here distinctly proposed unto us. We are called to the Faith and Profession of the Gospel. Herein we meet with many Difficulties without, and are oft-times ready to faint in our selves, or otherwise to fail and miscarry. In this matter we have to do with the *Lord Christ*; to him we must one day give an Account. Wherefore to stir us up to Carefulness, Diligence and spiritual Watchfulness, that we give not place to any decayes or declensions in our Profession, we are especially minded that he is the *Living one*, and one that continually exerciseth Acts of Life towards us. And in all Duties of Obedience, it will be our Wisdom alwayes to mind, that Respect which the Properties of God, or of Christ have unto them. Again the Word of God is so *Living*, as that also it is *Powerful* or actually always exercising it self in Power, actually efficacious towards the Ends mentioned; every way. So that,

Obs. II. *The Life and Power of Christ are continually exercised about the Concernments of the Souls of Professors*, are always actually efficacious in them, and upon them. And this Power he putteth forth by his Word and Spirit. For we declared in the opening of the Words, that the Effects here ascribed unto the *Essential Word*, are such as he exerciseth by the *Word Preached*, which is accompanied with, and made effectual by the Dispensation of the Spirit, *Isa.* 59. 21. And the *Power* here intended is wholly cloathed with the *Word*, thereby it is conveyed to the Souls of men, therein is *the hiding of this Power*, Hab. 3. 4. Though it seem weak, and is despised, yet it is accompanied with the *hidden Power of Christ*, which will not fail of its End, 1 *Cor.* 1. 18. And the Word preached is not otherwise to be considered, but as that which is the *Conveyance of Divine Power* to the Souls of men. And every impression that it makes on the Heart, is an effect of the Power of Christ; And this will teach us, how to value it and esteem it, seeing it is the only way and means whereby the Lord Christ exerciseth his *Mediatory Power* towards us, on the behalf of God; And effectual it will be unto the Ends whereunto he designs it. For he is in it *sharper than any two-edged Sword*. So that

Obs. III. *The Power of Christ in his Word, is irresistible, as to whatever Effects he doth design it*, Isa. 55. 10, 11. The *Power* of Christ in his *Word* is by many exceedingly despised and slighted. Few there are who seem to have any real Effects of it produced in them or upon them. Hence it is looked on in the world, as a thing of no great Efficacy; and those who preach it in sincerity are ready to cry out, *Who hath believed our Report?* But all this ariseth from a mistake, as though it had but *one End* designed unto it. Had the Lord Christ no other End to accomplish by his Word, but meerly that which is the principal, *the conversion of the Souls of his Elect*, it might be conceived to fail towards the far greatest number of them, to whom it is preached. But it is with him in his word, as it was in his own Person. He was set for the *fall* as well as the *rising* of many in *Israel*; and for a sign that should be spoken against, *Luk.* 2. 34. As he was to be unto some for a Sanctuary, so for *a stone of stumbling*, and a *rock of offence to both the houses of Israel; for a gin and for a snare to the Inhabitants of Jerusalem*, among whom many were to stumble at him, and fall and be broken, *Isa.* 8. 14, 15. And these things are all of them effectually accomplished towards them to whom he is preached. They are all of them either *raised* by him unto God, out of their state of sin and misery, and do take *sanctuary* in him from Sin and the Law, or they *stumble* at him through their Unbelief, and perish eternally. None can ever have Christ proposed unto them upon indifferent terms, so as to be left in the condition wherein they were before. They must all be *saved* by his Grace, or *perish* under his Wrath. And so is it also with him in his Word. The *End*, whatever it be that he assigns unto it with respect unto any, shall undoubtedly be accomplished. Now these Ends are various. 2 *Cor.* 2. 14, 15. Sometimes he intends by it, only the *hardening* and further blinding of wicked sinners, that they may be the more prepared for deserved Destruction. *Isa.* 6. 9, 10, 11. *Go, tell this People, Hear you indeed, but understand not; and See you indeed, but perceive not; make the hearts of this People fat,*

and make their ears heavy, and shut their Eys, lest they see with their Eys, and hear with their ears, and understand with their heart, and convert and be healed. Then, said I, Lord, how long; and he answered, until the Cities be wasted without inhabitant, and the Land be utterly desolate. The principal accomplishment hereof was in the Personal Ministry of Christ himself towards the People of the *Jews*, Matth. 13. 14. Mark 4. 2. Luke 8. 10. John 12. 40. But the same is the condition of things in the preaching of the Word to this Day. Christ designs in it to *harden* and blind wicked sinners unto their Destruction. And herein it misseth not of its Effect. They are so until they are utterly destroyed. Towards some he designs it only for their *Conviction*; and this it shall through his Power unconquerably effect. There is not *One* whom he aymeth to convince but he shall be convinced, whatever he intends by those Convictions. His *arrows are sharp in the heart of his Enemies, whereby the People fall under him*; Psal. 45. 5. Let men be never so much his Enemies, yet if he intends their *Conviction*, he will so sharpen his Word upon their Hearts, as that they shall let go their professed Enmity and fall down in the acknowledgment of his Power. None whom he will have convinced by his Word shall be able to withstand it. Now as the first sort of men may reject and despise the Word as to any *Convictions* from it which it is not designed to give them, but can never avoid its *Efficacy* to harden them in their Sins; so this second sort may resist and reject the Word, as to any real *saving work of Conversion*, which is not in it, or by it, assigned unto them; but they cannot withstand its *Convictions*, which are its proper work towards them. With respect unto others, it is designed for their *Conversion*; and the Power of Christ doth in this design so accompanie it, as that it shall *infallibly* accomplish that work. These dead Creatures shall hear the Voice of the Son of God in it, and live. It is then certainly of high concernment unto all men unto whom Christ comes in his Word, to consider diligently what is, or is like to be the issue and consequent of it with respect unto themselves. Things are not issued according to *outward Appearance*. If there were no hidden or secret Events of the Dispensation of the Power of Christ in the Word, all thoughts of any great matter in it might easily be cast off. For we see that the most live quietly under a neglect of it, without any visible Effect upon their Hearts or Lives. And how then is it *sharper than any two-edged Sword?* Things are indeed quite otherwise, The Word hath its work on all. And those who are neither *Convinced* nor *Converted* by it, are *hardened*, which is in many evident to a spiritual Ey. And surely we may do well to consider how it fareth with our own Souls in this state of things. It is to no purpose to think to *hide things secretly* in our own thoughts; and to please our selves in our own darkness; The *Power* of Christ in the *Word* will reach and search out all; for it pierceth to the *dividing asunder of the Soul and spirit*, and of the joints and marrow. So that

Obs. IV. *Though men may close, and hide things from themselves and others, yet they cannot exclude the Power of Christ in his Word from piercing into them.* Men are apt strangely to hide, darken and confound things between their Soul and their Spirit, that is, their Affections and their minds. Herein consists no small Part of the *Deceitfulness of Sin*; that it confounds and hides things in the Soul that it is not able to make a right Judgment of it self. So men labour to deceive themselves, *Isa.* 28. 15. Hence when a man can countenance himself from any thing in his *Affections*, his Soul, against the Reflections that are made upon him from the *Convictions* of his mind or spirit; or when he can rest in the *Light* of his Understanding notwithstanding the perverseness and frowardness of his *Affections*, he is very apt to be secure in an ill condition. The first deceiveth the more ignorant, the latter the more knowing Professors. The true state of their Souls is by this means hid from themselves. But the *Power of Christ* in his Word will pierce into these things and separate between them. He doth so as to his (1.) *Discerning*, his (2.) *Discovering* or convincing, and his (3.) *Judging* Power. (1.) Let things be never so close and hid, he *discerneth* all clearly and distinctly; they are not hid from him, *Ps.* 139. 4. *Jer.* 23. 24. See *Joh.* 2. 23, 24, 25. And where he designs (2.) The Conviction of men, he makes his Word powerful to discover unto them, all the *secret Follies* of their Minds and Affections, the hidden *recesses* that Sin hath in them, their close reserves, and spreads them before their Eyes to their own Amazement, *Psal.* 50. 21. So our Apostle tells us, that by *Prophesying* or expounding the Word of Christ, the *Secrets of mens hearts are discovered*; that is, to themselves; they find the Word *dividing asunder* between their Souls

and ſpirits, whereon they *fall down and give Glory to God*, 1 Cor. 14. 24, 25. And hereby alſo (3.) he exerciſeth his *Judging* Power in men. Let men *arm themſelves* never ſo ſtrongly and cloſely with Love of Sin and pleaſure, carnal Security, *Pride*, and hatred of the Wayes of God, until their Brows become as Braſs, and their Neck as a ſinew of Iron; or let their Sins be covered with the fair Prétence of a *Profeſſion*, Chriſt by his Word will *pierce* through all; into their very hearts and having diſcovered, *divided*, and ſcattered all their vain Imaginations, he will judge them, and determine of their ſtate and condition, *Pſalm* 45. 5. & 110. 6. Hereby doth he break all their *Strength* and *Peace*, and the *Communication* of ſupplies in Sin and Security, that have been between the *Mind* and the *Affections*; and deſtroyes all their Hopes. Men are apt to pleaſe themſelves in their *ſpiritual Condition*, though built on very Sandy Foundations. And although all other Conſiderations fail them, yet they will maintain a *Life of Hopes*, though ungrounded and unwarrantable, *Iſai.* 57. 10. This is the condition of moſt falſe Profeſſors; but when the Word of Chriſt by his Power enters into their Souls and Conſciences, it utterly caſts down all their *Confidences*, and deſtroyes their hopes and expectations. Nothing now remains but that ſuch a Perſon betake himſelf wholly to the Life which he can make in Sin with its Luſts and Pleaſures; or elſe come over *ſincerely* to him in whom is Life, and who giveth Life unto all that come unto him. So he *ſlayes the wicked with the breath of his mouth*, *Iſai.* 11. 4. And this is the *Progreſs* that the Lord Chriſt makes with the Souls of Men. (1.) He *diſcovereth* himſelf their State and Condition, what is Good or Evil in them. (2.) He *diſcovereth* this unto themſelves, or conviniceth them of their ſins and dangers, which ſurpriſeth them with Fears and ſometims with Amazements. (3.) He *judgeth* them by his Word, and condemns them by it in their own Conſciences. This makes them give over their old Security and Confidences, and betake themſelves unto new Hopes, that yet things may be better with them. (4.) He *deſtroyes theſe Hopes* alſo, and ſhews them how vain they are. And hereon they either betake themſelves wholly to their Sins, ſo to free themſelves from their Convictions and Fears; or ſincerely give up themſelves unto him for relief. To this purpoſe again it is added, that this Word of God, is a *Diſcerner of the Thoughts and Intents of the Heart*; that is, one that ſo diſcerns them as to put a Difference between them, and to paſs Judgment upon them.

Obſ. III. *The Lord Chriſt diſcerneth all inward and ſpiritual things, in order to his preſent and future Judgment of thoſe things, and the perſons in whom they are, on their Account.* Our diſcerning, our judging are things diſtinct and ſeparate. Diſcerning every thing, weakly, imperfectly, and by parts or pieces, we cannot *judge* ſpeedily, if we intend at all to judge wiſely. For we muſt judge after the *ſight of our Eyes*, and reprove after the hearing of our Ears; that is, according as we can take in by weak means, an Underſtanding of what we are to make a Judgment upon. With the WORD or Son of God it is not ſo. For he at once diſcerning all things perfectly and abſolutely, in all their Cauſes, Circumſtances, Tendencies and Ends, in the ſame Inſtant he approveth or condemneth them. The End of his Knowledg of them is comprized in his Knowledge it ſelf. Hence to *know* in the Scripture when aſcribed to God, doth ſometimes ſignifie to *approve*, accept, and juſtify; ſometimes to *refuſe*, reject, and condemn. Wherefore Chriſt's judging of *the thoughts and intents of mens hearts*, is inſeparable from his diſcerning of them and the End why he fixeth his Eye upon them. For this Cauſe is he ſaid to be of *quick Underſtanding in the Fear of the Lord*, ſo as not to judge after the *ſight of his eyes*, *nor approve after the hearing of his Ears*, that is, according to the outward Appearance and Repreſentation of things, or the Profeſſion that men make, which is ſeen and heard: but he judgeth with Righteouſneſs, and reproves with *Equity*, according to the true nature of things which lyeth hidden from the eyes of men, *Iſa.* 11. 3, 4. He knows to judge, and he judgeth in and by his Knowledge; and the moſt *ſecret things* are the eſpecial Objects of his Knowledge and Judgment. Let no men pleaſe themſelves in their ſecret Reſerves. There is not a thought in their Hearts, though but *tranſient*, never ariſing to the conſiſtency of a purpoſe, not a pleaſing or ſeeming deſireable *imagination* in their Minds, but it lies continually under the eye of Chriſt, and at the ſame inſtant, *that very Judgment* is by him paſſed on them, which ſhall be given out concerning them at the Laſt Day. Oh that we could alwayes conſider with what Awe and Reverence, with what Care and Diligence, we ought continually to walk before this Holy

Holy *All-Seeing* One. In the Deſcription that is given of him when he came to deal with his Churches, to judge them with Righteouſneſs and reprove them with Equity, not according to the ſight of his Eyes or the hearing of his Ears, that is, the outward Profeſſion that they made; It is ſaid that his *Eyes were as a flame of Fire*, *Revel.* 1. 14. anſwerable unto that of *Job* to God; *haſt thou Eyes of fleſh, or ſeeſt thou as a man ſeeth*, *Job* 10. 4. He doth not look on things through ſuch weak and failing *Mediums*, as poor frail Creatures do; but ſees all things clearly and perfectly according as they are in themſelves, by the light of his own Eyes, which are as a *flame of Fire*. And when he comes actually to deal with his Churches, he prefaceth it with this, *I know thy Works*, which leads the way; and his Judgment on them upon the Account of thoſe Works immediately followeth after, *Rev.* 2. 3. And it may be obſerved, that the Judgment that he made concerning them, was not only wholly independent on their *outward Profeſſion*, and oft-times quite contrary unto it; but alſo that he judged otherwiſe of them, yea contrary to that which in the *Secret of their hearts* they judged of themſelves. See *Chap.* 3. 17. So when *Judas* was in the Height of his Profeſſion, he judged him a *Devil*; John 6. 70, 71. And when *Peter* was in the worſt of his Defection, he judged him a *Saint*; as having *prayed for him*, that his Faith might not fail. So doth he *know*, that he *may judge*, and ſo doth he judge together with his Knowledge. And this eaſily and perfectly, for all things *are naked and opened before him*; ſo that

Obſ. VII. *It is no Trouble or Labour to the Word of God to diſcern all Creatures, and all that is of them, and in them, ſeeing there is nothing but is evidently apparent, open and naked under his all-ſeeing Ey.* It would be neceſſary here to open the Nature of the knowledg, or Omniſcience of God; but that I have done it at large in another Treatiſe, whereunto I refer the *Reader*. Now after the Conſideration of all the Particulars, we may ſubjoyn an Obſervation that naturally ariſeth from the multiplying of the Inſtances here given by the Apoſtle; and it is, That

Obſ. VIII. *It is a great and Difficult matter really and practically to convince Profeſſors of the Practical judging Omniſciency of Jeſus Chriſt the Word of God.* On the Account hereof, added to the great importance of the thing it ſelf unto our Faith and Obedience, doth the Apoſtle here ſo *multiply* his Expreſſions and Inſtances of it. It is not for nothing, that what might have been expreſſed in *one* ſingle plain Aſſertion, is here ſet out in ſo *many*, and with ſuch variety of Alluſions, ſuited to convey a *practical ſence of it* unto our Minds and Conſciences. All Profeſſors are ready enough to cloſe with *Peter* in the firſt Part of his Confeſſion, *Lord, thou knoweſt all things*; but when they come to the other; *thou knoweſt that I Love thee*; that is, to make a *practical Conſideration* of it with reſpect unto their own Hearts and Ways, as deſigning in all things to approve themſelves unto him as thoſe who are continually under his Ey and Judgment, this they *fail in* and are hardly brought unto. If their minds were fully poſſeſt with the *Perſwaſion* hereof, were they continually under the *Power* thereof, it would certainly influence them unto that *Care*, *Diligence* and Watchfulneſs, which are evidently wanting in many, in the moſt of them. But *Love* of Preſent things, the *Deceitfulneſs* of Sin, the Power of *Temptations*, Cares and Buſineſſes of Life, vain and uncertain Hopes, do effectually divert their minds from a due Conſideration of it. And we find by Experience how difficult it is to leave a laſting *impreſſion* of it on the Souls of men. Yet would nothing be of more uſe unto them in the whole Courſe of their walking before God. And this will farther appear, if after the Precedent *Expoſition* of the ſeveral particular Parts of theſe Verſes, and *brief Obſervations* from them, we duely conſider the general deſign of the Apoſtle in the words, and what we are inſtructed in thereby.

In the foregoing Verſes, having greatly cautioned the *Hebrews*, againſt *backſliding* and Declenſion in their Profeſſion, acquainting them with the nature and danger of *Unbelief*, and the Deceitfulneſs of Sin, whereby that curſed Effect is produced; the Apoſtle in theſe *Verſes* gives an Account of the Reaſon of his Earneſtneſs with them in this matter. For although they might pretend, that in their *Profeſſion* they gave him no Cauſe to ſuſpect their *ſtability*, or to be jealous of them; yet he lets them know that this is not abſolutely ſatisfactory; ſeeing that not only others may be deceived in the Profeſſion of men, and give them a *name to live who are really dead*; but they alſo may pleaſe themſelves in an Apprehenſion of their own *ſtability*, when they

are under manifold decays, and declensions. The Principles and Causes of this Evil, are so close, subtle and *deceitful*, that none is able to discern them but the *all-seeing Ey of Jesus Christ*. On the Account whereof he minds them fully and largely of his *Power* and *Omniscience*, whereunto they ought to have a continual Regard in their Faith, Obedience, and Profession. Hence we are instructed, first,

Obs. IX. *That the Beginnings or Entrances into Declensions in Profession, or Backslidings from Christ and the ways of the Gospel, are secret, deep and hardly discoverable*, being open and naked only to the all-discerning Ey of Christ. Secondly,

Obs. X. *That the Consideration of the Omniscience of Christ, his All searching, and All-seeing Ey, is an effectual means to preserve the Souls of Professors, from destructive Entrances into backslidings from the Gospel.* Thirdly,

Obs. XI. The same Consideration duely improved, is a *great relief and incouragement, unto those who are sincere and upright in their Obedience.* For the Apostle intends not meerly to *terrify* those who are under the Guilt of the Evil cautioned against, but to incourage the meanest and weakest sincere Believer, who delireth to commend his Conscience to the Lord Jesus in his walking before him. And these things being Comprehensive of the *Design* of the Apostle in these weighty words of Truth and Wisdom, and being greatly our concernment duly to consider, must be distinctly handled, and spoken unto.

For the first of the Propositions laid down, it is the *Design* of the Apostle to teach it, in all those cautions which he gives to these Professing *Hebrews* against this Evil, and concerning the Subtilties and Surprizals wherewith it is attended. See *Chap.* 3. 13. *Chap.* 12. 15. Every where he requires more than Ordinary *Watchfulness* and Diligence in this matter. And plainly intimates unto them, that such is the *Deceitfulness of Sin*, so various, and Powerful are the Temptations that Professors are to be exercised withal, that unless they are exceeding heedful, there will be no preventing of a surprizal or seduction into some degrees at least of Declension and backsliding from the Gospel. There will be some loss or *decay in Faith* or Love or Works, one way, or other.

The *Asian Churches* are a sad Exemplification of this Truth. In a short Time the most of them were greatly *fallen off* from their first Gospel-Engagements; yea so far as some of them are threatned with *Excision* and casting off from Christ. And yet *no one* of those Churches seemed to have had the least sense of their own Decays; and those in especial who had made the greatest *progress in falling away*, were yet justified by others with whom they conversed, having amongst *them a name to live*; and applauded themselves in their Condition, as that which was Good and in nothing blameable. In this state the Lord Christ comes to make a *Judgment* concerning them, as all things *lay open and naked* under his Ey. In the Description that is given of him upon his entrance into this work, it is said, as was observed before, that his *Eys were as a flame of fire*; Chap. 1. 14. Seeing all things, discerning all things, piercing at one view from the Beginning unto the End of all. And he declares that he will so deal with them that all the Churches shall know that *he searcheth the hearts and veins of men*, Chap. 2. 23. And what work doth he make amongst these secure Churches; one is charged with *loss of Love* and *Faith*, another of *Works*; a third with *Lukewarmness* and carnal Pride; a fourth with *spiritual Death* as to the Generality of them, and most of them with various Decays and Miscarriages and those such as themselves took no notice of. But his Ey, which stays not upon the outside of things, be they never so gay or glorious, but *pierceth* to the secret *Embrio's* and first conceptions of sin and declensions, found them out, and passed *judgment* on them in Righteousness and Equity.

Now one great Reason hereof, is taken from the *subtilty* of the principal causes of *Backsliding*, and of the means or false Reasonings whereby it is brought about. That which is wrought *subtilly* and deceitfully, is wrought closely, and is therefore *secret* and hidden. And the first impressions that these *subtile* and *deceitful Causes* make upon the minds of Professors, the first intanglements which these *deceitful Reasonings* cast upon their Affections, if they are not merely transient, but abide upon their Souls, there is in them an Entrance begun into a *Defection* from the Gospel. And for these Causes

Causes of Declensions, they are every where expressed in the Scripture, and every where expresly declared to be *subtile* and *deceitful*. As,

(1.) *In-dwelling Sin* is fixed on as the next cause of declensions and backslidings. This the Apostle in this Epistle chargeth, (under the names of a *Root of Bitterness*, of the *Sin that doth so easily beset us*, an *evil heart of Unbelief*, and the like) with the guilt of this Evil. And he himself declares this Principle to be *deceitful*; *subtile*, that is, close, secret, hidden in its Operation and tendency. *Chap.* 3. 13. To this purpose is *seducing*, *enticing* and *Craft* assigned unto it in the Scripture. And it hath amongst others innumerable this Advantage also, that being *within us*, *dwelling in us*, having possessed it self of the Principles of our Natures, it can insinuate all its corrupt and *perverse Reasonings*, under the specious Pretence of natural self-Love, which is allowable. This our Apostle was aware of, and therefore tells us; that when he was called to preach the Gospel, *he consulted not with flesh and blood*, Gal. 1. 16. By flesh and blood, no more is intended but *humane Nature* as weak and frail. But in and by them the *Deceitfulness* of Sin is so ready to impose upon us its own corrupt Reasonings, that the Apostle thought not meet to entertain a Parly with the very Principles of his own nature about self-Preservation. But this *Deceitfulness* of Sin, I have handled at large in another Treatise. Here only I observe that the Effects of this *deceitful Principle* are, at least in their Beginnings and first Entrances, very close and secret, open only to the Ey of Christ.

(2.) *Satan* also hath a Principal hand in Effecting or bringing about the *Declensions* of men from, and in their Profession. It is his main Work, Business and Employment in the World. This is the End of all his Temptations and *Serpentine Insinuations* into the minds of Professors. Whatever be the particular Instance wherein he dealeth with them his general *Design* is to draw them off from their *first Faith*, their *first Love*, their first Works, and to loosen their hearts from Christ and the Gospel. And I suppose it is not questioned but that he carrieth on his work, *subtilly*, secretly, craftily. He is not called the *old Serpent* for nothing. It is a Composition of *Craft* and *Malice* that hath laid him under that Denomination. His *methods*, his *depths*, his *Deceits* are we cautioned against. Hereabout treats our Apostle with the *Corinthians*, 2 Epist. ch. 11. 3. *I fear lest by any means as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the Simplicity that is in Christ.* It is true *Eve* was so beguiled; but who should now beguile the *Corinthians*? even the same old Deceiver; as he informes them: *ver.* 14. For *Satan himself is transformed into an Angel of Light*, namely in his fair and plausible Pretences for the accomplishment of his wicked and abominable Ends. He works in this matter, by *deceit* beguiling the souls of men; and therefore doth his work *secretly*, *closely*; *for in vain is the net spred before the Eys of any Fowl*. But his work also lies under the Ey of Christ.

(3.) The *World* also hath its share in this Design. The Cares of it and the Deceitfulness of Riches, further this pernicious work on the minds and ways of Professors. *Matth.* 13. 22. By them is the *seed* of the Gospel *choaked*, when they pretend only to *grow up with it*, and that there is a fair consistency between them and Profession. Now though *backsliding* from Christ and the Gospel be thus *distinctly* assigned to these Causes, and *severally* to one in one Place, to another in another, and that as they are especially or eminently *predominant* in the singular instances mentioned, and so the effect is denominated from them; This is from *indwelling Sin*, this from *Satan*, and that from the *World*; yet indeed there is no *Apostacy* or *Declension* in the minds of any which is not influenced by them all. And they are mutually assistant to each other in their work. Now where there is a contribution of *subtilty* and craft from several Principles all deeply depraved with that vicious habit, the work it self must needs be close and hidden which Craft and Deceit do principally aim at. As that *Poyson* must needs be pernicious which is compounded of many poysonous ingredients, all inciting the *Venome* of one another. But the Lord Christ looks through all this hidden and deceitful work, which no Ey of man can pierce into.

Secondly, the *Conjunct Reasonings* of these Deceitful Principles, whereby they prevail with *Professors* to backsliding, are plausible, and thereby the *malignity* of them, and their secret influencing of their minds hardly discernible. Many of them may be referred unto these Heads, wherein they do consist. (1.) *Extenuations of Duties*

and Sins. (2.) *Aggravations of Difficulties* and Troubles. (3) *Suggestions of false Rules* of Profession.

Profession is our avowed *Observation of all Evangelical Duties*, on the Account of the Authority of Christ commanding them; and *Abstinence* from conformity to the World in all Evil on the same forbidding it. The forementioned Principles labour by all ways to *extenuate these Duties*, as to their necessity and importance. Granted it shall be, that they are Duties it may be; but not of that Consideration but that they may be omitted or neglected. Consider the *severals*, in that which is comprehensive of them all.

This is *Constancy in Profession*, in a time of Danger and Persecution. The Hearts of men are often seduced with vain thoughts of holding their Faith and Love to Christ, which they hope will save them *eternally*, whilst they omit that Profession of them, which would endanger them *temporally*. A Duty *that* also shall be allowed to be; but not of that *necessity* or importance, as not to be omitted totally, or at least partially, and gradually, to save our present concernes; especially whilst the *substance* of Faith and Love to Christ is in our Hearts entirely preserved. This ruined many of the Rich and great among the Jews, *Joh.* 12. 42. *Among the chief Rulers many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue.* They went a great way in Believing; and considering their Places and Conditions, who would have required more of them? Would you have men merely on the Account of *outward Profession*, hazard the loss of their Places, Interests, Reputation, and all that is dear unto them? I know not well what men think in this Case, the Censure of the *Holy Ghost* in this matter concerning them is, *they loved the praise of men more than the Praise of God*; *ver.* 43. than which nothing almost can be spoken with more Severity. And these *Hebrews* were influenced into Declensions from the same Fallacy of Sin. They were fallen into Dayes wherein Profession was perilous. And therefore, although they would not *renounce the Faith*, whereby they hoped to be *saved*, yet they would let goe *their Profession*, for which they feared they should be *troubled*. So our Apostle intimates, *Chap.* 10. 25. In this and the like Instances do the subtle *Reasonings* of Sin and Satan secretly corrupt the minds of men, until they are insensibly, and sometimes *irrecoverably* ingaged in a Course of withdrawing from Christ and the Gospel. The same may be observed as to other Duties, and especially as to *Degrees* of Constancy and Fervency in the Performance of them. From these the Minds of men are often driven and diverted by the crafty Reasonings of Sin, whereby they are entred into Apostasie. Some of the Churches in the *Revelation* are charged not absolutely with the loss of their Love, but of their *first Love*; that is, the especial Degrees of it in Fervency and Fruitfulness which they had attained.

Again; By these Reasonings the Deceitful Principles mentioned, do indeavour an *Extenuation of the Guilt* of such Evils as lie in a tendency to alienate the Heart from Christ and the Gospel. An Instance hereof we have in the *Galatians*. The Observation of *Judaical Ceremonies* was by false Teachers pressed upon them. They did not once attempt to draw them from Christ and the Gospel, nor would they have endured the proposal of any such thing. Onely they desired that *together with* the Profession of the Gospel and the Grace of Christ, they would also take upon them the Observation of the *Mosaical Rites* and Institutions. Hereunto they propose unto them a double Motive. (1.) That they should hereby have *Union with the Professing Jews*, and so all Differences be removed. (2.) That they should escape *Persecution*, which was then upon the matter alone stirred up by the *Envious Jews*, Gal. 6. 12. If both these Ends may be obtained, and yet Faith in Christ, and the Gospel be retained, what *inconvenience* or harm would it be, if they should ingage into these Observances. Accordingly many did so, and took upon them the Yoke of *Judaical Rites*. And what was the End of this matter? Our Apostle lets them know, that *what they thought not of*, was befallen them; and yet was the genuine Effect of what *they did*. They had forsaken Christ, fallen from Grace, and beginning in the Spirit, were ending in the Flesh. For under the specious Pretences before-mentioned, they had done that which was inconsistent with the Faith of the Gospel. Yea, but they *thought not* in the least of any Declension from Christ. The matter is not what they *thought*, but what they did. This they did, and this was the Effect of it. The corrupt Reasonings of their minds deceived by the Pleas and Pretences mentioned, had prevailed with them to look on these things, if *not their Duties*, yet of no ill consequence or importance. So were they deluded by Extenuations of the Evil proposed unto them, until they justly fell under the Censures before mentioned. And the principal mischief in this matter, is, that when men are beguiled by false Reasonings into unwarrantable Practices, their Corruptions are variously excited to *adhere to* and *defend* what they have been overtaken withal, which confirms them in their *Apostasy*.

Thirdly; *Aggravations of Difficulties* in the Way of Profession is made use of to introduce a Declension from it. For when thoughts and apprehensions of them are admitted, they insensibly weaken and dishearten men and render them *languid* and cold in their Duties, which tends unto Backsliding. The Effect of such discouragements our Apostle expresseth, *Chap.* 12. 12, 13. *Wherefore lift up the hands which hang down, and the feeble knees; and make streight paths for your feet, lest that which is lame be turned out of the way.* Having laid down the Afflictions and Persecutions which they were to meet withal; and also declared the *End* and *Use* of them in the Grace and Wisdom of God; He shews how ready men are to despond and *grow heartless* under them, which deprives them of all life and spirit in their Profession, which he warns them to avoid lest all end in *Apostasy*. For if men begin once to think hard and strange of the *Tryals* that may befall them on the Account of their Religion, and cannot find that in it which will outweigh their Sufferings, they will not long retain it. Nor is it advisable for any man to entertain a *Profession*, that will not keep him and maintain him *in a dear year*; but leave him to sink under those troubles which may befall him on the Account thereof. As every thing whose real good doth not *out-ballance* the Evil, that for it, and upon its single Account we must undergoe, is certainly *ineligible*. Herein then lies no small part of the deceitful Actings of the Subtle Principles mentioned. They are ready to fill the mind with dismal Apprehensions of the Difficulties, Dangers, Troubles, Reproaches, and *Persecutions* that men may undergoe on the Account of Profession. And unless they can make the Lord Christ absolutely to be their *End*, *Portion* and *Measure* of all, so as to reckon on all other things not according to their own Nature, but according to the Respect which they have unto him, and their Interest in him, it is impossible but these things will secretly influence them into Declensions from their Profession. In the mean time *aggravating thoughts of Trouble* please mens minds; it seems reasonable unto them, yea their Duty, to be terrifying themselves with the Apprehensions of the Evils that may befall them. And when they come indeed, if *Liberty*, if *Goods*, if *Life* it self be required in the confirmation of our Testimony to the Gospel, there needs no more to seduce us unto a relinquishment of its Profession, but only prevailing with us, *to value these things* out of their place, and more than they deserve, whereby the Evils in the loss of them will be thought intolerable. And it is marvelous to think how the minds of men are insensibly and variously affected with these considerations, to the weakning, if not the ruine of that *Zeal* for God, that *Delight* in his Wayes, that *rejoycing* in Tribulation, which are required to the maintaining of a just and due Profession. And against the Effect of such impressions we are frequently warned in the Scripture.

Again; These corrupt and *fallacious Reasonings*, do cover and conceal the Entrances of Apostasie, by proposing false *Rules* of walking before God in Profession, wherein men are apt to satisfy and deceive themselves. So in particular, they make great use of the *Examples of other men*, of other Professors, which on very many accounts is apt to deceive them, and draw them into a snare. But this *Head of the Deceit of Sin*, I have spoken to at large in an other Discourse.

Secondly; The Beginnings of Declensions from Christ and the Gospel are deep and hidden, because oft-times *they are carried on by very secret and imperceptible Degrees*. Some men are plunged into *Apostasy* by some notorious Crimes and Wickednesses, or by the Power of some great Temptations. In these it is easy to discover the *Beginning* of their Fall; as it was with *Judas* when the Devil entred into him, and prevailed with him for Mony to betray his Master. And many such there are in the World; who for *Money*, or the things that end in *Money*, part with their Professed Interest in Christ and the Gospel. And if they get more than *Judas* did, it is because they meet with better Chapmen in the World, than were the *Priests* and *Pharisees*. The Fall of such men from their Profession, is like the dying of a man by a Feavour. The first *Incursion of the Disease* with its whole Progress is manifest. It is with others in their Spiritual Sickness and Decays as with these who are in an *Hectical distemper*; which at first is hardly known, and in its Progress hardly cured. Small Negligences and Omissions are admitted, and the Soul is habituated unto them, and so

so a progress is made to greater Evils; of which also, as I remember, I have treated else-where.

Thirdly; *Revolters* and *Backsliders* do their uttermost endeavour *to hide the Beginnings of their Falls from themselves and others*. This makes the discovery and opening of them to be difficult. By the false and corrupt Reasonings before mentioned, they labour to *blind their own Eys*, and to hide their own Evils from themselves. For in this Case men are not deceived, unless they contribute to their own beguiling. Their *own hearts seduce them*, before they feed on Ashes. And herewith they willingly attend unto the Delusions of Satan and the World, which they do in not watching against them as they ought. So are they deceived themselves. And when they have made such a progress in their declensions, as that they begin themselves it may be to be *sensible* of it, then do they endeavour by all means to hide them from others; by which means at length they again hide them from themselves; and rest satisfied in what they have pleaded and pretended as if it were really so. They will use Pleas, Excuses and Pretences until they believe them. Was it not so with the Church of *Sardis*, even when she was *almost dead*; yet she had outwardly so demeaned her self, as to have a *name*, that is a *great Reputation* to live, to be in a good thriving state and condition. And *Laodicea* in the height of her *Apostasy*, yet perswaded her self that she was *rich and increased and wanted nothing*; and knew not, as is expressly testified, that she was *poor* and fallen under the power of manifold decays. From these and the like Causes it is, that the *Beginnings of mens backslidings* from the Gospel are so *secret and hidden*, as that they are open only to the all-seeing Ey of Jesus Christ; which our *Apostle* here minds these *Hebrews* of, to beget in them a watchful jealousy over themselves.

And this Effect it should have upon all. This the nature of the thing it self, and frequent Scripture-*Admonitions* do direct us unto; namely, that we should continually be *watchful over our own Hearts*, lest any Beginnings of backslidings or declensions from the Gospel should have taken place or prevailed in us. Cautions to this purpose the Scripture abounds withal, *Let him that standeth*, that is, in the Profession of the Gospel, *take heed lest he fall*; or beware that he decay not in his Faith and Love and Zeal, and so fall into Sin and Apostasy. And again, *take heed that we lose not the things that we have wrought*, John 8. That Profession which is not working is ever false and to be despised. Faith worketh by Love. Hath it been so with us that Profession hath been effectual in working? let us look to it carefully lest we discontinue that Course, or by *Apostasy* forfeit all the benefit and advantage of it. And our Apostle in this *Epistle* in an especial manner abounds with Admonitions to the same Purpose; because the *Hebrews* on many accounts were much exposed to the Danger of this Sin. And it is the Duty of the *Dispensers of the Gospel* to apply themselves particularly to the state, condition, and temptations of them with whom in an especial manner they have to do: and let not any man think that the earnest pressing of this Duty of *constant Watchfulness against the first Entrances of spiritual declensions*, is not of so much use and necessity as is pretended. We see what the neglect of it hath produced. Many who once made a zealous Profession of the Truth, having strong convictions upon their souls, and thereby in a way of receiving more Grace and mercy from the Lord, have through a neglect of this duty, *fallen from the ways of God* and perished eternally, *1 Pet.* 2. 20, 21, 22. And many more have exceedingly dishonoured God, and provoked his Indignation against the whole Generation of Professors in the world, which hath caused him to fill all his Dispensations with tokens of his Displeasure. This hath laid all the *Virgins* even *Wise and Foolish*, asleep, whilst the Bridegroom standeth at the Door; There is then no greater Evidence of an unsound heart, then to be *careless* about the beginnings of Spiritual Decays in any kind. When men once lay up all their spiritual interest in retaining some kind of Perswasion that in the End they *may come to Heaven*, and so they may by any means retain that perswasion are regardless of *exact watchfulness* and walking, they are even in a perishing condition. There needs no greater Evidence, that *Self* is their utmost End; that they have neither Care to please God, nor Love to Christ, nor delight in the Gospel, but with *Balaam* desire only to die the Death of the Righteous. Yet thus is it with them who neglect the *first Entrances* of any cold careless frame or temper of heart in Gospel-Duties. They little consider either the Power or Deceitfulness of Sin who are *negligent* in this matter, and how *Backsliding* will get and firm its Ground in the soul after a while, which might with ease have been at first prevented.

Let us therefore because of the importance of this Duty, consider some *Directions* for the preventing of this Evil; and some *Instructions* how to discover it in the ways and means of its Prevalency.

(1.) Take heed of *Weariness* in and of those ways of God, wherein you have been ingaged according to his mind. A spontaneous lassitude in the Body is esteemed an ill *Prognostick*; some great distemper usually ensues upon it. So is *Weariness* of any of Gods ways; Its hidden cause and consequent that will in time appear is some great spiritual Distemper. And this our Apostle intimates to be the beginning of most mens Apostasy, *Chap.* 10. 36, 37, 38, 39. Men through want of *Patience* to continue in well-doing grow weary and oft-times draw back unto Perdition. And there are three things that men are apt to grow *weary* of in the ways of God, and thereby to enter into spiritual Decays:

(1.) Of *Duties*. Many Duties are burdensome to Flesh and Blood; that is, nature as *weak and frail*; all of them are Opposite to Flesh and Blood; that is, nature as *corrupt and sinful*. In the one sense nature is ready to *faint* under them, in the other to raise up an *Opposition* against them, and that by a secret Aversation in the Will, with innumerable corrupt reasonings excuses and pretences in the mind. If they prevail to an effectual *weariness*, that is, such as shall introduce a relinquishment of them in part or in whole, as to the matter of them; or the manner of their Performance; those in whom they do so, will have cause to say *we were almost in all Evil in the midst of the Congregation and Assembly*. Prov. 5. 14. Hence is the caution of our Apostle, *Chap.* 2. 3, 13. And *Brethren be not weary in well-doing, Gal.* 6. 9. A patient continuance in an even constant course of well-doing in a due observance of all Gospel-Duties, will be burthensome and grievous unto you; but *faint not* if you intend to come to the blessed End of your course in Peace with God. Now weariness in Duty discovers it self by impairing it, in the intenseness of our spirits, or *constancy* of its Performance. Where there is a Decay in either of these, *weariness* is at the Root; and after weariness ensues contempt, *Mal.* 1. 13. And whatever Interpretation men may put upon this Frame, God calls it a being *weary of himself*, Isa. 43. 22, which is the next step to forsaking of him. Wherever therefore this begins to discover it self in the Soul, nothing can relieve it but a vigorous shaking off all appearances of it, by a warm constant *Application* of the mind unto those Duties, whose neglect it would introduce.

(2.) Of *waiting to receive any Particular Good or special Mercy from God* in his ways. God is a Good and Gracious Master. He entertains none into his Service, but he gives them *in hand* that which is an abundant Recompence for all the Duties he will require of them. *In keeping of his Commands there is a great Reward*, Psal. 19. 11. Every Part of his work carries its own wages along with it. Those who serve him, never want enough to make them rejoice when they fall into *manifold Temptations*, and to *glory in Tribulations*, which are the worst things that do or can befall them on his account. But moreover besides the *Pledges* that he gives them in hand, they have also many *great and pretious Promises* whereby they are justly raised up to the Expectation of other and greater things than at present they do enjoy. Whatever Mercy or Grace by any or all the Promises of God they have been made partakers of, there is still more in them all, nay in every one of them, than they can here come to the actual Enjoyment of. Yet are all these things *theirs*, and they have a Right unto them. This makes *waiting* on God so excellent a Grace, so necessary a Duty. Now sometimes this hath respect unto some mercy that a man may in an *especial manner* stand in need of. Here he would have his Faith expedited, his Expectation satisfied, and his *waiting* have an End put unto it. If he fail herein, it maketh his heart sick. But here lyeth the great trial of Faith. He that *believeth*, that is truly and sincerely, *he will not make haste*; that is he will abide in this Duty and not *limit the Holy One* as to times and seasons. If those who are called hereunto, were *weary* of it, they are in the high road to Apostacy. Consolation, Light, and Joy do not come in through the Administration of the Ordinances answerable to the measures they have themselves given unto, or taken of things; strength against a Temptation or *Corruption* is not yet received upon Prayer or Supplication; they are *weary* of waiting, and so give over. This will End in absolute Apostacy if not timely prevented. See the Cautions of our Apostle in this matter, *Chap.* 6. 11, 12. & *Chap.* 10. 35, 36.

(3.) *Weariness of Troubles and Persecutions* is of the same tendency. It opens a Door

to Apostacy. They are for the most part the Portion of Believers in this World; Nor have they cause to complain of their Lot. They are told of it beforehand. Had they been *allured* on unto Faith and Profession with Hopes and Expectations of Peace and Prosperity in this World, and were afterwards *surprised with the Cross* they might have some Reason to complain. But the matter is quite otherwise. Our Saviour hath told us all plainly, that if we will not *take up the Cross* we must let *him* alone. If, saith he, you will follow me, you must take up the Cross. Yea, Fathers, Mothers, Houses, Lands and Possessions, if called for, and probably they will be called for, must all go, or be foregon for *my sake and the Gospel*. If you like not these terms you may let *them* and *me* alone. So our Apostle assures us, that they who will *live Godly in Christ Jesus, must suffer Persecution*, 2 Tim. 3. 12. There is a kind of Profession that may scape well enough in the world; such as men shall have no *disadvantage* by in this Life, nor *Advantage* in that which is to come. But that *Profession* which causeth men to *live Godly* in Christ Jesus, will for the most part be attended with Persecution. And this are we all forewarned of. But so *foolish* are we generally, as that when these things befall us, we are apt to be surprised as if some *strange thing*, something forraign to our condition had seized on us; as the Apostle *Peter* intimates, 1 *Pet.* 4. 12. And if men by their natural Courage, their Spirit to sustain infirmities, can hold out the *first brunt* of them, yet when they begin to return, and to be prolonged, to follow one upon another, and no way of deliverance or of ending them be in view; they are apt to be *weary* and cast about like men in a storm, how they may give over their intended voyage, and retreat into some harbour, where they may be in Peace and Safety. Omission of *provoking Duties*, or Compliance with *pleasing ways*, in such a Condition, begin to be considered as a means of Relief. And this with many is an entrance into Apostasy, *Mat.* 13. 21. And this is confirmed as by Testimonies of the Scripture, so by Instances and Examples in all Ages of the Church. This therefore our Apostle in an especial manner treats with these *Hebrews* about; plainly declaring that if they grew *weary* of their troubles, they would quickly fail in their Profession, *Chap.* 6. 11, 12. and multiplies both Reasons and Examples to encourage them unto the contrary. *Chap.* 10. 11, 12. For when men begin to wax weary of Troubles and Persecutions, and to make their own *Carnal Reasonings* Affections and desires to be the measure of their suffering or what it is meet for them to undergo upon the Account of the Gospel, they will quickly decline from it. Now because this is the common way and means whereby men are wrought to *decays* in their Profession, and insensibly unto *Apostasy*, it may not be amiss to subjoyn some few Considerations which may help to relieve our spirits under their troubles, and to preserve them from fainting, or being weary. As

(1.) What is it that these Troubles do or can *deprive us of*, whatever their continuance be? is it of Heaven, of Everlasting Rest, of Peace with God, of Communion with Christ; of the Love and Honour of Saints and Angels? These things are *secured* utterly out of their reach; and they cannot for one moment interrupt our Interest in them. This is *Paul's* Consideration, *Rom.* 8. 38, 39. And had we a due valuation of these things, what may outwardly befall us in this World on their Account, would seem very light unto us, and easy to be born, 2 *Cor.* 4. 15, 16, 17, 18.

(2.) What is it that they *fall upon* and can reach unto? It may be they may deprive us of our *Riches*, our *Liberty*, our outward Ease and Accommodations, our Reputation in the World. But what perishing trifles are these compared to the eternal concerns of our immortal Souls? It may be they may reach this *flesh*, these Carcases that are every day crumbling into Dust: And shall we faint or wax weary on their Account? Suppose we should, to spare them, turn aside to some crooked Paths wherein we suppose we may find Security: God can send *Diseases* after us that shall irrecoverably bring on us all those evils which by our Sins we have sought to avoid. He can give a Commission to a *Disease* to make the softest Bed a severe Prison, and fill our loins and bones with such pains, as men cannot inflict on us, and keep us alive under them. And for *Death* it self, the Height, Complement and End of temporary Trouble; how many wayes hath he to cast us into the *Jaws* of it, and that in a more terrible manner than we need fear from the children of men; and shall we to prefer a perishing Life, which it may be within a few dayes, a *Feaver* or a *Feather* may deprive us of, startle at the troubles which on the Account of Christ and the Go-

Gospel we may undergoe, and thereby forfeit all the Consolations of God which are able to sweeten every Condition unto us? This Consideration is proposed unto us by *Jesus Christ* himself, Matth. 10. 28.

(3.) *Whereunto* in the Wisdom and Grace of God do these things tend if managed aright in us, and by us? There is nothing that the Scripture doth more abound in, than in giving us Assurance that all the Evils which we do or may undergo upon the Account of Christ and his Gospel, shall all work effectually towards our unspeakable spiritual Advantage. See *Rom.* 5. 1, 2, 3, 4.

(4.) For *whom* or *whose sake* do we, or are we to undergo the Troubles mentioned? A man of Honesty and Good Nature will endure much for a Parent, a Child, a Friend. Yea the Apostle tells us, that for *a Good man one would even dare to dye*, *Rom.* 5. But who is it whom we are to suffer for? is it not he who is infinitely more than all these in himself and to us? Consider his *own Excellency*, consider his *Love to us*, Consider the Effects of the one, and the Fruits of the other, whereof we are, and hope to be made Partakers; and it will be granted that he is worthy of our *All*, and ten thousand times more, if it were in our Power. Besides, he calls us not to any thing but what he went before us in; and went before us in many things wherein he calls not us to follow him, for he underwent them that we might escape them. He *dyed* that we might *live*, and was made a *Curse* that the *Blessing* might come upon us. Let us not then be so foolish, so unthankful, so *brutish*, as to think any trouble too great or too long to be undergone for him. This our Apostle at large expresseth, *Phil.* 3. 7, 8, 9, 10.

5. What is the *End* of these Tryals and Troubles which we are so ready to faint and despond under? Eternal Rest and Glory do attend them: See 2 *Thes.* 1. 7. 2 *Cor.* 4. 17. *Rev.* 7. 13, 14.

These and the like Considerations being *pleaded* in the mind and Soul, may be a means to preserve them from *fainting* under Troubles that do or may befal men on the account of the Profession of the Gospel; which is apt to dispose them unto *Backslidings*.

There are sundry means that may be improved to prevent the Entrances of the Decayes insisted on; amongst all which none so proper as that here mentioned by our Apostle, and which is comprized in our next Proposition. For,

Obs. *A due and holy Consideration at all times of the All-seeing Eye of Jesus Christ, is a great Preservative against Backslidings or Declensions in Profession.* This is the *End* for which the mention of it is here introduc'd by the Apostle. It was not in his way, nor was any part of his design to treat *absolutely* about the *Omniscience of Christ*. Nothing could be more forraign to his present Discourse. But he speaks of it on purpose as an effectual means to *awe* and preserve their Souls from the evil that he dehorted them from, and warned them of. And the Consideration of it is so on many Accounts. For

First; If we retain this in Remembrance, that all the most *secret Beginnings of Spiritual Declensions* in us, are continually under his Eye, it will influence us unto watchful care and diligence. Some, with *Sardis*, are ready to please themselves whilst they keep up such a Profession as *others* with whom they walk do approve of, or cannot blame. Others with *Laodicea* think all is well whilst they approve *themselves*, and have no troublesome Accusations rising up against their Peace in their own Consciences, when it may be their Consciences themselves are debauched, bribed or secure. For lesser things, which neither others observe to their *Disreputation*, nor themselves are affected with to their *Disquiet*, many men regard them not. And hereby are they insensibly betrayed into Apostasy, whilst one neglect follows another, and one evil is added to another, until a breach be made upon them great like the Sea that cannot be healed. Herein then lies a great Preservative against this ruining Danger. Let the Soul consider constantly that the *Eye of Christ*, with whom principally, and upon the matter, solely in these things he hath to doe, and to whom an account of all must be one day given, is upon him; and it cannot but keep him *jealous over himself*, lest there should any *defiling Root of Bitterness* spring up in him. To him ought we in all things to approve our selves; and this we cannot doe without a continual Jealousie and constant watchfulness over our Hearts, that nothing be found there that may displease him; and whatever is there it is all *open and naked unto him*. And

Secondly; The Lord Christ doth not behold or look on the Evils that are or may be in the Hearts of Professors, as *one unconcerned* in them, by a mere Intuition of

them; but as one that is deeply concerned in them, and as it were troubled at them. For by these things is his *Good Spirit grieved* and vexed; and great Reproach is cast upon his Name. When the Miscarriages of Professors break out so far as that the *World* takes notice of them, it rejoyceth in them, and *triumpheth* over that Truth and those wayes which by them are professed. And when other Believers or Professors observe them, they are grieved and deeply afflicted in their minds. And who knows not, that even the Consideration of these things, is of great use to prevail with sincere Professors unto watchfulness over their wayes and walkings; namely, lest the *Name of God* should be evil spoken of by Reason of them, or the spirits of the Servants of Christ be *grieved by them*. How often doth *David* declare that he would *take heed to his wayes because of his Enemies* or *Observers*, those that watch for his halting, and would improve their Observation of it to the Dishonor of his Profession; and on the other side, he prayes that none which feared God might be ashamed on his Account, or troubled at his failings: and therefore did he labour in all things to preserve his *Integrity*, and keep himself from sin. Nor have they any respect unto the Glory of God, who have not the same sense and Affections in such Cases. Now if these things are, or ought to be of such weight with us, as to what comes under the *Cognizance* of men, that is *open and naked unto men* according to their capacity of discerning, what ought our thoughts to be of all things of the same Nature, that fall fully and solely under the *Cognizance of Christ*, considering his concernment in them, and how he is affected with them. And so it is with respect unto the first most secret, and imperceptible spiritual Decayes that may befall us. Yea, he layes most weight on the things that are known to himself alone; and would have *all the Churches know* and consider that he *searcheth the hearts and tryeth the reins of men*. Neither can we have in any thing *greater Evidence* given unto our Sincerity, than when we have an especial watchful Regard unto those things which lye under the Eye of Christ alone, wherein we have to do with him onely. This testifieth a pure unmixed uncorrupted Faith and Love towards him. Where therefore there is any thing of *Sincerity*, there will be a continual Care about these things, upon the Account of the Concernment of Christ in them. And

Thirdly; We may do well to remember that he so sees all our *Neglects* and *Decayes* as in an especial manner to take notice of their *sinfulness* and demerit. Many of the Churches in the *Revelation* pleased themselves in their State and Condition, when yet because of their Decayes the Lord Christ saw that guilt in them and upon them, as that for it he threatned them with *utter Rejection*, if they prevented it not by Repentance; which accordingly befell some of them. We are apt to take a very undue measure of our Failings; and so esteem this or that Folly Neglect or Decay to have *no great Guilt* attending them; so that we may well enough spare them and our selves in them. And the Reason hereof is, because we are apt to consider only *Acts* or Omissions themselves and not the Spring from whence they do proceed, nor the Circumstances wherewith they are attended, nor the *Ends* whereunto they tend. But, saith our Apostle, all things are *open and naked before him*, neither is there any thing that is hid from his Eyes. There is no omission of Duty, no neglect of the acting or stirring up of any Grace, no sinful miscariage, or worldly compliance, wherein the *Beginnings of our Decayes* do or may consist; but that together with all their Causes and Occasions, their aggravating Circumstances, their End and Tendency, they are all *under the Eye of Christ*, and so their *whole Guilt* is spread before him. And oftentimes there is a more provoking Guilt in some *Circumstances* of thing than in the things themselves. He sees all the *Unkindness* and Unthankfulness from whence our decayes proceed; all the Contempt of him his Love and Grace wherewith they are attended; the Advantage of Satan and the World in them, and the great End of final Apostasy whereunto they tend, if not by Grace prevented. All these things greatly aggravate the *Guilt* of our inward spiritual Decayes; and the whole Provocation that is in them lyes continually under his Eye. Hence his thoughts of these things are not as our thoughts commonly are. But it is our Wisdome to make his the Rule and Measure of ours.

Fourthly; He so sees all things of this kind, as that he will *pass Judgment* on us and them accordingly: it may be in this World by sore Afflictions and Chastisements, but assuredly at the last Day. Alas, it is not the World that we are to be judged by, if it were, men might hide their sins from it; nor is it the *Saints* nor *Angels*,

Angels, who discover not the secret frames of our Hearts, but it is He who is *greater than our Hearts, and knoweth all things*. This our Apostle directs us to the Consideration of: for, after he hath given the description of the Word of God insisted on; he adds, that it is He to whom we must give up our Account. And how shall Backsliders in heart escape his Righteous Judgment? *Secresy* is the relief of most in this World; Darkness is their refuge; before him these things have their Aggravation of Guilt, and will yield no Relief.

Again; He so discerns all *Declensions* in the Hearts and Spirits of Professors, as withal to be ready to give them *supplies of help* and strength against all the causes of them, if sought unto in a due manner. And there can be no greater Incouragement to them that are sincere, unto the use of their utmost Endeavours, to preserve their Faith and Profession entire for him. And this will be further improved in our Consideration of the last Observation, which we drew from the Words of the Apostle, and the Exposition of them; which is, That

Obs. VIII. *A due, holy Consideration of the Omniscience of Christ, is a great Encouragement unto the meanest and weakest Believers, who are upright and sincere in their Faith and Obedience.* To this purpose are all these Properties of Christ Proposed unto us, and to be improved by us. They all are suited to give incouragement unto us in our way and course of Obedience.

Hence is He able to *take Care of* and to incourage the *least Beginnings of Grace* in the Hearts of his Disciples. It is his Office to take care of the whole *Seed* of God, of all the Work of the Spirit of Grace. This he could not doe without that all-discerning *Ability* which is here ascribed unto him. By this he takes notice of the *Beginnings*, Increase, Growth, and Decayes of it, from first to last. Hence he sayes of himself, that he will not *break the bruised Reed*, nor *quench the smoaking Flax*, Mat. 12. 20. Be our spiritual strength but like that which is naturally in a *bruised Reed*, which is the next degree to none at all; he will not *bruise* it; that is, he will take care that it be not bruised, despised or discouraged, but will cherish it, and add strength unto it. The *smoaking of Flax* also expresseth the least degree imaginable of Sin, yet neither under his Eye and Care shall this be quenched. It is easy with him to discover and blast the *Hypocrisy* of false Pretenders. He did so by one Word to him who boasted of *Keeping all the Commandments from his youth*, Matth. 19. 18, 19, 20. So he *slayes the wicked by the breath of his Lips*, Isa. 11. 4. Be their Profession never so specious or glorious; do they please themselves in it, and deceive others by it; He can come to their *Consciences* under all their Pretences, and by his Word and Spirit, slay all their false hopes, discover their Hypocrisy, and strip them naked of their Profession to the Contempt of All. And so doth he know, and take Care of the *least dram of Sincerity* in the weakest Soul that belongs unto him. So he did in the poor woman, when she owned her self to be no better than a *Dog*, Matt. 15. 27, 28. He doth not only bear his *Lambs in his Arms*, the weakest of the Flock who have an Appearance of Life and of following him in them; but also *gently leads those that are with young*, Isa. 40. 11. who as yet have but newly conceived his Grace in their Hearts.

And this gives us a stable Ground whereon to answer that great *Objection*, which many Souls make against their own Peace and Consolation. They are convinced of the Excellency of Christ, and of the Suitableness of his Grace and Righteousness unto their Wants. They are also satisfied in the Faithfulness of Gospel-Promises, and the Stability of the Covenant of Grace; with all other Principles and Grounds of *Evangelical* Consolation. But they look on *themselves* as unconcerned in all these things. As far as they know, they have no Grace in them, and therefore have no Interest in, or right unto, what is proposed to them. And hereon ensue various Entanglements in their Minds, keeping them off from sharing in that *strong Consolation* which God is abundantly willing that all the Heirs of the Promise should receive. The Consideration of the Properties of the Lord Christ insisted on, is exceedingly suited to the removal of this *Objection* out of the way. To confirm this, I shall consider the whole case a little more largely. We may then observe;

1. That the *Beginnings* of most things are *imperceptible*. Things at first are rather known by their *Causes* and *Effects*, than from any thing discernable in their own Beings. As they are gradually increased, they give Evidence of themselves. As a *little fire* is known by the smoke it causeth, when it self cannot be seen.

(2.) That the *Beginnings of spiritual* things in the Souls of men, are moreover very *secret and hidden* upon many especial Accounts and Reasons. Grace in its first Communication is a thing *new* to the Soul, which it knows not how to try, examine, or measure. The Soul is possibly put by it under some surprize, as was *Rebekah* when she had conceived Twins in her womb. Until such Persons seriously consult with God by his Word, they will be at a great loss about their own state and condition. Again, *Satan* useth all means Possible to darken the mind that it may not aright apprehend the work of God in it, and upon it. His first design is to *keep us from Grace*; if he be cast therein, his Reserve is to *keep us from Consolation*. His sleights and methods herein are not now to be insisted on. Hence most of the Objections we meet with from Persons under *Darkness* as to Gospel-Comforts and Refreshment, may be easily manifested to be his suggestions. Moreover, *In-dwelling Corruption* doth exceedingly indeavour to cloud and darken the work of Gods Grace in the Soul. And it doth so two ways especially; (1.) By a more open discovery of it self in all its Evil, than it did before. Grace is come upon it, as its *Enemy*, and that which fights against it, designing its Ruine. The very first actings of it, ly in a direct Opposition to the former Rule of Sin in the Heart. This, inbred corruption meeting with a', sometimes it is *excited unto Rage*, and presseth for its own Satisfaction with more Earnestness than formerly, when it was as it were in the full and quiet Possession of the Soul. This causeth Darkness and Trouble in the mind, and keeps it off from discerning any thing of the Work of God in it. (2.) By a *sensible Opposition* to Gospel-Duties. This it will raise against that Spiritual manner of their Performance which a gracious Soul now ayms at; though it was more quiet when only the outward bodily exercise was attended unto. These things surprize *Beginners* in Grace; and leave them in the Dark as to what is their Interest in it.

(3.) Believers in this Sate and Condition have in themselves many *just Grounds* of Fears and Jealousies concerning themselves; which they know not how to disentangle themselves from. The many *self-deceivings* which they either see the Example of in others, or read of in the Scripture, makes them jealous and that justly over their own Hearts. And whereas they find much Hypocrisy in their hearts in other things, they are jealous lest in this also they should deceive themselves. And many other Reasonings there are of the same Nature whereby they are intangled.

Against all these *Perplexities* much Relief may be administred from this Consideration, that the Lord Christ with whom we have to do, sees, knows, and approves of the least spark of *Heavenly fire* that is kindled in us by his Spirit; the least *seed of Faith* and Grace that is planted in us, is under his Ey, and Care, to preserve, water and cherish it. And this may be pressed in Particular Instances. As

(1.) He sees and takes notice of the least *endeavours of Grace* in the Heart against the Power of Sin. This the Soul wherein it is may not be acquainted with, by Reason of that *pressing sense* which it hath from the Assaults that Sin makes upon it. These so imbitter it, that it cannot find out unto its satisfaction the secret lustings and *warrings of the Spirit* against the flesh. As one that is deeply sensible of the weight of his Burden which is ready to overbear him, doth not perceive his own *strength* whereby he standeth under it. But this lies under the *Ey of Christ* distinctly, and that so as to give in suitable help and succor unto it, in a time of need; as is declared in the next Verses.

(2.) He sees and perceives the *Principle and Actings of Grace* in that very Sorrow and Trouble wherewith the Soul is even overwhelmed in an Apprehension of the want of it. He knows that much of many a Souls Trouble for *want of Grace*, is from Grace: There is in it the search of Grace, after an increase and supply. He sees the Love that works in *trouble* for want of Faith; and the Faith that works in trouble for want of Holiness. And these things he takes care of.

(3.) He finds *Grace* in those Works and Duties, wherein they by whom they are performed, it may be, can find none at all. As he will manifest at the last day, that he observed that *filth and wickedness*, that Perverse Rebellion in the ways of wicked men, which themselves took no notice of, or at least were not throughly convinced about; so he will declare the Faith and Love which he observed in the Duties of his Disciples, which they never durst own in themselves. This is fully declared; *Matth.* 25. from ver. 34, to the End.

(4.) How *small* soever that Grace be which he discovers in the Souls of his, he accepts of it, *approves* it, and takes care for its preservation and increase. The life of it doth not depend on our knowledge, but his. And as these things do really tend to the Relief and *Consolation* of Believers, so they do justly deserve to be more largely insisted on, and more fully improved, but that the nature of our present Design will not admit of it in this place.

VERSE XIV, XV, VXI.

Verse 14, 15, 16.

IN the *Close* of this Chapter, the Apostle gives us a summary Improvement of all the foregoing Discourses and Arguings contained in it. Especially he insists on a double Inference unto the *Practice* of those Duties, which by his former Reasonings he had evinced to be incumbent on all Professors of the Gospel. And these are two. The one more *general* with respect unto that great End which he aims at in the whole Epistle: the other containng an *especial* means conducing unto that End. The first is expressed in the xiv *verse*, the other in those two that do ensue. The first is, that we would hold fast our Profession, which is now the *third time* mentioned Chap. 3. 6. *ver.* 14, and here; besides sundry other times in terms equivalent. The latter consists in our Application of our selves to the Lord Jesus Christ our *High Priest* for Help and Assistance to enable us so to do. For this is a Great and Difficult Duty, which without especial Supplies of Grace, we are not able to discharge.

Unto this *twofold Duty* here is likewise proposed a double Incouragement. And in these various Motives, Reasons and Directions are included respectively. The *first* of these Incouragements is expressed *ver.* xiv. consisting in sundry Particulars, all tending unto our furtherance under the great Duty of *Holding fast our Profession* unto the End. The other in *ver.* xv. wherein on many grounds we are assured of the *Assistance* which we do stand in need of; unto the *Use* and due improvement whereof we are exhorted, *ver.* xvi.

Moreover, in these Words the Apostle makes a *Transition* from what in general he had discoursed on, unto the handling of that wherein his great Design lay; which he had now fully made way for. And this was *Destructive* to the life and soul of *Judaism*. Having therefore *Chap.* 3. *v.* 1. affirmed that *Jesus Christ was the Apostle and High Priest of our Profession*, He first undertakes the former. Therein he positively declares that he was the *Apostle, Legate* and Ambassador of God to reveal and declare his Will unto the Church. And because this was the Office of *Moses* of old, with respect unto the Church of the *Jews*, in the giving of the Law, he makes a Comparison between them: which as it was necessary in his dealing with the *Hebrews*, who adhered unto, and extolled yea almost Deified *Moses*, so it gave him occasion to express much of the Excellency of Christ in that Office; as also to declare the true Nature of the Missive or *Apostolical* Office of *Moses*, that undue apprehensions thereof might not keep them off from believing the Gospel, or cause them to backslide after they had professed it. From his Discourse to that purpose he educeth all his Arguings, Reasonings and Exhortations unto Faith, Obedience and *Permanency in Profession* which ensue in that and this Chapter unto these Verses. Having therefore discharged that Work, and confirmed the first part of his Proposition, namely, that the Lord Christ was the *Apostle* of our Profession, and applyed that Truth to his present purpose; he returnes to the other part of it, namely, his being our *High Priest* also. And this was the principal thing which he aimed at in the *Didactical* part of the whole Epistle. This therefore he pursues from hence unto the End of the 10*th* Chapter. The Nature of the *Priesthood* of Christ; His Excellency and Preference above *Aaron* as vested with that Office; the Nature of the *Sacrifice* that he offered, with the End, Use and Efficacy of it; and on occasion hereof, the nature of the *Typical Priesthood, Sacrifices* and *Law* of old, are the Subject of his glorious Discourses. And this *Ocean* of Spiritual Truth, and Heavenly Mysteries are we now lanching into. And therefore do we *most humbly implore the Guidance and Conduct of that Good* and

and Holy Spirit, who is promised unto us to lead us into all Truth. For who is sufficient for these things?

In these Verses then, the Apostle makes a *Transition* unto, and an Entrance upon his great Design. But whereas his direct Scope and Aim, was to prevail with the *Hebrews*, and all others in the like Condition with them, that is, all Professors of the Gospel, unto *Permanency* and Stability in Faith and Obedience, he doth here as elsewhere fill up his *Transition* with Insinuations of Duties, attended with Exhortations and Encouragements unto the Performance of it. And this is the only useful way of Teaching in all *Practical Sciences*. The Principles of them are to be accompanied with *Instances Examples* and Exhortations unto Practice, wherein their End consisteth. And in so doing the Apostle plainly declares what we ought to be intent upon in our Learning and Consideration of the Truth of the Gospel. The *End* of them all is to teach us to live unto God, and to bring us to the Enjoyment of him: therefore to the furtherance of our Faith and Obedience are they continually to be applyed.

Verse. 14.

VERSE XIV.

Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.

THere being no Difficulty in the Words in the Original, nor much Diversity in *Translations*, we shall cast what is worth Observation on their Account into the Exposition of the Words it self.

Ἔχοντες οὖν, *Habentes igitur, Having therefore.* Or, as Ours; *Seeing then that we have.* And so the *Syriack*, *Whereas therefore we have.* The Illative οὖν declares the Relation of what is under Assertion, unto that which went before. That which the Apostle is now instructing us in, directing us unto, is educed from what he had before laid down; It is not a *Consequence* in way of Argument that is here inferred, but the *Consequent* in way of Duty. *Seing we have.* Ἔχοντες οὖν,

Ἀρχιερέα μέγαν, *Pontificem magnum.* Some Translations, as the *Arabick* and *Syriack* in this place transpose the Words, and place the Person of Christ as the immediate Object of our *having*; or that which the word ἔχοντες doth firstly and formally respect. *Having Jesus Christ the Son of God to be an High Priest.* And in this way, the Person of Jesus Christ should be proposed unto us firstly, and that described by the *Adjuncts* of his Office, and his Acting therein, *he passed into Heaven.* But in the *Original* it is an *High Priest*, as formally considered, which is the Object proposed unto us. And he is described, Ἀρχιερέα μέγαν,

(1.) By his Quality and Condition, he is *passed through the Heavens.*

(2.) By the particular Nomination of his Person; he *is Jesus the Son of God.* In the Condition wherein we are, we stand in need of the Help and Assistance of an High Priest. Such an one we have; we have an High Priest as they had of old; and this such a one as is passed through *the Heavens, even Jesus the Son of God.* This is the order of the Words.

Ἀρχιερέα μέγαν· Arab. *The chief Prince of the Priests*; rightly as to sense because of the two-fold use of the Word ἀρχιερεύς· for it is applyed to denote two sorts of Persons. First it signifies *him* who was eminently and signally so called; the *High Priest.* That is *Aaron* and the Chief of his Family who succeeded him in the Office of the *High-Priesthood.* In the Old Testament he is called כהן הגדול ἱερεὺς ὁ μέγας, *the great Priest.* This is frequently expresst by ἀρχιερεύς; as the *Latins* do it by *Pontifex*; and *Pontifex Maximus.* Again; the Word is often used to denote them who were the principal Heads, Rulers or Leaders of any one of the XXIV *Orders*, which the Priests were cast into for the Service of the Temple; 1 *Chron.* 24. These are those which are intended in those places where some are expressed by Name, and it is added *they and their Brethren*, that is, those who being of the *same order* with them, were yet in Dignity not so conspicuous as themselves. And these in the Gospel are frequently called ἀρχιερεῖς, as *Mat.* 2. 4. Ch. 16. 21. Ch. 20. 18. & 21. 15. and in the other Evangelists frequently. And when the Word is so applyed we render it by *Chief Priests*, to distinguish them intended from the *High Priest* properly so called; who was one set over them all; the peculiar Successor of *Aaron.*

If the word ἀρχιερεύς be here taken in the latter sense, as it may denote a *Pontifex minorum gentium*, an High Priest of the second Rank and Order, one of the *chief Priests*, then the adjunct of μέγας *great*, is *discriminative*; shewing that it is not they who were merely so, but he only who was כהן הגדול *the great Priest*, *Pontifex Maximus* that is alluded unto. But if ἀρχιερεύς do of it self denote the *single High* Priest *Aaron*, or his Successor, as most frequently it doth; then μέγας *great*, is added κατ' ἐξαίρετον by way of *Eminency*, and is *accumulative* with respect unto *Aaron.* He is a Great High Priest in compar ison of him, exalted above him, more excellent, glorious, powerful and able than He. And this is that which is intended in the Words. For the especial Design of the Apostle is to compare him with *Aaron* and not with any inferiour Priests, as we shall see in his ensuing Discourses. Therefore a *Great High Priest*, is one eminently, excellently, gloriously so; and that on the Accounts mentioned in his subjoyned Description.

Διεληλυθότα τοὺς οὐρανούς, *That is passed into the Heavens.* So our Translation. In which expression the thing intended is *plain*, but the Difficulty that is in the Words is as *plainly* concealed; and somewhat of their proper sense and meaning. Syr. *Who is ascended into Heaven*; laying the Emphasis upon, and directing our Thoughts unto his *Ascension*, and not to his present abode in Heaven, which Ours seem to point unto; *Who is passed into Heaven.* Æthiop. *Who came from Heaven into the World*; which kind of mistakes are not infrequent with that Interpreter. Διεληλυθότα τοὺς οὐρανούς,

Διέρχομαι, is *pertranseo, to pass through*; that is, any one place into another. 1 Cor. 16. 5. ὅταν Μακεδονίαν διέλθω, Μακεδονίαν γὰρ διέρχομαι, *When I shall pass through Macedonia, for I pass through Macedonia*; So *Acts* 15. 41. *John* 4. 4. And no other signification can it have in this place: is *passed through*, τοὺς οὐρανούς, *the Heavens*. διέρχεσθαι τοὺς οὐρανούς, is plainly to *pass through the Heavens*, and not to *pass into them.* Neither the sense nor construction of the Words will allow any such Interpretation. Nor will any thing else but his *passing through the Heavens* answer the Apostles Design.

The *Heavens* therefore are taken two wayes: First, and most frequently to denote the Place of Gods Glorious Residence, the Holy Habitation of God, the Resting-Place of blessed Souls, and *Palace* of the Great King, where is his Throne, and Thousands of his Holy Ones stand ministring before him. This Heaven the Lord Christ did not *pass through*, but *into*, when ἀνελήφθη ἐν δόξῃ, he *was taken up into Glory*, 1 Tim. 3. 16. There he sits on the *Right Hand of the Majesty on High*; and these Heavens must *receive him* until the times of Restitution shall come, *Acts* 3. 27.

Secondly; the Heavens are taken for the *Air*, as when mention is made of the *Fowls of Heaven*, that is, which fly above the Earth in *the open Firmament* of *Heaven*, Gen. 1. 20. As also for the *æthereal Regions*, the Orbs of the Sun, Moon and Stars, which are set for Lights in the Firmament of Heaven, *Gen.* 1. 15. The *aspectable Heavens* above us, which declare the Glory of God, and shew forth his handy-Work, *Psalm* 19. 1. which he *garnished by his Spirit* for that End, *Job* 26. 13. These are the *Heavens* here intended. And concerning them our Apostle sayes again of our High Priest; ὑψηλότερος τῶν οὐρανῶν γενόμενος, Chap. 7. 26. *made higher than the Heavens*; He passed through them and was exalted above them. These *æthereal Regions* the Disciples looked towards when he was taken up into Glory, *Acts* 1. 9, 10. So *Ephes.* 4. 10. He ascended up, *far above all Heavens.* He *passed through them*, and ascended above them, into that which is called the *third Heaven*, or the *Heaven of Heavens*, where is his blessed Residence.

This being the sense of the Words, we may nextly enquire into what the Apostle peculiarly designs to instruct us in by them. And this will appear from the consideration of what it is that in this Expression he alludes unto. Now it is the *High Priest* peculiarly so called that he hath respect unto, and designs an Explanation of what was in and by him *Typically* represented unto the Church of old. Known it is, that he was the principal *Officer* of the Church in things immediately pertaining unto the Worship of God. And the Chief or most signal part of his Duty in the Discharge of his Office, consisted in his *annual Entrance* into the most holy Place on the Day of Expiation; with the Services thereunto belonging. This is at large described,

Levit. 16. And herein three things were eminent. (1.) That he departed out of the *sight of the People*, yea, and of all the ministring Priests also. The People were without in the Court; and the Priests that ministred in the *Tabernacle*, when he was to open the vail to enter into the Holy Place, left the Tabernacle, that they might not look in after him, *Levit.* 16. *ver*, 17. *There shall be no man in the Tabernacle of the Congregation, when he goeth in to make an Atonement in the Holy Place, until he come out, and have made an Atonement.* (2.) In this Entrance he *passed through* the second vail of the Tabernacle which received him and hid him by the closing of the Curtains from the sight of all. (3.) In the Place whither he thus went were the *especial Pledges* of the Presence, and Tokens of the Covenant of God, *Levit.* 16. 2. How all these things were really and in a glorious manner accomplished in and by our *High Priest* the Apostle declares in these words. For (1.) He had an *Holy Place* to pass into. He entred into the *Holy Places* not made with hands even Heaven it self, to appear in the Presence of God for us, *Heb.* 9. 24. that is the Heaven of Heavens, the Place of the Glorious Residence of the Majesty of God. (2.) Hereinto he *passed through these Affectable Heavens*, which the Apostle compareth unto the *Second vail* of the Temple, because they interpose between us and the Holy Sanctuary whereinto he entred. Hence when in his great trial and Testimony he miraculously enabled *Stephen* to see into the Heavenly Place where he is in Glory on the Right Hand of God, *these Heavens* were opened; *Acts* 7. 55, 56. The *Curtains of this vail* were turned aside, that he might have a view of the Glory behind them. (3.) By these Heavens was he taken and hid out of the sight of all men in his Entrance, *Acts* 1. 9, 10. Thus in Answer to the *Type* of old, he passed through the *vail* of these Heavens, into the Glorious Presence of God to appear there as our Intercessor.

Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ. *Jesus the Son of God.* Translations do not well express the *Emphasis* of these Words. The interposition of the Article; Ἰησοῦν τὸν υἱὸν; the *Son eminently*, peculiarly, that Son of God; That is the natural only begotten Son of the Father. And there is in the words a double Designation of the Person of our High Priest. First by his *Name*, and then by his *Relation* unto God.

Ἰησοῦν. (1.) By his Name; That is *Jesus*. A Name given him from the work he had to do. He was to *save* his People. *Jesus*, *a Saviour*, *Matth.* 1. 21. καλέσεις τὸ ὄνομα αὐτῷ Ἰησοῦν, faith the Angel, *thou shalt call his name Jesus*; for what cause? saith he, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, for or because he *shall save his People from their sins*. So our Apostle calls him Ἰησοῦν τὸν ῥυόμενον, *Jesus the Deliverer*; 1 *Thessal.* 1. 10. Our High Priest is our Saviour; and he is so in a great measure by his being so. And this Name was given him, as *born of a Virgin*; *she shall bring forth a Son, and thou shalt call his name Jesus*. It doth not therefore in this Place only, nay not so much, denote him by his work of Saving according to the signification of his Name *Jesus*, but declares his *Humane nature* whereof he was made partaker that he might be a Merciful High Priest, wherein he was called by that Name.

τὸν υἱὸν τοῦ Θεοῦ. (2.) He describes him by his Relation unto God. τὸν υἱὸν τοῦ Θεοῦ· That Son of God. The *Eternal Son of God*. The Reason and Nature of this Sonship of our High Priest, hath been elsewhere declared. At Present it may suffice to observe; that his Divine Nature is included in this Appellation. For in his *one Person* as comprizing both these Natures, is he our high Priest, as he is ἀνθρωπος, *God and man* in One. And we are here minded of it as a great encouragement unto our Duty expressed in the next words.

Κρατῶμεν τῆς ὁμολογίας. Κρατῶμεν τῆς ὁμολογίας. *Let us hold fast our Profession.* *Vul. Lat.* in some Copies; *spei & fidei nostræ*; of *our Hope and Faith*; words taken from *Ch.* 3. *v.* 6; which here have no place. *Hold fast the Profession*; that is, which we make, or have made; and so *our* Profession, as we supply the words.

Two things are to be inquired into for the opening of these Words. (1.) What is meant by ὁμολογία or *Profession*. (2.) What is included in κρατῶμεν, *let us hold fast*.

For the word ὅμολογία, it hath been opened, and the thing it self intended, somewhat spoken unto, on *Chap.* 3. 1. Where the Lord Christ is called the *Apostle and High Priest of our Profession*. I shall therefore here only so far treat of it, as it contains the *Duty* which the Apostle exhorts us unto, and wherein all the Lines of his Dis-

Discourse do meet and center. This makes it assuredly a matter of singular Consideration, as being that about which he doth so greatly labour.

Our ὁμολογία is our *professed Subjection to the Gospel of Christ*, 2 Cor. 9. 13. or the Subjection of our Souls in the acknowledgment of the Power and Authority of Jesus Christ in the Gospel: ὑποταγὴ ὁμολογίας, It contains both our *Sacred Subjection* unto the Gospel, and our *Solemn Declaration* of it. The former which respects the matter of our Profession is Συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεὸν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, 1 Pet. 3. 13. The *Answer* or Reply of a *Good Conscience*, by vertue of the *Resurrection* of Christ, *unto* the Demands of *God* in the Precepts and Promises of the Gospel. And it hath two Parts. (1.) Faith in Christ. (2.) Obedience unto him; The *Obedience of Faith*, Rom. 1. 5. Faith is the Root, and Obedience the Fruit of our Profession. And that Faith which constitutes *Evangelical* Profession is distinctly acted on Christ, the Son of God, the Mediator of the Covenant, the King, Priest and Prophet of his Church. This he calls for, *Joh.* 14. 1. *Ye believe in God, Believe also in me*; expressly. See *Joh.* 3. 18, 36. *Chap.* 7. 38. This I say makes our Profession formally *Evangelical*, distinguishing it from that of Believers under the Old Testament. Their Faith was directly in *God as One*; Deut. 6. 4. consequentially in the *Messiah* as promised. Ours is express in Christ also, *Joh.* 17. 3. And in the Father by him, 1 *Pet.* 1. 21.

Secondly; Unto Faith is added *Obedience*, which is indeed inseparable from it. See a full Description of it, *Rom.* 6. 22. It may be considered two ways. (1.) as it is *internal* and absolutely spiritual; or the constant acting of all the Graces of the Spirit of God, unto Purification and Holiness, 2 *Cor.* 7. 1. 2 *Thess.* 5. 23. *Acts* 15. 9. This belongs unto our Profession not absolutely as *Profession*, but as *sincere* and saving; on which account we ought to hold it fast. (2.) As it is *external* also in the diligent observation of all Gospel-Commands in our course and practice. And these are of two sorts. (1.) The *Moral Duties* of an Holy Conversation, *Phil.* 1. 27. *Tit.* 2. 10, 11, 12, 13. By a Failure herein our whole Profession is overthrown, *Phil.* 3. 17, 18. *Tit.* 1. 16. 2 *Tim.* 2. 19. (2.) The *instituted Duties* of Holy Gospel-Worship, *Matth.* 28. 20. And herein consists that part of our Profession which the Apostle in this Epistle doth principally intend, as hath been declared. This is the matter of our Profession; herein consists our *Subjection to the Gospel*.

To compleat our *Profession*, yea to constitute our ὁμολογία, there is required that we make a *Solemn Declaration* of our Subjection unto the Gospel in these things. And this is made two wayes. (1.) By *Works*. (2.) By *Words*. Our Profession by *Works* is our constant and solemn Observation of all Christs Commands in and concerning Gospel-Worship, *Matth.* 28. 20. *John* 14. 15. *Chap.* 15. 14. And the Discharge of our Duty herein is to be attended, (I.) With *Prudence*; and that, (1.) Not to provoke the *World* causelesly by any irregularities of mis-guided Zeal, or other disorders, *Matth.* 10. 16. 1 *Cor.* 10. 32. 2 *Cor.* 6. 3. (2.) Not to cast our selves into Dangers or Troubles without just Cause Call or Warrant, *Matth.* 10. 23. (II.) With *Constancy* and Confidence, so as (1.) Not to be *terrified* with any Persecution or Troubles which may befall us on the Account of the Gospel, 1 *Pet.* 3. 14. *Phil.* 1. 28. (2.) Not on any Account to decline the *constant Observance* of the Duties of Worship required of us, *Hebr.* 10. 25.

(2.) By Words. For with the *mouth confession is made unto Salvation*, Rom. 10. 10. And this also is twofold. (1.) With respect unto all times in general, 1 *Pet.* 3. 15. We are on all occasions to declare *whose servants we are* and whom we own as our Lord and Master. (2.) Unto especial Seasons. (1.) Of *Temptation*; Such arise from *Company* which may be so circumstanced as to *awe* us, or *corrupt* us that we shall not own the Gospel as we ought. So it befel *Peter* in the highest Instance, *Matt.* 26. 70. And so are others in lesser degrees foiled every day. (2.) Of *Perfection*. Then is our *Profession* to be turned into *Confession*, or we lose it. The *Oral* open-avowing of the Lord Christ, his Wayes and Worship in and under Persecution is the *Touchstone* of all Profession: *Matth.* 10. 32, 33. 1 *Cor.* 3. 13. This is the Profession we are to hold fast.

κρατῶμεν, *Let us hold it fast*: So have we rendred καταλαμβάνω, *Chap.* 3. 6. κρατῶ. But this word is more *emphatical* than that; and intimates another frame of mind, μέν, and a more severe endeavour: κρατεῖν, is to hold a thing *strongly*, *firmly*, *totis viribus*, with all our strength, by all lawful means, with Resolution and contention of mind.

For the word is from κράτος, that is, *Power*, *Strength*, *Efficacy*, which are to be exercised in the *holding faſt* intended, *Revel.* 2. 25. *That which you have*, κρατήσατε ἄχρις ὗ ἂν ἥξω, *hold faſt*, with all Care, againſt all Oppoſition until I come. So Chap. 3. 11. κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου· *Hold faſt*, that is, with all thy might, with all diligence and contention of Mind, *what thou haſt*, as a man would hold faſt his Crown if any ſhould attempt to take it from him or deprive him of it. And this word is uſed concerning the *Phariſees* with reſpect unto their Traditions, which they adhered ſo firmly and reſolutely unto, that nothing could move them or prevail with them to the contrary, Matth. 7. 3. κρατοῦντες τὴν παράδοσιν τῶν πατέρων, *holding faſt* or tenaciouſly the *Tradition of the Fathers*. So alſo of them who having entertained falſe and noxious Opinions, are obſtinate in their Adherence to them. *Revel.* 2. 15. οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν· *So haſt thou them*, who againſt light and perſwaſions, *retain the Doctrine of the Nicolaitans*. Wherefore the ſenſe of the Command here given, is that we ſhould with our utmoſt Ability and Diligence *hold faſt* againſt all Oppoſitions, and take care that we loſe not our Profeſſion after we are once ingaged in it.

So then this Verſe containeth the *preſcription of a Duty*, with a Motive and incouragement unto the due performance of it. The Duty is expreſſed in theſe laſt words; *Let us hold faſt our Profeſſion*. And the Reaſon for it, with an Incouragment unto it, in thoſe which go before; *Seing then we have a great High Prieſt which is paſſed into the Heavens*, *Jeſus the Son of God*. And this is farther amplified by the Declaration of his *Qualifications*, ver. 15. and an Exhortation to make uſe of and improve his Aſſiſtance in this matter, *ver.* 16. as we ſhall ſee afterwards. At preſent we may take ſome Obſervations from this Verſe, according to the Expoſition of the Words already given, which will further direct us to anſwer in our Practice the mind of the Holy Ghoſt in this matter. Now there is included in the Words,

Obſ. I. First; *That great Oppoſition is and alwayes will be made unto the permanency of Believers in their Profeſſion*. This the Word of Exhortation unto it plainly intimates. It is *injectâ manu fortiter retinere*; to lay hold of a thing and to retain it with all our might; as if it were ready every moment to be taken from us with a violent and ſtrong hand. It is to *keep a thing* as a man keeps his Treaſure when it is ready to be ſeiſed on by Thieves and Robbers. This argues *great Oppoſition* and no ſmall Hazard thereon enſuing. So our bleſſed Saviour informs us, *Matth.* 7. 25. When men hear the Word they *build an Houſe* by Profeſſion. This all who make Profeſſion do, whether they build upon the Rock or upon the Sand. And when this Houſe is built, the *Rains will deſcend*, and the *Floods will come*, and the *Winds will blow and beat upon it*. Profeſſion will be aſſaulted and preſſed by all manner of hazardous and dangerous Oppoſitions. And if the Houſe be not well ſecured it will fall, if our Profeſſion be not well guarded, it will be loſt. What our Lord Jeſus told *Peter* with reſpect unto this very matter, is even ſo concerning all Profeſſors. When he was led to ſpeak with much confidence, which his preſent Convictions of Duty and Reſolutions for its Performance prompted him unto, that he would *abide in his Profeſſion* and never forſake him whatever other men might doe; He anſwers, *Simon, Simon, Satan hath ſought to winnow thee*, *Luke* 22. 31, 32. He minds him that although he had called him *Peter*, for the unmovableneſs of that *Rock* which his Faith was fixed on; yet he would appear in himſelf to be but *Simon* ſtill; a man expoſed to Danger, and eaſy to be prevailed againſt. And therefore he might do well in the midſt of his Confidence to conſider his Dangers and the Surprizals that he might be overtaken withal. And the ſame is the condition of all Profeſſors, the beſt and meaneſt, the ſtrongeſt and weakeſt.

From this Oppoſition our continuance in Profeſſion is called *Enduring*, Matth. 24. 13. ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται, He that *patiently tolerateth*, *beareth oppoſition* unto the End ſhall be ſaved. So we render ὑπομονὴ, *Rom.* 2. 7. *Patient continuance*. And to the ſame purpoſe are the Words προσκαρτερέω, Acts 2. 42. and προσκαρτέρησις *Epheſ.* 6. 18. uſed and of the ſame ſignification; conſtantly to abide and endure againſt Oppoſitions. So is the word commonly applyed. Men *endure Hunger*, Cold, Bonds, Impriſonments, the pains of Death. They are hard things that men endure. *Durate* is the word of incouragement in Difficulties.

Durate

Durate & voſmet rebus ſervate ſecundis.
Durare, eſt verbum quod perferendis malis convenit. Donat.

There is then a ſuppoſition of a Conflict with all ſorts of Evil, where we are enjoyned to *endure*; that is, to continue in our courſe with Patience, Courage and Conſtancy. Hence are the multiplied cautions that are given us, eſpecially in this Epiſtle, to take heed that we be not prevailed againſt and caſt down from our Stability, by theſe Oppoſitions. See 2 *John* 8. *Rev.* 2. 24. & 3. 11.

We are exceedingly apt to deceive our ſelves in this matter. Deſires, falſe Hopes, appearing Helps do inſinuate themſelves into our minds, and prevail to ingenerate a Perſwaſion that we ſhall not meet with *any great Difficulties* in our Profeſſion. And theſe *ſelf-deceivings*, do exceedingly unprepare the Mind for what we have to encounter; which the Apoſtle warns us againſt 1 *Pet.* 4. 12, 13.

The Principles, Cauſes, Reaſons and Means of the Oppoſition that is made to the Profeſſion of Believers are commonly handled. Could we take but one view of that conſtant preparation which there is amongſt Principalities and Powers, thoſe ſpiritual Wickedneſſes in high Places in the World, and all its fulneſs, and in the Deceitfulneſs of Sin which dwelleth in us, for an Oppoſition unto our Profeſſion, we would either conſtantly ſtand upon our guard to defend it; or preſently give it up as that which is not tenable. See *Epheſ.* 6. 10, 11, 12, 13.

It is our Duty in the midſt of all Oppoſitions to hold our Profeſſion firm and ſtedfaſt unto the End. This is the Subſtance of what we are here exhorted and preſſed unto; and the great Deſign of the Apoſtle in this whole Epiſtle, which alſo we have occaſionally inſiſted on in ſundry precedent Paſſages. *Obſ.* II.

What this Profeſſion is hath been declared. The *Principle* of it is Faith in God by Chriſt Jeſus. The *fruits* of it, are the whole Obedience of Faith; or a converſation in all things becoming the Goſpel; adorning the Doctrine of our Saviour in all Holineſs and Godlineſs. And it is *expreſſed* by a *Conſtant Obſervation* of all the Ordinances and Inſtitutions of Worſhip appointed by Chriſt, or his Authority. With an open Confeſſion of him at all times. For by ſuch Inſtitutions did God in all Ages try and exerciſe the Faith and Obedience of the Church; whence they were the means of giving Glory to himſelf in the World. And from this Expreſſion of them do our Faith and Obedience take the Denomination of Profeſſion. And thereby are they proved in this World, and muſt be tryed at the Laſt Day.

This Profeſſion we are *to hold* in the manner expreſſed in the opening of the Words; that is with *Watchfulneſs*, *Diligence*, Conſtancy, and our utmoſt endeavour in all of them. And this Duty hath reſpect unto the contrary Sins, which the Apoſtle dehorts us from. Now theſe fall under two Heads: (1.) *Apoſtaſy* or a *total deſertion* of our Profeſſion. (2.) *Declenſion*, or going back gradually from our Diligence, Progreſs, and Attainments in it; which make way for the former Evil. (1.) Some *totally* fall off from their Profeſſion. Theſe the Apoſtle deſcribes and reflects upon, *Chap.* 6. *Chap.* 10. In which Places we muſt take their Sin and Puniſhment under conſideration. And againſt this Evil it is our Duty to hold faſt our Profeſſion. None doubts of it until they are under the Power of the contrary Evil, and are blinded or hardened thereby. And this total Deſertion from the Goſpel is two-fold: (1.) *Expreſs*, by an open Abrenuntiation of them. This we hear not of much amongſt us, becauſe none is tempted thereunto. The prodigious eruptions of ſome mens *Atheiſme* we conſider not. (2.) *Interpretative*; when men really caſt off all inward regard unto the Authority of Chriſt in the Goſpel, and their outward compliance with any thing required in it is on Motives forreign to the Goſpel it ſelf. And this too much abounds in the World.

Our Apoſtle ſupplies us with Conſiderations of the greateſt and Higheſt Nature that can be conceived. In brief. (1.) The Glory of God in Chriſt is in the higheſt manner concerned in it. Every Sin tends to the diſhonour of God; all Sinners diſhonour him. But all is nothing as it were to the *deſpight* that is done to him by this Sin. So it is deſcribed *Chap.* 10. 29. It is a *treading under Foot the Son* of God; an Act of the higheſt deſpight, malice and contempt that a Creature can be capable of. (2.) *Aſſured Deſtruction* attends it; and that in a peculiar, terrible, and dreadful manner, *Heb.* 10. 29, 30, 31. 2 *Pet.* 2. 1. It is therefore undoubtedly our

 Duty

Duty, and our Wisdom to hold fast our Profession, so as neither by the blindness of our minds, or sensuality of Life, to lose and forego it.

Secondly; it is so as to the *Degrees* of it. All the Parts of our Profession have their *Degrees* whereby they are varied. Faith is *strong* or *weak*, stable or infirm. Obedience may be more or less exact precise and fruitful in Good Works. Our Observation of instituted Ordinances of Worship, may be exact and Circumspect, or loose and negligent. In holding fast our Profession, an endeavour to keep up to the *Degrees* that we have attained, and a pressing forwards in them all towards Perfection, is required of us. That which our Lord Jesus Christ blames in his Churches, *Revel.* 2. 3. Is the Decay in their Profession, as to these *Degrees*. Their Faith, their Love, their Diligence were decayed. And they performed not the works they had sometimes been fruitful in; And in all these things are men liable to *let go* their Profession. Again, Growth and Progress in all these is required of Professors. The Kingdom of God is a growing thing, and ought to be so in all them *in whom it is* by its Grace, and who *are in it* by the Observation of its Laws. Where Growth is not, Profession is not held firm. This is in general the nature of the Duty we are charged with. The Principal intendment of this Verse and those following is to declare the encouragement and *Assistance* which we have in Christ for its discharge as he is our high Priest, which must further be insisted on, and therein a fuller Explication of the things contained in this Verse will be given. And the whole of what is aymed at may be comprized in this Observation.

Obs. III. *Believers have great incouragement unto, and Assistance in the constancy of their Profession, by and from the Priesthood of Jesus Christ.* So it is expressly laid down in the Text; and to that End is it by us to be improved. And to this Purpose is, (1.) The *Priesthood of Christ* in it self, and our Relation thereunto proposed and asserted; *we have an high Priest.* (2.) Described; (1.) By the Qualification of our High Priest; He is a *great high Priest.* (2.) By his Actions and his Exaltation therein. *He is passed through the Heavens.* (3.) By his name and nature, *He is Jesus the Son of God.* And from every one of these Considerations we have both Incouragement and Assistance in the great Duty of *holding fast our Profession.*

First; The Lord Christ is an *High Priest*; and we have in our Obedience and Profession a *Relation* unto him, He is *our* High Priest, the High Priest of *our Profession.* He is the High Priest over the House of God, not only to *direct* us in our Profession but also to *assist* us in it. The Difficulty of this Duty lies in the Opposition that is made unto it, by Sin, Satan, and the World, as we have shewed: He that hath not found it, never yet knew what it was to profess the Gospel. And the *Effects* of it ly under our view every Day; they have done so in all Ages. And we can never be jealous enough of our own Hearts and Ways, lest we should be made an *Example* unto others, as others have been unto us. But herein lies our Help and Relief. For,

(1.) Whilest we are in this condition, our High Priest *pitieth* us and hath Compassion on us, *Chap.* 2. 17, 18. This is Part of his Duty and Office, *Chap.* 5. 2. And there is some help in *Pity*, some relief in Compassion. Want hereof our Saviour complained of as a great Aggravation of his Distresses, *Psal.* 69. 20. *I am* saith he *full of Heavinesse, I looked for some to take pity or* (lament with me) *but there was none; and for Comforters, but I found none.* Compassion indeed doth not communicate new strength, yet it greatly refresheth the Spirits of them that suffer; especially if it be from those whom they greatly *value.* And this we are assured of in and from our High Priest in all the Oppositions and Sufferings that we meet with-al in the Course of our Profession. See *Chap.* 2. 17. and the two Verses following in this place. He is himself, on his *Throne of Glory*, on the Right hand of the Majesty on High in eternal Rest and Blessedness; as having finished his Personal Works and Labour as hath been shewed. But from the habitation of his Holiness, He looks on his *labouring, suffering, tempted Disciples*, and is afflicted in all their Afflictions, and is full of compassion towards them. So, saith He, was I tempted, so was I opposed. And what thus befalls them is for *my sake*, and not for their own; and his *Bowels* are moved towards them. Whose Heart will not the Consideration hereof refresh? whose Spirit will it not revive?

(2.) As our High Priest, He gives us *actual Help* and Assistance in this Case. The Ways whereby he doth this, have been partly declared on *Chap.* 2. 18. And must yet be spoken unto *ver.* 16 of this Chapter. At present I shall only show in general

general that the *Aid* which he gives us, is sufficient to secure our Profession and conquer the Opposition that is made against it. For as hath been observed there are three Parts of it; Our *Faith*, our *Obedience* in general, and our especial *Observance* of instituted Worship. And there are three especial Principles of the Opposition made to them.

First; our *Faith* is opposed by *Satan* and his Temptations in chief with a contribution of aid from the world, and our own Corruptions. Faiths overthrow is his Principal Design, *Luke* 21. 31, 32. No such *irreconcileable Enemies* as Faith and the Devil. And this Adversary is prevailed against by our High Priest. He hath contended with him, *bruised his head*, conquered him, bound him, spoyled him, triumphed over him, and destroyed him, *Gen.* 3. 15. *Col.* 2. 15. *Heb.* 2. 14, 15. And shall we suffer our selves to be deprived of our Profession by one thus dealt withal in our behalf? he shall not prevail in his Attempt. (2.) Our Obedience is opposed principally by our own corruptions; *aided* by Satan and the World. These *fight against our Souls*, 1 Pet. 2. 11. and tend unto Death, *Jam.* 1. 14. Wherein our Apostle warns us to take heed that these prove not the Cause of our Apostasy, *Chap.* 3. 13. And against these also there is relief for us in and by our High Priest: For as he was *manifest to destroy the works of the Devil*, 1 Joh. 3. 8, or all the Effects of his first Temptation in our Hearts; So whatever Evil it intends towards us, there is a Remedy provided for it and against it, in his Grace, his Blood, and by his Spirit. (3.) Our Profession as formally such consisting in the diligent Observance of the Laws and Ways of Christ, is continually opposed by the World, not without Assistance from Satan, and the Treacheries of in-dwelling Sin. But he also hath overcome the *World*, Joh. 16. 33. He hath overcome it for us, and he will overcome it in us. And who on this Account would not be incouraged to contend earnestly in the preservation of that Profession, wherein they are sure they shall be assisted.

Secondly; Professors have an *Aim* and an End in their Profession. They do not run in vain, nor fight uncertainly, nor beat the air in what they do. Now their great Design is to have their Profession and their Persons therein *accepted* with God. Without this they must acknowledg themselves to be of all men most miserable. For what would it avail them to *spend their* Time in Fears, Hazards, Conflicts, Sorrows and Troubles in this World, and when they have done all be *rejected* of God, and have their Everlasting Portion amongst them who take the full of their Sins and Satisfactions in this World? And if it be so, why do they yet suffer Persecution? And yet there are Two Things, that do vehemently *assault* their Faith and Hope in this matter. (1.) The Sinfulness and Unworthiness of their own *Persons*. Whatever be the Duties that they Perform, yet they find their *Persons* on many Accounts so vile, as that both they and their Duties may be justly rejected of God Hence they suppose themselves to defile whatever they touch; The guilt and defilement of their Consciences by Sin, perplex their *thoughts*, when they consider what it is to appear before the Great and Holy God. (2.) They find that even the *Duties* themselves wherein their Profession doth consist, are so *weak*, so *mixed* and imperfect, as it is hard for them to conceive how they should obtain *Acceptance* with God. Their Endeavours are weak and faint, their strivings against Sin *uneven* and uncertain, their Prayers oft-times languid, and a fading is on all their Duties. And say they often in themselves, What Ground of Hope is there that a Profession so made up, will be *accepted* with God, and rewarded by him.

But against all these Considerations Believers have Relief in their Relation to this High Priest. For in this matter lies the principal part of his Office. As such, he hath undertaken to render our *Persons* and *Duties* accepted with God. This He respects both in his *Oblation* and *Intercession*, by which two wayes He discargeth the Duties of this Office.

(1.) By them he gives Acceptance with God unto our *Persons*. For as he hath made *Reconciliation for our Sins*, Chap. 2. 17. so he hath brought in *Everlasting Righteousness*, Dan. 9. 24. Yea he himself is our *Righteousness*, Jer. 23. 6. in him have *we Righteousness and Strength*, Isa. 42. 24. He being made of *God unto us Righteousness*, 1 *Cor.* 1. 30. Having been made a *Curse for us, that the blessing of faithful Abraham might be ours*, Gal. 3. 14. who believed, and it was imputed unto him for Righteousness, *Gen.* 15. 6. So that although we have *no such Righteousness* of our

own

own as on the Account whereof our *Persons* may be accepted with God, yet upon the Account of him and his who is ours we shall not fail thereof.

(2.) He dealeth so likewise in Reference unto our Duties. For, as he bears the *Iniquity of our holy things*, Exod. 28. 38. that they should not be rejected because of any sinful imperfections cleaving to them; so he addes unto them the *Sweet Incense* and Perfume of his own Righteousness, *Revel.* 8. 3, 4. which causeth them to come up with a grateful and acceptable favour before the Lord.

And these few things have I mentioned as Instances of the *Incouragements* that we have to abide in our Profession in the midst of all Hazards and against all Oppositions, from the Consideration of this one thing, that we *have an High Priest*; the End aimed at in this place by our Apostle.

Secondly; There is Weight added hereunto from the *Qualification* of the Person vested with that Office here expressed. He is a *Great High Priest*. He is so both *comparatively* and *absolutely*. He is so in comparison of others so called, and not so only; For He may be *Great* in comparison of Another who is but *little* in himself. But he is so absolutely also; as we shall see afterwards.

First; He is great *comparatively* with respect unto *Aaron*, which the Apostle, as was shewed, hath in this Assertion regard unto. For He is now entring upon his great Design, of shewing his answering unto *Aaron*, and his Pre-eminence above him. The *High Priest*, in his Office, Sacred Garments and Administrations, was the principal Glory of the *Judaical* Church. If that Office ceased, all their Solemn Worship was to cease. And so excellent was his Office, so beautifull were his Garments, so glorious was his Work and Ministry, that these *Hebrews*, though now in some measure instructed in the Doctrine and Worship of the Gospel, could not be perswaded utterly to relinquish that *Sacred Service* which he had the Conduct of. And here lay the principal Occasion of their obstinate adherence to *Mosaical* Institutions. They had an *High Priest* whose Order and Service they were exceedingly pleased with-all. The Prevalency of these thoughts on their minds our Apostle obviates, by letting them know that they should undergo no loss or Disadvantage by the relinquishment of him: Inasmuch as in that Profession which they were called unto by the Gospel, they had in like manner an *High Priest*, and that a *Great High Priest*, that is one incomparably exalted and preferred above *Aaron* and his Successors, which he afterwards invincibly demonstrates. And hereby he presseth them to constancy in Profession, the Duty at present proposed to them. For if God had appointed *Destruction* unto him who forsook the Worship and Service of the Law under the Guidance of *Aaron* and his Sons, what must and will their Lot and Portion be who shall *forsake* and desert the Worship of the New Testament, when we have an *High Priest* far more excellent and glorious than they.

Secondly; He is *Absolutely Great*, and this the Apostle proves by a double Instance, wherein he gives a further Description of him, (1.) By his Exaltation. (2.) By his Name and Person.

(1.) He is a *Great High Priest* because he is *passed through the Heavens*. The triumphant passage of the Lord Christ into Glory, is that which is expressed in these Words.

But for the right understanding hereof some things must be premised. As (1.) That the *Person* of the Lord Christ in all that He did, was still cloathed with all his *Offices*. Yet (2.) In sundry things he exerciseth the Power and Faculty of *one Office* and not of another immediately. Some things he did as a King, and some things as a Priest; but he is still both King and Priest who doth them all. (3.) In some things He puts forth the Power *of both these Offices*, at the same time, and in the same manner, though with different respects. Thus in this *passing through the Heavens* as *King*, it was his Triumph over all his Enemies, and his glorious Ascension into his Throne, or *sitting down on the right hand of the Majesty on high*; as Priest it was his Entrance, *through the Vail* into the Holy Place not made with hands, to appear in the Presence of God for us. This is that which is here principally intended; but I shall explain the whole. Because even his acting as *King*, though it belongs not unto him as a Priest, yet it doth to his Glory as he is a *Great High* Priest. And there are three things which herein set out his Greatness and Glory.

First; His Passage it self; concerning which sundry things are observable, As (1.) His Entrance into it; or, the Time and Place when and where he began his Triumphant Entry into Heaven. These are recorded *Acts* 1. 9, 10, 11, 12. *Forty*

Days

Dayes after his Resurrection, assembling his Disciples he spake unto them of the Kingdom of God; And when he had spoken those things, while they beheld, he was taken up, and a cloud received him out of their sight. And whilst they looked stedfastly towards Heaven as he went up, two men stood by them in white Apparel; which also said, Ye men of Galilee, why stand you gazing up into Heaven? This same Jesus which is taken from you into Heaven, shall so come in like manner as you have seen him go into Heaven. Then returned they unto Jerusalem from the Mount called Olivet, which is from Jerusalem a Sabbath dayes journey. The time is expressed *verse* 3. It was forty dayes after he was alive, after his Passion. As he went forty Daies into the Wilderness to be tempted of the Devil before he entred on his Ministry, so he continued Forty Dayes in the World triumphing over him after he had finished his Ministry. But the chief Reason hereof was, that whereas his Apostles who were to be the Eye-Witnesses of his Resurrection, could not bear his continual Presence with them; he might have Opportunity to shew himself unto them by many infallible signs and tokens, *Acts* 1. 3. The place was Mount *Olivet*, a *Sabbath Dayes* journey from *Jerusalem*, ver. 12. This place was near unto *Bethany*, for *Luke* affirms that he led his Disciples as far as *Bethany*, Chap. 24. 50. which was a Village near that Mount; about *fiveteen furlongs from Jerusalem*, John 11. 18. The Jews constantly affirm that a *Sabbath Dayes journey* was the space of *two thousand Cubits*, which amount not to above seven furlongs of our Measure; so that *John* had respect unto some other measure among the *Jews*, or *Bethany* was directly on the East of the Mount which took up the other space. This Mount *Olivet* therefore near *Bethany* was about a *mile* from *Jerusalem*. It was on the *East side* of the City; whither our Lord Jesus did often retreat for Prayer and Rest. It was an Hill so high that from the top of it, a man might look into all the streets of *Jerusalem* and into the *Temple*. This was the last of his bodily presence on the Earth, and the last that shall be until the Time of the Restitution of all things. Fabulous Superstitution hath feigned, that on a Stone he left here the impression of his Feet. This was the Mountain unto which the *Glory of the Lord went up*, when it left the *Temple* and *City of Jerusalem*, Ezek. 11. 23. And so did he now who was the Brightness of his Glory and the express image of his Person. With him the Glory of God utterly departed from the Temple and City; or the Worship and People. Here he was taken up; and his Disciples were ἀτενίζοντες, *earnestly*, carefully with Love, Diligence and Delight, *looking on* whilst these things were doing. Those who had not long before seen him hanging on the Cross between two Thieves, bleeding and dying, now saw him gloriously and *triumphantly* taken up into Heaven. From their Eyes a *Cloud received* him. *Elijah* was taken up before alive into Heaven, 2 *King.* 2. 11. but it was with *Fire* and in *a Whirlwind*, with Dread and Terrour, insomuch as the young Prophets much questioned what was become of him. But here when his Disciples were fully instructed and were now no longer to live by *sense* but by *Faith*, whilst they earnestly and steadily looked on him as he ascended, a cloud *draws the Curtain* placidly interposing between Him and their sight, who were not able as yet to look on what was done within that vail.

Secondly; This was the Time and Day of *Heavens Triumph*. Ever since the Apostasy of Angels and Men by Sin, there had been an *Enmity* and *War* between Heaven and Earth, pleaded by the Interest of Heaven in the Earth here below. God had sent forth his Champion the *Captain of Salvation*, typed out of old by *Joshua* and *David*, and all those Worthies which were employed to vanquish the Enemies of the Church in their especial Stations. He had now finished his Work, having fully conquered the first *Apostate*, the great Enemy of God, and spoiled him of his Power. And he was now entring into that Glory which he had left for a Season to ingage in the difficult and perilous service of subduing all the Adversaries of God. And now was all Heaven prepared for his *Triumphant Reception*. As when a great Conqueror of old returned from a far Country, where he had subdued the Enemies of his People, and brought home the Leaders of them Captives, all his *Citizens* went forth with Applauses and Shouts of Joy to meet him; to which Custom our Apostle alludeth in this matter, *Col.* 2. 15. So was it with the glorious Inhabitants of Heaven upon the Return of this Victorious *Captain of Salvation*. So the Prophet describeth the Fall of the oppressing Tyrant of *Assyria*, Isa. 14. 9. *Hell from beneath is moved for thee to meet thee; at thy coming it stirreth up the dead for thee, even all the chief ones of the Earth; it hath raised up from their thrones all the Kings of the Nations*. He was theirs, they had looked for him, and was to have a principal share in their Condition. How much

more was Heaven stirred up when the *Everlasting Gates* were opened and this King of Glory entred in. The Psalmist expresseth it, *Psal.* 47. 5, 6. *God is gon up with a shout, the Lord with the sound of a Trumpet. Sing Praises to God sing Praises, sing Praises to our King sing Praises.* It is the glorious Ascension of the Lord Christ into his Kingdom and Throne, which is described in that Psalm; and this all are exhorted to rejoice in.

Thirdly; His *Attendants* in this his Passage through the Heavens are also described unto us, *Psalm* 68. 17, 18. *The Chariots of God are twenty thousand, even thousands of Angels, the Lord is among them as in Sinai in the Holy Place; Thou hast ascended on high.* And this place our Apostle applies to the Ascension of Christ, *Ephes.* 4. 8. As when he descended of old upon the Earth in the giving of the Law on mount *Sinai*, he was attended with the Heavenly Host, who ministerially wrought all those glorious and dreadful Effects which were wrought on the Mount; *Exod.* 19. So now in his Ascension he was attended with the Angels of God, who were as the *Chariots* in his Triumph that carried and bore up the Humane Nature, and waited on him ready to do his Will and to manifest his Glory. They had received Command from God to *worship him*, Chap. 1. 6. and now they appeared eminently in the discharge of their Duty. They compassed him about with joyful Acclamations, doing their Obeysance unto him as to their Head and King. With them then and by their Ministry he passed through the Heavens, a sight too glorious for mortal Eies to behold.

Fourthly; The *Disposal of his Enemies* is also declared; *Psal.* 68. 18. *He ascended up on high, he led Captivity Captive.* That is the Authors of all Bondage, of all Captivity in sin and misery. See the phrase explained *Judges* 5. 12. And this our Apostle expresseth *Col.* 2. 15. *He spoiled Principalities* and *Powers, all the fallen* Apostate Angels, *making a shew of them openly in his Triumph.* He took them along with him in Chains, tyed as it were to his Chariot wheels, making a shew of them to the Citizens of Heaven. So dealt the old *Roman Conquerors* with their Enemies; they led them in Chains bound to their Triumphant Chariots, making them a Spectacle to the People, and then returned them to prison unto the Time appointed for their Execution. So dealt he with these implacable *Enemies of the glory of God*, and the Salvation of the Souls of the Elect. He shewed them openly as judged, conquered and fully subdued, remanding them to their Prisons, untill the time of their final doom should come. Thus did he *past through the Heavens*; and all the Glory of God was laid open for his Reception, all his Saints and Angels coming forth to meet him to congratulate that Success the fruits whereof they had before enjoyed.

Secondly; His actual *Reception* into the especial Presence of God, as the End of his Passage adds to the manifestation of his Greatness and Glory. This our Apostle declares 1 *Tim.* 3. 16. ἀνελήφθη ἐν δόξῃ, *he was received up into Glory.* This himself calls his *Entring into his Glory*, *Luk.* 24. 26. See *Hebr.* 12. 22. He was received gloriously into the Highest Heavens the Habitation of the Blessed. Then and there had he his Entertainment and Refreshment, after all the *Travel* of his Soul. Then was the time of the *Espousals* of his Church, the Day of the Gladness of his Heart. There is Joy in Heaven upon the returning and Repentance of one Sinner. And what was there when he that caused them to return, and saved all that do so, was received into his Glory! No Heart can conceive, much less can any tongue express the Glorious Reception of the *Humane Nature* of Christ in Heaven.

Thirdly; His *Exaltation* which ensued upon his Reception. And this respects first God himself, and then the Creation.

In respect of God the Father, two things are spoken of him. (1.) That He *sate down in his Throne.* He overcame and sate down with his Father in his Throne. *Rev.* 8. 21. The Throne is the Place and Ensign of *Rule* and Judgment. And the Father did not forego his Throne, but he sits down with him in it, inasmuch as the *actual Administration* of all Rule and Judgment is *committed unto him*, John 5. 22. (2.) As he sate down in the Throne, so it was on the *Right hand of God*, or at the Right hand of the Majesty on High. This God promised him of old; and now gave him the actual Possession of it. Of these things, See our Exposition on Chap. 1. *ver.* 2, 3, 4.

In respect of *others*; So he had *Power* over the whole Creation given into His Hand. All Power in Heaven and Earth; concerning which, See also the *digression* about his Kingdom and Power, on *Ch.* 1. 3.

And

These things as they were openly glorious, belonged unto his *passing through the Heavens* as the *King* of his Church, and the Captain of our Salvation. But there was in the thing it self a respect unto his *Priestly Office* and the Exercise thereof. So in his *dying*, the principal thing intended was the *offering up of himself* through the eternal Spirit an *Offering for Sin* and a Sacrifice of Atonement as a Priest, but yet with all he died as a *Prophet* also, to *bear witness unto* the Truth; for which cause he came into the World, *Joh.* 18. 37. So although He thus passed through the Heavens *triumphantly* as a King, He at the same time, and by the same Action passed through as our *High Priest*, as they were the *Vail* through which he entred into the *Holy Place*; which shall God willing be explained on *Chap.* 9. 23, 24.

And these things belong to the Greatness of our High Priest upon the Account of his *Exaltation* or his passing through the Heavens; and

The Second consideration of our High Priest evincing his *Greatness* is taken from his Name and *Person*, or *Who* he is; He is *Jesus the Son of God.* Sundry things must be observed to manifest the Necessity and Usefulness hereof, Namely that our High Priest is, and was to be, *Jesus the Son of God.* First, absolutely the Son of God; and then Jesus the Son of God. But the things of the Priesthood of the Son of God, being handled at large in our Exercitations, I shall only here give a brief summary of them. First; *before the Entrance of Sin, there was no need of the Office of Priesthood, between God and Man.* Every one in his own Name was to go to God with his Worship; which would have been accepted according unto the Law of the Creation. If man therefore had continued in that state wherein he was made, there would have been *no such Office* in the Church of God. For it is the Office of a Priest to *represent* them acceptably unto God, who in their own Persons might not appear before him. This was manifest in the after Solemn Institution of that Office, wherein the Nature and Work of it was declared. On all occasions that *Interdiction* is severely repeated and inculcated; *None shall come near but He who is of the seed of Aaron*; and if any one doth so, he shall be cut off. And this God afterwards confirmed in sundry instances, especially that of *Uzziah the King*, who was smitten with *Leprosy* for attempting to approach unto the *Altar of Incense*, 2 Chron. 26. 16, 17, 18, 19, 20, 21. And, by the way, God will much more sorely revenge the Sin of them who take the *Priestly Office* of the Lord Christ out of his Hand, as by their false pretended Sacrifices and Oblations the *Papists* attempt to do. Now this was needless before the entrance of Sin, and therefore so was the *Office* also. For every one had *Acceptance* with God upon the account of his own Personal Interest in the Covenant, as hath been shewed elsewhere.

Whatever other Rule Dignity or Preeminence there would or might have been in that state amongst men, the *Office of Priesthood* would have been needless, and should not therefore have been appointed. For it is not natural but a mere Institution. So are things among the Angels. There is *Dignity* and Preeminence in their Order. Hence some of them are called שרים ראשנים, the first or *Chief Princes.* And this they seem to retain in their Apostasy. One being every where represented as the Head of the rest; The *Devil and his Angels.* But every one of them was immediately to perform his Service and worship unto God in his *own Person*, without the Interposition of any other on their behalf. And so would it have been with *Adam* and his Posterity in a state of Integrity and Holiness.

Secondly; *Sin being entred into the World, there was no more Worship to be performed immediately unto God.* Two cannot walk together unless they be agreed, *Amos* 3. 3. All our Obedience unto God and Worship of him is our *walking* before him, *Gen.* 17. 1. This we cannot do, unless there be a *Covenant-Agreement* between him and us. But this now by Sin was utterly broken and rendred useless as unto any such End. The *Agreement* failing, the *walking* together also ceaseth. None could now obtain acceptance with God in any of their Duties on their own account; in as much as all had sinned and come short of his Glory.

Thirdly; That the Worship of God might be restored again in the World, *it was indispensibly necessary, that some one must interpose between Sinners and the Holy God.* Should they approach unto him immediately in their own names, he would be unto them a consuming fire, *Isa.* 27. 4, 5. And here because God would not lose the *Glory of* his *Grace*, and other holy Excellencies of his Nature, but would have a revenue of Glory continued unto him from the Worship of his Creatures here on earth; and because in his Love he would not have all Sinners to perish under the Curse of the

old Covenant that they had broken, he found out and appointed in the Counsel of his Will the *Office of Priesthood*, namely that there should be *One* to transact the whole Worship of Sinners in the Presence of God for them, and render what they should do themselves in their own Persons, *acceptable* unto him. This is the Rise, Reason, and Foundation of that *Office*, which was undertaken by the Son of God. For

Fourthly; In this condition *no Creature could undertake the Office of being a Priest for the Church of God, which now consisted all of Sinners*. This both the *nature of the Office* it self, and the Work which He was to perform that should undertake it, do declare.

(1.) For the *Office* it self, It was to be a *gracious Interposition between God and Sinners*. The Priest must *approach* unto God, even to his Throne, representing the Persons and Worship of the Church unto him, rendring them and it acceptable upon his account. Who was meet to be entrusted with this Honour? who amongst the *Creatures* could undertake this Office? The best of them stand in need of Goodness and *Condescension* to obtain and continue their own Acceptance with him. For in the strictness of his Justice, and infinite purity of his Holiness, *the Heavens*, that is the inhabitants of them; *are not pure in his sight, and he chargeth his Angels with folly*, Job 4. 18. Ch. 15. 15. How then should any of them upon his own account, and in his *own name* undertake to appear for *others*, for *Sinners* in the Presence of God? They were doubtless utterly *unmeet* to interpose in this matter.

(2.) The *general work* of such a Priest, is utterly exclusive of the whole Creation from ingaging herein. For the first thing that he undertakes must be to make *Atonement* for Sin and Sinners. This is his first Work, and the only foundation of what else he is to do; namely to make *Reconciliation* for the Sins of the People in whose stead he appeareth before God. That this could not be performed by any creature, I have manifested on the *second Chapter*. Failing in this, no other thing that can be done, is of any value. Wherefore

Fifthly; The Son of God undertakes to be this Priest for Sinners; *we have a great High Priest Jesus the Son of God*. The whole Enunciation is expressive of his *Person* joyntly, and each *Nature* therein are also distinctly signified. The *Son of God* which in the first Place we intend and consider, denotes his *Divine Person and Nature*. How the *Second Person in the Trinity*, did undertake to be a Mediator and Priest for all the Elect of God, hath been opened in our Exposition of the Second Chapter of the Epistle; and it shall not here be again in particular insisted on. This Counsel was of old between the *Father and the Son*; namely, that He the Son should become the *Seed of the woman*, that is should be *made of a woman*, and be thereby made under the Law; that He should come to do *the Will of God* in making Atonement by the offering up, or sacrifice of himself for Sin; that He should undertake the Cause of Sinners, pay their Debts, and satisfie for their Offences; That is by his Appearance and acting for them, he should procure Acceptance for them and their Services at the *Throne of Grace*. All this the Son of God undertook, and therein both became the High Priest of his People, and discharged that Office for them. And herein is the *Mystery of God*, his Truth, and his Grace made conspicuous; as hath been at large declared in our Exercitations. For

First; Here the Sacred Truth of the *Trinity of Persons* in the Divine Nature or Essence, openeth it self unto the Creatures. The *Nature*, the Essence or Being of God, is absolutely and numerically *One*. All the Natural and Essential Properties of that *Being*, are absolutely and essentially the same. And all the Operations of this Divine Essence or Being according to its Properties are *undivided* as being the Effects of one Principle, one Power, one Wisdom. Hence it could not by any such Acts be manifested, that there was more than *One Person* in that One Nature or Being. But now in these actings of the *Persons of the Trinity* in such ways as firstly respect themselves, or their Operations *ad intra*, where one Person is as it were the *Object* of the other Persons acting, the sacred Truth of the *Plurality of Persons* in the same single individed Essence, is gloriously manifested. The Son undertaking to the Father to become an High Priest for Sinners, openly declares the Distinction of the Son, or Eternal Word, from the Person of the Father. And in these distinct and mutual actings of the Persons of it, is the Doctrine and Truth of the *Holy Trinity* most safely contemplated. See concerning this our Exercitations at large.

Secondly; It opens the Mystery of the *Fountain of Divine Grace*, the springs of Life

Life and Salvation which are with God. These things flow from the *Counsel* that was between the Father and the Son, when he undertook to be an High Priest for us. Grace and Mercy are the way suited to the pursuit and accomplishment of those Counsels.

Hereon also depends all that *Religion*, and all those Institutions of Worship which were of old in the Church. Upon the Entrance of Sin there was an *End put* unto all the *Religion* that was in the world, as to any Glory of God or Advantage to the Souls of men. How came it then to be restored, revived, accepted? Wherefore did God appoint anew, a *Priesthood*, Sacrifices, and Worship? What was aimed at, attained or effected hereby? Men were Sinners still, obnoxious to the Law, and the Curse thereof, and what could their Service do or signify? Here lay the *invisible Foundations* of this new order of things. The Son of God had made an Interposition for Sinners, undertaken to be their *High Priest*, to reconcile them unto God, and thereon to make their Worship acceptable unto him. God was not pleased at first to bring this forth unto Light, *but hid the Mystery of it in himself* from the Beginning of the World, until the fulness of time came. In the mean time he appointed the Worship mentioned to be a *shadow* and obscure Representation of what was secretly transacted between the Father and Son, within the Vail. This did the Office of the Priesthood among the People of God of old, and all their Sacrifices Teach; This gave them Life and Efficacy, without a respect whereunto they were of no worth nor use. Thus is our High Priest the Son of God, and thus ought he so to be.

Secondly; this Son of God is *Jesus*; *Jesus the Son of God*. Jesus is the name of a man, Thou shalt *bring forth a Son, and thou shalt call his name Jesus*, Matth. 1. 21. And this our High Priest also was to be. *Every High Priest*, saith our Apostle, *is ordained to offer Gifts and Sacrifices unto God*. And therefore of necessity he who would be our High Priest must have *somewhat to offer*; and that somewhat of his own. And what had the Son of God absolutely considered of his *own* to offer? His Divine Nature or Person are not to be offered. All things necessarily required in the matter and form of an *Offering*, are eternally incompatible with the Infinite Excellencies of the Divine Nature. God cannot be a Sacrifice, though he who *is God* was so to be. Shall he then take an Offering out of the works of the Creation? shall he take the *blood of Bulls and Goats* for this purpose, as did *Aaron*? The offering indeed of these things might *represent* the Sacrifice that should take away Sin; but take away Sin it self, it could not do. For what Wisdom *Righteousness* or Equity is in this, that whereas *Man* had sinned, other *brute Creatures* that were none of his own, (for whatever Right he had to any other Creatures of God, belonging to his Original Dominion over them, after his Sin he had none at all) should be accepted a Sacrifice in *his stead*. Besides, what Proportion did the *blood of Bulls and Goats* bear to the Justice of God, that Satisfaction for Sin should be made unto it thereby? Should then the Son of God have taken and appointed any *one Man* to be a Sacrifice for himself and others? Every man being a Sinner, the Sacrifice of *any one* would have been a Provocation unto God. In the Typical Sacrifices he would not admit of a *Lamb* or a *Kid* that had the *least blemish* in it, to be offered unto him. And shall we suppose that he would allow of a real expiatory Sacrifice by that which was *Leprous* all over? It would have been so far from yielding a *sweet savour to* God, from being an Atonement for all men, for any one man, for the *man himself* that should have been offered, that it would have been the Highest Provocation unto the Eys of his Glory. Wherefore this Son of God himself became *Jesus*. That is, he took *Humane Nature*, the *Seed of Abraham* into Union with himself, that he might have of his *own* to offer unto God. This by its *Oneness* with our nature the *Nature that had Sinned*, being it self not touched with Sin, was meet to be offered for us; and by its Union with his Person was meet and able to make *Atonement* with God for us; and so *God redeemed his Church with his own blood*, Acts 20. 28. Thus our High Priest is *Jesus the Son of God*. And in these things consists his *Greatness* which the Apostle proposeth for our *Incouragement* unto stedfastness in Profession. And it may do so on sundry Accounts, which have been partly before insisted on, and deserve here to be inlarged, but that we must not draw out these Discourses unto too great a length.

VERSE XV.

BUT this precedent Description of our High Priest may be thought to include a *Discouragement* in it in reference unto us, which may take off from all the Incouragements which might be apprehended to lie in his Office. For if he be in himself so *Great and Glorious*, if so exalted above the Heavens, how can we apprehend that he hath any concernment in us, in our weak, frail, tempted, sinning Condition? And how shall we use either Boldness or confidence in our approach unto him for *Help* or Assistance? If the Apostle *Peter* upon a discovery of his Divine Power in working of one Miracle, thought himself altogether unmeet to be in his presence whilst he was on the Earth in the dayes of his flesh, and therefore cryed out unto him, *Depart from me, for I am a sinful man, O Lord*, Luke 5. 8. How much more may we be terrifyed by his present Glory from attempting an Access unto him? And how shall we conceive that in all this Glory he will entertain compassionate Thoughts concerning such poor sinful Worms as we are? Yea, saith the Apostle, we may on the Consideration of him and his Office come boldly to the Throne of Grace; the especial Reason whereof, removing this Objection, and adding a new sort of Incouragement he gives us, *Ver.* xv.

Vers. 15. οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα, καθ' ὁμοιότητα, χωρὶς ἁμαρτίας.

οὐ γὰρ ἔχομεν· Syr. לא גיר אית לן: *for there is not to us*; an *Hebraism*, we have not.

μὴ δυνάμενον συμπαθῆσαι· Syr. דלא מצא דנחש: *qui non possit compati: qui non possit, ut patiatur: who cannot suffer.* Vulg. Lat. *qui non possit compati: That cannot have compassion; that cannot suffer with.* Beza. *qui non possit affici sensu; who cannot be affected with a sense.* Arab. *qui non possit deflere; that cannot mourn.*

ταῖς ἀσθενείαις ἡμῶν· Syr. *with our Infirmity*, in the singular Number. We follow Beza, *touched with the feeling of our Infirmities*; which well expresseth the sense of the words; as we shall see.

πεπειρασμένον δὲ, *sed tentatum.* Syr. ומנסי; *who was tempted:* one Copy reads πεπειρασμένον, of which word we have spoken before.

Κατὰ πάντα; Vulg. Lat. *per omnia.* Rhem. *in all things*: so Erasm. and Bez. *in omnibus, in all things.* Syr. בכל מרכם, *in omni re, in every thing.*

Καθ' ὁμοιότητα· Bez. *similiter.* Vulg. Lat. Erasm. *pro similitudine.* Rhem. *by Similitude.* Syr. אכרתן, *even as we.* Ours, *like as we are*; supplying the Verb Substantive; *secundum similitudinem.*

χωρὶς ἁμαρτίας, Bez. *absque tamen peccato*, whom we follow, in the supply of *tamen*, *yet without Sin.* Vulg. Lat. *absque peccato, without Sin.* Syr. כמר מן חטיתא: *excepto peccato; Sin being excepted.* Some use we shall find in these Varieties.

VERSE XV.

For we have not an High Priest who cannot be touched with the feeling (affected with a sense) of our Infirmities; but was every way tempted in like manner (with us) without Sin.

THE words contain a further *Description* of our *High Priest* by such a *Qualification* as may incourage us to make use of him, and improve his Office unto our Advantage. For whereas those things which may induce us to put our Trust and Confidence in any, or to expect Benefit or Advantage thereby, may be reduced unto two Heads:

1. Greatness and Power.
2. Goodness and Love.

He

He manifests both sorts of them to be eminently in our High Priest. The former he declares *ver.* 14. For he is *Jesus the Son of God, who is passed through*, and exalted above the Heavens. The latter sort are ascribed unto him in these Words.

The Causal connexion γὰρ, *For*, doth not so much regard the connexion of the words, or express an Inference of one thing from another; as it is *Introductive* of a new Reason, enforcing the Purpose and Design of the Apostle in the whole. He had exhorted them to *hold fast their Profession* upon the Account of their High Priest, *ver.* 14. And directs them to make *Addresses* unto him for Grace and Strength enabling them so to do, *ver.* 16. With regard unto both these Duties, to shew the *Reasonableness* of them, to give encouragement unto them, he declares the *Qualifications* of this High Priest expressed in this *Verse*. These things we may, these things we ought to doe,

γὰρ

For, we have not an High Priest that cannot: The manner of the Expression is known and usual. A *double Negation* doth strongly and vehemently affirm. It is so with our High Priest, even the contrary to what is thus denyed. *He is such an one as can be affected.*

ἔχομεν ἀρχιερέα μὴ δυνάμενον

We have an High Priest. The Apostle introduceth this for another purpose. Yet withal he lets the *Hebrews* know, that in the Gospel-state there is no loss of Priviledge in any thing, as to what the Church enjoyed under the Law of *Moses*. They had then an *High Priest*, who and his Office were the Life and Glory of their Profession and Worship. We also saith he, have an *High Priest*, who how much in his *Person* and *Office* and Usefulness unto the Church he excelleth the Priest under the Law, he hath partly shewed already, and doth more fully declare in the ensuing Chapters: The mention of it is introduced for another *End*; but this also is included in it. The People of God under the Gospel are not left without an *High Priest*, who is in like manner the Life and Glory of their Profession, Worship, and Obedience: For our Apostle takes a divers Course in dealing with the *Gentiles* and the *Jews* in this matter: Treating with the *Gentiles*, he minds them of their miserable Condition before they were called to the Knowledge of Christ by the Gospel, as *Ephes.* 2. 11, 12, 13. But treating with the *Jews* he satisfies them that they lost no Advantage thereby, but had all their former Priviledges unspeakably heightned and increased. And our Relation to him, and Interest in him is expressed in this word ἔχομεν, *we have him*; or as the Syriack, *there is to us.* God hath appointed him and given him unto us; and he is *ours*, as to all the Ends of his Office, and by us to be made use of for all spiritual Advantages relating unto God. The Church never lost any Priviledge once granted unto it, by any Change or Alteration that God made in his Ordinances of Worship, or Dispensations towards it; but still keeping what it had before, it was carried on towards that Compleatness and *Perfection* which it is capable of in this World, and which it hath received by Jesus Christ. Presently upon the giving of the first Promise, God instituted some kind of Worship, as *Sacrifices*, to be a means of Entercourse between Him and Sinners in and by the Grace and Truth of that Promise. This was the *Priviledge* of them that did believe. After this he made sundry *Additional Ordinances* of Worship, all of them instructive in the Nature of that Promise, and directive towards the Accomplishment of it. And still there was an *Encrease* of Grace and Priviledge in them all. They were the *Mountains of Myrrh and Hills of Frankincense on which the Church waited until the day brake, and the shadows fled away*, Cant. 4. 6. All along the Church was still a gainer. But when the time came of the actual Accomplishment of the Promise, then were all former Priviledges *realized* unto Believers, *new ones* added, and nothing lost. We have lost neither Sacrifice nor High Priest, but have them all in a more eminent and excellent a manner. And this is enough to secure the Application of the *Initial Seal* of the Covenant unto the *Infant Seed of Believers*. For whereas it was granted to the Church under the Old Testament as a signal Favour and spiritual Priviledge; it is derogatory to the Glory of Christ, and Honour of the Gospel to suppose that the Church is now deprived of it; for in the whole *System* and frame of Worship, God had ordained the better things for us, that they without us should not be made perfect. And he saies not there is an High Priest, but we Have an High Priest; because all our Concernment in spiritual things, depends absolutely on our personal Interest in them. They may do well to consider this, who (1.) Either know not the Nature of this Priesthood, or do not at all endeavour to improve this Office of Christ as that which they have an Interest in. Some call themselves *Christians*, and exercise themselves in the outward Worship of God, who are

ready

ready to deſpiſe, yea and deride all *Spiritual Improvement* and Uſe of this great Priviledge, that we *have an High Prieſt*, and ſcarce take it any more into any real Conſideration in the Worſhip of God, than if there were no ſuch thing at all. (2.) Thoſe who not contented with it, have invented and appointed unto themſelves a *Prieſthood and Sacrifice* to the Contempt of this of Chriſt. Had our Apoſtle dealt with theſe *Hebrews* on the Principles of the preſent Church of *Rome*, He would have told them, You had under the Law an High Prieſt, but we have now a *P O P E*, a *Pontifex Maximus*, a great High Prieſt, far richer, braver, and more potent than yours was. You had many *bloody Sacrifices*, but we have One *in the Hoſt* of more uſe and profit than were all yours whatever. But dealing with the Principles of the Goſpel, he declares and propoſeth to them *Jeſus the Son of God*, as our only Prieſt, Sacrifice and Altar, expreſly intimating that others we have none.

That cannot be touched with a feeling; Who cannot be affected with a ſenſe; Μὴ δυνάμενον. who cannot ſuffer with. The *negative* expreſſion μὴ δυνάμενον, *who cannot*, as it includes and aſſerts a power and ability for the Work or Acts mentioned, ſo it doth it in Oppoſition unto, and the Excluſion of ſome other Conſiderations that infer a *diſability* to this purpoſe. Now the Ability here intended is either *moral* only, or moral and *natural* alſo. If it be moral only, and intend a conſtant *Goodneſs*, *Kindneſs*, Tenderneſs and Benignity attended with Care and Watchfulneſs unto the End propoſed, it may be aſſerted in oppoſitionto the *High Prieſts* among the Jews, for as they were the *beſt* of them but men, and ſinful men, who did oft-times indulge to their private and carnal Affections to the diſadvantage of the People of God, as did *Eli*, to the ruine of the Churches Worſhip; 1 *Sam*. 2. 17, 22, 23, 24, 25, 28, 29, 30, &c. and were none of them able at any time to have a due comprehenſion of all the Temptations and Infirmities of the People; ſo *many* of them were evil men, proud, haughty, wrathful and ſuch as deſpiſed their Brethren and relieved them not at all. In oppoſition hereunto it is affirmed of our High Prieſt, that He is Able to do quite otherwiſe; that is with a *moral Ability* of Heart, Will and Afections. He can and doth alwayes and conſtantly concern himſelf in all the Sin, Sufferings, Sorrows Temptations and Infirmities of his People.

Again; There may not only be a *Moral* but alſo a *Natural* Ability included in the word. And in this ſenſe there is a reſpect had unto the *Humane Nature* of Chriſt, and ſomething moreover aſcribed unto him than could have been in him, if he had been God only; which is a great incouragement unto us to make our Addreſſes to him for Help and Aſſiſtance. And this ſeems to be deſigned from the following words, wherein mention is made of his being *tempted like unto us*. To underſtand this Ability we muſt inquire into the meaning of the next word, expreſſing that which it is applyed unto or exerciſed about.

Συμπαθῆσαι· I have ſhewed how variouſly this Word is tranſlated, *To ſuffer, to ſuffer with, to have compaſſion, to be touched with a feeling, to be affected with a ſenſe, to condole or bewail*. The word is once more uſed by our Apoſtle in this Epiſtle and no where eſe in the New Teſtament, *Chap*. 10. 34. τοῖς δεσμοῖς μου συνεπαθήσατε, where we render it by *having Compaſſion*; *Ye had Compaſſion of me in my bonds*: Though I ſhould rather ſay; ye *ſuffered with me in my bonds*. 1 *Pet*. 3. 8. The Noun συμπαθὴς occurs, where we render it again *having Compaſſion*. And indeed the Origination of that word *Compaſſion* is comprehenſive of its whole ſenſe, but its common uſe for Pity is not; συμπαθεῖς is more fully rendred in that place by *Beza*, *mutuo moleſtiarum ſenſu affecti, affected with a mutual ſenſe of the Troubles of each other*.

Συμπαθέω, includes firſt, a *concern* in the Troubles or Sufferings or Evils of others, upon the Account, of concernment in any common Intereſt wherein Perſons are united. As it is in the natural Body. Sometimes ſome *part is affected* with a Diſeaſe; which hath ſeized on it. Another part of the Body is affected with it, although nothing of the Diſeaſe hath really ſeized on it. That Part thereof cannot be abſolutely ſaid to be *ſick* or ill affected; For no part of the diſeaſe is in it, but it may be ſaid, συμπάσχειν; that is, not to be free from being affected, though not upon its own Account; *Galen de locis affectis*: lib. 1. This ſuffering is by concent, or the *Harmony* that is in the ſame nature branched into its Individuals; So we have a ſenſe of the ſuffering of *Humanity* or of *Humane Nature* wherein we are intereſted, in other men, in any man whatever.

Secondly,

Secondly; It includes a *Propenſity* to relieve them in whoſe troubles or ſufferings we are concerned, and that whether we have power to effect that Relief or no. So *David* in the deep ſenſe that he had of the Death of *Abſalom*, wiſhed that he had died for him, or relieved him from ſuffering by dying in his ſtead. And where this is not in ſome meaſure there is no *Sympathy*. We may not be able in ſome caſes where we are concerned to relieve; it may not be lawful for us in ſome caſes to give that help and ſuccor which our compaſſion would incline us unto. But if there be no ſuch *Inclination*, there is no *Sympathy*.

Thirdly; Properly it contains in it a *commotion of Affections* which we expreſs by *condolentia*; whence the Arabick renders the Word *who can mourn* with us. So is the Hebrew נוד uſed, *Pſalm* 69. 20. אקוה לנוד: LXX. ὑπέμεινα συλλυπούμενον· *I looked for any to be grieved with me*, to be affected with ſorrow on my behalf; to *take pity* ſay we, to *lament with* me, by a motion or agitation of their Affections, as the Word ſignifies. And thoſe intended are joyned with מנחמים *Comforters*. This belongs to this Sympathy to have a moving of *Affections* in our ſelves upon the ſufferings of others.

And theſe things are here aſcribed unto our High Prieſt on the Account of his *Union* with us, both in the Participation of *our Nature*, and the communication of a *New Nature* unto us, whereby we become Members of his Body, one with him. He is deeply concerned in all our Infirmities, Sorrows and Sufferings: This is attended with an *Inclination* and Propenſity to relieve us, according to the Rule, Meaſure and Tenor of the Covenant; and herewithal during the time of our Tryals he hath a *real motion of Affections* in his Holy Nature, which He received or took on him for that very End and Purpoſe, *Ch*. 2. 17, 18.

In this ſenſe of the Word, Συμπαθῆσαι *to be affected with a Senſe*, aſcribes this Ability in a *moral* and *natural* ſenſe unto the Lord Chriſt our High-Prieſt as he is *Man*, in contradiſtinction unto God abſolutely, whoſe Nature is incapable of the Compaſſion intended. There are indeed in the Scripture Aſſignations of ſuch kind of Affections unto God, As *Iſa*. 63. 9. בכל צרתם לא צר. For לא *not*, the reading is לו to him; and accordingly we tranſlate it. *In all their Afflictions he was afflicted*; or there was Straitning, Affliction unto him; he was affected with their ſtraights and Afflictions. But there is an *Anthropopathy* allowed in theſe Expreſſions. Theſe things are aſſigned unto God after the manner of men. And the true Reaſon of ſuch Aſcriptions is not merely to aſſiſt our Weakneſs and help our Underſtandings in the things themſelves, but to ſhew really what God doth and will do in the *Humane Nature* which he hath aſſumed, and intended to do ſo from of old; on which purpoſe the ſuperſtructure of his dealing with us in the Scripture, is founded and built. And thus it is ſaid of our High Prieſt, that he is *able to be affected with a ſenſe of our Infirmities*, becauſe in his Humane Nature He is *capable of ſuch Affections*; and, as He is our High Prieſt is, *graciouſly inclined* to act according to them.

Ταῖς ἀσθενείαις ἡμῶν· *Our Infirmities*. Ἀσθένεια, *imbecillitas, debilitas, infirmitas*, is uſed both in the Scripture, and all Greek Authors, for any *Debility*, Weak- τῆ ἀσθενείαις ἡμῶν.
neſs or Infirmity of Body or Mind; frequently *bodily diſeaſes* are expreſſed by it; as by the Adjective ἀσθενὴς, and the Verb ἀσθενέω; to be *ſick*, to be *diſeaſed* with reſpect unto the Weakneſs or Infirmity that is introduced thereby, *Matth*. 10. 8. *Chap*. 25. 43. *Luke* 4. 40. *Joh*. 4. 40. *Chap*. 5. 3. And ſometimes it expreſſeth the weakneſs of the mind or ſpirit, not able, or *ſcarcely able* to bear the Difficulties and troubles that it is preſſed withal, 1 *Cor*. 2. 3. *Weakneſs of* Judgment, *Rom*. 14. 2. Spiritual *Weakneſs*, as to Life Grace and Power, *Rom*. 5. 6. *Chap*. 8. 26. So that this Word is uſed to expreſs every *kind of Imbecillity* or Weakneſs that doth or may befal our Natures with reſpect unto any *Difficulties*, Troubles or Perplexities that we have to conflict withal. And whereas it is here mentioned generally without a Reſtriction to any ſpecial kind of *Infirmities*, it may juſtly be extended to all weakneſſes of all ſorts that we are, or upon any preſſures may be ſenſible of. But whereas in the following Words, the Reaſon of the *Ability* of Chriſt our High-Prieſt to be affected with a ſenſe of our Infirmities, is placed in his being *tempted*; It is manifeſt that the *weakneſſes here chiefly intended*, are ſuch as reſpect Afflictions and Temptations, with Perſecution for the Goſpel. Our Infirmities and Weakneſſes under theſe things, to wreſtle with them or remove them, and conſequently our Trouble, Sorrow, Suffering, and Danger by them and from them, our High Prieſt is intimately affected

withal

withal. He takes himſelf to be *concerned* in our Troubles as we are members of his Myſtical Body, one with him; He is *inclined* from his own Heart and Affections to give in unto us Help and Relief, as our Condition doth require; and he is inwardly *moved* during our Sufferings and Tryals with a Senſe and fellow-feeling of them.

Obſ. *The Church of God, hath a ſtanding, perpetual Advantage, in the Union of our nature to the Perſon of the Son of God, as he is our High Prieſt.* We all acknowledge that ſo it is with us, upon the Account of the *Sacrifice* that he was to offer for us. He had thereby *ſomewhat of his own* to offer. Thence it was that *God redeemed his Church with his own Blood*, Acts 20. 28. and that *He laid down his Life for us*, 1 Joh. 3.16. But we are apt to think that this work being well over, we have now no more concernment in that nature nor advantage by it; But that what yet remains to be done for us, may be as well diſcharged by him who is *only God*, and abſolutely ſo in every reſpect. For ſince he *dies no more*, what profit is there in his fleſh? It is true the *fleſh of Chriſt* carnally and ſenſually conſidered profiteth not, as he told the *Capernaites* of old, *Joh.6.* And they will find his words true who in their own imagination turn *bread into his fleſh* every day. Yea and our Apoſtle tells us, though he had known *Chriſt after the fleſh*, yet now *henceforth he knew him ſo no more*, 2 Cor. 5. 16. That is; though he had known Chriſt in the days of his fleſh here in the world whileſt as a mortal man he converſed with mortal men, yet all the Priviledg thereof and Advantage thereby, which ſome in thoſe Days boaſted of, were paſt, and of no longer uſe; He was now to be known after another manner, and under another conſideration, as *exalted at the Right hand of God*. Yet doth not all this in the leaſt, impeach our Aſſertion, of the Greatneſs of our Concernment in the continuation of his *Humane Nature* in the Union of his Perſon. If when he had finiſhed his Sacrifice, and the Atonement which he made for Sin by the offering up of himſelf, he had then left off his *Humane Nature* which he had for that End taken on him, notwithſtanding that offering, we could have not been delivered, nor ſaved; For beſides that he himſelf had not been ſufficiently manifeſted to be the *Son of God* for us to have believed on him, ſeeing he was declared to *be the Son of God with Power, by the Reſurrection from the Dead*, Rom. 1. 4. So our Apoſtle declares that without his *Reſurrection from the dead*, we could neither be delivered from our Sins, nor been ever raiſed again unto Glory, 1*Cor.* 15. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21.

It is therefore confeſſed that many and great are the Advantages of the *Reſurrection of* the Body of Chriſt, and therein of his *Humane Nature*. For this was the Way and means of his Entrance into Glory; He *revived that he might be Lord of the Quick and the Dead*, Rom. 14. 9. And this was the Teſtimony that he was acquitted and diſcharged from the Penalty of the Law, and the whole Debt he had undertaken to make Satisfaction of unto God for Sinners, *Acts* 2. 24. *Rom.* 8. 33, 34. Without which we could have ſaid of him only as the *Diſciples* did when they knew not of his Reſurrection; *We truſted that it had been he who ſhould have redeemed Iſrael*, Luke 24. 21. And hereby had he an illuſtrious and uncontrollable Teſtimony given to *his being the Son of God*, Rom. 1. 4. As alſo he laid the Foundation, and gave an infallible Pledg of the future bleſſed Reſurrection, which all that believe in him ſhall by him obtain. But this being alſo *paſt* and over, what farther concernment hath the Church in the continuation of the *Union of his Natures?* I might mention many and thoſe of the Greateſt importance. For there yet remained ſome Parts of his *Mediatory Work* to be diſcharged, which could not be accompliſhed without this Nature; For he had not yet appeared in the Holy Place with His *own Blood* whereby he had made Atonement, that the whole Sacrifice might be compleated. And the Exaltation of our Nature in Glory, was needful for the Supportment and Conſolation of the Church. But I ſhall mention that alone which is here propoſed by our Apoſtle, namely his *Ability* from thence to be affected with a *ſenſe of our Infirmities* and Sufferings. This, as I have ſhewed, is appropriate unto him on the Account of His *Humane Nature*. And on this Account we may conſider his Compaſſion four ways.

(1.) As it is an eminent Vertue in *Humane Nature* as abſolutely innocent. So was the Nature of Chriſt from the Beginning. For therein was he *Holy* and *Undefiled* and ſeparate from Sinners. Now though in that bleſſed Eſtate wherein we were created, there was no actual Object for us to exerciſe *Compaſſion upon* or towards, ſeeing every thing was at Reſt in its proper Place and Order; yet was there no *Vertue* more inlaid in our rational conſtitution, as being abſolutely inſeparable from Goodneſs and Benignity, upon a ſuppoſition of a ſuitable Object. Hence they are juſtly eſteemed to be fallen into the utmoſt of Degeneracy from our firſt make, frame, and ſtate, and to be moſt eſtranged from our Common Original, who have caſt off this *Vertue* where it may & ought to have its actual exerciſe. Nor are any more ſeverely in the Scripture reflected on, than thoſe who are *unmerciful*, and without compaſſion, fierce, cruel, and implacable. No men more evidently deface the image of God than ſuch Perſons. Now our nature in Chriſt was and is abſolutely *Pure* and *Holy*, free from the leaſt influence by that *depravedneſs* which befel the whole Maſs in *Adam*. And herein are the natural vertues of *Goodneſs*, Benignity, Mercy, and Compaſſion, pure, perfect, and untainted. And he hath Objects to exerciſe theſe *Vertues* on, which *Adam* could not have; and thoſe ſuch as are *one* with himſelf by their Participation in the ſame Common Principles of Nature and Grace.

(2.) This Compaſſion is in him as a *Grace of the Spirit*. For beſides the Spotleſs *Innocency* and Purity of our nature in him, there was a ſuperaddition of all Grace unto it, by vertue of its *Union* with the Perſon of the Son of God, and the *Unction* it had from the Spirit of God. Hence there was an All-fulneſs of Created Grace communicated unto him; for he *received not the Spirit and his Graces by meaſure*; Joh. 3. 34. Of this fulneſs Compaſſion is a part, and that no mean part neither. For of this rank and kind are all the Principal fruits of the Spirit, *Gal.* 5. 22, 23. And in and by theſe, did he make a Repreſentation of Gods nature unto us, which he hath deſcribed as full of *Pity*, *Compaſſion*, and tender Affections; whence he compares himſelf unto thoſe Creatures and in thoſe Relations which have the moſt intenſe and merciful Affections. And hereby doth the Compaſſion of Chriſt our High Prieſt in our *Humane Nature* receive an eminent Exaltation.

(3.) He had a peculiar Furniſhment with Graces, Vertues, Habits of mind, and *Inclinations* ſuited to the Good and Uſeful diſcharge of his Office in our behalf. The Spirit of the Lord was upon him, and peculiarly anointed him to that End, *Iſa.* 11. 2, 3. 4. *Chap.61.* 1, 2, 3. Now unto the Office of an High Prieſt it is in eſpecial required that he ſhould be *able to have Compaſſion*; Chap. 5. 2. The Reaſons whereof we ſhall ſee afterwards. He had therefore in his *Humane Nature* an eſpecial Proviſion of Compaſſion inlaid by the Holy Ghoſt by whom he was anointed, for the due diſcharge of this Office. Thus was he every way framed in his Nature unto *Mercy and Compaſſion*. And whereas there ſeems nothing now wanting but an outward Object of *Weakneſs*, Infirmities and Temptations, to excite and occaſion the exerciſe of this Vertue and Grace, that this might be the more effectual to that purpoſe,

(4.) He took an *Experience of ſuch Sufferings in himſelf*, as are the proper Objects of Compaſſion when they are in others. This the next words declare, which we ſhall afterwards conſider.

By theſe means is the Nature of our High Prieſt filled with *Tenderneſs*, Compaſſion or *Sympathy*; the Foundation of whoſe Exerciſe towards us, lies in the Oneneſs of his Nature, and ours. And theſe things belonging to the pure conſtitution of his Nature and receiving their improvement by the *Unction of the* Spirit, are not leſſened nor impaired by his preſent Glorification. For they all belonging unto him on the account of his *Office*, continuing ſtill in the *Exerciſe of the ſame Office*, their continuation alſo is neceſſary. And hence it is, namely becauſe of our *concernment therein*, that he gave ſo many particular Inſtances of his retaining the ſame *Humane Nature* wherein he ſuffered. For he did not only *ſhew himſelf alive to his Diſciples after his Paſſion by many infallible Proofs, being ſeen of them forty days, ſpeaking of the things pertaining to the Kingdom of God*; Acts 1. 2. providing particularly that they ſhould not think or take him now to be a mere *ſpirit*, and ſo to have loſt his *Natural Humane Conſtitution*, ſaying unto them, *Behold my hands and my feet that it is I my ſelf, handle me and ſee me: for a ſpirit hath not fleſh and bones as you ſee me have*; Luke 24. 39. So when he left the World with that *body of fleſh and bones*, the Angels witneſſed that he ſhould come again in like manner as he then went away; *Acts* 1.11. For the Heavens muſt in that nature receive him until the time of the Reſtitution of all things, *Acts* 3.21. And to confirm our Faith in this matter, he appeared afterwards in the ſame nature to *Stephen*, Act.7.56. and to our Apoſtle telling him that

he was *Jesus* whom he persecuted, *Chap.* 9. 5. All this to assure us that he is such an High Priest, as is able to be *affected with a sense of our Infirmities*. And those who by the monstrous figment of *Transubstantiation*, and those others who feign the Lord Christ to have an *Ubiquitarian Body*, both of them by just consequence destroying the Verity of his Humane Nature, do evert what lies in them a main pillar of the Churches Consolation. Much more do they do so who deny him to retain the same individual Body wherein he suffered in any sense. Herein lies a great Advantage of the Church, a great incouragement and supportment unto Believers under their Infirmities, in their Trials and Temptations. For (1.) It is some relief to be *pitied in distress*. The want hereof *Job* complained of, and cryed out *pathetically* about it, *Chap.* 19. 21. *Have Pity upon me, have pity upon me, O ye my Freinds, for the hand of God hath touched me.* It went unto his Heart to find that his Freinds were not affected with a sense of his Sufferings; and it added exceedingly to the Weight of them. And such was the complaint of *David*, as a Type of *Christ*, Psal. 69. 20. *Reproach hath broken my Heart, and I am full of Heavinesse; I looked for some to take Pity, but there was none, and for Comforters but I found none.* It is a Representation of the state of our Saviour when all his Disciples fled and left him, and he was encompassed with fierce and reproaching Enemies. This is an High Aggravation of the Sorrows and Sufferings of any that are in distress. And there is *Relief in Compassion*. Some going to the stake have been much refreshed with a *compassionate* word whispered unto them. And it cannot but be a cause of great Refreshment unto Believers in all the Hardships that befal them, and their Weakness under them, that they have the *Compassion* of their High Priest accompanying of them. He is in himself exceedingly Great and Glorious; nearly allied unto us, able to relieve us, being far above all those Persons and things that occasion our Troubles, for they are all under his feet; all which considerations render his *Compassion* as before described, refreshing and relieving.

Secondly; Herein lies a great incouragement to make our *Addresses* unto him in all our straits and weaknesses. For if he be so *concerned* in us and our Troubles, if he be so *affected* in himself with a sense of them, and have in his Holy Nature, and upon the Account of his Office such a *Propensity* to relieve us, which also he is so Able for as hath been declared; what should hinder us from making our *Addresses* unto him continually for Help and Supplies of his Assisting Grace, according as our necessities do require? But this being the peculiar Use, that the Apostle makes of this Doctrine in the next verse, it must be there considered.

Thirdly; There lies no small *warning* herein, how heedfully we should take care that we miscarry not, that we faint not in our Trials. He looks on us with a great *concernment*, and his Glory and Honour are ingaged in our acquitting of our Selves. If we have a due regard to *him and his Love*, it will excite us unto all Care and Diligence in the discharge of every Duty we are called unto, notwithstanding the Difficulties that it may be attended withal.

In the next words an especial *Reason* is assigned of this merciful Ability of our High Priest, to be affected with a Sense of our Infirmities. *But was in all things tempted as we are, yet without Sin.* The *Assertion* which is the Ground of the Reason alligned, is that he was *tempted*; expressed with the Extent of it; it was κατὰ πάντα *in all things*; and an *Appropriation* unto our concernment, *like as we are*; with a *Limitation* of the Extent and Appropriation, *yet without Sin.*

The whole Substance of what is here intended hath been largely treated on, *Chap.* 2. 17. whither I refer the *Reader*, that we may not repeat the same things again. Some very few words may be added in the Explication of what is peculiar to this Place.

δὲ — Πεπειρασμένον δὲ. The Particle δὲ, *but*, is contradictory to what was before denyed. *He is not such a one as cannot be affected; but* One who was himself tempted. And this plainly shews that what is now introduced, is the Principal Proof of the former Assertion. It is evident that he *can be affected* with a sense of our Infirmities, because he was *tempted*.

Πεπειρασμένον δὲ, *tempted*; That is, tryed, exercised, for no more doth the word originally import. Whatever is the *moral Evil* in Temptation, it is from the depraved Intention of the *Tempter*, or from the weakness and sin of the *tempted*. In it self, and materially considered, it is but a *Trial* which may have a good or a bad Effect

fect. How, whereby, or wherein our High Priest was thus tried and tempted. See the place before mentioned.

Κατὰ πάντα; *every way*, *in all things*: that is, from all *means* and Instruments of Temptation, By all *Wayes* of it, and in all things, wherein as a man, or as our High Priest, he was concerned. κατὰ πάντα.

Καθ' ὁμοιότητα; *secundum Similitudinem*. *In like manner*. There is a plain Allusion or Relation unto the Temptations of others. For whatever is *like*, is of necessity *like to somewhat* else. And what is done in *like manner* or according to similitude, hath something that answers unto it. Now this is the Trials and Temptations of them that do believe. The things that press on them by reason of their Weaknes. See as above. καθ' ὁμοιότητα.

Χωρὶς ἁμαρτίας, *without sin*. Sin with respect unto Temptation may be considered two waies. (1.) As the *Principle* of it. (2.) As its *Effect*. Sometimes is the *Principle* of Temptation. Men are tempted to sin by sin; to actual sin by Habitual sin; to outward sin, by indwelling sin, *Jam.* 1. 14, 15. And this is the greatest spring and sourse of Temptations in us who are Sinners. χωρὶς ἁμαρτίας

(2.) It respects Temptation as the *Effect* of it; that which it tends and leads unto, which it designs, which it bringeth forth or produceth. And it may be enquired with respect unto which of these Considerations it is that the Exception is here put in on the behalf of our High Priest; that he was tempted *without Sin*. If the former; then the meaning is, that he was tried and tempted by all wayes and means, from all Principles and Causes, in like manner even as we are, excepting only that he was not *tempted by Sin*, which had no place in him, no part, no interest, so that it had no ground to make suggestions unto him, upon. And hereby the Apostle preserves in us due apprehensions of the *Purity and Holinesse of Christ*, that we may not imagine that he was liable unto any such *Temptations unto sin* from within, as we find our selves liable unto: & which are never free from Guilt and Defilement. If the later be intended, then all *success of Temptation* upon our High Priest is denied. We are tried and tempted by Satan and the World, and by our own Lusts. The aim of all these Temptations is *Sin*, to bring us more or less in one degree or other to contract the guilt of it. Oftimes in this Condition *Sin actually ensues*; Temptation hath its Effect in us, and upon us. Yea, when any Temptation is vigorous and pressing, it is seldom but that more or less we are *sinfully affected* with it. It was quite otherwise with our High Priest. Whatever Temptation he was exposed unto or exercised withal, as he was with all of all sorts that can come from *without*, they had none of them in the least degree any effect in him or upon him; He was still in all things absolutely without Sin. Now the Exception being *absolute*, I see no Reason why it should not be applied unto sin with *both* the respects unto Temptation mentioned. He neither was tempted *by Sin*, such was the Holiness of his Nature, nor did his *Temptation produce any Sin*, such was the Perfection of his Obedience. And concerning all these things the Reader may consult the place before mentioned.

VERSE XVI.

THE last verse of this Chapter contains an Inference from what was discoursed in the two foregoing, as the *Contexture* of the Words declares. The Exhortation is insisted on, *ver.* 14. *That we would hold fast our Profession* unto the End. The *Motive* and *Incouragement* hereunto is taken from the Consideration of the *Priesthood* of Christ with the several concerns thereof before explained. Here a farther improvement of them in particular is directed unto for the same End. For, it is supposed that we may meet with many Difficulties, Oppositions and Temptations in the discharge of that duty which in and of our selves we are not able to conflict withal and to overcome. Wherefore we are guided and encouraged to seek for *Help* and Assistance against them on the Account of what hath been declared concerning the *Priesthood* of the Son of God.

VERSE XVI.

Vers. 16. Προσερχώμεθα οὖν μετὰ παῤῥησίας τῷ θρόνῳ τῆς χάριτος; ἵνα λάβωμεν ἔλεον, καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.

OYN, *Therefore*; Seeing we have an *High Priest*, and He such a one as we have described. The consideration hereof is to encourage, guide and influence us unto the ensuing Duty, and in all the concerns of it. Without this we have no Right unto it, no Ability for it.

Προσερχώμεθα — Προσερχώμεθα, *Let us come*; So we. But that is only ἐρχώμεθα. There is some Addition of sense from the Composition. Nor is it by any Translators rendred, *veniamus* singly, *let us come*: but *adeamus*, or *accedamus*, or *appropinquemus*, let us *come to*, *draw near* or *approach*. Syr. נתקרב, *let us draw near*, in a sacred manner, or to sacred purposes. So have we rendred the same word, *Chap.* 10. 22. And it is used absolutely for to *come unto God in his Worship*, *Chap.* 7. 25. & 10. 1. & 11. 6. It answers קרב in the Hebrew, which as it is used for to *approach* or *draw nigh* in general, so it is peculiarly used to signify the *Solemn Approach* that was to be made unto God in his Worship or Service. Hence also it signifies to *offer Sacrifices* and Offerings, which are thence called קרבנים. The word therefore hath respect unto the Access either of the *People* of old with their *Sacrifices* to the Altar in the Temple; or the *Priests* approach unto the Holy Place, as the next words will more fully declare. Having asserted the Lord Jesus Christ the Son of God to be our High Priest, as *typed* out by the High Priest among the Jews, he expresseth our *Addresses unto God by him*, in answer to the way and manner whereby the Priests or People of old made their *Approaches* unto God; as that which agreeth therewith in its general Nature, though on other Accounts variously exalted above it. *Let us draw near*; in an holy sacred manner, according to his Appointment; that is with our Prayers and Supplications.

μετὰ παῤῥησίας — Μετὰ παῤῥησίας, *with Boldness*. This word hath been spoken unto, on Chap. 3. 6. Here it is variously rendred. Syr. בגלא עין, with an *open* or *revealed eye*. Vulg. Lat. *cum fiducia*, with *confidence*. So the *Arabick*: by the Æthopick it is wholly omitted. Beza, *cum loquendi libertate*, *with liberty of speech or speaking*. It is a principal *Adjunct* of the Worship of God, which our Apostle expresseth in this word; both here and Chap. 10. 19. And this somewhat that is peculiar to the *Worship of the New Testament*, in opposition unto that of the Old. This he elsewhere calls ἐλευθερίαν, *Liberty*, 2 Cor. 3. 17. The Liberty that is given by the Holy Spirit under the New Testament unto Believers, which those who were kept under Bondage by the *Letter of the Old*, had no interest in. *For where the Spirit of the Lord is, there is liberty.* And he calls it, πρόσωπον ἀνακεκαλυμμένον, ver. 18. *open face*; whence is the *Oculus Revelatus* of the Syriack in this place. This as it hath an especial opposition to the *Vail* that was on the *Jews*, and is to this day filling them with Darkness and Fears, so it denotes *Boldness* and *Confidence* of mind in a Freedom from Fear, Shame and Discouragements.

There are therefore two things that the Apostle intends to *remove*, and to have us free or delivered from in our *drawing near* to the *Throne of Grace* with our Prayers and Supplications, on the account of the Interposition of our High Priest.

First; A bondage-frame of Spirit, or a *Spirit of Bondage unto Fear*, which was upon the People under the Old Testament in the Worship of God. This he elsewhere frequently both ascribes unto them, and *removes* from us. *Rom.* 8. 14, 15. 2 *Cor.* 3. 12, 13, 14, 15, 16, 17, 18. God in the giving of the Law, and the Institution of the Ordinances of Worship, wherein he taught the people how he would be reverenced by them, had so incompassed himself with *Fire and Terrour*, that it ingenerated a great and awful *Horrour* in their minds. This made them remove and stand afar off, desiring that God would not approach to them, nor that they might approach unto God, but that all things between them might be transacted at a Distance by an *Internuntius*, Exod. 20. 18, 19. This *Legal Diffidence* and Distrust

trust in our Approaches unto God, which shuts up the Heart, streightens the Spirit, and takes away the Liberty of treating with him as a Father, is now by Christ removed and taken away, *Gal.* 4. 4, 5, 6. Christ was made under the Law, to deliver us from the *Dread* and *Bondage* of it; whereby also we receive the *Adoption of Children*, and therewithall the Spirit of Christ to treat with God with the Liberty, Boldness and Ingenuity of Children, crying, *Abba*, *Father*, with the genuine actings of Faith and Love.

Secondly; A *Disbelief of Acceptation* arising from a sense of our own unworthiness. From an Apprehension of Gods Greatness and Terror there arises a dread in persons under the Law. And from the consideration of their own *vileness*, there arises a distrust in Sinners accompanied with fear and despondency, as though there were no hope for them in him or with them. This also the Apostle would remove upon the Account of the *Priesthood* of Christ. The manner assigned unto us for our Approach to God includes all this; We are to do it μετὰ παῤῥησίας, *with Boldness*, which word imports,

1. *Orationis* or *orandi libertatem*. παῤῥησία is πανηυσία, a freedom and liberty in speaking; rendred here by Beza, *loquendi libertas*. This liberty is internal and spiritual, and is opposed unto the *legal Diffidence* and Bondage before described. This παῤῥησία therefore in the first place is our *spiritual Liberty* and Freedom attended with an Holy Confidence in our Access unto God, to make our Request known unto him expressing our condition, our wants, our desires, freely and with Confidence.

2. *Exauditionis Fiduciam*; or a spiritual Confidence of Acceptance with God through the Interposition of Jesus Christ. In another place our Apostle seems to make this to be a thing distinct from the παῤῥησία here mentioned, *Ephes.* 3. 12. ἐν ᾧ ἔχομεν τὴν παῤῥησίαν, καὶ τὴν προσαγωγὴν ἐν πεποιθήσει, διὰ τῆς πίστεως αὐτοῦ. *In whom we have Boldness*, and *an Access with confidence through the Faith that is in him.* Our *Access with confidence* includes a Persuasion of Acceptance, and is distinguished from the *boldness* that it is accompanied withal. But yet as this παῤῥησία and προσαγωγὴ ἐν πεποιθήσει, this Boldness and Access with Confidence are inseparable in and from the same Duty; so they may be mentioned the one for both in other places, as here they seem to be. And we thus *draw near*

τῷ θρόνῳ τῆς χάριτος — Τῷ θρόνῳ τῆς χάριτος, To the *Throne of Grace*. The proper and immediate Object of our *Access* or Approach is and must be a Person. Who that is, is not here expressed, but is left to be understood in the manner of his being represented unto us. A *Throne* is a Seat of Majesty; and is ascribed to God and men. To God frequently, as he is מלך גדול the *Great King* over all. *Isaiah* saw him on a Throne, High and exalted, *Chap.* 6. 1. And *Ezekiel* as on the likeness of a Throne, *Chap.* 1. 26. So Justice and Judgment are said to be the Habitation of his *Throne*, Psal. 89. 14. There they abide and dwell, when other Thrones have but some partial Visits from them. In general *Heaven* is said to be Gods *Throne*, Matth. 5. 34. as the place where principally he manifests his Glory and Majesty. But the Expression being *Metaphorical* is not to be restrained to any one thing in particular. The *Hebrews* say that God hath a double *Throne*, כסא הרין, a *Throne of Judgment*; and כסא רחמים, *a Throne of Compassion* and tender Mercy, That is θρόνῳ τῆς χάριτος, A *Throne of Grace*. A Throne then is the place where, and from whence *Judgment* is exercised, and Mercy administred; and therefore our coming unto God in his Worship for *Grace or Mercy* is said to be a coming unto his *Throne*. Or there may be an Allusion unto the *Mercy-Seat* in the Tabernacle, which being laid on the *Ark* with a *Coronet of Gold* round about it, and shadowed with the *Cherubim*, it was as the *Throne* or Seat of God in that most solemn Representation of his Presence amongst that People. For that which the Apostle here calls our *coming to the Throne of Grace*, Chap. 10. 19. He expresseth by *drawing nigh with Boldness into the Holyest*; the place where the *Ark and Mercy-Seat* were placed. And it is the Love and Grace of God in Christ which was thereby represented, as hath been manifested elsewhere.

Our next Enquiry is after the *Person* whom we are distinctly to consider as on this *Throne* in our Addresses thereunto. Some say it is the *Lord Christ* as our Mediator and High Priest, who is intended. For concerning him directly is the Discourse immediately preceding. He is also in particular here described as our merciful, faithful, and careful *High Priest*; all which are encouragements to come unto him, which accordingly we are exhorted unto, and that with Boldness. And a Throne,

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is peculiarly aſcribed unto him in this *Epiſtle*, Chap. 1. 8. And he ſits in the *Throne of God*, Revel. 3. 21. And at his *Throne of Grace* we may be ſure of Acceptance.

But yet this ſeemes not to be the eſpecial Intention of this Place. For (1.) A *Throne*, Rule, and Government, are aſcribed unto the Lord Chriſt with reſpect unto his *Kingly* and not his *Prieſtly* Office, of which the Apoſtle here diſcourſeth. It is ſaid indeed of him, that he ſhould be a *Prieſt upon his Throne*; Zech. 6. 13. but that is to intimate the Concomitancy of his *Kingly Power* as inſeparable from his Perſon; He ſhall be a Prieſt, though ſitting, or *whileſt he ſits* as a King on his Throne. (2.) Where-ever the Lord Chriſt is ſpoken of as on his *Throne*, exalted in the Glory and Majeſty of his Kingdom, it is always with reference to his Power and Authority *over his Church* for to give Laws and Rules unto it for his Worſhip, or over *his Enemies* for their Ruine and Deſtruction. (3.) The context requires another ſenſe. For the Lord Chriſt in his Office and Interpoſition on our behalf, is not propoſed as the *Object* of our *coming*, but as the *means* of it, and a great incouragement unto it. For *through him we have an Acceſs in one Spirit unto the Father*, Epheſ. 2. 18. On the Account of his undertaking for us, his Appearance before God on our behalf, the Atonement He hath made, we may come in his Name with confidence of Acceptance unto the Throne of God. See *Revel.* 4. 2, 3. *Chap.* 5. 6, 7: *Heb.* 7. 26.

I cannot omit one Argument that is uſed by *Primaſius*, *Haymo*, and *Ludovicus de Tena* on this place, to prove that it is the *Throne of Chriſt* that is here intended. And this is becauſe it is called A *Throne of Grace*, that is, ſay they, of Chriſt; for ſo is he called by our Apoſtle, *Chap.* 2. 9. For following the *Vulgar* Tranſlation, and reading the Words, *ut Gratia Dei guſtaret mortem pro omnibus*, they ſay *Gratia* is of the Nominative and not of the *Ablative* Caſe; that the *Grace of God ſhould taſte of Death for all*; and herein *Tena* urgeth the Conſent of *Thomas* and the *Ordinary Gloſs*. Such woful miſtakes do men, otherwiſe *wiſe and learned*, fall into, who undertake to expound the Scriptures without conſulting the *Original*, or an *Ability* ſo to do. The *Throne of Grace* therefore is unto us, *God as Gracious* in Chriſt, as exalted in a way of *excerciſing Grace* and Mercy towards them that through the Lord Jeſus believe in him and come unto him.

This is the Duty exhorted unto. The *End* hereof is two-fold. (1.) *General* and immediate. (2.) *Particular* as an Effect and Product thereof. The General End hath two Parts; (1.) *That we may obtain Mercy.* (2.) That *we may find Grace.* The Particular and determinate End of all is; *ſeaſonable Help*; Help in a time of need.

ἵνα λάβωμεν ἔλεον. The firſt thing deſigned as a Part of the End to be aymed at in the Diſcharge or Performance of this Duty is, ἵνα λάβωμεν ἔλεον, *That we may receive Mercy*; that we may obtain Mercy: Λαμβάνω doth ſometimes ſignify to *obtain*, to acquire; and ſo by moſt Interpreters it is here rendred; *ut obtineamus*; *ut conſequamur*, as by *Ours*; that *we may obtain.* But the firſt and moſt uſual Signification of the Word, is only to *receive*, or to take; That we may receive. And I ſee no Reaſon why that ſenſe of it may not be moſt proper unto this Place. For the Apoſtle ſeemes to intimate that Mercy is *prepared* for us; only our *Acceſs* unto God by Chriſt with Boldneſs is required to our being made actual *partakers* thereof. And this anſwers his preſcription of *Boldneſs* or ſpiritual confidence in our Approaches to the Throne of Grace for the *receiving* that Mercy which in and through Chriſt is *prepared* for us.

ἔλεος. That we may receive ἔλεος. This word is often uſed to ſignify that *Mercy* in God from whence we obtain and receive the Pardon of our Sins. Mercy in pardoning. חסל'כרת. So moſt expound this Place; that we may obtain *Mercy* for our Sins, that we may be *pardoned.* But this doth not ſeem to anſwer the preſent Purpoſe of the Apoſtle. For he is not diſcourſing about *Sin* in the Guilt of it, but about *Temptations*, Afflictions, and Perſecutions. Wherefore the ἔλεος or Mercy here intended muſt be that which is the Principle or cauſe of our Supportment, Aſſiſtance, and Deliverance, namely in the Effects of it. This is חסד in the *Hebrew* which the Lxx frequently render by ἔλεος, and we by *mercy*, though it rather ſignify *Kindneſs* and Benignity, than pardoning Grace. Moreover it is not about the firſt approach of Sinners unto God by Chriſt for Mercy and *Pardon*, whereof he treats; but about the daily *Acceſs* of Believers unto him for Grace and Aſſiſtance. To receive

Mercy therefore, is to be made Partakers of *Gracious Help* and ſupportment from the *Kindneſs* and *Benignity* of God in Chriſt, when we are in Streights and Diſtreſſes; which ſprings indeed from the ſame Root with pardoning Grace, and is therefore called Mercy.

Καὶ χάριν εὕρωμεν, *And that we may find Grace.* This is the next general End of our Acceſs unto the Throne of Grace. Εὕρωμεν, *that we may find*; or rather *obtain*; for ſo is this Word often uſed. And there may be a two-fold ſenſe of theſe Words. Καὶ χάριν εὕρωμεν.

Firſt, To *find* or *obtain* favour, or *Favorable Acceptance* with God. When God is pleaſed χαρίσασθαι, to make us *acceptable* unto himſelf in Chriſt, as he is ſaid to do, *Epheſ.* 1. 6. then we find χάριν *Grace* or Favour with him. And this is the Foundation of all Grace that is communicated unto us. The phraſe of Speech occurs frequently in the Old Teſtament. *Let me find Grace in thine Eyes*; or Favour in thy ſight, that is, be accepted with thee. מצא חן: and to this doth εὑρεῖν χάριν exactly anſwer; and that is to be accepted. See *Gen.* 6. 8. *Chap.* 18. 3. *Chap.* 39. 4. *Epheſ.* 2. 15. So is the Greek Phraſe, *Acts* 7. 46. ὃς εὗρε χάριν ἐνώπιον τοῦ θεοῦ, *who found Favour in the ſight of God*; and *Luke* 1. 30. εὗρες γὰρ χάριν παρὰ τῷ θεῷ, *Thou haſt found Favour with God*; ſo we in ſtead of Grace; and thence *ver.* 28. ſhe is ſaid to be κεχαριτωμένη, *graciouſly accepted* or highly favoured.

This ſenſe is pious, and agreeable to the *Analogie of Faith.* For our free, gracious Acceptance with God is the Foundation and Cauſe of all that Grace or Aſſiſtance that we are made partakers of.

But Secondly, the Apoſtle is not treating of the *Perſonal Acceptance* of Sinners or Believers in or by Chriſt in this place, but of that *eſpecial Aſſiſtance* which upon particular Addreſſes unto him we do obtain. Now this may be conſidered two wayes. (1.) In reſpect of the Fountain of it, and ſo it is *Beneficentia*, the *Will of God* to aſſiſt us; or (2ly.) Of the Effect it ſelf, the *Beneficium*, the actual Aſſiſtance and help we do receive. So when our Apoſtle in his ſtreight upon his Temptation made his Addreſs to God for relief, he received that Anſwer, *My Grace is ſufficient for thee; for my ſtrength is made perfect in weakneſs*, 2 Cor. 12. 9. Wherein he had an intimation both of Gods Gracious Care, and *Good Will* towards him, as alſo of the *actual powerful Aſſiſtance* which he ſhould be ſupplyed with, againſt his Temptation. And this ſenſe is determined by the next Words.

Εἰς εὔκαιρον βοήθειαν. What kind of *help* βοήθεια is, hath been declared on Ch. 2. 18. It is a *Succour*; that is Aid, yielded unto any upon their *Cry.* Θεῖν, εἰς βοήθειαν, *to run in to aſſiſt* upon the Cry of any, is the Original of the words ſignification. And this Help is, Εἰς βοήθειαν.

Εὔκαιρος. Εὐκαίρῳ, *Seaſonable*, that is Help בעתו *in its time*; its proper time or ſeaſon. Prov. 15. 23. דבר בעתו מה טוב: *a Word in its time, or its ſeaſon, how good is it?* Help that is fit, ſuitable, *ſeaſonable*; that is, on the part of God that gives it, of the perſons that receive it, of the time wherein it is afforded, of the End for which it is beſtowed, is εὔκαιρος. This kind of Help it becometh the Greatneſs and Wiſdom of God to give. And it is an impreſſion on the minds of men by Nature that ſuch kind of Help is from God. Hence the Proverb, θεὸς ἀπὸ μηχανῆς, for unexpected *Aid* when all things otherwiſe would be loſt. This the Pſalmiſt excellently expreſſeth; Pſal. 46. 1. עזרת בצרות נמצא מאד: *God is a Help wonderfully found in ſtreights.* And ſo the *Syr. Verſion* addes in this place; *Help in time of Affliction or Perſecution.* Grace therefore effectual for our Aſſiſtance in every time of need upon our Cry to God in Chriſt, is that which is here intended. I know not whether I may adde an Alluſion that may be found in the *Hebrew* Words, if reſpect may be had to that Language here. For as כסא is a *Throne*, the Throne whereunto we approach for Help, ſo לכסא is as much as זימן an appointed time or ſeaſon. We come לכסא for *Help* בכסא.

We have opened the Words in their Order as they lye in the Text. Our Obſervations from the Reſolution of the ſenſe, will ariſe from the laſt clauſe and aſcend unto the firſt, and in them the meaning of the words themſelves will be yet more fully explained: as

(1.) *There is, there will be a Seaſon, many a Seaſon in the Courſe of our Profeſſion and walking before God, wherein we do or ſhall ſtand in need of eſpecial Aid and Aſſiſtance.* This is included in the laſt words, *Help in a time of need*; Help that is ſuitable

and seasonable for and unto such a condition wherein we are found earnestly to cry out for it. This I shall a little enlarge upon. Our Condition all along and in all things is *wanting* and indigent. We do live, we must live, if we intend to live, always in a constant Dependance on God in Christ for supplies. There is a continual ἐπιχορηγία τοῦ πνεύματος, Phil. 1. 19. or *additional supply of the Spirit* unto what we have received, without which we cannot well spiritually subsist one moment. And God *supplies all our wants according to his Riches in Glory* (that is his Glorious Riches in Grace) by *Christ Jesus*, Phil. 4. 19. But besides that want which always attends our Condition in this World, and which God constantly supplies according to the tenor of the Covenant of Grace, there are especial Streights and Difficulties which in especial seasons we are exposed unto. I need not prove this to them that read; they have found it, they have felt it, and so have I also. I shall therefore only call over a few *Instances* of such seasons; some whereof we have already been exercised in, some whereof we cannot escape for the future, and the *Rest* may probably befal us, if they have not done so already.

(1.) *A Time of Affliction is such a Season.* God is an Help בצרות, Psal. 46. 1. in all sorts of Streights and Afflictions. And the Scripture abounds in Instances of Believers making their especial Application unto God for especial Assistance in such a season, and Directions for them so to do. And the Rule of the Covenant in sending Relief, is upon the coming up of the *Cry* of the afflicted unto God, *Psal.* 50. 15. *Exod.* 2. 23, 24, 25. And let mens stock of Wisdom, Grace, Experience and Resolution be what it will, or what they can fancy, they are not able to go through with the least *New Affliction* to the Glory of God, without *new especial Aid and Assistance* from him.

(2.) A *Time of Persecution is such a Season*; yea it may be the Principal Season here intended. For hence arose the great Danger of these *Hebrews* in the course of their Profession, as our Apostle declares at large; Chap. 10. And this is the greatest Tryal that in general God exerciseth his Church withal. In such a Season some *seed* quite decayeth, some *Stars* fall from Heaven, some prove fearful and unbelieving to their eternal Ruine. And few there are but that where Persecution is urgent, it hath some impression upon them to their disadvantage. Carnal Fears, with carnal Wisdom, and Counsels are apt to be at work in such a season; and all the fruit that comes from those evil Roots, is bitter. Hence many make it their only design in such a Season to *creep through it and live*, to be strong in the Lord and the power of his Grace, unto the performance of all the Duties which the Gospel requireth, and as it requires them, they have no design. But by this means as God hath no Revenue of Glory from them, nor the Church of Advantage, so they will scarce find inward Peace when outward Trouble is over. This then is a Season wherein if ever an *especial Address* is needful for especial Aid.

(3.) A *Time of Temptation is such a Season.* Our Apostle found it so, when he had the *Messenger of Satan sent to buffet him.* Thrice did he pray, and cry out for especial Assistance against it, or Deliverance from it; and he got Assurance of them both. This added to the former, compleated the condition of these *Hebrews.* With their *Persecutions* they had manifold *Temptations.* These made it a time of need unto them. In reference to this Season and the Power of it doth our Apostle give that great Caution: *let him that thinketh he standeth take heed lest he fall*; 1 Cor. 10. 12. And wherein doth this *Heedfulness* principally consist? in an Application to him who is Faithful, who will not *suffer us to be tempted above what we are able, but will with the Temptation also make a way to escape that we may be able to bear it, ver.* 13. that is, who will give out seasonable Help; *Help in a time of need.*

(4.) A *Time of Spiritual Desertion is such a Season.* When God in any way withdraws himself from us, we shall stand in need of special Assistance. *Thou didst hide thy face*, saith *David*, and *I was troubled.* Trouble will ensue on Gods hiding himself from us. But this is of the Mystery of his Grace, that when he withdraws himself from any Soul as to sense and experience, whereby it is troubled, he can secretly communicate of himself unto it in a way of strength, whereby it shall be sustained.

(5.) A *Time wherein we are called unto the Performance of any great and signal Duty is such a Season also.* So was it with *Abraham* when he was called first to leave his Country, and afterwards to sacrifice his Son. Such was the Call of *Joshua* to enter into *Canaan*, proposed to our Example, *Hebr.* 13. 5. and of the Apostles to preach the Gospel when they were sent out as *Sheep among Wolves.* Now although we may not perhaps be called in particular to such Duties as these; yet we may be so to them, which have an equal *Greatness* in them with respect unto us and our Condition. Something that is new, that we are yet unexperienced in, something that there is great Opposition against, somewhat that may cost us dear, somewhat that as to the state of the inward and outward man, we may seem to be every way unfit for: somewhat that the Glory of God is in an especial manner concerned in, we may be called unto. And there is nothing of this Nature which doth not render the time of it a *season* wherein we stand in need of *especial Aid* and Assistance.

(6.) *Times of Changes and the Difficulties wherewith they are attended* introduce such a season. *Changes and War*, saith *Job*, *are against me.* 10. 17. There is in all changes a *War* against us, wherein we may be foyled if we are not the more watchful, and have not the better Assistance. And freedom from *Changes* is in most the ground of carnal security. *Psal.* 55. 19. *Because they have no Changes, therefore they fear not God.* Changes will beget fear; they are trials to all that are subject unto them. And these we are in all *Instances* of Life continually obnoxious unto. No man can enumerate the *vicissitudes* of our course; yet no one of them can we pass through in a due manner, without *renewed especial Assistances of Grace.*

(7.) *The Time of Death* is such a Season. To let go all hold of present Things, and present Hopes, to give up a departing Soul, entring into the invisible World, and an unchangeable Eternity therein, into the hands of a Soveraign Lord, is a thing, which requires a strength above our own, for the right and comfortable Performance of.

Now it is easy to apprehend how great an *Influence* these things have into our whole course of walking before God, and how much of our Lives and Ways is taken up with them. Either *Afflictions*, or *Persecutions*, or *Temptations*, or *Defections* from God, or *signal Difficult Duties*, or *Changes* are continually before us, and the last of them, *Death*, lies still at the door. And that there is none of these but render their seasons, times of need. It may indeed then be said wherein doth the *specialty* of the Grace and Aid mentioned consist, seeing it is that which we always stand in need of, and always receive? I answer, that indeed all Grace is *special* Grace. It proceeds not from any common Principle, but from the especial Love of God in Christ; and is given out in an *especial* distinguishing manner, and that for especial Ends and Purposes; so that no supply of it hath a peculiar specialty in its own Nature. But it is so here called because it is suited unto *especial occasions*, to be seasonable help in a time of need. And although we may stand in need of it always, yet we do not so always on the *same account*, which gives it its specialty. Sometimes one thing sometimes another make it needful and suitable. That which presently presseth upon us, be it Affliction or Persecution, be it Duty or Change, it makes the Grace we seek for, *Help in a time of need.* And God is pleased so to dispose of things, that we shall have occasion at all times to make our Applications unto him for especial Assistance. If things should be left unto an *ordinary course* without some peculiar concernment to excite us, to awaken us; it is inconceiveable how formal and secure we should quickly grow. Wherefore we have in the Wisdom of God, always somewhat that in *particular* presseth upon us, to make us intent, earnest and vigilant in our Addresses to him for Help. And the especial supplys which we obtain on any particular occasion, affords a contribution of new spiritual strength to the Soul, for all its Duties. The remaining Observations may be briefly represented. For Hence it appears,

(2.) *That there is with God in Christ, God on his Throne of Grace, a spring of suitable and seasonable Help for all times and occasions of Difficulty.* He is the God of all Grace, and a fountain of Living Waters is with him for the refreshment of every weary and thirsty Soul. *Obs.* 2.

(3.) *All Help, Succor, or Spiritual Assistance in our Streights and Difficulties, proceeds from mere Mercy and Grace*, or the Goodness, Kindness, and Benignity of God in Christ. That we may receive Mercy and obtain Grace to Help. Our *Help* is from Grace and Mercy, and thence must it be, or we must be for ever Helpless. And not to exclude that sense of the Words, *Obs.* 3.

Obs. 4. (4.) *When we have through Christ obtained Mercy and Grace for our Persons, we need not fear, but that we shall have suitable and seasonable Help for our Duties.* If we find Mercy and obtain Grace, we shall have help.

Obs. 5. (5.) *The way to obtain Help from God, is by a due Gospel-Application of our Souls for it to the Throne of Grace.* Let us come for it to the Throne of Grace. How this Application is to be made by Faith and Supplications, and how indispensible it is for the procuring of the Aid aimed at, shall be elsewhere declared.

Obs. 6. (6.) *Great Discouragements are us'd to interpose themselves in our minds, and against our Faith when we stand in need of especial Help from God, and would make our Application unto him for Relief.* It is included in the Exhortation to *come with Boldness*, that is, to cast off and conquer all those Discouragements, and to use confidence of Acceptance and Liberty of speech before him.

Obs. 7. (7.) *Faiths consideration of the Interposition of Christ in our behalf as our High-Priest is the only way to remove discouragements, and to give us Boldness in our Access unto God.* Let us come therefore with Boldness; that is, on the Account of the Care, Love, and Faithfulness of Christ as our High Priest, before discoursed on. And we may adde,

Obs. 8. (8.) *That in all our Approaches unto God, we are to consider him as on a Throne:* Though it be a *Throne of Grace*, yet it is still a Throne; The Consideration whereof should influence our minds with Reverence and godly Fear, in all things wherein we have to do with him.

These Observations are, as included in the Text, so of importance in themselves, as concerning the principal parts of the Life of Faith, and our dayly spiritual exercise in our Walking before God; yet I shall forbear any enlargements upon them, that these *Discourses* be not drawn forth unto too great a length.

Μόνῳ τῷ σοφῷ θεῷ δόξα.

An

AN

EXPOSITION

OF

The Fifth Chapter of the Epistle of PAUL the Apostle to the

HEBREWS.

THere are three general parts of *this* Chapter. First; a Description of the Office and Duties of *an* High Priest, *ver.* 1, 2, 3, 4. Secondly; the Application of this general Description unto the Person and Priesthood of *Jesus Christ* in particular, *ver.* 5, 6, 7, 8, 9, 10. Thirdly, an Occasional Diversion into a *Reproof* of, and Expostulation with the *Hebrews*, for and about their Backwardness in learning the *Mysteries* of the Gospel; begun in this, and carried on in the beginning of the next Chapter, *ver.* 11, 12, 13, 14.

In the first part, The general Description of an *High Priest* is given; (1.) From his Original; *He is taken from among men.* (2.) From the Nature of his Office, *He is ordained for men in things pertaining unto God.* (3.) From the especial End of it; *to offer both Gifts and Sacrifices for Sins*, ver. 1. (4.) From the Qualification of his Person for the discharge of his Office; *For he must be one that can have Compassion on the ignorant, and them that are out of the way*; whereunto is subjoyned the ground of that Qualification; for he *also himself is compassed with Infirmity*, ver. 2. (5.) From the Continual Duty arising from his Office and Personal Qualification for it, in respect of others and himself, *ver.* 3. *For by Reason hereof, he ought as for the People, so also for himself to offer for sins.* (6.) From his Call to his Office, which is (1.) asserted to be from God; and *no man taketh this Honour to himself but he that is called of God*: (2.) Exemplified in the Instance of *Aaron's*, as *was Aaron.*

(2.) The Ἀποδοσις or *Application* of this Description unto the Person of Jesus Christ (which is the second part of the Chapter) is not to shew an exact conformity thereunto; as though all things should be the same, and even or equal, in the High Priest which he had described, and him whom he would now *represent unto them.* This would have been contrary to the Design of the Apostle. For the Description he hath given us of an *High Priest*, is of him, or such an one as the *Hebrews* had under the Law. And his purpose was to shew them how much more *excellent a Priest* he was of whom he treated. There must therefore of necessity be sundry Differences between them. Wherefore in the Application of this Description of a *Legal* High Priest unto the Person and Office of Christ, three things, (as we shall shew afterwards in particular) the Apostle aimeth at. (1.) To demonstrate that there was nothing *es-*

sentially requisite unto the constituting of any one to be an High Priest, or in the Discharge of that Office, but it was found in, and agrees unto the Lord *Jesus Christ*. (2.) Whatever was of Weakness or Infirmity in the *High Priest* of old, on the Account of his infirm and frail condition, that Jesus Christ was free from. (3.) That he had in this Office several *Preeminences* and Advantages, which the old High-Priest was not Partaker of, nor sharer in; which things will in our Progress be explained. Hence the *Application* made by the Apostle of the precedent Description, is not to be expected *such* as should exactly correspond with it, in all Particulars. Wherefore.

(1.) By an Ὑστέρου πρότερον, he insisteth *first* in the Application, on the *last* Instance of his Description; namely the *call* of an High-Priest. And this as to the Person of Christ is expressed. (1.) Negatively; *he glorifyed not himself to be made a Priest*. (2.) Positively, it was of God, which he proves by a double Testimony; one from *Psal.* 2. 7. the other from *Psal.* 110. 4. *ver.* 5, 6.

(2.) On the *Discharge* of his Office whereunto he was so called of God; which he describes, (1.) from the *season* of it; *it was in the Days of his flesh*. (2.) The manner of its Performance; he offered up *Prayers and Supplications with strong cryes and tears*; (3.) The general issue of it. *He was heard in that he feared, ver.* 7.

(3.) He proceeds by the Anticipation of an *Objection*; and therein the Declaration of a singular *Preeminence* that he had above all other Priests; with the Love and *Condescension* with which the Discharge of his Office was accompanied; together with the great Benefit which ensued thereon. *Though he were a Son, yet learned he Obedience by the things which he suffered*: ver. 8.

(4.) The Glorious *End* of his Priesthood, manifesting the incomparable Excellency of it, above that of *Aaron*, is expressed: *ver.* 9. All issuing, (5.) in a summary Description of his *Call* and *Office*, as he intends afterwards to inlarge upon them: *ver.* 10.

The Third Part of the Chapter contains a *Diversion* unto a *Reproof* of, and Expostulation with the *Hebrews*, about the things concerning which he intended to treat with them; wherein is expressed, (1.) the *Occasion*, and that (1.) on the Part of the *Things* which he treated about; not absolutely, but with respect unto them. Of *whom we have many things to say, and hard to be uttered*. (2.) On their Part; *seeing that ye are dull of hearing*, ver. 11. (2.) This fault of theirs, occasioning their Reproof, is aggravated; (1.) From the means and *Advantages* to the contrary which they had enjoyed: *ver.* 12. (2.) By a particular elegant Description of the nature of that *Weakness*, Evil and Defect which he blamed in them. *ver.* 12. 13. (3.) By a declaration of the *contrary vertue*, the want whereof in them he complains of: *ver.* 14.

This is the Substance of the Discourses of this *Chapter*, considered apart by themselves. We must also enquire into their *Relation* unto those foregoing, and the Design of the Apostle in them; which is two-fold. For (1.) They have respect unto His *general Purpose* and aim. And herein they contain an Entrance into a full and particular Description of the *Sacerdotal Office of Christ*, with the Excellency of it, and the Benefits which thereby redound unto the Church. This was the principal Intention of the *Apostle* in the writing of the Epistle; For besides the *Excellency* of the Doctrine hereof in it self; and the ineffimable Benefits which the whole Church receiveth thereby; it was peculiarly on many Reasons necessary for the *Hebrews* as hath been shewed. Wherefore in the *first Chapter* he lays down a Description of the *Person of Christ*, which under the new Testament, is vested with all those *Sacred Offices*, in and over the Church of God, which were *Typically* exercised by others under the Old. Of these in the following Chapters, he more particularly treats of his *Kingly* and *Prophetical*; comparing him therein with *Moses* and *Joshua*, shewing in sundry Instances his Preeminence above them. He had also by the way interserted several things, concerning his sacerdotal *Office*; with a general Description whereof, and Declaration of the Advantage of the Church thereby, he closeth the foregoing Chapter.

In all these things, it was the Purpose of the Apostle, not to handle them *absolutely*, but with Respect unto that Exercise of them, which by God's Appointment was in use in the Church of the *Hebrews* under the old Testament, for that the nature of his Treaty with them did require. And herein he effected two things both

both opposite unto his principal End. For. (1.) He declares what it was in all those *Institutions*, which God intended to instruct them in; seeing they were all shadows of Good things to come. So he lets them know that whatever esteem they had of them, and however they rested in them, they were not appointed for *their own sakes*; but only for a time to *fore-signify* what was now in the Person and Mediation of Christ actually and really exhibited unto them. (2.) He makes it evident how exceedingly the way and worship of God which they were now called unto, and made partakers of under the Gospel, did *excel* those which before they were entrusted with; whence the conclusion was easy and unavoidable unto the necessity of their *stedfastness* in the Profession of the Gospel, the Principal thing aymed at in the whole.

On these Grounds; the Apostle undertaketh a comparison between the Priesthood of *Aaron* and his successors, with that of Jesus Christ which was prefigured thereby. And this he doth with respect unto both the Ends mentioned. For first, he shews them how they were of old instructed in the nature and use of that *Priesthood* which according to the Promise of God was to be introduced, and erected in the Church, in the Person of his Son. Hence he lays down sundry things which they knew to belong unto the *Priesthood of* old, whence they might learn *somewhat*, yea much of the nature of this now exhibited, seeing they were instituted on purpose to declare it, although they did it but obscurely. And then also he makes known the Excellency of this *Priesthood of* Christ, above that of old, as the substance excels the shadow, and the permanent Thing represented, the obscure and fading Representations of it. Unto the handling of these Things an Entrance is here made, which with sundry occasional Diversions is pursued to the End of the *Tenth* Chapter.

Secondly; in Particular, the *present Discourse* of this Chapter hath Relation unto what immediately preceeds in the *close* of the foregoing. For having therein propосed to their consideration the *Priestly Office* of Christ, and given a glorious Description of it in general, with respect unto his Person, and Exaltation, he shews how greatly this conduced to the Advantage and consolation of the Church as may be seen in the Text, and our Exposition of it. To confirm what he had so proposed, and to strengthen our Faith in Expectation of the Benefits expressed, he enters upon a particular Description of that *Office* as exercised by Christ. And in this Respect, the ensuing Discourse renders the Reasons, and gives the Grounds of what he had immediately before laid down and declared.

VERSE 1.

Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεὸν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν.

Ἐξ ἀνθρώπων, Syr. דמן בני נשא: *who is of* (or from amongst) *the Sons of Man*, ὑπὲρ ἀνθρώπων καθίσταται. Syr. קאם חלק בני נשא *stands for men*; that is, in their stead. Τὰ πρὸς τὸν θεὸν. Syr. אילין דראלהא אנין: *over the things which are of God*, or which belong to him; not so properly as we shall see. Δῶρα. Syr. קורבנא *Oblations*; Offerings, a general name for all Sacrifices. The *Arab.* renders τὰ πρὸς τὸν θεὸν, *in the things that are offered unto God*; a good sense of the words; and the *Æthiopick*; is *appointed for men, with or before God*; that is to do for them what is to be done with God.

Τὰ πρὸς τὸν θεὸν, Vulg. Lat. *In iis quæ sunt ad Deum, in the things appertaining unto God*; or which are to be done with him: So *Arias*, *ea quæ ad Deum*, to the same purpose. Beza, *in iis quæ sunt apud Deum peragenda, in the things that are to be performed towards God*; more properly than ours, and the *Rhemists*; *in things appertaining unto God*; for so do things innumerable on one Account or other, that are not here intended.

Πᾶς γὰρ ἀρχιερεὺς · That is, כל כהן הגדול: *Every Chief or Great Priest*: Or as the Syriack כל רב כומרא: *Prince or Chief of the Priests*. The First ἀρχιερεὺς, mention of an *High Priest*, is *Levit.* 21. 10. כהן הגדול מאחיו: The *Priest that is great among his Brethren*. Lxx. ὁ ἱερεὺς ὁ μέγας ἀπὸ τῶν ἀδελφῶν. Jun. *Sacerdot*

dos qui maximus eſt fratrum ſuorum. All the *Males* of the Family of *Aaron* were equal and Brethren as to the Prieſthood. But there was *One* who was the Head and Prince of the Reſt, whoſe Office was not diſtinct from theirs; but in the Diſcharge of it and Preparation for it, there were many things peculiarly appropriated unto him. And theſe things are diſtinctly appointed and enumerated in ſeveral places. The whole Office was firſtly veſted in him, the remainder of the Prieſts being as it were his preſent Aſſiſtants, and a *Nurſery* for a future ſucceſſion. The whole Nature of the *Type* was preſerved in him alone. But as in one Caſe, our Apoſtle tells us of theſe High Prieſts themſelves, that by the Law they were *many*, that is, in Succeſſion one after another, becauſe they were not ſuffered *to continue by Reaſon of Death*, Chap. 7. 23. *One ſingle High Prieſt* had been ſufficient to have repreſented the Prieſthood of Chriſt: But becauſe God would have that done conſtantly during the continuance of that Church-State, and every individual perſon of them *died* in his ſeaſon, they were to be multiplyed by Succeſſion: So becauſe of their weakneſs, and the multiplied *carnal Services* which they had to attend unto, no one man was able to diſcharge the whole Office, there were others added unto the High Prieſt for the time being as his Aſſiſtants, which were ſo far alſo *Types* of Chriſt, as they were Partakers of his Office. But becauſe the Office was principally collated on, and veſted in the *High Prieſt*, and becauſe many important parts of the Duty of it were appropriated unto him; as alſo, becauſe the glorious *Veſtments* peculiar to the Office, made for *Beautie* and *Glory*, to repreſent the Excellency and Holineſs of the Perſon of Chriſt, were to be worn by none but him; He alone is ſingled out as the principal Repreſentative of the Lord Chriſt in this Office.

And the High Prieſt was a *ſingle Perſon*, there was but one at one time, the better to *type out* the Office of Chriſt. It is true in the Goſpel there is mention in τῶν ἀρχιερέων of the *High Prieſts* that then were, *Matth.* 2. 4. Chap. 16. 21. which we render *Chief Prieſts.* So *Sceva* the Father of the vagabond Exorciſts is ſaid to be ἀρχιερεὺς, Acts 19. 14. But theſe were only ſuch as were, ἐκ γένους ἀρχιερατικοῦ, Acts 4. 6. of the Stock, and *near kindred* of him, (or that Family) who was at preſent High Prieſt; or wherein at preſent the High Prieſthood was. For out of them in an ordinary courſe a Succeſſor was to be taken. It may be alſo, that thoſe who were the *Heads* or Chiefs of the ſeveral Orders or *Courſes* of the *Prieſts* were then ſo called. But abſolutely by the Law the High Prieſt was but *one* at one time.

And it is of the High Prieſt according to the Law of *Moſes* that the Apoſtle ſpeaks. *Grotius* thinks otherwiſe. *Non tantum Legem his reſpicit; ſed et morem ante Legem, cum aut primogeniti familiarum aut à populis electi Reges, inirent Sacerdotium: He reſpects not only the Law, but the manner before the Law, when the firſt-born of the Families or Kings choſen by the People took and exerciſed the Prieſthood.* But it is of an *High Prieſt diſtinctly* concerning whom the Apoſtle ſpeaks. And that there were any ſuch among the People of God, either by natural Deſcent, or the conſent of many before the Law, is not true. And this ſuppoſition is contrary to the Deſign of the Apoſtle, who treats with the *Hebrews* about the Priviledges and Prieſthood which they enjoyed by vertue of the Law of *Moſes.* So he ſays expreſly; *Chap.* 7. 11. *If Perfection were by the Levitical Prieſthood.* That is it whereof he ſpeaks. And *ver.* 28. *The Law maketh men High Prieſts.* He diſcourſeth of the Prieſts appointed by the Law, that is of *Moſes*; and of them only.

Some Expoſitors of the *Roman Church*, as our *Rhemiſts*, take occaſion to aſſert the neceſſity of a *Chriſtian Prieſthood* to offer Sacrifices to God; as alſo to diſpoſe of all things wherein the Worſhip of God is contained, and to reprove *Kings and Princes*, if they interpoſe ought *therein, it being a matter wherewith they have not any thing to do.* But they cannot really imagine, that the Apoſtle had the leaſt Intention to teach any ſuch thing in this Place. And therefore the moſt ſober *Interpreters* amongſt them do confine their Diſcourſes unto the *Levitical Prieſthood.* Yea indeed the Purpoſe of the Apoſtle is to prove, That all *Prieſthood* properly ſo called, and all *proper Sacrifices* to be offered up by vertue of that Office, were iſſued in the Prieſthood and Sacrifice of Chriſt; ſeeing the ſole uſe and End of them were to repreſent and *prefigure* theſe in the Church. And to deny them now to be paſſed away, or to plead the Continuance of any other *proper Prieſthood and Sacrifice*, is to deny that Jeſus is come again in the fleſh; which is that *Spirit of Antichriſt*; 1 Joh. 4. 3.

Ἐξ

Ἐξ ἀνθρώπων λαμβανόμενος. *Taken from amongſt men.* This Expreſſion is not part of the *ſubject of the Propoſition*, or deſcriptive meerely of that which is ſpoken of; as if the whole ſhould be, *every High Prieſt taken from amongſt men*; in which way and ſenſe they are reſtrictive of the Subject ſpoken of, as containing a limitation in them; and ſo intimate, that it is thus with *every High Prieſt, who is taken from amongſt men*, though it may be otherwiſe with others who are not ſo. But this is one of the things which is attributed unto every High-Prieſt, every one that is ſo *abſolutely*; He who is ſo, is to be *taken from amongſt men.* And *ex hominibus aſſumptus*, is as much as *ex hominibus aſſumitur*, is taken from amongſt men; and the whole ſenſe may be ſupplied by a Copulative, interpoſed before the next words, *is taken from amongſt men, and is ordained.* This is then the firſt thing that belongs unto an High-Prieſt, and which here is aſcribed unto him, *He is taken from amongſt men.*

Ἐξ ἀνθρώπων λαμβανόμενος.

And two things are here conſiderable; (1.) That *he is* from amongſt men; and, (2.) That he is *taken* from amongſt them.

Firſt, He is ἐξ ἀνθρώπων; and herein two things are included. (1.) That He is *Naturæ humanæ particeps.* He is, and muſt be partaker in common of humane Nature with the reſt of mankind, or he is not on many Reaſons meet for the diſcharge of this Office. Neither the Divine Nature nor Angelical is capable of the exerciſe of it for Men: And this is principally intended. (2.) That antecedently unto his *Aſſumption* unto this Office, he was among the number of *common men*; as having nothing in his nature to prefer him above them. So was it with *Aaron*; he was a common man amongſt his Brethren; yea, a mean man in bondage before his call to Office. The firſt of theſe declares what every High-Prieſt is and ought to be; the latter what the firſt *legal High-Prieſt* actually was.

ἐξ ἀνθρώπων.

I ſhewed before that in this Deſcription of the Office of an High-Prieſt, and the Application of it unto *Jeſus Chriſt*, thoſe things which are *eſſential* thereunto, and without which it could not be duly executed, are found in him, and that in a far more perfect and excellent manner, than in the Prieſts of the Law. But thoſe things, which although they were found neceſſarily in all that were veſted with this Office, yet belonged not to the Office it ſelf, nor the execution of it, but aroſe from *the perſons* themſelves and their imperfections, they had no place in him at all. So is it here. It was eſſential to the Office it ſelf, that he ſhould be *partaker of humane nature.* And that it was ſo with the Lord Chriſt, our Apoſtle ſignally declares, with the Reaſon of it, *Chap.* 2. 14. But it was not ſo, that he ſhould be abſolutely in the *common State of all other Men*, antecedently to his Call to Office. For ſo the Apoſtle declares that he was not; but he was the Son, *the Son* of God, *verſ.* 8. So; the *Son was conſecrated*, that is, a Prieſt, *for evermore*: Chap. 7. 28. For he was born into this World King, Prieſt, and Prophet unto his Church.

Λαμβανόμενος; *aſſumptus*; or is taken; is ſeparated from them; Being made an High-Prieſt he is no more of the ſame Rank, and Quality with them. Λαμβανόμενος.

Ὑπὲρ ἀνθρώπων καθίσταται, τὰ πρὸς τὸν Θεὸν, is ordained *for Men*: ὑπὲρ is ſometimes *vice*, or *loco*; in the ſtead. *Joh.* 10. 11, 15. *Chap.* 13. 38. ſometimes *pro*, only as it denotes the *final Cauſe*, as to do a thing for the Good of Men. 2 *Tim.* 2. 10. And both theſe Senſes may have place here. For where the *Firſt* intention is, the *Latter* is alwayes included. He that doth any thing in the *ſtead* of another, doth it alwayes *for his Good.* And the High-Prieſt might be ſo far ſaid to ſtand and act in the *ſtead of other Men*, as he appeares in their Behalf, repreſented their Perſons, pleaded their Cauſe, and confeſſed their Sins. *Levit.* 16. 21. But in their behalf or for their Good and Advantage, to perform what on their Part is with God to be performed, is evidently intended in this place. Ὑπὲρ ἀνθρώπων.

Καθίσταται τὰ πρὸς τὸν Θεὸν. Some ſuppoſe that becauſe καθίσταται is as they ſay, *Verbum medium*, it may in this place have an active ſignification; And then the ſenſe of it would be, that he might *appoint, ordain*, or order the things of God. But as it is uſed moſt frequently in a *neuter* or a *paſſive* ſenſe, ſo in this place it can be no otherwiſe. So the Apoſtle explains himſelf, *Chap.* 8. 3. Πᾶς ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται; *Every High-Prieſt is ordained to offer Gifts and Sacrifices*: which place expoundeth this. And two things are intended in the word. (1.) God's *Deſignation* and *Appointment*. (2.) Actual *Conſecration* according to the Order of the Law. For ſo it was in the caſe of *Aaron.* Καθίσταται.

Firſt, God *gave command* that he ſhould be ſet apart to the office of the Prieſthood. *Take Aaron thy brother* (ſaith God to *Moſes*) מבני ישראל, *from amongſt the*

Vv

Children

Children of Iſrael, (that is, ἐξ ἀνθρώπων; from among men) *that he may miniſter unto me in the Prieſts Office*, Exod. 28. 1. This was the foundation of his *Call*, Separation, and Function..

Secondly, He was actually *Conſecrated* unto his Office by ſundry Sacrifices, deſcribed at large *chap.* 29. So was he ordained τὰ πρὸς τὸν Θεόν. Now this latter part of his *Ordination* belonged unto the weakneſs and imperfection of that Prieſthood, that he could not be conſecrated without the Sacrifices of *other things*. But the Lord Chriſt, being both Prieſt and Sacrifice himſelf, he needed no ſuch Ordination, nor was capable thereof. His Ordination therefore conſiſted merely in *Divine Deſignation* and *Appointment*, as we ſhall ſee. And this Difference there *was* to be, between them who were made High-Prieſts by the Law and which had infirmity, and him who was made by the Word of the Oath of God, who is the Son, *chap.* 7. 28.

τὰ πρὸς τὸν Θεόν. Τὰ πρὸς τὸν Θεόν. The Expreſſion is *eliptical* and ſacred. But what is intended in it, is ſufficiently manifeſt. The things that were *to be done with God*, or towards God, in his Worſhip, to anſwer the duties and ends of the Office of the Prieſthood; That is, to do the things whereby God might be *appeaſed*, *atoned*, reconciled, pacified, and his Anger turned away. See *Chap.* 2. 17.

Ἵνα προσφέρῃ. Ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν. *That he may offer* ויקרב. The word compriſeth the whole *Sacerdotal performance*, from firſt to laſt; in *bringing*, *ſlaying*, and *burning* the Sacrifice according to the *Law*; of which ſee *Leviticus*, Chap. 1, 2, 3, 4, 5. and our former *Exercitations* concerning the Sacrifices of the
δῶρα καὶ θυσίας. *Jews*. The *Object* of this *Sacerdotal* action is δῶρα καὶ θυσίαι. Interpreters are much divided about the Application of theſe words unto the ancient Sacrifices. Some think they anſwer מנחות and עולות; *any Offering* in common, and *whole Burnt-offerings*. Some שלמים and עולת, *Peace-Offerings*, and *Burnt-Offerings*; Some חטאת and אשם, the *Sin*, and *Treſpaſs-Offering*. The moſt general Opinion is, that by *Gifts*, all Offerings of things *inanimate* are intended; as Meats, Drinks, Oyls, Firſt-fruits, Meal, and the like; and by *Sacrifices*, the Offerings of all Creatures that were ſlain; as Lambs, Goats, Doves, whoſe blood was poured on the Altar. And this difference the words would lead us unto; the latter ſignifying directly the offering of things *killed* or ſlain. But our Saviour ſeems to compriſe all Offerings whatever under the name of *Gifts*, *Mat.* 5. 23. And if a diſtinction be here to be ſuppoſed, I ſhould think that by *Gifts* all *free-will Offerings* might be intended; and by *Sacrifices*, thoſe that were determined as to occaſions, times, and ſeaſons by the Law. But I rather judge that the Apoſtle uſeth theſe *two words* in general to expreſs all *ſorts of Sacrifices* for ſin whatever. And therefore that expreſſion ὑπὲρ ἁμαρτιῶν, *for ſins*, may refer to δῶρα Gifts, as well as θυσίας Sacrifices.

VERSE I.

For every High Prieſt taken from amongſt men is ordained for men in things pertaining to God, that he may offer both Gifts and Sacrifices for ſins.

What is the *Relation* of theſe words unto the Diſcourſe of the Apoſtle both in general and particular, hath been declared before. I ſhall purſue that only, which is particular and immediate. Having therefore propoſed the *Prieſthood of Chriſt* as a matter of great Advantage and Comfort unto Believers, he ingageth into the Confirmation thereof, by declaring the Nature of that Office, making Application of what he obſerves therein unto the Lord Chriſt as our High-Prieſt. In this verſe we have (as was ſaid) a general Deſcription of an High-Prieſt, as his Office was conſtituted and conſummated by the Law. For he is deſcribed, (1.) from his Original. *He is one taken from amongſt men*; from amongſt thoſe for whom he is to be a Prieſt, that ſo he may be one partaker of the ſame Nature with them. *Exod.* 28. 11. He was not to be an *Angel*, whoſe Nature was incapable of thoſe *compaſſionate Impreſſions*, which are required unto a due diſcharge of this Office. Beſides, the Adminiſtrations of an *Angel* amongſt Sinners would have been attended with *Dread and Terror*, and have taken away that Spiritual *Boldneſs* and *Confidence* which an High-Prieſt is to encourage men unto. Moreover, there would not have been hereby any *Repreſentation* of that *Union* between the Lord Chriſt and us, which was indiſpenſably neceſſary unto our High-Prieſt, who was to be himſelf both Prieſt and Sacrifice. Wherefore an High-Prieſt was to be *taken from amongſt men*, and ſo was our Lord Chriſt, as hath been at large declared, on *Chap.* 2. 10, 11, 12, 13, 14, 15, 16. And we are here taught, that

Chriſt's

Chriſt's participation of our Nature, as neceſſary unto him for the bearing and diſcharge of the Office of an High-Prieſt on our behalf, is a great ground of Conſolation unto Believers, a manifeſt evidence that he is, and will be tender and compaſſionate towards them. Obſ. 1.

The Reader may conſult what hath been diſcourſed to this purpoſe, on the *ſecond Chapter*, *ver.* 10, 11, &c.

2. He is deſcribed from the *nature of his Office* in general. *He is ordained for men in things appertaining unto God.* There are things to be done with God, on the behalf of men, as ſinners, and with reſpect unto ſin, as is declared in the cloſe of the verſe. Hence aroſe the neceſſity of Prieſts, as we have ſhewed elſewhere. Had there been no Sin, no Atonement to be made with God for Sin, every one in his *own perſon* ſhould have done that which appertained unto God, or what he had to do with God. For God required nothing of any man, but what he might do for himſelf. But now all men being *ſinners*, God will not immediately be treated withal by them; and beſides, there is that now *to be done for them*, which in their own perſons they cannot perform. It was therefore upon the account of the *Interpoſition of Jeſus Chriſt*, with reſpect unto his future Prieſthood, that any one was ever admitted *to treat with God* about an Atonement for Sin. And this was the ground of the *Typical Prieſthood* of old. Thoſe Prieſts were ordained for men in things appertaining unto God.

It was the entrance of Sin that made the Office of the Prieſthood neceſſary. This hath been abundantly confirmed elſewhere. Obſ. 2.

It was of infinite Grace that ſuch an Appointment was made. Without it all holy Entercourſe between God and man muſt have ceaſed. For neither (1.) were the perſons of ſinners *meet* to approach unto God; nor (2.) was any ſervice which they could perform, or were inſtructed how to perform, *ſuited* unto the great End which man was now to look after; namely, *Peace with God*. For the perſons of all men being defiled, and obnoxious unto the Curſe of the Law, how ſhould they appear in the preſence of the Righteous and Holy God, *Iſa.* 33. 14. *Micah* 6. 8. It may be it will be ſaid, that *theſe Prieſts* themſelves of whom the Apoſtle treateth in the firſt place, were alſo *ſinners*; and yet they were *appointed for men in things appertaining unto God*; ſo that ſinners may appear in ſuch matters before the Lord. I anſwer; It is true, they were ſo. And therefore our Apoſtle ſayes, that they were to *offer for their own ſins* as well as for the *ſins of the people*, v. 3. But then, they did none of them officiate in that Office merely in their *own names* and on their own account, but as they were *Types* and *Repreſentatives* of him who had no ſin, and whoſe Office gave virtue and efficacy unto theirs. Again, Men in their own perſons had nothing to *offer* unto God but their *Moral duties*, which the Law of their Creation and the Covenant of Works required of them. Now theſe, as is known for many Reaſons, were no way meet nor able to make *Atonement* for ſin, the great Work now to be done with God; and without which every thing elſe that can be done by ſinners is of no conſideration. God therefore appointing a *new Service* for this end, namely, that of *Sacrifices*, appointed alſo a *new way*, with performance by a *Prieſt* in the name and behalf of others. And a moſt gracious Appointment it was, as that on which all bleſſed Entercourſe with God, and all hopes of Acceptance with him doth ſolely depend; though the *occaſion was grievous*, *the Relief is glorious*. Obſ. 3.

The Prieſt is deſcribed by the eſpecial *Diſcharge* of his Duty, or *Exerciſe* of his Office: which is his *offering both Gifts and Sacrifices for ſin.* This is the proper and principal work of a Prieſt; as we have at large declared in our *Exercitations*. *Prieſts* and *Sacrifices* are ſo related, as that they cannot be ſeparated. Take away the one, and you deſtroy the other. And theſe *Sacrifices* here are *for ſin*; that is, offered unto God, to make Atonement, Propitiation, and Reconciliation for Sin. Obſ. 4.

Where there is no proper Propitiatory Sacrifice, there is no proper Prieſt. Every Prieſt is to offer Sacrifices for Sin; that is, to make Atonement. And therefore, Obſ. 5.

Jeſus Chriſt alone is the High-Prieſt of his People. For he alone could offer a Sacrifice for our Sins to make Atonement. This our Apoſtle deſigns to prove, and doth it accordingly, in this and the enſuing Chapters. Obſ. 6.

Vv 2 *It*

Obs. 7. *It was a great Priviledge which the Church enjoyed of old, in the representation which it had by Gods appointment, of the Pristhood and Sacrifice of Christ, in their own Typical Priests and Sacrifices. In themselves* they were things low and carnal, such as could by no means expiate their Sin. That is a work not to be done by the blood of Bulls and Goats. In expectation of that issue and effect by the meer virtue of such Sacrifices, is the highest *affront* to the Nature, Rule, Holiness, and Righteousness of God. But this was their Glory and Excellency, that they *Typed* out and represented that which should really accomplish the great and mighty work of taking up the controversie between God and Man, about Sin.

Obs. 8. *Much more glorious is our priviledge under the Gospel, since our Lord Jesus hath taken upon him and actually discharged this part of his Office, in offering an absolutely perfect and compleat Sacrifice for sin.* Here is the foundation laid of all our Peace and Happiness. And this is now plainly proposed unto us, and not taught by *Types*, or spoken in Parables. Their teachings of old were obscure, and therefore many missed of the mind of God in them. Hence some thought that they must trust to their Sacrifices for their Righteousness and Pardon. Of these, some took up with them, and rested in them to their ruine. Others, more *galled* with their convictions, thought of other wayes, and how they might out-do what God required, seeing they could not trust unto what he did so require. *Mic.* 6. 7, 8.

But now all things are clearly revealed and proposed unto us. For Jesus Christ in the Gospel is *evidently crucified before our eyes*, Gal. 3. 1. our way is made plain, so that *wayfaring-men, though fools, shall not err therein*, Isa. 35. 8. The Vail being removed, we all with open face behold the Glory of the Lord as in a Glass, 2 *Cor.* 3. 18. The sum of all is,

Obs. 9. *What is to be done with God on the account of sin, that it may be expiated and pardoned, and that the People of God who have sinned, may be accepted with him and blessed, is all actually done for them, by Jesus Christ their High-Priest, in the Sacrifice for sin which be offered on their behalf.* He was ordained τὰ πρὸς τὸν Θεόν, to do all things with God that *were to be done* for us; namely, that we might be pardoned, sanctified and saved. This he undertook when he took his Office upon him. His Wisdom, Faithfulness and Mercy will not allow us to suppose, that he hath left any thing *undone* that belonged thereunto. If any thing be omitted, as good all were so. For none besides himself in Heaven or Earth could do ought in this matter. He hath therefore *faithfully, mercifully, fully* done all that was to be done with God on our behalf. Particularly, he hath offered that great Sacrifice which was promised, expected, represented from the foundation of the world, as the only means of Reconciliation and Peace between God and Man. So saith the Text he was to do, He *was to offer Sacrifice for sin.* How he did it, and what he effected thereby, must be declared in our progress. For the present it may suffice, that there is no more to be done with God about Sin, as to Atonement, Propitiation and Pardon; there needs no more Sacrifice for it; no Masses, no Merits, no Works of our own.

VERSE II.

Two things the Apostle hath proposed unto himself, which in this and the ensuing Verses he doth yet further pursue. 1. A *Description* of an High-Priest according to the *Law*. 2. The evincing (1) that what ever was *useful* or excellent in such an High-Priest, was to be found in a *more eminent manner* in Jesus Christ, the only real and proper High-Priest of the Church; as also (2) that what ever was *weak* and *infirm* in such a Priest, necessarily attending his frail and sinful condition, which either eclipsed the Glory, or weakened the efficacy of the Office as by him discharged, had no place in him at all. For whereas the *Affections and Infirmities of our humane Nature* are of two sorts; (1.) Such as arise from the essence and constitution of it, and so are naturally and absolutely necessary unto all that are partakers thereof as created. (2.) Such as came *occasionally* on it by the entrance of Sin, which adhere to all that are partakers of our nature as corrupted; the *former sort* were necessary unto him that should be an High-Priest, and that not only unto his being so, as is the participation of our nature in general; but also as to such a qualification of him as is useful and *encouraging*

ging unto them for whose good he doth exercise and discharge his Office; but the *latter sort* are such, as that although they did not *evacuate* the Office in their discharge of it who were obnoxious unto them, as to the proportion of their interest therein; yet was it an *impeachment* of its perfection, and absolutely hindred it from being able to attain the utmost end of the Priesthood. Wherefore the *first sort* of these Affections, such as are Compassion, Love, Condescention, Care, Pity, were not only in Christ our High-Priest, but also as *graciously prepared*, did belong unto his *Holy Qualification* for the effectual and incouraging discharge of his Office. The *latter sort*, as Death natural, sickness, distempers of mind, producing personal sins inevitably, with other frailties, as they were found in the High-Priest according to the Law, and belonged unto the imperfection of that Priesthood; so being either sinful, or penal, with respect unto the individual Person in whom they were, they had no place in Jesus Christ the Son of God. To understand therefore aright the comparison here made between the *High Priest under the Law*, and Jesus Christ; or the Application of it, as spoken concerning an High Priest by the Law, unto him, we must observe that the Apostle designs the two things mentioned in the second Particular before laid down.

1. *That all real, necessary, useful Conditions and Qualifications of an High Priest, as required in him by the Law, were all of them found in Jesus Christ as our High Priest,* whereby he did answer and fulfil the representation and prefigurations that were made of him under the Old-Testament.

2. *That whatever did adhere necessarily unto the Persons of the High-Priests of old, as they were sinful men, partakers of our nature, as depraved or corrupted, was not to be sought for, nor to be found in him.* And unto these there is added as a necessary exurgency of both,

3. *That sundry things wherein the peculiar eminency, advancement, and perfection of this Office doth consist, were so peculiar unto him, as that they neither were nor could be represented by the High-Priest made so by the Law.*

Wherefore it is not an exact *parallel*, or compleat resemblance, between the *legal High Priest*, and Christ the Son of God, which the Apostle designeth; but *such a comparison*, as wherein there being an agreement in things *substantial*, with respect unto a certain end, yet the differences are great and many, which onely can take place, where one of the *Comparats* is indeed on many accounts *incomparably* more excellent than the other. To this purpose is the Observation of *Chrysostome* on the place. Τέως οὖν ἃ κοινὰ ἐπιτίθησι πρῶτα· καὶ τότε δείκνυσιν ὅτι ὑπερέχει· ἡ γὰρ κατὰ σύγκρισιν ὑπεροχὴ οὕτω — ὅταν ἐν μέρει τοῖς κοινωνῇ· ἐν δὲ τοῖς ὑπερέχῃ· εἰ δὲ μὴ οὐκ ἔτι κατὰ σύγκρισιν. First, *He sets down the things that are common to both, then declares wherein he, that is, Christ, excelleth; for so an excellency is set out by comparison; when in some things there is an equality, in others an excellency on one side, and if it be otherwise there is no comparison.* The words of the second Verse are:

Μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν. *Vers.* 2.

Μετριοπαθεῖν δυνάμενος; Vulg. Lat. *Qui condolere possit*; *That can grieve with.* Rhem. *That can have compassion.* Arias. *Mensurate pati potens*; *That is able to bear moderately.* Syr. דנמך נפשה ינכש עםם ואינא משכח; *And who can let down, or humble himself, his Soul, and suffer with*; or condesend to suffer with. Arab. *Who can spare and forgive.* The *Ethiopick* Translation referring this wholly to the High-Priest under the Law, by way of opposition, not comparison, reads it; *Who cannot relieve them who err under their hands*, or by their conduct. Eras. *Qui compati possit*; *Who can suffer together with*, or have compassion on. Beza. *Qui quantum satis est possit miserari vicem ignorantium*, i. e. *Who can sufficiently pity and have compassion on the condition.* There is not only a variety of expression used, but *various senses* also are intended by these Interpreters, as we shall see in the examination of them. Ours, *Who can have compassion on*, and in the Margin, *reasonably bear with.*

Τοῖς ἀγνοοῦσι καὶ πλανωμένοις; *Ignorantibus & errantibus.* Bez. *aberrantibus*; whence is Ours, *Out of the way*; one, *out of the way*, is properly *aberrans.* Rhem. *And do err.* Arab. *Who deal foolishly and err.*

Περίκειται ἀσθένειαν; Syr. לביש; is *cloathed*; compassed with infirmity, as a man is with his Cloathing that is about him, and alwayes cleaving to him.

VERSE II.

Who can have compaſſion on (is able mercifully to bear with) *the ignorant, and thoſe that wander from the way, ſeeing that he himſelf alſo is compaſſed with infirmity.*

THe Diſcourſe begun in the preceding Verſe, is here continued; and all things ſpoken in it are regulated by the firſt words of it; *Every High-Prieſt*; Every High-Prieſt is one who can have compaſſion; and the ſame conſtruction and ſenſe is carried on in the next Verſe.

There are three Things in the words.

1. A great and neceſſary *Qualification* or Endowment of an High-Prieſt. He is, he was to be, one, who is *able to have compaſſion*.

2. The peculiar Object of his *Office-Acts*, proceeding from, and ſuited unto that *Qualification*; which is, *thoſe who are ignorant, and do wander from the way*.

3. A ſpecial *Reaſon* rendring this Qualification neceſſary unto him, or the means whereby it is ingenerated in him; *He himſelf is compaſſed with infirmity*; which things muſt be particularly enquired into.

δυνάμε-νος. Μετριοπαθεῖν δυνάμενος. Δυνάμαι doth firſt and properly ſignifie *natural Ability*; a Power for the effecting of any Thing. And it is uſed concerning *God* and *Man*, according to their diſtinct Powers and Abilities; the one *original* and abſolutely infinite, the other *derived*, dependent, and variouſly limited. This is the firſt and proper ſignification of the Word, which is ſo known as that it needs no confirmation by Inſtances. (2.) It ſignifies a *moral Power*, with reſpect unto the bounds and limits of our Duty. So, *illud poſſumus quod jure poſſumus*; that we can do, which we can do lawfully. Men *can do* many things *naturally*, that they cannot do *morally*, that is *juſtly*; and they do ſo every day. 1 *Cor*. 10. 21. Οὐ δύνασθε ποτήριον Κυρίου πίνειν, καὶ ποτήριον δαιμονίων; *Ye cannot drink the Cup of the Lord and of Devils*; ye cannot do it righteouſly, ye ought not to do it. 2 *Cor*. 13. 8. Οὐ γὰρ δυνάμεθα τι κατὰ τῆς ἀληθείας; *We can do nothing againſt the Truth but for it*. So then it expreſſeth a power commenſurate unto our Duty, and exerted in the diſcharge of it, *Gen*. 39. 9. (3.) Δυνάμενος, *potens* is as much as ἱκανός, *idoneus*, one that is meetly qualified with *diſpoſitions* and inclinations ſuited unto his Work, or that which is affirmed of him. This ſenſe of the Word we have opened on *Chap*. 2. 17, 18. *Chap*. 4. 15. And this ſenſe which is here intended, may be conceived two wayes, or it includes two things. (1.) The *Denial of an Incapacity* for what is affirmed. He is not of ſuch a Nature, of ſuch a Condition, or ſo qualified, as that he ſhould be unable, that is, *unmeet* and unfit for this Work. (2.) An Aſſertion of a *poſitive Inclination*, meetneſs, readineſs, and ability for it. Who is able, hath nothing in nature or ſtate to hinder him, is diſpoſed unto it, and ready for it.

Μετριο-παθεῖν. Μετριοπαθεῖν. This word is no where uſed in the New-Teſtament, but in this place only. And as moſt ſuppoſe, it is here uſed in a ſenſe new and peculiar. Hence have *Interpreters* ſo variouſly rendred this word as we before obſerved; nor are Expoſitors leſs divided about its ſenſe, though the Differences about it are not great, nor of importance, ſeeing all aſcribe a ſound and uſeful meaning unto it. In other Writers it ſignifies conſtantly to *moderate Affections*. Μετριοπαθὴς is *modicè*, or *moderatè affectus*; *qui modum tenet in animi perturbationibus*; one who is moderate in his Affections, who exceeds not due meaſure in perturbations of mind. And μετριοπάθεια, is rendred by *Cicero*, *Modus naturalis in omni perturbatione*; that is, in the conſideration of ſuch things as are apt to diſturb the Mind and Affections, eſpecially Anger, to obſerve a *mean*, not to be moved above or beyond due meaſure. So μετριοπαθέω, is *moderatè ferre*, to *bear any thing*, eſpecially provocations unto Anger, *moderately*, without any great *commotion of Affections*, ſo as to be ſtirred up to wrath, ſeverity, and diſpleaſure. So *Arias*; *menſurate* (better *moderatè*) *ferre potens*. An Example hereof we may take in *Moſes*. He was μετριοπαθὴς in an high and excellent manner; whence is that Character given of him by the Holy Ghoſt, Numb. 12. 3. *And the Man Moſes was* ענו מאד, πρᾳῢς σφόδρα, *very meek above all men*. It is ſpoken of him with reſpect unto his quiet and *patient bearing of exaſperating provocations*, when he was oppoſed and reproached by *Miriam* and *Aaron*. He was μετριοπαθὴς; But as

as the beſt, in the beſt of men, is but weak and imperfect; ſo God in his wiſdom hath ordered things that the failings of the *beſt*, ſhould be in their *beſt*, or that wherein they did moſt excel; that no man ſhould glory in himſelf, but that he that glorieth ſhould glory in the Lord. Thus *Abraham* and *Peter* failed in their Faith, wherein they were ſo eminent. And the failure afterwards of *Moſes* was in this, *meekneſs* or moderate bearing with provocations. He was not able in all things, μετριοπαθεῖν, but upon the provocation of the people ſpoke *unadviſedly* and in wrath; ſaying, *Hear now, ye Rebels; muſt we fetch you Water out of this Rock?* Numb. 20. 10. This priviledge is reſerved in every caſe for Chriſt alone; He can alwayes bear, *quantum ſatis eſt*, ſo much as ſhall aſſuredly prevent any evil conſequent whatever.

If the Word be uſed in this ſenſe, then reſpect is had to what is of *Provocation* and Exaſperation in thoſe who are ignorant and out of the way. The High-Prieſt is one who is *fit* and *able* to bear *moderately* and quietly with the failings, miſcarriages, and ſins of thoſe for whom he executes his Office, not breaking out into any anger or *exceſs of indignation* againſt them by reaſon of their Infirmities. And this as applyed unto Jeſus Chriſt, is a matter of the higheſt Encouragement and Conſolation unto Believers. Were there not an abſolute ſufficiency of this *Diſpoſition* in him, and that as unto all occurrences, He muſt needs caſt us all off in diſpleaſure.

Eraſmus expreſſeth it, by *qui placabilis eſſe poſſit*; one who may be appeaſed, who is ready to be pleaſed again when he is angry or provoked. But the Apoſtle doth not teach us herein how the *High-Prieſt may be appeaſed* when he is angry; but how remote he is, or ought to be, from being ſo on any occaſion.

The Vulg. Lat. as we ſaw, reads, *qui condolere poſſit*; which is the ſame with δυνάμενος συμπαθῆσαι, Chap. 4. 15. *Can be touched with a feeling*. And it is not improbable, but that μετριοπαθεῖν, may be uſed here in the ſame ſenſe with συμπαθῆσαι, *Chap*. 2. 18. *Chap*. 4. 15. But then it may be queſtioned, whether *condoleo* to grieve with, be as extenſive and ſignificant as *compatior*; which alſo it may, ſeeing the proper ſignification of *doleo* is to have a ſenſe of pain. And thus no more ſhould be intended, than what we have already opened on thoſe other places. What is ſaid, belongs to the Deſcription of the Nature of an High-Prieſt as he is *merciful*, and of his Diſpoſition unto Pity and Compaſſion, with his readineſs thereon to relieve and ſuccour them that are tempted.

But I cannot judge that the Apoſtle uſeth this word meerly as it were for change, without a deſign to intimate ſomething farther and peculiar therein. Hence is that Tranſlation of *Beza*; *qui quantum ſatis eſt miſerari poſſit vicem*; who can meetly and ſufficiently pity the condition of the Ignorant. By μέτριος, in this Compoſition, the Apoſtle intends the *juſt* and due *meaſure* of a Diſpoſition unto Compaſſion: Not that he ſets bounds unto it with reſpect unto any *exceſs*; as if he had ſaid, he hath *no more compaſſion* or *condolency* then becomes him, he ſhall obſerve a *meaſure* therein and not exceed it; which although it be true, yet is not the intimation of it in this place unto his purpoſe. But, he is one that doth not *come ſhort herein*, who will not fail in any Inſtance, who hath a ſufficient meaſure of it to anſwer the condition and neceſſities of all with whom he hath to do. And this doth not infer a new ſenſe diſtinct from that laſt before mentioned; but only further explains it, according to the Intention of the Apoſtle in the *peculiar uſe* of this word.

I ſee no reaſon to confine my ſelf unto either of theſe *ſenſes* preciſely; but do rather think, that the Apoſtle on purpoſe made uſe of this word to include them both. For ſuppoſe the Object of this *Qualification* of the High-Prieſt in them that are ignorant, and do wander out of the way, be their *ignorance* and *wandrings*, that is, their ſins, and thoſe conſidered as containing a provocation of Himſelf, as every ſin is attended with provocation, then δυνάμενος μετριοπαθεῖν, is *qui poteſt moderate ferre*; *Who is able to bear with them, with that due moderation of mind and affections*, as not to have any vehement commotion of the one or the other againſt them. For if he ſhould be liable unto ſuch impreſſions, he would be provoked to call them *Rebels*, as did *Moſes*, and to ſay as in the Prophet, *I will feed you no more, let that that dieth die*, Zech. 11. 9. But he is able to bear with them patiently and meekly, ſo as to continue the faithful diſcharge of his Office towards them and for them. This as we obſerved *Moſes* was not able alwayes to do; as he alſo complains, *Numb*. 11. 12. *Have I conceived all this People? Have I begotten them, that thou ſhouldeſt ſay unto me, Carry them in thy boſom, as a Nurſing-Father beareth the Suckling-Child?* Yet this is required in an High-Prieſt, and that he ſhould no more caſt off poor ſinners for their *ignorance*

ignorance and wandrings, than a *Nurſing-Father* could caſt away a Sucking-Child for its crying or frowardneſs, which who ſo is ready to do, is very unfit for that Duty. So our Apoſtle in his imitation of Jeſus Chriſt, affirms, that in the Church he *was gentle amongſt them, as a Nurſe cheriſheth her Children*, 1 Theſſ. 2. 7. Not eaſie to be provoked, not ready to take offence, or caſt off the care off him. So it is ſaid of God, *Acts* 13. 18. That for forty years ἐτροποφόρησε, *he bare with the manners of the People in the Wilderneſs*; or as ſome read it, ἐτροφοφόρησε, he bare, or fed them *as a Nurſe feedeth her Child*. Thus ought it to be with an High-Prieſt, and thus is it with Jeſus Chriſt. He is able, with all Meekneſs and Gentleneſs, with Patience and Moderation, to bear the Infirmities, Sins, and provocations of his People, even as a Nurſe, or a *Nurſing-Father*, beareth with the weakneſs and frowardneſs of a poor Infant.

Secondly; Suppoſe the immediate Object of this Qualification of the High-Prieſt, to be the *Sins, Temptations*, and *Infirmities* of his People, as they are *grievous, troubleſome*, and dangerous unto themſelves; then this δυνάμενος μετριοπαθεῖν, ſignifies his Nature and Diſpoſition, as *meet*, prepared and inclined, ſo to *pity* and commiſerate, and conſequently relieve in the way of his Office, as *ſhall be ſufficient* on all Occaſions. He is one that wants no part nor degree of a *compaſſionate frame of heart* towards them. Both theſe the Word ſignifies as diverſly applyed, and both of them, if I miſtake not, are intended by the Apoſtle, and for this end, that they might be both included, did he make uſe of this *ſingular* Word. At leaſt I am not able to embrace either of theſe ſenſes unto the excluſion of the other. An High-Prieſt therefore is one who can *quietly bear with* the weakneſſes and ſinful provocations of them that are ignorant and wander out of the way; as alſo to *commiſerate* or pitty them, unto ſuch a meaſure and degree, as never to be wanting unto their Help and Aſſiſtance. Such a Perſon as is משכיל אל־דל, *Pſal.* 41. 1. One that is ſo *wiſe and underſtanding* in the ſtate and condition of the poor, as duly to relieve them.

Secondly; The Compaſſion deſcribed, accompanied with meek and patient bearing, is exerciſed towards the *ignorant, and them that are out of the way*. Theſe words may be taken two wayes; Firſt, as *diſtinctive*; Secondly, as *deſcriptive* of the object of this Compaſſion. In the firſt way the ſenſe of them is, *Whereas there are amongſt the People of God, ſome, or many, that are ignorant and out of the way*, the compaſſion of the High-Prieſt is to be extended unto them; yea, this Qualification doth reſpect them *chiefly*, ſo that they need not be diſcouraged, but boldly make uſe of his Help and Aſſiſtance in every time of diſtreſs. *The ignorant, and thoſe that are out of the way*; that is, thoſe amongſt the People who are ſo. In the latter way, All the People of God are intended. There are indeed degrees in theſe things, ſome being more affected with them than others; for there are Degrees in the Infirmities and ſins of Believers. And thoſe who are *moſt obnoxious* unto them, are hereby encouraged to expect relief by the High-Prieſt. Yet in General this is the Condition of *all the People of God*, they fall more or leſs under theſe Qualifications. And becauſe they are ſo, ſo obnoxious unto *Ignorance* and *Wandrings*, becauſe *actually* in ſundry things they are *ignorant* and *do err* from the right way, and becauſe they know this in ſome meaſure of themſelves, and are therefore apt to be caſt down and diſcouraged, the Holy-Ghoſt here propoſeth this Qualification of an High-Prieſt for their Relief, as that which is required in him, and neceſſary unto him for that end. And as *ſuch*, He had peculiarly to do with the People, in his dealing with God on their behalf, both in his Oblations and Interceſſions. So it is ſaid of our Saviour the great High-Prieſt, That he made *Reconciliation for the ſins of the People*, and *Interceſſion for Tranſgreſſors*. And this is the proper ſenſe of the words. It is the whole People of God who are thus deſcribed, as they lie under the Eye and Care of their High-Prieſt. But becauſe alſo it is their Duty to make Application unto him for relief, which they will not do without a ſenſe of their Want, it is required moreover in this Deſcription that they be *burdened* with an Apprehenſion of the Guilt and Danger that is in theſe things. Thoſe who are ſenſible of their *Ignorance* and *Wandrings*.

Τοῖς ἀγνοοῦσι. Τοῖς ἀγνοοῦσι. *To them that are Ignorant*. Not the mere Affection of the Mind, or *Ignorance* it ſelf, but the conſequence and effects of it in actual ſins are principally intended. To ſuch as are obnoxious to ſinning, to ſuch as ſin, through the *Ignorance* and darkneſs of their minds. There was under the Law a Sacrifice provided for them who ſinned, בשגגה, through *ignorance* or error, *Lev.* 4. For whereas in the three firſt Chapters, *Moſes* had declared the Inſtitution and Nature of all thoſe Sacrifices in general, whereby the *juſtification* and *ſanctification* of the Church was *typically* wrought and repreſented, with the Obligation that thence was upon them to walk in new Obedience and Holineſs; He ſuppoſeth yet notwithſtanding what was done, that there would be *ſins* yet remaining among the People, which if they had no relief for, or againſt, would prove their ruine. As our *Apoſtle* in anſwer thereunto, having declared the free *juſtification* of ſinners through the Obedience and Blood of Chriſt, *Rom.* 4. 5. with their *ſanctification* flowing from the Efficacy of his Life and Death, *Chap.* 6. Yet adds, that there will be a remaining *Principle of ſin* in them bringing forth Fruits and Effects anſwerable unto its Nature, *Chap.* 8. which he declares how we are relieved againſt by Jeſus Chriſt, *Chap.* 4. So was it in the *Inſtitution* of theſe Sacrifices, whoſe Order and Nature is in this Chapter unfolded. For, as was ſaid, after the declaration of the Sacrifices which concerned the Juſtification and Sanctification of the Church in General, *Moſes* diſtributes the following ſins of the People into two ſorts; into thoſe which were committed בשגגה by *ignorance*, unadviſedly, or in error; and thoſe which were committed ביד רמה with *an high hand*, or preſumptuouſly. For thoſe of the firſt ſort there were *Sacrifices* allowed; but thoſe who were guilty of the latter, were to be cut off. *Numb.* 15. 27, 28, 30. *If any Soul ſin through ignorance, then he ſhall bring a She-Goat of the firſt year for a ſin-Offering; and the Prieſt ſhall make an atonement for the Soul that ſinneth ignorantly; when he ſinneth by ignorance before the Lord, to make an atonement for him, and it ſhall be forgiven him. But the Soul that doth ought preſumptuouſly*, (with an high hand) *the ſame reproacheth the Lord; and that Soul ſhall be cut off from among his People*. And it is ſo alſo under the Goſpel. For after we *profeſs* an Intereſt in the Sacrifice of Chriſt unto our Juſtification and Sanctification, there are ſins that men may fall into *preſumptuouſly*, and with an high hand, for which there is no relief. *For if we ſin wilfully after we have received the knowledge of the Truth, there remaineth no more ſacrifice for ſins; but a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the Adverſaries*, Heb. 10. 26, 27. All other ſins whatever come within the rank and order of them which are committed בשגגה by *ignorance* or error of mind. Of theſe there is *no man that liveth and is not guilty*, Eccleſ. 7. 20. 1 Sam. 2. 2. Yea, they are ſo multiplyed in us, or upon us, as *no man living can know or underſtand them*, Pſal. 19. 13. By ſins of ignorance then are not underſtood thoſe which were *ex ignorantia juris*; or, when men ſinned againſt the Law, becauſe they knew it not; doing what it *forbade*, as not knowing that it was *forbidden*; and omitting what was commanded, as not knowing that it was commanded. This kind of Ignorance *Abimelech* pleaded in the caſe of his taking *Sarah* the Wife of *Abraham*, in that he knew her not to be a married Woman; which plea, as to ſome part of his Guilt, God admits of, *Gen.* 20. 4, 5, 6. And this *Ignorance* was that which preſerved the Caſe of our Apoſtle, in his *Blaſphemy and Perſecution*, from being remedileſs; and his ſin, from being a *ſin of preſumption*, or with an high hand, 1 *Tim.* 1. 12, 13. But this ſort of ſins only is not intended; although we ſee by theſe Inſtances, how great and heinous Provocations may be of this kind. But thoſe are in this Caſe, and in oppoſition unto *preſumptuous ſins*, reckoned unto *ſins of Ignorance*; when the mind or practical underſtanding, being corrupted or intangled by the power of ſin, and its advantagious Circumſtances, doth not attend unto its Duty, or the Rule of all its Actions, whence *actual ſin* doth enſue. And this is the principal Cauſe and Spring of all the ſins of our Lives, as I have elſewhere declared; *Treating of the power of Indwelling ſin*. Thoſe therefore who *are ignorant* in this place, are ſuch, as who through the inadvertency of their minds, or want of a due and diligent attendance unto the Rule of all their Actions, do *fall into ſin*, as well as thoſe who do ſo, through a mere ignorance of their Duty.

He adds, καὶ πλανωμένοις; *To them that wander out of the way*. The Reader may ſee what we have ſpoken concerning this Word, on *Chap.* 3. v. 10. Our ſinning is often thus expreſſed, *Pſal.* 119. *laſt. I have gone aſtray like a periſhing Sheep*. Iſa. 53. 6. *We like Sheep have gone aſtray, we have turned every one to his own way*. We have erred or wandred aſtray from the Way of God, and turned unto our own ways. *Ye were as Sheep going aſtray*, 1 Pet. 2. 25. But we muſt obſerve, that there is a two-fold *erring* or *wandring* expreſſed by this Word in this Epiſtle. The one is *in heart*; ἀεὶ πλανῶνται ἐν τῇ καρδίᾳ; *They alwayes err in their heart*. The other is in *our wayes*; going out of them, which is here intended. The former is the Hearts diſlike of the Ways of God, and voluntary relinquiſhment of them thereon. This anſwers to the *preſumptuous* ſinning before mentioned, and is no object of compaſſion either in God or our High-Prieſt. For concerning them who did ſo, God *ſware in his wrath that they ſhould*

should not enter into his Rest. But there may be a *wandring in mens wayes*, when yet their Hearts are upright with God. So it is said of *Asa*, That his *heart was perfect all his dayes*, 2 Chron. 15. 17. Yet his great *wandrings* from the Wayes of God are recorded, *Chap.* 16. *v.* 7,8,9,10,12. There is therefore included in this Word, a *seduction by temptation* into some *course* of wandring for a season from the Ways of God. Who then are these οἱ πλανώμενοι? even those who by the power of their Temptations, have been *seduced* and turned from the straight Paths of Holy Obedience, and have *wandred* in some crooked Paths of their own.

And in these two words doth the Apostle comprize all sorts of sinners what-ever, with all sorts of sins, and not merely those which are commonly esteemed of *infirmity* or *ignorance*. For he intends all those sins which the High-Priest was to confess, sacrifice, and intercede for, on the behalf of the People. And this was, *All the Iniquities of the Children of Israel, and all their transgressions in all their sins*, Levit. 16. 21. It is true; as the Law was the Instrument of the *Jewish Polity*, there was no Sacrifice appointed for some sins, if *known and legally proved by Witnesses*, because the Sinners were precisely to be punished *capitally*, for the preservation of publick Order and Peace. And God would not allow an Instance of *accepting a Sacrifice* where the Offender was to suffer, which would have overthrown the principal Notion of Sacrifices, wherein the Guilt of the Offerer, was as to *punishment*, transferred unto the Beast to be offered. But otherwise, without respect unto *civil Rule*, and *legal Proof*, all sorts of sins were to be expiated by Sacrifices. And they are here by our Apostle reduced unto two Heads, whence two sorts of sinners are denominated. (1.) Such as men fall into by the *neglect and failure of their minds* in attending unto their Duty, which is their sinful Ignorance. (2.) Such as men are *seduced unto* some *continuance* in through the power of their temptation, and that against their light and knowledge; Such are ignorant, or wanderers out of the Way. All sorts therefore of sins, and sinners, are comprized in these Expressions. And with respect unto them, it is required of an High-Priest; (1.) That he should not take the provocation of them so high, or *immoderately*, as to neglect them, or cast them off on their account. (2.) That he should have such pity and *compassion* towards them, as is needful to move him to act for their Relief and Deliverance. And this the High-Priest of old was prompted unto.

ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν. ἐπεὶ *quoniam*; seeing it is so: καὶ αὐτός; that *even he* himself; His own state and condition will mind him of his Duty in this matter. περίκειται ἀσθένειαν. This is more than if he had said that he was ἀσθενὴς, *weak* and infirm. He is beset and compassed about on every hand with Infirmity. περικείμενην ἔχων ἀσθένειαν; as is the meaning of the *Phrase*; having infirmity *round about him*, attended with it in all that he sets himself unto. Now this ἀσθένεια is two-fold. (1.) *Natural.* (2.) *Moral.* There is an Infirmity which is inseparable from our Humane Nature. Such are the weaknesses of its condition, with all the *dolorous* and afflictive affections, in doing or suffering, that attend it. And this our Lord Jesus Christ himself was compassed withal; whence he was a man of sorrow and acquainted with grief, as hath been declared. Had it been otherwise, he could not have been such a *merciful High-Priest* as we stood in need of; nor indeed any Priest at all; for he would not have had any thing of his own to offer, if he had not had that Nature from which in this life, that sort of infirmity is inseparable, *Matth.* 26. 41. (2.) There is a *moral infirmity* consisting in an inclination unto sin, and weakness as to obedience; ὄντων ἡμῶν ἀσθενῶν, *Rom.* 5. 6. *When we were yet infirm without strength*; is the same with ὄντων ἡμῶν ἁμαρτωλῶν, *v.* 8. *whilst we were yet sinners*; for our weakness was such as was the cause of our sin, see 1 *Cor.* 8. 7. And the words, both *Substantive*, *Adjective*, and *Verb*, are frequently used in the New-Testament, to express *bodily weakness* by sickness, and Infirmities of every kind. Nothing hinders but that we may take it here in its most comprehensive signification, for Infirmities of all sorts, *Natural*, *Moral*, and *Occasional*. For the first sort do necessarily attend the condition of our Humane Nature, and are requisite unto him that would discharge aright the whole Office of a Priest. And the following Verse affirming, that for *this cause* it was necessary for him to offer Sacrifice *for himself*, declares directly that his *moral* or *sinful infirmities* are also included. He himself was subject to sin as the rest of the People. Whence there were peculiar Sacrifices appointed for the Anointed Priest to offer for himself and his own sin. And for the last, or Infirmities in *bodily Distempers* unto Sickness and Death, it is a necessary

necessary consequent of the former. Wherefore, as these words have respect unto them that go before, or yield a reason why the High-Priest is such a one as can have compassion on the Ignorant, they express the Infirmity of Nature, which enclined him thereunto from a sense of his own weakness and suffering. As they respect what ensues, *v.* 3. they intend his moral Infirmities, or sinful Infirmities with their consequences, from whence it was necessary that he should offer Sacrifice for himself. And in the latter sense the things intended belong peculiarly to the High-Priest according to the *Law*, and not to Christ.

And this obviateth an Objection that may be raised from the words.

For it may be said; If this be so, Why is it mentioned in this place as an *Advantage* for the inducing of the High-Priest unto a due measure of Compassion, or to æquanimity and forbearance. For if this were not in Christ, he may be thought to come short in his Compassion of the Legal High-Priest; as not having this motive unto it, and incentive of it. *Answ.* That *natural Infirmity* whereof our Lord Christ had full experience, is every way sufficient unto this purpose. And this alone was that which qualified the Legal High-Priest with due compassion. His *moral infirmity* was not any advantage unto him so as to help his compassion towards the people, which was, as all other Graces, weakned thereby. It is therefore mentioned by the Apostle onely as the reason why he was appointed to offer Sacrifice *for himself*, which Christ was not to do. And what advantage soever may be made of a sense of *moral weakness* and proneness unto sin, yet is it in it self an evil, which weakens the Duty that it leads unto; nor where this is, can we expect any other discharge of Duty, but what proceeds from him, who is lyable to sin and miscarriage therein. Now the Lord Christ being absolutely free from *this* kind of Infirmity, yet made sensible of one by the *other*, doth in a most perfect manner perform all that is needful to be done on our behalf. (2.) The Apostle treats not of the Nature of the Priesthood of Christ *absolutely*, but with respect unto the Legal High-Priests, whom he exalts him above. It was necessary therefore that their true state should be represented, that it might appear as well wherein he excelled them, as wherein there was an agreement between them. And this he did among other things, in that he was not obnoxious unto any moral Infirmity as they were. From the whole we may observe,

Obs. 1. *Compassion and forbearance with meekness, in those from whom we expect Help and Relief, is the great motive and encouragement unto Faith, Affiance, and expectation of them.* It is unto this end, that the Apostle makes mention of this Qualification or Endowment of an High-Priest, with respect unto its Application to Jesus Christ. He would thereby *encourage* us to come unto him, and to expect all that Assistance which is necessary to relieve us in all our Spiritual Distresses, and to give us acceptance with God. No man will expect any good or kindness from one whom he looks upon as *severe*, *incompassionate*, and ready to lay hold on occasions of Anger or Wrath. When God himself saw it necessary to exercise *severity*, and give frequent instances of his Displeasure for the preservation of his Worship in holiness and order, among that *stubborn Generation* in the Wilderness; they spake unto *Moses* saying, *Behold we die, we perish, we all perish, whosoever cometh near to the Tabernacle of the Lord he shall die, Shall we be consumed with dying?* Numb. 17. 12, 13: Behold, the Sword hath killed some of us, and behold the Earth hath swallowed some of us; and behold some of us are dead with the Pestilence; as the *Chaldee Targum* expresseth it. Most apprehend this to be a sinful repining complaint against the Righteous Judgments of God, wherewith they were consumed for their sins. I rather judge it an expression of that *Bondage*, *legal Apprehension* of the terror of the Lord and his Holiness, which they were then kept under, finding the Commandment which was *ordained for life*, to become unto them, by reason of sin, *unto death*, Rom. 7. 9, 10. And therefore that last expostulation, *Shall we be consumed with dying?* is a deprecation of wrath; as *Isai.* 85. 5. *Wilt thou be angry with us for ever?* And *Lament.* 5. 22. *Wilt thou utterly reject us?* But evident it is, that want of a clear insight into God's Compassion and Forbearance, is full of terror and discouragement. And he who framed unto himself a *false notion of Christ*, was thereby utterly discouraged from diligence in his Service. *I knew that thou wast an hard man*, or an austere severe man; *and I was afraid, and went and hid thy Talent in the earth*, Matth. 25. 24, 25. Luk. 19. 22. His undue Apprehensions of Christ, the proper effect of unbelief, ruined him for ever. Wherefore

God himself doth not in his dealings with us, more properly, or more fully set out any property of his Nature than he doth his *compassion, long-suffering*, and forbearance. And as he proposeth them unto us for our incouragement, so he declares his approbation of our Faith in them. *He delighteth in them that hope in his Mercy*, Psal. 33. 18. Hence when he solemnly declared his Nature by his Name to the full, that we might know and fear him, he doth it by an enumeration of those properties which may convince us of his compassionateness and forbearance; and not till the close of all, makes any mention of his severity; as that which he will not exercise towards any, but such as by whom his *compassion* is despised, *Exod.* 34. 6, 7. So he affirms that *Fury is not in him*, Isa. 27. 4. Although we may apprehend that he is angry and furious, ready to lay hold of all occasions to punish and destroy, yet is it not so towards them who desire sincerely to *lay hold of him strongly*, and to make peace with him by Jesus Christ, *v.* 5. *Elihu* supposeth that *Job* had such apprehensions of God. *Thou hast said, Behold, he findeth occasions against me, he counteth me for his Enemy. He putteth my feet in the Stocks, he marketh all my Paths*, Job. 33. 10, 11. And indeed in his Agony he had said little less, *Chap.* 14. *v.* 16, 17. But it is not so. For if God should so *mark iniquities, who could stand?* Psal. 130. 3. Wherefore the great recompence that God gives to sinners from first to last, is from his *compassion* and forbearance. And for our Lord Jesus Christ as Mediator, we have evinced, that all things were so ordered about him, as that he might be filled with Tenderness, *Compassion*, and forbearance towards sinners. And as this we stand in need of, so it is the greatest Incouragement that we can be made partakers of. Consider us either as to our sins or sufferings, and it will appear that we cannot maintain a *life of Faith*, without a due apprehension of it.

Obs. 2. Wherefore Secondly; *We live, the life of our Souls is principally maintained upon this compassionateness of our High-Priest*; namely, That he is able to *bear* with us in our provocations, and to *pity* us in our weaknesses and distresses. To this purpose is the promise concerning him, *Isa.* 40. 11. There are three things that are apt to give *great provocations* unto them that are concerned in us. (1.) *Frequency in offending.* (2.) *Greatness of Offences.* (3.) *Instability in Promises and Engagements.* These are things apt to give provocations, beyond what ordinary moderation and meekness can bear withal; especially where they are accompanied with a disregard of the greatest Love and Kindness. And all these are found in Believers, some in one, and some in another, and in some all. For (1.) there is in us all a *frequency of provocation*, as *Psal.* 19. 12. They are beyond our numbring or understanding. What Believer is there that doth not constantly admire, how the Lord Christ hath patiently born with him in the *frequency* of his daily failings? That he hath carried it towards him without such provocations unto anger, as to lay him out of his care? (2.) Some of them are overtaken with *great offences*, as was the case of *Peter*; And there is not one of them, but on one account or other, hath reason to make use of the Prayer of the *Psalmist*; *Be merciful unto my sin, for it is great.* And great sins are attended with great provocations. That our Souls have not dyed under them, that we have not been rejected of God utterly for them, it is from this holy Qualification of our High Priest, that he is *able sufficiently to bear with* all things that are required in the discharge of his Office. Were it not so, he would, on one occasion or another, wherein now we admire his lenity and forbearance, have *sworn in his wrath*, that we should not enter into his Rest. (3.) *Instability* in promises and engagements, especially as breaking forth into frequent Instances, is a matter of great provocation. This is that which God complains of in *Israel*, as wherewith he was almost wearied, *Hos.* 6. 4. And herein also do we try and exercise the forbearance of our High-Priest. There is not a day wherein we answer and make good the Ingagements of our own Hearts, either in matter or manner, as to our walking before him in the constant exercise of Faith and Love. And that we are yet accepted with him, it is, that δύναται μετριοπαθεῖν; he *can bear with us* in all patience and moderation.

Again; our Ignorances and Wandrings are our *sufferings*, as well as our sins. Sin is the principal Affliction, the principal suffering of Believers. Yea all other things are light unto them in comparison hereof. This is that which they continually groan under, and cry out to be delivered from. Herein our High-Priest is able so to *pity* us, as undoubtedly to *relieve* us; But this hath been already insisted on.

Though

Though every sin hath in it the whole nature of sin, rendring the sinners obnoxious unto the curse of the Law; yet as there are several kinds of sins, so there are several degrees of sin, some being accompanied with a greater guilt than others. The *Papists* have a distinction of sins into *mortal* and *venial*, which is the Foundation of one *moiety* of their superstition. Some sins they say are such as in their *own nature* deserve death eternal, so that there is no deliverance from the guilt of them without actual *contrition* and repentance. But some are so slight and small, as that they are *easily expiated* by an observance of some outward Rites of the Church, however they endanger no mans eternal Salvation, whether they repent of them or no. The worst is but a turn in *Purgatory*, or the charge of a pardon. Because this distinction is rejected by *Protestants*, they accuse them for teaching, *that all sins are equal.* But this they do untruly. That distinction I confess might be allowed with respect unto offences against the *Law of old*, as it was the Rule of the *Jewish Polity.* For some of them, as *Murder* and *Adultery*, were to be punished *capitally* without Mercy, which therefore were mortal unto the Offenders. Others were civilly as well as *typically* expiated by sacrifice, and so were *venial* in the constitution of the Law; that is, such as were pardoned of course, by attending to some instituted observances. But with respect unto God, every sin is a transgression of the Law, and the *wages or reward of it is death*, Rom. 6. 23. And the curse of the whole Law was directed *against every one who did not every thing required in it*, or failed in any one point of Obedience, *Deut.* 27. 26. *Gal.* 3. 10. And *whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all*, James 2. 10. But there are degrees of sin, and degrees of guilt in sinning. As (1.) There is a distinction of sins with respect unto the *Persons* that commit them. But this distinction ariseth from the *Event*, and not from the Nature of the sin it self intended. As suppose the *same sin* committed by an unregenerate Person, and by one that is regenerate. Unto the latter it shall be pardoned; unto the former, continuing so, it shall never be pardoned. But whence is this difference? Is it that the sin is *less* in the one than in the other? Nay, being supposed of the *same kind*, commonly it hath more aggravating Circumstances in the *regenerate* than in the *unregenerate.* Is it because God is *less displeased* with sin in some than others? Nay, God is equally displeased with equal sins in whomsoever they are found; if there be any difference, he is more *displeased* with them in Believers than in others. But the *Difference* ariseth merely from the *Event.* Regenerate Persons will, through the Grace of God, certainly use the means of Faith and Repentance for the obtaining of pardon, which the other will not; and if they are assisted also so to do, even they in like manner shall obtain forgiveness. No man therefore can take a relief against the guilt of sin from *his state and condition*, which may be an aggravation, and can be no Alleviation of it. (2.) There are degrees of sin amongst men *unregenerate*, who live in a course of sin all their dayes. We see it is so, and it ever was so in the World. And sometimes here, but certainly hereafter God deals with them not only according to their *state of sin*, and their *course of sin*, but according to the *Degrees* and *Aggravations* of sin in great variety. All do not sin equally, nor shall all be equally punished. (3.) In the sins of Believers there are different degrees, both in divers, and in the same Persons. And although they shall be *all pardoned*, yet have they different effects; with respect (1.) unto *Peace of Conscience.* (2.) *Sense of the Love of God.* (3.) *Growth in Grace and Holiness.* (4.) *Usefulness or Scandal* in the Church or the World. (5.) *Temporal Afflictions.* And (6.) a *quiet* or *troublesome* departure out of this World; but in all a *reserve* is still to be made for the sovereignty of God and his Grace.

Obs. 3.

Our Ignorance is both our calamity, our sin, and an occasion of many sins unto us. Having declared that the High-Priest was first to *offer Sacrifices* for the sins of men, and then that he was to be *compassionate* towards them, both in their sins and sorrows; the first Instance which the Apostle gives of those who are concerned herein, is of them that are *ignorant.* They stand in need both of Sacrifice and Compassion. And Ignorance in Spiritual things is two-fold; (1.) *Original*, subjective and universal. This is that whereby men have their understandings darkned, and are alienated from the Life of God, *Ephes.* 4. 18. The Ignorance that is in men unregenerate, not savingly enlightned, consisting in the want or defect of a principle of *heavenly or spiritual light* in their minds, which I have elsewhere at large described. But it is not

Obs. 4.

this sort of Persons, nor this sort of Ignorance which are here intended. (2.) There is an Ignorance which is *objective* and *partial*, when the light and knowledge that is in us, is but weak and infirm, extending it self unto some objects, and affecting the mind with darkness and disorder in the apprehension of them also. And this also may be considered two wayes. (1.) *Absolutely*; and so the best, and the most wise, and the most knowing are *ignorant*, and to be esteemed among them that are so. For the best know but in part, and prophesie but in part, and see darkly as in a Glass, 1 *Cor.* 13. 9, 12. Yea, how little a portion is it that we know of God! We cannot by searching find out the Almighty to perfection, such knowledge is too wonderful for us. Yea, we know *nothing perfectly*, neither concerning God nor our selves. If we know him so as to believe him, fear him, and obey him, it is all that is promised us in this life, all that we can attain unto. Wherefore let the *best* of us (1.) Take care that we be not *puffed up*, or fall into any vain elation of mind upon the conceit of our knowledge. Alas! how many things are there to be seen, to be known in God, that they know nothing of; and nothing do they know as they ought, or as it shall be known. (2.) Endeavour in the constant use of all means, to grow in the knowledge of God, and our Lord and Saviour Jesus Christ. The more we learn here, the more we shall see there is to be learned. (3.) Long for the *Time*, or rather that *Eternity* wherein all these shades shall fly away, all darkness be removed from our minds, all Vails and Clouds taken away from about the Divine Being and Glory; when we shall *see him as he is*, with open face, and know as we are known, which is the eternal Life and Blessedness of our Souls. (4.) Know that on the account of the Ignorance that is yet in the *best*, yea that was in the most holy Saint that ever was on the Earth, they all stand in need of the *compassion* of our High-Priest to bear with them, pity and relieve them. Secondly; This second sort of Ignorance may be considered *comparatively*. So among Believers some are more chargeable with this Evil than others, and are more *obnoxious* unto trouble from it. And these we may distinguish into four sorts. (1.) Such as are *young* and *tender*, either in years, or in the Work of Grace upon their Souls. These the Apostle calls *Babes* and *Children*, that have need to be nourished with *Milk*, and not to have their minds overcharged with things too *high* and *hard* for them. And concerning this sort many things are spoken *graciously* and tenderly in the Scripture. (2.) Such as through the weakness of their *natural capacities*, are slow in Learning, and are never able to attain unto any great measure of sound knowledge and judgment; although we often see many notable natural defects in the minds of them that are sincere, to be abundantly compensated by the light of the knowledge of the Glory of God in the face of Jesus Christ, shining plentifully upon them and in them. (3.) Such as are so disposed of by the providence of God, in their *outward concerns* in this World, as that they enjoy not the means of knowledge and growth therein, at least in so full and effectual a manner as others do. Hereby are they kept low in their light and Spiritual apprehensions of things, and are thereby obnoxious to manifold Errors and Mistakes. And of these, partly through the blindness of them who in many places take upon themselves to be the only *Teachers* and *Guides* of the Disciples of Christ, partly through some sloth of their own, in not providing as they ought for their own Edification, there is a great number in the World. (4.) Such as by reason of some *corrupt affections*, Spiritual sloth, and Worldly occasions perpetually diverting their minds, are *dull and slow* in learning the Mysteries of the Gospel, and thrive but little in light or knowledge, under an enjoyment of the most effectual means of them. These our Apostle complains of, and reproves in particular, *v.* 11, 12, 13. And this sort of *comparative Ignorance* is attended with the greatest guilt of any, the reasons whereof are obvious. But yet unto all these sorts, doth our High-Priest extend his compassion, and they are all of them here intended; And he is compassionate toward us under our Ignorance, (1.) as it is our *calamity*, or trouble, for so it is; and as such he *pities* us in it and under it. Who is not sensible of the inconveniencies and *perplexities* that he is continually cast into by the remainders of darkness and ignorance in him; who is not sensible how much his love and his obedience are weakned by them; who doth not pant after fuller Discoveries, and more clear and stable Conceptions of the glorious Mystery of God in Christ: Yea, there is nothing on the account whereof *Believers* do more groan for deliverance from their present state, than that they may be freed from all remainders of *darkness* and *ignorance*, and so be brought into a clear and intimate acquaintance with the increated Glories of

of God, and all the holy Emanations of Light and Truth from them. Herein then our merciful High-Priest exerciseth *compassion* towards us, and leads us on, if we are not slothfully wanting unto our selves, with fresh discoveries of Divine Light and Truth, which although they are not absolutely satisfactory to the Soul, nor do utterly take away its thirst, after the *all-fulness* of the Eternal Fountain of them; yet do they hold our Souls in life, and give a constant increase unto our Light towards the perfect Day. That this Ignorance also is *our sin*, as being our gradual falling short of the knowledge of the Glory of God, required in us; and the occasion of manifold failings and sins in our course, most of our wandrings being from some kind of defect in the conducting light of our minds, are things known and confessed. And with respect hereunto, namely, that efficacious influence which our *ignorance* hath into our frequent surprizals unto sin, it is principally that we have relief from the *compassion* of our High-Priest.

Sin is a wandring from the way; see on *Chap.* 3. 10. *Obs.* 5.

No sort of Sinners are excluded from an interest in the Care and Love of our Compassionate High-Priest, but only those who exclude themselves by their unbelief. *Obs.* 6. Our Apostle useth these two Expressions to comprize all sorts of sinners, as they did under the Law, unless they were such presumptuous sinners as had no relief provided for them in the Institutions thereof. Of this Nature is final unbelief alone under the Gospel. Therefore on all others our High-Priest is able to have compassion, and will especially exercise it towards poor, dark, ignorant Wanderers. And I would not forbear to manage from hence some incouragements unto believing, as also to declare the aggravations of unbelief, but that these Discourses must not be drawn out unto a greater length. Wherefore I shall only add on this Verse.

It was well for us, and enough for us, that the Lord Christ was encompassed with the Infirmities of our Nature. *Obs.* 7.

God can teach a sanctified use of sinful Infirmities, as he did in and unto the Priests under the Law. *Obs.* 8.

VERSE III.

IN the third Verse the Apostle illustrates what he had asserted concerning the High-Priest, as to his being *encompassed with infirmities*, from a necessary consequent thereof. He was to offer Sacrifices for his own sins. Before he had declared in general that the end of his Office was to offer Gifts and Sacrifices to God; that is, for the sins of the People. But proceeding in his Description of him, he mentions his *own frailty*, infirmity and obnoxiousness unto sin. And this he did, that he might give an account of those known Institutions of the Law, wherein he was appointed to offer Sacrifices for his *own sins* also.

καὶ διὰ ταύτην ὀφείλει καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ, προσφέρειν περὶ ἁμαρτιῶν. *Vers.* 3.

For διὰ ταύτην MS. T. δι' αὐτὴν, that is, ἀσθένειαν. Because of which Infirmity. Vulg. Lat. *Propterea debet.* Wherefore, or for which cause he ought. Or, as We, and *by reason hereof.* Syr. *So also for himself to offer for his own sins.*

Καὶ διὰ ταύτην; that is, say some, for διὰ τοῦτο; the *Feminine* put for the *Neuter* by an *Hebraism*. Hence it is rendred by some *propterea*. But ταύτην plainly and immediately refers unto ἀσθένειαν. *Propter hanc*, or *istam infirmitatem*. Had the High-Priest under the Law been ἀναμάρτητος, without any sin, or sinful infirmity, as the Lord Christ was, he should have had nothing to do, but *to offer Sacrifice for the sins of the People.* But it was otherwise with him, seeing he himself also, as well as they, was encompassed with sinful Infirmities. διὰ ταύτην.

ὀφείλει;

Ὀφείλει. Ὀφείλει; *He ought.* He ought to offer *for his own ſins*, and that on a double account, whereinto this Duty or Neceſſity is reſolved. (1.) The nature of the things themſelves, or the condition wherein he was. For ſeeing he was infirm and *obnoxious unto ſin*, and ſeeing he did, as other men, ſin actually in many things, he muſt have been ruin'd by his Office, if he might not have offered *Sacrifice* for himſelf. It was indiſpenſibly neceſſary that Sacrifices ſhould be offered for him and his ſin, and yet this no other could do for him; He *ought therefore* to do it himſelf. (2.) The Command of God. He *ought ſo* to do, becauſe God had ſo appointed and ordained that he ſhould. To this purpoſe there are ſundry expreſs legal Inſtitutions, as we ſhall ſee immediately.

περὶ τοῦ λαοῦ. Καθὼς περὶ τοῦ λαοῦ; *In like manner as for the People.* That is, either the whole People *collectively*, or all the People *diſtributively*, as their occaſions did require. In the firſt way the great *Anniverſary Sacrifice* which he celebrated in his own Perſon for the whole Body of the People is principally intended, *Levit.* 16. 16, 24. Add hereunto the *daily Sacrifice* belonging unto the conſtant Service of the Temple, which is therefore uſed *Synechdochically* for the whole Worſhip thereof, *Dan.* 8. 11, 12. For herein alſo was the whole Church equally concerned. In the latter way, it reſpects all thoſe *occaſional Sacrifices*, whether for Sin or Treſpaſſes, or in Free-will Offerings; which were continually to be offered, and that by the Prieſts alone.

οὕτω καὶ περὶ ἑαυτοῦ. Οὕτω καὶ περὶ ἑαυτοῦ; *ſo for himſelf*; in like manner; on the ſame Grounds; and for the ſame Reaſons that he offered for the People. He had a common intereſt with them in the *daily Sacrifice*, which was the publick Worſhip of the whole Church; and therein he offered Sacrifice for himſelf alſo, together and with the People. But beſides this, there were three ſorts of Offerings that were peculiar unto him, wherein he offered for himſelf diſtinctly, or ſeparately.

(1.) The Solemn Offering that enſued immediately on his *Inauguration*; *Levit.* 9. 2. *And he ſaid unto* Aaron, *Take thee a young Calf for a Sin-offering, and a Ram for a Burnt-offering, without blemiſh, and offer them before the Lord.* This was for himſelf, as it is expreſſed, *v.* 8. Aaron *therefore went unto the Altar, and ſlew the Calf, which was the Sin-offering for himſelf.* After this he offered diſtinctly for the People, a Kid of the Goats for a Sin-offering, *v.* 3. *v.* 15. And this was for an Expiation of former ſins, expreſſing the Sanctification and Holineſs that ought to be in them that draw nigh unto God.

2. There was an *Occaſional-offering* or Sacrifice which he was to offer diſtinctly for himſelf, upon the breach of any of God's Commandments by ignorance, or any actual ſin; *Levit.* 4. 2. *And if the Prieſt that is anointed do ſin, according unto the ſin of the People*, (that is in like manner as any of the People do ſin) *then let him bring for his ſin, that he hath ſinned, a young Bullock without blemiſh unto the Lord for a Sin-offering.* After which there is a Sacrifice appointed of the like nature, and in like manner to be obſerved. (1.) For the ſin of the *whole People*, v. 13. and then (2.) for the ſin of any *individual Perſon*, v. 27. And hereby the conſtant Application that we are on all actual ſins to make unto the Blood of Chriſt, for pardon and purification was prefigured.

3. There was enjoyned him another *ſolemn Offering* on the Annual Feaſt or Day of Expiation, which he was to begin the ſolemn Service of that great Day withal; Levit. 16. 3. *Aaron ſhall thus come into the Holy Place, with a Bullock for a Sin-Offering, and a Ram for a Burnt-Offering.* Verſ. 11. *And* Aaron *ſhall bring the Bullock of the Sin-Offering, which is for himſelf, and ſhall make an atonement for himſelf, and for his Houſe, and ſhall kill the Bullock of the Sin-Offering which is for himſelf.* After this he offers alſo on the ſame Day for the ſins of the People, *v.* 15. a Bullock for himſelf, and a Goat for the People. And this ſolemn Sacrifice reſpecting all ſins and ſorts of them, known and unknown, great and ſmall, in general and particular, repreſents our ſolemn Application unto Chriſt, for pardon and ſanctification, which as to the ſenſe of them may be frequently renewed. The Jews affirm that the High-Prieſt uſed at his Offering this Sacrifice, the enſuing Prayer. אנה השם עויתי פשעתי חטאתי לפניך אני וביתי ובני אהרן עם קדושך אנא השם כפר נא לעונות ופשל עי ולחטאי שעויתי ושפשעתי ושחטאתי לפניך אני וביתי ובני אהרן עם קדושך ככתו בתורת משה עבדך כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה׳: i. e. *I beſeech thee, O Lord, I have done perverſely, I have tranſgreſſed, I have ſinned before thee; I and my Houſe, and the Children of* Aaron, *and thy Holy People. I beſeech thee, O Lord, be propitious unto, or pardon, I beſeech thee, the Iniquities, Tranſgreſſions, and Sins, wherein I have done amiſs, tranſgreſſed and ſinned before thee, I and my Houſe, and the Sons of* Aaron, *and thy Holy People, according as it is written in the Law of* Moſes *thy Servant, that in this day thou wouldeſt pardon and purifie us from all our ſins. Miſhnaiot. Tract. Jom. Perek.* 4. And all theſe ſeveral ſorts of Sacrifices for himſelf, were all of them, as our Apoſtle here ſpeaks, ὑπὲρ ἁμαρτιῶν, for ſins. And this was neceſſary, becauſe he was encompaſſed with Infirmitities, and obnoxious unto ſin, and ſo ſtood in no leſs need of Expiation and Atonement than the People. ὑπὲρ ἁμαρτιῶν.

Expoſitors generally agree, that this is peculiar unto the High-Prieſt according to the Law, the Lord Chriſt being neither intended nor included in this Expreſſion. For we have ſhewed, that in this compariſon, the things compared being on ſome accounts infinitely diſtant, there may be that in the one, which nothing in the other anſwers unto. And that the Lord Chriſt is not intended in this Expreſſion appears;

(1.) The neceſſity of this offering for himſelf unto the High-Prieſt, aroſe from two Cauſes, as was declared. (1.) His *moral infirmity* and weakneſs, that is, unto obedience and obnoxiouſneſs of ſin. (2.) From *God's Command* and Appointment; He had commanded and appointed that he ſhould offer Sacrifice for himſelf. But in neither of theſe had our Lord Chriſt any concern. For neither had he any *ſuch Infirmities*, nor did God ordain or require that he ſhould offer Sacrifice for himſelf.

(2.) Actually Chriſt had *no ſin of his own* to offer for, nor was it poſſible that he ſhould; for he was made like unto us, yet without ſin. And the Offering of the Prieſt here intended, was of the ſame kind with that which was for the People. Both for Actual Sins, of the ſame kind, one for his own, the other for the Peoples.

(3.) It is expreſly ſaid, that the Lord Chriſt *needed not as they to offer firſt for his own ſins, and then for the Peoples*, and that becauſe he was in himſelf, holy, harmleſs, undefiled, ſeparate from ſinners, *Chap.* 7. 26, 27. This therefore belonged unto the weakneſs and imperfection of the legal High-Prieſt.

Two Expoſitors of late have been otherwiſe minded. The firſt is *Crellius* or *Schlictingius*, who ſayes, That the Infirmities and Evils that Chriſt was obnoxious unto, are here by a *Catechreſis* called ſins, and for them he offered for himſelf. The other is *Grotius*, who ſpeaks to the ſame purpoſe; *Cum hoc generaliter de omni Sacerdote dicitur, ſequitur Chriſtum quoque obtuliſſe pro ſe* ὑπὲρ ἁμαρτιῶν. i. e. *Ut a doloribus illis qui peccatorum pœnæ eſſe ſolent, & occaſione peccatorum noſtrorum ipſi infligebantur, poſſet liberari. Whereas this is ſpoken generally of every Prieſt, it follows that Chriſt alſo offered for himſelf for ſins; That is, That he might be freed from thoſe pains which are wont to be puniſhments of ſins; and which, on the occaſion of our ſins, were inflicted on him.* It is well enough known what *Dogme* or Opinion is intimated in theſe Expreſſions. But I Anſwer,

1. This Aſſertion is not univerſal and abſolute concerning *every High-Prieſt*, but every High-Prieſt that was *under the Law*, who was appointed to be a Type of Chriſt, ſo far as was poſſible by reaſon of his Infirmities.

2. It is not without danger to ſay that Chriſt *offered for himſelf* ὑπὲρ ἁμαρτιῶν; He knew no ſin, he did no ſin, and therefore could not offer a Sin-Offering for himſelf. His *offering himſelf* to God for us, making his Soul an Offering for ſin, our ſins; his being made ſin for us, to make Atonement or Reconciliation for our ſins, is fully declared; but of this Offering for himſelf, eſpecially for ſin, is no where taught nor intimated.

3. If he be intended here, then muſt *he offer for himſelf*, as the High-Prieſt did of old; This the Letter of the Text enforceth. But the High-Prieſt of old was to offer *diſtinctly and ſeparately*, firſt for Himſelf, and then for the People. So the words require it in this place, by the notes of Compariſon and Diſtinction; καθὼς and οὕτω; as for the People, ſo or in like manner for Himſelf. Therefore if the Lord Chriſt be intended, he muſt offer *two diſtinct Sacrifices*, one for himſelf, another for us; Now whereas this he needed not to do, nor did, nor could do, it is undeniably manifeſt, that he hath no concern in this Expreſſion.

There remaineth one *Difficulty* only to be removed, which may ariſe from the conſideration of this Diſcourſe. For if the High-Prieſt of old, notwithſtanding his own ſins, could firſt offer for himſelf, and then for the people, and ſo make Expiation for all ſin, what neceſſity was there that our High-Prieſt ſhould be *abſolutely free* from all ſin, as our Apoſtle declares that he was, and that it was neceſſary he ſhould be, *Chap.* 7. 25, 26. For it ſeems he might firſt have offered for his own ſin, and then for ours.

Answ. 1. It is one thing to expiate Sin *Typically*, another to do it really. One thing to do it in *representation* by vertue of somewhat else, another to do it *effectually* by it self. The first might be done by them that were sinners, the latter could not.

2. On that supposal it would have been indispensibly necessary that our High-Priest must have offered *many Sacrifices*. Once he must have offered for himself, wherein we should have had no concern. And then he must again have offered himself for us. Hence whereas he had nothing *to offer but himself*, he must have dyed and been offered more than once, which lay under all manner of Impossibilities.

3. That a real atonement might be made for sin, it was required that our Nature which was to suffer, and to be offered, should be *united* unto the Divine Nature in the Person of the Son of God: But this it could not be, had it not been absolutely sinless and holy. Some Observations ensue.

1. The *Order* of God's Institutions, with respect unto the sacrificing of the High-Priest for himself, and the people, is observable. And this was, that he should first offer for himself, and then for them. This order was constant, and is especially observable in the great *Anniversary Sacrifice* for Atonement on the Day of Expiation, *Levit.* 16. Now the reason of this was, (1.) Typical, That having first received Pardon and Purification for himself, he might the better *prefigure* and represent the spotless Holiness of our High-Priest, in his offering of himself for us. (2.) *Moral*, to declare how careful they ought to be of their own sins, who deal about the sins of others. And we may observe, (1.) That

Obs. 1. *The absolute Holiness and spotless Innocency of the Lord Christ in his offering of himself, had a signal influence into the Efficacy of his Sacrifice, and is a great encouragement unto our Faith and Consolation.* This our Apostle informs us to have been necessary, *Chap.* 7. 2, 26. Τοιοῦτος γὰρ ἔπρεπεν ἡμῖν ἵνα ἦν ὅσιος; It was meet, convenient, necessary for and unto us, that we should have such an High-Priest as was *holy, harmless, undefiled, separate from sinners.* No other sort of High-Priest could have done what was to be done for us. Had he *any* sin of his own, he could never have taken *all* sin from us. From hence it was, that what he did was so acceptable with God, and that what he *suffered* was justly imputed unto us, seeing there was no cause in himself why he should suffer at all. This therefore is frequently mentioned and insisted on, where his Sacrifice is declared. 2 Cor. 5. 21. *He made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him.* He was made sin for us, when he was made a Sacrifice for sin, when his Soul was made an Offering for sin. Hereon depends our being made the Righteousness of God in him, or Righteous before God through him. But not on this as absolutely considered, but as *he was made sin, who knew no sin*; who was absolutely Innocent and Holy. So the Apostle *Peter* mentioning the Redemption which we have by his Blood, which was in the Sacrifice of himself, he sayes it was, *as of a Lamb without spot, and without blemish*, 1 Pet. 1. 19. And treating again of the same Matter, he adds, *Who did no sin, neither was there guile found in his mouth*, Chap. 2. 22. so *Rom.* 8. 3. And we may see herein, (1.) Pure unmixed Love and Grace. He had not the least concern in what he did or suffered herein for himself. This was the Grace of our Lord Jesus Christ, that being *rich, for our sakes he became poor.* All that he did was from Sovereign Love and Grace. And will he not pursue the same Love unto the End? (2.) The Efficacy and *merit* of his Oblation, that was animated by the life and Quintessence of Obedience. There was in it, the highest Sufferings, and the most absolute Innocency, knit together by an Act of most inexpressible Obedience. (3.) The perfection of the Example that is set before us, 1 *Pet.* 2. 21, 22. And from hence we may also observe; That,

Obs. 2. *Whosoever dealeth with God or Man about the sins of others, should look well in the first place unto his own.* The High-Priest was to take care about, and first to offer for his own sins, and then for the sins of the people. And they who follow not this Method, will miscarry in their Work. It is the greatest Evidence of *Hypocrisie* for men to be severe toward the sins of others, and careless about their own. There are *four wayes* whereby some may act with respect unto the sins of others, and not one of them wherein they can discharge their duty aright, if in the same kind they take not care of themselves in the first place.

1. It

1. It is the Duty of some, to endeavour the *Conversion of others* from a state of sin. As this belongs to Parents and Governors in their place, so is it the chief Work of Ministers, and principal End of the Ministry. So the Lord Christ determines it in his mission of *Paul*; *I send thee to the Gentiles, to open their eyes, to turn them from Darkness to Light, and from the power of Satan unto God, that they may receive forgiveness of sin, and an Inheritance among them that are sanctified by Faith that is in me*, Acts 26. 17, 18. How shall he apply himself hereunto? how shall he be useful herein, who was never made partaker of this Mercy himself? How can they press that on others, which they neither know what it is, nor whether it be or no any otherwise than as blind men know there are colours? By such Persons are the Souls of Men ruined, who undertake the Dispensation of the Gospel unto them for their Conversion unto God, knowing nothing of it themselves.

2. It is our Duty to *keep* those in whom we are concerned as much as in us lyeth, *from sinning*, or from actual sin. *These things I write unto you*, saith the Apostle, *that you sin not*, 1 John 2. 1. With what Confidence, with what Conscience can we endeavour this toward others, if we do not first take the highest care herein of our selves? Some that should watch over others, are open and profligate sinners themselves. The Preaching, Exhortations, and Reproofs of such Persons, do but render them the more *contemptible*, and on many accounts tend to the hardning of those whom they pretend to instruct. And where men regard Iniquity in their Hearts, although there be no notoriety in their Transgressions, yet they will grow *Languid* and careless in their watch over others; and if they keep up the outward form of it, it will be a great means of hardning themselves in their own sin.

3. To direct and assist others in the *obtaining pardon for sin*, is also the Duty of some. And this they may do two wayes; (1.) By directing them in their *Application* unto God by Jesus Christ, for Grace and Mercy. (2.) By earnest *supplications* with them and for them. And what will they do, what can they do in these things sincerely for others, who make not use of them for themselves. I look on this as one of the greatest Blessings of the Ministry, that we have that enjoyned us to do with respect unto others, which may sanctifie and save their Souls; and God hath so ordered things, that we neither can, nor will diligently attend unto any thing of that kind towards others, concerning which we do not first endeavour to have its Effect upon our selves.

4. To administer *Consolation* under sinning, or surprizals with sin, unto such as God would have to be comforted, is another Duty of the like kind. And how shall this be done by such as were never cast down for sin themselves, nor ever Spiritually comforted of God? It behoves us therefore in all things, wherein we may deal with others about sin, to take care of our selves in the first place, that our Consciences be purged from dead Works, that in all we do we may serve the Living God.

Obs. 3. *No Dignity of Person or Place, no Duty, no Merit, can deliver sinners from standing in need of a Sacrifice for sin.* The High-Priest, being a sinner, was to offer for himself.

Obs. 4. *It was a part of the Darkness and Bondage of the Church under the Old-Testament, that their High-Priests had need to offer Sacrifices for themselves and their own sins.* This they did in the view of the people; who might fear lest he could not fully expiate their sins, who had many of his own, and was therefore necessitated in the first place to take care of himself. It is a Relief to sinners, that the word of Reconciliation is administred unto them, and the Sacrifice of Christ proposed, by men subject unto the *like Infirmities* with themselves. For there is a Testimony therein, how that they also may find acceptance with God, seeing he deals with them by those who are *sinners* also. But these are not the Persons who procure the Remission, or have made the Atonement which they declare. Were it so, who could with any confidence acquiesce therein? But this is the Holy Way of God. Those *who are sinners*, declare the Atonement which was made by him *who had no sin.*

VERSE IV.

THe foregoing Verses declare the *Personal Qualifications* of an High-Priest. But these alone are not sufficient actually to invest any one with that Office; It is required moreover, that he be lawfully *called* thereunto. The former makes him *meet* for it, and this gives him his *right* unto it. And in the Application of the whole unto Jesus Christ, this is first insisted on, *V.* 5.

Vers. 4. Καὶ οὐκ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ὁ Ἀαρών.

And no man taketh this Honour unto himself, but he that is called of God, as was Aaron.

There is no difficulty in the rendring of these words, and consequently very little difference among *Translators*. The *Syr.* and *Vulg. Lat.* read *Honour*, absolutely without taking notice of the Article τὴν, which is here *emphatical*; *This Honour*; the Honour of the Priesthood. And for, Himself, the *Syriack* reads, *to his own Soul*; by an *idiome* of Speech peculiar to the *Eastern Languages*.

The words may be taken, as a *Negative* universal Proposition, with a particular Exception subjoyned. No man taketh this Honour to himself but only He who is called. He that is called, taketh *this* Honour to himself, or he that hath right so to do; namely to possess and exercise the Office of an High-Priest. Or they may be resolved into two *disjunctive* Propositions; the one universally Negative without Exception or Limitation; *no man taketh this Honour unto himself*: The other particularly Affirmative, *he that is called of God*, he doth so, or he receiveth this Honour. Thus there is an opposition expressed between a man's *taking* this Honour unto himself, and his *receiving* of it on the call of God. Or we may yet more plainly express the meaning of the Apostle. Having laid down the Qualifications necessary unto him who was to be an High-Priest, he declares what is required for his actual *Investiture* with this Office. And this he expresseth (1.) *Negatively*; He is not to assume this Honour to himself. (2.) *Positively*; He is to be called of God, which he exemplifies in the Instance of *Aaron*, as was *Aaron*.

οὐκ ἑαυτῷ τις λαμβάνει. Οὐκ ἑαυτῷ τις λαμβάνει; *Any one doth not take*; that is, no man doth. And λαμβάνω, is not here simply *sumo*, to take; but *assumo*, to take upon, to take to him; or as it sometimes signifies, *prehendo, corripio, unduly to take*, by laying hold of any thing. *No man taketh*, that is, according to the Law, according to Divine Institution; It was not the Law that men should so do; Men might do otherwise, and did do otherwise, both as to the Office and Exercise of the Priesthood. So did King *Uzziah* as to the Exercise of it, 2 *Chron.* 26. 16. And at the time of the writing of this Epistle, as also for many years before, there had been no lawful Order nor *Call* observed in those who possessed the Office of the High-Priesthood among the *Jews*. Some invaded it themselves, and some were intruded into it by foreign Power. And both *Chrysostome* and *Oecumenius* suppose that our Apostle in this place doth reflect on that disorder. His principal Intention is plainly to declare how things *ought* to be by the Law and Constitution of God. No man doth, that is, no man *ought* so to do; for it is contrary to the Law, and the Order appointed of God in his Church; see *Numb.* 18. God's Institution in the *Scripture*, is so far the Sacred Rule of all things to be done in his Worship, that what-ever is not done by vertue thereof, and in conformity thereunto, is esteemed as not done, or not at all done to him. But,

τὴν τιμὴν. Τὴν τιμὴν; This is the Object of the Act prohibited. *The Honour*; *This Honour* whereof we treat. Τιμὴ here intends either the *Office* it self, or the *Dignity* of it. The Office it self may be called *Honour*, because it is honourable. So also is the word used *Chap.* 3. 3. No man taketh this *honourable Office* upon him, of his own Head, of Himself, without Warrant, Call, and Authority from God. If onely the *Dignity* of the Office be intended, then it is, no man arrogateth so much to himself, so sets up or advanceth himself, as to set out himself for an High-Priest. I judge the *Office*

Office it self is first intended, yet not absolutely, but as it was *honourable*, such as men would naturally desire, and intrude themselves into, had not God set bounds to their Ambition by his Law. So did *Korah*, for which he was first rebuked, and afterwards destroyed, *Numb.* 16. 9, 10. And this Office was exceeding Honourable, on a two-fold account.

(1.) From the *Nature* of it; wherein there was (1.) an especial *separation* unto God, *Exod.* 28. (2.) An especial *Appropinquation* or drawing nigh unto him, *Levit.* 16. (3.) The discharge of all peculiar Divine Services. These things made the Office honourable; an high Honour unto them that were duly vested with it. For what greater Honour can a mortal Creature be made partaker of, than to be peculiarly nigh unto God?

(2.) Because God required that Honour should be given both unto the *Office* and *Person* vested with it. For this end partly was He to be adorned with Garments made for Beauty and Glory, and had power given him to rule in the House of God. 1 *Sam.* 2. 30. But even in general, it is a great Honour, on any account, to be made nigh unto God.

Ἀλλὰ ὁ καλούμενος; But he that *is called of God*. The Called one of God, he hath, he receiveth, he is made partaker of the Honour of this Office. He is the High-Priest whom God calls. And this Call of God, is the Designation of a man unto an Office or Employment. He doth, as it were, look on a Person among others, and *calls him out* to himself, as *Exod.* 28. 1. It comprizeth also the End of the Call, in the Collation of Right, Power, and Trust, what-ever is necessary unto the due Exercise of that whereunto any one is called; For *God's Will* and Pleasure, is the supream Rule of all Order and Duty. And this Call is here exemplified in the Instance of *Aaron*. Even as was *Aaron*.

ὁ καλούμενος. Καθάπερ καὶ ὁ Ἀαρών; *Even as Aaron*, in like manner as *Aaron*. And the note of Similitude is regulated, either by the Word *Called*, or by the Subject of the Instance *Aaron*. If by the former, no more is intended but that he must have a *Call* of God, as *Aaron* had. The Comparison proceeds no farther but unto the *general Nature* of a *Call*. A Call he must have, but the especial Nature of that Call is not declared. But if the *note of Comparison* be regulated by the Instance of *Aaron*, then the *especial Manner* and Nature of the Call intended, is limited and determined. He must be called of God as was *Aaron*; that is, immediately and in an *extraordinary way*. And this is the sense of the Words and Place.

καθάπερ καὶ ὁ Ἀαρών.

It may be objected, If this be so, that all the High-Priests who succeeded *Aaron* in the *Judaical* Church, are here excluded from a right Entrance into their Office. For they were not immediately *called of God* unto their Office as *Aaron* was, but succeeded one another by vertue of the Law or Constitution, which was only an *ordinary* Call. *Answ.* It doth not exclude them from a right entrance into their Office, but it doth from being considered in *this* place. They had that call to their Office which God had appointed, and which was a sufficient warranty unto them in the Discharge of it. But our Apostle disputes here about the Erection of a *new Priesthood*, such as was that of Christ. Herein no ordinary Call, no Law-Constitution, no Succession could take place, or contribute any thing thereunto. The nature of *such a Work* excludes all those Considerations. And he who first enters on such a Priesthood not *before Erected*, nor Constituted, he must have *such a Call* of God thereunto. So had *Aaron* at the first Erection of a Typical Priesthood in the Church of *Israel*. He had his Call by an immediate Word of Command from God, singling him out from among his Brethren to be set apart unto that Office, *Exod.* 28. 1. And although in other things which belonged unto the Administration of their Office, the Lord Christ is compared to the High-Priests in *general*, executing their Office according to the Law wherein they were Types of him; yet as unto his *entrance* into his Office upon the Call of God, he is compared with *Aaron* only.

This being the proper design of the Words, the things disputed by *Expositors* and others from this place, about the necessity of an ordinary outward Call to the Office of the Priesthood, and by *Analogie* unto the Ministry of the Gospel, though true in themselves, are foreign unto the Intention of this place. For the Apostle treats only of the *first Erection of a Priesthood* in the persons of *Aaron* and Christ, whereunto an extraordinary Call was necessary. And if none might take on him the Office of the Ministry but he that is *called of God, as was* Aaron, no man alive could do so at this Day.

Again; the *Note of Similitude* expresseth an Agreement in an *extraordinary Call*, but not in the *manner* of it and its special kind. This is asserted, that the One and the Other had an immediate Call from God; but no more. But as unto the *especial kind* and nature of this immediate Call, that of Christ was incomparably more excellent and glorious than that of *Aaron*. This will be manifest in the *next Verses*, where it is expressed and declared. In the mean time we shall consider the *Call of Aaron*, as our Apostle doth the Ministry of *Moses*, Chap. 3. declaring wherein indeed it was excellent, that so the real Honour of the Call of Christ above it may appear.

(1.) He was called of God, by a *Word of Command* for his Separation unto the Office of the Priesthood. *Exod.* 28. 1. *Take thou unto thee* Aaron *thy Brother and his Sons with him, that he may minister unto me in the Priests Office.* His Sons were also mentioned, because provision was herein made for succession. This made his Call extraordinary, He was called of God. But (1.) this Command was not given by a Word from God *immediately unto himself.* God doth not say unto him, *Thou art my Priest, this day have I called thee.* But it is *Moses* to whom the Command is given, and with whom the execution of it is intrusted. So that (2.) He is in his *Call* put as it were in the power of another, that is, of *Moses*. To *him* God sayes, *Take unto thee* Aaron *thy Brother*; be thou unto him in the room of God, and act towards him in my Name.

2. This Command or Call of God was expressed in his *actual Separation* unto his Office, which consisted in two things.

(1.) His being arrayed by God's Appointment with *glorious Garments*, Exod. 28. 3. And they are affirmed to be contrived on purpose for *Beauty* and *Glory*. But herein also a double weakness is included or supposed. (1.) That he stood in need of an *outward Robe* to adorn him, because of his own Weakness and Infirmities, which God would, as it were, hide and cover in his Worship under those *Garments*. (2.) That indeed they were all of them but *Typical* of things far more glorious in our High-Priest, namely that abundant *fulness of the Graces* of the Spirit, which being powred on him, rendred him *fairer than the Children of Men*. It was therefore a part of the Glory of Christ, that in the discharge of his Office he stood in no need of *outward Ornaments*, all things being supplyed by the absolute perfection of his own Personal Dignity and Holiness.

(2.) His *actual Consecration* ensued hereon; which consisted in two things. (1.) His *unction* with the Holy Consecrated Oyl. (2.) In the *Solemn Sacrifice* which was offered in his Name and for him, *Exod.* 29. And there was much order and glory in the solemnity of his *Consecration*.

But yet still these things had their weakness and imperfection. For (1.) He had *nothing of his own* to offer at his Consecration, but he was consecrated with the Blood of a *Bullock and a Ram*. (2.) Another offered for him, and that for his sins. And this was the *Call of Aaron*, his Call of God; And that which God vindicated, setting a notable remark upon it, when it was seditiously questioned by *Korah*, Numb. 16. 3. Chap. 17. 10. And all these things were necessary unto *Aaron*, because God in his Person erected a *new Order of Priesthood*, wherein he was to be confirmed by an extraordinary Call thereunto. And this is that, and not an ordinary Call, which the Call of Christ is compared unto and preferred above. After this all the *Successors of Aaron* had a sufficient Call to their Office, but not of the same kind with that of *Aaron* himself. For the Office it self was established to continue by vertue of God's Institution. And there was a Law of Succession established, by which they were admitted into it, whereof I have treated elsewhere. But it was the *personal Call of Aaron* which is here intended.

Obs. 1. *It is an Act of Sovereignty in God to call whom he pleaseth unto his Work and especial Service; and eminently so when it is unto any place of Honour and Dignity in his House.* The Office of the Priesthood among the *Jews* was the highest and most honourable that was among them at the first plantation of the Church. And an eminent Privilege it was, not only unto the Person of him who was first called, but with respect also unto his whole Posterity; for they, and they onely, were to be Priests unto God. Who would not think now but that God would call *Moses* to this Dignity, and so secure also the Honour of his Posterity after him. But he takes another course, and Calls *Aaron* and his Family, leaving *Moses* and his Children after him in the ordinary Rank and Employment of *Levits*. And the Soveraignty of God is evident herein,

herein; (1.) Because every Call is accompanied with *choice* and *distinction*. Some one is called out from among others. So was it in the Call of *Aaron*, Exod. 28. 1. *Take unto thee* Aaron, *from among the Children of* Israel. By a mere act of Sovereign Pleasure, God chose him out from among the many thousands of his Brethren. And this Sovereign Choice God insisteth on to express the favour and kindness that is in any *Call* of his, 1 *Sam.* 2. 27, 28. And herewith he reproacheth the sins and ingratitude of men, upbraiding them with his Sovereign kindness, *Numb.* 16. 9, 10. (2.) Because antecedent unto their Call, there is nothing of *merit* in any to be so called, nor of Ability in the most for the Work whereunto they are called. Under the New Testament none was ever called to greater Dignity, higher Honour, or more eminent Employment than the Apostle *Paul*. And what antecedaneous merit was there in him unto his Vocation? Christ takes him in the midst of his Madness, Rage, Persecution and Blasphemy, turns his Heart unto himself, and calls him to be his Apostle, Witness, and great Instrument for the Conversion of the Souls of Men, bearing forth his Name to the Ends of the Earth. And this we know that himself mentions on all occasions, as an Effect of *Sovereign Grace*, Wisdom and Mercy. What merit was there, what previous Disposition unto their Work, in a few *Fishermen* about the *Lake of Tiberias*, or *Sea of Galilee*, that our Lord Jesus Christ should Call them to be his Apostles, disposing them into that state and condition, wherein they sit on *twelve Thrones, judging the twelve Tribes of Israel*? So was it ever with all that God called in an extraordinary manner, see *Exod.* 4. 10, 11. *Jer.* 1. 6. *Amos* 7. 15, 16. In his *Ordinary Calls* there is the same Sovereignty, though somewhat otherwise exercised. For in such a Call there are three things; (1.) A *providential Designation of a Person* to such an Office, Work, or Employment. When any Office in the House of God, suppose that of the *Ministry*, is fixed and established, the first thing that God doth in the *Call* of any one thereunto, is the providential Disposition of the Circumstances of his Life, directing his Thoughts and Designs toward such an End. And were not the *Office of the Ministry* in some places accompanied with many secular Advantages, yea, provisions for the lusts and luxuries of men that are forreign unto it, this *entrance into a Call* from God, thereunto, by a mere disposal of mens concerns and circumstances, so as to design the *Ministry* in the course of their lives, would be eminent and perspicuous. But whilst multitudes of Persons, out of various corrupt Ends, crowd themselves into the entrances of this Office, the secret workings of the providence of God towards the disposal of *them*, whom he really designs unto his Work herein, are greatly *clouded* and obscured. (2.) It is a part of this Call of God, when he *blesseth*, *succeedeth*, and *prospereth* the *endeavours of men*, to prepare themselves with those previous Dispositions and Qualifications which are necessary unto the actual Call and susception of this Office. And hereof also there are three parts. (1.) An *inclination of their Hearts*, in compliance with his designation of them unto their Office. Where this is not affected, but men proceed according as they are stimulated by outward Impressions or Considerations, God is not as yet at all in this Work. (2.) An *especial blessing* of their Endeavours for the due improvement of their natural Faculties and Abilities, in Study and Learning, for the necessary Aids and Instruments of Knowledge and Wisdom. (3.) The *communications of peculiar Gifts* unto them, rendring them meet and able unto the discharge of the Duty of their Office, which in an ordinary Call is indispensibly required as previous to an actual separation unto the Office it self. (3.) *He ordereth things so, as that a Person whom he will employ in the service of his House, shall have an outward Call* according unto Rule, for his admission thereinto. And in all these things, God acts according to his own *sovereign Will* and Pleasure. And many things might hence be educed and insisted on. As (1.) that we should have an *awful Reverence* of, and an holy Readiness to comply with the Call of God; not (1.) to *run away* from it, or the Work called unto; as did *Jonah*, Chap. 1. Nor to be *weary of it* because of difficulty and opposition which we meet withal in the discharge of our Duty, as it sundry times was ready to befal *Jeremiah*, Chap. 15. 10. Chap. 20. 7, 8, 9. much less *desert* or give it over, on any earthly account what-ever; seeing that he who *sets his hand to this Plough*, and takes it back again, is unworthy of the Kingdom of Heaven: And it is certain that he who *deserts* his Calling on worldly accounts, first *took it* up on no other. (2.) That we should not *envy* nor *repine* at one another, what-ever God is pleased to call any unto. (3.) That we ingage into no

Work

Work wherein the Name of God is concerned without his Call; which gives a second Observation; namely, That,

Obs. 2. *The highest Excellency and utmost Necessity of any Work to be done for God in this World, will not warrant our undertaking of it, or ingaging in it, unless we are called thereunto.* Yea;

Obs. 3. *The more excellent any Work of God is, the more express ought our Call unto it to be.* Both these Observations will be so fixed and confirmed in the consideration of the Instance given us in the next Verse, as that there is no occasion here to insist upon them.

Obs. 4. *It is a great Dignity and Honour to be duly called unto any Work, Service, or Office in the House of God.*

VERSE V.

THe Description of an High-Priest according to the Law, with respect, 1. unto His *Nature*. 2. His *Employment*, (v. 1.) 3. His *Qualification*, (v. 2.) 4. His especial *Duty*; with regard (1.) to Himself; (2.) to Others, (*v.* 3.) 5. His *Call* in the Instance of him who was the first of the Order (*v.* 4.) being compleated; an Application of the Whole, is in this Verse entred upon, unto our Lord Jesus Christ. And this is done in all the Particulars wherein there was, or could be an Agreement or Correspondency between them and Him, with respect unto this *Office*. And it was necessary to be thus declared by the Apostle, unto the End designed by him, for two Reasons. (1.) Because the Original Institution of those Priests, and their Office, was to teach and represent the Lord Christ and His, which was his main intention to manifest and prove. Now this they could not do, unless there were some *Analogie* and likeness between them; neither could it be apprehended or understood for what end and purpose they were designed, and did so long continue in the Church: (2.) That the *Hebrews* might be satisfied, that their Ministry and Service in the House of God was now come to an *end*, and the whole use whereunto they were designed, accomplished. For by this Respect and *Relation* that was between them, it was evident that he was now actually exhibited, and had done the whole Work which they were appointed to *prefigure* and represent. It was therefore impossible that there should be any farther use of them in the Service of God; yea, their continuance therein, would contradict and utterly overthrow the End of their Institution. For it would declare that they had a Use and Efficacy unto Spiritual Ends of *their own*, without respect unto him and his Work, whom they did represent; which is to overthrow the Faith of both Churches, that under the Old-Testament, and that under the New. Wherefore a full discovery of the *proportion* between them, and *relation* of the one unto the other was necessary, to evince that their continuance was useless, yea pernicious. But on the other side, it could not be, but that those High-Priests had many *imperfections* and weaknesses inseparable from their Persons in the Administration of their Office, which could *represent nothing*, nor receive any Accomplishment in our Lord Jesus Christ. For if any thing in him had answered thereunto, he could not have been *such an High-Priest* as did become us, or as we stood in need of. Such was it, that they were *subject to Death*, and therefore were necessarily many, succeeding one another in a long *series* according to a certain *Genealogie*. *They truly were many Priests, because they were not suffered to continue by reason of Death; but this Man because he continueth ever, hath an unchangeable Priesthood*, or a Priesthood that passeth not from one to another, *Chap.* 7. 23, 24. Herein therefore, there was a *dissimilitude* between them, because of *their* being obnoxious unto Death; whence it was inevitable that they must be *many*, one succeeding to another. But Jesus Christ was to be *one* High-Priest onely, and that alwayes the same.

Again; they were all of them *personally sinners*, and that both as *Men* and as *High-Priests*, whence they might and did miscarry and sin even in the Administration of their Office. Wherefore it was needful that they should *offer Sacrifice for their own*

own sins also, as hath been declared. Now as nothing could be *represented* hereby in Jesus Christ, who knew no sin, did no sin, neither was guile found in his Mouth, nor could therefore offer Sacrifice for himself; so these things do cast some *darkness* and *obscurity* on those Instances wherein they did represent him. Wherefore our Apostle steers a streight Course between all these Difficulties. For, first, he manifests and proves, that the *legal* High-Priests were indeed *Types of Jesus Christ* in his Office, and did bear forth a resemblance of him therein; as also that they were appointed of God, for that very end and purpose. Secondly, He shews what were their *Qualifications* and Properties which he distinguisheth into two sorts. (1.) Such as belonged *essentially*, or were required *necessarily* unto the Office it self, and its regular discharge: (2.) Such as were *unavoidable Consequents* or Concomitants of their personal weakness or infirmity. This latter sort in this *Application* of their Description unto Christ and his Office, as prefigured thereby, he discards and lays aside, as things which though necessary unto them from their frail and sinful condition, yet had no respect unto Christ, nor accomplishment in him. And as for the former, he declares in the Discourse immediately ensuing, how they were found in Christ as exercising this Office, in a far more *eminent manner* than in them. This is the design of the Discourse in the *second part* of the Chapter, which we are now entring on. Only whereas in the Description of an High-priest in general, He begins with his Nature, Qualifications, Work and Duty, closing and issuing it in his *Call*; in his Application of the whole unto the Lord Christ he taketh up that *first*, which he had *lastly* mentioned, namely the *Call* of an High-Priest, and proceedeth unto the other in an order absolutely *Retrograde*.

οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. *Vers.* 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.

οὕτω καὶ; So also, and so, or in like manner. A note τῆς ἀποδόσεως, of the *Application* of things before spoken, unto the Subject principally intended. A respect may be herein unto *all the Instances* in the preceding Discourse; As it was with the *Legal* High-Priest in all the things necessary unto that Office, so in like manner was it with Christ, which he now designeth to manifest. Or the Intention of this Expression may be restrained to the *last express Instance* of a Call to Office. As they were *called of God*, so, or in like manner was Christ also, which he immediately declares. And this is first regarded; though respect may be had unto it, in all the particular Instances of *Analogie* and Similitude which ensue. οὕτω καὶ.

On this Note of Inference, there ensueth a double Proposition on the same Supposition. The *Supposition* that they both are resolved into, is, that *Christ is an High-Priest*. Hereon the first Proposition with respect unto his Call and Entrance on that Office is *Negative*; *He glorified not himself to be made an High-Priest*. The other is Positive or Affirmative, *but he that said unto him, Thou art my Son*; that is, he glorified him so to be, or he made him so.

ὁ Χριστός; *Christ*; The Subject spoken of; that is, The promised *Messias*, the Anointed One. The Apostle in this Epistle calls him occasionally by all Signal Names; As the *Son*, Chap. 1. 2, 8. The *Son of God*, Chap. 4. 14. The *Word of God*, Chap. 4. 12. *Jesus*, Chap. 2. 9. *Christ*, Chap. 3. 6. *Jesus Christ*, Chap. 3. 1. Here he useth the Name of Christ, as peculiarly suited unto his present occasion. For he had designed to prove that the promised *Messiah*, the Hope and Expectation of the Fathers, was to be the High-Priest for ever over the House of God. Therefore he calls him by that Name whereby he was known from the Beginning, and which signified his *unction* unto his Office. The Anointed one. He was to be, כהן המשיח. The *Anointed Priest*; that is, Christ. ὁ Χριστός.

The Subject spoken of being stated or described by his Name, the *Supposition* of his being an High-Priest takes place. This the Apostle had before taught and proved, *Chap.* 2. 17. *Chap.* 3. 1. *Chap.* 4. 14. But yet considering the constitutions of the Law, and the way of any one's entring on that Office, a difficult enquiry yet remained, namely, *how* he came so to be. Had he been of the *Tribe of Levi*, and of the *Family of Aaron*, he might have been a Priest, he would have been so, and have

been so acknowledged by all. But how he should become so, who was a stranger to that *Family*, who sprang of the *Tribe of Judah*, concerning *which Moses spake nothing of the Priesthood*, might be highly questioned. Fully and satisfactorily to resolve this doubt, and therein to take in the whole Difficulty whence it arose, the Apostle in the preceding Verse, layes down a concession in an *universal Maxime*, That none who had not a right thereunto by vertue of an Antecedent Law or Constitution, which Christ had not, as not being of the *Tribe of Levi*, could be a Priest, without an *immediate Call* from God such as *Aaron* had. By and on this Rule, he offers the Right of the Lord Christ unto this Office to tryal, and therein acknowledgeth that if he were not *extraordinarily called* of God thereunto, he could be no High-Priest. To this purpose he declares;

οὐχ ἑαυτὸν ἐδόξασε. *First*, Negatively; that he *glorified not himself to be made an High-Priest*. Outward Call by Men, or a Constitution by vertue of any Ordinance of the Law, he had none. Seeing therefore he is a Priest, or if so he be, he must be made so by God, or by himself. But as *for himself*, neither did he take this Honour to himself, nor was it possible that so he should do. For the whole Office, and the Benefit of his discharge of it, depended on a *Covenant* or *Compact* between him and his Father. Upon the undertaking of it also, he was to receive many Promises from the Father, and was to do his Will and Work, as we have else-where declared and fully proved. It was therefore impossible that he should *make himself* an High-Priest.

The *Socinians* do but vainly raise a *Cavil* against the Deity of Christ from this Place. They say, if he were God, why did another *glorifie him* in any kind, why did he not *glorifie himself?* And the *Jews* on all occasions make the same Exceptions. There were indeed some force in the Objection against us, if we believed or professed that the Lord Christ were God *only*. But our Doctrine concerning his Person is that which is declared by our Apostle, *Phil.* 2. 6, 7, 8. *Being in the form of God, he thought it no robbery to be equal with God; but he made himself of no reputation, and took upon him the form of a Servant, and was made in the likeness of Men.* Wherefore there is no more weight in this *Cavil*, than there would be in another; if one, unto those Testimonies, *that all things were made by him*, and he in the beginning laid the Foundation of the World, should ask, How could this be seeing he was a Man born in the fulness of Time? But this Objection, for the substance of it, was raised by the *Jews* of old, and fully answered by himself. For whereas they objected unto him, that he being not *fifty years old*, could not have seen *Abraham*, as he pretended, who was dead near two thousand years before; he replyed, *Before Abraham was, I am*, John 8. 58. If he had no other Nature than that wherein they thought he was not *fifty years old*, being indeed little more than *thirty*, he could not have known *Abraham*, nor *Abraham* him. As therefore if he had been *Man only*, he could not have been before *Abraham*, so had he been *God only*, another could not have *glorified him* to be a Priest. But he was Man also. And these words are spoken not with respect unto his Divine Nature, but his Humane.

Again; as it was *impossible he should*, so it is plain that *he did not* glorifie himself to be an High-Priest, or take this Dignity and Honour to himself by his own Will and Authority. And this may be evidenced by a brief Rehearsal of the *Divine Acts* necessary to the making of him an High-Priest; all which I have handled at large in the *previous Exercitations*. And they were of two sorts; (1.) *Authoritative*, and wholly without him; (2.) *Perfective* whereunto his own Concurrence was required. Of the first sort were, (1.) His eternal *Designation* unto this Office: (2.) His *Mission* unto the Discharge of it: (3.) His *Unction* with the Spirit for its due discharge: (4.) The *Constitution of the Law* of his Priesthood, which consisted of two Parts; the first prescribing what he should do, what he should undergoe, what he should offer, or what should be the *Duties* of his Office; the other declaring, appointing, promising, what should be attained, effected, and accomplished thereby. (5.) The committing and giving a *people* unto him, for whose sake, and on whose Account he was to bear, execute and discharge this Holy Office. And all these, whereby he was *authoritatively* vested with his Office, were sovereign Acts of the Will and Wisdom of the Father, as I have elsewhere proved. By these was he called and *glorified* to be an High-Priest. Again there were some Acts *Perfective* of his Call, or such as gave it its Complement; And these were wrought in him and by him, neither could they be otherwise; but yet by them did he not *make himself* an High-Priest, but only complyed with the Will and Authority of the Father. Thus when *Aaron*

Aaron was called of God to his Office, the *Law* for its Constitution being made and given, the *Person* designed and called out by name, his *Pontifical* Garments put on, and the Anointing Holy Oyl poured on him, a Sacrifice was to be offered to compleat and perfect his Consecration. But because of his Imperfection, whence it was necessary that he should come to his Office by Degrees, and the actings of others about him, he could not *himself* offer the Sacrifice for himself. He onely laid *his hand on the head of it* to manifest his concernment therein, but it was *Moses* that offered it unto God, *Exod.* 29. 10, 11, 12. Thus it could not be with respect unto Jesus Christ, nor did he need any other Sacrifice than his *own* for his Consecration, seeing it was necessary unto the Legal High-Priests on the Account of their Personal Sins and Infirmities. But although he was perfectly and compleatly constituted an High-Priest, by those Acts of God the Father before-mentioned, yet his solemn *Consecration* and Dedication, not to his Office, but to the *actual discharge* of it, were effected by Acts of his own, in his preparation for, and actual offering up himself a Sacrifice once for all. And so he was perfected and consecrated in and by his own Blood. Wherefore he did not *glorifie himself* to be made an High-Priest, but that was an Act and Effect of the Will and Authority of God.

It remains only as unto this first Clause, that we enquire how it is said that Christ *glorified not himself*, as unto the End mentioned. Was there an addition of *Glory* or Honour made unto him thereby? Especially may this be reasonably enquired, if we consider what befel him, what he did, and what he suffered in the discharge of this Office? Nay, doth not the Scripture every where declare this as an Act of the highest condescention in him, as *Phil.* 2. 6, 7, 8, 9. *Heb.* 2. 10? How therefore can he be said *not to glorifie* himself herein? Let those answer this Enquiry, who deny his *Divine Nature* and Being. They will find themselves in the same condition as the *Pharisees* were when our Saviour posed them with a Question to the same purpose; namely, how *David* came to call Christ his Lord, who was to be his Son so long after. Unto us these things are clear and evident. For although if we consider the *Divine Nature* and Person of Christ, it was an infinite condescention in him, to take our Nature, and therein to execute the Office of a Priest for us; yet with respect unto the *Nature assumed*, the Office it self was an *Honour* and *Dignity* unto him, on the accounts to be afterwards insisted on.

ἀλλ' ὁ λαλήσας πρὸς αὐτόν. *Secondly*; In the *Affirmative* Proposition the way whereby Christ came unto his Office is declared, or by what Authority he was appointed an High-Priest. ἀλλ' ὁ λαλήσας πρὸς αὐτὸν; *But he that said unto him.* There is an *Elipsis* in the words which must be supplyed to compleat the *Antithesis*; But, *He glorified him*, or he, *made him to be an High-Priest*, who said unto him; υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. It is not easily apprehended how the Apostle confirmeth the Priesthood of Christ, or his *Call* to Office by these words. They are twice used elsewhere by himself to other Ends, *Heb.* 1. 5. *Acts* 13. 33. For these words do originally signifie the *Eternal Relation* that is between the Father and the Son, with their mutual love thereon. To this purpose are they applyed *Heb.* 1. 5. And because this was manifested in and by the *Resurrection* of Christ from the dead, when and wherein he *was declared to be the Son of God with power*, Rom. 1. 4. This Testimony is applyed thereunto, *Acts* 13. 33. For the direct intention, and the full meaning of the words, the Reader may consult our *Exposition* on *Chap.* 1. *v.* 5. where they are handled at large. But how they are produced by our Apostle here, as a confirmation of the *Priesthood* of Christ, is an Enquiry that is not without its difficulties; and seeing Expositors are variously divided about it, their Apprehensions must necessarily be enquired into and examined. υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.

Those of the *Socinian* Way, as *Crellius* and *Schlichtingius* affirm that these words are *constitutive of the Priesthood of Christ*; and that they were spoken to him after his Resurrection. Hence they suppose two things will ensue; (1.) That the Lord Christ was not a Priest, at least no *compleat Priest* until after his Resurrection; for not until then, was it said unto him, *thou art my Son.* (2.) That his Priestly and Kingly Office are the *same*; for his Exaltation in his Kingly Power, is principally intended in these words. But these things are fond and impious. For if the Lord Christ were not a Priest until *after his Resurrection*, then he was not so in the *offering of himself to God*, in his Death and Blood-shedding; which to say is to offer violence to the common sense of all Christians, the whole Institution of the Types of old, the *Analogie* of Faith, and expres Testimonies of Scripture in particular, as hath been evinced in

our Exercitations. (2.) It expresly contradicts the Apostle in this very place, or would make him contradict himself. For after this he affirms, that as a *Priest* he offered unto God *in the dayes of his flesh*, v. 7. They say therefore, that he had some kind of *Initiation* into his Office by Death, but he was not *compleatly a Priest* until after his Resurrection. The meaning whereof is, that he was not a *compleat Priest* until he had *compleatly finished* and discharged the principal Work which belonged unto that Office. I say therefore, (1.) That this distinction of the Lord Christ being first an *incompleat* Priest, and then afterwards made so *compleatly*, is forreign to the Scripture, a vain imagination of bold men, and inconsistent with *his* Holy perfection, *who* was at once made so by the *Oath of God*. (2.) It is destructive of all the instructive parts of the Type; For *Aaron* neither did nor could offer any Sacrifice to God, until he was *compleatly* consecrated unto his Office. Nor is any thing in the Law more severely prohibited, than that any one should draw nigh to God in offering Sacrifice, that was not compleatly a Priest. (3.) Thus to interpret the Testimony urged by the Apostle, is compleatly to disappoint his purpose and intention in it. For he designs by it to prove, that Christ in the *Offering* which he made in the dayes of his flesh, did not *glorifie himself to be made a Priest*, but was made so by him, who said unto him, *Thou art my Son, this day have I begotten thee*. And if this was not said unto him until after his Resurrection, then in his offering of himself before, he *glorified himself* to be a Priest, for he was not yet made so of God the Father. (4.) The vanity of confounding the *Kingly* and *Priestly* Offices of Christ, hath been sufficiently detected in our Exercitations.

Others say that the confirmation of the Priesthood of Christ in these words, is taken from the antient usage before the Law, whereby the Priesthood was annexed unto the *Primogeniture*. Wherefore God declaring the Lord Christ to be his *only begotten Son, the First-Born*, Lord, and Heir of the whole Creation, did thereby also declare him to be the High-Priest. And this Exposition is embraced by sundry learned men, whose conjecture herein I cannot comply withal. For (1.) The *Foundation* of it is very questionable, if not unquestionably false; namely, concerning the *Priesthood of the First-Born* before the Law. This indeed is the Opinion of the *Jews*, and is so reported by *Hierome Epist. ad Evagr.* But the matter is not clear in the Scripture. *Abel* was not the First-Born, nor *Abraham* either; yet they both offered Sacrifice to God. (2.) This would include an expres contradiction unto the scope of the Apostle. For his design is to prove that Christ was a Priest after the Order of *Melchisedeck*, called of God, and raised up extraordinarily; in a way peculiar and not common to any other. But on this supposition he should be a Priest after the *Order of the First-Born*. For what belonged unto Christ as the *First-Born*, see our Exposition on *Chap. 1. v. 3.*

Thirdly; Some judge that although the Apostle recites expresly only these words, *Thou art my Son, this day have I begotten thee*; yet he directs us thereby to the whole passage in the *Psalm*, whereof these words are a part, *v. 7, 8. I will declare the Decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee; Ask of me, and I shall give thee the Heathen for thine Inheritance, and the utmost parts of the Earth for thy possession.* Here seems to be an expres Constitution, such as the Apostle refers unto. For if we would know when, or how God the Father *glorified* Christ to be an High-Priest, it was in that *Decree* of his which is declared *Psal. 2. 7.* It was before established in Heaven, and then declared in Prophesie. And moreover here is added an especial mention of the discharge of one part of his Office as a Priest, in these words, *Ask of me*; wherein Authority is given him to make *Intercession* with God. And this Exposition, whereof as far as I can find, *Junius* was the Author, I shall not oppose; only for two Reasons I cannot readily assent unto it. For (1.) it seems not probable that the Apostle in the *Quotation of a Testimony*, should omit that which was directly to his purpose, and produce those words onely, which alone were not so. (2.) The *Asking* here enjoyned, is not his *Sacerdotal Intercession*, but only an Expression denoting the *dependence* of Christ as *King*, on God the Father for the subduing of his Enemies.

Fourthly; Some conceive that the Apostle intends not a Testimony of the *Constitution* of Christ in his Office of Priesthood, but only to give an account of the *Person* by whom he was called thereunto. He made not himself an High-Priest, but was made so by *him* from whom he had all his Honour and Glory as Mediator, and that because he *was his Son*, and in his Work declared so to be. But the Testimony given unto

unto his Priesthood is brought in in the next Verse. Nor do I see any more than *one* Exception which this Exposition is liable unto, and which those that follow it, have taken no notice of. And this is, that the *manner* of the introduction of the next Testimony, *as he also saith in another place*, doth evidence that they are both produced and urged to the same purpose, for the confirmation of the same Assertion: But withal I answer thereunto by concession; that indeed they are both here of the same importance, and used to the same purpose. For these words in this place, *Thou art a Priest after the Order of Melchisedeck*, are considered as *spoken to him by God the Father*, even as the former were. This therefore is the design of the Apostle in the Introduction of this Testimony; for the clearing whereof we may observe. (1.) That it is not the *Priesthood of Christ* but his *Call* thereunto, which in this place the Apostle asserts, as was before declared. (2.) As to this he intends to shew only that it was *God the Father*, from whom he had all his Mediatory Power, as King, Priest, and Prophet to his Church. (3.) This is evidently proved by this Testimony, in that therein God declares him to *be his Son*, and his acceptance thereby of him in *the discharge of the Work* committed unto him. For this solemn Declaration of his Relation unto God the Father, in his Eternal Sonship, and his approbation of him, doth prove that he undertook nothing, performed nothing, but what *He* had appointed, designed and authorised him unto. And that he had so designed him unto this Office, is more particularly declared in the ensuing Testimony.

The Office of the High-Priesthood over the Church of God, was in Honour and Glory to Obs. 1. *Jesus Christ.* It was so unto his *Humane Nature*, even as it was *united* unto the Divine. For it was capable of Glory, of degrees of Glory, and an Augmentation in Glory, *John 17. 3. 1 Pet. 1. 21.* And the Lord Christ had a two-fold Glory upon him, in the bearing and discharging of this Office; (1.) The Glory that was *upon him*, or of the Work it self: (2.) The Glory that was proposed *unto him*, in the Effects of it. (1.) There was a Glory *upon him* in his Work, from the nature of the Work it self. So it was propheseid of him. *Zech. 6. 13. He shall build the Temple of the Lord, and shall bear the Glory.* All the Glory of the House of God shall be on him, *Isa. 22. 24.* And it was a Glory unto him because the Work it self was great and glorious. It was no less than the healing of the Breach made between God and the whole Creation, by the first Apostacy. Sin had put variance between God and all his Creatures, *Gen. 3. Rom. 8. 20.* No way was left but that God must be perpetually *dishonoured*, or all Creatures everlastingly *cursed*. And hereby there seemed to be a kind of defeatment of God's first design to glorifie himself in the making of all things. For to this purpose he made them all *exceeding good*, Gen. 1. 31. And his Glory depended not so much upon their *being*, as their being *good*; that is, their Beauty, and Order, and Subjection to himself. But this was now lost, as to all the Creation, but only a Part and Portion of the Angels, who sinned not. But yet the Apostasy of those who were partakers of the same Nature, Priviledges, and Advantages with them, made it manifest what they also in their natural State and Condition, were obnoxious unto. How great how glorious a Work must it needs be, to put a stop unto this entrance of Confusion; to lay hold on the *perishing Creation*, running headlong into eternal ruine, and to preserve it, or some portion of it, some *first-Fruits* of it unto God from destruction? Must not this be a Work equal unto, if not exceeding the first forming of all things? Certainly it is a glorious and honourable thing unto him that shall undertake and accomplish this great and glorious Work. What is said with respect unto one particular in it, may be applyed unto the whole. When the Sealed Book containing the *States* of the Church and the World was represented unto *John*, it is said that there was *none in Heaven or Earth, or under the Earth, that was able to open the Book or look thereon*, Rev. 5. 3. Whereon the Apostle *wept* that none was found worthy to ingage in that Work. But when the Lord Christ, the *Lion of the Tribe of Judah* appeared to do it, and prevailed therein, *v. 5. All* the Host of Heaven, all the Saints of God joyned together in ascribing *Glory and Honour unto him*, v. 6, 7, 8, 9, 10, 11, 12, 13, 14. The Work was great and honourable, and therefore on the account of it, doth that harmonious ascription of Glory and Honour unto him ensue. How much more must the whole Work be esteemed such whereof that *Book* contained only a small portion. Herein then was the Lord Jesus Christ exceedingly *glorious* in his Priestly Office, because in the discharge of it, he was the only means and way of the Recovery and Advance-

ment of the Glory of God; the greatness of which Work, no Heart can conceive, nor Tongue express. (2.) It appears from the Effects and Consequents of the discharge of his Office, or the Glory proposed unto him. And that (1.) on the part of them for whom he did discharge it. And these were all the *Elect* of God; He himself looked on this as a part of the *Glory set before him*, that he should be a Captain of Salvation unto them, and bring them unto the eternal enjoyment of God in immortal Glory; And a double Honour ariseth hence unto Jesus Christ. (1.) *Initial*, the Love, Thankfulness, and Worship of the *Church* in all Ages in this World, see *Rev.* 1. 5, 6. This is a *Glory* wherein he is delighted, that all his Saints in all parts of the World, do severally, and in their Assemblies, with all Humility, Love, and Thankfulness; Worship, Adore, Bless, Praise, and Glorifie him, as the Author and Finisher of their Recovery unto God, and eternal Salvation. Every day do they *come about his Throne*, cleave unto him, and live in the admiration of his Love and Power. (2.) This *Glory* will be full at the latter Day, and so hold unto all Eternity, when all his Saints from the Beginning of the World unto the End thereof, shall be gathered unto him, and abide with him, adoring him as their Head, and shouting for joy when they behold his Glory. (2.) On his *own part* there is a peculiar Honour and Glory given him of God, as a consequent of his Discharge of this Office, and on the Account thereof, 1 *Pet.* 1. 21. *Phil.* 2. 9, 10. *Ephes.* 1. 20, 21, 22, 23. whereof see our Exposition on *Chap.* 1. 2. (3.) That *Glory* wherein God will be exalted unto all Eternity in the praise of his Grace, the End of all his Holy Purposes towards his Church, *Ephes.* 1. 6. doth ensue and depend hereon. For these and the like Reasons it was that our Blessed Saviour knowing how unable we are in this World to comprehend his *Glory*, as also how great a part of our Blessedness doth consist in the knowledge of it, makes that great request for us, that after we are preserved in, delivered from, and carried through our course in this World, as a principal part of our Rest and Reward, that *we may be with him* where he is, *to behold his Glory which is given him of his Father*, John 17. 24. And our present Delight in this Glory and Honour of Christ, is a great evidence of our Love of him, and Faith in him.

Obs. 2. *Relation and Love, are the Fountain and Cause of God's committing all Authority in and over the Church to Jesus Christ.* By this expression of Relation and Love, *Thou art my Son, this day have I begotten thee*, doth the Apostle prove that God called him to be the High-Priest of the Church. To the same purpose himself speaketh, *Joh.* 3. 35. *The Father loveth the Son, and hath given all things into his hand.* In his Constitution and Declaration to be the great and only Prophet of the Church, God did it by an expression of his *Relation* and *Love* to him. *This is my beloved Son, in whom I am well pleased; hear ye him, Matth.* 17. 5. And this also was the Foundation of his *Kingly Office*, Chap. 1. 2. He hath spoken unto us by his *Son* whom he hath appointed Heir of all things; He who was his Son, and because he was his Son. God would give this Glory and Honour unto none but unto his only Son, which to prove is the Design of our Apostle in the first *Chapter of this Epistle*. And this his Relation unto God manifested it self in all that he did in the discharge of his Office; for saith the *Evangelist*, *We beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth*, John 1. 14. Now the Relation intended is that one single eternal Relation of his being the *Son of God*, the only begotten of the Father, through the divine ineffable Communication of his Nature with him, or unto him. And hence the Faith hereof, is the foundation of the Church. For when *Peter* made that confession of it, in opposition unto all false conceptions of others concerning his Person, *Thou art Christ the Son of the living God*; he Answers, *Upon this Rock will I build my Church*, Matth. 16. 16, 18. And why doth the Lord Christ build his Church on the profession of this Article of our Faith concerning his Person? It is because we declare our Faith therein, that God would not commit all power in and over the Church, and the work of Mediation in its behalf, unto any but him who stood in that *relation* to him, of his only begotten Son. And hereby as God declares the greatness of this Work, which none could effect but his *Son*, he who was God with himself, that none other should partake with him in this Glory; so he directs us to the Worship and Honour of him as his Son. For it is the *Will of God that all men should honour the Son, as they honour the Father*, John 5. And those who put in themselves, their Wills and Authorities, as the *Pope*, or bring in others into the honour of this Work, as Saints and Angels,

Angels, do rise up in direct opposition to the design of the Will and Wisdom of God. They must first give any one the *Relation* of an only Son to God, before they ought to ascribe any thing of this great Work, or the Honour of it unto him. *Secondly*; The *Love* intended is two-fold. (1.) The Natural and Eternal Love of the Father unto the Son, and his delight in him, as participant of the same nature with himself. This is expressed *Prov.* 8. 30, 31. which place hath been explained and vindicated before. (2.) His *actual Love* towards him on the account of his infinite Condescention and Grace, in undertaking this Work, wherein his Glory was so deeply concerned, see *Phil.* 2. 6, 7, 8, 9, 10, 11. And this *Love* hath a peculiar influence into the Collation of that Glory and Honour on Christ, which God bestowed on him. And in these things, which must not be here inlarged, doth lie the blessed, sure, stable Foundation of the Church, and of our Salvation, by the mediation of Christ.

VERSE VI.

THe next Verse gives us a farther confirmation of the *Call of Christ* unto his Office by another Testimony taken from *Psal.* 110. 4. And much time with diligence would be needful to the Explanation hereof, but that this is not its proper place. For that the whole *Psalm* was prophetical of Jesus Christ, I have proved before, and vindicated it from the Exceptions of the *Jews*, both in our *Exercitations* and *Expositions* on the first Chapter. The Subject Matter also spoken of, or the Priesthood of *Melchisedec*, with the Order thereof, the Apostle expressly reassumes and handles at large, *Chap.* 7. where it must be considered. There is therefore only *one concernment* of these words here to be enquired into. And this is, how far, or wherein they do give testimony unto the Assertion of the Apostle, that *Christ did not glorifie himself to be made an High-Priest*, but that he was designed thereunto of God even the Father.

Καθὼς ἐν ἑτέρῳ λέγει; Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. *Vers.* 6.

As he saith in another (Psalm), *Thou* (art) *a Priest for ever after the Order of* Melchisedeck.

There are two things in these words. (1.) The *manner* of the Introduction of a new Testimony. (2.) The *Testimony* it self. The first; As, *he saith in Another*. And therein we may consider; (1.) The connexion unto, and complyance with that foregoing. Καθὼς ἐν; *In the same manner*, as he had said in *Psal.* 2. *Thou art my Son, this day have I begotten thee*; so he speaks in another place to the same purpose. So great and important a Truth had need of solid confirmation. (2.) The *Author* of the Testimony, or he that spake the words of it; Λέγει, *He saith*. And this may be taken two wayes; (1.) With respect unto the *delivery* of the words. (2.) With respect unto the *subject matter* of them, or the thing signified in them. In the first way; He that speaks may be (1.) *David*. He who was the Penman of the Second *Psalm*, was so also of this Hundred and Tenth. As therefore the words foregoing, as to the Declaration of them, were *His*; so were *these* also. As he said in that place, so he saith in this. Or (2.) The *Holy Spirit* himself who in both places spake in and by *David*. *Saying in David*, Chap. 4. *v.* 7. But (2.) the thing spoken and signified is principally here intended. And Λέγει, *He saith*, referreth immediately to *God the Father* himself. That which the Apostle designed to prove, is, that Christ was called and constituted an High-Priest by the Authority of God the Father. And this was done by his immediate *speaking* unto him. The Holy Ghost by the Mouth of *David* speaks these things to us. But he doth onely therein declare what the Father said unto the Son; and that was it whereby the Apostles Intention was proved and confirmed. *He saith*. This was that which God said unto him; and this is recorded (3.) ἐν ἑτέρῳ, in *Another*; that is τόπῳ, *place*; or rather ψαλμῷ, in another *Psalm*, that is *Psal.* 110.

Καθὼς ἐν.

Λέγει.

ἐν ἑτέρῳ.

Secondly; The *Testimony* it self is expressed, or the Words of the Father unto the Son, whereby the Apostle's Assertion is confirmed. *Thou art a Priest for ever after the*

the Order of Melchisedec. It was sufficient for the Apostle at present to produce these words only: But he will elsewhere make use of the *manner* how they were uttered; namely, by and with the *Oath of God*, as it is declared in the *Psalm*; *The Lord hath sworn, and will not repent, thou art a Priest*, &c. And these words of *vers.* 4. do indissolubly depend on the first Verse: *The Lord said unto my Lord*; that is, God the Father said unto the Son, with respect unto his Incarnation and Mediation; as I have proved elsewhere. And this Word, *Thou art*, is *verbum constitutivum*, a constituting word, wherein the Priesthood of Christ was founded. And it may be considered: (1.) As *declarative* of God's eternal Decree, with the Covenant between the Father and Son, whereby he was designed unto this Office, whereof we have treated expressly and at large in the previous *Exercitations*. (2.) As *Demonstrative* of his Mission; or his actual sending to the Discharge of his Office. These words are the *Symbol* and solemn Sign of God's conferring that Honour upon him, which gave him his Instalment. (3.) There is included in them a supposition that God would *prepare a Body for him*, wherein he might exercise his Priesthood, and which he might offer up unto him. In the whole, it is undeniable from this Testimony, that God called and appointed him to be a Priest; which was to be proved.

Thus Christ was called of God as was *Aaron*; that is, immediately, and in an extraordinary manner, which was necessary in the first *Erection* of that Office in his Person. But yet as to the especial manner of his Call, it was every way more excellent and glorious than that of *Aaron*. What his Call was, and what were the weaknesses and imperfections of it, was before declared. But the *Call of Christ* (1.) had no need of any outward *Ceremony* to express it; yea, it had a Glory in it which no Ceremony could express. (2.) It consisted in the words of God spoken immediately *to himself*, and not to any others concerning him, only they are reported unto the Church in the *two Psalms* mentioned. (3.) The words spoken are present, *effective*, constituting, Authoritative words; and not meerly *declarative* of what God would have done. By these words was he called and made a Priest. (4.) They are expressive of infinite love to, and acquiescency in the Person of Christ as an High-Priest. *THOU art my Son*; *THOU art a Priest for ever*. (5.) They were spoken and pronounced with the solemnity of an *Oath*; the Lord hath sworn; whereof elsewhere. He was not therefore only called of God, as was *Aaron*, but also in a peculiar way far more eminently and gloriously.

We may hence observe, *That in all things wherein God hath to do with Mankind, Jesus Christ should have an absolute preheminence.* It was necessary that some things should be made use of of old to represent and prefigure him. And it is necessary *now* that some things should be made use of to reveal and exhibit him unto us. And these things must, as they are Appointments of God, Effects of his Wisdom, and out of their respect unto him, be precious and excellent. But yet in and through them all it is his *own Person*, and what he doth therein, that hath the Preeminence. And this is so on a two-fold account. (1.) Because in the representation which they made of him, there was an Imperfection, by reason of their own Nature, that they could not perfectly represent him. So *Aaron* was called in extraordinary manner, to prefigure his Call unto his Priesthood. But that Call of his was accompanied with much *Weakness* and *Imperfection*, as hath been declared. It belonged unto the Preeminence of Christ, that there should be something, yea very much in his Call absolutely peculiar. (2.) The principal Dignity of all these things depended on their respect and *relation* unto him, which exalts him infinitely above them. And so also is it with all the means of Grace, whereby at present he is exhibited, and the *Benefits* of his mediation communicated unto us.

VERSE

VERSE VII.

IN this Verse, two Instances of the *Qualifications* of an High-Priest are accommodated unto our Lord Jesus Christ, and that in the *Retrograde Order* before proposed. For the *last Thing* expressed concerning an High-Priest according to the Law, was, That he was *encompassed with Infirmities*, v. 2. And this in the *first place* is applyed unto Christ; For that it was *so* with him when he entred upon the discharge of his Office. And therein, the Apostle gives a double Demonstration. (1.) From the *Time* and Season wherein he did execute his Office; it was *in the dayes of his flesh*. So openly do they contradict the Scripture, who contend, that he entred not directly on his Priestly Office until these *dayes of his flesh* were finished and ended. Now in the *dayes of his flesh*, he was compassed with Infirmities, and that because he was in the flesh. (2.) From the *manner* of his Deportment in this discharge of his Office; he did it with *Cries and Tears*. And these also are from the Infirmity of our Nature.

Secondly; The *Acting* of the High-Priest, as so qualified in the Discharge of his Office, is accommodated unto him. For an High-Priest was appointed, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, v. 1. *That he might offer Gifts and Sacrifices for sins.* So it is here affirmed of our Saviour, that he also *offered to God*; which is expressive of a *Sacerdotal Act*, as shall be declared. And this is farther described (1.) by an especial *adjunct* of the Sacrifice he offered, namely, *Prayers and Tears*. (2.) By the *immediate Object* of them, and his Sacrifice which they accompanied; *He that was able to save him from death.* (3.) By the Effect and Issue of the whole; *He was heard in that which he feared.*

Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῴζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, Vers. 7.

Ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ. Syriac; *Also when he was cloathed with flesh*; Arab. *In the dayes of his humanity.* Μετὰ κραυγῆς ἰσχυρᾶς. Syr. *With a vehement out-cry.* Ἀπὸ τῆς εὐλαβείας. This is wholly omitted in the *Syriack*: Only in the next Verse mention of it is introduced, as חלחתא *fear* or *dread*, which is evidently transferred from this place; the Interpreter it seems not understanding the meaning of it in its present construction.

> *Who in the dayes of his flesh, offered up Prayers and Supplications, with a strong cry,* (or vehement out-cry) *and tears unto him that was able to save him from death, and was heard,* (or delivered) *from* (his) *fear.*

The Person here spoken of, is expressed by the Relative ὅς, *Who*; that is, ὁ Κύριος, mentioned *v.* 4. to whose Priesthood thence-forward Testimony is given; *Who*; that is *Christ*, not absolutely, but as an High-Priest. ὅς.

The first thing mentioned of him, is an Intimation of the *Infirmity* wherewith he was attended, in the discharge of his Office, by a Description of the *Time* and Season wherein he was exercised in it; it was ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ; *in the dayes of his flesh.* That these *Infirmities* were in themselves perfectly *sinless*, and absolutely necessary unto him in this Office was before declared. And we may here inquire; (1.) What is meant by the *flesh of Christ*? (2.) What were the *dayes of his flesh*? ταῖς σαρκὸς αὐτοῦ.

The *flesh of Christ*, or wherein he was, is in the Scripture taken two wayes. (1.) Naturally by a *Synecdoche* for his whole Humane Nature; John 1. 14. *The Word was made flesh.* 1 Tim. 3. 16. *God was manifest in the flesh.* Rom. 9. 5. *Of whom was Christ according to the flesh.* Heb. 2. 9, 10. *He partook of flesh and blood,* 1 Pet. 3. 18. *Rom.* 1. 3. see our Exposition on *Chap.* 2. 9, 10, 11. In *this flesh*, or in the *flesh* in this sense, as to the substance of it, Christ still continues. The *Body* wherein he suffered and rose from the dead, was altered upon his Resurrection and Ascension, as to its *Qualities*, but not as to its Substance; it consisted still of Flesh and Bones, *Luke*

24. 39. And the ſame Spirit which when he dyed he reſigned into the Hand of God, was returned unto him again when he was *quickned in the Spirit*, 1 Pet. 3. 18. when God ſhewed *him again the Path of Life*, according to his promiſe, *Pſal.* 16. 11. This fleſh he carried entire with him into Heaven, where it ſtill continueth, though inwardly and outwardly exalted and glorified, beyond our apprehenſion, *Acts* 1. 11. And in this fleſh ſhall he come again unto Judgment, *Acts* 1. 11. *Chap.* 3. 21. *Chap.* 17. 31. *Rev.* 1. 7. For the Union of this Fleſh with the Divine Nature in the Perſon of the Son of God, is eternally indiſſoluble. And they overthrow the Foundation of Faith, who fancy the Lord Chriſt to have any *other Body* in Heaven than what he had on the Earth; as they alſo do who make him to have ſuch fleſh as they can eat every day. It is not therefore the *fleſh of Chriſt* in this ſence as abſolutely conſidered; which is here intended. For the dayes of *this fleſh* abide alwayes, they ſhall never expire to Eternity.

(2.) Fleſh as applyed unto Chriſt, ſignifies the *frailties*, *weakneſſes*, and *infirmities* of our Nature; or our Nature as it is weak and infirm, during this mortal Life. So is the word often uſed, *Pſal.* 78. 39. He remembreth כי בשר המה that they are but *fleſh*; that is, poor, weak, mortal, frail Creatures, *Pſal.* 65. 2. Unto thee ſhall *all fleſh come*; poor helpleſs Creatures ſtanding in need of Aid and Aſſiſtance. So fleſh and blood is taken for that *principle of Corruption* which muſt be done away before we enter into Heaven, 1 *Cor.* 15. 50. And this is that which is meant by the *fleſh of Chriſt* in this place; Humane Nature not yet glorified, with all its *Infirmities*, wherein he was expoſed unto Hunger, Thirſt, Wearineſs, Labour, Sorrow, Grief, Fear, Pain, Wounding, Death it ſelf. Hereby doth the Apoſtle expreſs what he had before laid down, in the Perſon of the High-Prieſt according to the Law, he *was compaſſed with Infirmities*.

Secondly; What were the *days of his fleſh* intended? It is evident that in general his whole Courſe and Walk in this World, may be comprized herein. From his Cradle to the Grave, he bare all the Infirmities of our Nature, with all the dolorous and grievous Effects of them. Hence all his days he was איש מכאבות וידוע חלי, *Iſa.* 53. 3. a *Man of ſorrows*, filled with them, never free from them, and *familiarly acquainted* with Grief, as a Companion that never departed from him. But yet reſpect is not had here unto this whole ſpace of Time; only the ſubject matter treated of, is *limited* unto that Seaſon; it fell out neither before nor after, but in and during the *dayes of his fleſh*. But the Seaſon peculiarly intended, is the cloſe of thoſe dayes, in his *laſt ſuffering*, when all his Sorrows, Tryals, and Temptations came unto an Head. The ſole Deſign of the Expreſſion is to ſhew that when he offered up his Sacrifice, he was encompaſſed with *Infirmities*, which hath an eſpecial Influence into our *Faith and Conſolation*.

Secondly; An account is given of what he did in theſe *dayes of his fleſh*, as an High-Prieſt, being called of God unto that Office. And this in general, was his acting *as a Prieſt*, wherein many things are to be conſidered.

προσενέγκας *Firſt*; The *Act* of his Oblation, in that word προσενέγκας; προσφέρω, is *accedo appropinquo*, or *accedere facio*, when applyed unto things in common uſe, or unto Perſons in the common occaſions of Life. So doth קרב ſignifie in the *Hebrew*, but when it doth ſo, the LXX conſtantly render it by ἐγγίζω and προσεγγίζω, that is, to *draw near*. But when it is applyed to things *Sacred*, they render it by προσφέρω; that is *offero*, or to *offer*. And although this word is ſometimes uſed in the New-Teſtament in the common ſenſe before mentioned; yet it alone, and *no other*, is made uſe of to expreſs an *Acceſs* with *Gifts and Sacrifices*, or Offerings on the Altar; ſee *Matth.* 2. 11. *Chap.* 5. 23, 24. *Chap.* 8. 4. *Mark* 1. 44. *Luke* 5. 14. כי יקריב קרבן, *Levit.* 1. 2. That is, προσφέρῃ δῶρον; *Offer a Gift*, that is, at the Altar. And in this Epiſtle it conſtantly expreſſeth a *Sacerdotal* Act, *Chap.* 5. 1, 3. *Chap.* 8. 3, 4. *Chap.* 9. 7, 9, 14, 25, 28. *Chap.* 10. 1, 2, 8, 11, 12. *Chap.* 11. 4, 17. And προσφορὰ is a Sacred Oblation, or a Sacrifice, *Chap.* 10. 5, 8, 10, 14, 18. Nor is the Word otherwiſe uſed in this Epiſtle; and the end why we obſerve it, is to manifeſt, that it is a *Prieſtly Sacerdotal Offering* that is here intended. He offered as a Prieſt.

δεήσεις καὶ ἱκετηρίας. *Secondly*; The matter of his Offering, is expreſſed by δεήσεις καὶ ἱκετηρίας, *Prayers* and *Supplications*. Both theſe words have the ſame general ſignification. And they alſo agree in this, that they reſpect an eſpecial kind of Prayer, which is for the *averting or turning away* of impendent Evils, or ſuch as are deſerved and juſtly feared. For whereas all ſorts of Prayers may be referred unto two Heads; (1.) Such as are

are *Petitory* for the Impetration of that which is good; (2.) Such as are *deprecatory* for the keeping off, or turning away that which is evil; the latter ſort only are here intended. Δεήσεις are every where *preces deprecatoriæ*; and we render it *ſupplications*, 1 Tim. 2. 1. And *ſupplicationes*, are the ſame with *ſupplicia*; which ſignifies both *Puniſhments* and *Prayers* for the diverting of them; as in the *Hebrew*, חטאת is both ſin, and a Sacrifice for the expiation of it.

Ἱκετηρία is no where uſed in the Scripture but in this place only. In other Authors it originally ſignifies a *Bough*, or *Olive-Branch*, *wrapped about with Wooll or Bayes*, or ſomething of the like Nature, which they carried in their Hands, and lifted up, who were *Supplicants* unto others for the obtaining of Peace from them, or to avert their Diſpleaſure. Hence is the Phraſe of *Velamenta pretendere*, to hold forth ſuch covered Branches. So *Liv. de Bell. Punic. Lib.* 4. *Ramos Oleæ ac velamenta alia ſupplicum porrigentes orare ut reciperent feſtè. Holding forth Olive-Branches, and other covered Tokens uſed by Supplicants, they prayed that they might be received into Grace and Favour.* And *Virgil* of his *Æneas* to *Evander*.

Optime Grajugenum cui me fortuna precari,
Et vitta comptos voluit pretendere Ramos.

And *Herodian* calls them ἱκετηρίας θαλλοὺς; *Branches of Supplication*. Hence the word came to denote a Supplicatory Prayer, the ſame with ἱκέτευμα. And it is in this ſenſe uſually joyned with δεήσεις as here by our Apoſtle. So *Iſoc. de Pace*; ἱκετηρίας πολλὰς καὶ δεήσεις ποιούμενος; *uſing many deprecatory Intreaties and Supplications*. So conſtantly the Heathen called thoſe Prayers, which they made ſolemnly to their Gods, for the averting of impendent Evils, *ſupplicia* and *ſupplicationes*. *Liv. lib.* 10. *Eo anno multa prodigia erant, quorum averruncandorum cauſâ, ſupplicationes in biduum Senatus decrevit*; that is, *Iræ Deûm averruncandæ*, as he ſpeaks *lib.* 8. to turn away the wrath of their Gods. And ſuch a kind of Prayer is that whoſe form is given; in *Cato de re Ruſtic.* cap. 14. *Mars Pater, te precor, quæſoque, ut calamitates intemperiaſque prohibeſſis, defendas, averrunces.* *Heſychius* explains ἱκετηρία by παράκλησις, a word of a much larger ſignification; but ἱκετόσυνα, a word of the ſame Original and Force, by καθαρτήρια, λυτήρια; *Expiations* and *Purgations*, from Guilt deſerving puniſhment; ἱκετηρία, Gloſſ. Vet. *Oratio, precatio ſupplicum*; The Prayer of Suppliants. The word being uſed only in this place in the Scripture, it was not unneceſſary to enquire after the ſignification of it in other Authors. It is an *humble Supplication* for Peace, or deprecation of Evil, with the turning away of Anger. And this ſenſe ſingularly ſuits the ſcope of the Place. For reſpect is had in it to the ſufferings of Chriſt, and the Fear which befel him in the apprehenſion of them as they were *penal*, as we ſhall ſee afterwards.

But it muſt alſo be here farther obſerved, that however this word might be uſed to expreſs the naked *ſupplication* of ſome men in diſtreſs unto others, yet when-ever it is uſed in *Heathen* Authors, with reſpect unto their Gods, it was alwayes accompanied with expiatory Sacrifices, or was the peculiar name of thoſe Prayers and Supplications which they made with thoſe Sacrifices. And I have ſhewed before, that the ſolemn Expiatory Sacrifice of the High-Prieſt among the *Jews* was accompanied with deprecatory Supplications, a form whereof, according to the apprehenſions of their Maſters, I gave out of the *Miſhna*. And ſo he was appointed in the great Sacrifice of Expiation, to confeſs over the Head of the Scape-Goat, all *the iniquities of the Children of Iſrael, and all their tranſgreſſions in all their ſins*, Lev. 16. 21. which he did not without Prayers for the Expiation of them, and deliverance from the Curſe of the Law due to them. And they are not the mere ſupplications of our bleſſed Saviour that are here intended, but as they accompanied and were a neceſſary adjunct of the offering up of Himſelf, his Soul and Body, a real Propitiatory Sacrifice to God. And therefore where-ever our Apoſtle elſewhere ſpeaks of the Offering of Chriſt, he calls it the *Offering of Himſelf*, or of his Body, *Epheſ.* 5. 2. *Heb.* 9. 14, 25, 28. *Chap.* 10. 10. Here therefore he expreſſeth the whole Sacrifice of Chriſt by the *Prayers and Supplications* wherewith it was accompanied, and therefore makes uſe of that word, which peculiarly denotes ſuch Supplications. And he deſcribes the Sacrifice or Offering of Chriſt by this *Adjunct*, for the Reaſons enſuing.

1. To evince what he before declared, that in the *dayes of his fleſh*, when he offered up himſelf unto God, he was encompaſſed with the weakneſs of our Nature, which made *Prayers and Supplications* needful for him, as at all Seaſons, ſo eſpecially in

in Straits and Diftreffes ; when he cryed from the Lyons Mouth, and the Horns of Unicorns, *Pfal.* 22. 21. He was in earneft, and preffed to the utmoft in the Work that was before him. And this expreffion is ufed,

2. That we might ferioufly confider how *great* a Work it was to expiate fin. As it was not to be done without *fuffering*, fo a meer and bare fuffering would not effect it. Not only Death, and a bloody Death was required thereunto, but fuch as was to be accompanied with *Prayers* and *Supplications*, that it might be effectual unto the End defigned, and that he who fuffered it might not be overborn in his undertaking. The Redemption of Souls was *precious*, and muft have ceafed for ever, had not every thing been fet on work which is acceptable and prevalent with God. And,

3. To fhew that the Lord Chrift had now made this Bufinefs his own ; he had taken the whole Work, and the whole *Debt of fin* upon himfelf. He was now therefore to manage it, as if he alone were the Perfon concerned. And this rendred his Prayers and Supplications neceffary in and unto his Sacrifice. And,

4. That we might be inftructed how to make ufe of, and plead his Sacrifice in our ftead. If it was not, if it could not be offered by him but with *Prayers* and *Supplications*, and thofe for the averting of Divine Wrath, and making Peace with God, we may not think to be intereffed therein whilft under the power of lazy and flothful unbelief. Let him that would *go to Chrift*, confider well how *Chrift went to God* for him ; which is yet farther declared,

μετὰ κραυγῆς ἰσχυρᾶς ϗ δακρύων.

Thirdly ; In the *manner* of his offering thefe Prayers and Supplications unto God, whereby he offered up himfelf alfo unto him. He did it μετὰ κραυγῆς ἰσχυρᾶς ϗ δακρύων, with *ftrong crying*, or a ftrong Cry, and Tears. *Chryfoftome* on the place obferves that the Story makes no mention of thefe things. And indeed of his *Tears* in particular it doth not, which from this place alone we know to have accompanied his *Sacerdotal* Prayers. But his ftrong crying is exprefly related. To acquaint our felves fully with what is intended herein, we may confider ; (1.) How it was expreffed in Prophefie ; (2.) How it is related in the Story ; (3.) How reported here by our Apoftle.

(1.) In Prophefie, the Supplications here intended are called his *roaring*, Pfalm. 22. 1. *My God, my God, why haft thou forfaken me ? Why art thou fo far from helping me, and from* דברי שאגתי *the words of my Roaring ?* *Rugitus*, the proper cry of a *Lion*, is κραυγὴ ἰσχυρὰ, *clamor validus*, a ftrong and vehement Outcry. And it is ufed to expref́s fuch a vehemency in Supplications, as cannot be compreffed or confined; but will ordinarily break out into a loud expreffion of it felf ; at leaft fuch an intention of Mind and Affection, as cannot be outwardly expreffed without *fervent outcries*, Pfal. 32. 3. *When I kept filence* ; that is, whilft he was under his perplexities from the guilt of fin, before he came off to a full and clear acknowledgment of it, as v. 5. *My Bones waxed old through my roaring all the day long.* The vehemency of his complainings confumed his natural ftrength. So *Job* 3. 24. *My fighing cometh before I eat,* ויתכו כמים שאגתי, *and my roarings are poured out like waters* ; namely, that break out of any place with great noife and abundance. So is a fenfe of extream preffures and diftreffes fignified. *I have roared by reafon of the difquietment of mine heart*, Pfal. 38. 8. This is κραυγὴ ἰσχυρὰ, a ftrong Cry. And if we well confider his Prayer as recorded *Pfal.* 22. efpecially from *v.* 9. to 21, we fhall find that every word almoft, and fentence, hath in it the *fpirit of roaring* and a ftrong cry, however it were uttered. For it is not meerly the *outward noife*, but the inward earneft intention and ingagement of Heart and Soul, with the greatnefs and depth of the occafion of them that is principally intended.

(2.) We may confider the fame matter as related in Story by the *Evangelifts*. The Prayers intended are thofe which he offered to God during his Paffion, both in the Garden and on the Crofs. The firft are declared *Luke* 22. 44. *And being in an agony, he prayed more earneftly, and his Sweat was as drops of Blood falling on the Earth.* The inward Frame is here declared, which our Apoftle fhadows out by the external expreffions and figns of it, in *ftrong Cries and Tears* : ἐν ἀγωνίᾳ γενόμενος ; *Conftitutus in Agonia.* He was in, under the power of, wholly preffed by an *Agony* ; that is a ftrong and vehement conflict of mind, in and about things dreadful and terrible ; Ἀγωνία is φόβος διαπτώσεως, faith *Nemef. de Natur. Hom.* A dread of utter Ruine. *Timor extrinfecus advenientis mali* ; *Aquin.* A dread of evil to come upon us from without. It fignifies, *Ita vehementi difcriminis objecti metu angi ut quodammodo exanimis & attonitus fis*, faith *Maldonat.* on *Matth.* 26. 37. He prayed ἐκτενέστερον, with more vehement intention of Mind, Spirit, and Body. For the word denotes not a *degree* of the acting of *Grace* in Chrift, as fome have imagined, but the higheft degree of *earneftnefs* in the actings of his Mind, Soul, and Body ; another token of that wonderful conflict wherein he was ingaged, which no Heart can conceive, nor Tongue expref́s. This produced that *preternatural fweat*, wherein θρόμβοι αἵματος, *thick drops of blood* ran from him to the ground. Concerning this he fayes, כמים נשפכתי, *Pfal.* 22. 14. *I am poured out like Water* ; that is, my Blood is fo by an emanation from all parts of my Body, defcending to the ground. And they confult not the Honour of Jefus Chrift, but the maintenance of their own falfe Suppofitions, who affign any ordinary caufe of this *Agony*, with thefe confequents of it, or fuch as other men may have experience of. And this way go many of the Expofitors of the *Roman* Church. So *A Lapid.* in loc. *Nota fecundò hunc Chrifti angorem Lacrymas & fudorem fanguineum, teftem infirmitatis a Chrifto affumptæ, proveniffe ex vivaci imaginatione, flagellationis, coronationis, mortis dolorumque omnium quos mox fubiturus erat ; inde enim naturaliter manabat eorundem Horror & Angor.* He would place the whole caufe of this *Agony*, in thofe previous Fancies, Imaginations or Apprehenfions, which he had of thefe Corporeal Sufferings which were to come upon him. Where then is the *Glory* of his Spiritual ftrength and fortitude ? Where the *Beauty* of the Example which herein he fet before us ? His outward Sufferings were indeed grievous ; but yet confidered merely as fuch, they were as to mere fenfe of pain, beneath what fundry of his *Martyrs* have been called to undergo for his Names fake. And yet we know that many, yea through the power of his Grace in them, the moft of them who have fo fuffered for him in all Ages, have chearfully, joyfully, and without the leaft confternation of Spirit, undergone the exquifite *tortures* whereby they have given up themfelves unto death for him. And fhall we *imagine* that the *Son of God*, who had Advantages for his fupportment and confolation, infinitely above what they had any intereft in, fhould be given up to this dreadful trembling conflict wherein his whole Nature was almoft diffolved, out of a mere Apprehenfion of thofe Corporeal Sufferings which were coming on him ? Was it the fore-thought of them only, and that as fuch, which difpelled the *prefent fenfe* of Divine Love and Satisfaction from the indiffoluble Union of his Perfon, that they fhould not influence his mind with Refrefhments and Confolations ? God forbid we fhould have fuch mean thoughts of what he was, of what he did, of what he fuffered. There were other caufes of thefe things, as we fhall fee immediately.

Again ; on the Crofs it felf it is faid, ἀνεβόησε φωνῇ μεγάλῃ, *Mat.* 27. 46. that is plainly, he Prayed, μετὰ κραυγῆς ἰσχυρᾶς ; *He cryed out with a great out-cry*, or *loud voice*, with a ftrong cry. This was the manner of the *Sacerdotal Prayers of Chrift*, which concerned his Oblation, or the offering himfelf as a Sacrifice, as is reported in the *Evangelift*. The other part of his Sacerdotal Prayer, which expreffed his interceffion on a fuppofition of his Oblation, he performed and offered with all *calmnefs*, quietnefs and fedatenefs of mind, with all affurance and joyful Glory, as if he were actually already in Heaven, as we may fee *John* 17. But it was otherwife with him, when he was to offer himfelf a Sin-Offering in our ftead. If therefore we do compare the 22d *Pfalm*, as applyed and explained by the Evangelifts and our Apoftle, with the 17th of *John*, we fhall find a double Mediatory or *Sacerdotal* Prayer of our Saviour in behalf of the whole Church. The firft was that which accompanied his Oblation, or the offering of himfelf an Expiatory Sacrifice for fin. And this having refpect unto the Juftice of God, the Curfe of the Law, and the punifhment due to fin, was made in an *Agony*, diftref́s and conflict, with wreftlings, expreffed by Cries, Tears, and moft vehement intenfions of Soul. The other, which though in order of Time, antecedent, yet in order of Nature was built on the former, and a fuppofition of the work perfected therein, as is evident *v.* 4. and v. 11. reprefents his *interceffion* in Heaven. The firft was μετὰ κραυγῆς ἰσχυρᾶς ϗ δακρύων ; The other μετὰ πεποιθήσεως ϗ πληροφορίας.

Thefe are the things which are thus expreffed by our Apoftle, *He offered up Prayers and Supplications with ftrong Cries and Tears.* Such was the frame of his Soul, fuch was his Prayer and Deportment in his Sacrifice of himfelf. His Tears indeed are not exprefly mentioned in the Story. But *weeping* was one of thofe Infirmities of our Nature which he was fubject unto. *John* 11. 35. *Jefus wept.* He expreffed his forrow thereby. And being now in the greateft diftref́s, conflict, and forrow which reached

reached unto the Soul, until that was sorrowful to death, as we may well judge that in his dealing with God, he poured out *Tears* with his Prayers; so it is here directly mentioned. So did he here offer up himself through the eternal Spirit.

πρὸς δυνάμενον σῴζειν αὐτὸν ἐκ θανάτου.

Fourthly; The *Object* of this Offering of Christ; He to whom he offered up Prayers and Supplications, is expressed and described. And this was, ὁ δυνάμενος σῴζειν αὐτὸν ἐκ θανάτου; *He that was able to save him from Death*, that had power so to do. It is *God* who is intended, whom the Apostle describes by this *Periphrasis*, for the Reasons that shall be mentioned. He calls him neither *God*, nor the *Father of Christ*, although the Lord Jesus in the Prayers intended, calls upon him by both those Names. So in the Garden he calls him *Father*; *Father, if it be possible, let this Cup pass from me*, Luk. 22. 42. And on the Cross he called him *God*; *My God, my God, why hast thou forsaken me?* Matth. 27. 46. And Father again in the Resignation of his Life and Soul into his hands, *Luke* 23. 46. But in the reporting of these things our Apostle waveth these Expressions, and only describeth God, as *He who was able to save him from Death*. Now this he doth, to manifest the consideration that the Lord Christ at that time had, of *God*, of *Death*, and of the Causes, Consequents, and Effects of it. For his Design is to declare what was the Reason of the frame of the *Soul* of Christ in his Suffering and Offering before described, and what were the Causes thereof.

1. In general, God is proposed as the *Object* of the Actings of Christ's Soul in this offering of himself, as He who had *all Power* in his hand to order all his present Concernments. *To him who was able.* Ability or Power is either *Natural* or *Moral*. Natural Power is strength and active Efficiency; in God *Omnipotency*. Moral power, is Right and Authority; in God *absolute Sovereignty*. And the Lord Christ had respect unto the *Ability* or Power of God in both these senses. In the *first*, As that which he relyed upon for Deliverance. In the *latter*, as that which he submitted himself unto. The former was the Object of his *Faith*; namely, That God by the greatness of his Power could support and deliver him in and under his Tryal. The latter was the Object of his *Fear* as to the dreadful Work which he had undertaken. Now because our Apostle is upon the description of that frame of heart, and these actings of Soul, wherewith our High-Priest offered himself for us unto God, which was with *Prayers and Supplications*, accompanied with *strong Cries and Tears*, I shall consider from these words three Things; considering the Power or Ability of God principally in the latter Way.

(1.) What were the *general Causes* of the State and Condition wherein the Lord Christ is here described by our Apostle, and of the Actings ascribed unto him therein.

(2.) What were the *immediate Effects* of the Sufferings of the Lord Christ in and upon his own Soul.

(3.) What *Limitations* are to be assigned unto them; from all which it will appear why and wherefore he offered up his Prayers and Supplications unto him who was *able to save him from Death*, wherein a fear of it is included, on the account of the *Righteous Authority* of God, as well as a faith of Deliverance from it, on the account of his *Omnipotent Power*.

(1.) The general Causes of his State and Condition with his actings therein, was included in that Consideration and Prospect which he then had of God, Death, and Himself, or the Effects of Death upon him.

1. He considered *God* at that Instant as the *Supream Rector* and Judge of all; The Author of the Law, and the Avenger of it; who had *power of Life and Death*, as the one was to be destroyed, and the other inflicted, according to the Curse and Sentence of the Law. Under *this Notion* he now considered God, and that as actually putting the *Law in Execution*, having Power and Authority to give up unto the sting of it, or to save from it. God represented himself unto him first, as armed and attended with infinite Holiness, Righteousness, and Severity, as one that would not pass by sin, nor acquit the Guilty; and then as accompanied with Supream or *Sovereign Authority* over *Him*, the *Law*, *Life*, and *Death*. And it is of great importance under what *Notion* we consider God when we make our Approaches unto him. The whole *frame* of our Souls, as to fear or confidence, will be regulated thereby.

2. He

2. He considered *Death* not *naturally*, as a Separation of Soul and Body, nor yet merely as a *painful separation* of them, such as was that Death, which in particular he was to undergo; But he looked on it as the *Curse of the Law*, due to sin, inflicted by God, as a just and righteous Judge. Hence in and under it, he himself is said to be *made a Curse*, Gal. 3. 13. This Curse was now coming on Him, as the *sponsor* or *surety* of the New-Covenant. For although he considered *Himself*, and the Effects of things upon himself, yet He offered up these Prayers as our *Sponsor*, that the Work of Mediation which he had undertaken, might have a good and blessed Issue.

From hence may we take a view of that frame of Soul which our Lord Jesus Christ was in, when he *offered* up Prayers and Supplications with strong Cries and Tears, considering God as he who had Authority over the *Law*, and the Sentence of it, that was to be inflicted on him. Some have thought that upon the confidence of the *indissolubleness of his Person*, and the *actual Assurance*, which they suppose, he had alwayes of the Love of God, his *Sufferings* could have no Effect of *Fear*, *Sorrow*, *Trouble*, or *Perplexity* on his Soul, but onely what respected the natural enduring of pain and shame, which he was exposed unto. But the Scripture gives us another account of these Things. It informs us, that he *began to be afraid*, and *sore amazed*, that his *Soul was heavy and sorrowful to death*, that he was in *an Agony*, and afterwards cryed out, *My God, my God, why hast thou forsaken me?* under a sense of Divine Dereliction. There was indeed a mighty acting of *love* in God *toward us*, in the giving up of his Son to death for us, as to his gracious ends and purposes thereby to be accomplished. And his so doing is constantly in the Scripture reckoned on the score of *Love*. And there was alwayes in him, a great love to the *Person of his Son*, and an ineffable complacency in the Obedience of Christ, especially that which he exercised in his Suffering. But yet the *Curse* and punishment which he underwent, was an effect of *Vindictive Justice*, and as such did he look upon it, and conflict with it. I shall not enter into the Debates of those Expressions which have been *controverted* about the Sufferings of Christ; as whether he underwent the *Death of the Soul*, the *second Death*, the *pains of Hell*. For it would cause a *prolix Digression*, to shew distinctly what is essential unto these things, or purely *penal* in them, which alone he was subject unto, and what necessarily follows a state and condition of Personal sin and guilt in them who undergoe them, which he was *absolutely free* from. But this alone I shall say, which I have proved elsewhere, whatever was *due to us* from the Justice of God and Sentence of the Law, that he underwent and suffered. This then was the cause in general of the state and condition of Christ here described, and of his actings therein expressed.

In the second place the Effects of his Sufferings in himself, or his sufferings themselves, on this account, may be reduced in general unto these two Heads.

(1.) His Dereliction. He was under a suspension of the *comforting Influences* of his Relation unto God. His Relation unto God, as his God and Father, was the Fountain of all his Comforts and Joys. The *sense* hereof was now suspended. Hence was that part of his Cry; *My God, why hast thou forsaken me?* The *supporting Influences* of this Relation were continued, but the *comforting Influences* of it were suspended, see *Psal.* 22. 1, 2, 3, *&c.* And from hence, He was filled with *heaviness and sorrow*. This the *Evangelists* fully express; He sayes of himself, that his *Soul was exceeding sorrowful, even unto death*, Matth. 26. 38. which Expressions are *emphatical*, and declare a Sorrow that is absolutely inexpressible. And this Sorrow was the Effect of his *penal Desertion*. For sorrow is that which was the Life of the Curse of the Law. So when God declared the nature of that Curse unto *Adam* and *Eve*, he tells them that he will give them *Sorrow*, and *multiply their Sorrow*, Gen. 3. 16, 17. With this *Sorrow* was Christ now filled, which put him on these strong Cries and Tears for relief. And this Dereliction was possible, and proceeded from hence, in that all Communications, from the Divine Nature unto the Humane, beyond subsistence, were voluntary.

(2.) He had an intimate sense of the *Wrath and Displeasure* of God against the sin that was then imputed unto him. All our sins were then caused by an Act of *Divine and Supream Authority* to meet on him; *or God laid on him the Iniquity of us all*, Isa. 53. 6. Even all our Guilt was imputed unto him, or none of the punishment due unto our sins could have been justly inflicted on him. In this state of things, in that great hour, and wonderful transaction of Divine Wisdom, Grace and Righteousness,

ousness, whereon the Glory of God, the recovery of fallen Man, with the utter condemnation of Sathan depended, God was pleased for a while, as it were, to hold the *Scales of Justice* in *æquilibrio*, that the turning of them might be more conspicuous, eminent, and glorious. In the one Scale, as it were, there was the weight of the first sin and Apostasie from God, with all the consequents of it, covered with the Sentence and Curse of the Law, with the Exigence of Vindictive Justice; a *Weight* that all the Angels of Heaven could not stand under one moment. In the other were the Obedience, Holiness, Righteousness, and *penal sufferings* of the Son of God, all having weight and worth given unto them by the Dignity and Worth of his Divine Person. Infinite Justice kept these things for a season, as it were, at a *poyze*, until the Son of God, by his Prayers, Tears, and Supplications, prevailed unto a glorious success in the delivery of himself and us.

Wherefore (3.) as to the limitation of the Effects of Christ's sufferings in and upon himself, we may conclude in general; (1.) That they were such *only* as are consistent with absolute Purity, Holiness, and freedom from the least Appearance of sin. (2.) Not such as did in the least impeach the *glorious union* of his Natures in the same Person; Nor (3.) such as took off from the Dignity of his Obedience, and merit of his suffering; but were all necessary thereunto. But then (4.) as he underwent, whatever is or can be, grievous, dolorous, afflictive and penal in the Wrath of God, and Sentence of the Law executed; so these things really wrought in him, *Sorrow*, *Amazement*, Anguish, Fear, Dread, with the like *penal Effects* of the Pains of Hell, from whence it was that he offered up *Prayers and Supplications with strong Cries and Tears, unto him that was able to save him from Death*; the event whereof is described in the last clause of the Verse.

Καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας. Καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας; And was heard in that which he feared. To be heard in Scripture signifies two things. (1.) To be *accepted in our Requests*, though the thing requested be not granted unto us. God will *hear me*, is as much as God will accept of me, is pleased with my Supplication, *Psal.* 55. 17. *Psal.* 22. 21. (2.) To be *answered in our Request*. To be heard, is to be delivered. So is this expressed *Psal.* 22. 24. In the first way there is no doubt but that the Father *always heard* the Son, *John* 11. 42. always, in all things, accepted him, and was well-pleased in him. But our enquiry is here, How far the Lord Christ was heard in the *latter way*, so heard as to be *delivered* from what he prayed against. Concerning this observe, that the Prayers of Christ in this matter were of two sorts.

(1.) *Hypothetical* or conditional; such was that Prayer for the *passing of the Cup* from him. *Luk.* 22. 42. *Father, if thou wilt let this Cup pass from me.* And this Prayer was nothing but what was absolutely necessary unto the verity of Humane Nature in that state and condition. Christ could not have been a Man, and not have had an extream *aversation* to the things that were coming upon him. Nor had it been otherwise with him, could he properly have been said to *suffer*. For nothing is *suffering*, nor can be *penal* unto us, but what is grievous unto our Nature, and what it is abhorrent of. This acting of the Inclination of Nature, both in his Mind, Will, and Affections, which in him were purely Holy, our Saviour expresseth in that *conditional* Prayer. And in this Prayer he was thus *answered*. His mind was fortified against the dread and terror of Nature, so as to come unto a perfect composure in the Will of God. *Nevertheless, not my Will but thine be done.* He was heard herein, so far as he desired to be heard. For although he could not but desire deliverance from the whole as he was a man; yet he desired it not *absolutely*, as he was wholly subjected to the Will of God.

(2.) *Absolute*; The chief and principal Supplications which he offered up to him who was able to save him from death were *absolute*, and in them he was absolutely heard and delivered. For upon the presentation of *death* unto him, as attended with the Wrath and Curse of God, he had deep and dreadful apprehensions of it; And how unable the Humane Nature was to undergoe it, and prevail against it, if not mightily supported and carried through by the Power of God. In this condition, it was part of his Obedience, it was his Duty to *pray*, that he might be delivered from the *absolute prevalency of it*; that he might not be cast in his Tryal, that he might not be confounded nor condemned. This he hoped, trusted, and believed, and therefore prayed absolutely for it, *Isa.* 50. 7, 8. And herein he was *heard absolutely*. For so it is said; He was heard, ἀπὸ τῆς εὐλαβείας.

The

Ἀπὸ τῆς εὐλαβείας.

The Word here used, is in a singular construction of speech, and is it self of various significations. Sometimes it is used for a *Religious Reverence*; but such as hath *Fear* joyned with it, that is, the fear of Evil. Frequently it signifies Fear it self, but such a fear as is accompanied with a Reverential Care and Holy Circumspection. The word it self is but once more used in the New-Testament, and that by our Apostle, And *Chap.* 12. 28. where we well render it *Godly Fear*; εὐλαβὴς, the *Adjective* is used three times, *Luk.* 2. 25. *Acts* 2. 5. *Chap.* 8. 2. every where denoting a *Religious Fear*. *Chap.* 11. 7. We render the Verb εὐλαβηθεὶς, by *moved with Fear*; that is, a reverence of God mixed with a dreadful apprehension of an approaching Judgment. And the use of the *Preposition* ἀπὸ, added to εἰσακουσθεὶς is also singular; *Auditus ex metu*, heard from his Fear. Therefore is this Passage variously interpreted by all sorts of Expositors. Some read it, He was heard *because of his Reverence*. And in the exposition hereof they are again divided. Some take Reverence *actively*, for the Reverence he had of God; that is, his Reverential Obedience. He was heard, because of his Reverence, or *Reverential Obedience* unto God. Some would have the Reverence intended to relate to God; the *Reverential Respect* that God had unto him. God heard him from that Holy Respect and Regard which he had of him. But these things are fond, and suit not the design of the place; neither the coherence of the words, nor their construction, nor their signification, nor the scope of the Apostle, will bear this sense. Others render it, *pro metu*; *from* fear, or out of fear. And this also is two wayes interpreted. (1.) Because *heard from fear*, is somewhat an harsh Expression, they explain *auditus*, by *liberatus*, delivered from fear; and this is not improper: So *Grotius*; *Cum mortem vehementer perhorresceret in hoc exauditus fuit ut ab isto metu liberaretur.* In this sense Fear internal and subjective is intended. God relieved him *against his fear*, removing it, and taking it away, by strengthning and comforting of him. Others by fear intend the *thing feared*, which sense our *Translators* follow, and are therefore plentifully reviled and railed at by the *Rhemists*. He was heard; that is, delivered from the things which he feared as coming upon him. And for the vindication of this Sense and Exposition, there is so much already offered by many Learned Expositors, as that I see not what can be added thereunto, and I shall not unnecessarily enlarge my self. And the opposition that is made hereunto, is mannaged rather with clamours and out-cries, than Scripture Reasons or Testimonies. Suppose the Object of the fear of Christ here, to have been what he was delivered from, and then it must be his fainting, sinking, and perishing under the Wrath of God, in the Work he had undertaken. Yet (1.) the same thing is expressed elsewhere unto an *higher Degree* and more emphatically; as where in this state he is said, λυπεῖσθαι καὶ ἀδημονεῖν, and ἐκθαμβεῖσθαι, *Mark* 14. 33. *Luke* 22. 47. to be sorrowful, perplexed, and amazed. (2.) All this argues no more, but that the Lord Christ underwent an Exercise in the opposition that was made unto his Faith, and the mighty conflict he had with that Opposition. That his Faith or Trust in God, were either overthrown or weakned by them, they prove not, nor do any plead them unto that purpose. And to deny that the Soul of Christ was ingaged in an *ineffable Conflict* with the Wrath of God in the Curse of the Law, that his Faith and Trust in God were pressed and tryed to the utmost, by the Opposition made unto them, by fear, dread, and a terrible Apprehension of Divine displeasure due to our sins, is to renounce the benefit of his Passion, and turn the whole of it into a shew, fit to be represented by Pictures and Images, or acted over in Ludicrous Scenes, as it is by the *Papists*.

It remains that we consider the Observations which these words afford us for our Instruction, wherein also their sense and importance will be farther explained. And the first thing that offers it self unto us is; That,

Obs. 1. *The Lord Jesus Christ himself had a Time of Infirmity in this World.* A Season he had wherein he was beset and *encompassed* with Infirmities. So it was with him in the *dayes of his flesh*. It is true, his Infirmities were all *sinless*, but all troublesome and *grievous*. By them was he exposed unto all sorts of Temptations and Sufferings, which are the two Springs of all that is evil and dolorous unto our Nature. And thus it was with him, not for a few dayes, or a short season only, but during his *whole course* in this World. This the Story of the Gospel gives us an account of, and the Instance of his offering up Prayers with *strong Cries and Tears*, puts out of all Question. These things were real, and not acted to make an Appearance or

Representation of them. And hereof himself expresseth his sense; *Psal.* 22. 6, 7. *I am a worm and no man; a reproach of men, and despised of the People: All that see me, laugh me to scorn*; so *v.* 14, 15. How can the Infirmities of our Nature, and a sense of them, be more emphatically expressed. So *Psal.* 69. 20. *Reproach hath broken my heart, and I am full of heaviness; I looked for some to take pity, but there was none; and for Comforters, but I found none.* And *Psal.* 40. 12. *Innumerable evils have compassed me about.* He had not onely our Infirmities, but he felt them, and was deeply sensible both of them, and of the Evils and Troubles which through them he was exposed unto. Hence is that description of him, *Isa.* 53. 3.

Two things are herein by us duly to be considered. First, That it was out of Infinite condescention and *love* unto our Souls, that the Lord Christ took on himself this condition, *Phil.* 2. 6, 7, 8. This state was neither natural nor necessary unto him upon his own account. In himself he was in the *form of God*, and *counted it no robbery to be equal unto God*; but this *mind* was in him, that for our sakes, he would take on himself all these Infirmities of our Nature, and through them, expose himself unto Evils innumerable. It was *voluntary Love*, and not defect, or necessity of Nature, which brought him into this Condition. Secondly, As he had other Ends herein, for these things were indispensibly required unto the Discharge of his *Sacerdotal Office*; so he designed to set us an *Example*, that we should not faint under our Infirmities and Sufferings on their account, *Heb.* 12. 2, 3. 1 *Pet.* 4. 1. And God knows such an Example we stood in need of, both as a *Patern* to conform our selves unto under our Infirmities, and to encourage us in the expectation of a good issue unto our present deplorable condition.

Let us not then think strange, if we have our *season of weakness* and infirmity in this World; whereby we are exposed unto Temptation and Suffering. Apt we are indeed to complain hereof; the whole *Nation of Professors* is full of complaints; one is in Want, Straights, and Poverty; Another in Pain, under Sickness, and variety of Troubles; Some are in distress *for* their Relations, some *from* and by them; some are persecuted, some are tempted, some pressed with Private, some with Publick Concerns; some *are sick*, and *some are weak*, and *some are fallen asleep*. And these things are apt to make us faint, to dispond, and be weary. I know not how others bear up their Hearts and Spirits; for my part, I have much adoe to keep from continual longing, after the embraces of the Dust, and shades of the Grave, as a Curtain drawn over the rest in another World. In the mean time every momentany *Gourd*, that interposeth between the vehemency of Wind and Sun, or our frail fainting Natures and Spirits, is too much valued by us.

But what would we have? Do we consider who, and what, and where we are, when we think strange of these things? These are the *dayes of our flesh*, wherein these things are due to us and unavoidable, *Man is born to trouble, as the sparks flie upward*, Job 5. 7. Necessarily and abundantly. All complaints, and all contrivances, whereby we endeavour to extricate our selves from those *innumerable Evils* which attend our weak frail infirm condition, will be altogether vain. And if any through the flatteries of *youth*, and health, and strength, and wealth, with other satisfactions of their Affections, are not sensible of these things, they are but in a *pleasant dream*, which will quickly pass away.

Our only relief in this condition, is a due regard unto our *great Example*, and what he did, how he behaved himself in the *dayes of his flesh*, when he had more difficulties and miseries to conflict with, then we all. And in him we may do well to consider three Things.

(1.) His *Patience*, unconquerable and unmoveable in all things that befel him in the dayes of his flesh. He did not *cry, nor lift up, nor cause his Voice to be heard in the streets*, Isa. 42. 2. Whatever befel him, he bore it quietly and patiently. Being buffeted, he threatned not; being reviled, he reviled not again. As a Sheep before his Shearers is dumb, so he opened not his mouth. (2.) His *Trust in God*. By this Testimony that it is said of him, *I will put my Trust in God*, doth our Apostle prove that he had the same Nature with us, subject to the same Weakness and Infirmities, *Heb.* 2. 13. And this we are taught thereby, that there is no management of our Humane Nature, as now beset with Infirmities, but by a constant Trust in God. The whole Life of Christ therein was a Life of Submission, Trust, and Dependance on God. So that when he came to his last suffering, his Enemies fixed on that to reproach him withal, as knowing how constant he was in the Profession thereof, *Psal.*

Psal. 22. 8. *Mat.* 27. 43. (3.) His *earnest fervent Prayers and Supplications*, which are here expressed by our Apostle, and accommodated unto the dayes of his flesh. Other Instances of his Holy Gracious deportment of himself, in that condition wherein he set us an *Example* might be insisted on, but these may give us an entrance into the whole of our Duty. *Patience*, *Faith*, and *Prayer*, will carry us comfortably and safely through the whole course of our frail and infirm Lives in this World.

A Life of Glory may ensue after a Life of Infirmity. If, saith our Apostle, we have hope in *this Life* only, then were we of all men the most miserable. For besides that we are obnoxious to the same common Infirmities within, and Calamities without, with all other men, there is and ever will be a peculiar sort of distress that they are exposed unto who will *live Godly* in Christ Jesus. But there is nothing can befal us, but what may issue in Eternal Glory. We see that it hath done so with Jesus Christ. His season of Infirmity is issued in Eternal Glory. And nothing but unbelief and sin can hinder ours from doing so also. *Obs.* 2.

The Lord Christ is no more now in a state of Weakness and Temptation; the dayes of his flesh are past and gone. As such the Apostle here makes mention of them. And the Scripture signally in sundry places takes notice of it. This account he gives of himself; *Rev.* 1. 18. *I am he that liveth, and was dead, and behold I am alive for evermore.* The state of Infirmity and weakness, wherein he was obnoxious unto death, is now past, he now lives for evermore. Henceforth he dyeth no more, Death hath no more power over him, nor any thing else that can reach the least trouble unto him. With his Death ended the *dayes of his flesh*. His revival or return unto Life, was into absolute eternal, unchangeable Glory. And this Advancement is expressed by, *his sitting at the right Hand of the Majesty on High*, which we have before declared. He is therefore now no more on any account obnoxious; (1.) Unto the *Law*, the Sentence or Curse of it. As he was made of a Woman, he was made under the Law, and so he continued all the *dayes of his flesh*. Therein did he fulfil all the Righteousness it required, and answered the whole penalty for sin that it exacted. But with the dayes of his flesh ended the Right of the Law towards him, either as to require obedience of him, or exact suffering from him: hence a little before his expiration on the Cross, he said concerning it, *it is finished*. And hereon doth our freedom from the Curse of the Law depend. The Law can claim no more dominion over a Believer then it can over Christ himself. He lives now out of the reach of all the power of the Law, to plead his own obedience unto it, satisfaction of it, and tryumph over it, in the behalf of them that believe on him. Nor (2.) unto *Temptations*. These were his constant Attendants and Companions during the dayes of his flesh. What they were, and of what sorts, we have in part before discoursed. He is now freed from them and above them, yet not so but that they have left a *compassionate sense* upon his Holy Soul, of the straights and distresses which his Disciples and Servants are daily brought into by them, which is the Spring and Foundation of the Relief he communicates unto them. Nor (3.) unto *Troubles*, Persecutions, or Sufferings of any kind. He is not so in his own Person. He is far above, out of the reach of all his Enemies. Above them in Power, in Glory, in Authority and Rule. There is none of them but he can crush at his pleasure, and dash *them in pieces like a Potters Vessel*. He is indeed still hated as much as ever, *maligned* as much as in the dayes of his flesh, and exposed unto the utmost Power of *Hell* and the World in all his Concerns on the Earth. But he *laughs all his enemies to scorn*, he hath them in derision, and in the midst of their wise Counsels, and mighty Designs, disposes of them and all their undertakings, unto his Ends and Purposes, not their own. He is pleased indeed as yet to *suffer*, and to be persecuted in his Saints and Servants, but that is from a gracious Condescension, by vertue of a Spiritual Union, not from any necessity of state or condition. And some may hence learn how to fear him, as others may and do to *put their Trust* in Him. *Obs.* 3.

The Lord Christ filled up every season with Duty, with the proper Duty of it. The *dayes of his flesh*, were the only season wherein he could *offer* to God; and he missed it not, he did so accordingly. Some would not have Christ offer himself until he came to Heaven. But then the *season of offering* was past. Christ was to use no *strong Cries and Tears* in Heaven, which yet were necessary Concomitants of his Oblation. *Obs.* 4.

lation. It is true; in his glorified ſtate, he continually repreſents in Heaven the Offering that he made of himſelf on the Earth, in an effectual Application of it unto the Advantage of the Elect. But the *Offering it ſelf* was in the *dayes of his fleſh*. This was the only ſeaſon for that Duty; for therein onely was he meet unto this Work, and had proviſion for it. Then was his *Body* capable of pain, his *Soul* of ſorrow, his *Nature* of diſſolution, all which were neceſſary unto this Duty. Then was he in a condition wherein Faith, and Truſt, and Prayers, and Tears, were as neceſſary unto himſelf, as unto his Offering. This was his *Seaſon*, and he miſſed it not. Neither did he ſo on any other occaſion during the dayes of his fleſh, eſpecially thoſe of his *publick Miniſtry*; wherein we ought to make him our Example.

Obſ. 5. *The Lord Chriſt in his offering up himſelf for us, laboured and travelled in Soul to bring the Work unto a good and holy iſſue.* An hard labour it was, and as ſuch it is here expreſſed. He went through it with Fears, Sorrows, Tears, Outcries, Prayers, and humble Supplications. This is called עמל נפשו, the preſſing, wearying, laborious *travel of his Soul*, Iſa. 53. 11. He laboured, was ſtraightned and pained to bring forth this glorious Birth. And we may take a little proſpect of this *Travel of the Soul* of Chriſt as it is repreſented unto us. 1. All the holy, *natural Affections* of his Soul, were filled, taken up, and extended to the utmoſt capacity, in acting and ſuffering. The *travel* of our Souls lie much in the Engagement and Actings of our Affections. Who is there who hath been acquainted with great *Fears*, great *Sorrows*, great *Deſires*, great and ardent *Love*, who knows it not? All and every one of theſe had now their Sayles filled in Chriſt, and that about the higheſt, nobleſt, and moſt glorious Objects that they are capable of. The Sorrows of his Holy *Mother*, *Luk.* 2. 35. the Danger of his *Diſciples*, *Zech.* 13. 7. the Scandal of the *Croſs*, the Shame of his *Suffering*, *Heb.* 12. 2. the *ruine* of his People according to the fleſh, for their ſin, *Luk.* 23. 28, 29, 30; with ſundry other the like Objects and Conſiderations, filled and exerciſed all his *natural Affections*. This put his Soul into Travel, and had an Influence into the conflict wherein he was ingaged. (2.) All his *Graces*; the gracious Qualifications of his Mind and Affections, were in alike manner, in the height of their Exerciſe. Both thoſe whoſe immediate Object was God himſelf, and thoſe which reſpected the Church, were all of them excited, drawn forth, and ingaged. As (1.) *Faith* and *Truſt in God*. Theſe himſelf expreſſeth in his greateſt Tryal, as thoſe which he betook himſelf unto, *Iſa.* 50. 7, 8. *Pſal.* 22. 9, 10. *Heb.* 2. 13. Theſe *Graces* in him were now tryed to the utmoſt. All their ſtrength, all their efficacy, was exerciſed and proved. For he was to give in them an Inſtance of an excellency in *Faith*, riſing up above the inſtance of the provocation that was in the unbelief of our firſt Parents, whereby they fell off from God. There is no *Object* about which Faith can be exerciſed, no *Duty* which it worketh in and by, but what it was now applyed unto, and in, by Jeſus Chriſt. (2.) *Love to Mankind*. As this in his Divine Nature was the peculiar Spring of that Infinite Condeſcenſion whereby he took our Nature on him for the Work of Mediation, *Phil.* 2. 6, 7, 8. So it wrought mightily and effectually in his *Humane Nature*, in the whole courſe of his Obedience, but eſpecially in the *offering of himſelf* unto God for us. Hence where there is mention made of his giving himſelf for us, which was in the Sacrifice of himſelf, commonly the cauſe of it is expreſſed to have been his Love. The Son of God *loved me*, and gave himſelf for me, *Gal.* 2. 20. Chriſt *loved the Church* and gave himſelf for it, *Ephes.* 5. 25, 26. He *loved* us, and waſhed us from our ſins in his own Blood, *Rev.* 1. 5. With this Love his Soul now travelled, and laboured to bring forth the bleſſed Fruits of it. The workings of this love in the Heart of Chriſt, during the Tryal inſiſted on, whereby he ballanced the ſorrow and diſtreſs of his ſufferings, no Heart can conceive, nor Tongue expreſs. (3.) *Zeal* to the Glory of God. Zeal is the height of careful ſolicitous Love. The Love of Chriſt was great to the Souls of Men; but the life of it lay in his love to God, and zeal for his Glory. This he now *laboured* in; namely, that God might be glorified in the ſalvation of the Elect. This was committed unto him, and concerning this he took care that it might not miſcarry. (4.) He was now in the higheſt exerciſe of *Obedience* unto God, and that in ſuch a peculiar manner, as before he had no occaſion for. It is obſerved as the height of his Condeſcenſion, that he was *obedient unto Death*, the death of the Croſs, *Phil.* 2. 8. This was the higheſt Inſtance of Obedience that God ever had from a Creature, becauſe performed by him who was God alſo. And if the

the Obedience of *Abraham* was ſo acceptable to God, and was ſo celebrated when he was *ready to offer up his Son*; How glorious was that of the Son of God, who *actually offered* up himſelf, and that in ſuch a way and manner, as *Iſaac* was not capable of being offered? And there was an eminent ſpecialty in this part of his Obedience; Hence v. 8. it is ſaid, that he *learned Obedience by the things which he ſuffered*; which we ſhall ſpeake to afterwards. And in the exerciſe of this *Obedience* that it might be full, acceptable, meritorious, every way anſwering the terms of the Covenant between God and him about the Redemption of Mankind, he laboured and travelled in Soul. And by this his Obedience was a compenſation made for the diſobedience of *Adam*, Rom. 5. 19. So did he travel in the exerciſe of *Grace*. (3dly) He did ſo alſo with reſpect unto that confluence of calamities, diſtreſſes, pains, and miſeries, which was upon his whole Nature. And that in theſe conſiſted no ſmall part of his Tryals, wherein he underwent and ſuffered the utmoſt which *humane nature* is capable to undergoe, is evident from the deſcription given of his dolorous ſufferings both in Propheſie, *Pſal.* 22. *Iſa.* 53. and in the *ſtory* of what befel him in the *Evangeliſts*. In that death of the Body which he underwent, in the means and manner of it, much of the *curſe* of the Law was executed. Hence our Apoſtle proves that he was made a *curſe* for us, from that of *Moſes*, *Curſed is every one that hangeth on a Tree*, *Gal.* 3. 13. *Deut.* 21. 22, 23. For that ignominy of being *hanged on a Tree*, was peculiarly appointed to repreſent the Execution of the Curſe of the Law on Jeſus Chriſt, who in his own Body bore *our ſins on the Tree*, 1 Pet. 2. 24. And herein lies no ſmall myſtery of the Wiſdom of God. He would have a Reſemblance among them who ſuffered under the Sentence of the Law, of the ſuffering of Chriſt. But in the whole Law there was no appointment that any one ſhould be put to death by being *hanged*. But whereas God foreknew that at the time of the ſuffering of Chriſt, the Nation would be under the Power of the *Romans*, and that the Sentence of Death would be inflicted after their manner, which was by being *nailed unto*, and *hanging on a Croſs*, he ordered for a prefiguration hereof, that ſome great Tranſgreſſors, as Blaſphemers, and open Idolaters, after they were ſtoned, ſhould be *hanged up on a Tree*, to make a Declaration of the Curſe of the Law inflicted on them. Hence it is peculiarly ſaid of ſuch a one, *He that is hanged on the Tree, is the Curſe of God*; becauſe God did therein repreſent the ſuffering of him, who underwent the *whole Curſe* of the Law for us. And in this manner of his Death, there were ſundry things concurring. (1.) A *natural ſign* of his readineſs to embrace all ſinners that ſhould come unto him, his Arms being, as it were, ſtretched out to receive them, *Iſa.* 42. 22. *Chap.* 65. 1. (2.) A *moral token* of his condition, being left as one rejected of all between Heaven and Earth for a ſeaſon; but in himſelf interpoſing between Heaven and Earth, the Juſtice of God and Sins of Men, to make Reconciliation and Peace, *Epheſ.* 2. 16, 17. (3.) The accompliſhment of *ſundry Types*; As (1.) of that, of him who was *hanged on a Tree*, as curſed of the Lord, *Deut.* 21. 22. (2.) Of the *brazen Serpent* which was lifted up in the Wilderneſs, *John* 3. 14. with reſpect whereunto, he ſayes that when *he is lifted up*, he would draw all men to him, *Joh.* 12. 32. (3.) Of the *Wave-Offering*, which was moved, ſhaken, and turned ſeveral ways; to declare that the Lord Chriſt in this offering of himſelf, ſhould have reſpect unto *all parts of the World*, and all ſorts of Men, *Exod.* 29. 26. And in all the concerns of this Death, all the means of it, eſpecially as it was an effect of the Curſe of the Law, or penal immediately from God himſelf, (for he that is hanged on a Tree is accurſed of God) did he labour and travel in the Work that lay before him. (4.) The conflict he had with *Sathan* and all the Powers of Darkneſs, was another part of his *Travel*. This was the Power of Men, and power of Darkneſs, *Luk.* 22. 53. The time when the Prince of this World came, *Joh.* 16. to try the utmoſt of his Skill, Intereſt, Horror, Rage, and Power for his Deſtruction. Then were all infernal Principalities and Powers engaged in a conflict with him, *Col.* 2. 14, 15. What-ever Malice, Poyſon, Darkneſs, Dread, may be infuſed into Diabolical Suggeſtions, or be mixed with external Repreſentations of things to the ſight, or imagination, he was now contending with. And herein he laboured for that victory and ſucceſs which in the iſſue he did obtain, *Col.* 2. 13, 14. *Heb.* 2. 14. 1 *John* 3. 8. (5.) His inward conflict, in the making his *Soul an Offering for ſin*, in his Apprehenſions, and undergoing of the Wrath of God due unto ſin, hath been already ſpoken unto, ſo far as is neceſſary unto our preſent purpoſe. (6.) In, and during all theſe things, there was in his Eye continually that unſpeakable Glory that was ſet before

fore him, of being the Repairer of the Breaches of the Creation, the Recoverer of Mankind, the Captain of Salvation unto all that obey him, the Deſtruction of Satan, with his Kingdom of Sin and Darkneſs, and in all, the great *Reſtorer* of Divine Glory, to the eternal praiſe of God. Whilſt all theſe things were in the height of their tranſaction, Is it any wonder if the Lord Chriſt laboured and travelled in Soul, according to the Deſcription here given of him?

Obſ. 6. *The Lord Chriſt in the Time of his Offering and Suffering, conſidering God with whom he had to do, as the Sovereign Lord of Life and Death, as the Supream Rector and Judge of all, caſts himſelf before him with moſt fervent Prayers for Deliverance, from the Sentence of Death and the Curſe of the Law.* This gives the true account of the Deportment of our Saviour in his Tryal here deſcribed. There are two great miſtakes about the Sufferings of Chriſt, and the condition of his Soul therein: Some, place him in that *ſecurity*, in that ſenſe and enjoyment of Divine Love, that they leave neither Room nor Reaſon for the *fears*, *cries*, and *wreſtlings* here mentioned; indeed ſo as that there ſhould be nothing *real* in all this Tranſaction, but rather that all things were done for oſtentation and ſhew. For if the Lord Chriſt were alwayes in a full comprehenſion of Divine Love, and that in the Light of the *Beatifick Viſion*; what can theſe Conflicts and Complaints ſignifie? Others grant that he was in real Diſtreſs and Anguiſh; but they ſay it was meerly on the account of thoſe *outward ſufferings* which were coming on him, which, as we obſerved before, is an intollerable Impeachment of his Holy Fortitude and conſtancy of Mind. For the like outward things have been undergone by others, without any tokens of ſuch conſternation of Spirit. Wherefore to diſcern aright the true frame of the Spirit of Chriſt, with the Intention of his *Cries and Supplications*, the things before inſiſted on, are duly to be conſidered.

(1.) How great a matter it was, to *make peace with God for ſinners, to make Atonement and Reconciliation for ſin.* This is the Life and Spirit of our Religion, the Center wherein all the Lines of it do meet, *Phil.* 3. 8, 9, 10. 1 *Cor.* 2. 2. *Gal.* 6. 14. And thoſe by whom a due and conſtant conſideration of it is neglected, are ſtrangers unto the *animating Spirit* of that Religion which they outwardly profeſs. And therefore Satan doth imploy all his Artifices to divert the minds of men from a due meditation hereon, and the exerciſe of Faith about it. Much of the Devotion of the *Romaniſts* is taken up in dumb Shews, and painted Repreſentations of the Sufferings of Chriſt. But as many of their *ſcenical Fancies* are childiſhly ridiculous, and unworthy of men who have the leaſt apprehenſion of the Greatneſs and *Holineſs* of God; or that he is a Spirit, and will be *worſhipped in Spirit and in Truth*; ſo they are none of them of any other uſe, but to draw off the mind, not only from a *ſpiritual* contemplation of the Excellency of the Offering of Chriſt, and the Glorious Effects thereof, but alſo from the *rational* comprehenſion of the Truth of the Doctrine concerning what he did and ſuffered. For he that is inſtructed in, and by the taking, ſhutting up, and ſetting forth of a *Crucifix*, with painted Thorns, and Nails, and Blood, with *Jews*, and *Theives*, and I know not what other company about it, is obliged to believe, that he hath, if not all, yet the principal part at leaſt of the Obedience of Chriſt in his ſuffering repreſented unto him. And by this means is his mind taken off from enquiring into the great *Tranſactions* between God and the Soul of Chriſt, about the finiſhing of ſin, and the bringing in of everlaſting Righteouſneſs, without which thoſe other things which by carnal means, they repreſent unto the carnal minds and imaginations of men, are of no value nor uſe. On the other hand, the *Socinians* pleaſe themſelves, and deceive others with a vain imagination, that there was no ſuch work to be done now with God as we have declared. If we may believe them, there was no Atonement to be made for ſin, no Expiatory Sacrifice to be offered, no Peace thereby to be made with God, no Compenſation to his Juſtice, by anſwering the Sentence and Curſe of the Law due to ſin. But certainly if this ſort of men had not an unparallel'd mixture of confidence and dexterity, they could not find out Evaſions unto ſo many expreſs Divine Teſtimonies as lie directly oppoſite to their fond imagination, unto any tolerable ſatisfaction in their own minds; or to ſuppoſe that any men can with patience bear the account they muſt give of the *Agony*, *Prayers*, *Cries*, *Tears*, *Fears*, *Wreſtlings*, and Travel of the Soul of Chriſt on this Suppoſition. But we may paſs them over at preſent as expreſs Enemies of the Croſs of Chriſt; that is, of that *Croſs* whereby he made Peace with God for ſinners;

ners; as *Eph.* 2. 14, 15, 16. Others there are who by no means approve of any diligent enquiry into theſe Myſteries. The whole Buſineſs and Duty of Miniſters and others, is in their mind to be converſant in and about *Morality*. For this Fountain and Spring of Grace, this Baſis of Eternal Glory, this Evidence and Demonſtration of Divine Wiſdom, Holineſs, Righteouſneſs and Love, this great diſcovery of the purity of the Law, and vileneſs of ſin; this firſt, great, principal ſubject of the Goſpel, and motive of Faith and Obedience, this Root and Cauſe of all Peace with God, all ſincere and incorrupted Love towards him, of all Joy and Conſolation from him, they think it ſcarcely deſerves a place in the Objects of their Contemplation, and are ready to gheſs, that what men write and talk about it, is but *Phraſes*, *Canting*, and *Fanatical*. But ſuch as are admitted into the fellowſhip of the Sufferings of Chriſt, will not ſo eaſily part with their immortal intereſt and concern herein. Yea, I fear not to ſay, that he is likely to be the beſt, the moſt humble, the moſt holy and fruitful Chriſtian, who is moſt ſedulous and diligent in ſpiritual enquiries into this great *Myſtery of the Reconciliation of God* unto ſinners, by the Blood of the Croſs, and in the exerciſe of the Faith about it. Nor is there any ſuch powerful means of preſerving the Soul in a conſtant abhorrency of ſin, and watchfulneſs againſt it, as a due apprehenſion of what it coſt to make Atonement for it. And we may alſo learn hence,

(2.) *That a ſight and ſenſe of the Wrath of God due unto ſin, will be full of dread and terror for the Souls of men, and will put them to a great conflict with wreſtling for Deliverance.* We find how it was with the Lord Chriſt in that Condition. And ſuch a view of the Wrath of God, all men will be brought unto ſooner or later. There is a view to be had of it in the *Curſe* of the Law for the preſent; there will be a more terrible expreſſion of it in the *execution* of that Curſe at the laſt day, and no way is there for to obtain a Deliverance from the diſtreſs and miſery wherewith this proſpect of Wrath due to ſin is attended, but by obtaining a *ſpiritual view* of it in the Croſs of Chriſt, and acquieſcing by Faith in that Atonement.

Obſ. 7. *In all the preſſures that were on the Lord Jeſus Chriſt, in all the Diſtreſſes he had to conflict withal in his ſuffering, his Faith for deliverance and ſucceſs, was firm and unconquerable.* This was the Ground he ſtood upon in all his Prayers and Supplications.

Obſ. 8. *The ſucceſs of our Lord Jeſus Chriſt in his Tryals as our Head and Surety, is a Pledge and Aſſurance of ſucceſs unto us in all our Spiritual Conflicts.*

VERSE VIII.

THe things diſcourſed in the foregoing Verſe, ſeem to have an *inconſiſtency* with the Account given us concerning the Perſon of Jeſus Chriſt, at the Entrance of this Epiſtle. For he is therein declared to be the *Son of God*, and that in ſuch a glorious manner, as to be deſervedly exalted above all the Angels in Heaven. He is ſo ſaid to be the Son of God, as to be the *brightneſs of the Father's Glory*, and the *expreſs Image of his Perſon*, even partaker of the ſame Nature with him; God by whom the Heavens were made, and the *foundations of the Earth* were laid, *Chap.* 1. 8, 9, 10. Here he is repreſented in a low, diſtreſſed condition, humbly, as it were, *begging for his Life*, and pleading with *ſtrong Cries and Tears*, before him who was able to deliver him. Theſe things might ſeem unto the *Hebrews* to have ſome kind of Repugnancy unto one another. And indeed they are a *ſtone of Stumbling*, and a *Rock of Offence* unto many at this day; they are not able to *reconcile* them in their Carnal Minds and Reaſonings. Wherefore ſince it is by all acknowledged, that he was truly and really, in the low diſtreſſed condition here deſcribed, they will not allow that he was the *Son of God*, in the way declared by the Apoſtle, but invent *other Reaſons* of their own, for which he ſhould be ſo termed. Their Pleas and Pretences we have diſcuſſed elſewhere. The aim of the Apoſtle in this place, is not to refel the *Objections* of Unbelievers, but to inſtruct the *Faith* of them who do believe, in the Truth and Reaſon of theſe things. For he doth not only manifeſt that they were all poſſible, upon the account of *his participation of fleſh and blood*, who was in himſelf the Eternal Son of God; but alſo that the whole of the Humiliation and Diſtreſs thereon

thereon ascribed unto him, was necessary with respect unto the *Office* which he had undertaken to discharge, and the Work which was committed unto him. And this he doth in the next ensuing and following Verses.

Vers. 8. Καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν.

I observed before that the *Syriack Translation* hath transposed some Words in these two Verses; and thus reads this latter of them; *And although he were a Son, from the Fear and Sufferings which he underwent*, he learned Obedience. That concerning *Fear* is traduced out of the foregoing Verse, where it is omitted. Some Copies of the *Vulgar* read, *Et quidem cum esset Filius Dei*; As do our old English Translations restoring it before its connection, as also in other places. The *Rhemists* only; *And truly whereas he was the Son*; no other Translation acknowledgeth the Addition, of, *God*. *Arias*: *Existens Filius*; which some other Translations add some Epithete unto to expresse the Emphasis; a *Faithful Son*, *Ethi.* a *Son always*, *Arab.*

Although he were a Son, yet learned he obedience by (or from) *the things which he suffered.*

Καίπερ. Καίπερ; *Quamvis*, *Tametsi*, *Although*. An *Adversative*, with a Concession. An Exception may be supposed unto what was before delivered. Namely, if *he were a Son*, how came he so to Pray and Cry, so to stand in need of Help and Relief? this is here tacitely inserted, saith the Apostle, *although* he were so, yet these other things were necessary. And this gives us a connexion of the words unto those foregoing. But according to the Apostle's usual way of Reasoning in this *Epistle*, there is also a prospect in this Word towards the necessity and advantage of his being brought into the condition described; which in our *Translation* is supplyed by the Addition of, *yet*.

Υἱὸς ὤν. Υἱὸς ὤν; *He were a Son*; and yet being a Son; that is, *such* a *Son* as we have described; or, *that Son of God*. It was no great nor singular thing for a *Son* or Child of God by Adoption, to be chastised, to suffer, and thereby to be instructed unto Obedience. He therefore speaks not of him as a Son on *any common account*, or such as any meer Creature can claim interest in. But he was *God's own Son*, Rom. 8. 3. the *only begotten of the Father*, John 1. 14. who was himself also in the *Form of God*, Phil. 2. 7. That *He* should do the Thing here spoken of, is great and marvellous. Therefore is it said that he did thus, *Although he were a Son*. Two things are included herein; namely, in the Introduction of Christ in this place under that Title of the Son. (1.) The *necessity* of doing what is here ascribed unto him, with respect unto the end aimed at. And this is more fully declared in the next Verse. The things that were in themselves necessary unto the great End of the Glory of God in the Salvation of the Elect, were not to be waved by Christ, *although he were the Son*. (2.) His *Love*, that he would submit to this Condition for our sake. On his own Account no such thing was required of him, or any way needful unto him; but for our sakes (such was his Love) he would do it, *although he were a Son*.

Besides; whereas the Apostle is comparing the Lord Christ as an High-Priest, with *Aaron* and those of his Order, he intimates a double advantage which he had above them. (1.) That he was *a Son*, whereas they were *Servants* only; as he had before expressed the same difference in comparing him with *Moses*, Chap. 3. 4, 5, 6. (2.) That he *learned Obedience* by what he suffered; which few of them did, none of them in the same way and manner with him.

Ἔμαθεν, ἀφ' ὧν ἔπαθε, τὴν ὑπακοήν.

As to the manner of the Expression, or *Phraseologie*; ἀφ' ὧν seems to be put for ἐξ ὧν; *by*, *out of*, *from*, the things. And moreover there is an *Ellipsis*, or a *Metaptosis* in the words; being put for, ἔμαθεν ἀπ' ἐκείνων ἃ ἔπαθε; and so we expresse the sense in our Translation. Also the *Paronomasia* which is in them, ἔμαθεν ἀφ' ὧν ἔπαθε, is observed by all. And there is some correspondence in the whole unto that common antient Saying, τὰ παθήματα μαθήματα.

Three things we are to enquire into; (1.) What is the *Obedience* which is here intended. (2.) How Christ is said to *learn* it. (3.) By what means he did so.

(1.) ὑπακοὴ,

(1.) Ὑπακοὴ, is, an *Obediential Attendance* unto the Commands of Another. A due consideration of, a ready complyance with *Authoritative* Commands. For the word cometh from that which signifieth to *Hearken* or Hear. Hence to hearken or hear, is frequently in the Scripture used, for to *obey*; and to *refuse to hear*, is to be stubborn and disobedient. Because *Obedience* respects the Commands of another, which we receive, and become acquainted withal by hearing; and a readiness with diligence therein, is the great means to bring us unto Obedience: ὑπακοὴ therefore, is an Obediential Complyance with the commands of another, when we hear, and thereby know them. τὴν ὑπακοήν.

This Obedience in Christ was two-fold. (1.) General in the whole course of his Holy Life in this World. *Every thing he did, was not onely materially Holy*, but *formally Obediential*. He did all things because it was the Will and Law of God that so he should do. And this Obedience to God, was the Life and Beauty of the Holiness of Christ himself; yea *Obedience* unto God in any Creature, is the formal Reason constituting any Act or Duty, to be Good or Holy. Where that consideration is excluded, what-ever the matter of any Work or Duty may be, it is neither Holy nor accepted with God. Wherefore the whole course of the Life of Christ, was a course of Obedience unto God, whereon he so often professed, that he *kept the Commands*, and *did the Will of* him that sent him, thereby fulfilling all Righteousness. But yet this is not the Obedience here peculiarly intended, although no part of it can be *absolutely excluded* from the present Consideration. For whereas this Obedience hath respect unto suffering, he *learned it from the things that he suffered*, his whole Life was a Life of Suffering. One way or other, he *suffered* in all that he did, at least when, and whilst he did it. His state in this World, was a state of Humiliation and Exinanition, which things have *suffering* in their Nature. His outward condition in the World, was mean, low and contemptible, from which *sufferings* are inseperable. And He was in all things continually exposed unto Temptations, and all sorts of Oppositions from Satan and the World; this also added to his Sufferings.

(2.) But yet moreover, there was a *peculiar Obedience* of Christ, which is intended here in an especial manner. This was his Obedience in *dying*, and in all things that tended immediately thereunto. *He became obedient to Death, even the Death of the Cross*; for this *Commandment* had he of his Father, that he should lay down his Life; and therefore did it in a way of Obedience. And this especial Obedience to the Command of God for suffering and dying the Apostle here respects. With regard hereunto, he said of old, *Lo, I come, in the Volumn of thy Book it is written of me; I delight to do thy Will, O my God*, Psal. 40. 7, 8. which was in the offering up of himself a Sacrifice for us, as our Apostle declares, *Heb.* 10, 9, 10. And concerning the things which befel him herein, he sayes he *was not rebellious, but gave his Back to the Smiters, and his Cheeks to them that plucked off the Hair*, Isa. 50. 6.

Concerning this *Obedience*, it is said, that ἔμαθε, *he learned it*. Μανθάνω, is to learn as a *Disciple*; with an humble willing subjection unto, and a ready reception of the Instructions given. But of the Lord Christ it is said here, he *learned Obedience*; not that he *learned to obey*, which will give us light into the meaning of the whole. For to *learn Obedience*, may have a three-fold sense. (1.) To learn it *materially*, by coming to know *That* to be our Duty, to be required of us, which before we knew not, or at least did not consider as we ought. So speaks the *Psalmist*; *Before I was afflicted, I went astray, but now have I learned thy Commandments*. God *by* his Chastisements, and *under* them, taught him the Duties he required of him, and what diligent attendance unto them was necessary for him. But thus our Lord Jesus *learned not Obedience*, nor could so do. For he knew before-hand all that he was to do, or undergoe, what was proposed unto him, what was to come upon him in the discharge of his Office, and performance of the Work he had undertaken. And the Law of the whole of it was *in his heart*; no Command of God was new to him, nor ever forgotten by him. (2.) To learn it *formally*; that is, to be guided, instructed, directed, helped in the Acts, and acting of the Obedience required of him. This is properly to *learn to obey*; so is it with us, who are rude and unskilful in holy Obedience, and are by supplies of Light and Grace gradually instructed in the knowledge and practice of it. This Wisdom do we learn, partly by the Word, partly by Afflictions, as God is pleased to make them effectual. But thus the Lord Christ neither did nor could *learn Obedience*. He had a fulness of Grace always in him and with him, inclining, directing, guiding, and enabling him unto all Acts of Obe- ἔμαθε.

dience that were required of him. Being full of Grace, Truth, and Wiſdom, he was never at a loſs for what he had to do, nor wanted any thing of a *perfect readineſs* of Will or Mind for its performance. Wherefore (3.) He can be ſaid to *learn Obedience* only on the account of having an *experience* of it in its Exerciſe. So a man knoweth the taſte and ſavour of meat by eating it. As our Saviour is ſaid to *taſte of Death*; or to experience what was in it, by undergoing of it. And it was one eſpecial kind of *Obedience* that is here intended, as was declared before; namely, a ſubmiſſion to undergo great, hard, and terrible things, accompanied with Patience and quiet Endurance under them, and Faith for Deliverance from them. This he could have no *experience* of, but by ſuffering the Things he was to undergo, and the exerciſe of the Graces mentioned therein. Thus *learned he Obedience*, or experienced in himſelf what difficulty it is attended withal, eſpecially in Caſes like his own. And this way of his learning Obedience it is, that is ſo uſeful unto us, and ſo full of conſolation. For if he had only *known Obedience*, though never ſo perfectly in the Notion of it, What relief could have accrued unto us thereby? How could it have been a Spring of pity or compaſſion towards us? But now whereas he himſelf took in his own Perſon, a *full Experience* of the nature of that eſpecial Obedience which is yeelded to God in a ſuffering Condition, what difficulty it is attended withal, what oppoſition is made unto it, how great an exerciſe of Grace is required in it, he is conſtantly ready to give us *relief*, as the matter doth require.

ἀφ' ὧν ἔπαθε. The way or means of his *learning Obedience* is laſtly expreſſed, ἀφ' ὧν ἔπαθε; from the things that he ſuffered. It is an uſual ſaying, πάθηματα, μαθήματα; *Sufferings or Corrections, are Inſtructions*. And we cannot exclude from hence any thing that Chriſt *ſuffered* from firſt to laſt in the dayes of his fleſh. He ſuffered in his whole courſe, and that in great variety, as hath been ſhewed elſewhere. And he had *experience of Obedience* from them all in the ſenſe declared. But ſeeing the Apoſtle treats concerning him as an High-Prieſt, and with eſpecial reſpect to the offering of himſelf unto God; the ſuffering of Death, and thoſe things which immediately lead thereunto, is principally intended; *He was obedient unto Death, the Death of the Croſs*, Phil. 2. 7, 8. Now we may be laid to learn from Suffering, *objectively* and occaſionally. In their own nature and *formally*, they are not inſtructive. All things that outwardly come upon us, are ἐκ τοῦ μέσου; and may be abuſed, or improved unto a good end. But in them that believe, they give a *neceſſity* and eſpecial *occaſion* unto the exerciſe of thoſe Graces wherein our Obedience in that ſeaſon doth conſiſt. So *from* them, or *by* them, did the Lord Chriſt himſelf learn Obedience; for by reaſon of them he had *occaſion* to exerciſe thoſe Graces of Humility, Self-denyal, Meekneſs, Patience, Faith, which were habitually reſident in his Holy Nature, but were not capable of the peculiar Exerciſe intended, but by reaſon of his Sufferings. But moreover there was ſtill ſomewhat peculiar in that Obedience which the Son of God is ſaid to *learn* from his own Sufferings; namely, what it is for a *ſinleſs Perſon* to ſuffer for ſinners, the juſt for the unjuſt. The Obedience herein was peculiar unto him, nor do we know, nor can we have an experience of the Wayes and Paths of it.

1. *The Lord Chriſt undertaking the Work of our Redemption, was not, on the account of the Dignity of his Perſon, to be ſpared in any thing that was neceſſary thereunto.* He was enabled by it to undertake and perform his Work, but he was not *for it* ſpared any part of it. It is all one for that; although he were a Son, he muſt now learn Obedience. And this we have ſufficiently cleared on the former Verſes. And we may hence obſerve, That

Obſ. 1. *Infinite Love prevailed with the Son of God, to lay aſide the priviledge of his Infinite Dignity, that he might ſuffer for us and our Redemption.* Although he was a Son, yet he learned, &c. The name of *Son* carrieth with it Infinite Dignity, as our Apoſtle proves at large, *Chap.* 1. 3, 4, &c. The Son, that is, the Son of the *Living God*, Matth. 16. 16. The *only begotten of the Father*, Joh. 1. 14. He who in the *beginning was with God, and was God*, Joh. 1. 1, 2. For as *he was God's own Son*, Rom. 8. 3. he *was in the form of God*, equal to him, *Phil.* 2. 5, 6. one with him, *Joh.* 14. So that infinite Glory and Dignity were inſeparable from him. And ſo long as he would make uſe of this Priviledge, it was impoſſible he ſhould be expoſed to the *leaſt ſuffering*, nor could the whole Creation, diveſt him of the leaſt Appurtenance of it. But, 2. He *voluntarily* laid aſide the Conſideration, Advantage, and Exerciſe

ciſe of it, that he might ſuffer for us. This our Apoſtle fully expreſſeth, *Phil.* 2. 5, 6, 7, 8. *Let this mind be in you, which was alſo in Chriſt Jeſus; who being in the form of God, thought it not robbery to be equal with God; But made himſelf of no reputation, and took upon him the form of a Servant, and was made in the likeneſs of men: And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, the death of the Croſs.* Concerning which we muſt obſerve, (1.) That the Son of God could not abſolutely and really part with his *Eternal Glory*. What-ever he did, he was the Son of God, and God ſtill. Neither by any thing he did, nor any thing he ſuffered, nor any condition he underwent, did he *really forego*e, nor was it poſſible he ſhould ſo do, any thing of his Divine Glory; He was no leſs *God when he died*, then when he was declared to be the Son of God with Power by the Reſurrection from the Dead. But he is ſaid to *empty himſelf* of his Divine Glory. (1.) With reſpect unto the *infinite Condeſcenſion* of his Perſon; (2.) With reſpect unto the *manifeſtations* of it in this World. (1.) Of his *Condeſcenſion*, when he forewent the Priviledge of his eternal Glory, the Apoſtle obſerves ſundry degrees. (1.) In his taking of our Nature on him. *He took on him the form of a Servant*; and therein made himſelf of no reputation; that is, *comparatively*, unto the Glory which he had in the *form of God*, wherein he was equal with God, that is, the Father. Hence the *Word was made fleſh*, Joh. 1. 14. or, *God was manifeſt in the fleſh*, 1 *Tim.* 3. 16. This was an infinite, unſpeakable, unconceivable *Condeſcenſion* of the Son of God; namely, to take our Nature into Union with himſelf, whereby he who was God, like unto the Father in all things, the Brightneſs of his Glory, and the Expreſs Image of his Perſon, became a man like unto us in all things, ſin only excepted. (2.) In his *ſo becoming a Man*, as to take on him the *form of a Servant*. He did not immediately take the Nature he had aſſumed into Glory; but he firſt became a *Servant* in it; a Servant to God, to do his Will, and that in the moſt difficult Service that ever God had to do in this World. (3.) In that in this Service he made himſelf of *no reputation*. The Work indeed he undertook, was great and honourable, as we have before declared. But the way and manner whereby he did accompliſh it was ſuch, as expoſed him unto Scorn, *Reproach*, and Contempt in the World, *Iſa.* 53. 1, 2. *Pſal.* 22. 6, 7. (4.) In that in this Work he *became Obedient unto Death*. Had he ſtaid at the former degrees, his Condeſcenſion had been for ever to be admired and adored. This only remains to be added, that he ſhould *die*, and that *penally* and *painfully*. And this alſo he ſubmitted unto. The Prince, the Author, the God of Life, became obedient unto Death; Which alſo (5.) hath an Aggravation added to it, it *was the death of the Croſs*, a ſhameful ignominious curſed Death. In all theſe things did he lay aſide the Priviledge of his Infinite Dignity; all this he did *although he were a Son*. 2*dly*; As to *manifeſtation*; He did, as it were, hide and eclipſe unto the World, all the Glory of his Divine Perſon, under the Vail of fleſh which he had taken on him. Hence at the cloſe of this Diſpenſation, when he was finiſhing the Work committed to him, he prayes, *Joh.* 17. 5. *Glorifie me with that Glory which I had with thee before the World was*. Let that Glory, which was neceſſarily hid and eclipſed in my debaſement, wherein I have been made low for the ſuffering of Death, now ſhine forth again conſpicuouſly. Now the Reaſon why the Son of God did thus foregoe the Priviledge and Dignity of his Glory, was his *Infinite Love*. Becauſe the Children are Partakers of Fleſh and Blood, he alſo himſelf likewiſe took part of the ſame; *Heb.* 2. 14. The Reaſon why he condeſcended unto this Condition, was, that he might redeem and ſave the Children which God gave unto him. And this out of his *unſpeakable Love* towards them, *Gal.* 2. 20. *Rev.* 1. 5. *Phil.* 2. 5. This was that which ingaged him into, and carried him through his great Undertakings.

And here we may, as it were, (1.) *loſe* our ſelves in an holy Admiration of this Infinite Love of Chriſt. Our Apoſtle prayes for the *Epheſians*, that they *might be able to comprehend with all Saints, what is the bredth, and depth, and length, and height; and to know the love of Chriſt, which paſſeth knowledge*, Epheſ. 3. 18, 19. This it ſeems, is the Work, the Deſign, the Endeavour of all Saints, namely, to come to an acquaintance with, or to live in the contemplation of the *Love* of Chriſt. The Dimenſions here aſſigned unto it, are only to let us know, that which way ſoever we exerciſe our thoughts about it, there is ſtill a *ſuitable Object* for them. It wants nothing that may be a proper Object for that Proſpect which a Soul may take of it in a way of believing; And he ſo prayes for the knowledge of it, as that he lets us know that *abſolutely* it is incomprehenſible; it paſſeth knowledge. Then do we in our

measure know the Love of Christ, when we know that it passeth knowledge; when we comprehend so much of it, as to find we cannot comprehend it; and thereby we have the benefit and consolation of what we do *not conceive*, as well as of what we do. For as *Contemplation* is an Act of Faith, with respect unto our measure of comprehension; so is *Admiration*, with respect unto what exceeds it. And what way soever Faith acts it self in Christ, it will bring in Advantage and Refreshment to the Soul. And we are never nearer Christ, then when we find our selves lost in an *holy Amazement* at his unspeakable Love. And indeed his love herein, that *although he was a Son*, the Eternal Son of God, yet he would condescend unto the condition before described, for our Deliverance and Salvation, is that, which fills the Souls of Believers with admiration, not only in this World, but unto Eternity. And (2.) here we may, as it were, *find our selves*. The due consideration of this Love of Christ, is that alone which will satisfie our Souls and Consciences with the Grounds of the Acceptance of such poor unworthy sinners as we are, in the presence of the Holy God. For, what will not this *Love*, and the Effects of it prevail for? What can stand in the way of it? Or what can hinder it from accomplishing what-ever it is designed unto?

Obs. 2. *In his sufferings, and notwithstanding them all, the Lord Christ was the Son still, the Son of God.* He was so both as to real Relation, and as to suitable Affection. He had in them all, the *state of a Son*, and the *love* of a Son. It is true, during the time of his Suffering, a common Eye, an Eye of Sense and Reason, could see no appearance of this Sonship of Christ. His outward Circumstances were all of them such as rather eclipsed then manifested his Glory, *Isa.* 53. 2, 3. This was that which the World being offended at, stumbled and fell, for he was unto them a *stone of stumbling, and Rock of offence*, Rom. 9. 33. The meaness of his Condition, the poverty of his Life, and shame of his Death, proved an *offence* both to *Jews* and *Gentiles*. How could such a one be thought to be the Son of God? Besides God himself so dealt with him, as Flesh and Blood would not conceive him to deal with his only Son. For he laid his *Curse* upon him, as it is written, *Cursed is he that is hanged on a Tree*. And in all this state of things, He speaks of himself as one made so much beneath the condition of Glory which was due to the Son of God, as that he was lower then any sort of men; whence he complains, *I am a Worm and no Man, a reproach of men, and despised of the People, Psal.* 22. 6. Yet during all this he was *still the Son of God*, and suffered as the Son of God. Hence it is said, that *God spared not his own Son*, but delivered him up for us all, that is, to Suffering and Death, *Rom.* 8. 32. He sent his *own Son in the likeness of sinful flesh*, and condemned sin in the flesh, *vers.* 3. It is true, he suffered only in his Humane Nature, which alone was capable thereof. But *he* suffered, who *was the Son of God*, and as he was the Son of God; or God could not have *redeemed the Church with his own Blood*, Acts 20. 28. In all that he underwent neither was the Union of his Natures dissolved, nor the Love of the Father unto him as his *own Son*, in the least impeached.

Obs. 3. *A practical Experience of Obedience to God in some cases will cost us dear*; we cannot learn it, but through the suffering of those things which will assuredly befal us on the account thereof. So was it with the Lord Christ. I intend not here the Difficulties we meet withal in mortifying the internal Lusts and Corruptions of Nature; for these had no place in the *Example* here proposed unto us. Those only are respected, which do, or will, or may come upon us from *without*. And it is an *especial kind of Obedience* also, namely, that which holds some conformity to the Obedience of Christ, that is intended. Wherefore, (1.) it must be *singular*; it must have somewhat in it, that may in an especial manner turn the Eyes of others towards it. A common course of Obedience, clothed with a common passant Profession, may escape at an easie rate in the World. There seems to be somewhat *singular* denoted in that Expression; *He that will live Godly in Christ Jesus*, 2 Tim. 3. 12. To live in Christ Jesus, is to live and walk in the profession of the Gospel, to be a professing *branch* in Christ, *John* 15. 2. But of these there are two sorts; some that *live Godly* in him; some *branches that bring forth Fruit*; that is, in an eminent and singular manner. Every Branch in the true Vine, hath that whereby he is distinguished from *Brambles* and *Thorns*. And every one that lives in the profession of the Gospel, hath somewhat that differenceth him from the World and the wayes of it. But there is a peculiar, a *singular*

singular fruit-bearing in Christ; an especial *living Godly in him*, which will turn an Observation upon it self. So our Apostle sayes, that they were made *a Spectacle unto the World, unto Angels and Men*, by the especial Ministry which was committed unto them, 1 *Cor.* 4. 9. (2.) It is required that this Obedience be *Universal*. If there be an *Allowance* in any one Instance, where there is a complyance with the World, or other Enemies of our Obedience, the trouble of it will be much abated. For men by indulging any crooked steps to themselves, do *compound* for outward Peace, and oft-times thus obtain their Aims, though greatly to their Spiritual disadvantage. But the Gospel-Obedience which we enquire into, is such as *universally* agrees in conformity with Christ in all things. And this will cost us dear. Sufferings will attend it. They that live Godly in Christ Jesus, shall suffer persecution. For this *kind of Obedience* will be observed in the World. It cannot escape observation, because it is *singular*; And it provokes the World, because it is *universal*, and will admit of no complyance with it. And where the World is first *awaked*, and then *enraged*, trouble and suffering of one kind or another will ensue. If it do not bite and tear, it will bark and rage. And Satan will see enough to make such his *especial mark*, as to all the opposition and actings of Enmity which he puts forth against any in this World. Yea, and God himself oft-times delighteth to give a *Tryal* unto eminent Graces, where he endows any with them. For he gives them not for the peculiar Advantage of them on whom they are bestowed only, but that he himself may have a revenue of Glory from their Exercise.

Obs. 4. *Sufferings undergone according to the Will of God, are highly instructive.* Even Christ himself learned by the things which he suffered, and much more may we do so, who have so much more to learn. God designs our Sufferings to this End, and to this end he blesseth them. And this hath frequently been the issue of God's dealing with men; those who have *suffered most*, have been most afflicted, most chastised, have been the most humble, most *holy*, fruitful, and wise among them; and he that learneth such things, profiteth well under his Instruction.

Obs. 5. *In all these things, both as to suffering, and learning, or profiting thereby, we have a great Example in our Lord Jesus Christ.* As such is he proposed unto us in all his course of Obedience, especially in his Sufferings, 1 *Pet.* 2. 21. For he would leave nothing undone, which was any way needful, that his great Work of sanctifying and saving his Church to the utmost might be perfect.

Obs. 6. *The Love of God towards any, the Relation of any unto God, hinders not but that they may undergoe great Sufferings and Tryals*; The Lord Christ did so, *although he were a Son*. And this Instance irrefragably confirms our Position. For the Love of God to Jesus Christ was *singular*, and supereminent; He doth not love any with a love so much as of the *same kind*. The Relation also of Christ unto God was *singular*; none ever standing in the same Relation unto him, he being his *only begotten Son*. And yet his Sufferings and Tryals were *singular* also. No Sorrows, no Pains, no Distresses of Soul and Body, no Sufferings like his. And in the whole course of the Scripture we may observe, that the nearer any have been unto God, the greater have been their Tryals. For, (1.) There is not in such Tryals and Exercises, any thing that is absolutely *evil*; but they are all such as may be rendred *good*, useful, yea honourable and glorious to the Sufferers, from God's Conduct in them, and the End of them. (2.) The Love of God, and the gracious Emanations of it, can, and do abundantly *compensate* the temporary Evils, which any do undergoe according to his Will. (3.) The Glory of God, which is the end designed unto, and which shall infallibly ensue upon all the sufferings of the People of God, and that so much the greater as any of them, on any account are *nearer* than others unto him, is such a good unto them which suffer, as that their Sufferings neither are, nor are esteemed by them to be *Evil*.

VERSE IX.

THe Words and Design of *this Verse*, have so great a coincidence with those of *Chap.* 2. *v.* 10. that we shall the less need to insist upon them. Something only must be spoken to clear the context. The Apostle having declared the Sufferings of Christ, as our *High-Priest*, in his offering of himself, with the necessity thereof; proceeded to declare both what was effected thereby, and what was the especial Design of God therein. And this in general was, that the Lord Christ, considering our lost Condition, might be every way fitted to be a *perfect cause of Eternal Salvation* unto all that do obey him. There are therefore two things in the Words; both which God aimed at, and accomplished in the sufferings of Christ. (1.) On his own part, that he might be *made perfect*; not absolutely, but with respect unto the Administration of his Office in the behalf of Sinners. (2.) With respect unto Believers, that he might be unto them *an Author of Eternal Salvation*; unto both these Ends the Sufferings of Christ were necessary, and designed of God.

Καὶ τελειωθεὶς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου.

Τελειωθεὶς; *Perfectus, consummatus, consecratus*; *Perfect, consummated*, fully *consecrated*. Syriack, ורהכנא אתגמר, And *so being made perfect*; *Perfectus redditus*, as *Erasmus*. Ἐγένετο; *Factus est, fuit*; He became. Τοῖς ὑπακούουσιν αὐτῷ; Vulg. *Sibi obtemperantibus*. So *Arias*, *Erasm. Syr.* and *Beza*; *Qui ipsi auscultant*, keeping to the Word; which in all the three Languages, *Hebrew*, *Greek*, and *Latin*, signifies originally to *hearken*, to hear, to attend unto, with a design to learn and obey; ἀίτιος; Syr. עלתא; *causa*; so most. Beza; *Auctor*, whom we follow; the *Author*; σωτηρίας αἰωνίου; *salutis æternæ*: Syr. רחיא דלעלם, *of Life*, (or Lives) *which are eternal*. One Learned *Grammarian* hath translated ἀίτιος, by *causa efficiens & exhibens*. *Æthiop.* The *Rewarder with Life Eternal, and the Redeemer of the World*.

Τελειωθεὶς. Τελειωθεὶς; Being *perfected, consummated*, fully consecrated; For the Word is Sacred, and expresseth Sacred Consecrations. As to the sense of it in this place, with respect unto the Verses *foregoing*, it answers directly unto its use, *Chap.* 2. 10. διὰ παθημάτων τελειῶσαι, *to perfect by suffering*. Only that it is used *actively*, with respect unto God the Father; it became him to make perfect the Captain of our Salvation; Here it is used *passively*, with respect unto the Effect of that Act of God on the Person of Christ, who by his suffering was *perfected*. The signification of this Word, and the constant use of it in this Epistle, the Reader may find at large, in our Exposition on *Chap.* 2. *v.* 10. *p.* 231. The summe is, that it signifies to *dedicate*, to *consecrate*, to *sanctifie* and *set apart*, and that by some kind of suffering or other. So the Legal High-Priests were *consecrated* by the Death and Suffering of the Beasts that were offered in Sacrifice at their Consecration. *Exod.* 29. But it belonged unto the perfection of the Priesthood of Christ to be *consecrated* in and by his own sufferings. I shall therefore only remove out of the way, the corrupt Exposition given us of this word by *Schlictingius*.

Τελείωσις *Ista, seu consummatio Christi opponitur diebus carnis ejus: Tum enim cum Christus infirmus esset, & ipse alieno auxilio indigeret, non potuerat aliis perfectum in omnibus auxilium ferre. Sed postquam consummatus est, id est, postquam immortalitatem, seu naturam incorruptibilem, supremamque in Cœlo & Terra potestatem est adeptus, sicut nihil illi defit amplius; seu postquam est adeo penitus consecratus, & plenè in Sacerdotem inauguratus, (quemadmodum aliqui hanc vocem explicandam putant) factus est causa salutis æternæ. Nempe causa perfectissima. Nam & in diebus carnis suæ erat causa salutis æternæ; sed consummatus, factus est causa perfectissima. Tunc causa erat nostræ salutis tanquam Dei maximus legatus & Apostolus; nunc tanquam summus pontifex & Rex Noster Cœlestis a Deo constitutus.*—— There is also another *Expositor*, who although he grants that the τελείωσις, here mentioned, hath respect unto the מלאים, or *Sacrifices* at the Consecration of Priests, which was antecedent unto their right of offering any thing in their own Persons; yet so far complies with this Interpretation as

as to understand, I know not what, *inauguration into a Melchisedecian Priest-hood, which consisted in a Power of Blessing after his Resurrection*; and so in the Application of the Word unto Christ, falls into a contradiction unto his own Exposition of it, making it consist in his Exaltation and Endowment with Power. But there is nothing found in these Discourses. For (1.) There is no Opposition between this *Consecration of Christ*, and the *dayes of his flesh*; for it was effected in and by his Sufferings, which were only in the *dayes of his flesh*. And we have given the Reason before, and that taken from the perfection of his Person and his Office, why he was *himself* Consecrated for ever, in and by that Sacrifice which he *offered for us*; for neither could he *often* offer himself; and it was destructive of his whole Office, to have been Consecrated by the Offering of any other. (2.) There is too much boldness in that Expression, that Christ could not *perfectly help* others in the dayes of his flesh. For set aside the consideration of his Divine Nature, wherein he wrought what-ever the Father wrought, which this sort of men will not admit; he had declared openly, that *all power, all things* were given into his hand, *Matth.* 11. *Power over all flesh*, John 17. Which surely extended unto an ability of relieving all them that were committed to him of God. It is true, he had not as yet *absolutely perfected all* the means of our Salvation; but he was furnished with a fulness of Power in their Accomplishment, according to the Method and Order appointed of God unto them. (3.) It is not said, that after he was *consecrated*, or *perfected*, or made *immortal*, as though these things were of the same importance. For he was *consecrated* in and by his *Sufferings*, as is expressly affirmed, *Chap.* 2. 10. which were antecedent unto, and issued in his Death. (4.) That the Lord Christ was not constituted, and consecrated an High-Priest before his *entrance into Heaven*, is a direct contradiction unto the whole Design of the Apostle in this place. His purpose is, as hath been evidenced, and is acknowledged by all, to compare the Lord Christ as an High-Priest, with the Priests according to the Law, and therein, he shews his preeminence above them. Among the things which to this purpose he makes mention of, are his *sufferings*, *v.* 7, 8. Now if he suffered not, when he was a Priest, and as he was so, nothing could be less to his purpose. But whereas he principally designed to magnifie the *Priestly Office* of Christ, or his Person in the exercise of it, on the account of Mercy and Compassion, *v.* 2. He proves his Excellency unto that End, from his sufferings as he was a Priest, whence in the future discharge of his Office, he is inclined to give out *merciful assistance* unto them that suffer. (5.) The pretended Distinction that Christ in the dayes of his flesh was indeed the *cause of Salvation*, but afterwards a *most perfect cause of Salvation*, is unscriptural. The Lord Christ in every condition, was the *most perfect cause of Salvation*, although he performed some Acts and Works belonging thereunto in one estate, and some in another; according as the nature of the Works themselves, to be performed unto that End, did require. For some things that were necessary unto our *perfect Salvation*, could not be accomplished, but in a state of Humiliation; and some on the other hand, depended on his Exaltation. (6.) What is affirmed concerning Christ's being the *Prophet* of the Church, and *Apostle* of God, in the days of his flesh, but of his being a King and Priest afterwards, is another Invention of this sort of men. He was alwayes equally the *King*, *Priest*, and *Prophet* of the Church; though he exercises these Offices, and the several Acts or Duties of them variously, according as the nature of them doth require.

Τελειωθεὶς then is, *consecrated, dedicated, consummated* sacredly. And it was necessary that Christ should be so, both from the nature of his Office and Work, which he was sacredly and solemnly to be set apart unto; and to answer the *Types* of the *Aaronical Priesthood*, which were so consecrated and set apart. And in this consecration of the Lord Christ unto his Office of the Priesthood, and his offering of Sacrifice by vertue thereof; We may consider, (1.) The Sovereign *disposing Cause*. (2.) The *formal Cause* constitutive of it. (3.) The *external Means*. For the first, It was God even the Father. He by his Sovereign *Authority* disposed, designed, called, and separated the Lord Christ unto his Office, which we have spoken unto once, and must again consider it on the Verse following. (2.) The *formal Cause* of it was his own Will, obediently giving up himself unto the Authority and Will of the Father, and that out of Love unto, and delight in the Work it self, *Psal.* 40. 6, 7, 8. And in especial did he thereby *dedicate*, separate and consecrate himself unto the principal Work and Duty of his Office, or the offering of a Sacrifice

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John 17.19. (3.) The *external Means*, were his *own sufferings*, especially in the offering of himself. This alone hath any Difficulty attending it; how the Lord Christ can be said to be *consecrated* by his own sufferings, in his Offering, when his Offering was an Act of that *Office* which he was consecrated unto. But I Answer, that seeing an *external Means* of the Consecration of Christ was necessary, it could be no other but only his *own Sufferings* in the Offering of himself. For (1.) it was impossible for him, unworthy of him, and beneath both the Dignity of his Person, and excellency of his Office, with the very nature of it, that he should be *consecrated* by any other Sacrifice, as of Beasts, and the like, as were the Priests of old. To suppose the Suffering and Offering of *Beasts* to be useful to this purpose, is repugnant to the whole Design of God, and destructive of the Office of Christ it self, as is manifest. (2.) He could not *Consecrate* himself, by an *antecedent offering* of himself. For he could not die often, nor suffer often, nor indeed had any need, or could righteously on the part of God have so done. It was therefore indispensibly necessary, that he should be *consecrated*, *dedicated*, and perfected himself, in and by the Sacrifice that he offered for us, and the suffering wherewith it was accompanied. But withal, this was only the *external Means* of his Consecration. Concerning which we may observe two things. (1.) That as to the main or substance of his Office, he was *consecrated* by his Sufferings, onely in a way of *evidence* and manifestation. Really he was so, by the Acts of God his Father and Himself before mentioned; only hereby he was openly *declared* to be the High-Priest of the Church. (2.) There were some Acts and Duties of his *Sacerdotal Office* yet remaining to be performed, which he could not orderly ingage into, until he had suffered, because they supposed, and depended on the Efficacy of his *Suffering*. These he was now made meet and fit for, and consequently, unto the compleat discharge of the whole course of his Office.

ἐγένετο. Being thus Consecrated, ἐγένετο; *He was made*, *he became*, or he *was* only; nothing was now wanting unto the great End aimed at in all these things, which is expressed in the next place.

Αἴτιος. Αἴτιος σωτηρίας αἰωνίου; Where his Consecration is before mentioned, *Chap.* 2. 10. He is said to become, ἀρχηγὸς σωτηρίας; a *Captain of Salvation.* And it is affirmed of him with respect unto his *actual Conduct* of Believers unto Salvation, by the plentiful and powerful Administration of his Word and Spirit, supplying them with all Fruits of Grace and Truth needful unto that end. Somewhat more is here intended. Αἴτιος, is both a *Cause* in general, and *He* who is in any kind the cause of another thing. And sometimes an *efficient Cause*, and sometimes a *meritorious* Cause is expressed thereby. In the first sense it is used by *Isocrates*; *ad*: *Phileb.* θεοὺς τῶν ἀγαθῶν ἡμῖν αἰτίους ὄντας; *the Gods are the Authors, or Causes of good things unto us*: That is, they bestow them on, or work them in us. And *Aristotle* useth a Phrase of Speech not unlike this; ἡ ἐν οὐρανῷ δύναμις σύμπασιν αἴτιος γίνεται σωτηρίας; *The Power that is in Heaven is the cause of safety to all things.* And sometimes it is taken for a *meritorious* or procuring Cause, or him by whom any thing is procured; though most frequently in other Authors, he who is *guilty*, or deserves evil, is intended thereby. So He; οὐκ ἐγὼ αἴτιός εἰμι ἀλλὰ Ζεὺς καὶ μοῖρα. So Αἴτιος is expounded by *Eustathius*, κολάσεως ἄξιος; but it is of the same importance with respect unto what is good. The Apostle therefore hath in this Word, respect unto all the ways and means whereby the Lord Christ either *procured* Salvation for us, or doth actually *bestow* it upon us.

And here also it will be necessary, for the farther clearing of the importance of this Word, to examine the endeavour of the forementioned *Expositor*, to corrupt the sense of it.

Est vero, saith he, *prefectissima salutis causa, quia perfectissima ratione salutem affert; nihil illi deest, nec ad vires, ac facultatem, nec ad studium & voluntatem salutis nostræ perficiendæ. Nam & pœnas peccatorum omnes a nobis potentia suâ arcet, & vitam æternam largitur; spiritus nostros in manus suas suscipit; succurrit nobis in afflictionibus & opem promptè fert ne in fide succumbamus, inque pœnas peccatis debitas ea ratione incidamus.*

This indeed is the Voice of *Jacob*, but the hands of this Doctrine are the hands of *Esau*. For whilst by these words, for the most part true, we have a Description given us, how and on what account the Lord Jesus Christ, as our High-Priest, is the *Author and Cause* of our Salvation, that which is indeed the principal Reason hereof, and without which the other consideration would not be effectual, is *omitted* and excluded.

cluded. For in the room of his Satisfaction and Expiation of sin, by the *Propitiatory Sacrifice* of himself, we are supplyed with a *keeping* of, or *driving from* us the punishment due unto our sins. But this kind of delivery from the punishment of sin by Christ is *unscriptural* both Name and Thing. The true way was that whereby he delivereth us from the Curse and Penalty of the Law, so saving us from the Wrath to come. And this was by his *bearing our sins* in his own Body on the Tree; by being made *sin* for us, that we might become the Righteousness of God in him, see 2 *Cor.* 5. 21. *Rom.* 8. 3. *Gal.* 3. 13. *Ephes.* 1. 7. *Isa.* 53. 6, 7, 8. The other things mentioned by this Author, Christ doth indeed in carrying on the Work of our Salvation, and many other things of the like nature which he mentioneth not, all which are here included; but all with respect unto that Foundation which was laid in his Satisfactory Oblation, which is by him here excluded.

We may therefore consider the Lord Christ as the *Author of Eternal Salvation*, either with respect unto his *own Acts* and Works, whereby he wrought it or procured it; or with respect unto the *Effects* of them, whereby it is actually communicated unto us; Or we may consider him, as the *meritorious* procuring, purchasing, or as the *efficient* Cause of our Salvation. And in both respects the Lord Christ is said to be the Author of our Salvation, as the Word doth signifie him who is the *Cause* of any thing in either kind. And where he is said to be, the *Author of our Salvation*, nothing is to be excluded whereby he is so. In the first way as the *meritorious Cause* of our Salvation, He is the Author of it two wayes; (1.) By his Oblation. (2.) By his *Intercession*. Both these belong unto the means whereby he *procures* our Salvation. And these in the first place are respected, because the Apostle treats immediately of our *Salvation*, as arising from the Priestly Office of Christ. And in his Oblation, which was the Offering of himself as an Expiatory Sacrifice for our sins, accompanied with the highest Acts of *Obedience*, and the *Supplications* mentioned *v.* 7. Two things may be considered unto this End. (1.) The *satisfaction* he made therein for sins, with the Expiation of our Guilt, which is the Foundation of our Salvation, without which it was impossible we should be partakers of it. (2.) The *merit* of his Obedience therein, by which, according to the tenor of the Covenant between God and him, he purchased and procured this Salvation for us, *Heb.* 9. 14. On these two accounts was he in his Oblation, the *Author* or *Cause* of our Salvation. 2dly, He is so also on the account of his *Intercession*; For this is the name of that way, whereby with respect unto God, he makes effectual unto us, what in his *Oblation* he had purchased and procured, *Heb.* 7. 25, 26, 27. And this he doth as the *meritorious cause hereof*. But secondly, He is also the *efficient Cause* of our Salvation; in as much as he doth by his Spirit, his Grace, and his glorious Power, actually communicate it unto us, and collate it upon us. And this he doth in sundry Instances, the principal whereof may be named. (1.) He *teacheth* us the way of Salvation, and leads us into it; which *Socinus* fondly imagined to be the *only Reason* why he is called our Saviour. (2.) He makes us *meet for it*, and saves us from the power of sin, quickning, enlightning, and sanctifying of us, through the Administration of his Spirit and Grace. (3.) He preserves and secures it unto us, in the Assistance, Deliverance, and Victory he gives us against all *Oppositions*, Temptations, Dangers, and Troubles. (4.) He both gives an Entrance into it, and Assurance of it, in our *Justification* and Peace with God. (5.) He will actually by his glorious Power bestow upon us *immortal Life and Glory*; or give us the full possession of this Salvation. In all these respects, with those many other streams of Grace which flow from them, is the Lord Christ said to be the *Author of our Salvation.*

This Salvation is said to be *Eternal*; whereof see our *Exposition* on *Chap.* 2. *v.* 2. So the Redemption purchased by this Offering of Christ is said to be *Eternal*, *Chap.* 9. 14. And it is called so *Absolutely*, *Comparatively*, and *Emphatically*. (1.) Absolutely; it is Eternal, Endless, Unchngeable and Permanent. We are made for an *eternal* Duration. By sin we had made our selves obnoxious to *eternal* Damnation. If the Salvation procured for us were not *eternal*, it would not be *perfect*, nor suited unto our Condition. It is also said to be Eternal in *comparison* with, and opposition unto that or those *temporal* Deliverances or Salvations, which the People under the Law were made Partakers of, by the interposition of their *legal* Priests and their Sacrifices. For there were temporary Punishments, *Excisions* by Death threatned unto divers Transgressions of the Law, as it was the Administration of a *temporal* Covenant unto that People. From these they might be freed by the Ministry of their αἰωνίου.

Priests and Carnal Atonements. But those who were delivered from these Penalties, and saved from the Sentence of the Law, were not thereby absolutely secured of Deliverance from the *Curse* annexed unto the moral Law as a Covenant of Works. Their Salvation therefore was not Eternal. And perhaps also respect may be had unto the Deliverance of the People of Old out of Bondage, with their Introduction into the Land of *Canaan*, which was a *temporary Salvation* only. But this is so absolutely, and (3.) emphatically. It takes off indeed all temporal punishments as effects of the Curse of the Law. It gives *temporal* Deliverance from Fear and Bondage by reason thereof. It supplies us with *Mercy*, *Grace*, and *Peace* with God in this World. But all these things issuing in *eternal Blessedness*, that being the End of them, being all bestowed on us in a tendency thereunto, the whole is *emphatically* called *Eternal*.

Τοῖς ὑπακούουσιν αὐτῷ πᾶσιν.

Lastly; There is a *limitation* of the *subject of* this Salvation; unto whom the Lord Christ is the Cause and Author of it; it is to *all them that obey him*. Τοῖς ὑπακούουσιν αὐτῷ πᾶσιν. The Expression is *Emphatical*. To All, and *every one* of them that obey him; not any one of them shall be excepted from a share and interest in this Salvation; nor shall any one of any other sort be admitted thereunto. He is the Author of *Eternal Salvation only* unto them that *obey him*; whether there be any other Author of Salvation to those *who neither know him nor obey him*, they may do well to enquire, who suppose that such may be saved. A certain number then they are, and not all men *universally* unto whom he is the Author of Salvation. And as these elsewhere are described by the *Antecedent* Cause hereof, namely, their *Election*, and being given unto Christ by the Father; so here they are so, by the *Effects* of it in themselves, they are such as *obey him*: ὑπακούω, is to obey upon hearing. *Dicto obedire*; Originally it signifies only to *hearken* or *hear*, but with a readiness or subjection of mind unto what is *heard* to do accordingly. Hence, it is *Faith* in the first place that is intended in this Obedience. For it is that, which in order unto our *Participation* of Christ, *first cometh by Hearing*, *Rom.* 10. 17. and that partly, because the Object of it which is the Promise, is proposed outwardly unto it in the Word, where we *hear* of it, and hear it; and partly, because the *Preaching* of the Word, which we receive by *Hearing*, is the only ordinary means of ingenerating *Faith* in our Souls. Hence to believe is expressed by ὑπακοῦσαι *to hear*, so as to answer the Ends of what is proposed unto us. The ensuing subjecting our Souls unto Christ in the keeping of his Commands, is the *Obedience* of Faith. We may now draw some Observations from the Words for our farther Instruction: As,

1. *All that befel the Lord Christ, all that he did or suffered, was necessary to this End, that he might be the Cause of Eternal Salvation to Believers.* Being *consecrated* or perfected he became so. And what belonged unto that *consecration* we have declared. This was that which he was of God designed unto. And the disposal of all things concerning him to this End, was the Fruit of Infinite Wisdom, Goodness, and Righteousness. *No more* was required of him that he might be the Author of eternal Salvation unto Believers, but what was absolutely necessary thereunto; nor was there an *abatement* made of any thing that was so necessary. Some have said, That *one drop of the Blood of Christ was sufficient for the Salvation of the whole World*. And some have made use of that saying, pretending that the *overplus* of his satisfaction and merit is committed to their disposal, which they manage to their Advantage. But the Truth is, *every drop* of his Blood, that is, all he did, and all he suffered, for matter and manner, in Substance and Circumstance, was indispensibly necessary unto this End. For God did not *afflict* his only Son willingly, or without cause in any thing, and his whole obedience was afflictive. He did not die nor suffer δωρεὰν, *Gal.* 2. 21. without an *antecedent* Cause and Reason. And nothing was wanting that was requisite hereunto. Some suppose that Christ was and is the *Author of Salvation* unto us, only by *shewing*, *teaching*, *declaring* the Will of God, and the way of Faith and Obedience whereby we may be saved. But why then was he *consecrated* in the way before described? Why did it *become God* to make him *perfect* through sufferings; why was he bruised and put to grief? for what cause was he reduced unto the state and condition described in the *Verse foregoing*; certainly such men have low thoughts of *Sin* and its Guilt, of the *Law* and its Curse, of the Holiness and Righteousness of God, of his Love to Jesus Christ, yea, and of his Wisdom, who suppose that the Salvation of Sinners could be attained without the Price and Merit of all that he did and suffered; or that God would have so dealt with his only Son, might it any other-

wayes

wayes have been attained. I might shew in particular from the Scripture, how every thing that Christ did and suffered, was not only useful, but necessary also to this purpose, allowing the Wisdom and Righteousness of God, to give the standard and measure of what is so. But I must not too far digress. And hence it is evident; (1.) How great a matter it is to have sinners made partakers of *eternal Redemption*. (2.) How great, how infinite was that Wisdom, that Love and Grace, which *contrived* it, and brought it about. (3.) How *great and terrible* will be the ruine of them by whom this Salvation is despised, when tendred according to the Gospel, *&c.*

The Lord Christ was Consecrated himself, in and by the Sacrifice that he offered for us, and what he suffered in so doing. This belonged to the perfection both of his Office and his Offering. He had none to offer for him but himself, and he had nothing to offer but himself. *Obs.* 2.

The Lord Christ alone is the only principal Cause of our eternal Salvation, and that in every kind. There are many *Instrumental Causes* of it in sundry kinds. So is *Faith*; so is the *Word*, and all the Ordinances of the Gospel; they are instrumental, helping, *furthering* Causes of Salvation; but all in subordination unto Christ, who is the Principal, and who alone gives Use and Efficacy unto all others. How he is so by his *Oblation* and *Intercession*, by his Spirit and Grace, in his Ruling and Teaching, Offices and Power, is the chief Work of the Ministry to declare. God hath appointed that in all things he should have the *preheminence*. There are both *internal* and *external* means of Salvation that he hath appointed, whereby he communicates unto us the Vertue and Benefit of his Mediation. These it is our Duty to make use of according to his Appointment, so that we expect no Relief or Help *from* them, but only *by* them. So much as they have of *Christ* in them, so much as they convey of *Christ* unto us, of so much use they are and no more. Not only therefore to set up any thing in competition against him, as the *Works of the Law*, or in conjunction with him, as the Papists do their *Penances*, and *Pilgrimages*, and Pardons, and Purgatory, is pernicious and ruinous unto the Souls of men; but also to expect any Assistance *by*, or Acceptance *in* such Acts of Religion or Worship as he hath not appointed, and therefore doth not fill up with his Grace, nor communicate from his own fulness by, is the highest folly imaginable. This therefore is the great *Wisdom* of Faith, to esteem of Christ, and to rest upon him as that which he is indeed, namely, the only *Author* of Salvation unto them that believe. For, *Obs.* 3.

Salvation is confined to Believers; and those who look for Salvation by Christ, must secure it unto themselves by Faith and Obedience. It is Christ alone who is the *cause* of our Salvation; but he will save none but those that *obey* him. He came to *save sinners*, but not such as chuse to continue in their sins; though the Gospel be full of Love, of Grace, of Mercy and Pardon; yet herein the Sentence of it is peremptory and *decretory*. *He that believeth not, shall be damned.* *Obs.* 4.

VERSE X.

IN the Tenth Verse the Apostle returns unto the improvement of the Testimony given unto the *Priesthood* of Christ, taken from *Ps.* 110. And hereby he makes way unto another necessary *digression*, without which he could not profitably pursue the Instruction which he intended the *Hebrews* from that Testimony, as we shall see in the following Verses. He had drawn forth nothing out of that Testimony of the *Psalmist*, but only that the Lord Christ was a Priest; And when he had done this in general which was necessary for him to do, he declares his Sacerdotal Actings which he was enabled unto by vertue of that Office. For a Priest he must be who so offered unto God as he did. But he had yet a farther and peculiar Intention in the production of that *Testimony*. And this was not only to prove him to be a Priest in general, and so to have right to perform all *Sacerdotal Offices* and Duties in behalf of the People, which he did accordingly *v.* 7, 8, 9. but withal to declare the *especial Nature* and Preheminence of his Priesthood, as typed or shadowed out by the Priesthood of *Melchisedec*. The Demonstration and Declaration whereof is that which he now designs.

But so soon as he hath laid down his general Assertion in this Verse, considering the greatness of the Matter he had in hand, as also the difficulty of understanding it aright, which he should find among the *Hebrews*, he diverts unto a preparatory Digression, wherein he continues the remainder of this, and the whole ensuing Chapter, reassuming his purpose here proposed in the beginning of the *seventh* Chapter.

προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

Προσαγορευθεὶς. Προσαγορευθεὶς, *Called*; He refers unto the Testimony produced *v.* 6. And it is here manifest who it was that is intended in those words; *as he saith in another place, Thou art a Priest*; That is, God said so; for he was προσαγορευθεὶς ὑπὸ τοῦ θεοῦ; *Dictus*; *Cognominatus*; נקרא; *called, pronounced. Salutatus*; as *salutare aliquem Regem*, is to pronounce him so; And we may enquire into the Reason of this peculiar Expression. He had before declared that the Lord Christ the Son of God was a Priest after the Order of *Melchisedec*. Now there may be more supposed herein then is indeed intended. When we say that *Phineas*, or *Eli*, or *Zadock*, were high Priests of the Order of *Aaron*; we intend that they had the very *same Priesthood* that *Aaron* had. But that is not the meaning of the Expression in this Place and Matter. The Priesthood of Christ and of *Melchisedec* were not the same. For that of Christ is such as no mere Man could possibly sustain or exercise: only these two Priesthoods, as expressed in the Scripture, had an especial Agreement in sundry things, the Particulars whereof the Apostle enumerates and explains, *Chap.* 7. For on the account of sundry things that were singular in the Person of *Melchisedec*, (either absolutely, or as his Story is related in the Scripture, which is the Rule of our comprehension of Sacred things) and suited to prefigure or shadow out the Lord Christ in his Priesthood, above what was in *Aaron* or his Office, he is said to be made a Priest after the Order of *Melchisedec*; or according to the things spoken of *Melchisedec*. He is not said to be a Priest of the Order, but על דברתי; κατὰ τάξιν, *according to the things spoken of* Melchisedec, as he was a Priest; after the manner of what is related concerning him. And this in my judgment is the Reason of the use of this word προσαγορευθεὶς in this place; for it doth not signifie a *Call* to Office; That is, κλῆσις, constantly; but it is the *denomination* of him who is so called, for some certain Reason. Because, saith the Apostle, of the especial Resemblance that was between what *Melchisedec* was, and what Christ was to be, God called his Priesthood *Melchisedecian*; whereon I must necessarily declare wherein that Resemblance did consist; which he doth afterwards. So was his Priesthood surnamed from his Type, and not *Aaronical*.

Ἀρχιερεύς. Called of God Ἀρχιερεὺς, *Vers.* 6. He renders the Hebrew כהן by ἱερεὺς onely, a *Priest*. And it signifies no more. For where the *High-Priest* in a note of distinction is intended, they call him כהן הגדול, the *Great*, or *High-Priest*; *Sacerdos Magnus*, *Summus*. *Pontifex*, *Pontifex Summus*. But the whole Nature, Right, and Priviledge of the Office belonged unto any one as a *Priest*. Every *High-Priest* was a Priest absolutely; but every *Priest* was not an High-Priest also. *Aaron* and his Sons were together separated unto the same Office of the *Priesthood*, Exod. 28. 1. But some duties in the Execution of the *Office* were peculiarly reserved unto him who was Chief and Singular. And because he who was singular, had thus sundry prehominences above other Priests, and also that the Discharge of some Duties, and offering of some Sacrifices, as that of the great *Atonement*, were committed unto him alone, which were peculiarly *Typical* of the *Sacerdotal Actions* of Christ; as he is called ἱερεὺς, a *Priest absolutely*, as being invested in the real Office of the Priesthood; so is he termed ἀρχιερεὺς by our Apostle, the *Chief* or *High-Priest*, not because there were any other in or of the same Order with himself, but because all the *Prehominences* of the Priesthood were in him alone, and he really answered what was *typed* out by the singular actings of the *Aaronical* High-Priest.

Κατὰ τὴν τάξιν Μελχισεδέκ. He was thus called an High-Priest, κατὰ τὴν τάξιν Μελχισεδέκ; *according to the Order of Melchisedec*. This is not a Limitation of his *Priesthood* to a certain Order, but a reference unto that Priesthood whereby his was most eminently prefigured. And there are two things intended herein by the Apostle. First, A *Concession* that he was not an *High-Priest* according unto the Constitution, Law, and Order of the *Aaronical Priesthood*. And this he doth not only grant here, but elsewhere positively asserts, *Chap.* 8. 4. yea and proves at large, that it was impossibly he should be so; and

and that if he had been so, his Priesthood would not have been of advantage unto the Church, *Chap.* 7. 11, 12, 13, 14, *&c.* He was neither *called* as they were, nor came to his Office as they did, nor was confirmed in it by the same means, nor had right unto it by the *Law*, nor was his Work the same with theirs. Secondly; That there was a *Priesthood* antecedent unto, and diverse from that of *Aaron*, appointed of God to represent the Way and Manner how he would call the Lord Christ unto his Office; as also the Nature of his Person in the discharge thereof, in what is *affirmed*, and what is *concealed* concerning him who singly and alone was vested with that Office, that is *Melchisedec*. Look in what *manner* and by what means he became a Priest, by the same with other peculiar Excellencies and Preheminencies added thereunto, was Christ also called, so as that he may be said, and is termed of God, a Priest after his Order or Manner of Appointment. For as He without *Ceremony*, without *Sacrifice*, without visible *Consecration*, without the Law of a Carnal Commandment, was constituted an High-Priest; so was Christ also by the *immediate Word of the Father*, saying unto him, Thou art my Son, a Priest for ever, or after the power of an endless Life. And in this sense is he called a *Priest after the Order of Melchisedec*.

I have elsewhere evinced the corruption of the *Targum* on *Psal.* 110. 4. whence these words are taken; as also the malice of some of the late *Jewish Masters*, who would have *Melchisedec* to be there called כהן a Priest improperly, as *David's Sons* were said to be כהנים, that is, *Princes*. So the *Targum*, Thou art a great Prince. But the Expression here used by the *Psalmist*, is taken directly from *Gen.* 14. 18. והוא כהן לאל עליון. And he was a *Priest*, of, or *unto the most high God*. Here none of the *Jews* themselves are so profligate, as to pretend that a Prince is intended. A Prince to the High God. It is nothing therefore but that *Obstinacy* which is the effect of their unbelief, which casts them on the *shift* of this Evasion. Some Observations do ensue.

God was pleased to put a signal Honour upon the Person and Office of Melchisedec, *that in them there should be an early and excellent Representation made of the Person and Priesthood of Jesus Christ.* Obs. 1. I am not here to enquire who this *Melchisedec* was, nor wherein the Nature of his Priesthood did consist. I shall do it elsewhere. Here he is reflected on as an eminent *Type* of Christ in his Office. And in how many particulars the Resemblance between them did consist, our Apostle doth afterwards declare. In the mean time we may Observe (1.) in general, That all the real Honour which God did unto any Persons under the Old Testament, it was in order unto the prefiguring of Christ, that in all he might have the Preheminence. Other Reason of the great Exaltation of *Melchisedec* in the Church, even above *Abraham* the Father of the Faithful, there was none. (2.) He was the only Type of the Person of Christ that ever was in the World. Others were Types of the Lord Christ in the Execution of his Office, but none but He were ever Types of his Person. For being introduced, without Father, without Mother, without Beginning of Dayes or End of Life, he was made like to the Son of God, and represented his Person, which none other did. (3.) He was the first personal Type of Christ in the World. After him there were others; as *Isaac*, and *Aaron*, *Joshua*, *David*, and *Solomon*; but he was the first, and therefore the most Eminent. (4.) He was a Type of Christ, in these two great Offices of a King and a Priest, which none but he ever was. (5.) The Circumstances of his Name, and the Place of his Reign, whence he was a King of Righteousness and Peace, do most gloriously represent the whole Effect of the Mediation of Christ; all which may be spoken to afterwards. Now the Exaltation of any one in the like kind, is a mere Act of Sovereign Grace in God; He might so honour whom he pleased. Hence is *Melchisedec* introduced without the consideration of any Circumstances of Prerogative on his own part whatever, that all his Dignity might be owned to be of God's *Sovereign Pleasure*. God therefore having referred all to Christ, it is our wisdom to do likewise.

As the Lord Christ received all his Honour as Mediator from God the Father, so the Ground and Measure of our giving Glory and Honour unto him as such, depends on the Revelation and Declaration of it unto us. Obs. 2. He was termed, called, and declared of God an High-Priest after the Order of *Melchisedec*. He made him so, which was his Honour, he declared him to be so, whence we ought to give all Honour unto him. But this hath been spoken unto elsewhere.

And from the respect that these Words have unto the precedent Verse, we way Observe; That

Obs. 3. *It is an Evidence and Testimony that the Lord Christ was able to be, and is the Author of Eternal Salvation unto all that do obey him, because he is a Priest after the Order of* Melchisedec; *that is, that his Priesthood is eternal.*

VERSE XI.

IN the Eleventh Verse, the Apostle enters upon his designed *Digression*. And first he expresseth the *Occasion* and Reason of it, taken from the Subject or Matter which in this place it was necessary for him to insist upon; and the Condition with the former Carriage, or rather Miscarriage of them unto whom he spake. Hence he evidenceth the necessity of his *Digression*, which consists in such awakening *Admonitions*, as they *then*, and we *now* stand in need of, when we are to be excited unto a due Attendance unto Spiritual and Mysterious Truths.

περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς.

περὶ οὗ; *De quo*; Of whom; the *Syriack* עלוהי דין על הנא מלכיזדק; *Of whom, even of the same Melchisedec*; which no other Translation followeth. Πολὺς ἡμῖν ὁ λόγος; *Vulg. Grandis nobis sermo. Rhem. Of whom we have great speech*; *improperly*, and *unintelligibly*. Arias: *Multus nobis sermo*; We have much to say. Eras. *Multa nobis forent dicenda*; Many things should be spoken by us; intimating as if they were pretermitted; namely, what might have been spoken. Beza; *Multa nobis sunt dicenda*; We have many things to say. Syriack, סניאא הי לן מלחא למאמרך; *Multa forent verba facienda*; *Translat. Polyglot.* We might use many words. Tremel. *Multus est nobis sermo quem eloquamur*; We have much discourse that we may utter or speak; properly, *We have many words to be spoken.* Καὶ δυσερμήνευτος λέγειν. Vulg. Lat. *Et interpretabilis ad dicendum. Valla* corrected this Translation. *Erasmus* first suspected that it was originally in the Translation, *interpretabilis*, which although a barbarous word, yet evidently intends the sense of the Original. Hence it is rendred by the *Rhemists*, *inexplicable to utter*; which expresseth neither the *Latin*, nor the *Original*. The Expositors who follow that Translation, contend, whilst the word doth signifie *negatively*, that *cannot* be interpreted; or *affirmatively*, that *needs interpretation*; wonderful vanity as *Erasmus* manifests; If the word have any signification, it is, that *which is easie to be interpreted*, contrary to the Original. Arias; *Difficilis interpretatio dicere.* Eras. *Difficilia explicatu*; things hard to be explained. So *Beza.* Ours; *hard to be uttered*; Difficult to be expounded in speaking. Syr. ועסקא למפשקותך; *Et Labor ad exponendum*; or as *Tremel. Et Occupatio ad exponendum illud.* And it is hard labour to expound it. A laborious work; Of whom we have many things to say, and those difficult to be expounded. Ἐπεὶ νωθροὶ γεγόνατε; Vul. *Quoniam imbecilli facti estis*; because you are become weak. Improperly; *Arias*; *Segnes*, slothful: So *Erasmus* and *Beza*; *Dull.* Syr. כריהא, infirm, weak. Ταῖς ἀκοαῖς. Vulg. Lat. *ad audiendum*; weak to hear. *Arias*; *auribus.* So *Erasmus* and *Beza.* But ἀκοὴ signifies the *faculty* of hearing, and the *act* of hearing, as well as the *instrument* of it; *Dull of hearing.*

Vers. 11. *Concerning whom we have many Things to speak, and difficult to be explained, seeing you are become slothful in hearing, or dull of hearing.*

There are four things combined in this verse in the way of a summary of the Discourse that is to ensue. (1.) The *Subject* whereof he would treat; concerning *whom.* (2.) The Manner how he would treat concerning it; He *had many things to say.* (3.) The Nature of those things, not so much absolutely in themselves, as out of respect unto the *Hebrews*; *They were difficult to be explained* and understood. (4.) The Reason hereof; namely, because they were become *dull in hearing.*

Concerning

Concerning Whom; That is, *Melchisedec*, not Christ; and so the *Syriack* Translation expresseth it. But he intends not to treat of him *absolutely*, neither of his Person nor his Office. These were things now past; and to search curiously into them, was not for the Edification of the Church. And the Apostle had no design to trouble the Minds of Believers with things *unnecessary* or curious. And it had not been amiss if this had been well considered by them, who have loaden us with so many *needless Speculations* about his Person and Office; and some of them directly opposite to the Scope and Design of the Apostle. But the Purpose of the Apostle is to treat of him, so far, and wherein he was a *Type of Christ*, and as such is represented in the Story concerning him. Hence some render περὶ οὗ, by, *de qua Re*; of *which Matter*; that is, the *similitude* and conformity between *Melchisedec* and *Christ*, which was a great, necessary, and instructive Truth. περὶ οὗ

Πολὺς ἡμῖν ὁ λόγος; *We have much to say*; many things to speak or treat of. But not the *multitude* of the things only which he had to speak, but the *weight* and importance also of them is intended in this Expression. So the *grandis sermo* of the Vulgar, intends not loftiness of Speech, but the weight of the Things spoken of. And when the Apostle comes to insist particularly on the things here intended, they appear rather to be *mysterious* and important, than *many*. However I deny not, but that the Apostle intimates that there were *sundry*, yea *many* things of that importance to be declared and insisted on, on this occasion. Πολὺς ἡμῖν ὁ λόγος.

Some *Translations* as we have seen, supply the words by *forent*, some by *sunt*. The former seems to have apprehended that the Apostle intended wholly to *forbear treating* on this Subject, and that because it was so deep and mysterious, that considering their Condition, it would not be profitable unto them, nor for their Edification. Wherefore he lets them know, that although he *could treat* of many things concerning *Melchisedec*, and such as were necessary to be declared, yet because of their incapacity to receive them, he would forbear. And sundry *Interpreters* do so apprehend his mind. But this is no way consistent with his express undertaking to declare all those things unto them, *Chap. 7.* Wherefore he only declares in general, that he hath many weighty Mysteries to instruct them in, but would not *immediately* ingage in that Work, until he had spoken that unto them which was needful to prepare them unto a due attention. And his ensuing Discourses, before he return unto this Subject again, are not Reasons why he will *totally* intermit the handling of them, but a due admonition unto them for precedent negligences, whereby they might be excited to prepare themselves in a due manner for the receiving of what he had to declare.

The Nature of the Things treated of, with respect unto the capacity of the *Hebrews*, is nextly declared; λόγος δυσερμήνευτος λέγειν; How variously these words are readred we have seen before. It may be the things which *Paul* himself here calls δυσερμήνευτα, are those which *Peter* intends in this Epistle, calling them δυσνόητα, 2 Pet. 3. 16. *Things hard to be understood*; which is the same with what our Apostle here intends. The Phrase δυσερμήνευτος λέγειν, is somewhat unusual, and the sense of it not easie to be expressed to the full in our Language. Λέγειν, seems to be for, ἐν τῷ λέγειν, *in dicendo*, in *the speaking* or uttering of it. Or when it is spoken and uttered, it is *hard to be interpreted*, that is, to be understood. For the Interpretation intended, is not that of the *Apostle in speaking*, but that which is made in the understanding of them that hear it. For he that hears a thing uttered, and considers it, makes the *interpretation* of it unto himself, as *Hierom* observes, *Epist. ad Evagr.* The Apostle doth not therefore intimate, (1.) That it would be any *hard* or *difficult* matter unto him, to declare all things concerning the conformity between *Melchisedec and Christ*, which were necessary to be known unto the Edification of the Church. For what he had by Revelation and Inspiration, (as he had all that he wrote as a part of the Churches *Canon*, or Rule of Faith and Obedience) was no matter of difficulty in him to find out and express. It is true, that being called to be an Apostle in an especial manner, not having converfed with the Lord Christ in the flesh, he was in Vision taken up into Heaven, and there heard immediately from him, ἄῤῥητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι, 2 Cor. 12. 4. *Unspeakable words, that were not possible or lawful for a man to utter.* The things and manner of Christ's Speech unto him were accompanied with such a Glory, as humane Nature unperfected cannot bear. But these things belonged unto his own particular confirmation in his Office and Work, and not to the edification of the Church in general. For what he δυσερμήνευτος λέγειν.

he

he received by Revelation unto that end, he freely and fully declared, *Acts* 20.20,27. Nor (2.) that his *manner* of the Declaration of it, would be *obſcure* and hard to be underſtood; as ſome have blaſphemouſly accuſed his writings of *obſcurity* and intricacy. Nor can any pretence be taken hence againſt the clearneſs and perſpicuity of the Scriptures in the Declaration of Divine Truths and Revelations. For it is of *Things themſelves*, and not of the manner of their Declaration that he ſpeaks, as alſo doth *Peter* in the place mentioned. Two things therefore are intended by the Apoſtle in this Expreſſion. (1.) That in what he had to ſpeak on this Subject, there were ſome things in their own Nature *ſublime* and *myſterious*. In Divine Revelations there are great Differences in the *matter* of them. For the manner of their Declaration in the Scripture they thus far agree, that every thing is declared abſolutely as it ought to be, with reſpect unto the End of the Scripture; that is, the Glory of God, and the Edification of the Church. But among the things themſelves revealed, there is great difference. Some of them are neerer and more expoſed unto our underſtandings and Capacities; others of them are more *ſublime* and myſterious, and more exceed our comprehenſion. And ſuch are the things intended by the Apoſtle. Wherefore (2.) He doth not ſpeak of theſe things only with reſpect unto their *own Nature*, but unto *our underſtandings*, which are weak and imperfect. It is a difficult matter for us in any tolerable meaſure to comprehend Divine Myſteries, when plainly propounded unto us. But yet neither are theſe things ſpoken poſitively in this place with reſpect merely unto the underſtanding of them to whom they are delivered, but with reſpect unto a *peculiar indiſpoſition* in the minds of ſome, hindring them in the diſcharge of their Duty. This the Apoſtle chargeth in particular upon theſe *Hebrews* in this Verſe, and then aggravates their fault, from its Cauſes, Nature, Circumſtances, and Conſequents in *thoſe* that follow to the End of this Chapter, and the midſt of the next. And when he hath hereby *prepared* them to a more diligent Attention, he returns to declare the things themſelves which he here intends. And the *Romaniſts* do very weakly ſhield themſelves from the force of an Argument which ariſeth up of its own accord againſt the great Foundation of their Superſtition, from the nature of the Apoſtles Diſcourſe in this Epiſtle. For whereas he profeſſedly treateth of the *Prieſthood* and Sacrifice of Chriſt in all their Concerns, and in their whole uſe in the Church of God, whence is it, that he makes no mention in the leaſt, nor gives the leaſt intimation of their *Prieſthood*, *Maſs*, and *Sacrifice* of it, by which alone, if you will believe them, the other things are communicated and made effectual to the Church. I do not mention now what (God aſſiſting) I ſhall prove afterwards; namely, that he declares thoſe things, which are utterly *inconſiſtent* with them, and deſtructive of them. But we only enquire at preſent whence it ſhould come to paſs, that in this Diſcourſe, which, if the things they pretend are true, is neither compleat, nor uſeful, nor ſcarcely intelligible without them, he ſhould make no mention of them at all? This ſay our *Rhemiſts* on this place, was becauſe the *Maſs* was too great a Myſtery for St. *Paul* to acquaint theſe *Hebrews* withal, and therefore he here intimates that he would not acquaint them with it, or impart the Doctrine of it unto them. It ſeems therefore, that the *Maſs* is a greater Myſtery than the *Sacrifice of Chriſt* on the Croſs, or any thing that concerned his own Perſonal Prieſthood. This ſeems to be a ſuppoſition of a competent Boldneſs, wherein it is much if they ſhould believe themſelves. Beſides, whereas the *Maſs* is one of the *Sacraments* of the Church, continually to be celebrated among the Faithful, whence is it that the Apoſtle ſhould dread to ſpeak of the Nature of that unto them, which they were made partakers of, and which they were exerciſed in every day, if it were then known, or in uſe in the Church? They would make *Chriſtianity* a very ſtrange Religion, wherein it ſhould be a thing dangerous and unlawful to inſtruct men in their Duty. But as we have proved before, the things here intended by the Apoſtle, are all of them reaſſumed and handled by him in the enſuing Chapters; which makes it ſufficiently evident, that their *Maſs* and *Prieſthood* were none of them.

Νωθροὶ τ̃ ἀκοαῖς. Laſtly; The *Reaſon* of the foregoing Aſſertion is added; *Seeing you are ſlothful, ſlow*, or *dull in hearing*. Νωθροὶ, This word is no where uſed in the New-Teſtament, but here, and *Chap.* 6. 12. where we render it *ſlothful*. Νωθρὸς *eſt, qui non facilè poteſt* ὠθεῖσθαι; one that is not eaſily ſtirred or moved. Heavy, ſlothful, unactive, dull, oppoſed to him that is diligent in his buſineſs; as *Prov.* 22. 29. Ταῖς ἀκοαῖς; ἀκοὴ is uſed both for the *Ear*, the *Faculty* of Hearing, the Act of Hearing, and things heard. Wherefore *ſlothful* in hearing, whereby the Apoſtle declares the fault of theſe *Hebrews*, is a *metaphorical* Expreſſion. You are, ſaith he, in hearing of the Word, like *ſlothful* Perſons who do no Work, accompliſh no Endeavours, attain no good End, becauſe of their earthly, dull, unactive Conſtitutions and Inclinations. The Conditions and Qualities of ſuch Perſons *Solomon* paints to the Life, *Prov.* 12. 27. *Chap.* 15. 19. *Chap.* 18. 9. *Chap.* 19. 24. *Chap.* 21. 25. *Chap.* 22. 13. *Chap.* 24. 30. *Chap.* 26. 13, 14, 15. He abounds in the reproof of it, as being one of the moſt *pernicious Vices* that our Nature is ſubject unto. And in the reproach that Chriſt will caſt upon unfaithful Miniſters at the laſt day, there is nothing greater then that they were *ſlothful*, *Matth.* 25. 26. Unto ſuch Perſons therefore the Apoſtle compares theſe *Hebrews*, not abſolutely, but as to this one Duty of Hearing. The Goſpel, as preached, he calls λόγον τ̃ ἀκοῆς, the *Word of Hearing*, Chap. 4. 2. The Word that is communicated unto men by *Hearing*, which they ſo receive, *Rom.* 10. 17. which ought to be heard and diligently attended unto. This Duty the Scripture expreſſeth by προσέχειν, *Acts* 16. 14. which is *diligently to hearken* and attend, ſo as to cleave unto the things heard. A neglect hereof the Apoſtle chargeth the *Hebrews* withal. You ſtir not up, ſaith he, the faculties of your Souls, your Minds and Underſtandings, to conceive aright, and comprehend the things that are ſpoken unto you; you attend not unto them according to their importance, and your concernment in them, you treaſure not them up in your Hearts, Conſciences and Memories, but let them ſlip out and forget them; for the Apoſtle intends all *faults* and negligences that concur unto unprofitable Hearing. It is not a *natural* imbecillity of mind that he blames in them, nor ſuch a weakneſs of underſtanding as they might be obnoxious unto, for want of improvement by Education; nor a want of *Learning* and *ſubtilty* to ſearch into things deep and difficult: For theſe, although they are all *defects* and hinderances in Hearing, yet are they not *Crimes*. But it is a *moral* negligence and inadvertency, a want of the diſcharge of their Duty according to their Ability in attending unto the means of their Inſtruction, that he chargeth them withal. The *natural dulneſs* of our minds in receiving Spiritual things is, it may be, included; but it is our depraved Affections, caſting us on a *neglect* of our Duty, that is condemned. And there are ſundry things wherein we are hereby inſtructed. As,

There are revealed in the Scripture ſundry deep and myſterious Truths, which require a peculiar Diligence in our Attendance unto their Declaration, that we may rightly underſtand them, or receive them in a due manner. To evince this Propoſition, I ſhall lay down and confirm the enſuing Obſervations. 1.

1. There are ſome Things or Truths revealed in the Scripture, which have a *peculiar remark* put upon them, as thoſe which are deep and myſterious. See 1 *Tim.* 3. 16. *Epheſ.* 5. 32. 1 *Cor.* 2. 6, 7, 8. 1 *Cor.* 15. 51. *Epheſ.* 3. 4, 5.

2. The *Doctrines* concerning theſe things are not *dark* and obſcure, but clear, evident, and perſpicuous. We may ſafely grant that what is not *clearly delivered* in the Scripture, is of no indiſpenſible neceſſity to be known and believed. And there are Reaſons innumerable, why God would not leave any *important Truth*, under an obſcure Revelation. And none pretend they are ſo, but thoſe who firſt reject the things revealed; then all things ſpoken of them ſeem *dark* and obſcure unto them. There are *two practices* about theſe things that are equally pernicious. (1.) A pretence of things *myſterious* that are not clearly revealed; This the Apoſtle calls a *curious prying* or intruding into things which we have not ſeen; which who ſo do, are *vainly puft up by their fleſhly mind*, Col. 2. 18. and which he cautioneth us againſt, *Rom.* 12. 3. The Myſteries that are *clearly* revealed in the Scripture, as to the Doctrine of them, are ſufficient to exerciſe the utmoſt of our ſober enquiries, and humble ſpeculations. To *create* Heavenly Myſteries, like the pretended *Areopagite*, in our own imaginations, to *ſqueeſe* them out of ſingle Letters, Words, or Expreſſions, like the *Cabaliſtical Jews*, to vent our own Fancies for Myſteries, or to cover plain and ſober Truths with *raw and uncouth Terms*, that they may put on the Vizard of being *Myſterious*, is to forſake the Word, and to give up our ſelves to the conduct of our own Imaginations. (2.) A neglect and contempt of *clear, open Revelations*, becauſe the things revealed are myſterious. And as this is the Foundation of the moſt outragious Errors that at this day infeſt Chriſtian Religion, as in the *Socinians* and Others, ſo it is that Poyſon which ſecretly influenceth many amongſt our ſelves, to an open contempt of the moſt important Truths of the Goſpel. They will not indeed

declare them to be *falſe*, but they judge it meet that they ſhould be let alone where they are, as things not by us to be underſtood.

3. The *Depths* and Myſtery of the Things intended, lie in *themſelves* and their own Nature. They are Effects of Divine Wiſdom, yea, the greateſt which ever God will either work or declare. Hence the Doctrine of them is called his *Wiſdom*, 1 Cor. 2. 7. *His manifold Wiſdom*, Epheſ. 3. 10. as having put the moſt eminent Characters of infinite Wiſdom upon them. We can ſee other things by the *Light* of the Sun, better then we can ſee the Sun it ſelf; not becauſe the Sun is leſs viſible and diſcernable in it ſelf, but becauſe our *viſive faculty* is too weak to bear its reſplendent Light. So is it with theſe *myſterious things*; they are great, glorious, true, evident in themſelves, but our underſtandings are weak, and unable fully to comprehend them.

4. The principal of theſe Myſteries concern the *Perſon*, *Offices*, and *Grace* of our Lord Jeſus Chriſt. So as to his *Perſon* it is declared by our Apoſtle, 1 *Tim.* 3. 16. As to his Work and *Office*, Phil. 2. 7, 8, 9, 10. And as to his *Grace*, Epheſ. 3. 8, 9, 10, 11. And therefore,

5. Of all things which we are to learn in the diſpenſation of the Word, theſe are we with *moſt diligence to attend unto*, Phil. 3. 8, 9, 10. as thoſe wherein the Glory of God, and our own Obedience are moſt concerned. Some ſuppoſe that we ſhould wholly content our ſelves with the plain *Leſſons of Morality*; without any farther diligent inquiry into theſe Myſteries; which is at once to reject, if not the whole, yet the *principal part* of the Goſpel, and that, without which, what remains will not be available. Sad indeed would be the condition of the Church of God, if Preachers and Hearers ſhould agree in the neglect and contempt of the *Myſteries* of the Goſpel. Theſe, I ſay, are the things which our *utmoſt diligence in Reading*, Hearing, and Meditating on the Word, in Prayer and holy Supplications for Light and Wiſdom, that we may know them, and grow in the knowledge of them, is indiſpenſibly required of us.

2. *It is neceſſary for the Miniſters of the Goſpel ſometimes to inſiſt on the moſt abſtruſe and difficult Truths, that are revealed for our Edification.* The Apoſtle doth not only inſiſt upon the *Sacerdotal Office* of Chriſt, the Nature and Exerciſe of it in his own Perſon, but he judgeth it neceſſary to explain the Myſtical Prefiguration of it in the Prieſthood of *Melchiſedec*. Why might not that have been omitted, ſeeing he expreſly acknowledgeth that the things concerning it were *hard* and *difficult* in the ſenſe before explained; and the Doctrine which he propoſed in general, might be declared and taught without it? Is not this a *needleſs curioſity*, and ſuch as tended rather to the amuſing and perplexing of his Diſciples, than their Edification? No, ſaith he, there may be curioſity in the *manner*, but there can be none in the *matter*, when we declare and expound only what is revealed in the Scripture. It was not in vain that the Holy Ghoſt recorded theſe things concerning the Perſon and Office of *Melchiſedec*. The Faith and Obedience of the Church, are concerned in the due underſtanding of them; and therefore this Explanation is not to be neglected. Wherefore to clear and direct our Duty in this Matter, we may conſider; (1.) That it ought to be the Deſign of every *faithful Miniſter* in the courſe of his Miniſtry, to withhold nothing from thoſe committed unto his charge that belongs unto their Edification, as do all things that are written in the Scripture; but to declare unto them the *whole Counſel of God*, ſo far as he himſelf hath attained, *Acts* 20. 20, 27. To give Times and Seaſons unto eſpecial Truths, Doctrines, Expoſitions, is committed unto his own prudence by him, by whom he is made an *Overſeer to feed the Church of God*. But his Deſign in general is, to keep back nothing that is profitable, as is the ſenſe of all the Scripture, even in its moſt abſtruſe and difficult Paſſages, 2 *Tim.* 3. 16. (2.) That his Duty is as much as in him lyeth, to carry on his Hearers unto *perfection*, Chap. 6. 1. For the Miniſtry it ſelf being given to the Church for the *perfecting of the Saints*, Epheſ. 4. 12, 13. or the bringing of them all unto a *perfect man in Chriſt Jeſus*, every one who is faithful in that Office, ought to make it his deſign and work. And hereunto doth their growth in Light and Knowledge, and that of the moſt myſterious Truths, in an eſpecial manner, belong. And whereas ſome through the Bleſſing of God, on their Holy Diligence and Endeavours, do thrive and grow in light and knowledge above others, they are not to be *clogged* in their Progreſs, by being bound up alwayes unto their *lines* and *meaſures*, who it may be, are retarded through their

their own ſloth and negligence. This we ſhall have afterwards occaſion to ſpeak unto. But (2.) whereas the greateſt part of our Congregations, it may be, frequently are ſuch as ſtand in need of *Milk*, and are not skilful as yet in the word of Righteouſneſs; it is our duty alſo to inſiſt on thoſe *plainer Truths*, which are ſuited unto their Edification. (4.) Thoſe who are called by the ſtate of their *Flocks* to engage ſometimes in the Expoſition of *abſtruſe* and *myſterious* Paſſages of Scripture, may do well to obſerve the enſuing Rules; all which may be evidently gathered from the way and manner of our Apoſtle's treating concerning *Melchiſedec* and his Office. (1.) That their *Interpretations* be openly and evidently conformable to the *Analogie of Faith*. To ſearch after *new Opinions* in, or to found new or peculiar Doctrines on abſtruſe and *myſtical* paſſages of Scripture, is a Peſtilent Curioſity. (2.) That the Expoſition of them be *neceſſary* from preſent Circumſtances, which are principally two. (1.) That the things contained in them, do belong unto ſome important Truth, which is plainly declared for the ſubſtance of it in other places, although from them it may receive Light and Illuſtration. Thus our Apoſtle doth not deſignedly, and on ſet purpoſe for its own ſake, chooſe out that abſtruſe and myſterious paſſage about *Melchiſedec*. But whereas he was ingaged in the Declaration of the Prieſthood of Chriſt, he taketh in the conſideration thereof, as that which did belong thereunto, and which would add *Light* and *Argument* to the Truth he had in hand. And herein conſiſts the greateſt wiſdom in the treating of ſuch places; namely, when we can reduce them to that proper *Head* and Seat of Doctrine in other places, whereunto they do belong, which is our ſure Guide in their Interpretation. To chuſe out ſuch places for our Subjects to ſpeak on ſeparately, and to make them the *ſole Baſis* of our Diſcourſe, may have ſomewhat of an unwarrantable curioſity. (2.) When they offer themſelves in the courſe of our Work or *Miniſtry*, where God gives Light into the ſenſe of the Holy Ghoſt in them, they are not to be *waved*, as we would be eſteemed faithful in our Work. (3.) Alwayes to remember that what is ſo *abſtruſely* expreſſed, is ſo on purpoſe, for the Exerciſe as of our Faith, Humility, and Subjection of mind unto the Authority of the Holy Ghoſt ſpeaking in the Scripture; ſo of our diligence and dependance on him for Inſtruction, which calls for an eſpecial frame of Spirit in the Work we undertake. (4.) That the *difficulty* and *neceſſity* of treating concerning ſuch things be intimated unto them who are to be inſtructed, that ſo they may be prepared to attend with Diligence, and judge with Sobriety, of what is delivered. So deals our Apoſtle with the *Hebrews* on this occaſion in this place. Under a due obſervation of theſe *Rules*, it will be neceſſary ſometimes for Miniſters of the Goſpel to inſiſt on the moſt *abſtruſe* and difficult Truths that are revealed in the Scripture, and that becauſe their doing ſo, is neceſſary unto the Edification of the Church.

3. *There is a glorious Light and Evidence in all Divine Truths, but by reaſon of our darkneſs and Weakneſs, we are not alwayes able to comprehend them.* Our want of that acquaintance with them, which is our duty to have, and which is needful unto our Edification, is from our ſelves alone, and for the moſt part from our ſinful neglect of what is required thereunto.

4. *Many who receive the Word at firſt with ſome readineſs, do yet afterwards make but ſlow progreſs either in Knowledge or Grace.* This the Apoſtle here chargeth on the *Hebrews*, which we muſt further afterwards conſider.

5. *It is man's ſlothfulneſs in Hearing, that is the ſole cauſe of their not improving the means of Grace, or not thriving under the Diſpenſation of the Word.* Or, all our miſcarriages, with reſpect unto the Goſpel, are to be reſolved into our own *ſloth*, negligence and depraved Affections. For it is not any one particular Vice, Fault, or Miſcarriage in Hearing, that the Apoſtle intendeth and reproveth; but the want in general of ſuch an Attendance to the Word, as to be edified thereby, proceeding from corrupt affection and neglect of Duty. And whereas this is a ſin of ſo perrilous a Nature, as to deprive us of all Benefit by the Goſpel, it will be neceſſary to give a ſummary Account of the Duty of *Hearing the Word in a due manner*, ſo to diſcover thoſe defects and faults which conſtitute this *ſloth* that we are thus warned of. Unto *Hearing* therefore, as intended and injoyned in the Goſpel, belong all things required on our part, to make the Word uſeful, and to give it its proper Effects upon our Souls.

Faith cometh by Hearing, Rom. 10. 17. What-ever is required of us that we may *believe* and obey the Word, it belongs in general to this duty of *Hearing*; and from a neglect of any thing material thereunto, we are denominated, νωθροὶ πρὸς ἀκοάς, and do contract the Guilt of the *Vice* here reproved. Three things in this sense do concur to the Duty intended. (1.) What is *preparatory* thereunto; (2.) *Actual* Hearing or Attendance on the Word preached; (3.) What is *afterwards* required to render our Hearing useful and effectual. Which I shall speak unto, in one or two Instances under each Head.

(1.) We may consider what is necessary hereunto in way of *Preparation*, that we be not slothful Hearers. There is a *Preparation* due unto the right sanctification of the Name of God in any Obedience in general, which I do not now intend, and I have spoken unto it elsewhere. Prayer, Meditation, and a due Reverence and Regard to the Authority and especial presence of God, with Faith exercised on his Promises are necessary hereunto. These things therefore I here suppose, and shall only give one or two Instances, of what peculiarly respects the duty of *Hearing*, peculiarly in way of *Preparation*. Scarce any sort of Persons fall under such fatal miscarriages in this great concernment of Souls, as those whose Hearts are inordinately influenced by the Love, Business, and Cares of this World. For besides that the matter of them which being *Earthly*, is *diametrically* opposite unto that of the Word which is *Heavenly*, doth alienate and keep the mind at a distance from the proposals and reasonings of it; there are so many secret colourable *pretences*, whereby these things will insinuate themselves into the Thoughts and Affections so disposed, as that there is no contending against them where they are habitually fixed. Wherefore the Scripture doth not draw up so heavy a *charge* against any one cause or occasion of *unprofitable Hearing*, as it doth against these Cares and Love of the World. Where men are over diligent in and about these things, they do but certainly deceive themselves, if on any supposition they judge that they are not *slothful* in Hearing. Either before or under, or after this Duty they will discover themselves to have been predominant. *Covetousness*, the Apostle tells us, *is Idolatry*, Col. 3. 5. And the covetous Hearts of men do never worship the *Idol* of this World, with so much Solemnity and Devotion, as when they set it up in the Ordinances of God, as under the Preaching of the Word; for then they actually erect it in the room of God himself. Nay, they do it with a *contempt* of God, as flattering him with their outward Appearance which he despiseth, and giving up their inward Affections to their endeared *Idol*. And this is done, not only when the Thoughts and Affections of men are *actually* engaged and exercised about earthly things during the dispensation of the Word, but when their minds, through a love unto them, and fullness of them, are *previously indisposed* unto that frame and temper which the nature of this Duty doth require. Unless therefore these Cares and Businesses of the World are effectually cast out, and our Hearts be duly exonerated of them, we shall be νωθροὶ πρὸς ἀκοάς, and fall under the Guilt of the sin here reproved.

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2*dly*, In the *Act* or Duty of *Hearing* it self, there are sundry things required of them who would not incur the guilt of the Crime reproved. As (1.) a due *reverence of the Word* for its own sake. Spiritual *Reverence* is our humble religious respect of any thing upon the account of its Authority and Holiness. So is it due unto every thing that God hath *put his Name* upon, and to nothing else. Whereas therefore God hath magnified his Word above all his Name, *Psal.* 138. 2*i*. Of every other *Ordinance* whereby he reveals himself unto us, it is thereunto *due* in an especial manner. So is this Duty expressed in the Instance of the *Thessalonians*, 1 Epist. 2. 13. *When ye received the Word of God, which ye heard of us, ye received it not as the Word of Men, but as it is in Truth, the Word of God, which effectually worketh in you that believe.* The Apostle commendeth their *receiving of the Word*, when preached unto them, from the *manner* of their Attention unto it, with that respect and reverence which was due unto its Relation to God, which also had a great influence into its efficacy on them. Ye have received λόγον ἀκοῆς παρ' ἡμῶν, θεοῦ; *Verbum Auditus.* דבר שמע, *The Word of hearing*; Because Preaching and Hearing, was the constant Way that God had appointed for the communication and receiving of the Gospel, the Word it self was so denominated. To despise them therefore, is formally

mally to despise the Gospel. And this Word they are said to receive παρ' ἡμῶν, *of Us*; that is, as Instruments of its Promulgation and Declaration. On this account he sometimes calls it, *our Word*, and *our Gospel*; that Word and Gospel of *God* which we have preached; as it is added, Θεοῦ, *of God*; not concerning God, but whereof God is the Author, and which he hath appointed to be so preached and dispensed in his own Name, 2 *Cor.* 5. 18, 19. This therefore they attended unto, not as the *Word of Men*, but according to the Truth, as the Word of God. The Opposition may be either to the *Original* of the Word, or unto the *dispensation* of it. If unto the *Original*, then the sense is, not as unto a Word that was devised or invented by Men; as *Peter* declares that in the preaching of the Gospel they did *not follow cunningly devised Fables*, 2 Pet. 1. 16. Yet this seems not here to be intended, though it may be included. But the Opposition is unto **the *Administrators*** or Preachers of it. As if he had said, in your Attention to the Word, you did not consider it merely as dispensed by us, but ascended in your minds to him whose Word *originally* it is, by whom it was appointed, and in whose Name it was preached unto you. And this gives us the just Nature of that *Reverence* which is required of us in Hearing; namely, an humble respect unto the Authority and Holiness of the Word, impressed upon it by him whose Word it is.

It may be Objected, that this Reverence is due only to the Word as written, which is purely and wholly the Word of God; but not unto it as *preached* by men, wherein there is, and needs must be a mixture of Humane Infirmities. Hence some have been charged with Arrogancy, for expressing those words of the Apostles in their Prayers, That *the Word preached by them might be received, not as the Word of Man, but as it is indeed the Word of God. Answ.* (1.) It is true, we have this *Treasure in Earthen Vessels, that the Excellency of the Power may be of God and not of Men*, 2 Cor. 4. 7. The Ministry whereby the Word is conveyed unto us, is but a *Vessel*; and Ministers are but *earthen* Vessels, frail, weak, brittle, and it may be sometimes defiled. But still in and by them the Word of God is a *Treasure*, an Heavenly Treasure enriching our Souls. (2.) We may consider how far the Word, *as preached*, is the pure Word of God; and so having his Name upon it, is the Object of our Reverence. And (1.) it is his *Originally*; it proceeds from him, and not from the Invention of men; as was shewed before. (2.) It is his Word *materially*. The same things are preached that are declared in the Scripture, only they are explained and accommodated unto our understanding and use, which is needful for us. (3.) The *preaching* of it is the *Ordinance* of God which his Name is upon, in the same kind as on his Word; and therein an especial Reverence and Respect unto the Name and Authority of God is due thereunto. (4.) By vertue of this *Institution* of God, the Word preached, which is in it self onely *materially* the Word of God, becomes *formally* so; For it is the Application of the Word of God unto our Souls, by vertue of his Command and Appointment. Wherefore there is the *same Reverence* due to God in the Word as *preached*, as in the Word as written; and a peculiar advantage attends it, beyond *reading of the Word*, because God hath himself ordained it for our benefit.

It may be farther Objected, that we find by Experience that the Preachers of it will sometimes *immix their own Infirmities*, and it may be mistaken in Judgment with their preaching of the Word. And this must needs abate of the regard which is proposed as our Duty. *Answ.* (1.) God hath been pleased to ordain, that the Word should be dispensed unto us, by *weak sinful men* like our selves, whence it unavoidably follows, that they may, and probably sometimes will mix some of their Infirmities with their Work. To except therefore against this disposition of things, is to except against the Wisdom of God, and that especial Order which he hath designed unto his own Glory, 2 *Cor.* 4. 7. (2.) In a *Pipe* which conveys Water into an House there may be such a *flaw* as will sometimes give an entrance unto some dust or earth to immix it self with the Water: Will you therefore reject the Water it self, and say, That if you may not have it just as it riseth in the *Fountain*, you will not regard it, when you live far from the Fountain it self, and can have no Water but such as is conveyed in *Pipes* liable to such flaws and defects. Your business is to separate the Defilement, and use the Water, unless you intend to perish with thirst. (3.) That such a thing may fall out, and that it doth ever so, gives us an opportunity of exercising *sundry Graces*, and the performance of sundry *duties* whereby it turns to our Advantage. For (1.) here lies the proper Exercise of our *Spiritual Understanding*

standing in the Gospel, whereby we are enabled to try all things, and hold fast that which is good. To this end our Apostle requires that we should have *senses exercised to try and discern both Good and Evil.* Hereby, according to our Duty, we separate the *Chaff from the Wheat*; and no small exercise of Grace and Spiritual Light to the great improvement of them, doth consist herein. (2.) *Tenderness* towards men in the Infirmities which we discern in their Work, proceeding either from Weakness or Temptation. (3.) The consideration hereof ought to keep us in a constant dependance on, and Prayer unto the Lord Christ for the *communication of his Spirit unto us*, to lead us according to his Promise into all Truth; which is the great reserve he hath given us in this matter. And hence follows;

(2.) An immediate *subjection of Soul and Conscience* unto what-ever is delivered in the Dispensation of the Word. A readiness hereunto *Cornelius* declared when he was to hear *Peter* Preach, *Acts* 10. 33. *Now are we all here present before thee, to hear all things that are commanded thee of God*; that is, so to hear, as to give up our Souls in Obedience unto the Word, because of the Authority of God whose Word it is. And when we are not in this frame, we shall be unprofitable Hearers. For the immediate end of our Hearing is practice. And the Scripture doth so fully testifie hereunto, that in sundry places it positively declares that no kind of Hearing, what-ever appearance of Zeal or Diligence it may be accompanied withal, which doth not issue in *practical Obedience*, is in the least to be esteemed of. But I intend not at present this practice, which is in order of Nature *consequential* unto the hearing of the Word, but that *practical subjection* of the Soul and Conscience to the Word which alone will make way for it. For even that *Practice* or Obedience which proceeds not from hence, is faulty and corrupt, as having certainly a false Foundation, or a wrong End. Herein then lies the great Wisdom of Faith in Hearing, namely, in *delivering up the Soul* and Conscience unto the commanding Authority of God in the Word, *Rom.* 6. 17. And hereunto among other things it is required, (1.) That the Heart hath no *approved Reserve* for any Lust or Corruption, whose Life it would save from the Sword of the Word. (2.) That it be *afraid of no Duty*, on the account of the Difficulties and Dangers with which it may be attended. For where these things are, the Heart will close it self against the Influences of God's Authority in his Word. (3.) A diligent watchfulness against *Distractions* and *Diversions*, especially such as are growing to be *habitual* from Temptations or Sloth. This is much spoken unto by others, and therefore is here dismissed without farther consideration. And where we are negligent in these things, or any of them, we shall be found *dull* in Hearing.

(3.) There are Duties also belonging hereunto which are consequential unto actual Hearing; whose discharge is required to free us from the Guilt of the Evil reproved. As (1.) A due *examination* of what is *new* or *doubtful* in the things delivered unto us. When the Gospel it self was first preached, and so was *new* unto them to whom it was delivered, the *Bereans* are commended for *examining* what was delivered unto them by the Scriptures, which they had before received, *Acts* 17. 11. And in case of things *doubtful* is the *command* given us, *to try all things, and to hold fast that which is good*, 1 Thes. 5. 21. as also to *try the Spirits*, 1 John 4. 1. or what is taught under pretence of any Spiritual Gift what-ever. Not that any thing is spoken to encourage that *cavilling Humour* which so abounds in some, as that they will be excepting and disputing against every thing that is delivered in the dispensation of the Word, if not absolutely suited to their Sentiments and Conceptions, or because they think they could otherwise, and it may be better, have expressed what they have heard; which kind of Persons well may be reckoned amongst the worst sort of unprofitable Hearers; and such as are most remote from subjecting their Consciences unto the Authority of God in his Word, as they ought. We may therefore give some Rules in this matter; As (1.) some things there are, which are such *fundamental Principles* of our Profession, that they ought to be so far from being exposed unto a doubting *Examination*, that they are part of that *Rule* whereby all other Doctrines are to be tryed and examined, as those also by whom they are taught, 2 *John v.* 9, 10, 11. And (2.) other Doctrines also there are, so evidently deduced from the Scripture, and so manifest in their own Light, carrying the open Conviction of their Truth along with them, as that they ought not at any time to be made the matter of a *doubtful* Tryal. Only what is delivered concerning them, may be compared with the Scriptures, to their farther Illustration and Confirmation. (3.) Neither ought what is

delivered

delivered by any faithful approved Minifter of the Gofpel, whofe Way, and Courfe, and Doctrine, and Zeal for the Truth hath been known, be *lightly* called into Queftion; nor, without *manifeft Evidence* of fome failing or miftake, be made the matter of *doubtful Difputations*. For whereas every man is obnoxious unto Error, and fome we have found, after a long courfe of their profeffion of the Truth, to fall actually into fuch as are perillous to the Souls of men, if not pernitious; it is not meet that any thing which they teach fhould on juft occafion be exempt from a fober Tryal and Examination. So whereas fuch Minifters of the Gofpel as thofe mentioned, have the Word of Truth *committed unto them* by Chrift himfelf, and his promife of Direction in the difcharge of their Duty, whilft they behave themfelves as his *Stewards* and Difpenfers of the Myfteries of God, what they declare in his Name is not lightly to be folicited with every needlefs Scruple. Wherefore this Duty which in fome Cafes and Seafons is of fo great importance, may in other Cafes, and at other Seafons be lefs neceffary; yea, a pretence of it may be greatly abufed to the ruine of all profitable Hearing. When *Errors* and *falfe Teachers* abound, and when by our beft attendance unto the Rule we cannot avoid the hearing of them fometimes; or when things *new*, *uncouth*, or carrying an appearance of an Oppofition to the *Analogie* of Faith, or thofe Doctrines of the Gofpel wherein we have been before inftructed and fetled, are impofed on us; it is neceffary we fhould ftand upon our Guard, and bring what is taught unto a due Examination. But where there is a fetled approved Miniftry, and the things delivered evidence in a good manner their own confonancy unto the Scripture and *Analogie* of Faith, a difpofition and inclination, under pretence of *trying* and *examining* what is delivered, to except againft it, and difpute about it, is the bane of all *profitable hearing*.

(2.) Let us be fure to learn what we are learning. The Apoftle complains of fome who are *alwayes learning, but never come to the knowledge of the Truth*, 2 Tim. 3. 7. Of this fort are many ftill amongft us. And hence it is, that after they have been long under the means of Inftruction in found Truth and Knowledge, they are ready to hearken after, and greedily embrace any Fancy that is contrary thereunto. The Reafon hereof is, becaufe they did not *learn* what they were fo long in *learning*. To learn any Truth as we ought, is to learn it in its proper Principles, true Nature, and peculiar Ufe; to learn it in the refpect it hath unto, and the place it holds in the Syfteme of Gofpel-Truths; fo to learn it, as to get an experience of its ufefulnefs and neceffity unto a life of Holy Obedience. Unlefs we thus learn what we hear, in its compafs and circumftances, it will not prove an ingrafted Word unto us, and we fhall lofe the things which we feem to have wrought. Our Duty herein may be reduced unto Heads. (1.) That we learn doctrinally what refpect every Truth hath unto Chrift the Center of them all. (2.) Practically what influence they have unto our Obedience and Holinefs. (3.) A diligent heedfulnefs to retain the things which we have heard, is alfo required hereunto. But this hath been fufficiently fpoken unto, *Chap*.4. 1. where it is exprefly enjoyned us. The like alfo may be faid concerning Meditation and Holy Conference, whereof fee *Chap*. 3. 12. (4.) A diligent care to avoid *partiality* in Obedience unto what we hear. All men it is hoped defign to obey in *fome* things, moft in moft things, but few in all. God blamed the *Priefts* of old that they were *partial in the Law*, Mal.2.9. Either they taught not men the whole Law, and therein the whole of their Duty, but referved fuch things from them, as if known and practifed might turn to their own difadvantage, for they had learned in thofe dayes *to eat up*, and fo to live on the *fin of the People*, Hof.4.8. or they taught them according as they knew they would be pleafed to hear, therein *accepting their Perfons*, as the words feem to import. And for this God fayes he would make *them contemptible and bafe before all the People*. It fhall be no otherwife with them who are *partial in their Obedience*. Such are Perfons who will do as much as confifts in their own Judgment with their *Interefts*, *Societies*, *Inclinations*, and the *Liberty* they have fancied unto themfelves. For we are fallen into fuch days wherein fome Profeffors do judge it a great freedom and liberty to be exempted from Obedience unto fundry Commands of Chrift, and thofe fuch as they cannot but know to be fo. Alas, for the pride and folly of the Heart of Man ! to ferve fin, to ferve vanity and unbelief, which are the things alone that keep us off from an *univerfal complyance* with all the Commands of the Gofpel, and fubmiffion unto all the Inftitutions of Chrift, fhall be accounted liberty and freedom, when it is a part of the vileft bondage in the World. What are fuch Perfons afraid of? Is it that they fhall *ingage* themfelves too far in the way

way towards Heaven, fo as that they cannot retreat when they would? Is it that they fhall have too many *helps* againft their Corruptions and Temptations, and for the furtherance of their Faith and Obedience? Or is it left they fhould give over themfelves *wholly* to Chrift, and not be at liberty when a *better Mafter* comes to lay a claim to a fhare in them? How great is the mifery of fuch poor Souls! This is the Generation of *perifhing Profeffors* in our dayes. Out of them proceed *Quakers*, *Worldlings*, and at laft *Scoffers*. This is the Field wherein all *Apoftacy* vifibly grows. Thofe that are openly profane cannot *Apoftatize* or fall away; What fhould they fall from? Chrift is pleafed to fecure his *Churches* in fome good meafure, fo as that we have not frequent Inftances in them of this fatal mifcarriage. But from among the number of Profeffors who will walk at large, and are *partial* in their Obedience, we have multitudes of Examples continually. Let not fuch Perfons think they fhall profit under the difpenfation of the Word; for they will at laft be found to have been *flothful* in Hearing, and that in one of the worft Inftances of that fin.

Where there is a neglect of thefe things, which are all neceffary and required unto profitable Hearing, it cannot be but that Men will be νωθροὶ ταῖς ἀκοαῖς, and fall defervedly under the rebuke here given by the Apoftle unto the *Hebrews*, as we fee multitudes to do every day. And whereas all this proceedeth from the finful and wilful carelefnefs of men, about their own eternal concernments, it is evident that all want of a due progrefs and improvement under the means of Grace, muft be refolved into their own floth and depraved Affections.

It is a grievous matter to the Difpenfers of the Gofpel to find their Hearers unapt to learn and thrive under their Miniftry through their negligence and floth. The Apoftle complaineth of it here as that which was a caufe of forrow and trouble unto him. And fo is it unto all Faithful Minifters whofe lot it is to have fuch Hearers. As for others who are themfelves negligent or flothful in their own Work, it cannot be but that they will be regardlefs of the ftate of their Flock. *Obf.*

VERSE XII, XIII, XIV.

THe three enfuing Verfes, as they all treat of the fame *Matter* with that foregoing; fo they have all the fame Defign in themfelves, and cannot be fevered in their Expofition. The Reafons of the Reproof entred on in the 11*th Verfe*, are here expreffed, and the Crime reproved is laden with fundry Aggravations. And thefe Aggravations are taken from fuch Circumftances of the Perfons, and fuch Confequents and Effects of their Fault, as make it evident that the Reproof given was both juft and neceffary.

Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς. Πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης; νήπιος γάρ ἐστι. Τελείων δέ ἐστιν ἡ στερεὰ τροφὴ, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

Καὶ γὰρ ὀφείλοντες εἶναι; *Etenim debentes effe*; Arias. *Etenim cum deberetis effe*; Vulg. *Etenim cum debeatis*; Erafm. *Vos enim quos oportuit*; Beza. All to the fame purpofe. *For when you ought*, or rather, *for when as you ought to be*. היכין הויתון ניר, Syr. *Debitores eftis enim.* The word denotes a *Debt* of any kind, in things Real or Moral; what-ever is *due* from us, or juftly required of us, is fo expreffed. Διδάσκαλοι. *Magiftri*; Vulg. Lat. Rhem. *Mafters*. *Doctores*; Eraf. Bez. Syr. מלפנא; *Teachers*; Inftructers of others.

Διὰ τὸν χρόνον. Vulg. Lat. *Propter tempus*. Rhem. *For your time*; fupplying, *your*, needlefly. *Pro temporis ratione*; Bez. Eraf. confidering the time; *for the time*, is proper in our Language. The *Syriack* paraphrafeth this Expreffion; מטל רזבנא לכון ביולפנא; *Seeing you have had time in*, or *under Inftitution*, Difcipline, Inftruction, Doctrine; for the Time wherein you have been Taught and Inftructed. Arab. *For the length of the Time*, which is intended but not expreffed.

One of late; *Jamdudum*; now long agoe. You have been so long since Taught, that you might have been Teachers long agoe.

Πάλιν; *Rursum.* Syr. השתא רין תוב; *But now again. Contra*; On the other side. Whereas you ought to have been Teachers, *on the other side,*

χρείαν ἔχετε; *Indigetis*; Vulg. *You need*; Rhem. *Opus habetis*; *Opus est ut*; *You have need*; *you stand in need*; it is necessary.

Τὸ διδάσκειν ὑμᾶς; *Ut vos doceamini*; *That you should be taught*; in the *Passive* Voice. Syr. רתאלפון; *That you should learn.* Properly, to teach you; that *I* should, that *we* should, that *one* should teach you.

Τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ. Vulg. Lat. *Quæ sint Elementa exordii Sermonum Dei.* Rhem. *What be the Elements of the beginning of the Words of God*; improperly and obscurely. Syr. אילין אנין כתיבתא קדמיתא דרישׁ מלרחי דאלהא; *The very first Writings of the Beginning of the Words of God.* Supposing στοιχεῖα to intend the Letters of the *Alphabet*. *Quæ sint Elementa initii eloquiorum Dei*; Erasm. Beza. that is, *Oraculorum.* Λόγια, Θεόσφατα. Ours; *Which be the first Principles of the Oracles of God.* Which are the fundamental Principles of Divine Revelation.

Πᾶς γὰρ ὁ μετέχων γάλακτος; *Qui lactis est particeps*; Vulg. Lat. Rhem. *That is partaker of Milk. Cui cum lacte res est*; Bez. Which we render, *That useth Milk*; that is, for his Food; as *Syr.* דמאכולתה חלבא הו; *whose Food is Milk*; who (as we speak) liveth on Milk.

Ἄπειρος λόγου δικαιοσύνης. *Expers est Sermonis justitiæ*; Vulg. Rhem. *Is unskilful of the Word of Justice. Rudis est*; is unskilful in, or rather, hath no *Experience* of the Word of Righteousness. The *Syriack* somewhat otherwise לא מפקח במלתא דכאנותא; *is not taught*, perswaded, instructed *in the Word of Righteousness.*

Νήπιος γὰρ ἐστι. *Parvulus enim est*; Vulg. *For he is a little One.* Rhem. *A Child. Infans enim est.* Syr. דשבראי הו; *he is unskilful*, *unexperienced.* For *he is a Babe.*

Τελείων. *Perfectiorum*; Vulg. the *perfect. Adultorum*; Erasm. Beza. Those of full Age. *Syr.* דגמירא; *Perfectiorum*; so *ad Verbum.*

Ἡ στερεὰ τροφή; *Cibus solidus*; *solida alimonia*; strong Meat; strong Nourishment.

Τῶν διὰ τὴν ἕξιν. *Eorum qui pro ipsa consuetudine*; Vulg. Lat. Them that by custom. *Propter habitum*; Bez. by *reason of an habit*; properly; of *Use*, say Ours, which is the way whereby an *Habit* is obtained. *Syr.* דמדרשין; *Who have much inquired*; who are ready in inquiries.

Τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων. *Exercitatos habent sensus*; *sensuum Organa*; The Organs or Instruments of their Senses; who have their Senses ready and expedite.

Vers. 12, 13, 14.

> *For whereas for the Time ye ought to be Teachers, you have need that one should 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. For every one that useth Milk, is unskilful in the Word of Righteousness; for he is a Babe. But strong Meat belongeth unto them that are of full Age, even those, who by reason of use have their senses exercised to discern both Good and Evil.*

The charge of a Crime or Fault intimated in the *preceding* Verse, is, as was said, improved and managed for a fuller and more unavoidable Conviction in *these* two things; therefore doth the Apostle design in these words, (1.) To give the Reason of his general *Charge* he had burdened them withal, and to prove the equity of it in particular Instances. This he declareth in that *causal Conjunction*; γὰρ; *for whereas.* (2.) To enlarge and farther declare the Nature of the Fault *charged* on them, from its Effects and Consequents, with other Circumstances. And this is done; (1.) From an aggravating Circumstance of *Time*, or the duration of the Season of Instruction and growing in Knowledge which they had enjoyed. *Whereas for the Time.* (2.) From the consideration of a Duty which might justly be expected from them, with respect unto that Time and Season; *you ought to have been Teachers.* (3.) From a contrary Event, or how things were indeed fallen out with them on the other

other side. *They had need to be taught what were the first Principles of the Oracles of God.* And (4.) the whole is enforced by an *Antithesis* between two sorts of *Hearers of the Word*, expressed in an elegant Similitude or *Metaphor.* The instructive nature of this Similitude, consists (1.) in that likeness or conformity which is between bodily Food and the Word of the Gospel as preached. (2.) In the variety of natural Food, as suited unto the various States and Conditions of them that feed thereon, answered by the Doctrines of Truth in the Gospel, which are of various kinds. And in the *exemplification* hereof, natural *Food* is reduced unto two kinds; (1.) *Milk*; (2.) *Strong Meat*; and those that Feed thereon unto two sorts, *Children*, and *Men of ripe Age*; both which are applyed unto the Hearers of the Word. Wherefore the Apostle in the Application of this *Similitude* represents unto us two sorts of Professors of the Gospel, or *Hearers of the Word*, and gives a Description of them by their several Qualities. For first, some there are who are νήπιοι, *Babes*, and continue so; and some are τέλειοι, such as are *of full Age*, or perfect. (2.) These νήπιοι, or Babes, are described by a double property; For, (1.) They are ἄναιδεῖς τοῦ λόγου τῆς δικαιοσύνης, *unskilful in the Word of Righteousness.* In opposition hereunto, τέλειοι, those who are *spiritually adult*, are (1.) supposed to be ἔχοντες τὸν, such as *have understandings*, so as to be capable of Instruction. (2.) Are said to have αἰσθητήρια γεγυμνασμένα, *Senses exercised* to discern Good and Evil. (3.) The different means to be applyed unto these different Sorts for their good, according to their respective Conditions, is expressed in the Terms of the *Metaphor*; To the first γάλα, *Milk*; to the other στερεὰ τροφὴ, *strong Food*, or Nourishment; all comprised in the ensuing *Scheme.*

Auditores Evangelii.

1. Νήπιοι.	2. Τέλειοι.
Sumtque	*Sumtque*
1. Ἄναιδεῖς τοῦ λόγου δικαιοσύνης.	1. Φρόνιμοι.
2. Τὰ αἰσθητήρια γεγυμνασμένα ἔχοντες.	
Opus habent	*Opus habent*
Γάλακτος.	Στερεᾶς τροφῆς.

And the Intention of the Apostle is to represent unto the *Hebrews* herein their State and Condition arising from their being *dull in hearing.* And this he doth both absolutely and comparatively with respect unto what others were, what they themselves might and ought to have been. For he shews that they were yet *Babes*, *unskilful in the Word of Righteousness*, and such as had need *to be fed with Milk.*

The first thing considerable in these words, is an Aggravation of the Fault reproved in the *Hebrews*, from a Circumstance of *Time.* Διὰ τὸν χρόνον; *pro ratione Temporis*; considering the Time and Season you *Hebrews* have had; you might have been otherwise long agoe; *jamdudum*, as one renders the words. Or διὰ τὸν χρόνον may not intend the *space* of *Time*, but the *nature of the Season* which they were under. The *Season* is such, whether you consider the opportunities of it, or the dangers of it, or the shortness of its continuance, as that you ought so diligently to have improved it, that your selves might have been at work in the *teaching* of others, had you been zealous for the Gospel as you ought to be, or careful about your own Duty. Such Times as were then come on, and passing over the *Hebrews* as to their profession of the Gospel, called for more than ordinary diligence in their improvement. There is no inconvenience in this sense, and it hath good Instruction in it. But I shall rather adhere unto that which is more commonly received. Διὰ τὸν χρόνον, *for the Time*; is as much, as with respect unto the Time past and gone since their first calling unto, and profession of the Gospel. But men may have time enough, and yet have no *advantage* by it for want of other necessary Helps and Assistances. A Tree may have been planted a *long Time* in a dry and barren Wilderness, and yet it would be a vanity to expect any great growth or thriving from thence, as having the Benefit neither of Rain nor a fruitful Soyl. And where God expects Fruit from his Vineyard, he gives it not Time only, but all other things necessary to its improvement, *Isa.* 5. 1, 2, 3, 4, 5.

Διὰ τὸν χρόν-
νον.

Wherefore it is supposed, that during the *Time* intended, these *Hebrews* wanted no necessary means of Instruction. This the Apostle had before declared, *Chap.* 2. 1,3. The Word of the Gospel was both *preached* and *confirmed* unto them. And as they had for a Season the Ministry of *all* the Apostles, and of sundry of them for a longer continuance, so it is justly supposed they had yet *one* of them surviving and abiding among them. Moreover they had in common use the Scriptures of the *Old Testament*, which testified unto all that they had been taught concerning Jesus Christ. And most of the Writings of the *New Testament* were before this time communicated unto them. Wherefore during the Season intended, they enjoyed sufficient means of growing in Grace, and in the knowledge of our Lord and Saviour Jesus Christ. Without a supposition hereof they could not have been justly reproved for a want of proficiency. Yea, in the very expression of their Crime this is supposed. They were *dull in Hearing*; which they could not have been, had not the Word been constantly preached unto them. For without Preaching there can be no Hearing. And all this the Apostle makes evident, *Chap.* 6. 7. where he compares them unto the Earth, which hath *frequent showres of Rain* falling upon it, because of the abundant waterings which they had received by the constant preaching of the Word unto them.

For the duration of this Season in particular, it was not equal unto them all. Every one had only the *Time* since his own conversion to account for. If we shall take the words with respect unto the whole Church at *Jerusalem*, then the Date of this Time is to be fixed on the Day of *Pentecost*, when upon the Effusion of the Holy Ghost on the Apostles, testified and Evidenced by the Miracle of Tongues, with the Sermon of *Peter* unto them that ensued thereon, so many thousands of them were Converted to the Faith, *Acts* 2. And if this be allowed, the space of Time intended was about *thirty Years*. But not to bind up the Expression unto any especial *Epocha*, it is enough that they had all and every one of them whom the Apostle intends, more Time than they had well used or improved. And we ought to observe; That,

Obs. 1. *The Time wherein we enjoy the great Mercy and Priviledge of the Dispensation of the Gospel unto us, is a matter which might in particular be accounted for.* This Time is variously dispensed, its measure being given by the Sovereign Will and Wisdom of God. All who have *Time* given them to this purpose, have not the *same* Time. The Day of the Gospel is not of the same length unto all Nations, Churches, Persons, unto whom it is granted. But all have Time and Light enough to do the *Work* that is required of them. And it is a Talent to be *accounted* for. Neither must we account for it only in general, but as to our improvement of it in particular Duties. These *Hebrews* had such a Time; and it was not enough, it did not answer the design of God in it, that they professed the Gospel, and did not renounce Jesus Christ, as some among them did; It was moreover expected from them, that they should *grow* and *thrive* in Knowledge and Holiness proportionable to their Time and Means; and not doing so, it is charged on them as a great aggravation of their Guilt. An evil it was that they had not profited under the Dispensation of the Gospel, but especially it was so in that they had not answered the *Time* that God had graciously entrusted them withal. And we may do all well to consider it, who have the like day of Grace, Mercy, and Patience with what they enjoyed. See Our *Expositon* on *Chap.* 3. *v.* 13, 15.

διδάσκαλοι. Secondly; A Duty is expressed, the Want of whose performance is charged also as an *Aggravation* of the sin insisted on. ὀφείλοντες εἶναι — διδάσκαλοι; *You ought to have been Teachers.* Διδάσκαλος is the Word whereby the Writers of the New-Testament express *Rabbi*, which was the usual name of the *publick Teachers* of the Law among the *Jews*. He is such a one, not only that is fit and meet to Teach and Instruct others occasionally, but also hath *Disciples* committed to him, depending on him, and learning from him. So is our Saviour himself called in the Gospel, and so he termed himself with respect unto his Disciples, *Mar.* 4. 38. *Joh.* 13. 13. And *John* tells us that it is the same name with the *Hebrew Rabbi*, and the *Syriack Rabboni*, *Chap.* 1. 38. *Chap.* 20. 16. And it is the name of the *Teaching Officer* given by Christ unto the Church, 1 *Cor.* 12. 28. *Ephes.* 4. 11. Nor is it any where used but for a publick Teacher, Preacher, or Instructor of Disciples in the Knowledge of God.

ὀφεί-

ὀφείλοντες εἶναι. ὀφείλοντες εἶναι; *You ought to be.* He doth not only say, that they had enjoyed such a Time and Season of Instruction as that they *might have* been able to teach and instruct others. But this He declares was expected from them as their *Duty*. And the right understanding hereof depends on the consideration of the State and Condition of the Churches in those days. For this reproof would now seem *uncouth* and unreasonable. Our Hearers do not look upon it as their Duty to learn to be *Teachers*; at least not in the Church, and by the means of knowledge to be attained therein. They think it enough for them, if at best they can Hear with some profit to themselves. But this was not the state of things in Primitive Times. Every Church was then a *Seminary*, wherein Provision and Preparation was made, not only for the continuation of the preaching of the Gospel in it self, but for the Calling, Gathering, and Teaching of other Churches also. When therefore a Church was first planted by the Ministry of the Apostles, it was for a while continued under their own immediate Care and Inspection, and then usually committed by them unto the Ministry of some *Evangelists*. By them were they instructed more and more in the Mysteries of Religion, and directed in the use of all means whereby they might grow in Grace and Knowledge. And in this state were they continued, until some were found meet among themselves to be made *Overseers* and Instructors of the rest, 2 *Tim.* 2. 2. *Acts* 14. 23. *Tit.* 1. 5. Upon their Decease, others were to be called and chosen from among themselves to the same Work by the Church. And thus was the Preservation and successive Propagation of the Churches provided for; it being suited to the Nature and Law of all Societies, as also to the Institution and Love of Christ unto his Churches, that in complyance with his Appointments they should be able to continue and preserve their Being and Order. And this Course, namely, that Teachers of the Church should be educated thereunto in the Church, continued inviolate until the publick *School at Alexandria*, which became a President unto other Places, for a mixt learning of *Philosophy* and *Religion*; which after a while corrupted both, and at length the whole Church it self.

ὀφείλοντες εἶναι.

And this also was the manner before in the *Synagogues* of the Jews. They had in them *publick Teachers* of the Law, who were their *Rabbies* or διδάσκαλοι. By these, others their *Disciples sitting at their feet* whilst they Taught and Preached, were Instructed in the knowledge thereof; as *Paul* giveth an Instance in himself and his Teacher *Gamaliel*, Acts 22. 3. And among these Disciples those who *profited above others* in an especial manner, as *Paul* affirmeth he did above his Equals, that is, those who had enjoyed the same Time and Means with him, *Gal.* 1. 14. were afterwards themselves designed and called to be διδάσκαλοι, or *Teachers*.

And Men in those dayes did not only learn in the Church, that they might be able afterwards to teach in the *same*, but also that they might be instrumental in the Work of the Gospel in other places. For out of the Churches went those who were made use of in the propagation of the Gospel ordinarily; which cannot now well be imitated, unless the whole antient Order were restored, which we are not yet to expect. Wherefore *Hearers* in the Church were not only taught those things which might be sufficient unto their own Edification, but every thing also that was necessary to the edification of others; an ability for whose Instruction was their Duty to aim at.

I do not say that this was the Duty of *all* Hearers; Every one was not to labour to profit by the Word, that he might himself be a Teacher. Many things might invincibly *incapacitate* sundry Persons from any such Work or Office. But yet in those dayes it might be the Duty of *many*; especially in that Church of the *Hebrews*. For this was the great Seminary of Preachers for the whole World all that time; wherein the Law was to go forth from *Zion*, and healing Waters from *Jerusalem*. And there were two Reasons why the Ministry of the *Jews* was so necessary and useful to the World, whereby the *Gentiles were made Debtors unto them*, by a participation of their Spiritual things, not only which were theirs originally, and possessed by them before the *Gentiles* had any interest in them, but also because by their Ministry they were communicated unto them, *Rom.* 15. 27. (1.) Because upon their Conversion to Christ, they immediately made a great progress in Knowledge. For they had before received the Seeds and Foundations of all *Evangelical* Truths in the Scriptures of the Old-Testament. And so soon as the Light of the Gospel shined into their Hearts, all things were cleared up unto them from the true sense of those Principles wherein they had before been instructed, which was now made manifest unto

them. And our Apoſtle immediately blames theſe *Hebrews* for the want of an Acquaintance with thoſe Principles. But hence were thoſe who did really profit by the Word, quickly ready for this Work. On the other ſide the *Gentile* Converts, ſetting aſide the conſideration of extraordinary Illumination, Revelation, and Inſpiration by the Spirit of God, which many in thoſe dayes were made partakers of, muſt needs require a *longer time* to be perfectly inſtructed in the Myſteries of the Goſpel, whereunto they had been ſuch utter ſtrangers. (2.) It was in the *Jews Synagogues* throughout their Diſperſions in the World, that the Preachers of the Goſpel began to divulge their Meſſage. For God had ſo ordained, that in all places the *Accompliſhment of the Promiſe* made unto their Fathers ſhould firſt be declared unto them, *Acts* 13. 32, 33, 46. Now this could not be done but by thoſe that were *Jews*; for the Gentile Converts being uncircumciſed, could neither have acceſs unto their Synagogues, nor acceptance with them. On this account it was greatly incumbent on theſe *Hebrews* to thrive in Knowledge, that they might be able to Teach others, when God in his providence ſhould call them thereunto. And hence it was, that when this Church, not long after its firſt planting, was ſcattered by Perſecution, all the Members of it went up and down preaching the Goſpel with great ſucceſs, firſt to the *Jews*, and then to the *Grecians* alſo, *Acts* 8. 4. *Chap.* 11. 19, 20. After this thoſe that ſucceeded, as it ſeems, were remiſs and negligent in Learning, and ſo unfit for this Work, which the Apoſtle blames in them.

This I take to be the meaning of the place. But if you will ſuppoſe that the Apoſtle uſeth the word διδάσκαλοι in a *larger ſenſe*, for any that are able to inſtruct others, as their Neighbours, Families, or Relations, as occaſion ſhould require; then it was the Duty *of all theſe Hebrews* to have been *ſuch Teachers*, and their ſin it was wherein they were not able ſo to be.

Obſ. *Churches are the Schools of Chriſt, wherein his Diſciples are trained up unto Perfection, every one according to the Meaſure appointed for him, and his uſefulneſs in the Body.* We may conſider the Church in general, and with reſpect unto ſome particular Members of it. In general, every one that belongs unto it, ought to have a double aim; firſt, His own *Edification*, and then his *uſefulneſs* in reſpect of others. The firſt is the principal End, both of the Miniſtry, and the Adminiſtration of all Ordinances in the Church, *Epheſ.* 4. 11, 12, 13. This therefore in the firſt place is that which every one ought to attend diligently unto; which alſo they are continually exhorted, incouraged, and perſwaded unto in the Scripture, as that which is indiſpenſably required of them, 2 *Pet.* 3. 18. And thoſe who are negligent herein, do fruſtrate all the Ends of Chriſt's love and care towards them in his Church, which they muſt anſwer for. And the want of it, in ſome good meaſure, is a dreadful ſymptome of approaching eternal ruine, as our Apoſtle declares, *Chap.* 6. 7, 8. The Church is the Garden of Chriſt, incloſed and watered, and every *Plant* which continueth in a withering unthrifty condition, will at length be *plucked up* and caſt out. Herein therefore ought all to be trying and examining themſelves who have any care of their own Souls, and who intend not to make uſe of the Ordinances of the Goſpel, only to countenance them in their ſecurity, and ſo to haſten and aggravate their Deſtruction. And there is nothing more lamentable in the preſent profeſſion of Chriſtian Religion, then the woful negligence of moſt herein. They hear the Word for the moſt part, as Company, or Cuſtome, or their Luſts, or Eaſe direct them, without any choice with reſpect unto their Edification. And they content themſelves in hearing of it, without any endeavours for its improvement. So do many Souls under the *beſt* of means come to the *worſt* of Ends. But this is not all. We are ſo to learn in the Church, as that we may *be uſeful* to others; a Matter which few think of, or trouble themſelves about. But this Chriſt expects of all the Members of his Churches in an eſpecial manner. For every Church is *the Body of Chriſt, and Members in particular*, 1 Cor. 12. 27. that is, of the Whole Body, and unto one another. And the Apoſtle there ſhews what a monſtrous thing it is for a *Member* to be uſeleſs in the Body. Every one is to contribute to the growth of the whole, *Epheſ.* 4. 16. *Col.* 2. 19. He that doth not ſo, is dead. One way or other every one may contribute to this Building, caſt into this Sanctuary, ſome their Talents, ſome their Mites. Times, Seaſons, Opportunities, Advantages for Uſefulneſs, are in the Hand of God. But our Duty it is to be prepared for them, and then to lay hold upon them. It is not every ones Lot nor Call to be publick Teachers of others. And the undertaking of

of that Work without a due Ability, and an orderly Call, is forbidden *James* 3. 1. But every one may have occaſion to make uſe of the utmoſt of that Light and Knowledge which is communicated unto them in the Diſpenſation of the Word. They who have not Flocks to watch over, may yet have *Families, Relations, Children, Servants, Maſters*, whom by their Light and Knowledge they may benefit, and it is required of them that ſo they ſhould do. It may not be the Duty of every one at all times to *convince Gainſayers*, and to *ſtop the Mouths* of them that oppoſe the Truth, but it is ſo to be *always ready to give an Anſwer unto every Man that asketh a Reaſon of the Hope that is in them, with meekneſs and fear*, 1 Pet. 3 15. and it will be ſo, to plead for and defend the Truth, if they are called to ſuffer for it, like the *Martyrs* in former dayes. In theſe and ſuch like things lies that *uſefulneſs* in the Body of Chriſt, which every Member of it ought to aim at under the means of Inſtruction which he affords in his Church. And thoſe who do not, will have their portion with the Unprofitable; ſee *Phil.* 2. 15, 16. It is a ſad condition, when a Perſon can return no tolerable Anſwer unto that Enquiry; *of what uſe are you* in the Church of Chriſt? Secondly in particular, It were doubtleſs well, if ſome Perſons in every Church might be trained up under Inſtruction, with this very Deſign, of being made meet to be *Teachers* of others. The Lord Chriſt will indeed provide *Labourers for his Harveſt*, but in his own way, and not in a complyance with our negligence.

It is the Duty of Miniſters of the Goſpel to endeavour their Hearers encreaſe in Knowledge, until they alſo are able to inſtruct others, according to their Calls and Opportunities. Obſ. 2. So did thoſe who taught theſe *Hebrews*, whence they are reproved for failing their Expectation. Some it may be are apt to fear leſt their *Hearers* ſhould know too much. Many corrupt Luſts and Affections may prompt them hereunto; which are all reſolved into *ſelf*, with reſpect unto Profit or Reputation. And this hath proceeded ſo far in the Degeneracy of the Church of *Rome*, as to produce the Commendations of *blind Obedience* and *Ignorance* as the Mother of Devotion, then which nothing could be invented more contrary to the whole Courſe and Deſign of the Goſpel. And it is well if no others are tainted with the ſame Diſeaſe. Even *good Men* had need to watch againſt diſcompoſures of Mind, when they find on tryal, it may be, ſome of their *Hearers* to be like *David, Wiſer in the Things of God than their Teachers*. And *Joſhua* himſelf was carneſt with *Moſes* to forbid *Eldad* and *Medad* from Propheſying; out of no good frame, as appeareth by the reply of *Moſes, Envyeſt thou for my ſake?* Numb. 11. 29. But this occaſioned the Prayer of that Holy Man, which is unto us a Rule of Duty. *Would God that all the Lord's People were Prophets, and that the Lord would put his Spirit upon them.* And to a Faithful Miniſter, there is no greater Crown nor cauſe of Rejoycing, than when he can be inſtrumental ſo to carry on any of his Hearers towards Perfection, as that their *Gifts* and *Abilities* may out-ſhine his own, eſpecially if they are accompanied with Humility and Holineſs. And for thoſe who are either negligent in this Work, or taking upon them the Place and Duty of *Teachers*, are unable for it, they betray the Souls of Men, and ſhall bear their own Judgment.

The ſecond Branch of the Apoſtolical Reproof, conſiſts in a Declaration of the Conſequent or Effect of the negligence reproved. *You have need that one ſhould teach you again, which be the firſt Principles of the Oracles of God.*

χρείαν ἔχετε; *You have need*; there is need of it on your account; if you are not thus taught again, you will not know the *Principles of the Oracles of God*. We are ſaid, χρείαν ἔχειν, to *need* theſe things *naturally*, without which we cannot well *live*, as *Mat.* 6. 8. and *morally*, without which we cannot perform our Duty. χρείαν ἔχετε.

Τὸ διδάσκειν ὑμᾶς; There is an *Antitheſis* herein, between their Duty and the Event, or unto what was before mentioned as expected from them. It was expected juſtly, that they ſhould be διδάσκαλοι, *Teachers*; but they had need, τὸ διδάσκειν ἀυτοὺς, *that one ſhould teach them*. And ſo πάλιν, which we render *Again*, may be well rendred, *on the contrary*, or *on the other ſide*; It is thus fallen out by your negligence, that inſtead of being *Teachers of others*, of being Maſters of the Aſſemblies, you *on the other hand* had need to be placed in the loweſt Form of theſe who learn; the higheſt evidence of your *Dulneſs* and want of Proficiency. Τὸ διδάσκειν; that is ſay we, that *One* ſhould teach you; τίνα, that *ſome one or other* ſhould do it. Or μέ, may be ſupplyed; that *I ſhould teach you*. So He uſeth the ſame kind of Expreſſion; Τὸ διδάσκειν ὑμᾶς. κεὶν ὑμᾶς. πάλιν.

preſſion; ὁ χρείαν ἔχετε γράφειν ὑμῖν; *You have no need to write unto you*; that is, that *I ſhould write* unto you, 1 *Theſſ.* 4. 9. As he expreſly ſpeaks, 1 *Theſſ.* 1. 8. ὥστε μὴ χρείαν ἡμᾶς ἔχειν λαλεῖν τι; *That we ſhould not need to ſpeak any thing.* But yet whereas the Apoſtle treats not about his own *perſonal Miniſtry* towards them, but of their continued Inſtruction by the conſtant means they enjoyed, it may be left *indefinitely*, that *One*, or ſome ſhould do that Work. *That you ſhould be taught.*

Τίνα τὰ στοιχεῖα. Τίνα τὰ στοιχεῖα; *Which be the firſt Principles*; not only *which* they are, but *what* they are is intended. The words, as they lie in our Tranſlation, ſeem to intimate that this alone is aimed it; namely, that they ſhould be taught to *diſtinguiſh* between the *firſt Principles* of Chriſtian Religion, and the *Superſtructions* on them, or neceſſary Deductions from them. But the very Nature of the Things themſelves is intended. They were to be inſtructed in the Principles of Chriſtian Religion in the ſenſe to be explained.

Τίνα. Στοιχεῖον. Στοιχεῖον, is uſed by our Apoſtle *indifferently*, ſo as that it may be taken in a good or bad ſenſe, according as its *Adjuncts* require. Frequently he applies it to the Principles and Rudiments of the *Jewiſh* Religion, or *Moſaical* Inſtitutions, *Gal.* 4. 3. Στοιχεῖα τοῦ κόσμου; *the Rudiments of the World*; Earthly, Carnal, Worldly, as oppoſed to the Spiritual Heavenly Principles of the Goſpel, *v.* 9. ἀσθενῆ καὶ πτωχὰ στοιχεῖα; *Weak and beggerly Elements*, which could not enrich the Souls of Men with Grace; ſee *Col.* 2. 8, 20. Nor doth he at any time make uſe of this Word, but when he treateth with the *Jews*, or thoſe that did *Judaize*. By *Peter* the word is uſed in another ſenſe; either properly or *metaphorically*, 2 Pet. 3. 10, 12.

Στοιχεῖα, are the *firſt Principles* of any thing, Natural or Artificial; or the firſt ground of any Science. As the Letters of the *Alphabet* are the στοιχεῖα of Reading. The Principles, Rudiments, Elements.

τὰ ἀρχῆς. Στοιχεῖα τὰ ἀρχῆς; that is, τὰ στοιχεῖα τὰ πρῶτα, the *firſt Principles*, as in our Tranſlation. *The Principles of the Beginning.*

Τῶν λογίων τοῦ θεοῦ; *Of the Oracles of God*; *Eloquiorum Dei.* Λόγια θεοῦ, are the Scriptures, uſually in the *New*, applyed unto thoſe of the *Old-Teſtament*, Acts 7. 38. ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν; *Who received the Living Oracles to give unto us*; that is, the *Law*, which if a Man do, he ſhall live therein. Rom. 3. 2. The *Jews* ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ; *Were intruſted with the Oracles of God*; that is, all the Scriptures of the Old-Teſtament, ſo that what was not committed unto them in the ſame way, is not to be reckoned among the *Oracles of God* belonging unto the Old-Teſtament. 1 *Pet.* 4. 11. εἴ τις λαλεῖ, ὡς λόγια θεοῦ; *If any Man ſpeak, as the Oracles of God*; that is, let them that Teach, ſpeak with Gravity and Authority, and every way conformably to the Scriptures. And the Scriptures are thus called, becauſe as *Oracles* they were given out from God by *Inſpiration*, 2 Tim. 3. 16. 2 Pet. 1. 21.

τῶν λογίων τοῦ θεοῦ.

We may now therefore enquire what it is that the Apoſtle intends by theſe firſt *Rudiments* or *Principles* of the *Oracles* of God. It is generally apprehended, that he deſigns the common *Catechetical Principles* of Chriſtian Religion, which alſo as it is ſuppoſed, he reckons up in the beginning of the next Chapter. Such Principles as Converts, or young Children, are uſually Inſtructed and *Catechized* in. And it may be, he calls them *Principles*, as the Jews call the principal Heads of their Religion *Fundamenta Legis*, the Foundations of the Law; as he alſo calls theſe Principles θεμέλιον the *Foundation*, Chap. 6. 1. But yet upon the conſideration of the Words, and his uſe of them in other places before declared, I judge that he hath another deſign. Στοιχεῖα he elſewhere declares to be the *Inſtitutions of the Law*; and λόγια τοῦ θεοῦ, peculiarly denote the Scriptures of the Old-Teſtament. The Uſe and End of theſe Inſtitutions as appointed and declared in the *Oracles* of God, were to *Type* out Jeſus Chriſt, as our Apoſtle will more fully afterwards prove and confirm. This was the firſt thing that the *Jews* were to learn in them, by them, and from them; namely, that unto the Lord Chriſt, his Perſon, his Office, his Death and Sacrifice, Teſtimony was given by *Moſes* and the Prophets; as alſo that theſe things alone were repreſented in the Inſtitutions of the Law. Theſe were the Rudiments of the *Oracles* of God committed unto the *Jews*; and theſe, that is the *meaning*, ſenſe, end and uſe of them, they had not learned, but had need to be taught them again. This made them incline to their old *Judaiſm*, make little progreſs in the perception of the Myſteries of the Goſpel, and deſire to mix the Ceremonies of the Law with the Ordinances thereof. But as this was peculiar unto them, ſo I deny not, but that by juſt *Analogie*

Analogie it may be extended unto the firſt neceſſary Principles of Chriſtian Religion. And from the whole of this Diſcourſe we may obſerve;

That the Holy Scriptures are to be looked on, conſulted and ſubmitted unto as the Oracles of God. The conſideration of their being ſo, adds to our Duty, and directs us in its diſcharge. For we are called by it to weigh aright what is aſcribed unto them, and what belongs to them as ſuch. And this will influence us with that due regard and reverence which is required towards them. Thus (1.) we may conſider their *Efficacy and Power*. *Stephen* calls them τὰ λόγια ζῶντα, the *living Oracles of God*, Acts 7. 38. They are ſo in reſpect of their *Author*, they are the Oracles of the *living God*; whereas the Oracles wherewith Satan infatuated the World, were moſt of them at the Shrines and Graves of *dead* Men. Whence in their Idolatries, the *Iſraelites* were charged to have *eat the Sacrifices of the dead*, Pſal. 106. 28. And they are ſo in reſpect of their *Uſe* and *Efficacy*, they are living, becauſe *life-giving* Oracles unto them that obey them. *Keep this Word*, ſaith *Moſes*, *for it is your Life*, Deut. 32. 47. And God ſayes, That he gave the People Precepts, which if a *Man do, he ſhall live in them*, Ezek. 20. 11. And it hinders not that *Stephen* ſpeaks of the Law given by *Moſes*, concerning which our Apoſtle ſayes, that it was the *Miniſtry of Death*, 2 Cor. 3. 7. For it was not ſo in it ſelf, but by reaſon of the ſin and inability of Men to keep it. So the Law could not give Life, in that it was weak through ſin, *Rom.* 8. 3. Beſides, *Paul* ſpeaks only of the *preceptive part* of the Law, with the Curſe annexed unto its Tranſgreſſion. *Stephen* treats of the whole, as it had reſpect unto Jeſus Chriſt. They are words accompanied with Divine Power and Efficacy, to quicken and give life unto them that obey them; which proceeds from their Author and his Power in them, as *Chap.* 4. 12. The Scriptures are not a *dead Letter*, as ſome have blaſphemed, but the living *Oracles* of God, that is, life-giving quickning; or they are accompanied with a *living Power*, which they will put forth and exert toward the Souls of Men. For God ſtill ſpeaks in them unto us. So ſaith *Stephen*, Moſes *received the living Oracles of God to give unto Us*; not to our Fathers only, who lived in thoſe dayes, but unto Us alſo, now ſo many Generations after. And in the ſame manner doth God by his Prophets and Apoſtles continue to ſpeak to *Us*; which gives Power and Efficacy unto their Word. (2.) *Authority*. They are the *Oracles of God* who hath ſupream *Authority* over the Souls and Conſciences of us all. So the *Theſſalonians* are commended, that when they *received the Word, they received it not as the Word of Men, but as it is in Truth the Word of God*, 1 Epiſt. 2. 13. That is, abſolutely ſubmitting their Souls and Conſciences unto the Authority of *God* ſpeaking therein, and thereby. And without this reſpect we can never read, nor hear the Scripture in a due manner. (3.) *Infallible Truth* and abſolute certainty. They are the *Oracles of God* who is the *firſt Truth*, whoſe Being is Truth, and who cannot lie. Every thing that *may be falſe*, hath an inconſiſtency with his Being. To ſuppoſe that any thing which is not abſolutely true can proceed from him, is to deny him to be God. *Peter* gives no other proof that in the preaching of the Goſpel they followed not *cunningly deviſed Fables*, but that they were confirmed by the *Oracle of God*, 2 Pet. 1. 16, 17, 18, 19, 20, 21. God is a God of Truth, *Deut.* 32. 4. And all his Words are Words of Truth, *Eccleſ.* 12. 10. Herein then alone the Souls of Men can find aſſured Reſt and Peace. What-ever elſe they may lean upon, what-ever appearance of Truth it may have, yet *falſhood* and a *lie may* be in it. Before God gave his *Oracles* unto Men, that is, before he ſent out his Light and Truth to lead and guide them, they did nothing but perpetually wander in Ignorance, Error, and Darkneſs, unto Deſtruction. And ſo far as any yet, take any thing elſe but the *Oracles* of Truth for their Guide, they muſt continually fluctuate; and though they are not always *actually* deceived, they are never *certain* but that they are ſo. I will ſhew thee *what is noted in the Scripture of Truth*, Dan. 10. 21. is the only Guide we have for our Souls. (4.) *Myſterious*; *Oracles* have Myſteries in them; and under this covert Satan endeavoured to hide his Deluſions. For whereas the Oracles of God were *myſterious* from the matter contained in them, which is Sacred, Holy, Sublime, and Incomprehenſible, he delivered himſelf in dark *ænigmatical* dubious Expreſſions, that making an appearance of ſomething *myſterious*, he might draw a Cloud of Darkneſs over his lies and falſhoods. And it is in oppoſition unto all the pretended Myſteries of *Gentile*-Worſhip, that our Apoſtle ſumming up the Principal Doctrines concerning the Perſon and Mediation of Chriſt Jeſus, ſayes that, *Without* *contro-*

Obſ. 1.

controversie great is the Mystery of Godliness, 1 Tim. 3. 16. The Oracles of God are *mysterious* from the Depths and Excellency of the things revealed, delivered in Words of Truth and Soberness. And this will teach us how we ought to behave our selves with respect unto the Word, these *Oracles* of God. It is generally owned to be our Duty, to read it, to study it, to meditate upon it, and to attend unto its Dispensation in Preaching. And those by whom these things are neglected, shall bear their own Judgment. But as to the *manner* of the discharge of these Duties, there may be a great failure among the best. That Diligence, that *Reverence*, that submission of Mind and Conscience, that dependance on God for the Revelation of his Mind and Will, which ought constantly to accompany all them who consider and attend unto the *Oracles* of God, we are too often at a loss in.

Obs. 2. *God hath in infinite Love and Wisdom so disposed of his Word, as that there are first Principles plain and necessary laid down in it, to facilitate the Instruction he intends thereby.* Men have learned this Wisdom in teaching of all Arts and Sciences. They first lay down *general Principles and Theorems*, which they make the Basis and Foundation of all their following instructive deductions. And so there are *first Principles of the Oracles of God.* And, (1.) They are *plain* and easie to be learned. The things themselves contained in them, as hath been shewed, are deep and *mysterious.* But they are all of them so *plainly* declared, as that he who *runs* may read them. It is an unquestionable Truth, that what is not clearly and *plainly* revealed in the Word, though it be *true*, and the knowledge of it very useful, yea necessary to some Persons in some Circumstances, yet it doth not belong unto those *Principles of the Oracles of God*, which it is the Duty of all men *expressly* to know and believe. I could go over all the Principles that are of this Nature, and evince, that they are all of them so plainly, so fully, so clearly revealed, taught, and expressed, and that in Words and Terms so suited unto the Reason and Understandings of Men, that none unto whom the Word of God comes, can be ignorant of them, without the guilt of *supine negligence*, and horrible sloth; nor will any *err* about them, unless their Minds are prepossessed with invincible Prejudices, or Carnal, Corrupt, and Earthly Affections. And this is necessarily required unto the nature of *first Principles.* They must be *Maxims* plainly and evidently declared and asserted, or they are very unmeet to be the first Principles of Knowledge in any kind. (2.) They are such as being learned, received, believed in a due manner, the way is *plain* for men towards *Perfection*; They have such an influence into all other Sacred Truths, which indeed are but deductions from them, or lesser streams from that blessed *Fountain* which is contained in them, and do so suit and prepare the mind for them, that they have an *easie access* unto it. The minds of men being duly inlaid with *these first Principles* of the Oracles of God, it is unconceivable how they may thrive in the knowledge of the deepest Mysteries, and that in a due manner. If indeed when Men have been instructed in these Principles, they grow *careless* and negligent, as though they had obtained enough, and need seek no farther, as is the manner of many, they will be of no advantage unto them. He that layes the *Foundation* of an House, and neglects the carrying on of the *Building*, will find it but a sorry shelter in a Storm. And whereas God hath designed the Knowledge of these *Principles* as a means unto a farther growth and improvement, from whence they are so term'd, where that End is neglected, he will *blast* the other attainment, that it shall be utterly useless. But where this Foundation is well laid, where these Principles are duly learned and improved as they ought to be, they make the way smooth and easie unto greater degrees of Knowledge; I mean, unto such as are industrious in the use of means. And this as it makes evident what is our duty concerning them, so it gives great incouragement unto the discharge thereof. We ought to learn them because they are Principles, and we are incouraged to learn them, because they open the way to farther improvements. (3.) They are such, as if they are not *duly learned*, rightly understood, and the mind be not possessed with them, all endeavours after higher attainments in Light and Knowledge, are *preposterous*, and will prove fruitless. Yea some are teaching; and among others, sundry Consequents, all of them dangerous, and some of them pernicious, do ensue on this neglect. For (1.) some are apt to be teaching after *abstruse speculations*, both in themselves, and in the manner of their Revelation, before they have any acquaintance with those *first Principles* of the Oracles of God. And constantly one of these events doth ensue; for either they are *always learning,*

learning, and never come to the knowledge of the Truth, wearying themselves in the search of such things as they cannot *comprehend*, nor be led into a right understanding of. Or else are *vainly puft up in their fleshly minds*, upon a presumption that they know some marvellous thing beyond the common rate of other men, when they know nothing as they ought, nothing with respect unto its proper Principles. (2.) This is the cause whence so many Persons, using industry and diligence in the hearing of the Word, do yet learn, thrive, and profit so little as they do. All Preaching, at least for the most part, supposeth a knowledge of these *first Principles*, without which not one word that is spoken therein can well be understood. Many therefore being unacquainted with them, must of necessity lose that advantage by the preaching of the Word which otherwise they might attain. And this was the very case in hand between our Apostle and the *Hebrews* which put him to such a strait. He knew that it was his Duty to declare to the Church the *whole Counsel of God*, and that in the deepest and most mysterious Truths of the Gospel, so carrying them on to perfection. But he also found that these things would prove unprofitable to many, because their minds were not as yet well inlaid with the *first Principles* of the Oracles of God. This put him to the strait he expresseth in the beginning of the *sixth Chapter.* And so it falls out among our selves. It is oft-times a grief unto us to consider, how many of our *Hearers* seem to have little advantage by the best of our Endeavours, because of their ignorance in the supposed Principles and Foundations of what we deliver. Hence they hear, and go away altogether inconcerned in what they have heard; and it may be, complain of the Sermon, or Preacher, when the fault was solely in their own understandings. But as we ought, for the sake of some who are *real Beginners*, to divert unto their Instruction in those *Fundamental Principles of Religion*; so we ought not in a complyance with their *sloth and negligence* who have carelesly omitted the acquainting of themselves with them, cease our endeavour to carry on more diligent and thriving Souls toward perfection, nor would *Paul* do so in this place. In the mean time Parents, Masters, Ministers, all in their several Stations and Capacities, ought to consider of how great importance it is to have all those committed to their care, or under their inspection, well instructed in those *first Principles of the Oracles of God.* (3.) Hence it is that multitudes are so easily seduced unto *foolish and fottish Errors*, and such as overthrow the Foundation of Truth and Faith in them who do entertain them. Things are proposed unto them under *specious pretences*, which at first seem to have somewhat excellent and peculiar in them, and as far as they can discern, are of no evil Tendency. But after they have embraced them, and are brought under their Power, it is found when it is too late, that they have virtually renounced the *Foundation of the Gospel*, but are now taken in the snare that cannot be broke, for it is for their life. (4.) These Principles are such, as that if they alone are known, received, believed, obeyed, provided their progress in Knowledge be not obstructed by mens own negligence, prejudices or lusts, they may attain the *end of Faith* and Obedience in the Salvation of their Souls. They are such, as without the express knowledge whereof in those that are *adult*, the Scripture speaks nothing of any possibility of attaining unto Life and Immortality. And as was declared before, the knowledge of them where they are not duly improved unto an encrease in Light, according to the means we do enjoy, is no way available. But upon a supposition that a Man is brought into an Acquaintance with these *Principles of the Oracles of God*, in the want of means and advantages to carry him on towards Perfection in the knowledge of other Principles of Truth, useful and necessary in their Places and Circumstances, though he should be ignorant of them, or fall into Errors about them, not inconsistent with, or destructive of the Principles he hath received; they are sufficient *in their own kind*, to lead and conduct him unto Rest with God. And as this consideration will not give the least countenance unto the sloth or negligence of any, who do or may enjoy the advantage of *growing in the Knowledge of God, and of our Lord and Saviour Jesus Christ*; so it is a relief with respect unto their condition, who by reason of the blindness of their pretended Guides, or on any other occasion, are not supplyed with the means of a farther Improvement. And from what hath been discourfed it appears, both of what great Importance it is unto our Faith and Obedience, to be well instructed in the chief *Principles of Religion*, as also what an inexcusable fault it is in those who for any season have enjoyed the means of instruction to be found defective herein.

Obſ. 3. Thirdly; *Thoſe who live under the preaching of the Goſpel, are obnoxious to great and provoking ſins, if they diligently watch not againſt them.* Such was that of theſe *Hebrews* here mentioned. But hereof, as alſo of the danger of ſuch ſins, we muſt treat more afterwards.

It follows, as an illuſtration of what was before charged on the *Hebrews*, and to the ſame purpoſe; *And are become, ſuch as have need of Milk and not of ſtrong Meat.* This Alluſion the Apoſtle choſe to repreſent unto them the ſtate or condition whereinto they were brought by their ſinful negligence; as alſo to give life and ſtrength unto his reproof; and therefore purſues it to the end of the Chapter.

γεγόνατε. γεγόνατε; *Ye are become.* The Word may be taken in a two-fold ſenſe.

For, (1.) It may ſignifie, it *appears* what you are, and what you ſtand in need of. It may be ſome have had other thoughts of you by reaſon of your *Profeſſion*, and the time of Inſtruction you enjoyed. You have had *a name to live*, and poſſibly to be in a very flouriſhing condition, as being the *firſt Church in the World*, the *Mother* in ſome ſort of all other Churches, and ſuch as have had Priviledges which no other Church ever had, or ever ſhall enjoy. But upon *tryal* it is made manifeſt how *dull* and *ſlothful* you have been, how ignorant you are, and how little you have improved your Seaſon. And it will in like manner be one day evident that many *Churches* and Perſons who make a goodly Appearance, on the account of their outward *Priviledges* and Enjoyments, will be found when they are brought unto the Ballance of the Sanctuary, to be light, empty, dead, and every way inſufficient. But things are changed in the World. Churches are now eſteemed of, or pretend unto an eſteem, by their Pleas of *Antiquity*, *outward Order*, ſolemnity of *Forms*, and a ſeemingly ſacred *Grandeur*, without the leaſt reſpect unto the Light, Knowledge, and Holineſs of their Members. In the dayes of the *Apoſtles* it was not ſo. Unleſs Churches in their Members did thrive in Grace, Knowledge, and Holineſs, they had no reſpect unto outward things, though never ſo good in their Place and Order, but as Aggravations of the Sin and Judgments of unprofitable Profeſſors. And this *may be the ſenſe* of that expreſſion γεγόνατε, *ye are become.* For ſo are many things in the Scripture ſaid then to *be*, when they are made *manifeſt*, or appear ſo to be.

2. It may be the Apoſtle by this Expreſſion denotes a *Decay* and *Declenſion* in them. You are *become*, that is *now*, what formerly you were not. So *Chryſoſtome* on the Place; Ουκ εἶπε χρείαν ἔχετε, ἀλλὰ γεγόνατε χρείαν ἔχοντες; τουτέστι ὑμεῖς ἠθελήσατε, ὑμεῖς ἑαυτοὺς εἰς τοῦτο κατεστήσατε; *This is that which you have now brought your ſelves unto.* They had been taught, and they had learned the things of the Goſpel. But *now*, through their careleſſneſs, forgetfulneſs, and want of induſtry to grow in Grace and Knowledge, they were *decayed* into great Darkneſs, Ignorance, and Confuſion. And it is known, that this is no unuſual thing among Profeſſors. Through their *Inadvertency*, ſinful-negligence, worldly-mindedneſs, they loſe the knowledge which they had attained; and on a perverſe continuance in ſuch an evil courſe, through the righteous Judgment of God, even all that they *ſeemed to have*, is taken from them. Knowledge may be loſt as well as Holineſs, at leaſt as unto the Degrees of it. And it is moſt probable, from the Nature and Tenor of his whole Diſcourſe, that *this is the evil* which the Apoſtle chargeth them withal; which ſufficiently manifeſts the greatneſs of their Sin, and the danger of their Condition. For it is worſe with them who have, through their own default, *loſt* what they had attained in the wayes of God, than with thoſe who *never attained* what was their duty ſo to do. For the loſs of Light and Knowledge proceeds from Cauſes of a more *enormous* Guilt, than a mere ignorance of them ordinarily doth, or indeed can do.

What they were thus *become*, as to their State and Condition, the Apoſtle in the ſame Similitude expreſſes; (1.) *Poſitively*; they were *ſuch as had need*, γάλακτος, of

χρείαν ἔχοντες. Milk. (2.) *Negatively*; καὶ οὐ στερεᾶς τροφῆς, *and not of ſtrong Meat.* χρείαν ἔχοντες; in the ſame ſenſe as χρείαν ἔχετε before; only as joyned with γεγόνατε, it may intend their *Decay* and Declenſion into a worſe eſtate than what they were in formerly; *you are come to ſtand in need.* In the Similitude propoſed, the *Word* of God is compared *to Food*; and the ſeveral ſorts of it, both as to their Nature and Uſe. For it is the *Food* of our Souls. And natural Food is diſtinguiſhed by the Apoſtle in this place into *Milk* and *ſtrong Meat*; which gives us a Diſtribution of the *Oracles of God* into two general Heads alſo, anſwering in reſpect of Uſe unto thoſe two ſorts of Food.

(1.) *You*

(1.) *You have need of Milk.* The whole Word of God is, it may be, ſometimes compared abſolutely unto *Milk*; becauſe of its purity and freedom from corrupt mixtures; whence it is fit for nouriſhment. 1 Pet. 2. 2. *As new-born Babes, deſire the ſincere Milk of the Word, that you may grow thereby.* Nothing is of a more natural nouriſhment than *Milk*; and is never hurtful, but where the Body is prepoſſeſſed with Obſtructions. *Theſe* in *the Mind*, with reſpect to the Word, the Apoſtle in that place warns us to caſt out. Verſ. 1. *Wherefore laying aſide all Malice, and all Guile, and Envies, and evil Speakings, as new born Babes.* So *James* doth in like manner, *Chap.* 1. 21. In this place, I ſay, it is ſuppoſed that the whole Goſpel, the whole Word of God, which is the *Food of our Souls*, is compared unto *Milk*. But I rather judge that even here ſome eſpecial Part or Doctrines of the Word, ſuited to the condition of them to whom the Apoſtle ſpeaks, is intended. He calls them new-born *Babes*; that is, Perſons newly converted to Chriſt, and it may be but weak in the Faith. Theſe he adviſeth to ſeek after ſutable Food in the Word for the nouriſhment of their Souls, or the ſtrengthning of them in Faith and Obedience. And that is thoſe *plain Doctrines of Truth*, which were meet for them who as yet were not capable of higher Myſteries. It is therefore ſome parts of the Word only, and ſome things taught therein, which are compared to *Milk*, both with reſpect unto the Nature and common Uſe of it. It is a kind of Food that is *eaſie of Digeſtion*, needs no great ſtrength of Nature to turn it into Nutriment, and is therefore the common nouriſhment of *Babes* and *Children*, and ſick Perſons, not ſufficing to maintain the health and ſtrength of Perſons of *full* Age, and an healthy Conſtitution. So our Apoſtle uſeth the ſame Similitude; 1 *Cor.* 3. 1, 2. *And I, Brethren, could not ſpeak unto you as unto Spiritual, but as unto Carnal, even as unto Babes in Chriſt. I have fed you with Milk, and not with Meat; for hitherto ye were not able to bear it, neither yet now are you able.* The ſame Similitude, the ſame Diſtribution of the parts of it is uſed, as in this place. The reaſon why *Babes* are fed with *Milk*, is, becauſe they want ſtrength of Nature to digeſt ſtronger Meat; ſo he ſayes, they were *able to bear Milk*, but not ſtrong Meat ſpiritually. It is evident therefore what the Apoſtle here underſtandeth by *Milk*; namely, ſuch Doctrines of Truth as he calls the firſt *Principles of the Oracles of God.* Plain and Fundamental Truths. Such in ſome meaſure they might be capable of, but not of the great and deep *Myſteries* of the Goſpel. And he declares whom he intends by theſe *Babes*; even ſuch as are *Carnal*; that is, ſuch as by reaſon of their Indulgence unto their Carnal Affections, had kept their Souls in a *weak* and diſtempered condition, as unto Spiritual Things.

γάλακτος.

This condition of theirs, as it was a conſequent of their own ſin, ſo it was a grief and diſcouragement unto him, who deſigned and earneſtly deſired to carry them unto *perfection*, unto a perfect Man, unto the meaſure of the ſtature of the fulneſs of Chriſt. And this being the great End of the Miniſtry towards the Church, *Epheſ.* 4. 12, 13. It is no ſmall trouble unto all that are faithful in the diſcharge of their Office, when they find their Hearers not ſo to thrive, as to be capable of receiving the *higheſt Myſteries* of Truth. It is grievous unto them, either alwayes to dwell on the firſt *Rudiments of Religion*, or to treat of things which they fear to be above the capacity of their Auditors. Their delight and ſatisfaction is to be diſperſing the Myſteries of the Goſpel, and of the Kingdom of God. Hereof we have a moſt eminent Inſtance in our Apoſtle. His writing and his preaching to the Churches were of the ſame kind, as in ſundry places he doth declare. And we ſee that the greateſt part of his Epiſtles is taken up with the declaration of the *deepeſt Myſteries* of the Will, Wiſdom, and Counſel of God. And for this cauſe he is now by ſome reflected on, as a Perſon whoſe Writings are *obſcure*, and hardly to be underſtood. For men begin not to fear to caſt the ſhame and guilt of their own *Ignorance*, on a pretended obſcurity in his Writings. Thus theſe *Hebrews* had need of *Milk*; and that not through the tenderneſs of their Conſtitution, but by having contracted an ill habit of mind.

(2.) Negatively, he ſayes, They had *not need of ſtrong Meat.* That is, it was not expedient in their preſent condition to ſet it before them, unleſs they were firſt ſufficiently excited out of their ſtupid negligence. Στερεὰ τροφή, is Meat *yeelding ſolid nouriſhment.* Now as in general all the principal *Myſteries* of the Goſpel, that whole *Wiſdom which he Preached*, ἐν τοῖς τελείοις, 1 *Cor.* 2. 6. unto, or among them that were perfect or adult, and grown up unto ſome good meaſure in the ſtature of Chriſt, are intended hereby; ſo in eſpecial he hath reſpect unto the things which belong unto Στερεᾶς τροφῆς.

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the *Priesthood* and *Sacrifice* of Christ. These are *solid Meat* unto the Souls of sound Believers. And hereby Christians may take a due measure of their spiritual health, strength, and growth. If the solid Doctrines concerning the *Offices* of Christ, especially his *Priesthood* and Sacrifice, are suited to their Minds and Affections, if they find Food and Spiritual Nourishment in them; it is a good Evidence of their progress in the knowledge of Christ and the Gospel. But if such things have neither *Taste* nor *Relish* in them unto their Spiritual Appetite; if they do not readily digest them, nor find benefit by them, it is manifest they are but weak and *feeble*, as the Apostle farther proves in the following Verses. And we may observe (1.) from the first sense of that Expression, *you are become*.

1. *There will be a Time when false and unprofitable Professors will be made manifest and discovered, either to their present conviction, or their eternal confusion.* And from the second sense of it, it may be observed;

2. *That Men do oftentimes secretly wax worse and worse under profession and means of Grace.* Of the causes and wayes hereof, see our Exposition on *Chap.* 4. 13.

3. *There are provisions of Truth in the Scripture suitable to the Spiritual Instruction and Edification of all sorts of Persons that belong to Jesus Christ.* There is in it both *Milk* and *strong Meat*. The Disciples of Christ ever were, and ever will be in this World, of several sorts, sizes, and capacities. In the House of God there are all *sorts of Vessels*, of *lesser and greater quantity*, *Cups and Flagons*, Isa. 22. 24. There are in the Church, *Babes*, *young Men*, and *Fathers*, 1 *Joh.* 2. There are among the Hearers of the Gospel, Persons sound, healthy, thriving; and those that are weak, sickly, and feeble. Their different Ages, Capacities, with their distinct measures of opportunities and diligence, their Temptations, and Occasions of Life, make this Diversity necessary and unavoidable. As in the same *flock of Sheep* there are Lambs and strong Sheep, and Ews great with young. Now in an House where there dwell together, old Men, and strong Men, and Children or Babes, those that are healthy, and those that are sick; if they should be all of them bound up unto the *same Diet or Food*, some of them must necessarily perish. But a wise *Housholder* will provide for them differently, according to their several states and capacities, that which shall be wholsome and convenient for them all; and the principal Wisdom of the *Steward* of the House, is to give out every one a portion proper for him: So is it in the Church of Christ, which is the *Family of God*; And therefore the great Housholder hath prepared his Heavenly *Manna*, according to the Spiritual Appetite and Digestion of them all. As upon the receiving of *Manna* every one gathered, לְפִי אָכְלוֹ, *Exod.* 16. 18. according to his *appetite* and need. So is the Heavenly *Manna* of the Word disposed, that every one may have what suits him. There are in the Word, as was said of old, Fords where the Lamb may wade, and Depths where the Elephant may swim. There are in it plain Doctrines and *first-Principles*, necessary unto all; and there are Truths of a deeper search that are profitable to some. And concerning these things we may Observe; (1.) That the Lord Christ hath an especial care of the *weak*, the *young*, the *sick*, and the diseased of his Flock. There is indeed a difference to be put between them who are so *invincibly* by their natural Infirmities, Temptations, and Tenderness in the Wayes of Religion; and those who are so, through their own *neglect* and sloth, as it was with these *Hebrews*. The latter sort are severely to be admonished and rebuked. But to the former, Christ sheweth singular tenderness and compassion. So in the first place he committeth unto *Peter* the care and charge of his *Lambs*, *John* 21. 15. And the like Affections he declareth in his own Person, as he is the great *shepherd of the Sheep*, Isa. 40. 11. He will take care of the whole Flock, according to the Office and Duty of a Shepherd; but his *especial care* is concerning his *Lambs*, and those that are with Young. And in the severity which he threatneth against false and idle Shepherds, he regards principally their neglect of the *diseased*, the *sick*, the *broken*, and that *which is driven away*, Ezek. 34. 4. These therefore in the dispensation of the Gospel, must be carefully attended unto, and Food convenient, or Nourishment suitable to their State and Condition is carefully to be provided for them. And not only so, but they are in all things to be dealt withal, with the same *gentleness*, *tenderness*, and *meekness*, that Christ exerciseth towards them. He will one day call some to an account for rough and bruitish usage of his *Lambs*. Whether they

they have hindred from being fed, according to their necessity, or have driven them from their *Pasture*, or have farther exercised *severity* against them, it must be all accounted for unto the Love and Care of Christ. But, 2*dly*, The *delight* of Christ is in them that thrive, and are strong in the Faith, as those from whom he receives most of Honour and Glory. We therefore ought to aim that they may all be such, such as may take in and thrive upon *solid Food*, the deeper Mysteries of the Gospel. To pretend from Christ's care of the Weak, that those other, more deep and *mysterious Truths*, which the Apostle compareth unto *strong Meat*, are needless to be enquired into, is highly blasphemous. This some are come unto, they think we have no need to search into the *principal Mysteries of the Gospel*, but to take up with the plain Lessons of *Morality*, which are given us therein, and in other *good Books* besides. But an higher reflection on the Wisdom of God men can scarcely contract the Guilt of. To what end hath he revealed these things unto us? Why hath he recorded that Revelation in his Word? Why doth he appoint his *whole Counsel* so revealed to be declared and Preached? Certainly never was any thing more unwisely contrived than the giving the Scripture to the Church, if it be not our Duty to endeavour an Acquaintance with the principal Things contained in it. But these Men seem not to know the Design of God towards his Church. They may learn it if they please from our Apostle, *Ephes.* 4. 6, 7, 8, 9, 10. It is not meerly that Men may have so much Light and Knowledge, Faith and Obedience, as will as it were serve turn to bring them at last unto Heaven, though no pretended measures of these things are *sufficient* for that end, where Men rest in them to the neglect of farther Attainments. But God aimeth to bring Men unto clearer discoveries of his Wisdom, Grace, and Love, than they have yet attained, into nearer communion with himself, to a fuller growth in Light, Knowledge, Faith and Experience; that even in this World he may more eminently communicate of himself unto them, which he doth in and by the Truths which they despise. These Truths and Doctrines therefore also, which the Apostle calls *strong Meat* for them that are of full Age, are to be searched, inquired into, and preached. Wherefore hence it will follow in general; (1.) That it is the Wisdom of the Dispensers of the Gospel, to consider what Doctrines are most suitable unto the capacity and condition of their Hearers. And in particular, (2.) That it is a preposterous and unprofitable course, to instruct them in the greater Mysteries of the Gospel, who have not as yet well laid the Foundation in understanding the more common and obvious Principles of it; which the Apostle confirms and illustrates.

VER. XIII, XIV.

For every One that useth Milk, is unskilful in the Word of Righteousness; for he is a Babe. But strong Meat belongeth unto them that are of full Age, even those, who by reason of use, have their Senses exercised to discern both good and evil.

These Verses contain a farther Illustration and Confirmation of what was before asserted; And a Reason is added with respect unto the *Hebrews*, why they stood in need of Milk, and not of strong Meat. To this end the Apostle gives a Description of the *two sorts of Hearers* before mentioned. First, Of those that *use Milk*, v. 13. that is, who ought so to do: Secondly, Of those unto whom *strong Meat* doth more properly appertain, *v.* 14. Of the first he sayes, *Every one that useth Milk, is unskilful in the Word of Righteousness.* It may be the reasoning of the Apostle would have seemed more perspicuous, if the *Subject* and *Predicate* of this Proposition had been changed. As if he had said, those who *are unskilful in the Word of Righteousness, had need of Milk.* And so he speaks in the next Verse; where those who are of *full Age*, and have their Senses exercised to discern Good and Evil, are said to have *need*, or use of *strong Meat*. But all comes to the same purpose. Having told them in the Verse foregoing that they were *such as had need of Milk*, he describes in this what sort of Persons they are, who are in that condition, even such as are *unskilful in the Word of Righteousness*; such are *Babes*.

Πᾶς ὁ μετέχων γάλακτος. Πᾶς ὁ μετέχων γάλακτος; *Quisquis lacte participatur.* This is the Subject spoken of. Every one who is of the number of them, who by reason of their infirm, weak state and condition ought to be fed and nourished with *Milk*. What is this Milk, what is intended by it, and what it is to be fed with it, hath been already declared. It is mentioned here only to repeat the *Subject* spoken of, and which is farther to be described. For he is,

Ἄπειρος. Ἄπειρος λόγος δικαιοσύνης. *Unskilful*, say we. *Rudis, inexpertus.* Properly one that hath *no experience*; as in the Margent of our Translation. So any One is said to be *inexpertus Armorum*, unexpert in Arms. So *David* put off *Saul*'s Armour, no doubt excellent in it self, because he had not been so *exercised* in such Arms, as to be ready and expert in them. Ἄπειρος is, He who is *unacquainted* with any thing, either as to its Nature, or its Use. And when this is referred unto the understanding, it is not amiss rendred, by want of skill, *unskilful*. And this is spoken of him, not who is *utterly ignorant* of any matter, but who having some general knowledge of it is not able *wisely* to manage and improve it unto its proper End. And it is spoken, with respect unto *the Word of Righteousness*.

Λόγος δικαιοσύνης. Λόγος δικαιοσύνης. *One* thinks that by δικαιοσύνη here, τελειότης is intended. Λόγῳ τελειότητος; and this is put for τέλειος; and λόγῳ τελείῳ, is the same with that σοφίᾳ, 1 *Cor.* 2. 6. and γνώσις, *Ephes.* 3. 10. But what-ever we please or fancy, may be thus collected out of any Word or Text, by *hopping* from one thing to another, without any Reason or Consequence. This *Word of Righteousness*, is no other but the Word or Doctrine of the Gospel. It is λόγος σοφίας, *The Word of the Cross* from its principal Subject; 1 *Cor.* 1. And it is λόγος δικαιοσύνης, from its Nature, Use, and End. Therein is the *Righteousness of God revealed unto us*, Rom. 1. 17. and the Righteousness of Christ, or Christ, as he is the *end of the Law for Righteousness* to them that do believe, *Rom.* 10. 4. and so alone declares the *Way of Righteousness*; what that is which God approves and accepts, and how we come to be interested therein, as we shall see afterwards more at large.

Now the *Hebrews* are not said to be *ignorant*, that is utterly of this Word of Righteousness, for they owned and made profession of the Gospel; but only to be *unskilful* in it, especially in the great Mysteries of it, such as he was now communicating unto them. They had not attained unto a distinct and clear understanding of the Truths of the Gospel, so as to be able to improve them to their proper Ends; Or they had not *Experience* in themselves of their Power, Efficacy, and Reality.

νήπιος. Lastly; The Apostle gives the general Reason of this whole State and Condition, whence it is thus with any one; νήπιος γάρ ἐστι; It can be no otherwise with such a One, *seeing he is but a Babe*. He intends therefore in the former words, not such as use *Milk occasionally*, but such as feed on *Milk only*. Such are νήπιοι. The Word is used to signifie either the least sort of Children, such as we call *Babes*; or, such as are weak and *foolish* like them. The Allusion is unto the first sort; such as live on *Milk* alone. There are sundry *qualities* that are proper unto Children; as, Simplicity, Innocency, Submission, Weakness, and Ignorance. And because these are different, Believers are sometimes with respect unto some of those qualities *compared unto them*, and sometimes are *forbidden to be like them*, with respect unto others of them. *David* sayes of himself, That he was as a *weaned Child*, because of his submission, and the resignation of his Will unto the Will of God, *Psal.* 131. 2. And our Saviour requires us to receive the Kingdom of God as *little Children*, casting out those perverse and distempered Affections and Passions, which are apt to retard us in our Duty, *Matth.* 18. 3. *Luke* 18. 17. And on the other side, with respect unto that *Weakness*, *Ignorance*, and *Inconstancy* which they are under the power of, we are forbidden to be like them, 1 *Cor.* 4. 10. *Ephes.* 4. 14. Here the respect unto a *Babe* is upon the account of these later Qualities. Such, saith *Chrysostome*, as must be *fed with Milk*; *for being left unto themselves, they will put dirt and straw into their Mouths*. And it is plain what sort of persons the Apostle intendeth in this Description. They are such as enjoying the dispensation of the Word, or who have done so for some season, yet through their own sloth and negligence have made little or no proficiency in Spiritual Knowledge. Such Persons are *Babes*, and have *need of Milk*,

Milk, and are not capable of Instruction in the more Heavenly Mysteries of the Gospel. And we may Observe; That,

Obs. 1. *The Gospel is the only Word of Righteousness in it self and unto us.* Utterly in vain will it be to seek for any material concernment of Righteousness elsewhere. The *Law* was originally a Word of Righteousness, both in it self, and unto us. As it was in our *Hearts*, it was that effect of the Righteousness of God in us, whereby we were made conformable, and like unto him, which was *our Righteousness*, Ephes. 4. 24. *Col.* 3. 10. *Eccles.* 7. 29. As written in *Tables of Stone* it was a Transcript of what was created in our Hearts, representing the Righteousness of God *Objectively*, in the Way of Doctrine, as the other did *Subjectively*, by the Way of Principle. The sum of its Precepts and Promises was, *Do this and live*; or, the *Man that doth these things shall live by them*, Rom. 10. 5. from *Levit.* 18. 5. *Ezek.* 20. 11. *Deut.* 30. 12. Hence it was every way a compleat Word of Righteousness. And on all occasions it is in the Scripture pleaded as *Just*, or *Righteous*, Holy, Equal, Good, such as God was glorified in, and Man had no reason to complain of. But now upon the entrance of Sin, this *Law*, although it continue eternally Righteous *in it self*, yet it is no longer a Word of Righteousness *unto us*. Nay, it is become an occasion of more sin, and more wrath, and on both accounts, of a greater distance between God and us, which are contrary to that Righteousness which it was originally the Word of, *Rom.* 4. 15. & 7. 10, 11, 12, 13. We were *dead*, and it could not give Life; and after we were once sinners, it could do nothing at all towards the making of us *Righteous*, Rom. 8. 3, 4.

Wherefore the Gospel is now the *onely Word* of Righteousness, both in it self, and unto us. It is so *declaratively*, as the onely means of its Revelation; and it is so *efficiently*, as the only means of its Communication unto us. It is so *declaratively*,

First; Because therein is *revealed the Righteousness of God*, Rom. 1. 17. This at first was revealed by the *Law*; but now as to our interest in it, and benefit by it, it is so only by the Gospel. For that Declaration of the Righteousness of God, which remains in the Law, how-ever it be pure and holy in it self, tends not to beget Righteousness in us, nor to give us Peace with God. This therefore is done only by the Gospel, and that on several Accounts.

For, (1.) Therein the Righteousness and *severity* of God against sin is more fully revealed, than ever it was or could be by the Law, in its sanction, or most severe Execution. It is true, our Apostle tells us, that the *knowledge of sin is by the Law*; that is, of what it is, or what is so; but the knowledge of what *it deserves* in the Righteousness of God, is made more openly manifest by the Gospel. Had God executed the Sentence of the Law on all Offenders, he had thereby declared that he *would not* pardon sin; but in the Gospel he declares that he *could not* do so, with the honour of his Holiness, without an equivalent Price and Satisfaction. His Righteousness and Severity against Sin, are more fully manifested in the Suffering and Sacrifice of Christ to make Atonement for Sin, which are the Foundations of the Gospel, than ever they could have been in or by the Law, *Rom.* 3. 25. *Chap.* 8. 2, 3.

(2.) The *faithfulness* of God in the accomplishment of his Promises, is frequently in the Scripture called his *Righteousness*, and it is so. And the first express Promise that God ever gave unto his Creatures, was concerning Christ and his coming in the Flesh, *Gen.* 3. 15. From this did all other Promises of God arise, as from their Spring and Fountain; and upon the accomplishment thereof, doth all their accomplishments depend. For if this be not fulfilled, what-ever appearance there may be of any such thing, yet indeed no *one Promise* of God was yet ever fulfilled from the Foundation of the World. Hereon then alone depended the Declaration of the Righteousness of God, as it consists in his *faithfulness*. And this is done in and by the Gospel, which is a Declaration of God's fidelity in the accomplishment of that Ancient, that *Original* Promise, *Rom.* 15. 8. *Luke* 1. 70. *Acts* 3. 18. & *vers.* 24, 25, 26.

(3.) The Righteousness which God requireth, approveth, accepteth, is therein alone declared and revealed. And this is frequently also called the *Righteousness of God*, 2 Cor. 5. 21. Rom. 10. 3. or the *Righteousness which is of God by Faith*, Phil. 3. 9. It is not now the Righteousness revealed in the Law that God doth require of

us, as knowing it impossible unto us. But it is that *Righteousness* only, wherein *Christ is the End of the Law for Righteousness unto them that do believe*, Rom. 8. 3, 4. *Chap.* 10. 3, 4. Hence;

Secondly; The Gospel is the Word of Righteousness *Declaratively*, because it alone reveals unto us, *our own Righteousness*, that is, what God requireth in us, and will accept from us. This is the great enquiry of Man-kind not utterly hardned in sin; that is, who are not one half in Hell already; namely, what they shall do for a *Righteousness* wherewith to appear before God, to answer his Justice, and to be accepted with him; for these are the Ends of our Righteousness, this it must do, or it will not avail us. Here Man-kind left unto themselves, and unto the Law, would wander everlastingly until they were swallowed up in eternal Ruine. And a *thousand Paths* have they been tracing to this purpose. And after every thing within them, without them, about them, above them, hath said unto them, This is not the way, they must all after they have walked a little while in the light of the Fire, and the Sparks they have kindled, receive this from the Hand of God, that they shall lie down in sorrow, *Isa.* 50. 11. See the loss they are brought unto expressed *Micha* 6. 6, 7. But here the Gospel ariseth like the *Sun in its brightness*, dispelling all darkness and mists, and evidently declares a Righteousness satisfactory unto all the Wants and whole Design of the Soul. A Righteousness suited to the Holiness of God, answering his Justice, becoming Ours in a way expressing the Goodness, Grace, and Love of God, whereby all the Holy Properties of his Nature are glorified, and our Souls secured. And this is the *Righteousness of Christ*, both in what he did and suffered for us, or in our stead, imputed unto us, or reckoned unto us for our Righteousness through Faith in him. This is declared in the Gospel alone, and indeed the whole Gospel is nothing but the *Declaration* of it in its Nature, Causes, Effects, and Consequents. Hence principally is the Gospel called a *Word of Righteousness*; as being that Blessed Mystery and Truth, wherein the Righteousness of God, of Christ, and Man, do meet and center, to the eternal Glory of God, the Honour of Christ, and our Salvation.

Thirdly; It is a Word of Righteousness *declaratively*, because the Doctrine thereof doth clearly and eminently teach and instruct us to be Righteous, with that *Righteousness* which consisteth in Universal Holiness, and fruitfulness in Good Works, that is, in the discharge of all Duties towards God and Man. This also is called our *Righteousness*, and therein are we commanded to be *righteous*, 1 John 3. 7. And although all Duties of *Righteousness* and *Holiness* are taught and enjoyned by the Law, yet are they more perfectly, fully, and clearly so by the Gospel. For therein the Nature of them is more explained, Directions instructive for their due performance are more full of Light, plain and evident, and Enforcements of them are administred far more effectual than under the Law. The Doctrine of the Gospel is universally a *Doctrine of Holiness and Righteousness*, allowing not the least Countenance, Indulgence, or Dispensation on any pretence to the least sin, but condemning the *inmost* disorders of the Heart, with the same severity that it doth the *outward perpetration* of actual sin, nor allowing a discharge from any Duty what-ever. See *Tit.* 2. 11, 12. And there is no more required of us in this World, but that our *Conversation be such as becometh the Gospel*. And those who upon any pretence do make it the Ministry of Sin and Unrighteousness, shall bear their own Judgment.

Fourthly; It is the Word of Righteousness *Efficiently*; as it is the *Instrument* of communicating Righteousness unto us, or of making us Righteous. For (1.) take our Righteousness for that wherewith we are *righteous* before God, the Righteousness of God in Christ, and it is tendred unto, or communicated unto us, by the Promises of the Gospel alone, *Acts* 2. 38, 39. (2.) *Faith* whereby we receive those Promises, and Christ in them, with Righteousness unto Life, is wrought in us by the preaching of the Gospel, *Rom.* 10. 17. And (3.) our Sanctification and Holiness is wrought in us thereby, *John* 17. 17. Which things ought to be more largely explained, but that I must now contract my Discourse; Wherefore on all these accounts, and with respect unto all other real Concernments of it, the Gospel is in it self, and unto us, the Word of Righteousness; Therefore,

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It is a great Aggravation of the negligence of Persons under the Dispensation of the Gospel, that it is a Word of Righteousness. To evince this, it is here so called by the Apostle, that such Persons may know what it is that they neglect and despise. To be regardless of any Message from God, not to attend unto it diligently, not to use and pursue it unto its proper End, is an high affront to the Divine Majesty; But whereas this Message from God is such a *Word of Righteousness*, wherein all the Concerns of God's Righteousness and our own are enwrapt, this is the highest Aggravation that our Disobedience is capable of. Consider also, Obs. 2.

That God requires of all those who live under the Dispensation of the Gospel, that they should be skilful in the Word of Righteousness. These are blamed here, who after the Time they had enjoyed in Hearing, were yet *unskilful* in it; and this is Part of that great and severe Charge which the Apostle in this place manageth against some of the *Hebrews*. Now this *skill* in the Gospel which is required of us, respecteth either Doctrines, or Things. As the Doctrine of the Gospel is respected, so it is *practical Knowledge* that is intended. As it respects things, so it is *Experience*. And this the Word in the Original casts a regard upon; whence we place in the Margent, as the true signification of it, *hath no Experience*. I shall not absolutely exclude either sense. And as to the first, or Skill, as it is a practical Knowledge, It is an *Ability, Readiness*, or *Dexterity to use things unto their proper Ends*. It supposeth a Notional Knowledge of their Nature, Use, and End, and asserteth an Ability and *Dexterity* to employ them accordingly. As he who is Skilful in a *Trade* or Mystery, is able to manage the Rules, Tools, and Instruments of it, unto their proper End. Wherefore in the Duty proposed, it is supposed that a Man have the *Knowledge of the Doctrines of the Gospel*, and it is required that he be *able* readily to manage them to their proper Ends. To know the nature of this Duty, we must consider what are *these Ends of the Gospel*, with respect whereunto it is required of us, that we be able *skilfully* to use and improve the Truths of it. I shall name only three of them. Obs. 3.

First; The *Encrease and Establishment of our Faith*. There is nothing to us of greater Concernment, nor is it otherwise to be done but by the Word of the Gospel. Thereby is Faith first ingenerated, and thereby alone is it nourished, strengthned, and increased. It is the *Seed*, it is the *Food*, it is the Life of Faith. Wherein then consists the *Dexterity* and Ability of using the Doctrine of the Gospel unto the strengthning and preserving of our Faith which is required of us? It may be reduced unto these three Heads.

(1.) The *clearing* and due Application of its *proper Object* unto it. Christ is the peculiar, immediate, and *proper Object* of Faith, and through him do we believe in God, 1 *Pet.* 1. Now he is every way as such in his Person, Offices, Work, Righteousness, revealed, declared, and proposed unto us, in the Doctrine and Promises of the Gospel. Herein therefore consists our *skill* in the Word of Righteousness, in having in a readiness, and duly applying by Faith the Doctrine and Promises concerning Christ and his Mediation. These are the *nourishment of Faith*, whereby it grows and gets strength, by the genuine and proper Exercise of it, 2 *Cor.* 1. 18. And where this *skill* is wanting, where Persons are not able out of their own stores, to present their Faith daily with *suitable Objects*, as tendred in the Doctrine and Promises of the Gospel, it will decay, and all the Fruits of it will wither.

(2.) This *skill* in the Word of Righteousness, is exercised in the preservation of Faith by a *resistance* unto the Temptations that rise up against it. The great way of preserving Faith in the assaults of Satan, is to have in a readiness some suitable and seasonable *Word* out of the Gospel whereby it may be assisted and excited. Then will Faith be able *to hold up its Shield*, whereby the fiery Darts of Satan will be quenched. So dealt our Lord Jesus Christ himself in his Temptation. No sooner did Satan make any assault upon him; but immediately he repelled his Weapons, and secured his Faith, by a suitable Word out of the Scripture, all whose Stores lay open to him who was of *quick understanding* in the fear of the Lord. He therefore who is *skilful* in the Gospel, will have in a readiness, and be able *dextrously* to manage seasonable Precepts, Promises, Warnings, Instructions, and to oppose them unto all the suggestions of Satan, unto the preservation and security of his Faith. Others will be at a

loss, and not know what to do when Temptations do befal them; yea, commonly they are bewildred in their own Darkness, and by their own reasonings, until they are taken in the snares of the Evil One. There is a peculiar *Antidote* in the Scripture against the poyson of every Temptation, or Suggestion of Satan. If we have them in a readiness, and are skilful in the Application of them, it will be our safety, or our healing.

(3.) Hereby alone is Faith secured against the *cunning Crafts of Men* that lie in wait to deceive. It is known how variously and continually Faith is assaulted by the Crafts, Violences, and Sophisms of Seducers. As for Instance; Those who have *erred concerning the Truth, saying, That the Resurrection is past already*; And what is the issue of it; *they overthrow the Faith of some*, as 2 *Tim.* 2. 18. The like may be said of all other important Doctrines of Evangelical Truth. And we see what havock hath been made among Professors by this means; how not onely the Faith of *some*, but of *multitudes* in our dayes hath been overthrown hereby. And the Reason is, because they have not been *skilful* in the Word of Righteousness, nor have known how to draw out from that Magazine of Sacred Truths, that which was necessary for the defence of their Faith. The Scripture was the *Tower of* David, *built for an Armory, wherein there hang a thousand Bucklers, all Shields of mighty Men.* There are Weapons prepared in abundance for the Defence of Faith, if we are but ready and dextrous in their management. It may be spoken with a confidence, which the Truth will warrant, that the Reasons why so many do fall from the Faith of the Gospel, unto *Popery*, *Quakerism*, or the like, may be reduced unto these two Heads.

(1.) The satisfaction of some *special lust*, perverse humour, or inclination.

And (2.) *want of skill in the Word of Righteousness*, as it is such: all other pretences are but Shades and Coverings of these true Reasons of Apostasie. And so there are two sorts of Persons that fall from the Faith.

(1.) Such as principally seduce themselves by their own Lusts and severe Interests. Ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν, 2 *Tim.* 3. 8. 1 *Tim.* 6. 5. Men of corrupt minds, that refuse and reject the Truth for the love of their lusts and sins.

And (2.) such as are deceived and seduced; and they are ἄκακοι, not perversly evil, *Rom.* 16. 18. but unstable, because unskilful in the Word.

There are two Wayes whereby, or two Cases wherein, we have need to secure our Faith against the oppositions of Men, and both of them depend on our *skilfulness* in the Word.

(1.) When we are to *prove* and confirm the Truth against them. So it is said of *Apollos*; That *he mightily convinced the Jews, shewing by the Scriptures that Jesus was Christ*, Acts 18. 28. But how was he able so to do? *Because he himself was mighty in the Scriptures*, vers. 24. that is, He was ready and skilful in the Word of Righteousness, and this whilst he was only a *private* Disciple.

(2.) When we are to *defend* it against the opposition of Gain-sayers. And their Mouths can no otherwise be stopped. If Men be but *skilful* and ready in the Scriptures, though destitute of all advantages of Learning, it is inexpressible how able they *will* be, and such Persons *have* been, in confounding all the Sophistrie of the most subtile Adversaries of the Truth. When without this Ability, Men lie to be seized on as a Prey by the next Seducer. Wherefore without the Duty here enjoyned, we may easily see what on all accounts our condition is with respect unto our Faith.

Secondly; The next End of the Doctrines of the Gospel, which we need this Skill to manage them unto, is the *Guidance of us in the whole Course of our Duty*, that we be not out of our way, nor at a loss about it. The Word is our Rule, our Guide, our Light, in all our walking before God. But if we have not an acquaintance with it, if we are not ready to use and apply it, we shall never walk *steadily* nor uprightly.

(1.) This is our Guide in the whole course of our Lives. *Thy Statutes*, saith *David*, are the *Men of my Counsel*, those with whom he advised on all occasions. Those who are *skilful* in the Word, in the Precepts, Directions, and Instructions of it, have their *Rule* in a readiness for all occasions of Duty, and in the whole course of their

their Affairs. The way wherein they should walk, will still be represented unto them, whilst others wander in the dark, and at best walk at *peradventure* or hazard with God; which we render *walking contrary unto him*, Levit. 26. 21.

(2.) In particular *difficult* Cases which often befal us in the Course of our Conversation in this World. Such as these, where Men are *unskilful* in the Word, do either entangle them, and fill them with perplexities, so as that they are at their Wits Ends, and know not what to do, or else they violently and presumptuously *break* through them, to the wounding of their Consciences, and the hardning of their Spirits against a sense of sin. But he who is throughly acquainted with the Word, and is able dextrously to apply it unto all *occasions of Duty* will extricate himself from these streights in a due manner. For there is no Case of this Nature can befal us, but there are Rules and Directions in the Scripture that will guide us safely through it, if we are skilful in their Application.

(3.) The right discharge of all Duties towards others depends hereon, and without it we fail more or less in them all. Hence are we enabled to admonish, exhort, instruct, comfort, and reprove, those in whom we are concerned, and that with such *Authority*, as may have an Influence upon their Minds and Consciences. Without this, we know neither the true Nature, Grounds, nor Reasons of any one Duty we perform towards others, nor can make use of those things which only will make what we say or do effectual. As therefore it is so, with respect unto the encrease and preservation of our Faith, so also with regard unto all our Duties, the whole course of our Obedience, it is necessary that we should be *skilful* in the Word of Righteousness.

Thirdly; *Consolation* in distress depends hereon. This the Scripture is the onely Store-house of. What-ever is taken from any other Stores and applyed unto that purpose, is but vanity and froth. Here all the Springs, Principles, Causes, Reasons, Arguments for true consolation of Mind in distresses, are treasured up. And on what various Occasions, and how frequently these Cases occur wherein we stand in need of especial Consolation, we all know by experience. And in them all, it is unavoidable that we must either be left unto Darkness and Sorrow, or *betake* our selves unto Reliefs that are worse than our Troubles, if we have not in a readiness those grounds of *solid Consolation* which the Scripture is stored withal. But what-ever are our Sorrows or Troubles, how-ever aggravated or heightned, what-ever be their Circumstances, from what cause soever they arise, of Sins or Suffering, our own, or others, in whom we are concerned, if we are *skilful* in the Word of Righteousness, we may at all times and places, in Prisons, Dungeon, Exiles, have in *readiness* wherewith to support and refresh our Souls. And this I thought meet to add for the discovery of the Importance of that Duty, a defect whereof is here blamed in the *Hebrews* by our Apostle.

Again; The Word signifies *want of Experience*, and so it respects the *Things* of the Gospel; with respect unto them it is said, They *have not Experience of the Word of Righteousness*; that is, of the things contained in it, and their Power. And in this sense also it deserves our Consideration. For the want of this *Experience*, where we have had time and means for it, is both our great fault, and our great disadvantage. Now by this Experience, I intend, a *spiritual Sense*, *Taste*, or *Relish* of the *Goodness*, *Sweetness*, *useful Excellency of the Truths of the Gospel*, endearing our Hearts to God, and causing us to adhere unto him with delight and constancy. And this *Experience* which is of so great Use and Advantage consists in three things.

(1.) A through *mixture of the Promises with Faith*. This I shall not enlarge upon, because I have spoken unto it expressly in the first Verse of the fourth Chapter. In brief, it is that *lively acting of Faith* which the Scripture expresseth by *Tasting*, *Eating*, *Drinking*, which gives a real incorporation of the things we are made Partakers of. When Faith is assiduously acted upon the *Promises of God*, so as that the Mind or Soul is filled with the *Matters* of them, and Vertue goes forth from them in all its actings, as they will be influenced by every Object that it is filled withal, then the Foundation is laid of their *Experience*. This the Apostle intends, *Ephes.* 3. 17. *That Christ may dwell in your Hearts by Faith*. Faith, by its frequent lively actings

on Christ, brings him, as it were, to make a *constant residence* in the Heart, where he alwayes puts forth his Power, and the Efficacy of his Grace.

(2.) In a *Spiritual Sense* of the Excellency of the Things believed, wherewith the Affections are touched and filled. This is our *Taste*, how that the Lord is gracious. And hence are we said to be *filled with Joy in believing*, as also to have the *Love of God* shed abroad in our Hearts, which with sundry things of the same nature, belong unto this Experience. And no tongue can express that satisfaction which the Soul receives in the gracious Communication of a sense of Divine Goodness, Grace, and love unto it in Christ, whence it rejoyceth *with joy unspeakable and full of Glory*. And this is different from the evanid joys of *Hypocrites*. They are all from *without*, *occasional*, depending meerly on something peculiar in the Dispensation of the Word, and on some Circumstances of their own Condition, which they are commensurate unto, not ingaging the Heart unto greater Love, and more firm adherence unto God, but issue absolutely in the present *satisfaction* of the Affections. But that Love, Delight, and Joy, which are a part or effect of *spiritual Experience*, have their Root *within*, namely, in those actings of Faith we before described. They are the Fruits and Flowers of it, which may be excited by *external* Occasions, but proceed not from them. And therefore are they abiding, though liable to depressions and interruptions. But to be sure they alwayes *encrease our love of*, and strengthen our adherence unto God.

(3.) In *Experiments* of the Power of the Word, on all occasions, especially as it is a *Word of Righteousness*. Sundry useful Instances might here be insisted on, I shall mention two only.

(1.) There is in it a sense of the Power of the Word in giving *Peace with God*. This is the difficultest thing in the World, to be impressed on the Mind of a Man, really and seriously convinced of the Guilt of Sin. Many wayes such an one cannot but try to find some Rest and Satisfaction, but all after some vain Promises, do issue in disappointments. But when the Soul doth really close with that way which it is directed unto by the Gospel; that is, when it *mixeth it with Faith* as a Word of Righteousness, the Authority of the Word in the Conscience doth secure it, that its Peace is firm and stable. This it is to have an *Experiment* of the Word, when we find our Souls satisfied and fortified by the Authority of it, against all Oppositions, that through Christ we are accepted of God, and are at peace with him.

(2.) In satisfying the Heart to chuse and prefer *spiritual*, *invisible*, and eternal things, before those that are present, and offer us the security of their immediate Enjoyment. When we are satisfied that it is *good for us*, that it is best for us to forgoe present earthly things, which we see and handle, and know full well the comfort, benefit, and advantage of, for those things which *Eye hath not seen*, nor Ear heard, nor can they by any reasonings of our own take place in the conceptions of our Hearts, meerly on the Authority of the Word, testifying to the Excellency and Certainty of these invisible things; then have we an Experiment of the Power of the Word. Now as the *Experience* intended consists in these things, so it is easie to discern of how great importance it is, and how much it is our Duty to endeavour it.

In the fourteenth Verse, which compleats the *Antithesis* proposed, and wherein the Apostle issues his Discourse on this Matter, four things are expressed. (1.) The *Subject* concerning whom he speaks, in opposition unto them whom he called νήπιοι, or *Babes*; and these are οἱ τέλειοι, those that are of *full Age*. (2.) The *Food* that is proper for them, in opposition to the *Milk of Babes*; and that is στερεὰ τροφὴ, *strong Meat*, or sound solid Nourishment. (3.) A Description of them, giving an Account of what is said concerning the meetness of *strong Meat* unto them; and that is, because they are such as have ἀισθητήρια γεγυμνασμένα, *their Senses exercised to discern Good and Evil*; which belongs unto the Description of the Subject of the Proposition, *Those of full Age*. (4.) The *Means* whereby they came into this Condition, it was διὰ τὴν ἕξιν, by *Reason of an Habit*, *Use*, or *Practice* they had got. And these things must be explained.

1. Τέλειοι, as opposed to νήπιοι, naturally, are Persons *Adult*, grown up, come to full Age. So our Apostle makes the Opposition, *Ephes.* 4. 13, 14. He would have us

as come by the Knowledge of God, εἰς ἄνδρα τέλειον, *to a perfect* Man; that we should be no more, νήπιοι, *Children* tossed up and down; which things in both places are morally to be understood. As νήπιοι therefore are Persons weak, ignorant, and unstable in Spiritual Things; so τέλειοι are those who have their Understandings enlarged, and their Minds settled in the Knowledge of Christ, or the Mysteries of the Gospel.

Τέλειος also without respect to νήπιος, taken absolutely, is *perfect* and compleat, such a one as to whom nothing is wanting. תָּמִים, *Integer*, *rectus*, upright, sincere, perfect. In that sense were they said to be *perfect* under the Old-Testament, who were *upright* and sincere in their Obedience. But this in general is not the Perfection here intended; for it only respects an especial *Qualification of the Mind*, with regard unto the Truths of the Gospel. This our Apostle mentions, 1 *Cor.* 2. 6. σοφίαν λαλοῦμεν ἐν τελείοις; *We speak Wisdom*, that is, declare the Mysteries of the Gospel, *among them that are perfect*; that is, such whose minds being freed from corrupt Prejudices, are enlightned by the Spirit of God, and themselves thereby *initiated* into the Mysteries of Christ. And these he afterwards calls *Spiritual Men*, or such as have received the Spirit of Christ, whereby we know the things that are freely given us of God, *v.* 12.

And there are also *Degrees* in this Perfection, seeing it is not *absolute*. For that which is so, the Apostle denies to have been in himself, *Phil.* 3. 12. Much less is it in any of us, or attainable by us. But to every *one of us*, *Grace is given according to the measure of the Gift of Christ*. An equal measure is not designed unto all, *Ephes.* 4. 13. Every one hath his distinct Size, Stature, or Age, which he is to arrive unto. So every one may grow up to be a *perfect Man*, though one be taller and stronger than another. And to bring every Man to *Perfection*, according to his Measure, is the design of the Work of the Ministry, *Col.* 1. 28. So when any Grace is raised to a constant sincere Exercise, it is said to be *perfect*, 1 John 4. 18. Wherefore the τέλειοι here, the *Perfect*, or those of *full Age*, are such as being instructed in the Doctrine of the Gospel, and using diligence in attending thereunto, have made a good progress, according to their Means and Capacities, in the Knowledge of Christ and his Will.

2. Unto this sort of Hearers *strong Meat* doth belong; that is, it is to be provided for them, and proposed unto them. This is useful for their State and Condition. What is intended by this *strong* Meat, Food, or Nourishment, hath been declared already. στερεὰ τροφή.

3. The Reason is subjoyned whence it is that *strong Meat* belongs unto these Persons; or rather, a further Description of them is added, whence it will appear that it doth so. They have their *Senses exercised to discern Good and Evil*. And we must enquire.

(1.) What are the *Senses* intended.
(2.) How they are *Exercised*.
(3.) What it is to discern *both Good and Evil*.

For the First; The Allusion is still continued between *Infants* and those that are *Adult*. *Infants* have all their Senses. For ἀισθητήρια, are properly, *Sensuum Organa*, the *Organs* of the External Senses. These Infants have, even Eyes, Ears, and the like. And they have their Internal Sense in its principle. But they know not how *to use* them unto any Advantage. They cannot by their *Taste* distinguish between Food which is good and wholsome, and that which is noxious or pernicious. And the Senses intended are the Faculties of understanding and judging Spiritual Things; the Abilities of the mind, to discern, judge, and determine concerning them. And these in several Degrees, are really in all sorts of Hearers, *Babes*, and those of *full Age*. ἀισθητήρια.

But (2.) in those of full Age, these Senses are γεγυμνασμένα, *Exercised*. This makes the Distinction. They are not so in *Babes*. Hence they are not ready and expedite in their Acts about their proper Objects. They can neither make a right Judgment about Spiritual Truths, nor duly apprehend the Mysteries of the Gospel when proposed unto them; and that because the Intellectual Faculties of their Minds are not exercised spiritually about them. And the Word doth not denote an *actual* γεγυμνασμένα.

Exercise,

Exercise, but that Readiness, Ability, and Fitness for any thing which is *attained* by an assiduous Exercise. As a Souldier who is *trained* is ready for his Duty; or a *Wrestler* for Prizes (whence the Allusion is taken) unto his strivings. Wherefore to have our Senses exercised in the way intended, is to have our Understandings and Minds, through a constant sedulous Study, Meditation, Prayer, Hearing of the Word, and the like means of the encrease of Grace and Knowledge, to become ready, fit, and able to receive Spiritual Truths, and to turn them into Nourishment for our Souls. For so it follows, they are thus exercised;

πρὸς διακρισιν καλοῦ τε καὶ κακοῦ.

(3.) Πρὸς διακρισιν καλοῦ τε καὶ κακοῦ. *To the discerning of Good and Evil.* Διάκρισις, is an exact Judgment, putting a difference between things proposed to us. A Determination upon a right discerning of the different natures of things. And that which this Judging and Determining Faculty is here said to be exercised about, is *Good and Evil.* But whereas they are Doctrines and Propositions of Truth, that the Apostle treats concerning; it might be expected that he should have said to the discerning or dijudication of what is *true and false.* But (1.) the Allusion to *Food*, which he still carries on, requires that it should be thus expressed. Of that which is or may be proposed as Food unto us, some is *wholsome* and nourishing; some *hurtful* and noxious; the first is *Good*, the latter *Evil.* (2.) Though the first Consideration of Doctrines be, Whether they be *true or false*; yet on that Supposition the principal Consideration of them concerns their Subject Matter, whether it be *Good or Evil* unto our Souls, whether it tend unto our Edification or Destruction. But whereas it is the *Oracles* of God that are the food proposed, and no *Evil* can be supposed to be in them, what need this faculty of discerning in this Case between *Good and Evil?* (1.) The *Similitude* required a respect to both, because Food of both sorts may be proposed or set before us. (2.) Though nothing but what is Good be prepared for us in the *Scripture*, in the *Oracles of God*, yet this Ability of Judging or Discerning between Good and Evil, is necessary unto us in the Dispensation of them. For, (1.) *That* may, by some, be proposed unto us, as taken from the Scripture, which indeed is not so, which is not wholsome Food, but mere *Poyson* to the Souls of Men. Such are those hurtful and noysom Opinions which Men of corrupt Minds do vent, pretending that they are derived from the Scripture, wherein indeed they are condemned. Or (2.) without this Spiritual Ability we may our selves misapprehend, or misapply, that which is *true* in its proposal, whereby it may become *evil* and noxious unto us. To avoid these Dangers, it is necessary that we have our Senses exercised unto the discerning both of Good and Evil.

Wherefore these Persons of *full Age*, are such as are meet to have the Mysteries of the Gospel, and those especially about the *Priesthood and Sacrifice of Christ* preached unto them, seeing their Minds and Understandings are so *exercised* about things *Evangelical*, as that they are able to judge aright about the things proposed unto them, discerning their Goodness and Sutableness unto the nourishment of their Souls, as also to discover what is *Evil*, and to reject it.

4. This Ability is attained διὰ τὴν ἕξιν, *By Reason of Use.* Ἕξις is an *Habit.* And an Habit is a firm rooted disposition, giving readiness unto, and facility in Acts about its proper Object. Now the Apostle intends such an Habit as is acquired by Use and Exercise, whence we render it *Use.* The first Principle or Spring of Spiritual Light, is infused by the Holy Ghost. The improvement hereof into a *fixed habit*, is by constant and continual Exercise. Now this *Habit* or Use respects all the Wayes and Means that are appointed for our increase in the knowledge of the Mysteries of the Gospel. For hereby the Mind being accustomed unto the Senses of the Word of God, is enabled to make a right Judgement of what is proposed unto it. And the *Observations* further clearing the Sense of the Words, wherewith we shall close our Exposition of this *Chapter*, are these that ensue.

Obs. 1. *The Word of the Gospel, in the Dispensation of it, is Food provided for the Souls of Men.* A Supposition hereof runs through this whole Discourse of the Apostle, and hath been occasionally spoken unto before. But it being that which leads and determines the Sense of this Verse also, as to what is instructive in it, it must be touched on again. There is a new Spiritual *Life* wrought in all that believe, the Life by vertue whereof they live unto God. The only *outward means* used by God in the Communication of this Life unto us, is the Word of the Gospel, 1 *Pet.* 1. 23. *James* 1. 18. This Life God takes care of to preserve. It is the *New Creature*, that in us which is *born of God*, by vertue whereof we are admitted into his Family. And God will not bring forth, and then suffer that which is *born of him* to be starved. Now every thing is encreased and maintained by the same means whereby it is ingenerated or begun. Wherefore the Provision that God makes for this *New Creature*, the *Food* he prepareth for it, is his Word, 1 *Pet.* 2. 1, 2, 3. Hereon the Preservation of our Spiritual Life, our growth increase and strength doth absolutely depend. Hence where-ever God will have a Church, there he will preserve his Word. And where he absolutely takes *that* away, he hath no more Family, no more Church. So when the *Woman*, through the Persecution of the *Dragon*, was driven into the Wilderness, into an obscure distressed Condition, yet God took care that there she should *be fed*, Rev. 12. 6. She was never utterly deprived of the *Food* of the Word. It is true, the Provision which he makes hereof, is sometimes more plentiful, and sometimes more straight. Yet will he never suffer it to be so removed from any that are his, but that a diligent hand shall find *Bread* enough. And without farther Enlargement, we may learn hence sundry things.

(1.) No Judgment is so to be feared and deprecated, as a deprivation of the *Dispensation of the Word.* No Judgment is like Famine. *They that are slain with the Sword, are better than they that be slain with Hunger; for these pine away, stricken through for want of the Fruits of the Field*, Lament. 4. 9. And no *Famine* like that of the Word, which God threatneth as the forest of his Judgments, *Amos* 8. 11. This is as much to be dreaded above the other, as the Soul is to be preferred before the Body, and Spiritual Life above Natural. To be deprived of the *Food* of our Souls, is of all distresses the most dreadful. And we may do well to consider, that when *Ægypt* was in the midst of its plenty, which no doubt was sufficiently abused, it was, that their consuming *Famine* was at the Door.

(2.) No temporal Mercy is so liable unto abuse, as *fulness of Bread.* This joyned with *Pride* and *Idleness*, which usually accompany it in the World, produced the sins of *Sodom*, Ezek. 16. 49. So is it with the *fulness of this Spiritual Food*, Spiritual Pride, and Spiritual Sloth, are apt to grow up with it, to corrupt and abuse it. It requires much Wisdom and Heedfulness to manage our selves aright under the plentiful Dispensation of the Word, such as at this time we enjoy. Some apparently are proud and delicate, waxing wanton under their Enjoyment, so that *wholsome Food* is despised by them, nothing will serve them but some poysonous Dainties of fond and foolish imaginations. And some are slothful, thinking all *pains* and *charge* too much that they take, or are at about the Word. The curiosity and sloth of these dayes bode no good. I am almost perswaded that the generality of the *Ægyptians* derided *Joseph* when they saw him make such diligent and vast Preparations in the years of plenty, when for so long time together the Earth brought forth by handfuls. If they did not think his labour altogether needless, why did they not do in like manner, why did they make no provision for themselves, which afterwards they so smarted for. Learn therefore of him as well as you are able, to lay in Provisions of this *Spiritual Food* in a time of plenty, that you may have some Stores for your use in an evil day that may be approaching.

(3.) Those who by any means endeavour to obstruct the Dispensation of the Word, they do their endeavour to *famish* the Souls of Men. They keep their *Food* from them, without which they cannot live. Whether this be done by Negligence, Ignorance, or Disability in those who take upon themselves to be God's Stewards, but have none of his Provision under their disposal, or whether it be done out of a real hatred to the Word; the Cruelty is dreadful, and the Crime will be avenged. The People will curse him who hoordeth Corn in a time of Dearth; and God will curse them who at any time detain from others the *Bread of Life.*

(4.) The Word is to be esteemed, valued, and sought after, as our *daily Food.* Negligence and carelesness about the *Food of our Souls*, is too great an Evidence that there is no principle of Life in us. Think not too much of your pains.

Obs. 2. *Whereas the Word is Food, it is evident that it will not profit our Souls until it be eaten and digested.* It is called here τροφὴ, *Nourishment*, which Food is not as it is *prepared*, but as it is *received.* When *Manna* was gathered and laid up, and not eaten,

it stank and bred Worms. We see that some take great pains to come and hear the Word. This is but the *gathering of Manna*. What do you with it afterwards? If it lie by you, it will be of no use. But what is required unto this *eating* and *digestion*, was, as I remember, before declared.

Obs. 3. *It is an evidence of a thriving and healthy state of Soul, to have an Appetite unto the deepest Mysteries of the Gospel, or most solid Doctrines of Truth, and to be able profitably to digest them.* This is the substance of the *Character* which the Apostle here gives of such Persons; and he blames these *Hebrews* that such they were not, and therefore such we ought all to be, who live under Circumstances and Advantages like to theirs. This is the property of a thriving Soul, of a good Proficient in the *School* of Christ. He is naturally inclined to desire the Declaration of the most weighty and substantial Truths of the Gospel; in them is he peculiarly delighted, and by them is he profited; whereas if you take others beyond *Milk* or first Principles, ordinarily they are at a loss, and very little benefited by any provision you can make for them. But yet sometimes it falls out in these things *Spiritual*, as it doth in things Natural. Some Persons under Sicknesses and Distempers, having their Appetite corrupted, and their Taste vitiated, do greatly desire, and impetuously long after strong Food, which is no way meet for them, and which when they have eaten it, doth but encrease their Indisposition, and heighten their Distemper. So some altogether unmeet for the right understanding, and due improvement of the deep Mysteries of the Gospel, yet out of Pride and Curiosity do neglect and despise the things which are suited unto their *Edification*, and desire nothing, delight in nothing but what is above them, and indeed beyond their reach. That we may not be deceived, nor deceive our selves herein, I shall give some differences between this property of sound thriving and healthy Souls, desiring, delighting in, and profiting by the strong Meat of Gospel-Mysteries, and the *inordinate longing* of Spiritually sick and distempered Minds, after those things which are not meet for them.

(1.) The Desires and Appetite of the former are kept alwayes within the bounds of what is *Written*, and plainly revealed in the Word; for we have shewed, that the deepest Mysteries have the plainest Revelations. Offer them any thing that is not *plainly* attested by the Word, and they turn from it as Poyson. They have learned in all things to *think soberly according to the Analogie of Faith*, Rom. 12. 3. They would be wise, but unto sobriety, and not above what is written. But for the other sort, if any thing be *new*, *curious*, seemingly *mystical*, removed from the common Sense and Apprehensions of Christians, without any due consideration whether it be a Truth of God or no; that is it which they run greedily after, and catch at the empty Cloud of. Their principal Business is, to *intrude themselves into the things which they have not seen, being vainly puft up in their fleshly Minds*, Col. 2. 18.

(2.) The former sort, upon the Declaration and Discovery of any deep important Mysteries of the Gospel, are greatly taken up with an *Holy Admiration* and Reverence of God, whose these things are. So our Apostle having, in the Ninth, Tenth, and Eleventh Chapters of his Epistle to the *Romans*, Treated of the deep Mysteries of Electing Grace, and the Effects of it, He shuts up his whole Discourse in an *Admiration* of God, and an Ascription of Glory unto him, *Chap.* 11. *v.* 33, 34, 35, 36. So is it with all Holy and Humble Souls upon their Instruction in, and view they have of the Mysteries of the Gospel in that marvellous Light whereinto they are translated. The other sort satisfie themselves in their own *speculation*, without being much affected with the Greatness or Glory of God in the things they imagine themselves to know.

(3.) The former Sort do find *real food* and nourishment in this strong Meat, so that their Faith is strengthned, their Love encreased, and Holiness promoted in their Souls by them. They find by Experience, that such things do not only sound in their Ears, or float in their Minds in the Notion of them, but that really and truly their *Faith feeds* upon them, and their whole Souls being affected with them, they are incouraged and directed by them in the course of their Obedience. Others whose desires proceed from the *distempers of Pride and Curiosity*, find none of those things; and so their itching Ears are suited, and their inquisitive minds satisfied, they regard them not. Hence it is hard to see one of these *notional Persons*, either fruitful or useful; neither can they bear those parts of the Yoke of Christ, which would

would make necessary the constant Exercise of Faith and Love.

(4.) The former Sort are always more and more *humbled*, the latter more and more *puffed* up, by what they attain unto. But I must not farther enlarge on these things. There yet remain two Observations more, with the naming whereof, we shall shut up our Discourses on this Chapter.

Obs. 4. *The assiduous Exercise of our Minds about Spiritual Things, in a Spiritual manner, is the only means to make us to profit in Hearing of the Word.* When our *Spiritual Senses are Exercised* by reason of constant *use*, they are in a readiness to receive, embrace, and improve what is tendred unto them. Without this we shall be *dull* and *slow in Hearing*, the vice here so severely reproved.

Obs. 5. *The Spiritual Sense of Believers well exercised in the Word, is the best and most undeceiving Help in judging of what is Good or Evil, what is true or false, that is proposed unto them.*

And of these Things thus far.

FINIS.